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Dasavatära

Pt. Sanjay Rath

1 Kärakääça and natural zodiac

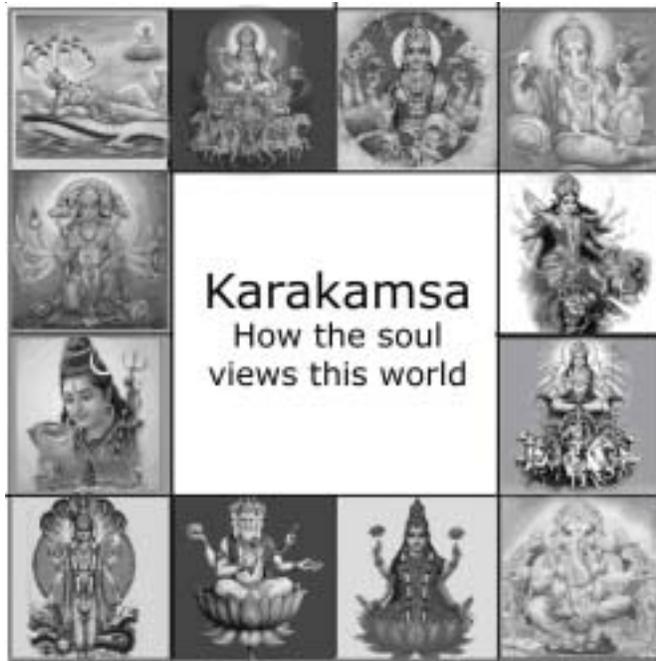


Figure 1: Kärakääça view

One of the important principles of our tradition is to treat the kärakääça as Aries and examine the planets in the houses from it. Reason being that the ätmakäraka is akin to the jévatma (or jaätma in the case of inanimate beings) which is similar to the Paramätma in its basic nature but lacks the purity and energy of the latter. In a sense, the creature is like the creator, in almost every respect. The ätma is a spark of light symbolized by agni tattva and the Sun as the naisargika ätmakäraka. It behaves as if in

exaltation in Aries and in mülatrikoëa in Leo. It sees itself as a replica of the Kälapuraña and hence its body parts get defined from Aries/Lagna the first house which is also the sva or self whereas it sees the paramätma in the fifth house which is the mülatrikoëa of the Sun which also symbolizes sarvätma and paramätma – like symbolizing the macrocosmic soul and the universal soul or supersoul which the individual soul sees as God. That is why the lagna is treated as the head akin to Aries and the fifth house is seen for bhakti (worship/prayer) and mantra.

1.1 Houses from kärakääça

1. The ninth and twelfth houses of the natural zodiac are ruled by Jupiter indicating äkäça tattva and Viñëu as the devatä. These houses from kärakääça indicate the dharma devatä and iñöa devatä as they are the viji' anaàça and jévanamuktääça respectively.
2. The lagna and eighth houses of the natural zodiac are ruled by Mars indicating agni tattva and Äditya as the devatä. Recitation of the Brahma Gäyatri pleases agni devatä and grants good health, intelligence and longevity. Sun ruling the fifth house of the natural zodiac also shows agni tattva but Sürya devatä and Savitur Gäyatri mantra for all knowledge.
3. The second and seventh houses of the natural zodiac are ruled by Venus indicating jala tattva and Çakti devé. These houses from kärakääça indicate the fulfillment of desires and apara vidyä. The fourth house of the natural zodiac is ruled by the Moon and also indicates jala tattva but shows the mana instead and para vidyä.
4. The third and sixth houses of the natural zodiac are

ruled by Mercury indicating päthvi tattva and Gäëëça as the devatä. These houses from kärakääça indicate dhimantaü yoga

Table 1: Päi ca devatä

Tattva	Devatä	Upacara (offering)	Graha	Bhäva
Agni	Sürya, Aditya,	Dipa (Light)	Sun, Mars	1 st , 8 th (Mars) & 5 th (Sun)
Jala	Devé	Naivedya (food, water)	Moon, Venus	4 th (Moon), 2 nd & 7 th (Venus)
Päthvi	Gäëëça	Gandha (sandalpaste)	Mercury	3 rd & 6 th houses
Väyu	Çiva	Dhüpa (incense)	Saturn	10 th & 11 th houses
Akäça	Viñëu	Puçpa (Flower)	Jupiter	9 th & 12 th houses



show success in the material world and intelligence to learn and grow.

5. The tenth and eleventh houses of the natural zodiac are ruled by Saturn indicating vāyu tattva and Çiva as the devatā. These houses from kārakāà çā indicate the root cause of rebirth or the sins that can only be forgiven by Nélakaëöha Çiva when He drinks the poison of our sins and forgives our undoing. Mahāāñi Jaimini teaches that these houses have a direct impact on the kārakāà çā by the principle of the 'vara' or weekdays. He gives the example of Mercury in the tenth house from Kārakāà çā giving results as if Saturn is placed in Kārakāà çā. Count from the 10th house to kārakāà çā - we get 4 signs. Now count as many days, in the order of weekdays from the planet in the 10th house. If Mercury is in the 10th house (Mercury is the ruler of Wednesday), then counting 4-days we arrive at Saturday which is ruled by Saturn. Similarly for planets in the 11th house we can count 3-days. We do not have any dictum or reason to extend this to other houses of the natural zodiac as they are not ruled by Saturn and do not show the sins causing rebirth.

1.2 Bhāva – attitude in prayer

The point being made here is not about the deity but how you approach the deity – the 'bhāva' or attitude in prayer. For example if a person approaches Durgā Devé in repentance for sins then the bhāva is that of Çiva bhakti or if a person says that he sees Çiva everywhere then the bhakti bhāva is that of Viñëu as the very name Viñëu means *sarva-vyapakeça* or present everywhere.

1. Planets in the ninth and twelfth houses from kārakāà çā show the dharma and iñña devatā and should be approached with Viñëu bhāva i.e. omnipresence. The prayer should be with faith to Viñëu avatāra (ideal as this comes naturally) or any other deity, but the approach should be to an all pervading protector God so that the native is ever conscious of the presence of the God in all creatures and all things. Like Bhakta Prahalada the native should really believe that his iñña devatā is present everywhere. This way he will stick to the path of dharma. We have been taught to believe '*chakā ākhi sabu dekhuchi*' i.e. the round eyes of Jagannāth are seeing all the time, everywhere and He does not sleep!
2. Planets in the lagna, fifth and eighth houses from kārakāà çā should be approached with Brahma bhāva i.e. omniscience. The prayer should be with faith to Āditya or any other deity, but the approach should be to an all knowing and all seeing spiritual creator God. Brahma is not worshipped par se, as our creation which is due to sins that could not be forgiven, is not

something worth thanking God for as we don't want it repeated! Instead, we approach Āditya for giving us our daily needs and for longevity and Sūrya specifically for spiritual knowledge and the ability to see and know the truth. The Sun God Sūrya is acknowledged as the father of all souls and also as the creator.

3. Planets in the second and seventh houses from kārakāà çā should be approached with Devé bhāva i.e. omnivorous enjoyer. The prayer should be with blind faith to an all giving Devé form (ideally Çrë) or any other deity but the approach should be to an all giving benefactor deity so that the native fulfills all this desires and becomes a *çrémantaù* as these houses relate to çrémantaù yoga. Planets in the fourth house from kārakāà çā show learning coming from the Devé and consciousness of anything and everything. It brings awareness and unless we have awareness about something, how can we ever learn about it, or know it or even pray to it? Thus the Devé gives the *gati* or direction which comes from awareness. You did not know who Jesus was when you were born but know now, and this knowing has come due to awareness that comes from various sources of knowledge called vidyā. Everything that brings awareness about something is in truth, a form of Mother Nature or prākāti, and we approach deities in the fourth house with this Çakti bhāva - as an omnivorous hungry learner desirous of having all para and apara vidyā.
4. Planets in the 3rd and 6th houses from kārakāà çā should be approached with Gaëeça bhāva i.e. omniscience. The prayer should be with blind faith to an all knowing Gaëeça form (ideal) or any other deity but the approach should be to an all knowing teacher God so that the native learns and becomes a *dhimantaù* as these houses relate to dhimantaù yoga. We need to realize that all material knowledge must be due to form or pāthvi tattva and here we talk of material knowledge related to 'growth' that helps us to live in this world - really more of omniscientia instead of unadulterated spiritual omniscience.
5. Planets in the 10th and 11th houses from kārakāà çā should be approached with Çiva bhāva i.e. omnipotence. The prayer should be with faith to the all powerful lord Çiva (10th house) or Rudra (11th house) or any other deity, but the approach should be to an all powerful and kind deity like Çiva so that the native cleanses his sins and emerges purified and protected.

2 Dasavatāra

The Sanskrit word *avatārau* is derived from *ava* meaning 'down' or descent and *tarati* meaning 'crossing over or tiding over' and refers to the deliberate descent of a deity,

dasavatara

immortal being or the Supreme Being from heaven (normally Viñeu) for specific purpose(s). As a noun, avatar also means a new personification of a familiar idea¹ like an embodiment² or a temporary manifestation³.

God is one in Hinduism, to which there is no doubt and is represented by the sacred syllable om (ॐ).

2.1 Types of avatāra

There are six primary types of Viñeu avatāra or incarnations -

1. *puruṇa avatāra*: avatāra of Viñeu descending for the sake of upholding dharma
2. *lilā avatāra*: Viñeu avatāra (descending) for various 'lilā' (play, drama or pastimes) and include (1) Catuūsana, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajī a, (6) Nara-Nārāyaēa, (7) Kardami Kapila, (8) Dattātreyā, (9) Hayasirsa, (10) Haàsa, (11) Dhruvapriya, or Prsnigarbha, (12) Rsabha, (13) Pāthu, (14) Nāsīàha, (15) Kūrma, (16) Dhanvantari, (17) Mohini, (18) Vāmana, (19) Paraçurāma, (20) Raghavendra, (21) Vyāsa, (22) Balarāma, (23) Kāñēa, (24) Buddha and (25) Kalki as given in the Bhagavata Purāēa.

Of these, 22 incarnations are considered most crucial and protect the 22 steps (*baisi pahachā*) of the Jagannāth temple symbolizing the steps one has to take to achieve yoga with Jagannāth. These are (1) Catuūsana, (2) Varāha, (3) Nārada, (4) Nara-Nārāyaēa, (5) Kardami Kapila, (6) Dattātreyā, (7) Yajī a, (8) Rsabha, (9) Prthu, (10) Matsya, (11) Kūrma, (12) Dhanvantari, (13) Mohini, (14) Nāsīàha, (15) Vāmana, (16) Bhargava Paraçurāma, (17) Vyāsa, (18) Rāmacandra (19) Balarāma, (20) Kāñēa, (21) Buddha and (22) Kalki.

3. *guēa avatar*: based on the three modes of rajas, satva and tamas these are Brahma, Viñeu and Çiva and reside within the material creation in these modes.
4. *yuga avatāra*: Viñeu avatāra heralding the closing of a yuga (time cycle) and ensuring the continuity of the next. In every mahayuga there are four yuga – Satya, Treta, Dvāpara and Kali bearing the primary colors white, red, black and yellow respectively⁴.
5. *manvantāra – avatāra*: Also called *Manu*, they are the progenitors of manuçya (human beings) at the beginning of every kalpa (day of Brahma or the beginning of creation).
6. *saktyavesa – avatāra*: jēvātmā (souls) empowered by Viñeu [for a short duration] during their continued existence. They are normally teachers and provide knowledge that helps to sustain mankind like Dhanvantari a jēva tattva çaktyavesa avatar Who

taught ayurveda (medicine) and medicinal plants. Lord Buddha, Kapila, Āñabhadeva and Nara-Nārāyaēa are also saktyavesa avatāra as they were primarily great teachers.

Recent theorists have added Jesus Christ and Hazrat Muhammad as well as Bhaktivedānta Swami Prabhupada to this list as they were also great spiritual teachers. However others have attempted to add Brahma and Çiva to this list and are quite wrong in doing so as they are to be exclusively listed under guēa avatāra.

2.2 Dasavatāra or ten incarnations

Any list of ten incarnations can be made from the lists of various avatāra of Viñeu indicated above. However for identifying the ten principal avatāra of Viñeu symbolizing the highest potentate of the ten variables of Jyotiña (navagraha and lagna), we need to ensure that they belong to the principal list of 22 incarnations or find mention in the Bhagavata Purāēa. Other factors to consider include –

• Guēa avatāra are not to be selected as they are much above the navagraha and lagna which are in the three modes of satva, rajas and tamas. For example, Jupiter is strongly satva guēa and this does not exclude the presence of the other guēa. Thus even at its highest potency, Jupiter cannot represent the guēa avatāra.

• *Prabhava* (mighty, potentate) forms must have a dominance over *vaibhava* avatāra and here again, permanent potency gets a natural choice over temporal potency as the navagraha symbolize permanency and exist over a long period of time through the kalpa whereas temporal potency forms exist for short durations during the kalpa (life of creation).

For example, Mohini and Haàsa avatāra exist for a short duration in every kalpa and cannot represent the potency of the graha. Similarly, Dhanvantari, Rsabha, Vyāsa, Dattātreyā and Kapila are very specific purpose manifestations and cannot be symbolized by any one graha.

Among the vaibhava-prakāça forms are Kūrma, Matsya, Nara-Nārāyaēa, Varāha, Hayagriva, Pāñnigarbha, and Balarāma, The manvantara avatāra Yajī a, Vibhu, Satyasena, Hari, Vaikuntha, Ajita, Vāmana, Sarvabhauma, Rsabha, Visvaksena, Dharmasetu, Sudhama, Yogeçvara and Bāhadbhānu.

List of eleven avatāra: Accordingly our list of twenty-two avatāra is reduced to eleven : - (1) Catuūsana, (2) Varāha, (3) Nārada, (4) Nara-Nārāyaēa, (5) Kardami Kapila, (6) Dattātreyā, (7) Yajī a, (8) Rsabha, (9) Prthu, (10) Matsya, (11) Kūrma, (12) Dhanvantari, (13) Mohini, (14) Nāsīàha, (15) Vāmana, (16) Paraçurāma, (17) Vyāsa, (18) Rāmacandra (19) Balarāma, (20) Kāñēa, (21) Buddha and (22) Kalki. There are three principal lists which take these avatāra into account – (1) Parāsara Dasavatāra (2) Jayadeva Dasavatāra stotra [Bengal School] and (3) Jagannāth temple [Orissa School].



2.2.1 Parāsara Dasavatāra

Mahāāni Parāsara speaks of the dasavatāra at the beginning of the work Bāhat Parāsara Horā Çāstra and dedicates a whole chapter titled *avatāarakathana adhyāyaū* [Chapter 2] to the study of the incarnations (avatāra) of Viñeu. Of the list of eleven avatāra, Parāsara omits

Graha	Sun	Moon	Mars	Mercury	Jupiter
Avatāra	Rāmacandra	Kāñēa	Nāsiā ha	Buddha	Vāmana
Graha	Venus	Saturn	Rāhu	Ketu	Lagna
Avatāra	Paraçurāma	Kūrma	Varāha	Matsya	Kalki

Graha	Sun	Moon	Mars	Mercury	Jupiter
Avatāra	Rāmacandra	Buddha	Nāsiā ha	Balarāma	Vāmana
Graha	Venus	Saturn	Rāhu	Ketu	Lagna
Avatāra	Paraçurāma	Kūrma	Varāha	Matsya	Kalki

Graha	Sun	Moon	Mars	Mercury	Jupiter
Avatāra	Rāmacandra	Kāñēa	Nāsiā ha	Balarāma	Vāmana
Graha	Venus	Saturn	Rāhu	Ketu	Lagna
Avatāra	Paraçurāma	Kūrma	Varāha	Matsya	Kalki

Balarāma as, strictly speaking, Balarāma is an incarnation of Vāsuki, the divine serpent guardian of Viñeu.

2.2.2 Jayadeva dasavatāra stotra

Jayadeva was the court poet of King Lakshmanasena of Bengal and was not only adept at the Sanskrit language but also in poetry and prose, Gandharva Veda (music) and nātya çāstra (dance). His Gēta Govinda in 12 canto, is an



all time classic that has inspired themes for *ōḍisi* dance. In the very first chapter (aṅṅa padi) he sings the glory of the dasavatāra.

Figure 2: Dasavatāra (Depiction- Gēta Govinda)

Of the eleven a v a t ā r a mentioned in Para 1.2, Jayadeva excludes Kāñēa as he considers the remaining as avatāra of Kāñēa.

While this is fine from the bhakti viewpoint, it does not do justice to exclude Kāñēa from any list of avatāra for the purpose of defining the highest potency of the graha as Kāñēa alone is the highest potency of the Moon and His babyhood days show the greatest potency of the Moon.

Çré Kāñēa at the center surrounded by twelve gopi-jana (six male and six female indicating the alternating male and female signs of the zodiac)

Jayadeva shows the way for the Bhakti path where once the lñōa devatā has been chosen then the avatāra rises to the top and goes beyond the list of eleven while the remaining ten avatāra are used for worship of the graha and karma. This process has also been supported by Mahidhara in the classic Mantra Mahodadhiū wherein Mahidhara speaks of the avatāra of Nāsiā ha where Nāsiā ha is the lñōa devatā. Similarly, Tulasidas saw all of them as avatāra of Ramachandra as Rāma was his lñōa devatā.

This process of evolution of the individual in the spiritual path of Bhakti should be understood to appreciate the lists of dasavatāra of Parāsara and Jayadeva and the reasons for their difference. Parāsara list is the most primary or fundamental list in determining the lñōa devatā while Jayadeva would show the next stage where the bhakti leads the individual to place the lñōa devatā at a very high pedestal, above everybody and everything.

2.2.3 Jagannāth temple

At the entrance of the Jagannāth temple at Puri (the foremost of pilgrimages of the Hindu) as well as inside



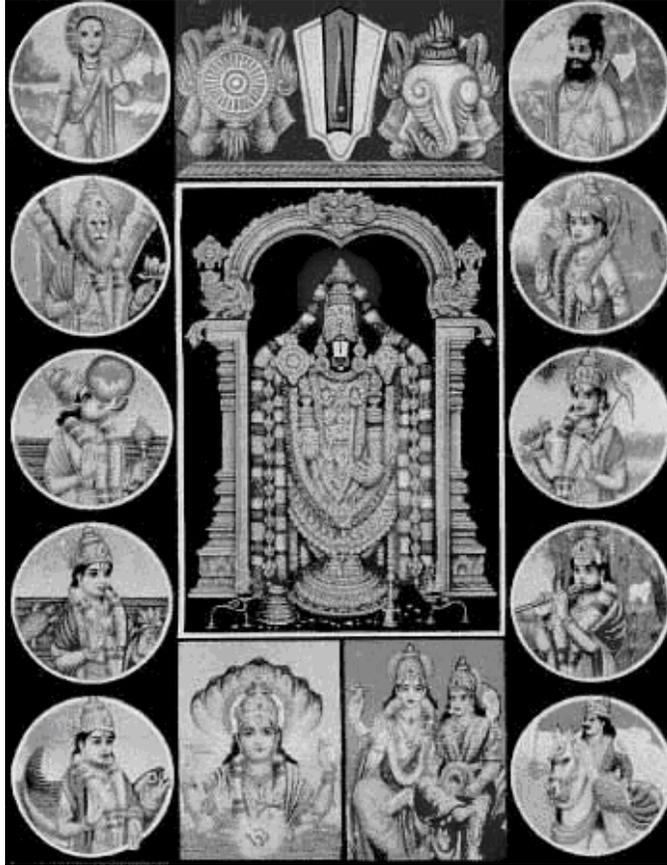
we find the dasavatāra depicted. A copy of the painting on a wall of the temple is at Fig.2 and we find that from the dasavatāra list of Parāsara, Buddha has been replaced by Balarāma.

Figure 3: Dasavatāra Jagannāth temple

Mercury has various attributes including learning ability and perfect non-violence (ahimsa) which are seen in Gautama Buddha and his teaching of ahimsa was so strong that he caused a whole generation of people to

dasavatara

become vegetarians including taming and transforming the violent king 'chanòà' Ashoka to 'dhamma' Ashoka or stopping a mad elephant in its tracks and making it



completely peaceful or converting a serial killer like Anguli-mala (who wore a garland of the fingers chopped off his victims) into a peaceful sage. Paràsara has aptly chosen Buddha as the Mercury avatàra of Viñëu for Iñòa devatà reckoning.

Figure 4: Dasavatàra Tirupati, Andhra Pradesh

However, Balaràma transformed the agricultural economy by designing the plough and using draught animals in fields. He is depicted with the plough and the exaltation of Mercury is in Virgo, the granary of the world. The Brahmins of the Jagannàth temple are also justified in depicting Balaràma as the Mercury avatàra of Viñëu.

The reason for omitting Buddha is that Buddha caused the people to go away from the Vedas and cannot be depicted as a Dharma avatàra. Even though in doing so, Buddha actually got the people closer to the essence of the Vedas by teaching them the value of non-violent sacrifice.

Thus the list of dasavatàra in the Jagannàth temple is for the dharma devatà and not for the Iñòa devatà. This list of dasavatàra is also supported by the Venkateswara Balaji temple at Tirupati (another important Vaiñnava shrine, see fig.3).

6✳ JYOTISH DIGEST ✳ JAN-MAR, 2006✳

2.3 To Do

1. Prepare a write-up about each of the Paràsara dasavatàra and list their attributes and a picture
2. Make the nine Bengal (Jayadeva) school list of dasavatàra for the bhakti path
3. List the mantras of each of the dasavatàra (both Paràsara & Jagannàth schools) – Puràëic, Vedic, Dvãdasàkñari and vija (seed)
4. List the dasavatàra mantra for the bhakti path (Jayadeva school)
5. List the 72 forms of Nàsià ha and 9 forms of Nàsià ha. Although Mars is the chief planet, can you assign other planets to these forms? Please make lists of Nàsià ha forms and planetary combinations.
6. List all forms of (a) Ràma, (b) Kãñëa, (c) Vàmana, (d) Varàha and planetary combinations that can indicate these forms. Can you list the mantras for these forms also?

3 Wisdom of our tradition

We have shown the wisdom of our tradition in explaining that there is no real controversy about the list of dasavatàra and that each of the lists are meant for a specific purpose like Paràsara list of Iñòa devatà, Jayadeva modification for the Bhakti path and Jagannàth list for Dharma devatà. The wisdom does not end there but expands to very subtle and sensitive levels of the individual consciousness which allows for subtle modifications of the lists to meet the individual need.



3.1 Āñikeça replaces Paraçuràma (Kñatriya)

Figure 5: Lakimé Nàryaëa

As an illustration, in the Paràsara list of Iñòa devatà or Jagannàth list of dharma devatà we have Bhàrgava⁵ Paraçuràma who annihilated 21 generations of Kñatriya and it would be most foolish for any Jyotiña to ask a Kñatriya or Kàyastha to worship Bhàrgava Paraçuràma as he would shudder at the mention of the very name, what to talk of developing Bhakti! Instead the worship of Āñikeça the form in which Lakimé worships

dasavatara

knowledge and this truth force is symbolized by Vāsudeva, the father of Kāñēa avatāra who was forever truthful and the fruit of his perfect truthfulness resulted in the birth of Çré Kāñēa as his eighth child. Knowledge and children are seen from the same fifth house which is also the mantra bhāva. All knowledge, both Para and Aparā vidyā, should lead to enlightenment as its principal goal. The vasu means light and refers to enlightenment and deva refers to divinity as giving enlightenment. Thus, Vāsudeva means pure enlightenment from learning the truth. In the dhyāna mentioned below, this is specifically indicated as the impeller of the intelligence 'satyaà paraà dhémahi'. Vāsudevā refers to Kāñēa as the son of Vāsudeva and the giver of this true knowledge that leads to enlightenment.

This mantra should be recommended for all Jī ana yogis like scientists, academicians and philosophers. Jyotiā should not dare a step into the vast ocean of horā çāstra without the armor of this dvādasākñari mantra.

Vyāsa prayer (Vasudeva dhyana & mantra SB 1.1.1)

j nra*! ASyjae ANvade #trtz! cawR:v! AE} > Svraqe tene
 äü üda yAaidkv muýNt jt! sUrj,
 tej avaimda< yva inipe Ç ÇsgaR An&; a xaça Sven sda
 nrStk...hk< sTj pr< xlh.

janmādy asya yato anvayād itarataç cārtheñv abhiji aü svarāo
 tene brahma hādā ya ādikavaye muhyanti yat sūrayāu
 tejovārimādāā yathā vinimayo yatra trisargo amāñā dhāmnā



svena sadā nirastakuhakaà
 satyaà paraà dhémahi
 ~ nrae Égvte vasudevay
 om namo bhagavate
 vāsudevāya

3.4 Sannyāsa Yoga

Figure 8: Yogeçvara Nārāyaēa

Renunciation of worldly life and pursuit of the highest truth are vital aspects of this yoga wherein perfect brahmāçārya (celibacy) is practiced along with other yama and niyama (rules and regulations). Devaāñi

Nārada is the only perfect one who could maintain perfect celibacy throughout His existence and hence is among the 22 avatāra of Viñēu.

These days we see the other extreme and hitherto unheard of activities have come to light about happenings in churches and spiritual institutions where homosexuality, rape, marriage after the celibacy vow of sannyāsa and all

sorts of terrible happenings are reported in the press. We are perplexed and wonder as to why did these people go to the church/spiritual institution in the first place? Why did they not lead the normal life of a house holder? If at some point of time they were motivated to renounce the material world for heavenly peace in this life itself, then why did they forsake it? What weakness in their minds causes this to happen and how is this corrected? The answer lies in following the path of Nārada, the one who maintains these vows perfectly and in worshipping Badri-Nārāyaēa (Yogeçvara Kāñēa) with the dhyāna and mantra that Nārada used as given in the Çrémad Bhagavataā .

Nārada's prayer (Yogeswara Badrinath: Nara-Nārāyaēa dhyana & mantra SB 5.19.11-12)

ktarSjsgard; u pē n bXte n hNte dehgtae Ap dEhKE>
 Ōðurce n g! ſygu[Erce ivÉ:te tSmE nrae AS 'iw 'sai][e.
 kartāsyā sargādinu yo na badhyate na hanyate dehagato api
 daihikaiü

drañūr na dāg yasya guēair vidūnyate tasmai namo
 asaktaviviktasākñiēe

~ nrae Égvte %pziñl apæprtanaTllay nrae
 AikcniĀay ſi; \; Éay nrraray[ay prñh<springurve
 AaTmaramakpty nrae nm,



om namo bhagavate upaçamaçēlāyoparatāñātmyāya namo
 akicanavittāya āñiāñabhāya naranārāyaēāya
 paramahaàsaparamagurave ātmārāmādhīpataye namo nama

3.5 Dharmakarmādhīpati Yoga



sanjay rath

Figure 9: Kodaëöa Rāma

Whenever we end up in various actions (karma) which is not according to the dharma (sanction of scriptures), we end up adding to our sins. In addition we also need to direct the mind to performing karma for good purposes so that we add to our spiritual karma balances and move towards mokñā. The mantra of dharmarāja Yama is considered most auspicious and appropriate for this in addition to the Dharma Gäyatri of the Åk Veda.

Dharmaraja's prayer (Dharma deva mantra SB 5.18.2)

ॐ नमो भगवते धर्म्यात्मविज्जानाय नमः
om namo bhagavate dharmyātmañiçodhanāya nama|

3.6 Upadesa

There can be no guide book or substitute to reading the Srimad Bhagavatam and the Viñëu Puräëa to understand these subtle individual applications and forms of the avatāra. Whereas the Srimad Bhagavatam speaks in detail about Viñëu incarnations, the Viñëu Puräëa teaches all about Kāñëa avatāra. The Bhagavat Gëta is the high watermark of the philosophy. Jyotiña must read these texts and be sensitive to individual needs and consciousness to be able to give the right advise.

4 Iñöa & dharma devatä

4.1 Rebirth or mokñā

Bāhat Paräsara - kārakādhyäyau

svatātkaric bñxk«ñae]³t! tva. 8.
sarvavārttādhikāre ca bandhakānmokñākrat tathā || 8

sarva- whole, entire, all, every; *vārtta*-having means of subsistence, practising any business or profession, karma; *adhikāra-* m. authority, government, rule, administration, jurisdiction; *ca*-and; *bandha-* m. binding, tying, fetter, arrest, imprisonment; *kāntana-*n. cutting, cutting off, dividing; *mokñā-* m. emancipation, liberation, release; *kāt-* making, doing, performing, accomplishing, author; *tathā-* so also, in like manner;

Translation: [The ātmakāraka] has complete jurisdiction and authority over the entire field of karma and is responsible for binding or imprisonment of the soul in the cycle of rebirth or can grant emancipation or release wherefrom by cutting off the yoke of bondage.

Release or emancipation is examined from the twelfth house. Whereas the twelfth house from lagna shows the release from the body or the last stage of life, the twelfth house from kārakāàça, also called jévanamuktāàça shows release from the cycle of rebirth or mokñā. The term

jévanamuktāàça is mentioned in the Candrakalä näöé and the state of a jévanamukta is described in the Srimad Bhagavatam while discussing the avadhuta brahmaëa. Suffice is to say here that it is a state which can be achieved in this body through complete and total detachment (Pisces/12th house) etc.

Just as mokñā is examined from the 12th house from the kārakāàça, bandha or bondage in the cycle of rebirth is examined from the seventh house from kārakāàça. Whereas the seventh house from lagna in the birth chart is the lagna of conception indicating the bondage of this birth due to desires (7th house is the seat/Kendra of the kāma trikoëa), the seventh house in the punya (death) chart shows the place of rebirth. For example, if Mars is in the 7th house the native is reborn in an island. Such dictums are mentioned in the classics that have only possible use in death charts and confirm the thought about the 7th house and rebirth. Similarly the seventh house from kārakāàça shows the strongest desire causing rebirth and planets in this house can also give marriage and fulfill all the desires for which one is born.

4.1.1 Battle between 7th & 12th houses

The seventh house and twelfth house are paraspara ñaöäñöaka (mutually 6/8 or inimically disposed). Thus, normally rebirth indicated by the 12th house and rebirth indicated by the 7th house are mutually opposing directions of the soul and both of these cannot happen. Guru means a teacher and one that guides thinking or processes logic in a certain direction based on 'individual preferences and senses'. Venus is the asura guru (teacher of the dark path or apara vidyā) because he rules the seventh house of the natural zodiac and guides the thoughts towards fulfillment of desires and rebirth. It is through the semen ruled by Venus that rebirth occurs. Jupiter is the sura guru (teacher of the bright path or para vidya) because he rules the 12th house of the natural zodiac and guides the thoughts towards emancipation and spirituality.

However, in some cases when the lords of the 7th and 12th houses are natural friends then they come in the category of mitra ñaöäñöaka where the native is promised both fulfillment of the desires and wishes pertaining to the present incarnation as well as emancipation by following the spiritual path of the iñöa devatä. For such people, marriage can cause spiritual growth and fulfillment. A thorough examination of not only the 7th and 12th houses but also the dārāpada (A7) and upapada (A12 or UL) is necessary to take any view on marriage and material comforts and renunciation of the same.

The signifiers of these are Venus (marriage) and Ketu (renunciation and mokñā). The Puräëic episodes related

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to Tulasi (Venus) and Gaëeça (Ketu) shows how Tulasi gets cursed by Gaëeça to lose her purity and spouse by Viñeu as she disturbed Gaëeça when He was meditating on Viñeu. In turn Tulasi curses Gaëeça to have two spouses at the same time. This works in a strange way in charts where Ketu in 7th house or A7 and Venus in 12th house or UL can give two spouses at the same time confirming the curse of Tulasi. In the opposite, Venus in 7th house or A7

and Ketu/Rahu in 12th house or UL can cause loss of spouse or two marriages after losing a spouse or even renunciation of spouse as the curse of Gaëeça. On the other hand, Venus in the 12th house from lagna or aruõha lagna (AL) can show someone losing his spouse while Ketu so placed can cause delay in marriage or complete denial of marital bliss. Venus in the 6th house from AL can show absence of marriage or separation from spouse while Ketu so placed shows a spiritual person who maybe cheated in relationships.



As: 22 Ge 44 Su: 2 Li 00 (PK)
 Me: 4 Li 02 (PK) Ju (R): 0 Ta 54 (GK)
 Ra: 2 Ge 33 (AK) Ke: 2 Sg 33



Mo: 0 Pi 00 (DK) Ma: 26 Cn 33 (AmK)
 Ve: 21 Le 39 (BK) Sa (R): 5 Aq 09 (MK)
 HL: 14 Aq 28 GL: 4 Pi 11

Chart 1: Two spouses

In Chart 1, Ketu is in the 7th house and Venus is in Upapada in Leo showing the curse of Tulasi on the native. The native had a love affair in college and continued to date even after he was engaged to and married another lady (second spouse). He has two sons from his first love from college and a daughter from his second spouse. The spouses know of each others existence and are doing everything to get each other out of the triad relationship. The native is immersed in this mess of a relationship all the time and the spiritual path is quite disturbed or blocked as the mind does not have the time to dwell on this subject.



As: 28 Sg 29 Su: 16 Le 59 (MK)
 Me: 11 Vi 06 (PK) Ju: 2 Le 02 (GK)
 Ra: 1 Aq 10 (AK) Ke: 1 Le 10



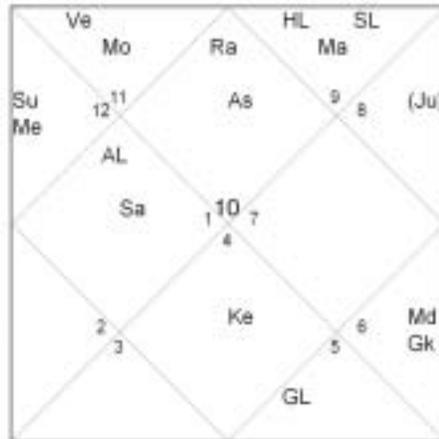
Mo: 27 Ta 47 (AmK) Ma: 16 Ta 56 (PK)
 Ve: 1 Vi 46 (DK) Sa: 21 Li 47 (BK)
 HL: 7 Ge 34 GL: 24 Le 02

Chart 2: Swami Prabhupada- renunciation of marriage

The converse is applicable in the chart of Sri Prabhupada where Venus is in A7 in Virgo and Rahu (node) is in Upapada in Aquarius. This shows the curse of Gaëeça (which for very spiritual people can be a blessing in disguise).



As: 16 Cp 42 Su: 9 Pi 39 (PK)
 Me: 25 Pi 42 (AmK) Ju (R): 12 Sc 60 (MK)
 Ra: 28 Cp 08 (GK) Ke: 28 Cn 08



Mo: 5 Aq 44 (PK) Ma: 13 Sg 45 (BK)
 Ve: 0 Aq 24 (DK) Sa: 25 Ar 58 (AK)
 HL: 21 Sg 20 GL: 25 Le 10

Using Caturasiõi sama daçã (10th lord in 10th house), we note that Prabhupada renounced his spouse when she preferred to have tea instead of him at the age of 54 years (1950) in Sun daçã Venus antardaçã. Four years later in Moon daçã Mars antardaçã he took to the vanaprastha life and finally in 1959 in Moon daçã Venus antardaçã, he renounced and took sannyãsa. The crucial role played by debilitated Venus (with nãcabaãga rãjayoga but in 6th house from AL, placed in A7 and with nodal axis along the UL) is noteworthy confirming the curse of Gaëeça for losing spouse and going towards Viñeu.

Chart 3: Female ditches



In Chart 3, Ketu is in the 7th house and Venus is not only the lord of Upapada but also aspects the Upapada in Libra. The lady had a long standing boyfriend who was not financially stable and then she fell in love with an immigrant Indian who was much older than her. She was always suspected of continuing the relationship with the old boyfriend, which is evident due to the presence of the curse of Tulasi (see Chart 1). Her husband was a top executive in a company and got her a consulting contract in the company so that they could live together. When the question of child came up, she took a transfer to another continent and later divorced him. Venus in the second house shows poor sexual relationship with spouse⁶. Marriage with the 'sugar daddy' occurred in Jupiter daçā Venus antardaçā and separation occurred in Sun antardaçā when she got a decent alimony and could continue with her first (original) love.

Chart 4: Bhanuji

In Chart 4, Venus is in A7 and UL as well in Leo and Rāhu instead of Ketu is in the 7th house. Compare this to Chart 1 where Venus is also in UL in Leo but A7 has two planets Sun and Mercury in Libra. Again, Chart 4 has debilitated Rāhu in seventh house and Chart 1 has exalted Ketu in

7th house. The native of Chart 4 is a confirmed bachelor, has practiced celibacy throughout life and has dedicated his life to social service and the nation.

NOTE: Merely looking at UL and 7th house cannot decide whether a person is to marry. The dārāpada (A7) plays a significant role in sexual desires and their fulfillment or renunciation. Venus in A7 in the Charts 2 and 4 of Prabhupada and Bhanuji was responsible for curtailing their sexuality and they would strive to renounce the same completely.

An important exercise is to examine the placement of A7 and UL from the Aruòha Lagna (AL). The aruòha lagna is the most important sign and those in Kendra to AL shall flourish while those in dusthāna shall perish. Sannyasa is promised only if Venus is in a dusthāna from AL. In the case of Chart 2 Prabhupada had Venus in the 6th house from AL and took perfect sannyāsa and he wanted to take sannyāsa. On the other hand Bhanuji has Venus in AL with UL and A7 and never took sannyāsa.

Chart 5: Swami Vivekananda

In Chart 5 Venus is in the second house showing a lacy of sexuality either for self or spouse. The aruòha lagna is with the upapada and dārāpada in Leo indicating that Swami Vivekananda in his early days wanted to marry and settle down. However, Venus is in the 6th house from aruòha lagna and renunciation was his destiny when his guru Ramakrishna forbade him to marry and instead directed him to lead Indian spiritual renaissance which started with the freeing of the soul from bondage and led to Indian independence. Note that Venus is in the 2nd house from both lagna and Sun. He was a celibate throughout life.



As: 29 Ge 08 Su: 20 Cn 33 (BK) Mo: 13 Li 24 (PK) Ma: 11 Li 36 (GK)
 Me: 17 Cn 07 (MK) Ju: 21 Li 29 (AmK) Ve: 27 Le 36 (AK) Sa (R): 15 Aq 37 (PK)
 Ra: 27 Sg 45 (DK) Ke: 27 Ge 45 HL: 2 Ge 08 GL: 20 Pi 52



As: 26 Sg 03 Su: 29 Sg 26 (AK) Mo: 17 Vi 27 (AmK) Ma: 6 Ar 20 (GK)
 Me: 11 Cp 47 (MK) Ju: 4 Li 01 (DK) Ve: 7 Cp 07 (PK) Sa: 13 Vi 34 (BK)
 Ra: 22 Sc 15 (PK) Ke: 22 Ta 15 HL: 23 Sg 24 GL: 15 Sg 51



4.1.2 Harmony between 7th and 12th houses

If there is harmony between the 7th and 12th houses and their aruòha, especially from kārakāçā then the native shall benefit and spiritual advancement occurs due to the support of a spiritual spouse.

Chart 6: Ramakrishna Paramhansa

In Chart 6 the 7th lord Sun is placed in lagna and it is also the cara dārākāraka. It is trines to its dispositor and lagna lord Saturn which is also the 12th lord. The



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SL Ve		Ra	AL (Ju)
Su HL Mo As (Me)	Rasi		
GL Ma	Sri Ramakrishna February 18, 1836 6:23:00 (5:50 east) 87 E 44, 22 N 53		
Gk Md	Ke	(Sa)	

As: 3 Aq 12 Su: 6 Aq 53 (DK) Mo: 22 Aq 03 (BK) Ma: 22 Cp 16 (AmK)
 Me (R): 15 Aq 07 (MK) Ju (R): 14 Ge 33 (PK) Ve: 9 Pi 05 (GK) Sa (R): 13 Li 41 (PK)
 Ra: 2 Ta 54 (AK) Ke: 2 Sc 54 HL: 0 Aq 55 GL: 23 Cp 27

harmonious trine between the 7th lord and lagna lord (also 12th lord) shows that spouse shall contribute substantially to the spirituality of Çré Ramakrishna. Since Saturn is naturally inimical to the Sun, Ramakrishna was initially disinclined to accept Çré Sarada Ma although they were legally wedded in childhood (she was six years at the time of marriage). However on seeing her spiritual honesty, he agreed to her staying with him in the temple on the condition of complete abstinence from any physical contact. It is interesting to note that Venus is in the 2nd house from both lagna and the Sun indicating that Thakur (Çré Ramakrishna) shall have complete celibacy throughout life even though married and staying with spouse. Çré Sarada Ma was an epitome of perfect motherhood and she not only supported him completely in all spiritual practices but also agreed to him worshipping her as the manifestation of Tripurā Sundari (the form of Kali for the sustenance and starting of a Parampara – lineage).

The Upapada is in Aries and its lord Mars is exalted in the 12th house of spirituality and is debilitated in Cancer navāāça. This would cause separation from spouse unless the relationship is strongly spiritual. Venus the significator is in the second and is also debilitated in navāāça in 12th house showing absence of physical contact. To add to this the ātmakāraka Rāhu is in dārāpada A7 in Taurus showing spirituality dominating over sexuality thereby confirming a spiritual bond and not physical bond.

In a way, Sarada Devi was Thakur's first disciple. He taught her everything he learnt from his various Gurus. Impressed by her great religious potential, he began to treat her as the Universal Mother Herself. He said, 'I look upon you as my own mother and the Mother who is in

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

the temple'. Notice the upapada is in the 4th house of mother confirming the truth behind Thakur's words.

Chart 7: Spiritual spouse

In Chart 7 Ketu is in the 12th house indicating troubles in marriage but this is fully blocked by the argalā of Jupiter in the second house. Upapada is in Libra with the 7th lord Jupiter promising a very good marriage and spiritual growth due to marriage. This spiritual growth should satisfy Ketu and the marriage would be blessed. The dārāpada A7 is in Taurus and in Kendra to the aruōha lagna confirming normal physical

desire. However the upapada in the 12th house from aruōha lagna shows that the native may tend to ignore his spouse. If Jupiter is the strongest influence on lagna or the second house (in that order) and is unassociated then the native shall become very spiritual and shall search for the final truth – 'om tat sat'. Since Jupiter is 7th lord and is in upapada this search shall begin after marriage and since the spirituality is coming through marriage Ketu shall not be averse to it.

4.1.3 Conclusion

The question of rebirth or mokña cannot be settled with the birth chart and the death chart called Punya chakra has to be examined. We have explained how to examine this elsewhere in the paper titled 'Saptaloka and Tala' at the SJC West Coast USA conference.

4.2 Dharma devatā

The ninth house from lagna indicates bhāgya (fortune) and dharma while the same from kārakāāça shows the dēkña timing and everything concerning relationship with

HL Su	Gk Me Md Ve Sa	SL	
Ra	Mo		
Rasi			Ke
Spiritual spouse			
April 4, 1970 17:47:13 (5:30 east) 81 E 8, 16 N 10			
	AL	(Ju)	GL As

As: 14 Vi 08 Su: 20 Pi 53 (BK) Mo: 28 Aq 33 (AK) Ma: 26 Ar 41 (AmK)
 Me: 3 Ar 08 (DK) Ju (R): 9 Li 46 (PK) Ve: 7 Ar 55 (GK) Sa: 15 Ar 06 (MK)
 Ra: 16 Aq 54 (PK) Ke: 16 Le 54 HL: 14 Pi 10 GL: 4 Vi 50

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





the dēkñāka (guru) and dharma devatā. This ninth house from kārakāàça is called viji anaàça and shows the highest spiritual learning.

The big difference between the dharma devatā and the iñña devatā is that whereas the dharma devatā is external and helps the native to fulfill his duty and adhere to the path of truth, the iñña devatā is a very personal deity guiding him personally and preparing him for the life after death. The deity that manifests externally i.e. are known to everyone is often the dharma devatā and not the iñña devatā.

Very often a person may pass through life making very great achievements and this will be only due to the blessings of the dharma devatā. This does not assure one of mokñā as the iñña devatā may not have manifested in his life. It is important for astrologers to be cautious in this regard and not get carried away with big names or holy people and jump to conclusions without examining the chart and stating the truth clearly and without hurting (ahimsa).

4.2.1 Ninth house

The ninth house shows the world view of the person. If malefic planets are in the ninth house from lagna then the native (1) suffers in life due to poverty and strife (Saturn) and has to become a warrior to win or (2) is subject to great violence and intimidation (Mars) and has to always be on the guard from people who will attack him with the least provocation (3) is subject to cheating and fraud (Rāhu) and has to be careful to double check everyone and everything (4) is subject to sudden misfortune and religious hatred (Ketu) and has to suppress his ego and learn to be flexible. Unless the astrologer can counter these evils by suitable gemstones (Ruby – Sun against Saturn; Yellow Sapphire – Jupiter against Nodes and Pearl – Moon against Mars), it is unlikely that the native will ever be able to come out of his misfortunes to be able to achieve his birth objectives.

If malefic planets are in the ninth house from kārakāàça it shows that the dēkñā guru maybe sick (Saturn) or dying (Saturn & Rāhu) or inaccessible (Saturn & Ketu) or a disciplinarian (Mars) or very strict and always testing with Herculean tasks (Mars & Rāhu). The world view can get modified accordingly and become very narrow thereby preventing achievement of objectives of this birth as life becomes a struggle and a passage through hell.

The ninth house from navāàça lagna shows how one respects or obeys the Guru. All planets are 'bad' in this house as it shows some shortfall or weakness in the individual and only Jupiter the one who is always of perfect satva guēa is welcome here or his aspect is most welcome. The body of the Guru is seen in the ninth house

from navāàça lagna. If female signs or pālana devatā dominates here then the guru shall have a feminine body whereas if dharma devatā or male factors dominate then the guru shall have a male body. Many planets aspecting give many gurus or the strongest dominates. The aspect of Jupiter shows that the guru mantra shall flourish in the person and he shall prove to be a pillar for the guru like the guru gāyatri of the Āk Veda (*vāñabhaà.*).

Figure 10: Çrē Ramakrishna



4.2.2 Bhrātākāraka

Similarly if Saturn is bhrātākāraka the association with Guru will be minimal due to the early death of Guru after dēkñā while Mars shows poor association due to innumerable chores and other work. Malefic planets as bhrātākāraka cause the misfortune of minimal association with Guru. On the other hand benefic planets as bhrātākāraka show long association with guru. Benefic planets conjoining the bhrātākāraka in navāàça show that the native shall live up to the spiritual teachings of the guru. If such yoga has the association of Jupiter and Mercury (guru-çiñya paraà parā) then he will continue the teachings of his guru in a paraà parā or lineage and if such a combination is in a trine like the fifth house (best trine) then this will flourish even after he leaves this planet.

The guru who shall come to teach dharma can be in any form including that of a crow! The Bhagavata Purāēa explains the 24 gurus of the avadhuta brahmaēa. So it is not important that the guru should be someone famous. What is important is that the guru should be able to kindle the spark of spirituality in your heart that causes great compassion for all creatures big and small, great love for all things and beings and complete non-violence. The ninth house from kārakāàça shall show when this shall happen and what is given as guru-upadesa is seen from the bhrātākāraka. This bhrātākāraka then causes "devatā bhakti" as stated by Mahāāñi Jaimini.

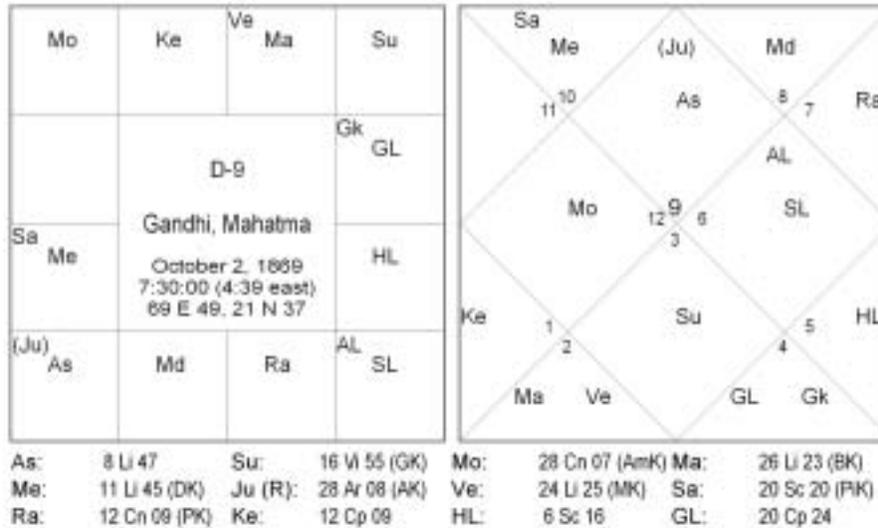
4.2.3 Bhagavata Gēta

æ æ æ < æ < tnu < É > il'æicRtuinDit,
 tSytSæcl a < il'a < tanev icdxallm! . 7- 21.
 yo yo yāà yāà tanuà bhaktaù çraddhayārcitumicchati |
 tasya tasyācalāà çraddhāà tāmeva vidadhāmyaham || 7-21||

Translation: Whichever deity a devotee worships with faith, I will surely reinforce and sustain that faith in the



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description of the experiment. It is confirmed that Gandhi did succeed and it gave him confidence that 'he would be able to vanquish Jinnah with his spiritual power and foil his plan for partition'. Although from a jyotiña standpoint, Ketu does not aspect the second from kārakāà çā/ navāà çā lagna and indicates that the experiments in celibacy would continue even in the old age. Sushila Nayar felt that she was sleeping with her mother, and this speaks volumes about Gandhi's success in the experiment. Mehta also quotes Rajagopalacari "...it is now said that he was born so holy that he had a natural bent for brahmacārya, but actually he was highly sexed".

içvara allaù tere nām, sabko sanmati de bhagavān
...Gandhi's song

Iñōa devatā

However, let us examine the navāà çā chart of Mahatma Gandhi with the lagna conjoined ātmakāraka Jupiter in Sagittarius promising a high rājayoga. The kārakāà çā Sagittarius does not have any planets in the 12th house and its lords are Mars and Ketu. Mars is stronger than Ketu to indicate the iñōa devatā as it is conjoined Venus while Ketu is alone. Mars is the bhrātākāraka indicating the guru devatā (tutelary deity showing association with guru or personal learning). Mars and Venus in Taurus clearly show Çré Lakñmé Nāsīà ha as his iñōa devatā. There is no mention anywhere of Gandhi worshipping Lakñmé Nāsīà ha. Venus and Mars is a potent combination for high sexuality, especially when the combination aspects the second house from navāà çā lagna. Thus the real challenge of the iñōa devatā would be in the area of sexual life, and this would be very personal.

Gandhi became celibate at 36 years of age. However, in the rāçi chart Venus has nothing to do with the sixth house from aruòha lagna except being aspected by its lord Jupiter the AK. Moreover, Ketu is in A7 showing the possibility of contact with more than one woman, although this may not lead to physical sex. As a celibate he should have renounced all contact with the opposite sex but being an intellectual decided to test his will power and mastery of celibacy by sleeping with naked women. Amongst those who slept with him were Sushila Nayar, Sucheta Kriplani, Abha and Manu. During Noakhali tour (1946), Gandhi used to sleep with the nineteen year old girl Manu. Nirmal Bose, his Bengali interpreter protested, asserting that the experiments must be having bad psychological effects on the girls⁷. Ved Mehta⁸ quotes an interview with Sushila Nayar where these experiments did not have a name initially and later were coined as 'Nature Cure' or 'Experiment in brahmacārya' and gives a vivid

Gandhi believed that sex (actually intercourse) diffused human energy and imposed celibacy on all inmates of the ashram. This is due to the Mālavya mahāpuruña yoga in his chart where the lagna lord in lagna Venus is in Viçākha nakñatra which has to do with birth control and that this thought would be foremost in his intellect as it is the lagna lord. The Kriplani's married against his wishes and Raihana, a devout Gandhian felt that the repression of sexuality causes the ashram inmates to be over sexed and very sex conscious confirming the views of Rajagopalacari.

Many attribute this to the guilt he felt due to leaving his dying fathers bedside for sex with wife, and just minutes after he left, his father died. Frankly, this guilt was misplaced as the 10th lord in dvādasāà çā is Venus showing that he would be involved in a Venus related activity at the time of father's demise. He blamed this 'sin' for the death of his first child. Ved Mehta statement that Gandhi did not lack moral education, but certainly lacked sex education is very apt for not only Gandhi but the entire India as this is such a hush-hush subject in India that it causes people to become over sexed and very sex conscious. India needs better sex education. Āñi Vatsayana has given us such a marvelous Kāma sutra and yet we never read it and treat the subject as taboo. Knowledge is not bad – the excess of this activity is bad.

The point we are making here is that this was the great challenge of the iñōa devatā and based on available records, Gandhi did succeed in this experiment with celibacy by not having intercourse. But what about physical contact - is this allowed from the iñōa devatā viewpoint? The chart does show the absence of influence of Ketu on the 2nd house from navāà çā lagna.

Dharma devatā

In the chart of Mahatma Gandhi the 9th house from

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kārakā̀̀çā is Leo and it is empty. Its lord Sun is in Gemini and aspects the lagna and kārakā̀̀çā showing a deep level of attachment to Çrē Rāma his dharma devatā. This strong bond between the Sun and Jupiter as dharma devatā and ātmakāraka gave him an indomitable spirit that brought the British Raj to its knees as it caused a gradual and total erosion of their will to rule as Imperialists. Gandhi made the impossible possible by inspiring ordinary peasants to display the compassion, courage and patience of sages and exemplary ahimsa (non-violence) in the face of guns, bullets and sticks. His achievements are in way less than those of Buddha or Christ in teaching a great spiritual path in political life. His immense faith in Rāma was able to invoke the strength of Rāma within each and every Indian in the subcontinent causing a mass movement in the direction of satyagraha.

The extent of faith was tested as to whether it is *sarva-vyāpaka* or like that of Viñēu (all encompassing world view) when to a question on whether he was a Hindu, Gandhi replied "Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew." In tune with his principle of perfect non-violence in life he advocated vegetarianism, celibacy after children and a host of other disciplines for the common man that was hitherto reserved for sages and priests. In simpler words he brought Rāma to the common

man in India and showed to them that they were very strong because they had the truth force of Çrē Rāma in their hearts and not because of the weapons they desired to fight for their freedom. His faith is well exemplified in his words.

"I claim to be a simple individual liable to err like any other fellow mortal. I own, however, that I have humility enough in me to confess my errors and to retrace my steps. I own that I have an immovable faith in God and His goodness and unconsumable passion for truth and love. But, is that not what every person has latent in him?"

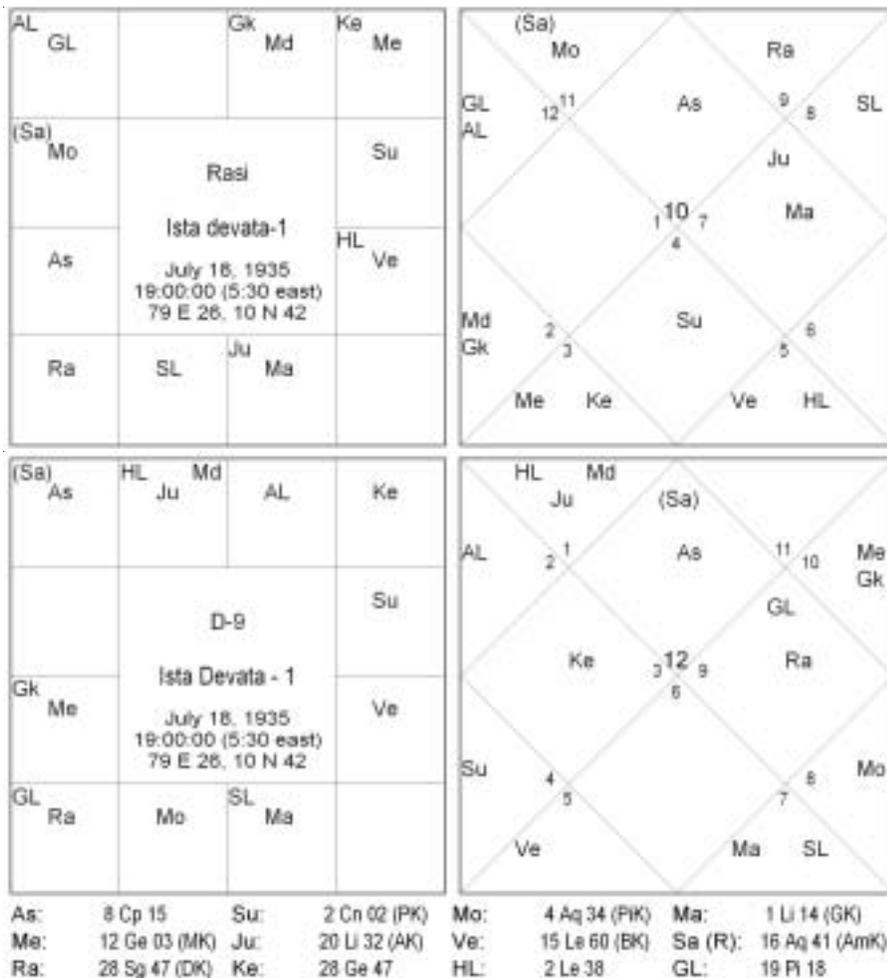
The importance of Gandhi's teachings lies in reminding us that this immovable faith in the iñōa devatā is latent within us as we need to develop it by mantra, prayers and practice of habits like being vegetarian and such other things which we can attribute to a universal God. The world view (9th house) has to be large and all encompassing; else dharma the bull would not be standing on four legs.

4.3.2 Punishment by iñōa devatā

Chart 9: Punishment by iñōa devatā and ātmakāraka

Parāsara teaches that the ātmakāraka is the final authority in matters concerning bondage and mokṣa and we know that freedom is seen in the 12th house from lagna while freedom of spirit is seen from the iñōa devatā or the 12th house from kārakā̀̀çā.

In Chart 9 the ātmakāraka Jupiter is in Aries navā̀̀çā (kārakā̀̀çā) promising the headship and the navā̀̀çā lagna is in the 12th house from kārakā̀̀çā indicating a spiritual life and that such a headship would be that of a spiritual institution. The 12th house from kārakā̀̀çā is Pisces with Saturn in it and Jupiter the AK is the lord of the sign. In Saturn daçā Jupiter antardaçā the native was accused of a murder of a detractor and later another five murder accusations followed. Jupiter is aspected by a debilitated Rāhu from Sagittarius showing the accusation of murder. The exact pratyantara can be timed by looking at the 10th house from kārakā̀̀çā which carries the energy of past life sins and the punishment of Çiva. Mercury is in the 10th house from kārakā̀̀çā in Capricorn and it was on 12 November 2004 in Mercury pratyantara that the





arrest was made. The way the Supreme court granted bail (which is normally impossible in cases of homicide) and later transferred the case out of Tamil Nadu state speaks volumes about the case credentials (i.e. even a prima facie case does not really exist to convince the apex court). What then is going on? Well it is the punishment of the iñña devatā for sins of a previous existence and this punishment shall continue in some form till the end of the period 30 April 2005.

There have been accusations of sexual excesses not befitting a spiritual head. In rāçi chart Venus is in the 8th house from lagna and second house from the Sun indicating an unmarried life or abstinence. Venus in the 6th house from aruòha lagna confirms his sannyāsa (renunciation of worldly life). Upapada is with Venus in 6th house from AL again confirming his bachelorhood. The only sign of weakness is the dārāpada A7 in a Kendra from the aruòha lagna AL in Pisces. The aspect of a debilitated Rāhu (widow) in Sagittarius (Brahmin sign) and those of Mercury (friend) and Ketu (outcaste or in trouble) from Gemini (Sudra sign) does leave some room for accusations and doubts. The article 'If you cooperate, I can extend you all benefits⁹' by Anuradha Ramanan a Brahmin widowed lady (Rāhu in Sagittarius) and journalist (Mercury) speaks of an episode in 1993 when the native was under Saturn daçā Ketu antardaçā. Ketu conjoining and aspecting the A7 does show the possibility of mistakes being made, but whether the mistake was in meeting the lady journalist or making a statement needs to be verified (i.e. who is at fault?).

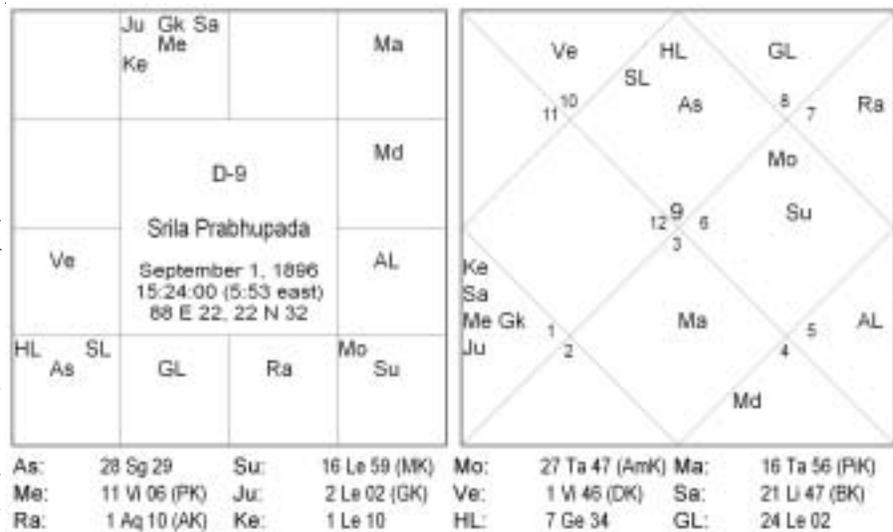
The latest in this attack on the pontiff is by a Periyakudi Sivan temple ex-official Suresh, who filed the complaint before the Kottur Police, alleging that the idol of Çiva liëga and jewelry, including precious Navaratna diamonds was reported missing when the Pontiff was present in the temple on November 12, 2005. Others say that the pontiff was there for about 5 minutes in all! The last pratyantara of Rāhu started on December 12, 2005 and this will end only in April 2006. What about the next Mercury daçā?

An interesting way to look at past karma is using Mūla daçā. In this chart Venus is aspected by Saturn and Rāhu indicating the curse of spouse in a previous incarnation that completely denies marriage in this life. Venus is a natural benefic and is vargottama and in a dusthāna in both rāçi and navāàça indicating that the curse is most terrible. In the ñāñiäàça D60 chart, Venus is exalted but again afflicted by Rāhu and Mars confirming the presence of the curse and that its operative period has started. The curse of Venus shall be fulfilled by women. The drive

against the pontiff comes from a lady chief minister who is known to be spiritual herself and the accusation against his character comes from another lady (journalist). In addition to the remedy for the curse of Venus, the worship of the iñña devatā for freedom by use of a twelve akñara mantra shall grant freedom from this binding and tormenting karma.

Our opinion in this regard is the same that it had been years earlier – every saint has a past and every sinner has a future. The ātmakāraka punishes hard if the mana is not following the path indicated by the iñña devatā. Saturn the iñña devatā does not like the Sun (politics) and instead favors seclusion and renunciation. In the rāçi chart the lagneça is Saturn and 12th lord (freedom) is Jupiter.

Chart 10: Iñña devatā - Prabhupada

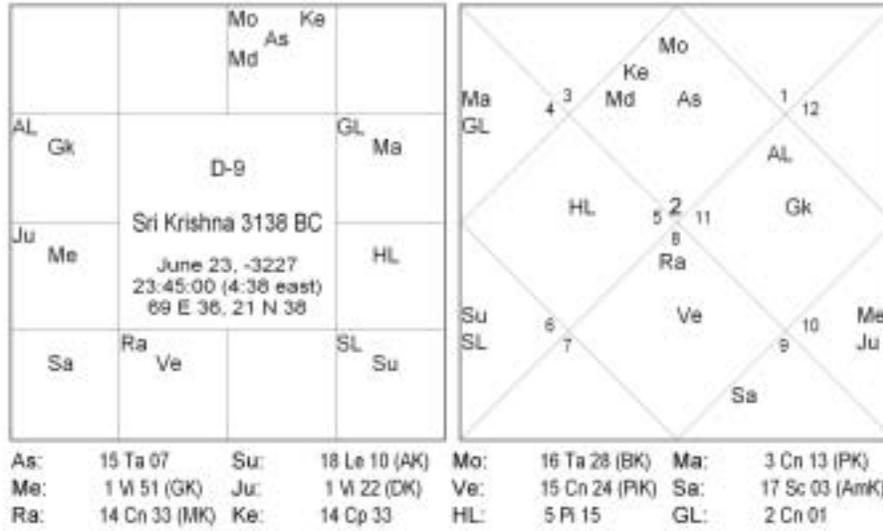


In Chart 10 Rāhu is the ātmakāraka in Libra navāàça which becomes the kārakāàça. The 12th house from the kārakāàça is a mercurial sign and is occupied by both the Sun (Rāma) and Moon (Kāñēa). It is evident that the iñña devatā of Prabhupada is Kāñēa and he was the chosen soul who fulfilled the prophecy of Çré Caitanya Mahāprabhu in spreading the Mahā mantra (Kali tārana mantra) to all parts of the world and spreading the teachings of Çré Caitanya. When one can do so is seen from the dharma devatā. Mars in the ninth house (Gemini) from kārakāàça indicates the dharma devatā and protector as Çré Nāsiàha and it was during the caturasiti sama daçā of Mars that he accomplished this stupendous task. It is noteworthy that just like in the chart of Vivekananda, Saturn as bhrātākāraka did not give him much time with his dēkñaka (spiritual master – guru). Mercury in the fifth house with Jupiter and Saturn indicates that his spiritual teachings and writings will be read by millions of people. This great yoga is in Aries and should have indicated a fiery deity but instead Mercury and Mars have an exchange (sūkñma parivartana yoga) indicating that the deity shall be indicated by Mercury instead of Mars.

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Mercury indicates Viñëu or Kāñëa.

4.3.3 Viñëu Avatāra jātaka



In the chart of Çré Kāñëa, the ātmakāraka Sun is also the iñña devatā indicating the possibility of the birth of an avatāra. The other factors for Viñëu avatāra are the presence of the Moon in lagna giving the compassion and kindness. The ninth house from the kārakāàça is the navāàça lagna itself and this is also the vargottama lagna of the rāçi chart with the vargottama Moon in it indicating the dharma i.e. He is the dharma avatāra of the Bhagavata Gēta and passes the knowledge that has been transmitted through the Sun God.

It is important to note that the bhrātākāraka Moon is in the 9th house from kārakāàça in exaltation and vargottama showing learning with a great sage and that this knowledge would be transmitted for establishing the guru-çiñya paraà parā of the Bhagavata Gēta since Mercury and Jupiter conjoin and aspect this Moon from the 9th house from navāàça lagna which is also the fifth house from kārakāàça. This is the single most important aspect of the Kāñëa avatāra where the Bhagavata Gēta which was lost to the world towards the end of the previous yuga is again given at the battle field to Arjuna and is heard by Saī jaya. This lost knowledge returning is seen in the exchange in navāàça between Jupiter and Saturn as the 8th and 9th lords from navāàça lagna. Jupiter and Mercury in the 9th house from navāàça lagna shows that the native is the best student the guru can ever aspire for. Blessed is the teacher who gets a çiñya like Kāñëa. Bhrātākāraka Moon in its highest exaltation indicates the teachings of the guru i.e. the Bhagavata Gēta and it is for this reason that the same is considered equivalent to

a cow and a donation of the Gēta is the same as donation of a cow.

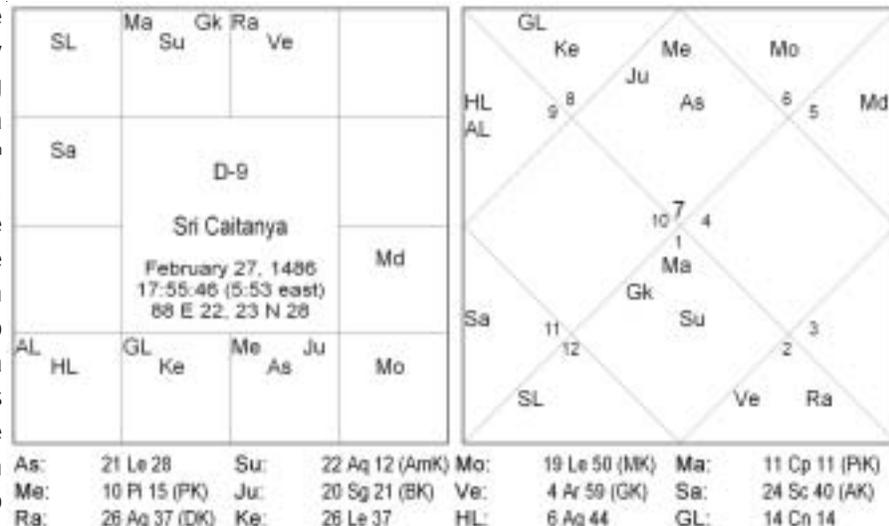
The Sun as the iñña devatā indicator can show Rāma or Çiva, and in all sense will surely give attachment for Lord Çiva. As indicated, this is a very personal deity and is close to the heart of ever individual or avatāra. Çré Kāñëa's adoration of Çiva is well known from His establishment of the highest ever shrine for Lord Çiva – the Somanātha temple near Dwarka. Somanātha is a jyotirliēga bearing the light of Taurus where the Moon is exalted and protector of Sanātana Dharma. The dharma devatā is Kāñëa Himself as the ninth house from kārakāàça is the vargottama navāàça lagna with the vargottama Moon clearly indicating this.

Chart 12: Caitanya Mahāprabhu

Çré Caitanya Mahāprabhu is considered an aàça avatāra of Kāñëa. The ātmakāraka Saturn is very well placed in its mūlatrikoēa and is also indicating the iñña devatā (just as Çré Kāñëa ātmakāraka Sun). There is no dilution of this signification of the ātmakāraka and iñña devatā by placement of planets in the 12th house from kārakāàça. This shows a perfect conjunction of the jēvātma and Paramātma in the hādaya padma (heart lotus). Also, the navāàça lagna is in the ninth house (dharma bhāva) from the kārakāàça just as the chart of Çré Kāñëa.

Mercury and Jupiter the guru-çiñya planets are in trines to kārakāàça and conjoin the navāàça lagna (just as in the chart of Çré Kāñëa) showing that this incarnation is for the prime purpose of continuing the teachings of dharma and re-establishment of the guru-çiñya paraà parā.

Planets aspecting the 12th house from kārakāàça show





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As: 28 Sg 29 Su: 16 Le 59 (MK) Mo: 27 Ta 47 (AmK) Ma: 16 Ta 56 (PK)
 Me: 11 Vi 06 (PK) Ju: 2 Le 02 (GK) Ve: 1 Vi 46 (DK) Sa: 21 Li 47 (BK)
 Ra: 1 Aq 10 (AK) Ke: 1 Le 10 HL: 7 Ge 34 GL: 24 Le 02



it is exalted in Taurus and conjoins the fifth lord Mars. In the navā̀cha Chart 13, Mercury and Jupiter conjoin Saturn the bhrātākāraka in the fifth house (trine) confirming that the native shall be a caktyāveṇa (empowered) avatāra and shall propagate the teachings of the tradition in the guru-ṇiṇya paràpara (Jupiter-Mercury). It is also noteworthy that in all the three charts of the Viṇeu avatāra the Guru-Buddha yoga occurs in movable navā̀cha. Other details of this chart have been discussed earlier.

Dvisaptati sama daṇa (applicable if lagna lord is in 7th or 7th lord is in lagna): Mahā Daṇa:

- Moon: 1888-08-22 - 1897-08-22
- Mars: 1897-08-22 - 1906-08-24
- Merc: 1906-08-24 - 1915-08-24
- Jup: 1915-08-24 - 1924-08-23
- Ven: 1924-08-23 - 1933-08-24
- Sat: 1933-08-24 - 1942-08-24
- Rah: 1942-08-24 - 1951-08-24
- Sun: 1951-08-24 - 1960-08-24

other attachments or deities that lead to the iṇṇa devatā. The aspect of a strong Venus (female deity) afflicted by Rāhu (tormented) shows Rādhikā as the deity leading to the iṇṇa devatā. Saturn as the indicator of iṇṇa devatā shall show Nārāyaēa and specifically shows the blue (Saturn) mountain (Aquarius) beneath the temple of Jagannāth at Puri. Ṇrē Caitanya finally merged into the deity of Jagannāth and never died. He just vanished from this planet and no mortal remains like a body were left behind! The promise of the individual incarnation and iṇṇa devatā merging into one planet was fulfilled at the time of His passing away from this world (Saturn).

4.3.4 Ṇiva avatāra jātaka

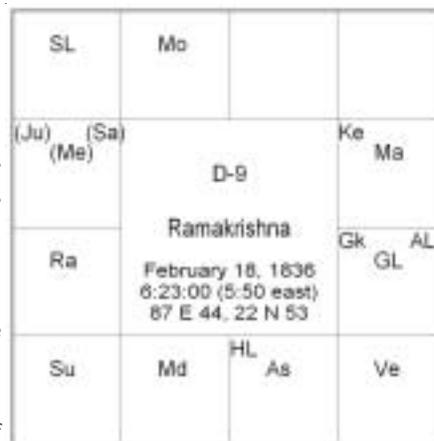
Chart 14: Ramakrishna Paramhaṇsa

Ṇrē Ramakrishna Paramhaṇsa is aptly called 'Ōhakkura' as his holiness is an incarnation of Ṇiva; more specifically Bāēēṇvara Mahādeva. Iṇṇa devatā is indicated by the Sun in the 12th house from kārakā̀cha and this is indicated as Ṇiva, more so since it is in the male Jupiter sign Sagittarius. As a young Brahmin, Ōhakkura was employed to bring flowers (Jupiter) for the Ṇiva temple at Dakṇiēēṇwara in Calcutta and later he went on to be the priest of the temple. The extent of Bhakti that Ōhakkura had can be seen from the rāṇi chart where the fifth lord Mercury conjoins the Sun (Ṇiva) and Moon (Pārvatē) in lagna – showing that he is a

It is noteworthy that the iṇṇa devatā is not indicated by the Moon as would have been expected by everyone but instead by Saturn as Nārāyaēa. However the form of Jagannāth at Puri is made of wood and is specifically indicated by Jupiter with Mercury for the continuation of the guru-ṇiṇya paràpara. This is the real reason for Adi Sai karāṇarya choosing Jagannāth Puri as the seat of one of the four Sankaracarya Mutt and that the Puri Mutt was to teach and uphold the Āk Veda which s the fountain head of Hinduism. This combination of Mercury and Jupiter are placed in navā̀cha lagna of Ṇrē Caitanya Mahāprabhu showing Jagannāth as the dharma devatā and that Ṇrē Caitanya is really a Jagannāth avatāra and the symbol of continuation of the paràpara. Other aspects of this chart have been discussed in my books and papers¹⁰.

Chart 13: Prabhupada

In the chart of Sri Prabhupada the kārakā̀cha is Libra with the Sun and Moon in the 12th house clearly showing Rāma and Kāṇēa as the iṇṇa devatā. Of these, the Moon is very strongly indicating the bhakti as in the rāṇi chart,



As: 3 Aq 12 Su: 6 Aq 53 (DK) Mo: 22 Aq 03 (BK) Ma: 22 Cp 16 (AmK)
 Me (R): 15 Aq 07 (MK) Ju (R): 14 Ge 33 (PK) Ve: 9 Pi 05 (GK) Sa (R): 13 Li 41 (PK)
 Ra: 2 Ta 54 (AK) Ke: 2 Sc 54 HL: 0 Aq 55 GL: 23 Cp 27



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manifestation of Çiva. In the navâàça chart, the lord of kârakâàça (Saturn) is joined the 12th lord from kârakâàça (Jupiter) and forms a guru-çiñya paraàparâ yoga with Mercury in the fifth house (re-establishment of lineage). Unlike the charts of the Viñëu avatâra, the yoga occurs in a fixed navâàça indicating Çiva instead and the since this is a dual sign, it shows both dvaita and advaita philosophy¹¹. This conjunction of the lords of the kârakâàça and the 12th from kârakâàça takes the energies of the âtma and iñña to the paraàparâ yoga and He is worshipped in the lineage in the form of a Çiva liëga, specifically the Bâëëçvara Çiva liëga. It is noteworthy that of the fixed signs Aquarius (reminiscent of Kumbha melâ and Mahâ Çiva râtri) is the most auspicious for worshipping Çiva as it is the natural eleventh house (ekâdasa Rudra) of the zodiac.

How is the iñña devatâ going to manifest in his life? Since the sign is Sagittarius, it has to be in human form and the indications will be that of the Sun in Sagittarius. Look at Chart 5: Swami Vivekananda which has Sagittarius rising with the Sun in its complete glory in it. On seeing him Ôhakkura said "What took you so long? I have been waiting" which to normal ears would have sounded quite mad as this was only their second meeting and Ôhakkura did not (presumably) know Jyotiña to have known that Swami Vivekananda was the promise of the iñña devatâ in his chart. Now look at the navâàça of Swami Vivekananda Chart 15 and note that the position of Râhu and the Sun are exactly the same as that of Ôhakkura Ramakrishna with the simple difference that Râhu is the âtmakâraka of Ôhakkura and Sun is the âtmakâraka of Vivekananda.

The dharma devatâ is indicated by debilitated Venus in Virgo (removal of tamas) and since the guru upadeça comes from the Moon bhrâtâkâraka, it confirms that he will want to see (Venus) the dharma devatâ in the form of the remover of Tamas and that this has to be a feminine form – Kâlîka and Râdhikâ are the two forms. Of these Ôhakkura had personal bhakti for Kâlîka as is indicated by the râçi chart as well as the guru upadeça that comes from bhrâtâkâraka Moon. At one point of his penance when Ôhakkura thought that he would never be able to see Kâlîka with human eyes, his guru Totâ Puri urged that he would see her and had to continue his severe austerities with complete faith and bhakti. Ôhakkura finally saw Kâlîka in a blaze of lightening that emerged from the idol of the Mother. Venus the dharma devatâ is also the lagna lord in the ninth house from kârakâàça indicating that the greatest blessing that Ôhakkura would receive from his guru would be the upadeça to continue the hardest of penances, which he would with complete sincerity as Venus¹² is the lagneça. Venus in the 12th house from navâàça lagna indicates celibacy or absence of marriage as requirements for the penance. Although married,

Ôhakkura maintained perfect celibacy throughout life and set the highest possible standards in *yama* and *niyama* for the lineage (Ramakrishna order). Even today, married people cannot stay in the mission and all the inmates practice perfect celibacy where the male and female orders are placed at opposite banks of the river¹³.

The strength of penance truly came from his guru who opened his third eye and this is seen in the episode related to crossing over the boundary of forms and reaching the state of *nirvikalpa samadhi*. This is the state of union that Çrë Acyutânanda calls *niraëkâra Nârâyaëa*. This is the stage where duality and non-duality merge and the stage Caitanya Mahâprabhu has so painstakingly explained trying to bride the gap between the advaita and dvaita. It is noteworthy that the most brilliant ones have come from Bengal who have tried to bride this gap by explaining this stage of spiritual development. The approach can be from either advaita or dvaita, but at this stage the boundaries vanish.

Sri Ramakrishna said, "Only he who constantly thinks of God can know His real Nature. He alone knows that God reveals Himself in different forms and different ways, that He has attributes and, again, He has none. Only the man who lives under the tree knows that the chameleon can assume various colors and sometimes it remains colorless. Others, not knowing the whole truth, quarrel among themselves and suffer."

The advocates of advaita fail to realize that the Bhagavata Gêta as it is today was given to us by Adi Sai karâcarya while the advocates of dvaita cannot explain the beginning of the independent existence of the soul as clearly. It is for this reason that only one with perfect knowledge like Caitanya Mahâprabhu or Ramakrishna Paramhâsa could bridge the gap and unfortunately they were doubted by both the advaita and dvaita schools. Ramakrishna did a great service to his dëkña guru by opening his eyes on this issue¹⁴ and changing his hardliner concept of the Advaita School and proved that the Dvaita School is equally correct.

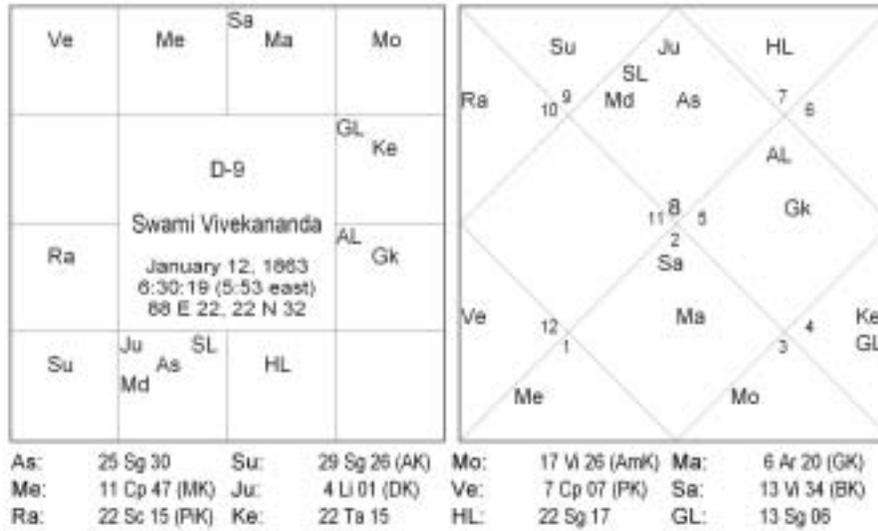
Chart 15: Swami Vivekananda

The point we are making is that your vision has to as broad as that of Ôhakkura is you wish to have the complete blessings of the dharma devatâ. After all, Satya Sanâtana dharma is akin to a bull standing on four legs where each leg is (1) a Yuga [among the four Yuga], (2) an açrama of life [among the four açrama] and (3) and duty definition [among the four definitions of duty





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towards (a) entire world -Jupiter, (b) country - Venus, (c) community/family – Mercury and (d) self – Moon].

4.3.5 Achievers – good & bad

In Chart 15: Swami Vivekananda the iñña devatā is clearly indicated by Jupiter in the 12th house from ātmakāraka Sun. Jupiter can indicate Vāmana avatāra or Sāmba Sadāçiva in the specific forms like Dakñiēmurti or simply one's dēkñā guru. For a clean soul like Vivekananda this was his guru Çrē Ramakrishna as he was too great to seek beyond the obvious that was in front of him.

What is of more importance to us is the dharma devatā indicated by the vargottama Sun which is also the ātmakāraka. To understand the full import of the Sun, please note that Swami Vivekananda was born on Saptamē tithi ruled by the Sun and that the day of birth was a Sunday ruled by the Sun. The Sun in the sign Sagittarius takes the form (Āditya) known as Savitur and Swami Vivekananda is a manifestation of this Savitur – the gāyatri mantra itself. No doubt then that he caused the inspiration of so many souls. The dharma devatā could also be Rāma, Agni or Çiva but we have specifically chosen Savitur due to the various pai cāēga factors, vargottama and more so as it is placed in Sagittarius a Jupiterian sign whereas the Sun in the chart of Mahatma Gandhi was in a Mercurial sign. The upadeça of Mahāāñi Jaimini becomes very relevant in this regard. See paper on Graha & devatā.

Achievement of Swami Vivekananda lies in the strength of the dharma devatā indicated by the Sun. The strength of his gāyatri mantra is well illustrated in the incident when after the Mahāsamādhi of Ōhakkura in August 1886 Swami Vivekananda started living in a haunted house in Baraganore. He and the other young sannyāsi were troubled by some ghosts and could not sleep. Realizing that the souls needed peace Swami Vivekananda went to the nearby Ganges and offered a handful of sand (as he

had nothing else to offer in his utter poverty) to the Sun God Sūrya (normally done with the gāyatri mantra). From that night the ashram became completely peaceful as the souls had been given passage by his prayer.

When the dharma is strong and the bull stands in all four legs, the vision cannot be anything else but universal like that of Viñēu – sarva vyāpakeça. This vision of Swami-ji is seen in his statement about scope of use of the gāyatri mantra. Swamiji really believed that this is for every soul. Swami Vivekananda says¹⁵ “Can you show any authority from this Veda of ours that everyone has not the right to it (gāyatri mantra)? This Veda is our only authority, and everyone has the right to it.”

The dharma devatā gives the highest learning and the understanding of the Vedas. The strength of the gāyatri mantra gave Swamiji the complete understanding and made him a world teacher at a young age. His explanation of OM, or more appropriately AUM is among the most profound ever. One of the explanations is quoted below:

AUM : No Other Word Can Do This

These three letters AUM pronounced in combination as OM, may well be the generalised symbol of all possible sounds. The letter A is the least differentiated of all sounds, therefore Krishna says in the Gita. “I am ‘A’ among the letters.” Again all articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending in the lips – the throat sound is ‘A’, and ‘M’ is the last lip sound, and the ‘U’ exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips. If properly pronounced, this OM will represent the whole phenomenon of sound production, and no other word can do this.

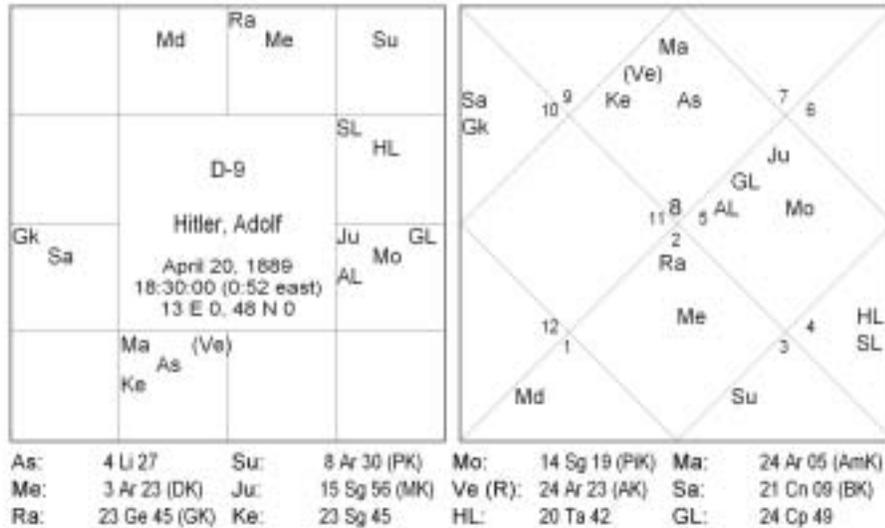
We do not have words to explain the genius of Vivekananda or the vast expanse of his vision which like the blazing Sun lights up this solar system and gives it a reason to exist and ability to bear life.

Chart 16: Adolf Hitler

In the Chart 16: Adolf Hitler, Rāhu is in the ninth house in the rāçi chart showing that the world view can become very negative due to suffering. Also, Rah is in the 12th house from aruōha lagna AL showing spirituality. However, we need to examine the nature of his spirituality from the navāàça.

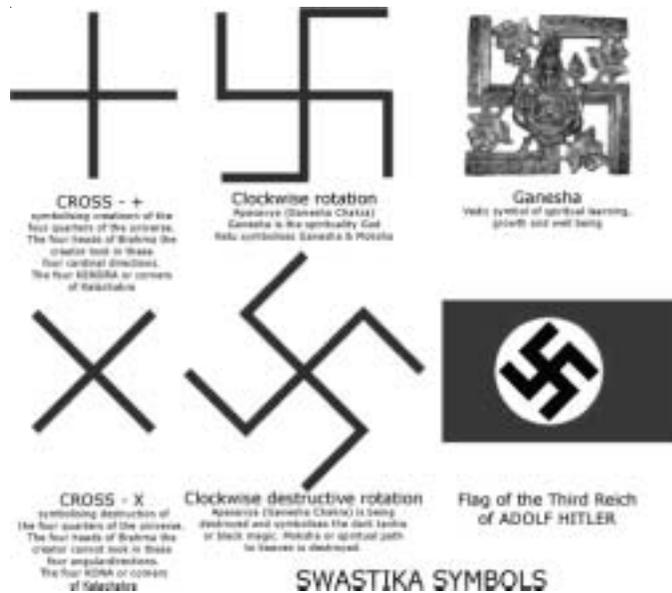
The kārakāàça and navāàça lagna are together in the evil sign Scorpio and severely afflicted by a Piçāca bādhaka yoga caused by Mars and Ketu. This yoga confirms

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dabbling with black magic and spirits of the dead. The Rucaka Mahāpuruṇa yoga in the rāçi chart also shows the birth of a great warrior who can dabble with black magic.

Figure 12: Understanding swastika



The 12th house from kārakāḥḥa is Libra (Tula) and is unoccupied as its lord Venus conjoins Mars and Ketu to show that the iṅṅa devatā shall also be indicated by this Piçāca bādhaka causing planets. Ketu in the positive can show Gaēçha and the Swastika symbol. However in such a negative combination with Mars (God of War) indicating strange sexuality (Mars & Venus in Scorpio) it shows an evil war god. It is believed that Hitler worshipped the Norse war god¹⁶ privately. Hitler held many hysterical beliefs due to this Mars & Ketu (extreme views) which not only include God and Providence but also fate, racial battles and politics. Since this was his iṅṅa devatā, it was personal and secret and he did not bring this worship out openly to the world.

His symbol was the 'fallen swastika' indicating destruction of the universe and the destruction of the

spiritual path to heaven for all souls.

The dharma devatā is indicated by the gajakesari yoga of Moon and Jupiter in the 10th house from kārakāḥḥa which shows great faith in his birth religion. It shows a man who is moved very strongly by the name of God and one who has intense faith in him. Since this occurs in the tenth house (artha trikoḥa), matters of wealth and poverty will cause his heart to burn and cry out for his fellow human beings. Adolf Hitler, in a speech delivered April 12, 1922, and published in "My New Order" states¹⁷:

In boundless love as a Christian and as a man I read through the passage which tells us how the Lord at last rose in His might and seized the scourge to drive out of the Temple the brood of vipers and adders. How terrific was his fight against the Jewish poison... Today, after two thousand years, with deepest emotion I recognize more profoundly than ever before the fact that it was for this that He had to shed his blood upon the Cross.

And if there is anything which could demonstrate that we are acting rightly, it is the distress that daily grows. For as a Christian I have also a duty to my own people. And when I look on my people I see them work and work and toil and labor, and at the end of the week they have only for their wages wretchedness and misery... When I go out in the morning and see these men standing in their queues and look into their pinched faces, then I believe I would be no Christian, but a very devil, if I felt no pity for them, if I did not, as did our Lord two thousand years ago, turn against those by whom today this poor people are plundered and exploited.

Later after seizing political power and government control Hitler started changing and his views on Christianity altered completely. It is obvious from the following passage that he has become anti-Christ and the dharma devatā (Jesus Christ – Jupiter) that led to such high social values as indicated in the previous paragraph had left his heart. However, he retained his belief in reincarnation and his conviction that there was some supreme creative force whose will he was enacting which come from the iṅṅa devatā indicated by Venus (resurrection or reincarnation), and Ketu + Mars (supreme power). The following statements made by him in 1935¹⁸ bring out this complete transformation:

The heaviest blow that ever struck humanity was the coming of Christianity ... The deliberate lie in the matter of religion was introduced into the world by Christianity.

I'll make these damned parsons feel the power of the state in a way they would have never believed possible. For the moment, I am just keeping my eye upon them: if I ever have the slightest suspicion that they are getting dangerous, I will shoot the lot of



them. This filthy reptile raises its head whenever there is a sign of weakness in the State, and therefore it must be stamped on. We have no sort of use for a fairy story invented by the Jews.

Time is the most crucial factor in making or marring a horoscope. Such a radical transformation in Adolf Hitler can be seen from the prevailing Jupiter daçã in 1922 and later Saturn daçã in 1935. Jupiter is a part of the gajakesari yoga involving the dharma devatã and shows the compassion of Christ prevailing within the person. Later with the advent of Saturn daçã, he rejects the dharma devatã as Saturn is not only ill placed (6th house) from the dharma devatã in Leo but is also in Capricorn the sign of debility of Jupiter and is inimically disposed towards Moon. Consequently, the evil iñña devatã (black magic) indicated by Mars + Venus + Ketu takes over and aspects the ninth house from kãrakããçã and changes his world view completely. This transformation is not sudden but gradual due to the intervening Venus daçã when the transformation occurs due to the mass murders of Jews he started in that evil Venus daçã due to the effects of the Piçãca bãdhaka yoga (Mars + Ketu) involving the soul (ãtmakãraka).

Upadeçã

The point we have been trying to make is that the daçã have a profound impact on the life of a person. Swami Vivekananda achieved during the daçã of Jupiter and so was Hitler displaying his best side and great compassion during the daçã of Jupiter. The big difference between ordinary humans and immortals lies in transcending the effect of the daçã and retaining their innate goodness in spite of adverse circumstances or bad daçã. Swami Vivekananda suffered a terrible Rãhu daçã but remained full of compassion in spite of going without food for days, yet Hitler turned turtle and became an anti-Christ at the change of daçã from Jupiter to Saturn.

Does this not illustrate the need for a person to do Vedic Remedies so that we normal human beings do not become demons at the change of a daçã? If the gãyatri mantra is what makes the Sun shine in its full glory for Vivekananda and the kali saï tãraëa mantra makes Prabhupada cross the seas to save a nation from the disaster of drugs and stay as pure as a gleaming diamond in coal, should we not imbibe these virtues by following in the footsteps of such great souls?

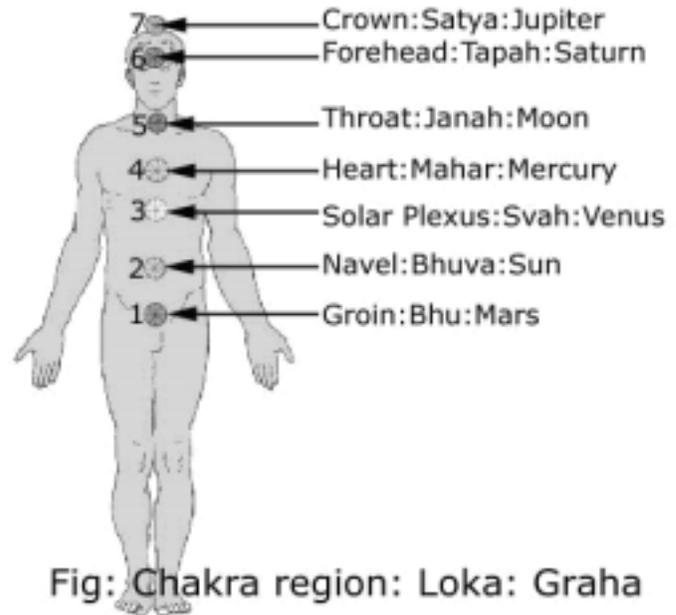
5 New Concepts (Research)

5.1 Time concept and dasavatãra

Since the sapta loka (seven heavens) and sapta tala (seven hellish worlds) map into chakras of the human body, it is implied that their time scales also map into the human

body. This leads to a completely different concept of the simultaneous existence of the avatãra in the life of every creature right from the time of conception to the time of independent existence of the soul. We shall not go into time scale and yuga calculations this time and will stick to the relevance of all avatãra in our lives.

Figure 13: Saptaloka & chakra



5.2 Evolution and dasavatãra

Birth is caused primarily due to strong desires (Rãhu) and hard or terrible sins called dãõha karma (Saturn) that could not be forgiven and that have to be suffered in this incarnation. The first stage of conscious existence is in the womb where the suffering is terrible and is ruled by the ascending node Rãhu indicating ascent into this world. The babyhood is indicated by the Moon and the subsequent stages of natural growth are ruled by the various graha based on the naisargika daçã. Finally the stage of conscious existence after death is governed by Ketu the descending node where we are reduced from our large sizes into the tiny little sparks that we really are.

In each of these stages Viñëu as the protector (dharma devatã) sustains us through the ordeal and helps us to cross over each of the experiences of life. He is duty bound to this kind act in an infallible promise as Achyuta and is also called Hari as He is tãraëa hãr as He helps us cross the ocean of life.

A detailed description of each of the avatãra is available in the various purãëa, especially the Bhagavata Purãëa and Viñëu Purãëa. Readers would do well to go through that again in the light of the above as then they will find more relevance and meaning to the dasavatãra in their own lives and understand the ways of this real world.

dasavatara

Table 6: Life Stages & dasavatāra (Rath)

Start Stage	Age	Graha	Avatāra	Comments
Conception	9 month	Rāhu	Varāha	Just as He saved the world from drowning in the ocean, Çré Varāha saves the fetus from its watery grave in the womb of the mother and delivers it safely as a baby. Pray that Çré Varāha delivers us safely from that turbulent ocean in the womb, where our little world was submerged in the waters of our mothers' womb.
				
Baby	1 year	Moon	Kāñëa	Infant mortality is a serious issue and although health care has reached great levels, SIDS and other issues continue to torment. These are the various demons that we read about in episode relating to babyhood days of Kāñëa. May Kāñëa protect little babies like us.
				
Boyhood	4 years	Mars	Nāsiàha	These are the 'furious four' years when the baby suddenly discovers the things it can do with its organs and is uncontrolled and has to be taught all the ways of social living, toilet. Worship of Nāsiàha avatāra helps to tame the children and make them sociable besides building their faith. May Nāsiàha roar so that we maybe quiet and obedient and learn self control.
				
Childhood	12 years	Mercury	Buddha	The playground becomes second home and the mind learns very quickly. What is learnt at this age becomes the foundation for later life as the intelligence forms and culture, language is learnt. This is the age when natural talents show up and should be cultivated. May Buddha give me a little <i>buddhi</i> and <i>viveka</i> .
				
Youth	32 years	Venus	Paraçurāma	Paraçurāma leads to curtailing sexuality whereas Āñikeça leads to marriage and settling down in life with your spouse (Lakñmé). These can be very challenging years for parents. We are so strong in our lust (we think it is love) that we can kill our mothers for the 'sins' they have done and toss our fathers for standing in the way all the time, forgetting all the sacrifices they made and all the love they gave to us. Pray that Āñikeça may save us from that mad lust.
				
Manhood	50 years	Jupiter	Vāmana	The wisdom dawns as the mad lust no longer torments. These are the years of personal achievement and advancement – both spiritual and material as you find your place in society. O Vāmana may you deliver me through this full of luster of spiritual knowledge and free from greed.
				
Elder	70 years	Sun	Rāma	The older generation gives way to your leadership and authority. Social responsibilities and duties are high on the mind and duty towards all is the focus. Self realization and actualization are the goals. O Rāma! Guide our hands in fulfilling our dharma (duties) perfectly.
				
Old	120 years	Saturn	Kūrma	Time to retire and say your prayers, wash your sins and prepare for the other world. Kūrma avatāra represents our faith and its stability; the mountain of sins is lifted on the backbone of this faith and the churning of the karma of this life passes through our mind, causing much suffering
				



sanjay rath

which our dēkña guru (Çiva really) can drink away Without a guru, we have to burn as we drink the suffering in this period. Read more about Āñi Atri, the birth of the Moon {Mana–mantra} etc. May Çré Kūrma give me the patience and forbearance to suffer my sins, so that they may end here and now.

Post death ? Ketu



Matsya The great deluge and destruction is death personified. At this time we are in a boat and have to cross various spiritual oceans that separate the various loka (or tala if we have a higher sin balance). Only the saptaāñi representing the wisdom and learning we have got from the graha and the Vedas (representing Dharma) sails with us in the boat. Even at this terrible hour the old one Who was always with us, is pulling away at the boat, and He is Viñëu – like a fish He propels and also directs the boat through the various oceans and into the higher loka based on our karma where we are to find the next existence. What a fool I was to pride my palace and desire such a beautiful wife. How stupid that I was saving such a huge bank balance. There is no place in this little boat for all that. May Çré Matsya tug away at my little boat and never leave me to perish in the ocean or sink into the hellish worlds.

Other world ? Lagna



Kalki Life in the other world is good or bad based on our karma balances, and either way we catch another boat and again sail away into another world or return to Bhu loka, wondering why did this happen? Why was I so stupid the last time, to assume that I was the one who made the world go around? Resolving never to do it again we return and the story repeats. Until finally at the end of the cycles of time, we realize that we are too weak to even resolve as we are really nothing but tiny specs of dust in this vast universe. Then something dies inside of us – who died? Was the really me? Or was that my ego? That was the sword of Kalki, Who felt that He had to do something finally. O Kalki! Raise the sword so that I may cease to exist in this never ending sorrow and untruth.

Please read my lecture on the dasavatāra in the west coast Vyāsa group for further clarification. I end here and hope to continue this topic again another day. The dasavatāra are as relevant to our life today as they were at any time in the past and astrologers can recommend the chanting of the names of dasavatāra based on the stage of evolution and aspiration.

om tat sat

(Footnotes)

¹ WordNet, Princeton University

² An embodiment, as of a quality or concept; an archetype: 'the very avatar of cunning'. *The American Heritage® Dictionary of the English Language, Fourth Edition; Dictionary.com*

³ A temporary manifestation or aspect of a continuing entity: 'occultism

in its present avatar'. *The American Heritage® Dictionary of the English Language, Fourth Edition; Dictionary.com*

⁴ Bhagavata Purāëa 10.8.13; Sri Bhaktivedanta Swami Prabhupada;

⁵ Belonging to the lineage of Brighu (Venus).

⁶ NOTE ON VENUS: Venus can be placed in houses 11, 12, 1, 2 or 3 houses from the Sun (dharma). When behind the Sun it shows sexual immaturity and indulgence whereas when ahead of the Sun it shows sexual maturity and abstinence in general. Of these, the placement in the second / eighth house from the Sun and/or lagna can indicate complete denial of sexuality. In the charts of Ramakrishna Paramhaàsa and Vivekananda we find Venus in the second from both Lagna and Sun showing denial or abstinence throughout life whereas in the chart of Sri Prabhupada it in the second from the Sun alone showing denial or abstinence in old age after he renounced marriage and took Sannyāsa.

⁷ Nirmal Bose; 'My Days with Gandhi', published 1953. Bose gives a Freudian explanation for Gandhian experiment in celibacy.

⁸ Ved Mehta; Mahatma Gandhi and His Apostles; New York, Viking, p.260

...continued page 64



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Swee Chan

Introduction

Chi or Prana is the basis of the life force in the animate or inanimate. It is the *akāṣa* which is ruled by Jupiter. It is said that breathing exercises called *pranayam* that prolongs our lives. Due to the daily stress of work, more and more people are beginning to look for alternative healing to uplift this negative effect it has on them. *Pranayam* is a breathing technique practiced by the Sages in times of yore. The *Akaṣa* is really the all pervasion of existence. In its productive cycle, it evolves into *Vāyu* in the solid or liquid state. It is that *Ākāśh* that is the dynamically opposite yet harmonizing female-male energy that the Chinese called Yin and Yang where Man is the microcosm and the Universe is the macrocosm. Its harmonizing energy brings about a state of equilibrium in the Universe and imbalances can be seen in tectonic movements, deluge or natural calamities, diseases in animals and human beings.

2. Imbalances

In Traditional Chinese medicine (TCM) there are five basic elements. An imbalance of the productive cycle causes diseases. Ayurveda gives a predominance of the three different types of elements (*prakāti*). The constitution of the human body is made up of these three types:

2.0 k) *ḥkuit* – Kapha (or *Ḥleimā*) *prakāti* is a combination through an excess of Earth and Water type.

This combination occupies a major portion. In the productive cycle, when foods are properly digested, turns saline where it alkalis the blood. This helps to give vigour to the body system and the person has a sense of satisfaction and happiness. On the other hand, overindulgence in the various types of foods decreases the body “heating” element with an end result of increase in bodily fats. Chaotic eating subjects the body to common colds. As the body continues to be subjected to the same chaos, the common cold is most likely to turn into bronchitis and asthma in chronic cases. The combination of the Earth element is Mercury (asthma) and the water element is

Moon (saline blood). The sign owned by Moon is where Jupiter gets exalted. Obesity is a result of Jupiter’s weakness. Hence, this type of eating in between meals also debilitates Jupiter. The self test is to take a small sip of water. If water tastes sweet, the person has a predominance of Kapha.¹

2.0.1 *ipĀ ḥkuit* – Pitta *prakāti* is a combination through an excess of Fire (Sun and Mars) and Air (Saturn) type.

The excess of this combination results in the dysfunction of the brain (Moon and Mars – Aries) and inflammation of alimentary tract which causes acidity and ulcers. More than likely, the person is short tempered, suffers from skin problems, colds due to excess heat. This is the bile causing defective metabolism caused by anger and emergence of such traits during Midday causes upset to the Heart or during midnight due to late nights upsets the Gall Bladder. Weakness in the digestive tract or in the acidification of food taken in; Foods that are too hot (both, in taste and heat-wise), pungent-sour (vinegar) that causes a burning sensation in the body. Autumn is the predominant season when this combination gets upset.

In such cases, Moon *pranayam* is highly recommended. The self test is to take a small sip of water. If water tastes bitter, the person has a predominance of Pitta.

According to Agniveḥa in *Garuḁa Purāḁa*, the upset of the *Vāyu* principle is abated in seven days; the abatement of Kapha *doṅa* in twelve days, while Pitta *doṅa*’s abatement is in ten days. These are the days when they reach a limit or else it generally debilitates the person.

zĪÉu haera kaz

(Sambhu Hora Prakasa Chapter 14, sloka 81)

ḥlitj skl ḁ(a=ḥjdrte devpUjḥ ḥd idnj nne=SiNÉUmpuḤe inöe,

AzuÉzuÉsmte zḤunawe=ḥgekeR Évit kl zUI < caedre

ütideze. 81.

kñitjasakaladāñöyā’bhyardite devapūjye yadi dinajanane’sminbhūmiputre vinañöe/



swee chan

*açubhaçubhasamete çatrunâthe'ligerke prabhavati kila çûlaà
codare hâtradeçe||81||*

Of a person whose birth is during the day time: Jupiter receiving the full aspect of a combust or weak Mars, the lord of the 6th with benefic and malefic planets and the Sun in Scorpio; the entire combination will cause acute pains in the abdomen or the heart.

2.0.2 vat k«it, - vâta prakâti is a combination of âkâça and vâyu which forms our vital air nerve forces etc..

through an excess² of the Vayu/Air (Saturn) element. This personality is rather verbose, a day dreamer, suffers from arthritis (windy conditions) and sleeps excessively. Greasy or oily foods are to be avoided at all costs and exercises are highly recommended. The self test is to take a small sip of water. If water tastes sour, the person has a predominance of Vayu. Hot summers or taking in bitter, sour, astringent, hot or coarse parchifying foods etc. Late night sleeps, running, lifting heavy objects, anxious brooding (Moon with Râhu or Moon with Saturn), shock (Râhu), sorrow (Saturn), fear (Mars), objects also contribute in the upset of the Vâyu principle and Summer is the season when this principle gets especially upset.

The self test is to take a small sip of water. If water tastes sour, the person has a predominance of Vayu.

2.1 Charaka Saàhitâ states that all natural (an not processed foods) have equal measures of negative and positive properties (Yin and Yang) which are divided into the six tastes thus:

- Sun* – Is pungent (hot) and is a combination of Vayu and Agni
- Moon – Is salty and is a combination of Prithvi and Agni
- Mars* – Is bitter and is a combination of Vayu and Akash
- Mercury – Is Astringent and is a combination of Vayu and Jala
- Jupiter – Is sweet and is a combination of Prithvi and Jala
- Venus – Is sour and is a combination of Jala and Agni

[*Some say that astrologically, Ketu refers to bitter and is connected to Mars and *Tikta* refers to hot and refers to Sun.]

If we judiciously take in a balance of such combinations on a daily basis, there will not be an excess of these positive and negative properties where disease results. Some diseases are deep rooted whereby it is karmically linked and this is not within the scope of this article.

3. Signs and Houses

The marakasthanas (death afflicting house) are the 2nd and 7th houses while the houses of longevity are the 3rd and the 8th house. The 6th house is the house of disease and their lords together with Saturn indicates its basic relationship. Coupled with this, Sun is the sthirakaraka

for health while Paraçara allots physical strength to Mars.

3.0 The Masculine signs are Aries, Gemini, Leo, Libra, Sagittarius and Aquarius or otherwise known as the Odd Signs. The Masculine nature also known as Yang is compact or Pitta in nature and the Feminine Signs or the Even Signs are Taurus, Cancer, Virgo, Scorpio and Pisces where diseases are generally of Yin (expanding) nature.

3.1 People with Gemini, Virgo, Sagittarius and Pisces Lagnas (Ascendants) with the Fixed Sign in the 6th house generally suffer longer while those of Movable Signs for the Taurus, Leo, Scorpio and Aquarius Lagnas generally suffer for brief spells.

3.2 Those with Cancer, Scorpio and Pisces Lagna tend to suffer from diseases that are Fiery in nature whose Signs in the 6th House are Sagittarius, Aries and Leo respectively.

3.3 Those with Aries, Leo and Sagittarius Lagnas will have the 6th house with Earthy Signs viz., Virgo, Capricorn and Taurus will tend to suffer from Earth related illnesses.

3.4 Those with Capricorn, Taurus and Virgo lagnas with the 6th house Signs as Gemini, Libra and Aquarius tend to suffer from Airy type illnesses.

3.5 Those with Aquarius, Gemini and Libra lagnas with their 6th house signs as Cancer, Scorpio and Pisces tend to suffer from water related diseases.

The above is only a generalization of illnesses for the different lagnas. The Drekkana Varga is by far the most indicative chart that can pin point the different parts of the body that is affected and the cause of death of the person. This is deciphered as the 22nd drekkana, which is the 8th from the ascendant in Drekkana chart. Death will depend on fire, earth, air, water etc., elements of the 8th or from the planet that occupies the drekkana of the 8th from the ascendant.

Nakâtras are assigned four padas of 3°20' each making up one Navamça of 13°20'. Depending on the timing of the onset of disease: Açviné -1st pada – sorrows; Açviné – 3rd pada – deteriorating health etc.

4. East Meets East

Brihat Paraçara Hora Sastra Chapter 24 Text 1

lçze lçe çhsuoÉakœ Éujv³m . 24, 1, 0.

lagneçe lagnage dehasukhabhâk bhujavikram||24|1|0||

Meaning: Should the ascendant lord be in the ascendant itself, the native will be endowed with good health.

Vigour, weakness, grief and innate nature of the person can be seen from the ascendant and Lord. And Sun is the

East Meets East



As:	25 Le 14	Su:	0 Pi 17 (DK)
Me:	22 Aq 04 (AmK)	Ju (R):	11 Li 43 (GK)
Ra:	17 Aq 60 (PK)	Ke:	17 Le 60

natural indicator of one's vitality. We will always need to include assessment of general bodily happiness through the Sun; Whether, Sun is in a Kendra or trikona or is badly placed in one of the duṛitana can either cause much happiness of bodily afflictions as stated below.

bl É0 haeranñ .

//balabhadra horāratnam//

kratī sūp> olu cañāswae videz´ < puSn; < ha[<

pft<]ulīvaE] raegaEj Rnanurage[iwj RtAc. 3 20.

karoti sūryau khalu cāñāamastho videçaktaà pusnañāà prahāeaà/

prapēōitaà kñutpramavaukñā rogaurnjanānurāgeā vivarjītai`ca//3|20//

Meaning: One with the Sun in the 8th House will be fond of living in distant lands, be devoid of many things, be troubled by hunger and diseases and bereft of others' affection.

4.0.1 Chart 1. Male 14th March 1974 TOB 18:13hrs 3E38; 46N55 Tz1E00 Paris, France.

Sun's dispositor in the 8th. Sun indicates the right eye.



As:	12 Sg 49	Su:	21 Ta 27 (BK)
Me:	1 Ta 52 (DK)	Ju:	23 Ar 11 (AK)
Ra:	17 Li 27 (PK)	Ke:	17 Ar 27



As:	28 Ta 22 (AK)	Ma:	12 Ar 02 (PK)
Me:	12 Pi 10 (MK)	Sa:	12 Ar 44 (BK)
HL:	5 Aq 07	GL:	28 Ge 05

Fortunately, its dispositor, Jupiter is in parivatana with Venus so he suffers from a lazy eye

Chapter 17.13 in BPHS states that the native will be afflicted with disease throughout life if Saturn is with Rāhu while the 6th lord and the 6th house are conjunct with malefics. The 2nd House lord in the 6th or 8th indicates eye disease or deformity.

4.0.2 Chart 2. Male DOB 5th June 1976, TOB 20:20hrs Malaysia 101E042 3N10 Tz8E00

Jupiter rules the stomach, Moon denotes the lungs and heart, large intestines to the 7th house, disease of the spleen can be seen in the exchange of the 6th and 8th lords, gall bladder to Mars, while Rāhu in Kendra or a trikona from the 8th house (i.e., Rāhu should be in the 12th House) and simultaneously in the 8th house in Navaàça causes disease in the urinary bladder etc.

Jātaka Pārijāta Vol. III, Adhyaya XI sloka 75 states that Mars and Saturn (a combination of Pitta and Vāyu elements) in the 2nd bhava will produce every conceivable disease.

Saturn acts as a functional malefic besides being the ruler of the 2nd House. His 5th lord is debilitated. Both are Vāyu and Agni planets in a Water Sign. Moon, however, is in a Fiery Sign. Rāhu in the 11th aspects his 7th house, whose badhakesh is in the 6th with Venus in marana.

jatk pirjat nva=Kp. 9.

jātaka pārejāta navamo`dhyāyau||9||

kleçaps> s<pd> zaçrag< i`*aiA< svRslpt! Éuīml ,

japsaE0; iAnaz< dnezaJjatSEtikal haera) <

Spt! . 9, 128.

kleçāyāsau sapadaù çokaroga vidyāvitta sarvasampat prabhutvam / jāyāsaukhya vittanāça dīneçājātasyaitakālahorāphala syāt ||9|128||

Meaning: A person's birth in kālahorā (Sun's hour) is pain and fatigue; in the Moon's hora, prosperity; in that of Mars, sorrow and sickness; in Mercury's learning and wealth; in Jupiter's possession of every kind of blessings; in that of Venus, conjugal bliss; in Saturn's the loss of property.

In the example charts given above, the gentleman in Chart 1 is born during the



kāla horā of Venus in a Water Sign. Though it exchanges signs with Jupiter, it does not allow the total grace of Jupiter in marana to operate properly.

Chart 2, the gentleman is born during the kāla horā of Jupiter in a Fire Sign. Its lord is debilitated. Though he owns a house in London, he has relationship problems.

The interesting çloka above allows a snap view of the general pattern of the person before we endeavour a detailed reading. This maybe especially useful when we do a prāëa chart.

4.1 Traditional Chinese Medicine

According TO TCM, the body's biorhythm peaks every other hour with each of these twelve organs assigned in the diagram below. For example, if a headache begins between 7hrs – 9 hours, this is due to an accumulation of toxins in the stomach. As the stomach is ruled by Jupiter and Sun, this maybe due to excess sugar etc. which is stagnant and hence is potentially injurious to the Pericardium. Bad eating habits can also be due to emotional stress, which is an affliction of Moon, whose sign exalts Jupiter. This is in line with the theory of "as above, so below" whereby the microcosm reflects the macrocosm. Hence, each of the organ's energy has a maximum intensity of circulation and the organ opposite it will have the minimum intensity of circulation. In Jyotish, the exaltation sign of a planet gives the debilitation sign of the planet exactly 180° apart.

The five organs inside the body are the heart, liver, spleen-pancreas, lungs and kidneys. These organs store the essence where energy is stored. Therefore, they can never be full, but instead have to be filled. The six "bowels" are the bladder, triple heater, gallbladder, small and large

intestine and stomach whereby they transmit and transform food and are not stored. Thus, they are full but cannot be filled. These form the twelve meridians in the body as in the twelve spokes/signs of the Zodiac.

In evolution, energies are transformed with Fire as the supportive primal force in the productive cycle. Tattvanyasa from Naraõa Purāi a gives a similar hint for attaining the mood of Viñëu. The Eight Syllables have the characteristics of the Eight Prakātis which are, Earth and 4 other Bhūtas (elements) then Ahaà kara (Ego), Mahat and Prakāti.

Hence, Fire=>Earth=>Metal=>Water=>Wood=>Fire similarly, the destructive cycle is Fire=>Wood=>Water=>Metal=>Earth=>Fire.

4.1.1 Organ Flow Chart.

In order to treat the Kidneys/U. Bladder (Water), we need treat the Lungs/Large Intestine (Metal) and augment the energy for the Liver/Gall Bladder (Wood). Stimulating (energizing) the Metal element (Lung – Yin organ), needs to coincide with dispersing the energy that opposes it which is the Yang "Bowel" of the Small Intestine. Thus, for excess Kapha (Earth-Spleen+Water Kidneys) augment with Fire (Small Intestine) for Earth and Metal (Large Intestine) for Water, and disperse the excess through of Water through the Stomach (Bowel) etc. The Pitta condition is excess Fire and Air (Earth), then augment with the Wood Water and Metal. The Vata condition (Ākāça + Väyu) Augment the Fire element and disperse in the Wood element.. For the Metal quality, pranayama here helps to quell the "Fire" in the person.

Mars (Fire) is exalted in Saturn's sign (Earth) and Saturn

East Meets East

Table 4.1.2 Treatment Table

STIMULATE	DISPERSE	TREATMENT
Yang Bladder (Water – Bowel)	Yin Spleen-Pancreas (Earth – Organ)	Yang L. Intestine (Metal - Bowel)
Yin Kidneys (Water – Organ)	Yang Stomach (Earth –Bowel)	Yin Lungs (Metal-Organ)
Yin Lungs (Metal – Organ)	Yang Small Intestine (Fire –Bowel)	Yin Spleen-Pancreas (Earth - Organ)
Yin Large Intestine (Metal - Bowel)	Yin Heart (Fire – Organ)	Yang Stomach (Earth-Bowel)

*exceptions: Pericardium, Triple Heater, Liver, Gall Bladder

is exalted in Venus' sign (Metal) while Mercury causes Venus' (Metal) debility and Jupiter (Wood) causes Mercury's (Water) debility. Jupiter (Wood) debilitates in Capricorn (Earth).

By stimulating the Kidneys (Water-Organ) ruled by Mercury, we disperse the energy into Earth (Virgo) (Yang Stomach-Bowel) in order to exalt Mercury and the actual treatment is on Venus (Lungs-Organ, Metal element).

Jataka Bharnam Chapter 15 Text 35 on the Effects related to the Twelve Houses:

*k[Rn]c[da]r
karëa netra doña
xnyarngtae h zu³ae v³ae-wwa k[Réj] <
kraat,
n[Ç]awap tÇ s-Swa dgda; karaë
kivtae nun-0aE. 4*

*dhanavyayarthānagato hi çukro
vakro'thavā karëarujaà karoti/
nakātranātho yadi tatra saàstho
dagadoñakāro kathito munēndrau||34*

Meaning: Shukra when retrograde or in Dhana (2nd) Vyaya (12th) or artha (11th) bhava gives ear disease. Moon is also conjunct there one may have eye trouble., say the sages.

The application of both the rules are to be noted: In treating excess energy, give treatment before the time of greatest meridian activity. If there is energy depletion, treatment follows into the peak of the meridian activity. These energy flows are an exact reflection of the cyclic interaction of the five elements.

4.2 Organ Circadian Cycle Chart

The left part of the body denotes the Yang aspect. In Jyotish, this is the visible aspect of the natural 7th to the 12th

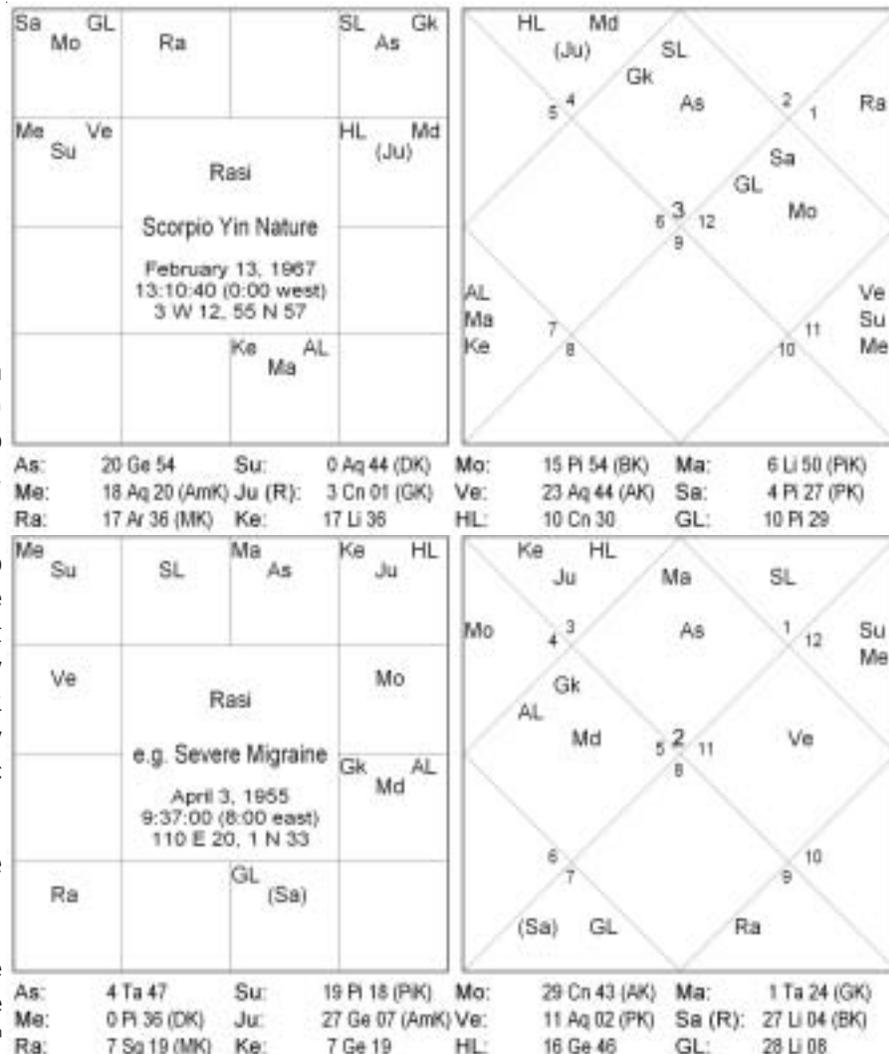
houses and represents the Father's heritage.

Another tell tale sign can be delineated through the body odour, which can also tell us which planet is trying to discharge toxins. Jupiter causes a rancid smell, Mars causes a burnt smell, Mercury causes a putrid smell etc. Emotional behaviour like anger, joy, fear are also tell tale signs of an affected planet.

A quick reference is given above for the relationship of each organ. The opposite (180°) of each organ has a "supporting" organ. For looking at the support between the organ-bowel relationship, the energy flow goes from organ to bowel thus: gallbladder-liver Sun-Jupiter, lungs-large intestine (Gemini-Libra), stomach-spleen (Jupiter-Sun), heart-small intestine (Moon-, urinary bladder-kidney (Jupiter-Venus) and pericardium-triple warmer (involvement of all vital Planets).

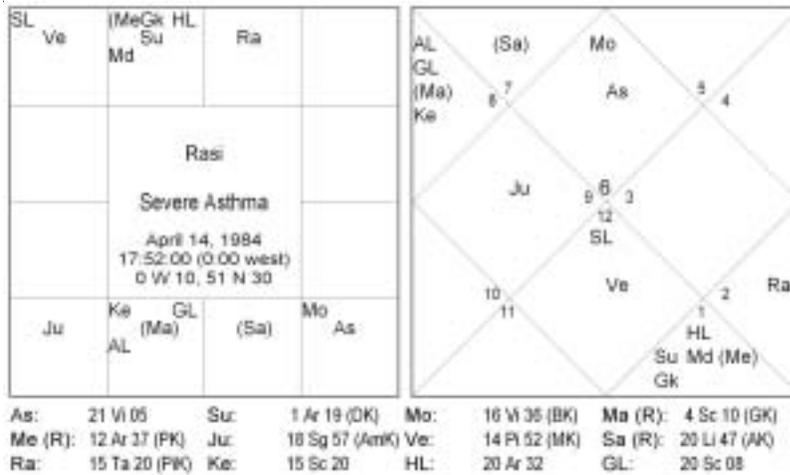
4.2 e.g. Chart 1. Male 13th February, 1967. TOB 13:10:40 POB Edinburgh, Scotland.

This chart with Gemini rising and the 6th with Scorpio, indicates the most likely disease is Yin (expanding) in





swee chan



watery sign. This is a typical disorder of the Kapha type. Dispersal of toxins should be done small intestine. This is done with avoidance of sugary drinks and good, wholesome foods etc., is advised.

5. Transits

It is understood that in health issues, Sun is the naisargika karaka of Health. (fixed indicator) in looking at the dasas, we have to ascertain if Sun is friendly with that planet to enable us to take certain precautions before a malady actually happens.

nature. Both the 6th lords are in a Vayu/Air sign in the house ruled by the stomach. In the chart, the opposite is the Pericardium. The Pericardium, the blood governor, is the fluid dilled sac that surrounds the heart and its function is to prevent the heart from over expanding when blood volume increases. Stagnation of this can lead to arteriosclerosis.

4.3 e.g Chart 2 Female 3rd April, 1955. TOB 9:37:00 POB Kuching, Malaysia.

The lady suffered from severe and chronic migraines. Earlier, we have indicated that a weak stomach which is ruled by the 5th house or Jupiter which can cause this. The weakness can be seen in her weak 5th lord, Mercury. The biorhythm of the stomach meridian are between 7hrs – 9 hrs. In order that she may not continue to suffer such afflictions, it is best that the evening meals are avoided.

4.4 Chart 3 Male 14th April, 1984. TOB 17:52:00. POB London, U.K.

Diagnosed with severe asthmatic condition at the tender age of 4, which was during the initial portion of Mars Mahadasa. His 8th lord Mars, is in the third house which governs the lungs. Even though Mars co-lords Scorpio, it is retrograde in a watery signs. Virgo is an Earthy sign. Its lord is badly placed in the 8th, whose dispositor is in a

Sun with Exceptions	3	11	10	6					
from Sa; Me; placements above line is auspicious	9	5	4	12					
Moon	7	1	11	6	10	3			
with exceptions from Mer;	5	8	12	4	9	5			
Mars if not affected by Sa;	3	11	6						
Me; Su;	12	5	9						
Mercury	2	4	6	8	10	11			
	5	3	9	1	8	12			
Jupiter	11	9	4	7	2				
	12	8	10	4	3				
Venus	1	2	3	4	5	8	9	12	11
	8	7	1	10	9	5	11	6	3

Aw Jæit: [Rv nvlntm! .

//atha jyoticarava navanêtam//

. t & t l j a e = X y .

//ttêyo'dhyayû//

dhatRSsÅvs<tap> kal at 3 nÊaj n<

bNxiuÇsuydê; > cN0raizgte oaE. , 3 9.

dehærtissattvasaatâpa kâlâtikramabhojana/

bandhumitrasuhnadadveca candrarâçigate khau||3/1||

Meaning: During the transit of the Sun on natal Moon (sign), the native will incur physical troubles and mental distress. He will take untimely foods and earn the displeasure of relatives and friends.

Of course, it would be rather assuming if we are to take the literal translation without looking any further. As mentioned earlier, the 6th and the 8th Lords are the main planets to watch out for besides utilizing a Dasa Pravesh Cakra. This Cakra is drawn at the time of the onset of the Seed Dasa, coupled with the tithi, indicates the overall health of the person.

lîhanard pura[m!

çré mahânâradapurâam

l b & h N n , p U R b & h d u p a Ç a n e t p a d e

çrébhannapûrva bhadupâkhyâne dvitêyapâde

; q! pÂcazÂma=Xy>

campañcâçattamo'dhyâyau

Çloka 271

; uÊaer! , ke j NmtSÊapdz; qsu munir,

nvpÂc<abui; SwE&KREVRte n cet! . 56, 271.

cubho'rke janmatastryâyadaçacamasu munêçvara/ navapañcâAburicaphasthairvyarkibhirvidhyate na cet||56.271||

Meaning: O Sage! The Sun is benefic when it occupies the 3rd, 11th, 10th or 6th sign counted from the Natal Moon's sign, provided it is not affected by planets occupying the 9th, 5th, 4th (ambu) and 12th (rippha).

East Meets East

Sun with Exceptions	3	11	10	6
from Sa; Me;	9	5	4	12

It is evident that the placements of planets in transit to the Natal Moon is the pivot. In order to understand transits fully, certain criterion in assessment is expected. As hinted from the statement above, the pivotal point is from the natal Moon. Hence, assessments have to be done with regards to the placement of the planet from the Moon. It is reasonable to understand the vedha caused by each planet according to Narada Muni on the following:

n dclait zuÉ< kÁcÓacrc vxs<iswt>,
tsmaðx< icapRw kWte tDaEÉazuÉm . 56, 278.

A}aTva iwxan! vexan! pæ Chj>)< vedt! ,

s nu; avcnaÉa; lhaSt; pit nræ sga.
na dadāti úubham kiñcidgocare vedhasansithataù/
tasamādvedha vicāryātha kathyate
tacchaubhāúubham||56.278||
ajñātvā vividhān vedhān yo grahajāna phala vadet/
sa mucāvacañbhācē hāsya yāti narai sagā||

Meaning: The planet subjected to Vedha will not produce even an iota of good effects. Vedha can be assessed suitably and only then, good and bad effects of planetary transits can be declared. An astrologer's prediction is falsified if he omits to consider the various Vedhas.

It maybe prudent to consider this as the utmost importance the method of ascertaining this method of Viparéta Vedha of planets, is as given in Nārada Purāi a Chapter 56.

zuÉaE j Nñrtí NÓae *Una{gapi SvÇ; u,

ve:qaNñ<buxRSwEibuxEiMte n cet! . 56, 272.
subho janmarkcataúcandro dyünägäyārisvatricu/
yathecm, äntyābudharmasthaivibudhairvidhyate na
cet||56/272

Meaning: The Moon is benefic if it occupies the 7th, 1st, 11th, 6th, 10th or 3rd sign from Janma rāçé if it is not affected by planets other than Mercury in the 5th, 8th, 12th, 4th and 9th signs.

Moon with	7	1	11	6	10	3
exceptions Mer; 5	8	12	4	9	5	

Épær; u kuj> i:Qae j Nma ceNn iXte,

ñv{kswtE> saErsaEñSUFER> zuÉaE; xat! , 56, 273
tryāyāricu kuja çrecm, ho janmanā cenna vidhyate/
vyayecvakasthital saurisaumyasūryai æubhaucadhāt||56/273

Meaning: Mars is benefic if it occupies the 3rd, 11th or 6th sign from Janma rāçé if it is not affected by Saturn, Mercury or Sun occupying the 12th, 5th and 9th signs.

Mars if not affected by Sa;	3	11	6
Me; Su;	12	5	9

j> SvapR: qrvj u j Nñrtí eNn iXate,

xÉkaidgj aNtSwE> zza{krhtE> zuÉE>. 56, 274

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jñāù svāyāryacmaravayicu janmataçcenna vidhāyate/
dhētryakādigajāntasthai çaçā karahitaiù æubhaiù||56/274

Meaning: Mercury is benefic if it occupies the 2nd, 4th, 6th, 8th, 10th or 11th sign from Janma rāçé if it is not affected by planets other than Moon in the 5th (dhé), 3rd, 9th, 1st, 8th and 12th places.

Mercury	2	4	6	8	10	11
	5	3	9	1	8	12

j Nñt> SvagaeJaSte:vNñp: qaj l ÇgE> ,

j NñrazegURÉ> i:Qae ChERkd n iXte. 56, 275.

janmata svāyagokāstecvāntyācmāyajalatrīgai/
janmarāçerguru çracmho grahairyadi na vidhyate||56/275

Meaning: From Janma rāçé Guru in 11th, 9th, 5th, 7th and 2nd is very good (literally, of prime importance) but there should not be any graha in 12th, 8th, 11th, 4th and 3rd from the said Janma rāçé.

Jupiter	11	9	4	7	2
	12	8	10	4	3

j NÉadasuta:qa{kaNñiv:qae _gaæ sut> ,

æNñ vīæ :qsPta{gnl nva{ka*apñrangE>. 56, 276

janmabhādāsutācmā kāntyāyecvicmo bhgosutau/
cenna vidhho cmasaptāgam ravākādyāyārirāmagaiù||56/276

Meaning: Venus is benefic in the 1st to the 5th (āsuta), 8th, 9th 12th or 11th signs from the Janma rāçé if it is not affected by planets in the 8th 7, 1st, 10th, 9th, 5th, 11th, 6th and 3rd places.

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

5.1 Viparita Vedha

5.2 The Table given above can be used for an assessment of planets in transit. Below are two examples of timing in transits and Narayan dasa.

The Scorpio Narayan Dasa of "Chart 1-Scorpio Yin Nature," began in 1966. Moon, Mercury, Venus and Saturn are inimical in the sign Scorpio. For the 6th house, we have to look at Saturn as the fixed indicator of diseases and Sun is the fixed indicator of one's vitality.

During Narayana Dasa of Scorpio, the focus is on the 6th house. The co-lords of Scorpio, Mars, is in the 12th from natal Moon while Ketu conjoins it. There are no planets in both the 3rd places from Mars and Ketu. Hence, during the Narayan Dasa of Scorpio, there will be no immediate worries over health issues. However, during August 2005, his visit to the doctor gave him the exact diagnosis as our initial analysis in 4.2 above.

Above all, it maybe easier to draw up the person's chart and look at the relationship of the tithi lord with the Sun (vitality) and Mind (mental state), the placement of the transit planet in question and advice accordingly.



6. Remedial Measures of the Mind, Body, Spirit.

Narada Purāi states that for a malefic planet, one needs to offer çanti in order to appease (tuñtai) the planet causing harm. These can be in the form of offering çanti by wearing that gemstone when a functional benefic planet is badly placed.

Sanjay Rath in his "Vedic Remedies in Astrology" (VRA) book, states the following about the science of mantra. Mantra is derived from two words "Mana" or the mind and that thinks and "Trai" or to protect. Thus mantra is the science of training the mind to protect the self. In his article on Nakātrās and the onset of disease and its determination on the duration of the disease, it maybe prudent to offer a mantra to the initial nakātra. The same book has an extensive list of such mantras beginning from page 173 etc., section 5.5.

6.1 Upaya and Mantra Japa

Vyāsa in Padma Purana, Çrēñöhikhaëða, states that the planets experience the fruits of merits or sins and the Sun should be known to be the destroyer of time among men and planets, as Sun is the all powerful maker of favours or otherwise, due to his nature in sharpness or mildness. The Sun is the cause of creation and maintenance of the world. Present in the body of men at the time of their creation and takes the vital breath of that body at the time of their death.

The Moon is endowed with the 16 digits in the head. Head bent down, the Moon showers its nectarine essence into the body. It is due to that, that living beings are apportioned the ambrosia of the great beings where they reside. The Moon nourishes crops on Earth, on the mobile and immobile and it is due to the presence of the Sun and Moon, the world is created and sustained.

ḷp*purapil

sripadmapuram (sṛī pādmapuram) (sṛī pādmapuram)
Azlit tmae=Xya (açetamo'dhyāyau Chapter 80)

Aak&: [aenātṁ:Çe[nl] kenawz<atṁ,

j uhupa da Ju ' a _amÉ: q) hetve. 80, 6.

za<tsvRrag[a<vxb<zinacne,

Ekentum:Çe[haetkcztm]. 80, 7.

ākconetimatreammlakenāthaçātaye/
juhuyādājyayuktābhāyāmbhēcmaphalahetave||80/6||
çāntayesarvarogaāmvaḍhabamçavimocane/
ekaikenatumaatreathotavyamçātam||80/7||

"Ā kāñnena" for his pacification gets merit. He should offer (udumbara leaves and palaça sticks) anointed with ghé for fulfilling his desire, for curing all diseases and freedom from bondage due to killing (a Brahmaëa). He should also

present a white goat to a brāhmaëa on a Sunday.

Sun is inimical in Ta, Ge, Li, Cp and Aq. In gocara:

Bhiñma on the other hand, enquired from Pulastya about the Navagraha çantés which is elucidated below. The items to be offered to each graha and the drawing of the yantra of (with freshly made/natural extracts of colours) at the time of offering çanté is an integral part of the ritual.

As Moon is the natural sustainer and is the faster luminary to pass through each Zodiacal sign, its devotion either in stotras, stuti as in sahasranām is believed to guarantee us of attainment of mokña.

Worship is done with a collection of incense, flowers etc., fill a brass or bell metal (or according to his capacity, a silver or golden) pot with yogurt and ghé and offer this to a brāhmaëa who has many (living) sons. Also to be gifted, is a new piece of cloth, an array of the full complement of food, a tāmbūla, a garland (of flowers) and should say:

"I, desiring good form and good fortune, offer you the vessel full of curds. Bless me with good fortune and form that is residing in the vessel of the bell-metal/silver/gold vessel."

Moon is inimical in Li, Sc and Aq. In gocara:

azlit tmae=Xya

ekāçetitamodhāyau (Chapter 81)

Ēatej pnḷ

prabhātejapanēyau

ya<yksaemaNm> utj Pp<Ç>

om hrāmhrēmsomāyanmau jñtijapyamatrau

pūj pṛsaem<āvyĀJz&[aetva,

spḷ; smael aekeÉveJj Ninj Nm. 80, 21.

evamyau pūjayetsomamçrāvayenjçotivā/
sapēyūcasamolokebhavejjanmanijanmani||80/21||

"Oā hrāā hrēā, Somāya namaū" is the hymn to be recited in the morning. He who thus worship the Moon to himself or recite it to others will live in a nectar-like world, birth after birth.

Pulastya said the following of Saumya (Buddha), the son of Candra and born from the womb of Tārā should be known to be a cruel planet as he gives both auspicious and inauspicious things to men. The yantra is said to be arrow-shaped fashioned with the emerald-coloured powder. Saumya should be worshipped with sandalwood, flowers and incense. During unfavourable gocara, he should present kidney beans, green cloth, gems and gold according to his capacity. In total absorption of Buddha, the native should chant the following:

sampuḷḷajivdada-gparg,

niStechiktSwisNnaeÉvmsda. 82. 6.



East Meets East

*somaputramahāprājñavedavedāAgapārāga/
namastegrahamadhtasthaprasannobhavamesadā||82/6||*

“O Son of Soma

O You very Intelligent One

O You, who has mastered the Vedas and the Vedāi gas

O You who remain among the planets, be always
pleased with me”

Mercury is unfavourable in Cn, Sc, Aq and Pi. In gocara,

Mars is to be worshipped as Bhauma as he was born as a
portion of Çiva and also from the Earth. The yantra for
Mars is drawn with red powders in a circle or a triangle
and he is to be worshipped with red flowers and unguents,
will bless the person with knowledge, wealth, sons,
happiness and glory.

tSpJactUkRtuEaEwarsuätE,

*dza*r:qctwagacrn:qraizge.*

*tasyapüjäcaturthyätubhaumavārecasubratāiü/
dācādyaricmecatathāgocarenicmarāçige||*

Those of pious vows should worship on Chaturthi (4th
Day/Tithi) falling on a Tuesday, or when Mars’ position
at birth is not favourable (e.g. in the 8th House) or when
Mars passes through from one Zodiacal Sign into another
or when Mars has entered into an inimical Zodiacal Sign.

Mars is inimical in Gemini, Virgo, Libra, Aquarius and
Pisces. In gocara:

In order to appease Jupiter, the yantra is a circle drawn
out on a slab with yellow powder (turmeric). If Jupiter is
unfavourable at the time of one’s birth or if it is badly
placed while passing to another Zodiacal sign, the gifts
to be presented are: two-portioned grams (lentils), gold,
puñyarāga for the removal of evils.

bhSptaracaRsvZaSQzrd,

dannans<tu:qāÉsvaEjmauna. 82, 11.

*bhaspatesurācāryasarvaçāstraviçarada/
dānenānenasatucmobhavasauomyomamādhunā||82/11||*

O Bāhaspati, O Preceptor of Gods,

O You well-versed in all branches of knowledge,
be pleased with this present and now be gentle towards
me.

Jupiter is inimical in Ta, Ge, Vi, Li and in gocara,

c[kdI <cEvptvSç<suw[Rk<

pu:rāg<tuwāp , ačar:qza<tj. 82, 10.

*caGakadvidala caivapētavastra suvarGaka/
pucyarāga tuviprāyadaghāccāricmaçā taye||82/10||*

ÉgguQhaÉaglananaçurāt!

dannans<tu:qāÉsvaEjmauna. 82, 18.

*bhguputramahābhāgadānavānā purohit/
dānenānenasatucmobhavasarvāsūrcita||82/18||*

The çukra yantra is with 5-angles fashioned with white

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(rice) powder and white flowers, white sandalwood,
fragrant camphor. If the planet is unfavourable at the time
of one’s birth or during transits, it is unfavourable, one
should present a white horse as a gift to a brāhmaëa.
Venus is in inimical sign in Cn, Le, Sc and Sg and in
gocara,

For Venus, the gift to a brāhmaëa (purohit) should be, rice,
white garment, silver, sandalwood and fragrant camphor.
The native should recite the following:

O son of Bhāgu, O magnanimous one,
O priest of the demons.

O you, worshipped by all asuras, be pleased with my gifts.

Saturn’s yantra is in the figure of a person with black
powder and worship is with black sandalwood, flowers,
pieces of black cloth and charities are, iron, oil cakes,
sesame, a black cow and a Blue Sapphire.

Saturn is inimical in Ar, Cn, Le, Sc, Sg.

sUJSUnarthaÉagDappuÇinabl ,

Axax&:qēÉvzn&SÇae=SmāTidant>. 82, 23

*sūryasūnomahābhāgachāyāputramahābala/
adhodcmebhavaçaneprasatro’smātpradānataü||82/23*

O Sun’s son, O glorious One.

O son of Chāyâ, O You very mighty One,

O you with the downward look,

O Çani, be pleased by means of these presents.

The procedure of worship is the same in the case of Rāhu,
though the circular yantra should be that of Sun., and gifts
are gold, gomedha, mustard, sesame seeds, black beans, a
buffalo and a goat.)

In Ketu, the procedure of worship is the same as in Çani,
though gifts should be seven kinds of grains and gold.

*d*ataxnpuçansusaEÉaÇnc,*

Aak&: [āt vāR<Ç #m<devaStwāixae>. 82, 0,

*pradadyātā dhana putrānasukha saubhāgyanevaca/
ākctiraverma tra imadevāstathāvidhou||82/30*

AçnURx&RtÉaEiçç<Çaej PñR[etwa,

%dub&çtousUnablRSpçguraStwa. 82, 1

*agrirmürdhetibhaumasyama trojapyerha etathā/
udabudhyasvetē dusūnorb haspategurostathā||82/31*

ANnaTpritzu³ SzNnaedevhçzæ>,

kān #itrahāeí keta> ketuS&t>. 82, 2.

*annātparitiçukrasyaçannodevērāyaaneü/
kayāna itirāhoçcaketouketumismtaü||82/32*

Sun is Ākāñëa

Moon is Imām devāu stathāvidhou

Mars is Agnimürdha

Mercury is Udhbudhyasvavetic

Jupiter is Bāhaspataye

Venus is annat pari

Budha Gocara

Transit Mercury

Voja Trajkovic

va[UKR vÁ suüd< c buxen tu. 2.
väijyakarma vättiçca suhâdaà ca budhena tu || 2||
(BPHS Anñakavargaphalâdhyâyau)

Translation

From Budha consider business dealings, livelihood and friends.

When we analyze gocara (transits), first of all we have to find referent point from which we should reckone bhavas which are transited to find what effects of these transits are.

In Satya Jâtaka (adhyâya 5, Gocaraphalam) it is said that the effects of transits have to be predicted with reference to the Lagna and Moon's sign (Candra lagna).

In Phala dēpikā, sage Mantreçvara says:

svRe; u | Gne: v̄p̄ s̄Tsu dN̄O-
| Gn< x̄an< olu gac̄re; u ,
t̄SraĀd̄&]ad̄ip̄ vt̄R̄an-
ç̄heN̄Ocar̄E> kw̄T̄) añ. 1.
sarveṇu lagneivapi satsu candra
lagnaà pradhānaà khalu
gocareṇu

tasmāttadākñādapi vartamāna grahendraçāraiū
kathayetphalāni
(Mantreçvara-Phala dēpikā-Gocaraphala-adhyâya 26, çloka 1)

Translation:

The Moon's Ascendant (Candra lagna) is the most important of all the Lagnas to arrive at the best of the Gocaraphala (effects of the transit). Therefore, it is advisable to calculate from Candra's place and predict the effects as a result of the transit of Grahas through various Rāçis (signs) reckoned from that of Candra.

Thus we see that Mantreçvara advises us to calculate
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transits with reference to Candra lagna.

Effects of Mercury transit through various places

ivĀ]ç̄ im̄rait̄Éç̄ x̄naPt<
ÉaPaPtnUJ kl h< vjç̄ v̄raex̄m̄l̄ ,



puç̄aw̄RI aĒw̄ v̄, n̄iṛē; saE0ç̄
pub< praĒv̄Éç̄ kraīt̄
caIN̄O>. 17.
vittakñayaà
ç̄riyamarātibhayaà dhanāptià
bhāryāptanūjakalahaà
vijayaà virodham
putrār̄thalābhamatha
vighnamaçēṇasaukhyaà
puññià parābhavabhayaà
prakaroti cāndriū
(PD-Gocaraphala-adhyâya 26,
çloka 17)

Translation:

Budha while traversing through 12 bhavas reckoned from the place of Candra (Janma Rāçi) cause in their order the following respective results:

- 1) Loss of wealth
- 2) Monetary gain
- 3) Fear from enemies
- 4) Acquisition of wealth
- 5) Displeasure with one's wife and children
- 6) Victory
- 7) Opposition
- 8) Gain of children and wealth
- 9) Impediments



- 10) All round happiness
- 11) Prosperity
- 12) Fear of being dependent or humiliation

- 11) Gains, increase of wealth
- 12) Comforts, expenditure

In Satya Jātaka (adhyāya 5, Gocaraphalam) about effects of Budha's transit through 12 bhāvas reckoned from Janma rāçi Satyācārya says:

We can see that effects of Budha's transit through different places as given by these two sages are mostly the same, but what is difference between effects of transit with reference to the Lagna and with reference to Janma Rāçi?

- 1) Monetary losses
- 2) Gain of wealth
- 3) Harm and troubles through enemies
- 4) Increase of wealth
- 5) Misunderstandings with wife and children
- 6) Worries and troubles from enemies
- 7) Quarrels
- 8) Gain of wealth and children
- 9) Obstacles and interruptions in profession
- 10) Comforts

Illustration 1 (Ilja)

Let's see one example: If we look at Mercury transit after January 10th 1994 we can see that Budha was transiting Makara rāçi. If we count from Lagna we can predict acquisition of wealth because Makara is 4th rāçi from Lagna. But Lagna represents Dhé, and here we talk about Dhana-wealth, riches, (movable) property, money, treasure. Dhana is more related to Candra (sustenance in this material world, social support).

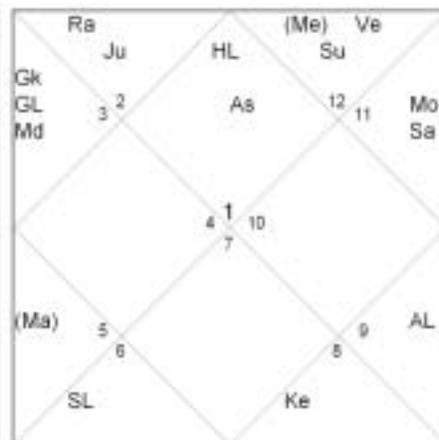
If we look from Candra lagna, Makara is 9th rāçi. In that case we can predict obstacles and interruptions in profession. During this period native had total crash of business. When we move to the end of November 2001, we

can see Budha in Vāçcika rāçi, 7th from Candra, indicating virodham (opposition, quarrels). Let's look at Daçāàça (D10) of this chart. But how will we calculate transits in divisional charts? There are two methods of looking at a gocara in divisional charts:



As: 13 Li 35 Su: 25 Sc 14 (AK)
 Me: 3 Sg 55 (GK) Ju: 12 Aq 26 (PK)
 Ra: 8 Cn 27 (AmK) Ke: 8 Cp 27

Mo: 21 Ta 26 (BK) Ma: 0 Le 04 (DK)
 Ve: 20 Li 00 (MK) Sa: 14 Cp 30 (PK)
 HL: 7 Le 21 GL: 26 Aq 48



As: 22 Ar 02 Su: 16 Pi 56 (PK)
 Me (R): 29 Pi 44 (AK) Ju: 1 Ta 56 (DK)
 Ra: 23 Ta 53 (GK) Ke: 23 Sc 53

Mo: 25 Aq 37 (AmK) Ma (R): 17 Le 50 (MK)
 Ve: 13 Pi 53 (PK) Sa: 18 Aq 08 (BK)
 HL: 27 Ar 46 GL: 29 Ge 06

So, using Bhāgu Āñi method we will consider Budha gocara in Vāçcika rāçi in Daçāàça. In this chart Vāçcika is 10th bhāva in Daçāàça. Transit of Budha (kāraka for 10th bhāva) through 10th bhāva in Daçāàça gave native success in work. This is further confirmed if we look Budha Āñōakavarga in D10 where Vāçcika has biggest number of rekhas-8. In that time native has started new business. He really has some quarrels with business partner (who after some time left that business), but business went very good. Further, if we look at Budha Āñōakavarga in D1 (transit in D1 indicated quarrels) we can see less number of rekhas (four) in Vāçcika.

Illustration 2 (Voja)

Let's see another example:

At the end of October 1997, Budha was transiting Tula rāçi. Tula is in this chart



budha gocara

9th bhāva from Candra lagna, indicating obstacles and interruptions in profession. In Budha añākavarga Tula has only 3 rekhas indicating inauspicious results. In that time native really had very hard job, full of impediments.

During year 2000/2001 native had great problems with health, and was looking for better/easier job (health situation made him unable to work at previous job). During that time Çani was transiting Meña räçi having dāñōi on 10th bhāva (Kaëöaka Çani-thorn). At April 20th 2001, Çani already moved to Vāñabha (Kaëöaka Çani was over), and Budha was transiting Meña räçi. If we look in Daçäèça, Meña is 6th bhāva with Sürya, 10th lord and has 5 rekhas in Budha añākavarga in D10. This transit resulted with improvement of job situation, native has got new, better, easier and more adequate job with much more satisfaction. This year (2005) May 25th, native had another improvement, getting better job with more free time for Jyotiña. If we look transits, we can see again Budha transiting Meña räçi.



it is 3rd from Janma räçi ; in añākavarga of Budha) enemies (it was time of n D10 Tula is 7th bhāva khas in Budha añākavarga ng of business. During that ve gained a lot of money siness.

with a beginning of 2004 g down, and finally in May . She closed her trade shop udha was in Meña räçi-9th l indicating obstacles and fession.

ople have a lot of problems building permit. So when is regarded as success and t the end of March 2003 r a period of waiting got use and was very happy. e can see Budha in Ména transit in Ména has to do from Candra in her chart, of children and wealth. But ddha's place in natal chart. açara said about 4th bhāva

atul < i> c, 28.

budhätturye kuöumbaè ca mätulaè mitrameva ca | budhe phalädhike räçau gate teñäè sukhaè diçet || 28|| (BPHS añākavargaphalädhyaü)

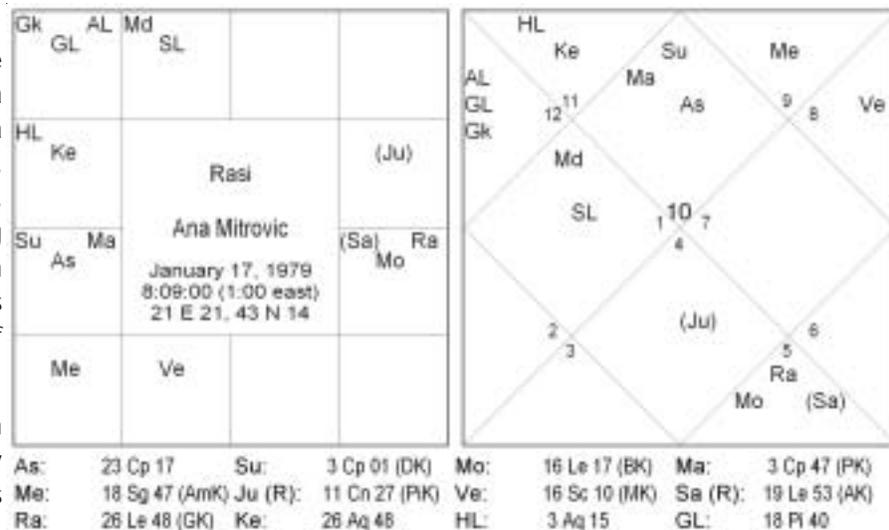
Translation:

28. Consideration in regard to family, maternal uncle and friends should be done from the 4th Bhava from Budha. The family etc. will enjoy happiness during the transit of Budha over that Räçi.

Illustration 3 (Ana Mitrovic)

At March 3rd 2000 native started trade business. Budha was transiting Kumbha räçi. If we look in D1 it is 7th from Candra lagna indicating virodham (opposition, quarrels). In D10 Kumbha is 11th bhāva, trikoëa from 7th bhāva, supporting business. In Budha añākavarga both in D1 and D10 Kumbha has 6 rekhas indicating auspicious results in spite of opposition.

During October 2000 (Revolution in Serbia), her business was fully prospering. During that time Budha was





voja trajkovic



Sià ha is 5th bhàva-Mantra bhàva and has Rāci dāñoi on Mantrapāda (Ārūōha of 5th bhàva) which is in Tula rāci. Let's see other influences on A5 (Mantrapāda). Rāhu in transit had Pāpārgala (malefic intervention) from Makara rāci (4th from Tula) which is obstructed by Virodha (contra) argala from Karka rāci (10th from Tula) where in transit were Çukra and exalted Guru (two Ācāryas) and Ketu who is Iñōa Devatā in natal chart. Karka has more grahas (two benefics and ID), so Virodha Argala is stronger in obstructing malefic

Budha as Ātma kāraka and his transits

Budha represents students, learning, and when he is Ātma kāraka, he can represent our learning from God, Dēkñā Guru. Here Ātma kāraka represents us as çīnya, and Iñōa Devatā represents God.

influence of Rāhu and causing good for A5. Furthermore, Bu and Sy in Sià ha cause Lābhārgala (Sià ha is 11th from Tula). There is Virodha Argala from Çani in Dhanu, but argala is stronger, since Sià ha has more grahas, Budha-Ātma kāraka and Sūrya who is naisargika Dharma kāraka.

Illustration 4 (Voja)

At August 25th 1990 native received Dēkñā (initiation). For initiation we should look at influences on Mantrapāda (Ārūōha-manifestation of Mantra bhàva-5th bhàva). That day Budha was transiting Sià ha rāci. In native's chart

At the end of April 1993 (starting at April 23rd) native received Saà yama techniques (Dhāraēā, Dhyāna and Samādhi) originating in Yoga Sūtra of Mahaāçi Patai jali. In that time Budha was transiting Mēna rāci. In Rāci chart there are Sy, Bu and Çk in Mēna, but if we look at Viā çāā ça (D20-spiritual practice, sādhana) we can see



As: 13 Ar 56 Su: 22 Ge 28 (BK) Mo: 1 Ge 00 (DK) Ma: 21 Ta 05 (PK)
 Me: 4 Cn 35 (GK) Ju: 25 Ar 54 (AmK) Ve (R): 27 Ta 15 (AK) Sa (R): 11 Aq 16 (PK)
 Ra: 7 Ge 60 (MK) Ke: 7 Sg 60 HL: 17 Aq 34 GL: 11 Le 25

that Bu (ĀK) was transiting natal Bu, Kt (Iñōa Devatā) and Rāhu (Rāhu represents Mahaāçi Patai jali). Guru was transiting Kanya, having both Rāci and graha dāñoi on Budha in Mēna. So Budha (ĀK) was under the influence of Guru, Iñōa Devatā and Rahu.

Now we will see situation when Budha is Iñōa Devatā.

At July 7th 2002 (on birthday) native was initiated into Gendai Reiki 3rd and 4th degree and became Gendai Reiki Master/Teacher. Let's look transits that day. Guru was transiting Karka causing çubhārgala (benefic intervention) on Mantrapāda (A5) in Rāci chart. In Viā çāā ça Budha (Iñōa Devatā) was transiting natal Çukra (Ātma kāraka) causing influence of Iñōa Devatā (God) on Ātma kāraka (Self). This influence is important for Dēkñā because Ātma becomes çīnya (student), and God is Guru.



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aà çäyurdaya daçä

Aà çäyurdaya daçä

Aàçäyurdaya (Brhat Jätaka Chapters VII and VIII)

Sri G.K. Goel

Bhattotpalla, the famous commentator on the works of Varāhamihira has indicated that the prime role of following three constituents in the predictive Astrology:

1. **Planets (graha):** The planets act as seeds and when are sprouted with the help of houses and signs, they become fully grown trees and indicate the direction as well as the nature in which the destiny of native will grow. As such, planetary directional periods (compared to the nakātra or sign daçä periods) play the vital and important role in understanding the shape and direction through which fate and destiny may unfold.
2. **Signs (rāçi):** Twelve (12) signs act like manure or fertilizer as well as provide right surroundings and atmosphere, for the sprouting of the seeds and growth of the trees (i.e. manifestation of the fate and destiny).
3. **Houses (bhāva):** The twelve houses act as ground where planets (as seeds) are sown and then germinate and grow with the help of signs.

This is the reason that Sage Parāçara teaches us three kinds of main daçäs periods:

1. The daçäs of planets (these are dealt in the separate chapter on äyurdaya)
2. The Nakātra Daçä periods
3. The sign and House daçä periods

On account of some misplaced notions, the daçä system based on planets is not widely in use, though Varāhamihira has devoted one complete chapter viii on this topic in Bāhat Jätaka. As explained above the daçäs of planets hold the fundamental and basic key to the Predictive Astrology. 'Bāhat Parāçara Horä Çästra' indicates three methods of directional (daçä) periods for living beings in the chapter on "Äyurdaya" daçä system:

- pinöäyurdaya
- nisargäyurdaya
- aà çäyurdaya

Sage Satyacharya and Varāhamihira are of the view that Aàçäyurdaya method yields better results compared to pinöäyurdaya. (B.J. Ch. VIII Sl. 13). The purpose of

Nisargäyurdaya daçä system is different, wherein each planet controls a segment of life at a particular age. The effects of the planets during these daçä periods have a overriding effects irrespective of daçä periods under any other system. Thus Nisargäyurdaya daçä system gives a general direction of life pattern synonym to the natural signification and characteristics of planets which are directly linked with the age of the native.

It is a general assumption that the total sum of daçä periods contributed by the planets and the ascendant constitute the span of life (longevity) of the native. This assumption does not sound correct. As a matter of fact, the total sum of daçä periods represents first cycle of daçä period. After completion of first cycle, the second and third cycles of equal duration will commence one after the other. (The similar method is adopted in Nakātra and sign daçäs e.g. Yogni and char Daçäs).

The longevity and death is ascertained based on different principles which are dealt in all Jätaka granth's in separate chapters. Parāçara and Varāhamihira have also elaborated the dictums of death in separate chapters under the heading of Balaristha and Maraca. In this article, the following subjects will be explained so that the savants could calculate the Daçä periods of planets and ascendant by Aà çäyurdaya method easily and without going into lengthy calculations:

- (a) Method of calculating Daçä periods
- (b) Order of fixing Daçä periods
- (c) Order of fixing Antardaçä periods in Daçä periods.

The following basic information is required to calculate the above periods:

1. The birth chart (sign chart)
2. Longitudes of planets and Ascendant
3. Navamsa, drekkana and dwadaçämsa charts
4. Shad-bala of planets and houses based on equal house division
5. Longitudinal distance of planets from the mid-point



of the house.(the mid-point of each house will obtain the same degree as the Ascendants.)

A. Method of Calculating Dasa (Major) Periods.

The basic principles are:

- (1) Each of the seven planets (Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn) and the Ascendant can contribute maximum period of 12 years (solar), based on their placement in respective Navamsa. This is called Basic Daçā (**Asanskrit Daçā**)
- (2) Rahu and Ketu do not contribute any Daçā period and as such they do not have Daçā and Antar-daçā periods.

Table 1 A-Based on Navamsa										Table 1B-Balance Longitude in a navamsa									
Longitudes At the interval of 3°20' (Navamsa)										Basic Dasa period									
S	0°	'	S	0°	'	S	0°	'	Y	M	D	0°	0'	M	D	0	'	M	d
0	0	0	4	0	0	8	0	0	0	0	0	0	0	0	0	3	5	11	3
0	3	20	4	3	20	8	3	20	1	0	0	0	5	0	9	3	10	11	12
0	6	40	4	6	40	8	6	40	2	0	0	0	10	0	18	3	15	11	21
0	10	0	4	10	0	8	10	0	3	0	0	0	15	0	27	3	20	12	0
0	13	20	4	13	20	8	13	20	4	0	0	0	20	1	6				
0	16	40	4	16	40	8	16	40	5	0	0	0	25	1	15				
0	20	0	4	20	0	8	20	0	6	0	0	0	30	1	24				
0	23	20	4	23	20	8	23	20	7	0	0	0	35	2	3				
0	26	40	4	26	40	8	26	40	8	0	0	0	40	2	12				
1	0	0	5	0	0	9	0	0	9	0	0	0	45	2	21				
1	3	20	5	3	20	9	3	20	10	0	0	0	50	3	0				
1	6	40	5	6	40	9	6	40	11	0	0	0	55	3	9				
1	10	0	5	10	0	9	10	0	12	0	0	1	0	3	18				
1	13	20	5	13	20	9	13	20	1	0	0	1	5	3	27				
1	16	40	5	16	40	9	16	40	2	0	0	1	10	4	6				
1	20	0	5	20	0	9	20	0	3	0	0	1	15	4	15				
1	23	20	5	23	20	9	23	20	4	0	0	1	20	4	24				
1	26	40	5	26	40	9	26	40	5	0	0	1	25	5	3				
2	0	0	6	0	0	10	0	0	6	0	0	1	30	5	12				
2	3	20	6	3	20	10	3	20	7	0	0	1	35	5	21				
2	6	40	6	6	40	10	6	40	8	0	0	1	40	6	0				
2	10	0	6	10	0	10	10	0	9	0	0	1	45	6	9				
2	13	20	6	13	20	10	13	20	10	00	0	1	50	6	18				
2	16	40	6	16	40	10	16	40	11	0	0	1	55	6	27				
2	20	0	6	20	0	10	20	0	12	0	0	2	0	7	6				
2	23	20	6	23	20	10	23	20	1	0	0	2	5	7	15				
2	26	40	6	26	40	10	26	40	2	0	0	2	10	7	24				
3	0	0	7	0	0	11	0	0	3	0	0	2	15	8	3				
3	3	20	7	3	20	11	3	20	4	0	0	2	20	8	12				
3	6	40	7	6	40	11	6	40	5	0	0	2	25	8	21				
3	10	0	7	10	0	11	10	0	6	0	0	2	30	9	0				
3	13	20	7	13	20	11	13	20	7	0	0	2	35	9	9				
3	16	40	7	16	40	11	16	40	8	0	0	2	40	9	18				
3	20	0	7	20	0	11	20	0	9	0	0	2	45	9	27				
3	23	20	8	23	20	11	23	20	10	0	0	2	50	10	6				
3	26	40	8	26	40	11	26	40	11	0	0	2	55	10	15				
4	0	0	8	0	0	12	0	0	12	0	0	3	0	10	24				

- (3) Each planet and ascendant will contribute daçā periods equivalent to its placement in Navamsa sign

in proportion to its longitude, counted from sign Aries. In this method, advancement of a planet or ascendant in one complete Navamsa counted from sign Aries contribute one year each. When, the planet obtains last degree of sign Pisces Navamsa, will contribute full 12 years.

- (4) The Basic daçā periods of planets and Ascendant can easily be calculated from tables 1a and 1b without any calculations.

Table1a and 1b: Basic Dasa period of Ascendant and planets corresponding to longitudes measured from 0° Aries

In Colum 1 of table 1a, the longitudes of planets and ascendant are given at the interval of 3°20' (Navamsa) and column 2 provide corresponding basic daçā-periods. Similarly, column 1 of table 1b indicates the balance longitudes of planets and ascendant in degrees and minutes in a Navamsa; and the column 2 provides the corresponding remainder daçā periods in month and days. The sum of the periods obtained from table 1a and 1b will indicate the total basic daçā-periods of planets and ascendant.

(5) The special condition for Ascendant only:

The basic daçā-period of the Ascendant, as calculated from table 1a and 1b, can be increased subject to certain rules specified below. But this period will not be subject to any reduction. This is a special condition applicable to the Ascendant only.

(6) The special condition for Planets only:

The basic daçā-periods of planets will be subjected to two(2) reductions and thereafter the reduced Daçā period will be increased on account of two (2) factors, whichever is applicable.

- (7) Basic Daçā-period is called **ASANSKRIT** Daçā. The Basic Daçā after rectification called **Sanskrit** Daçā periods (rectified Daçā periods).

B. Rules for increase of Basic Daçā-period of the Ascendant

- 1. If the Ascendant has (a) adequate shad-bala (b) occupied or aspected by its lord or benefic planets (Moon, Mercury, Jupiter and Venus) and (c) unaspected or occupied by malefics (Sun, Mars, Saturn, Rahu and Ketu) (d) and Navamsa Lagna is also in auspicious influence; the basic daçā period will be increased according to the sign occupied by the

aà çayurdaya daça

Ascendant in main birth chart (nativity). (Navamsa sign will not be considered for increase in Daça-period

Table 2A-Based at the interval of 2°30' counted from 0° sign Aries.				Table 2b-balance Longitude			
Ascendant degrees	Dasa period	Ascendant degrees	Dasa period	Ascendant degrees	Dasa period	Bal-ance degrees	
S 0	' Y M	S 0	' Y M	S 0	' Y M	0	' M d
0 0°	0' 0 0	4 0°	0' 4 0	8 0°	0' 8 0	0	0' 0 0
0 2°	30' 0 1	4 2°	30' 4 1	8 2°	30' 8 1		
0 5°	0' 0 2	4 5°	0' 4 2	8 5°	0' 8 2		
0 7°	30' 0 3	4 7°	30' 4 3	8 7°	30' 8 3		
0 10°	0' 0 4	4 10°	0' 4 4	8 10°	0' 8 4		
0 12°	30' 0 5	4 12°	30' 4 5	8 12°	30' 8 5	0'	0' 0 0
0 15°	0' 0 6	4 15°	0' 4 6	8 15°	0' 8 6	0	5 0 1
0 17°	30' 0 7	4 17°	30' 4 7	8 17°	30' 8 7	0	10 0 2
0 20°	0' 0 8	4 20°	0' 4 8	8 20°	0' 8 8	0	15 0 3
0 22°	30' 0 9	4 22°	30' 4 9	8 22°	30' 8 9	0	20 0 4
0 25°	0' 0 10	4 25°	0' 4 10	8 25°	0' 8 10	0	25 0 5
0 27°	30' 0 11	4 27°	30' 4 11	8 27°	30' 8 11	0	30 0 6
1 0°	0' 1 0	5 0	0' 5 0	9 0°	0' 9 0	0	35 0 7
1 2	30 1 1	5 2	30 5 1	9 2°	30' 9 1	0	40 0 8
1 5	0' 1 2	5 5	0' 5 2	9 5°	0' 9 2	0	45 0 9
1 7	30 1 3	5 7	30 5 3	9 7°	30' 9 3	0	50 0 10
1 10	0' 1 4	5 10	0' 5 4	9 10°	0' 9 4	0	55 0 11
1 12	30 1 5	5 12	30 5 5	9 12°	30' 9 5	1	0 0 12
1 15	0' 1 6	5 15	0' 5 6	9 15°	0' 9 6	1	5 0 13
1 17	30 1 7	5 17	30 5 7	9 17°	30' 9 7	1	10 0 14
1 20	0' 1 8	5 20	0' 5 8	9 20°	0' 9 8	1	15 0 15
1 22	30 1 9	5 22	30 5 9	9 22°	30' 9 9	1	20 0 16
1 25	0' 1 10	5 25	0' 5 10	9 25°	0' 9 10	1	25 0 17
1 27	30 1 11	5 27	30 5 11	9 27°	30' 9 11	1	30 0 18
2 0°	0' 2 0	6 0	0' 6 0	10 0°	0' 10 0	1	35 0 19
2 2	30 2 1	6 2	30 6 1	10 2°	30' 10 1	1	40 0 20
2 5	0' 2 2	6 5	0' 6 2	10 5°	0' 10 2	1	45 0 21
2 7	30 2 3	6 7	30 6 3	10 7°	30' 10 3	1	50 0 22
2 10	0' 2 4	6 10	0' 6 4	10 10°	0' 10 4	1	55 0 23
2 12	30 2 5	6 12	30 6 5	10 12°	30' 10 5	2	0 0 24
2 15	0' 2 6	6 15	0' 6 6	10 15°	0' 10 6	2	5 0 25
2 17	30 2 7	6 17	30 6 7	10 17°	30' 10 7	2	10 0 26
2 20	0' 2 8	6 20	0' 6 8	10 20°	0' 10 8	2	15 0 27
2 22	30 2 9	6 22	30 6 9	10 22°	30' 10 9	2	20 0 28
2 25	0' 2 10	6 25	0' 6 10	10 25°	0' 10 10	2	25 0 29
2 27	30 2 11	6 27	30 6 11	10 27°	30' 10 11	2	30 1 0
3 0	0' 3 0	7 0	0' 7 0	11 0°	0' 11 0		
3 2	30 3 1	7 2	30 7 1	11 2°	30' 11 1		
3 5	0' 3 2	7 5	0' 7 2	11 5°	0' 11 2		
3 7	30 3 3	7 7	30 7 3	11 7°	30' 11 3		
3 10	0' 3 4	7 10	0' 7 4	11 10°	0' 11 4		
3 12	30 3 5	7 12	30 7 5	11 12°	30' 11 5		
3 15	0' 3 6	7 15	0' 7 6	11 15°	0' 11 6		
3 17	30 3 7	7 17	30 7 7	11 17°	30' 11 7		
3 20	0' 3 8	7 20	0' 7 8	11 20°	0' 11 8		
3 22	30 3 9	7 22	30 7 9	11 22°	30' 11 9		
3 25	0' 3 10	7 25	0' 7 10	11 25°	0' 11 10		
3 27	30 3 11	7 27	30 7 11	11 27°	30' 11 11		
4 0	0' 4 0	8 0	0' 8 0	12 0	0' 12 0		

as Navamsa itself has contributed the basic daça-period).

- The advancement of Ascending degree by one complete sign will contribute one year counted from sign Aries. Table 2a is constructed at a interval of 2°30' (Dwadaçamsa). Each Dwadaçamsa will contribute for increase in daça period of Ascendant by **One Month** counted from first dwadaçamsa of sign Aries. As such 144 dwadaçamsa will contribute 144 months or 12 years. Table 2b is constructed at an interval of 5 min.,

and each 5 min. advance in the longitude of Ascending degree will increase the Daça period by 1(one) day. After adding up the contribution obtained from Table 2a and 2b, the Sum will represent total increase in Basic Daça period of Ascendant in years, months and days. This period will be added to basic daça period calculated from Table 1a and 1b.for Ascendant. This will yield to total Daça period contributed by Ascendant.

- In case Ascendant is either weak or afflicted by Malefics, the Basic daça period will remain unaltered and will also not decrease.
- There is no other rectification in basic daça period of Ascendant.

Table 2a and 2b : Increase in Basic Dasa period if Ascendant is strong

C. Rectification of Basic Dasa Period of Planets

The basic daça period of the planets are subjected to two kinds of reductions one after the another applied in serial order. After reduction in daça period, the remainder period is increased. As such Basic daça period of each planet may suffer maximum of two kinds of reductions and one kind of increase one after the other, in the serial order as detailed below.

Some authorities have indicated different variants, but the method given below is based on the sanction of Sage Parasara, Sage Satyacharya and Varaha Mihira (refer B.J. Chapters VII and VIII). Saravali is not in full agreement with Varha Mihira on this procedure.

(1) Reduction in Basic Ayurdaya of Planets

(a) Chakrapatha (Harana) reduction

This reduction is required on account of placement of the planets in visible half of the Birth Chart i.e. from 7th house to 12th house. This reduction is not applicable on the plants placed from 1st house to 6th house.

The reduction will be applicable as per following rules.

Table 3 Chakrapatha reduction of Basic longevity of Planets

Malefics: Saturn, Mars and Sun are considered Malefics for this purpose.



Benefics: Moon, Mercury, Jupiter and Venus are considered Benefic, Waning Moon, and Mercury associated with malefics are also considered benefics.

In case more than one planet is placed in one house (sign), the Chakrapatha reduction will be applicable only on one planet, which is most powerful in shad-bala. This reduction on other planets, which are conjoining the strongest planet, will not be applicable.

The next reductions will be applicable only after carrying out this reduction.

Chakrapatha

House	12	11	10	9	8	7
Planets						
Malefic Full	1/2	1/3	1/4	1/5	1/6	
Benefic	1/2	1/4	1/6	1/8	1/10	1/12

(b) Reduction on account of placement of planets in enemy signs and in combustion with Sun

- i. When the planet is in direct motion (Margi) and is also placed in enemy sign, it loses its one third (1/3) Daçā-period. If the planet is in retrograde motion, this reduction is not applicable. Further, this reduction is not applicable on Mars even if it is in direct motion and placed in enemy sign. The reason is that Mars is called as **Vakra Graha**. As such this reduction is applicable to Sun, Mercury, Jupiter, Venus and Saturn only. This reduction is also not applicable on Moon as it does not have enmity with any planet.

Table 4-Natural enemies of Planets

Planet	Sun	Merc	Jupiter	Venus	Saturn
Enemy Planets	Venus	Moon	Merc	Sun	Sun
	Saturn	Venus	Moon	Moon	Mars

- ii. In case, Moon, Mars, Mercury, and Jupiter are combust on account of the proximity with the Sun, the Daçā-period is reduced by one half (1/2). This reduction is not applicable on Saturn and Venus even if these two planets are combust. Similarly, this reduction is not applicable to Mercury, when it is retrograde and also combust.

The planets will be considered combust when they are within following degree from the Sun on either side:

Table 5-Degree of combustion

Planet	Moon	Mars	Jupiter	Mercury
				When direct
Degree	12°	17°	11°	14°

These two reductions will not apply simultaneously. The planet will suffer maximum reduction in Daçā period on account of one source only.

(c) (Viridhi) increase in the Dasa Period of Planets

The increase will be applied on the Daçā-period obtained after applying the reductions on account of Chakrapatha and then on account of placement of planets in enemy house or in combustion with Sun.

- (1) The Daçā-period will be increased by three (3) times, if the planet is in exaltation or in Retrograde motion.
- (2) If the planet is in (a) own sign (b) own Navamsa, (c) Vargottama Navamsa or (d) own Drekkana, the daçā period will be increased two (2) times.

If planet is entitled for increase on account of both the counts, the maximum increase will only be applicable i.e. on account of first source only. In that case, the increase on account of second sources will not be applicable. The daçā period of any planet will not be increased more than three (3) times in any case.

(D) Method of fixing Ansayurdaya Daçā order of Planets

(Based on main text of Brihat Jataka Chapter VIII slokas 1 and 2).

The following points are to be kept in view while fixing the order of Major Daçās of planets:

(1) The equal house division is only applicable

This means the middle point of each house will have the same longitude as that of ascending degree. It is necessary because daçā periods are being calculated based on Navamsa, Drekkana and dwadaçāmsa divisions. The middle point of the each house will have Deeptamsa of 15° on either side.

- (2) Find out which of the three: the Ascendant, the Sun or the Moon is strongest in Shadbala. Its period will come first. Then the periods of the planets occupying the angular houses from it will follow i.e. from such powerful the Ascendant, the Sun or the Moon. Then comes the periods of the planets occupying the Panphar or Apooklim houses successively from the same. If there are no planets in the Kendra or Panphar or Apooklim houses, then the periods of the other planets come in the order stated above.
- (3) If more than one planet is occupying the angular houses from each other, the daçā periods of planets will follow based on their Daçā order Bala (Graha Krama Bala).
- (a) The daçā order Bala will be calculated according to following formula:

Daçā order Bala = Shad bala of planet × Factor K.

Factor K = 1 – Angular distance of the planet from the middle point of Bhava in degrees / 15

aà çäyurdaya daça

- (b) Middle point of each Bhava will obtain the same degrees as that of the Ascendant, having Deeptamsa of 15° on either side.
- (c) Factor K can be calculated easily from table no. 6 (given below) which is based on angular distance of the planets from the middle point. The procedure for calculating the factor K is explained in table 6A and 6B, in detail.

Table 6a and 6b : Factor 'k' based on longitudinal distance of planet on other side from the middle point of the house

Difference 0°		difference 0°	in minutes	
1°	(+) 1.00	29	1'	0.001
2	0.934	28	2	0.002
3	0.867	27	3	0.003
4	0.800	26	4	0.004
5	0.734	25	5	0.005
6	0.667	24	6	0.006
7	0.600	23	7	0.007
8	0.534	22	8	0.008
9	0.467	21	9	0.010
10	0.400	20	10'	0.011
11	0.334	19	20'	0.022
12	0.267	18	30'	0.033
13	0.200	17	40'	0.044
14	0.067	16	50'	0.055
15°	(+) 0.000 (-)	15°	60'	0.067

Table 6A-Difference in degrees

Table 6B-balance Difference

Notes:

- (1) If angular distance is up to 15 deg. either side, the factor 'K' obtained from table 6A will have (+) sign and the factor obtained from Table 'B' for fraction of longitude in min. will be **SUBTRACTED** from the value of 'K' obtained from Table A.
- (2) In case angular distance is more than 15 deg., the factor 'K' will have negative (-) value and the figure obtained from table B will be **ADDED** to obtain the final value of factor 'K'.
- (d) If the planet is more than 15° away from the middle point of the house, its daça order bala will become negative.
- (4) If Malefic is placed in 12th house, and if this planet is subjected to Chakrapatha harana, its Major Daça period will become Zero (nil). As such, Daça period of such planet (which can be only one planet in a horoscope) will not operate. **However, Antardaça periods of such planet will be operative as Antardaça periods depend on different rules.**

- (5) If the planets which are in angular houses to each other, be of equal power, the Daça period of the planet whose period is the longest, comes first, and
- (6) If the planet be of equal power and Daça period, the period of the planet which rises first, will get precedence.

(E) Sub-periods of planets in the Major Period of Planets

The procedure is based as per the main text of Brihat Jataka Chapter VIII slokas 3 and 4 :

- (1) First Antardaça will be of Major Daça lord itself. The Antardaça period will be say, one

UNIT..

- (2) If number of planets are placed with daça lord, the daça of the most powerful planet only which is with Daça lord, will follow. **In deciding the most powerful planet, shadbala will be the only basis (Daça order Bala is not applicable in choosing sub-daça lords).**

If more than one planet is placed with daça lord, the sub-period of most powerful planet will only be taken, other planets will not get sub-period. *The sub-period of this planet will be ½ (one half) unit of the sub-period of Daça lord.*

- (3) The next sub-period will be of one planet each if placed in 5th and 9th house. The order will be decided by the shad-bala of planets. *Each of these two planets will have sub-period equal to (one third) 1/3 unit of Antardaça period of the Major Daça lord.*
- (4) Thereafter, the sub-daça of strongest planet placed in seventh house will operate. *Its sub-period will be 1/7 (one seventh) unit of the sub-period of Daça lord.*
- (5) Though, the sub-daça of strongest planet one each placed in 4th and 8th houses will operate. These planets will follow the rule mentioned in sl. 3 above.

Chart No. 1 Planetary Longitudes

Planet	Longitude	Shad-Bala of Asc. and Planets	Angular Distance from Mid point of the house
Ascendant	12 : 04 : 02	404.0	00 : 00 : 00
Sun	09 : 54 : 03	513.0	02 : 09 : 59
Moon	15 : 46 : 25	437.0	03 : 42 : 23
Mars (R)	12 : 04 : 36	374.0	00 : 00 : 34
Merc	29 : 12 : 58	404.0	17 : 08 : 56
Jup	03 : 35 : 12	432.0	08 : 28 : 50
Venus (R)	01 : 19 : 19	409.0	10 : 45 : 17
Saturn	06 : 49 : 50	483.1	5 : 14 : 46
Rahu	22 : 55 : 48		
Ketu	22 : 55 : 48		



Their periods will be 1/4(one forth) unit of the sub-period of daça lord.

divided by 25 and the quotient multiplied by 12,6,4 and 3, we shall obtained the period of the four

- (6) The total numbers of sub-periods of planets in major daça period will vary according to the configuration of planets vis-à-vis Daça lord. The minimum may be one(1) only i.e. sub-period of Daça lord only if there are no planets either with Daça lord or in 5th, 9th, 7th & 4th and 8th house from it. The maximum number of sub-daça periods can be seven (7) in number (i.e.1/1,1/2,1/3,1/3,1/7,1/4,1/4).
- (7) Ascendant is treated as a planet for calculating Daça and Sub-Daça period.
- (8) **Explanatory Note:** Suppose for instance, there are planets in the several places referred to in the last stanza excepting, say, the 7th, 5th or 8th and 4th or 8th houses from the sign occupied by the lord of the daça. The period of the four Antradaça—those of (1) the lord of the daça,(2) the planet with it, (3) the planet occupying the 5th or the 9th house from it(4)The planets occupying the 4th or the 8th house from it—are in the proportion of 1/1,1/2,1/3,1/4. Reducing these to fractions with a common denominator, we get 12/12, 6/12, 4/12, 3/12 in other words, the Antardaça period are in the proportion of 12:6:4:3. The sum of these number is 25; if, therefore, the daça period be

Chart No. 2(two) Final Daça period of Planets

Daça period of Planets	Basic Daça period			Reduction			Increase			Operative (Final) Daça period		
	Yr	M	day	Yr.	M.	days	Yrs	M	Days	Yrs	M	days
Ascendant	0	7	13	—	—	—	5	4	26	6	0	9
Sun	2	11	20	0	7	4	3	Times	—	7	4	18
Moon	1	8	23	—	—	—	—	—	—	1	8	23
Mars	6	7	14	—	—	—	3	Times	—	19	10	12
Mercury	8	9	5	—	—	—	—	—	—	8	9	5
Jupiter	10	0	27	—	—	—	—	—	—	10	0	27
Venus	0	4	23	—	—	—	3	Times	—	1	2	9
Saturn	5	0	18	0	10	3	—	—	—	4	2	15
Total Daça Period of one cycle										5 9yr 2M28d		

Antardaças.

(1) Example Horoscope- Male

Born on 23.04.1937 at 04.31 PM (IST)
 Log 79 E 23; lat 28 N 21; Time zone East of GMT: 5:30 Hrs.
 Chitra Paksha Ayanamsa = 22° 58' 13"

"True longitude of Nodes are adopted
 Solar Year of 365.25 days is taken for Daça and Antardaça calculations.

HL	Sa	Me	Su (Ve)	Ke	Gk	Md
SL	Rasi				GL	
Ju	D1 Chart					
	April 23, 1937 16:31:00 (5:30 east) 79 E 24, 28 N 21					
	Ra	AL (Ma)		Mo	As	

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

(2) Calculation of Dasa Periods

(A) Basic Dasa period of Planets and Ascendant

(1) Ascendant: Lagna is 12°04'12" in Virgo in Aries Navamsa. It will give basic period of less than one year. Ascendant is advanced by 0°04'12" in Aries Navamsa that will give basic period of 0yrs 7 months 13 days (Refer Table 1b).

(2) Ascendant has Bhava Shad-Bala of 404.0 Virupa, and occupied by Moon in sign chart and Venus in the ascendant of Navamsa chart. As such, basic Daça period of Ascendant will be increased by 5 years 4 months (Table 2a) plus 26 days (Table 2b). Total increase will be 5 years 4 months 26 days. Thus rectified daça period of the Ascendant will be (0 yrs 7 month 13 days plus 5 years 4 m 26 day) =

SL	(Ve)	As	Mo	Su
Ra	Ju	Md	Navamsa	
D9 Chart			HL	
April 23, 1937 16:31:00 (5:30 east) 79 E 24, 28 N 21			Ke	
AL		GL (Ma)	Gk	Sa
Me				

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

As:	12 Vi 04	Su:	9 Ar 53 (MK)	Mo:	15 Vi 45 (AmK)	Ma (R):	12 Sc 04 (BK)
Me:	29 Ar 12 (AK)	Ju:	3 Cp 34 (GK)	Ve (R):	1 Ar 18 (DK)	Sa:	6 Pi 49 (PK)
Ra:	24 Sc 36 (PK)	Ke:	24 Ta 36	HL:	4 Pi 20	GL:	11 Cn 38



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6yrs 0 month 09 days.

- (3) In the case of Ascendant, the increase in basic daça period is only possible. There can not be any decrease in basic daça period of ascendant.

(B) Basic Dasa periods of planets

- (1) Jupiter is in Aquarius Navamsa. it will give full 10 years. The Jupiter is advanced in sign chart by 0°:15':12" in the portion occupied by Aquarius Navamsa. As such basic daça period will increase by 0 month 27 days (Table-Ib). the basic daça period of Jupiter will work out 10 yrs 0 m 27 days.

In this manner Basic daça periods can be calculated of remaining planets (See chart 1).

(2) Chakrapatha (Harana) Reduction

Saturn is placed in 7th house alone and will loose its 1/6 (one sixth) of basic daça period, as being malefic.

Venus, Sun and Mercury are placed in eighth (8th) house. As the Sun is most powerful in Shad-Bala, compared to the Venus and the Mercury, the Sun will loose its 1/5 (one fifth) of its Basic daça period, being a malefic. Venus and Mercury will not attract this reduction.

No other planet is placed from 9th to 12th houses. The Moon, Mars and Jupiter will not attract Chakrapatha reduction as these planets are placed from 1st to 6th houses.

(3) Reduction on account of placement of planets in Enemy house or combust with Sun

In example horoscope, none of the planet is either in enemy house or combust. As such no reduction will be applicable on account of these two sources of reductions.

(C) Increase in Basic dasa period after applying reduction

Mars is in own sign and is also retrograde motion. The daça period will be increased by three times.

Venus is in Vargottama Navamsa and is also in retrograde motion. Its daça period will be increased by three times.

The Sun is in the sign of its exaltation, thus its daça period will be increased three times.

Other planets; Moon, Jupiter, Saturn and Mercury are not entitled for any increase.

Order of Planets for Major Daça periods

In the example Horoscope, the Sun is most powerful in Shad-bala among the Sun (513.6), or the Moon (437.3) or the Ascendant (404.0). Daça order will be controlled by and will also commence with the Sun.

Three planets are in angular houses from the Sun, namely; Jupiter, Venus and Mercury. The planet order strength i.e. Graha Krama Bala of these planets work out as under :

Venus:

Graha Kram Bala = Shada Bala ´ Factor 'K'

Graha Karam Bala of Venus = 409.4 ´ 0.285 = 116.7

(The Venus is away by 10°45' from mid-point of the house. (See chart 1). From table 6 A, the factor K is equivalent to 0.334 corresponding to 10 deg. From table 3b, we get the figure of 0.049 corresponding 45'. This is to be deducted from 0.334 to get the final value of K in case of Venus).

Graha Krama bala of Jupiter

= 432.9 ´ 0.502 = 217.3

(Jupiter is away by 8°28'50", thus K = 0.534-0.032 = 0.502 -Table 6a & 6b).

Graha Krama Bala of Mercury = 404.7 ´ (-) 0.144 = (-) 58.2

(Mercury is more than 15° away from Mid-point of the house. Its factor K will become (-) negative. The values obtained from column 6a, will be added in the figure obtained from Table 6B. Thus the value of factor K will be -(0.134+0.010=0.144)

Dasa Krama of planets in angular house from the Sun will be as under:

Planets Daça Periods

Sun	7yrs	4M	18 d.
Jupiter (217.3)	10 yrs	0M	27 d
Venus (116.7)	1 yr	2 M	9 d
Mercury (-58.2)	8 ys	9 M	5 d

The Mars is only one planet which is placed in Panphar houses from the Sun. As such next Daça will be of Mars.

Mars 19 yrs 10m 12d

In Apooklim houses from the Sun, two planets, (Moon and Saturn) and the Ascendant are placed Acendent will act as a planet.

DasaKram Bala

Ascendant = 404.0 ´ 1 = 404.0

(Ascendant has K equivalent to one (1) as it is the mid point itself).



Moon = 437.3 * 0.754 = 329.7

Saturn = 483.1 * 0.651 = 314.5

Thus order of Daça period in Apooklim houses from Sun will be as under.

Ascendant	(404.0)	6 yrs	0 M	9 days
Moon	(329.7)	1 yr	8 M	23 days
Saturn	(314.5)	4 yr	2 M	15 days

Chart 3: Major periods of Planets and Ascendant

Daça Periods of planets	Daça period			Upto the Age of native			Ending dates of daça periods
	Yrs	M	days	Yrs	M	days	
1st Cycle							
1. Sun	7	4	18	7	04	18	1944-9-11
2. Jupiter	10	0	27	17	05	15	1954-10-08
3. Venus	1	2	9	18	07	24	1955-12-17
4. Mercury	8	9	5	27	04	29	1964-09-23
5. Mars	19	12	12	47	03	11	1984-10-05
6. Ascendant	6	0	9	53	03	20	1990-10-14
7. Moon	1	8	23	55	00	13	1992-07-07
8. Saturn	4	2	18	59	02	28	1996-09-25
2nd Cycle							
9. Sun	7	4	18	66	07	16	2004-02-13
10. Jupiter	10	0	27	76	08	15	2014-03-10
11. Venus	1	2	9	77	10	24	2015-05-19

Sub period of Saturn 4 yrs 11 m 18 days

B. Sub-periods in the Major period of Jupiter 10 yrs 0 m 27 days

- (1) There is no planet with Jupiter.
- (2) Moon and ascendant are in 9th house from Jupiter. Moon is stronger than Ascendant (only shad bala is compared in the case of sub-periods).
- (3) No planet in seventh house.
- (4) In 4th house, there are three planets-Sun, Mercury and Venus. Sun is most strong.

The equation of the sub-periods will work out as under: 1/1:1/3:1/4=(12:4:3)/12 i.e.12:4:3=19

After ignoring common denominator of 12, the final ratio of sub-daça periods shall be 12:4:3 = 19 of Major Daça period of Jupiter:

Sub-period of Jupiter = 10 yrs 0 M 27 days * 12 / 19 = 6 yrs 4 M 11 days

Sub-period of Moon = 10 yrs 0 M 27 days * 4 / 19 = 2yrs 1 M 14 days

Sub-period of Sun = 10 yr 0 M 27 days * 3 / 19 = 1yrs 7M 2 days

Chart : Sub-periods in the major period of Mars.

Calculation of Antardaça periods

In Example horoscope, the calculations of Antar- Daça's in the major period of Mars and Jupiter are shown below as an example:

A. Sub-periods in the Major period of Mars

- (1) There is no planet with Mars except Rahu
- (2) Saturn is in Trine.
- (3) There is no planet in seventh house except Ketu.
- (4) There is no planet in 4th and 8th houses from Mars.

As such sub-periods will be of the Mars and Saturn only and guided by the formula (refer to Sloka 3&4 of CH. VIII of B.J.)

Mars being major daça lord will contribute one unit of Antardaça period and Saturn will provide 1/3 unit of Daça period Mars being in trine to Mars.

1/1: 1/3=3/3:1/3=3+1/3 i.e. 3 : 1=4

After ignoring the denominator the sub period will be in the Ratio of 3 : 1

Sub. Period of Mars will occur first will be of duration 19 yr 10 M 12d x 3 = 14yr 10m 24days

4

Antar Daças Planets	Duration of Sub-period			Upto the Age of native			Up to the Date (in A.D.)
	Yrs	M	days	Yrs	M	days	
Mars	14	10	24	42	03	23	1979-8-17
Saturn	4	11	18	47	03	11	1984-10-05

Chart : Sub-periods in the major period of Jupiter

Antar Daças Planets	Duration of Sub-period			Upto the Age of native			Up to the Date(in A.D.)
	Yrs	M	days	Yrs	M	days	
Jupiter	6	4	11	72	11	27	2010-6-24
Moon	2	1	14	75	1	11	2012-8-8
Sun	1	7	2	76	8	13	2014-3-10

Brief analysis of the some of the Major periods

Mercury: (In first cycle-1955 to 1964 – commenced at the age of 18 years):It is significator of education and Lord of Ascendant and 10th house. In Navamsa chart it is placed in Ninth house in sign Sagittarius. This sign controls the fourth house in birth chart. In Chalit, it moves to ninth



house in birth chart with Ketu.

During the period of Mercury, the native completed his graduation in engineering from a renowned University, was married, got a job in electricity board and blessed with a son.

Thus, the Mercury daça laid down the foundation in life cycle. It acted as seed planet in the nativity and provided every thing needed for sustenance of life in future.

The placement of Mercury in 8th house has given many hindrances which the scribe was able to over come during the operation of this Daça period. During this period, the scribe was also extensively exposed to religious literature and occult sciences.

Mars: (In first cycle-1964 to 1984-commenced at the age of 7 years): It is lord of 3d and 8th house and placed in 3rd house with Rahu. It is in its own house and retrograde. In Navamsa, it is in Libra sign, Thus it will give the result of 2nd house also which is in Libra in birth chart. In Navamsa, Mars is in angular houses, and exchange signs with Venus and is also aspected by both Venus and Jupiter. Mars is the lord of rising sign in Navamsa and placed in sixth house from powerful Moon. On Commencement of Mars Daça, the native changed his job from Govt. department. to a trading organization. The scribe was entrusted with responsibility for executing contract on short and long term basis. On one hand, it had given a job stationary in nature; though full of short and

long duration of touring responsibilities. Growth was constant and regular but sluggish in nature. The native had to fight his way sometimes for even smaller benefits. On negative side his father, grand mother, sister-in-law and brother-in-law expired in this period leaving a burden to marry four brothers and sisters. He also acquired and suffered from high blood pressure and developed heart problem.

Jupiter: (In second cycle- 2004 to 2014 –commences at the age of 67): It is in debility and also Marka and badhaka lord. Jupiter obtains Neech –bhang Raja- yoga and exchanged signs with Saturn forming another raja-yoga. Jupiter Daça will see lot of activity on the front of property, children and foreign travel. As Jupiter is placed in sign Aquarius in Navamsa chart, which is placed is sixth house in the birth chart, the general health of the native may further deteriorate. His elder sibling may pass away. The Jupiter being the lord of 7th house is not good for longevity.

In second cycle the Jupiter will not provide new avenues of further progress but make the native dependent on past acquisitions and achievements.

General Observations

The results of Ansayurdaya are to be interpreted in the manner, that in the first cycle, the seed will sprout and will take the shape of a tree, either to give benefits or liabilities. In the second cycle, no seed will sprout as it has already sprouted and grown in a full tree during the operation of the first cycle. The benefits or disadvantages of the above tree will only accrue in the operation of the second cycle.

The intelligent astrologer will be able to interpret the daçäs in this manner. Varaha Mihra has given the results of these planetary daçäs in chapter VIII of Brihat Jataka.

This is the basic Daça system and gives tremendous foresight to interpret the other Daçäs based on Nakātra or Signs.

References

- (1) Brihat Jatak Ch. 7and8, Varahamihira
- (2) Briht Parasara Hora Shastra, Maharshi Parasara
- (3) Saravali, Kalyana Verma
- (4) Martand Panchang, Kurali (Panjab)
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hari om



b lakshmi ramesh

Kāla Puruṅa transits

Smt B Lakshmi Ramesh

Jyotish Guru & Guide – Pt. Sanjay Rath



kaNa]r- ké[arsa[~~Rm~~ kamraNkSwta<,
kaNta< iNkankaeqin]a< läüiv*a< Éj e.
kämäkséà karuëärasärëavamayéà kämeçvaränkasthitää |
käntää cinmayakämakoöinilayää çhëbrahmavidyää bhaje||

Transits based on Kaala Purusha

1. Introduction

From time immemorial, Man had always wondered about his beginning and end. The ceaseless wanderings of his mind in this direction had formed the crux of many spiritual quests and treatises.

Caught in the merciless matrix of Time and Space, man's thought trajectory had often turned to transcending those limits and of truly unbinding himself. Some celebrated souls have indeed achieved this Promethean feat and carried their inner Fire to innumerable people... giving them hope, giving them Light. This article is a tribute to those Blessed Souls, delivered through the medium of astrology, because which other science can find the link between the imperturbable Time Infinite and our finite emotional selves? It is only astrology, which can yoke the opposites into a meaningful Whole. And, Realization is nothing more than becoming Whole.

If one watches whence the notion 'I' arises, the mind gets absorbed there; that is tapas. When a mantra is repeated, if one watches whence that mantra sound arises, the mind gets absorbed there; that is tapas.



Sri Ramana Maharshi

2. Gochara or Transits

We know that while birth chart is an excellent tool for life prediction, we need a more refined window to time specific events. Vedic astrology employs a two-fold process for predictive purposes. The dasa system is the main tool for prediction and the ancient sages have provided us an array of dasa systems to suit all types of horoscopes and queries. In addition, gochara is used to understand the modifying influences on the results promised by the planetary periods. A good prediction must blend them together judiciously.

Transit is an acknowledged technique, which provides the facility to make prediction on a daily basis. The continuous movement of the planets through the zodiac is called Gochara or transit and is used to determine the influences of transiting planets on the fixed positions of the planets as seen in the natal chart. The slow moving planets like the nodes, Jupiter and Saturn have a longer

tenancy in each rasi and are therefore of greater importance for the predictions. What we need to remember is that transits cannot deliver the results, which are not promised by the mahadasa and antar dasa(s). Gochara is only an amending agent and cannot be studied in isolation. But, it is very important to keep an eye on transits while evaluating the impact of particular planetary periods. Transits are triggers that activate the natal planetary influences.

Hence, in order to precipitate an event, there must be multiple relevant indications in the chart, all pointing in the same direction; and

simultaneously those relevant periods and the relevant transits must operate. Only when all these coalesce, a particular event is crystallized.

Predictions are usually based on the tripod of life, viz. Lagna, Moon and Sun. While all three are important, the emphasis can vary depending on particular horoscopes and judgement of transits is also to be made accordingly. In vedic-astrology, Moon is always treated as a surrogate ascendant, because of the great sensitivity of the "manah karaka", hence transits from the moon-sign, which is the identity or arudha of an individual, assume great importance.

transits based on kāla puruṣa

3. Transits from 0 degrees Aries

The transits are seen primarily from the position of Chandra in the birth horoscope. However, the transits from the Lagna also have considerable influence.

There are some that opine that transits reckoned from 0 degrees Aries or the lagna of Kalpurusha also indicate important changes. But, why 0 degrees Aries? Even if it corresponds to the lagna of Kala purusha, in what way is this assessment going to foretell our individual future? Let us investigate these questions to our satisfaction, before proceeding further.

Kaala Purusha is Personified Time. And, time is nothing but a rhythm, which is a continuum. Night follows day and day follows night in an inexorable unchanging rhythm and the fact that differentiates day from night is the quantum of Sun Light available. Same is the case with seasons. So, Kaala in its simplest form is Light and is hence equated with Para Brahma.

Time is Vishnu (kālasvar pam vijō) says Vishnu Purana. Whether it is a yuga we are talking about or a "lava", the tiniest chunk of time, both are manifestations of the Supreme Self. On the invisible wheel of time, the Sun's motion marks the rasis, while the Moon moves through nakshatras and these two luminaries, alternately and interminably, waltzing through the heavens, are the tangible measures of Time. Infact, more than the Moon, it is the Sun, the primary source of Light, whose transit initiates and indicates the shifting seasons. It is a known fact that human body (pindanda) is made up of the same pancha bhootas that constitute prakriti (Brahmanda), so it is not unlikely that when there are changes in the nature/atmosphere, the same changes are echoed in us.

How does this happen? Which part of us gives us the knowledge of the fading of the day into night and of sloping of one season into another? We can say that these phenomena are observable by eye. But how do we explain the automatic adjustment and alignment of the body and its bio-rhythm with the cosmic rhythm?

4. Pineal Gland

At this juncture, readers must forgive me for a foray into human physiology and the philosophy behind it. It is universally agreed that the head (or the brain encased within) is the seat of intelligence. If the brain is divided into three parts, the front part is the intellectual part, having control over the sense organs. The middle part is

the lobe of wisdom, the function of which is to transform man from material consciousness to God consciousness. The rear part is said to be the lobe of universal secrets, as it is connected with the Pineal gland.

From a purely physical perspective, what is the function of the pineal gland? What hormone mediates this function? How does the environment affect pineal function? Pineal gland produces melatonin, which is derived from serotonin, which are responsible for inducing rhythmic changes in the body in response to light. Melatonin levels rise at night and make us sleepy. Thus melatonin plays a significant role in our light-dark cycles.

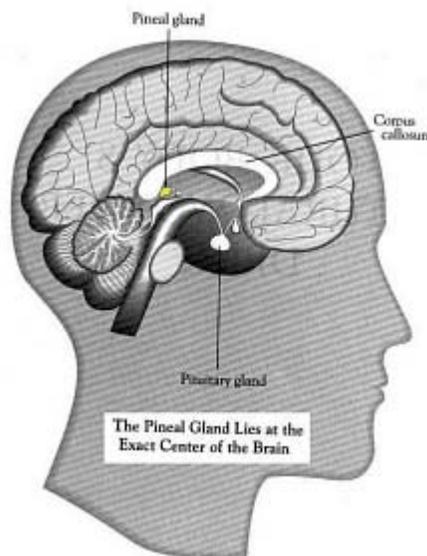
The pineal gland has thus been referred to as a kind of biological clock, and as a kind of coordinator for multiple bio-rhythms. The pineal is a "cosmic eye" and is aware of celestial rhythm. It "tunes" our biochemistry to those subtle rhythms not observed by the normal eye, like seasonal and lunar changes rather than daily ones. The task of exploring the role played by melatonin, and its precursor serotonin, was undertaken by a biochemist, Julius Axelrod. He found that melatonin suppressed physiological sexuality in mammals. If test animals were stimulated to generate excessive amounts of melatonin, their gonads and ovaries tended to become atrophied.

Thus, two most curious functions are attributed to the pineal gland :

- It has now been established that this organ produced a chemical which had, indirectly at least, been associated with psychedelic states.
- It also produced a chemical which suppressed functional sexuality.

From a metaphysical standpoint, Descartes called Pineal gland "the Seat of the Soul." Popularly known as the "Third Eye", it is the window to Light, for it is the organ that in us receives the ray direct from the cosmic intellect or *mahat*. It is the organ of inspiration, of intuition and of vision. The Pineal gland is the master gland for psychic functions and holds the key to universal secrets, because it is the organ in the brain for thought transference.

All great spiritual leaders and teachers the world over advocated increasing the vibration of the pineal gland. Not unsurprisingly, the first rule is to live as closely attuned to nature as possible. For example, walking bare foot is said to stimulate pineal gland, as the big toe of the foot represents this gland. Having identified a physical entity pregnant





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with spiritual ramifications, let us now seek to understand how beautifully it connects man to the cosmos.

5. Chakras

We are all aware of the chakras or energy centres of the human body with potent spiritual possibilities. Starting from Mooladhara chakra, situated at the base of the spinal column, the ascending chakras and the Kundalini energy threading through them eloquently portray the constant human urge and endeavour to elevate themselves.

Though popularly six chakras and the 7th Sahasraara chakra have been identified as energy centres in the human body, in Sri Vidya Sampradaya (tradition) there are 12 more subtler and lesser chakras that are equally important in yoga sadhana. Though people might tend to confine themselves only to the 7 chakras, and ignore the others, it is to be borne in mind that the learned sages have given us a much more complex method of attaining subtler understanding and we can ignore those teachings only at our cost.

This order of Chakras had been taken from Yogini Hridayam. There are 9 chakras from Akulam to Bhru-madhya in the first batch. They are :

1. Akulam
2. Vishu
3. Mooladhara
4. Swadhistaana
5. Manipoora
6. Anaahata
7. Vishuddhi
8. Lambikaagram
9. Ajna

In the first batch, the highest chakra is *ajna*, or the third eye. *Ajna chakra* means "command center" and grants direct experience of the Divine, because being linked to the pineal gland and located between the brows, the *ajna chakra* governs the conscious and supra-conscious faculties of sight or perception within man, as indicated by the two petals that make up this chakra. It is the culmination of the lower chakras and the commencement of higher chakras. Activation of this chakra enables the native to develop a unified vision. From here, a conscious knowledge of the soul as a scintillating body of pure energy is attained. As man is unfettered from the limitations of space, he is able to travel in his

inner body, and to enter any region of the mind without barrier and to understand the gist of all knowledge. Worship of Sri Chakra, mapped to these chakras, is known as "sa-kala" (with attributes).

What is note worthy is that while the chakras in the first batch are described on the basis of pancha-bhutas or gross entities, or in terms of SPACE, the chakras in the second batch are described only in terms of TIME or Kaala. One can witness the transformation of manifest sound from *Vaikhari* at Akulam to *Madhyama* at Ajna chakra. It is interesting that in the second batch of chakras, from Ajna Chakra to the Brahma Randhra, (sakala-nishkala worship) roughly comprise the domain of the pineal gland which acts as a biological clock! As indicated earlier, Pineal Gland is called the "third eye" or Ajna chakra and it is said to be a gland directly influenced by Brahma Randhra. In this region, sound is further refined to *Pashyanti*.

(A "Lava" is the tiniest or the most subtle perceptible time unit. Bhaskara Raaya had defined "lava" in the following terms:

ni|nl pÇ s<hTæ> sUúm sUÿixene,
d|e d|etuy kal> skalæ lv s<}t>,
Ait sUúm tm kal aenaepI _æ begUñ,
*naline patra saàhatyäu süksma sücya bhi vedhane|
daje dajetuyü kälau>sakälo lava sai ji atü|
ati sükima tamaü>kälonopalabhyo bhrigüdvaha|*

The lotus petals are made into a bundle and if this bundle is pierced by a needle, the time taken for one lotus petal to be pierced is called a "lava". It is impossible to discern a smaller

#	Name	Duration (in lavas)	Characteristics	Ruler
1	Bindu (Artha maatra)	128	Dimensionless light in the middle of the fore head. A bridge between the subtle and the gross. In the <i>Lakshmi Sahasranaamam</i> the Divine Mother is worshipped as artha mätrâ parâskymâ skymärthârtha parâparâ	Rahu
2	Ardha Chandra	64	Half-moon. Reduction in the influence of manas.	Mercury
3	Rodhini	32	That which prevents the unsuitable from entering the highest level of self realization	Saturn
4	Naada	16	Subtlest vibration of the cosmic sound	Venus
5	Naadaanta	8	End of discernible subtle sound vibrations	Moon
6	Shakti	4	Receiving of Cosmic Energy	Mars
7	Vyapika	2	Expansion of Consciousness	Sun
8	Sumana	1	The last stage where Consciousness still influenced by Manah	Jupiter
9	Unmana	No time	The awareness of body, mind, space, time is lost. Pure Consciousness .	Ketu





transits based on kāla puruṣa

time unit than this.)

At this point, the native, overcoming the barrier of Time, can peer simultaneously into the past, the present and the future.

From the above discussion, it is clear that the sense of time is a “function” of the head. Ketu is the Moksha Karaka, because being the headless one, he has no notion of time and thus it is he who frees us from the constraints of Kaala Chakra. Perhaps that is why, Maha Vishnu, at the time of churning of milky ocean, urged the *Devas* to hold on to the “tail” of the mythological snake *Vaasuki*...because that alone would lead them to *amrita* and to immortality!!

This is the *sahasradala padma*, “thousand-petalled lotus”, which is the embodiment of 1008 aspects or attributes of the soul body. The number 1008 is a mystic number and can be resolved into 7x12x12...7 being the seven rays through which Sun activates the individual grahas, radiated by the Dwadasa Adityas during 12 hours of day light. Each petal or valve has some specific function and when all the thousand and eight valves are activated, there is a sharp leap in intellect and comprehension. This is the centre through which one connects to the Universal Mind and planes of supra-consciousness and the revelations received form the basis of genius & grand intuition. It is no wonder that this point is aptly labelled the Brahma Dwara(or the Brahma Randhra) and is described as the abode of transcendental bliss.

In the 3rd batch, there is only one Chakra, The Maha Bindu, hovering 12 inches above the head, it is *That* which is beyond space and time. It is Parabrahma. It is the embodiment of nishkala worship. It is the state of *Para*.

In other words, this entire process is simply what the Kathopanishad (I-III-13) describes ...“the discriminating man should merge the speech into the mind, he should merge that mind into the intelligent self, he should merge the intelligent self into the Great Soul; he should merge the great soul into the peaceful Self.”

6. The Brahma Randhra - 0 degrees Aries

According to Swami Nishchalananda Saraswati, when the chattering individual mind stops, as it does in deep Meditation, one’s perception can be catapulted through the fissure of the mind into Reality. In Yoga, this psychic fissure is called the ‘Brahma Randhra’ or the ‘Fissure into Pure Consciousness’.

In the Yogic texts, the Brahma Randhra is often identified with the fontanelle at the top of the skull, which is an inadequate way of indicating something magnificent and much deeper in pure physiological terms. The fontanelle

is the part of our head, which, during daily activities (standing, walking, sitting etc.) is nearest to the sky. It is the “sky” of our body. This ‘Door to Pure Consciousness’, is also called the ‘Tenth Door’ and is distinguished from the other lesser nine doors (the nine orifices being two eyes, two ears, two nostrils, mouth, anus and sexual organ) which lead to the outside world. When these nine doors are closed to the sensory stimulations from the external world, and through yoga the inner energies are channeled upwards through the tenth door, we realize the true sublime nature of our soul.

Sri Krishna, in the Bhagavad Gita, also speaks in the same vein...

svRārai[sMly mnae iyid inÉXy c,
mUXNAxapTm> anm! Aiztae pægxarnm! , ,
AaEitjka]m! äü þhrn! nam! AnuSirn! ,
hæ þit Tj n! dehm! s jt pram! gitm! , ,

*sarvadväräëi samyamyā mano hridi nirudhya ca/
mūdhny adhāyātmanū prānam açito yogadhāranam||
aumityekākāram brahma vyāharan mām anusmaran/
yah prayāti tyajan deham sa yati paramām gatim||*

(shlokas 12-13 of Chapter 8, Akshara Parabrahma yoga)

All the gates of the body closed, the mind confined within the heart, having fixed his life energy in the head, engaged in firm yoga; uttering the one-syllabled “OM” Brahman, thinking of Me, he who departs, leaving the body, attains the Supreme Goal.

The Entry of God/Soul in human body

The Brahma Randhra is not only an epiphanic exit point from human life, it also stands for the entry point of Chaitanya in the body, vide verses 11 & 12 of chapter III of Aitareya Upanishad...

s t kwm! iNd< mte Spidit s t ktre[p* a
#it ,

s t j vacai-þy, t< j a[enai-ai[t< j c]u; a
û<

j zaeÇe[ut< j Tvca Sp:t< j mnsa Xæt<
y* panena_paint< j izēn mōmw kaehiw,
*sa ekñata katham vindaà madrite syäditi sa ekñata katareëa
prapadyä iti|*

*sa ekñata yadi vacābhivyāhrutaà yadi präēnābhīpräëitaà
yadi cakñuā driñāà
yadi çotreëa çrutaà yadi tvacā spañtaà yadi manasā dhyātaà
yadyapānenābhypānitaà yadi çicñena visriñtamatha
kohamithi|*

s enev slm< vdaERTp ära ap* t,
sE; a iÖtnaräStdetÜanNdml ,
tSy Çy Aavswaþ Svla Amavswaemavswaemavsw



#W,

*sa etameva sēmanaà vidāyaitayā dvārā prāpadyata/
saiñā vidritirñāmadvāstadetannānandanam/
tasya traya āvasathāstrayūsvapnā
ayamāvasathoyamāvasathoyamāvasatha ithi/*

When all the senses and material objects were created, the Cosmic Spirit thought that those senses would never work without Him. Having considered and discarded the nava randhras, Supreme God entered the human body through a small aperture 'Brahmarandhra' in the head, and came to dwell in the right eye (jaagruti), the mind beyond the eye (third eye – swapna) and finally in the heart (sushupti). Astrologically, the third eye is ruled by Jupiter, the right eye by Sun and the heart by Moon...the three planets ruling all our observations and perceptions. Thus, God manifested himself as the saattwik impulses in the human being. It is enlightening to see that our seers had chosen to calculate the passage of time from the sattwik stand-point of precisely these three planets, i.e., Soura maana, Chaandra maana and Braahaspatya maana. Going by this precedent, reckoning transits from 0 degrees Aries is very much justified.

We have seen here how Brahma Randhra is the point of entry of Soul/Chaitanya into the human body, and yoga is nothing but elevating that chaitanya back to its origin...in Sri Ramana Maharshi's words, it is a rumination and a return to the Roots

From another perspective, it is the merger of the forces of the pituitary (Rahu), symbolizing the "preya" (the pleasurable) maarga with the forces of the pineal (Ketu), the "shreya" (the preferable) maarga. Great inner questioning and striving first activate the pituitary gland - a small, master gland found near the hypothalamus, which regulates many human functions, including growth, sexuality and endocrine secretions. When the pituitary is fully activated, in turn, it begins to stimulate the pineal gland, situated at the roof of the thalamic region of the brain. This is accompanied by shrinking sexuality and expanding consciousness. The pituitary gland indicates the gross body while the pineal gland stands for subtle forces. For man to attain his ultimate realization, the forces of these two glands have to unite. Symbolically, this is the completion of the circle.

7. Role of Mars and Ketu

From the foregoing exhaustive discussion, we recognize that Realization is nothing but knowing that the Begining and the End are one and the same, or rather knowing that there is neither begining nor end, because we are all part of that All Pervasive Chaitanya that is " *aadi madhyaanta rahita*"

Katha Upanishad, with its eloquent exposition on the

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nature of Soul, talks of *svargyam agnim...* about the Fire that is the means for attainment of Heaven and in the very next breath talks of *lokādim agnim ...*a fire which is also the Beginning of the world...

Drawing up an astrological parallel, Aries represents the beginning of life while Scorpio is the "Rudra sthana" indicating death/regeneration. Both signs are ruled by Mars (Agni), Scorpio being also co-lorded by Ketu. It is interesting to note that of all the planets, Mars alone is credited with 4th & 8th aspects (moksha), while Ketu, who mimics the results of Mars (kujavad Ketu), is the natural mokshakaraka and is significator for 12th house. In addition, it is again Mars, who gets exalted at the highest degree and also gains digbala in the highest house (10th) in the zodiac. Incidentally, the 10th house is also called "svarga"! Thus, perhaps it is symbolic that this same set of planets, viz. Mars and Ketu, which rule the beginning (0 degrees Aries, Ahwini nakshatra ruled by Mars and Ketu) should also rule Scorpio, the end...making the Circle complete.

Keeping this in view, an effort has been made to understand the transit of these two planets (most intimately connected to 0 degrees Aries) in terms of their positioning, aspects etc. from the lagna of Kalapurusha. It is also felt that transits reckoned from 0 degrees Aries may be more effectively applicable to those people who have fully realized their psychic potential, and have reached that point in their spiritual/psychic reach, where time and space have no divisive implications. Hence I have chosen a few charts of well known spiritual savants and psychics who have left an indelible impression on the psyche of the world.

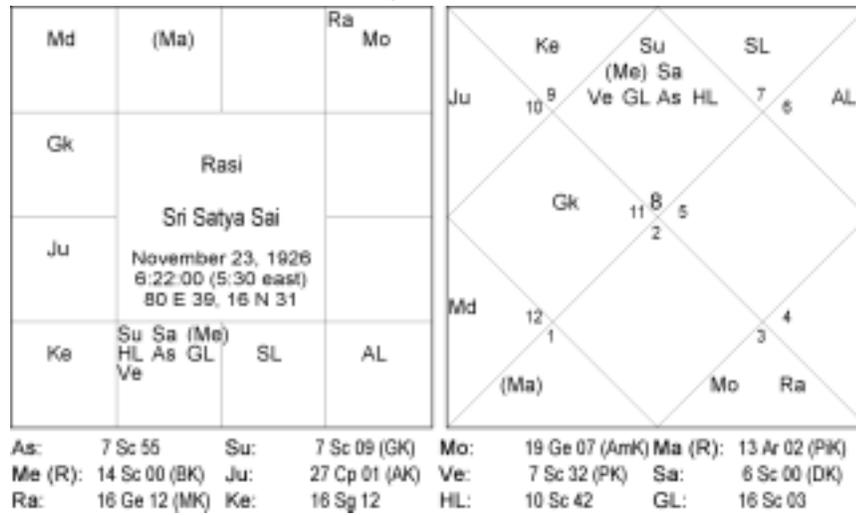
8. Psychic Ability

- Before embarking on perusal of select charts, here are some salient pointers to psychic ability:
- Water signs are very conducive to psychic activity.
- Whenever the luminaries, the ascendant (Sun) or the Arudha lagna (Moon) is/are eclipsed by the nodal axis, then similar psychic abilities manifest.
- Association of either Mars or Ketu (co-lords of Scorpio, the natural occult house) with the 8th house or 8th lord.
- Martian association with the 8th house in D-9 (innate abilities), D-20 (spiritual abilities) and D-24 (yogic abilities).

It is important to keep in mind that psychics are mostly born and not made, so their natal charts themselves would encapsulate their remarkable psychic powers. But where tentative time periods are available, an effort has been made to look at the transits operating approximately at that crucial period, and it has been observed that invariably, either Mars or Ketu transit/aspect Aries...the Brahma



transits based on kála puruṣa



8.1 Sri Satya Sai Baba



In the chart of Sri Satya Sai Baba, India's most famous living Saint, the lagna itself rises in the mystic Scorpio and the lord Mars is strongly placed in Aries indicating fully awakened and active kundalini. The moon is in the nodal axis and it can also be seen that the 8th lord Mercury is placed in Scorpio, along with the 8th lords from Moon and AK (Jupiter). Extending this examination to D-9, we again see the 8th lord from navamsa / karakamsa lagna is Mars and is placed in Cancer, another water sign. In D-20, the 8th house contains Mars and in D-24 the 8th house tenants Ketu+Rahu, indicative of great yogic power.

Taking into account the transits at the time of Satya Sai's declaration of himself as an incarnation of Shirdi Sai Baba (March 1940), one can notice that Mars was transiting Aries and is conjunct Saturn, who is the 8th lord from Moon and placed in natal lagna. The AK Kendradi Rasi dasa running at that time is Aries-Aries and a look at the transit chart is enough to show the relevant planetary influences.

Atma Karaka Kendradi Rasi Dasa of D-1 (experiences of soul):

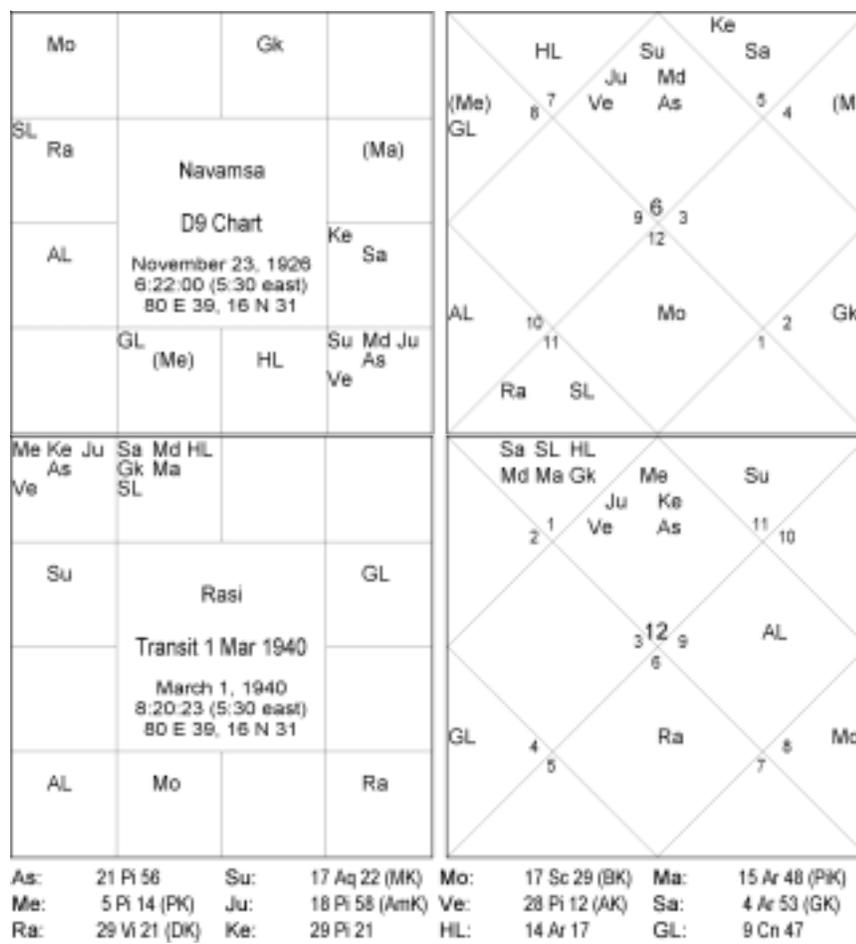
Ar MD: 1939-05-22 (8:52:02 am) - 1948-11-22 (9:43:48 pm)

Ar AD: 1939-05-22 (8:52:02 am) - 1940-03-06 (2:54:12 am)

Since Mars was transiting the natal 6th house at this time, Satya Sai Baba's self-realization commenced with an injury (scorpion sting) and the fruits of that

tremendous inner awakening are being expended in the service of people.

Kalapurusha: Make the lagna in the chart of Satya Sai which is 7 deg Scorpio equal to 0 deg Aries. Then the Sun and Venus will be exactly conjunct the lagna in Mesha. For spiritual awakening the 8th house plays a key role and its lord Mercury is in Scorpio (14 deg). It is the subhapati or dispositor of the Moon sign and carries the effect of the deadly combination of Rahu and Moon to the lagna (intelligence) thereby indicating death or a death like experience that can cause spiritual transformation. By the



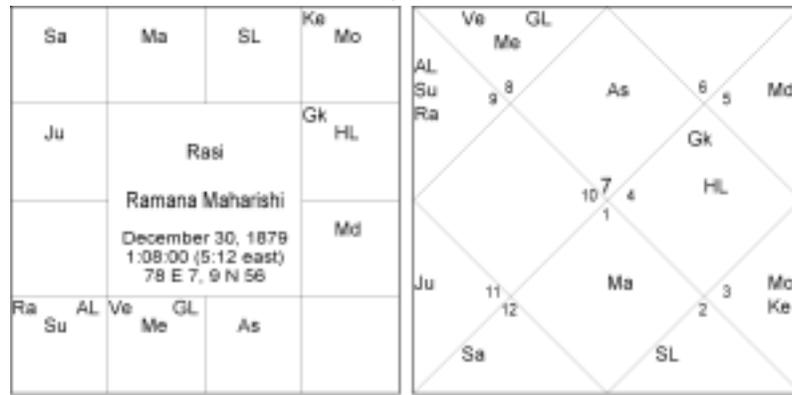
Dwaara!!

We have already learnt that the transits will bring to life all the indications of the houses they activate and the planets they aspect. Transits are used to fine tune timing of events. You may see a potential in a chart, but when will the potential fructify? This is activated through the onset of the dasas and the activation of the natal planets through the transits aspecting them. As transits must be looked at within the context of the operating planetary periods, for assessing transits from 0 degrees Aries, Atma Karaka Kendradi Rasi Dasa of D-1 chart has been chosen.





transits based on kála puruṣa



As: 2 Li 57 Su: 15 Sg 37 (PK) Mo: 26 Ge 26 (AK) Ma: 21 Ar 56 (BK)
 Me: 23 Sc 07 (AmK) Ju: 16 Aq 30 (PK) Ve: 0 Sc 30 (DK) Sa: 17 Pi 04 (MK)
 Ra: 23 Sg 55 (GK) Ke: 23 Ge 55 HL: 11 Cn 13 GL: 20 Sc 50

8.3 Sri Ramana Maharshi

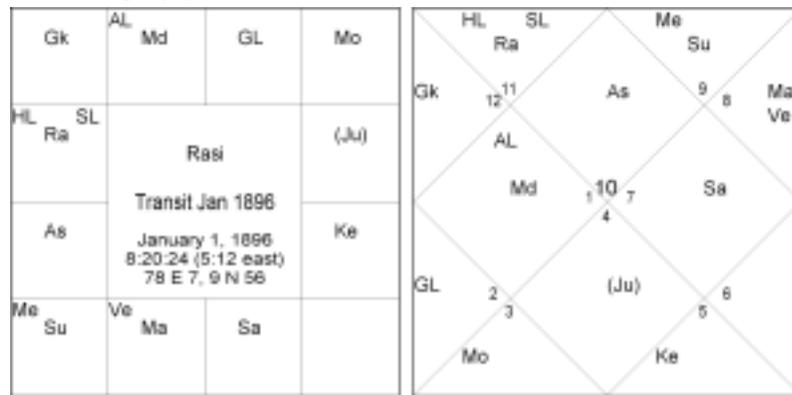
In Ramana Maharshi's chart both the luminaries are in the nodal axis and the lagna & 8th lord Venus is placed in Scorpio. In the D-9 too, the 8th house has pronounced influence of Ketu, while in D-20, the 8th house is aspected powerfully by Mars, while the Rahu+Ketu combination occurs in Scorpio. In D-24 again, the 8th lord Venus is in direct aspect of an exalted Mars.

Taking into account the transits at the time the Maharshi was 16 years old (January 1896), when he underwent a mystic experience and was drawn to Tiruvannamalai, Mars was transiting Scorpio along with Venus, who is Sri Ramana's natal ascendant and 8th lord. The AK kendraadi rasi dasa running at that time was Sagittarius-Aries and transit Mars in Scorpio was aspecting both Aries and Cancer by rasi drishti.

Atma Karaka Kendradi Rasi Dasa of D-1 (experiences of soul):

Sg MD: 1891-12-30 (3:04:13 am) - 1897-06-29 (7:45:48 pm)

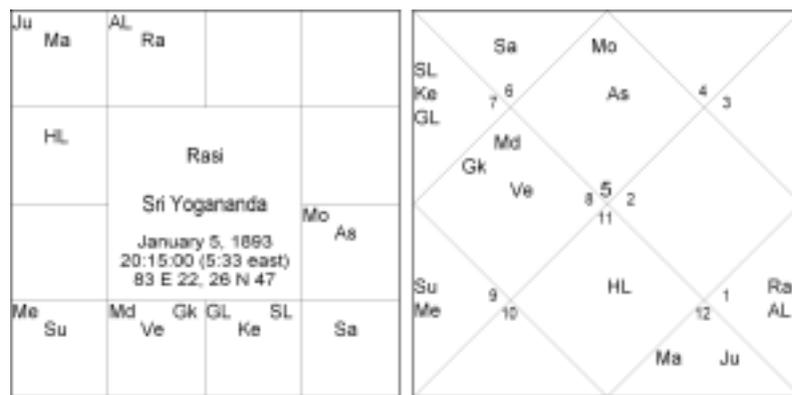
Cn AD: 1895-08-31 (10:16:36 pm) - 1896-02-12 (9:53:04 am)



As: 17 Cp 25 Su: 17 Sg 51 (PK) Mo: 21 Ge 27 (MK) Ma: 21 Sc 45 (BK)
 Me: 24 Sg 35 (AK) Ju (R): 14 Cn 39 (GK) Ve: 3 Sc 40 (DK) Sa: 24 Li 05 (AmK)
 Ra: 14 Aq 07 (PK) Ke: 14 Le 07 HL: 19 Aq 42 GL: 22 Ta 37

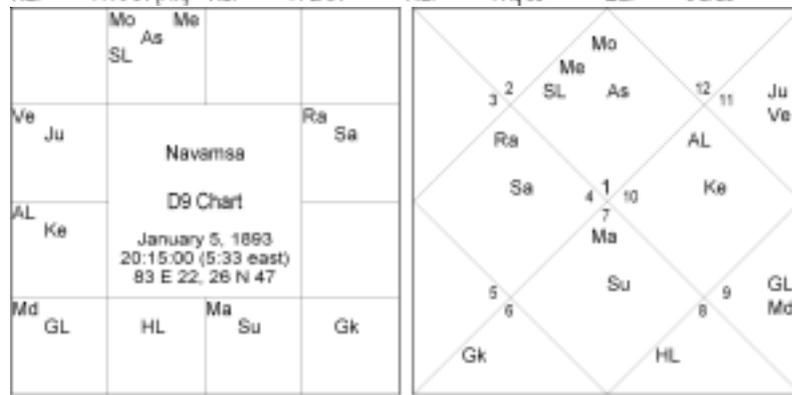
Ramana Maharshi's spiritual journey had taken a decisive turn when Mars had been transiting his natal 2nd house, and the 8th house from Aries, hence speech or rather the absence of it had been the manifestation of his spiritual sadhana. Of course, the presence of Saturn in the 2nd house from his D-20 lagna also confirms the same. Ketu also aspects Aries by rasi drishti from Leo.

Kalapurusha: Lagna is about 3 deg in Libra. In the Kalapurusha chart Venus will be in Aries 27 deg, Mercury in Taurus 20 deg, Sun in Gemini 13 deg, Rahu in Gemini 13 deg, Jupiter in Leo 13 deg, Saturn in Pisces 13 deg, Mars in Libra 19 deg, Moon in Sagittarius 25 deg and Ketu in Sagittarius 13 deg.



As: 1 Le 35 Su: 23 Sg 12 (BK) Mo: 3 Le 02 (GK) Ma: 13 Pi 19 (PK)
 Me: 0 Sg 55 (DK) Ju: 23 Pi 51 (AmK) Ve: 24 Sc 44 (AK) Sa: 20 Vi 14 (MK)
 Ra: 11 Ar 54 (PK) Ke: 11 Li 54 HL: 4 Aq 58 GL: 8 Li 28

In the transit chart, Saturn was transiting over Mars as transit Mars in Scorpio 21 deg had an almost exact aspect on kalapurusha Mercury in Taurus 20 deg. Jupiter in 5th house gives dhimanta yoga and spirituality and transit of moksha karaka Ketu in Leo 14 deg was almost exactly over kalapurusha Jupiter in Leo 13 deg. Mercury was transiting directly over the kalapurusha Moon to show the event related to the ninth house (temple).



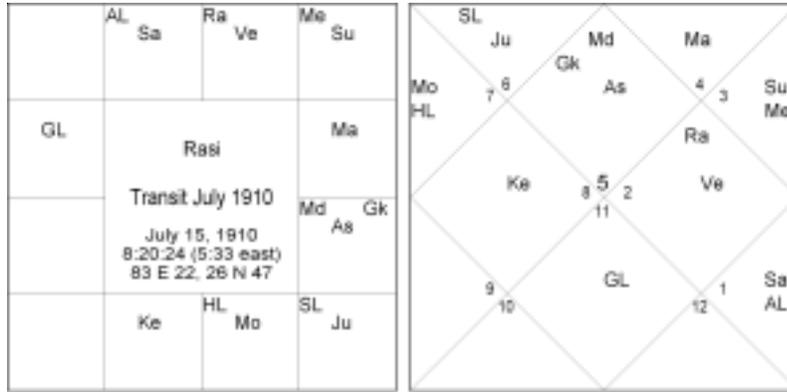
As: 1 Le 35 Su: 23 Sg 12 (BK) Mo: 3 Le 02 (GK) Ma: 13 Pi 19 (PK)
 Me: 0 Sg 55 (DK) Ju: 23 Pi 51 (AmK) Ve: 24 Sc 44 (AK) Sa: 20 Vi 14 (MK)
 Ra: 11 Ar 54 (PK) Ke: 11 Li 54 HL: 4 Aq 58 GL: 8 Li 28



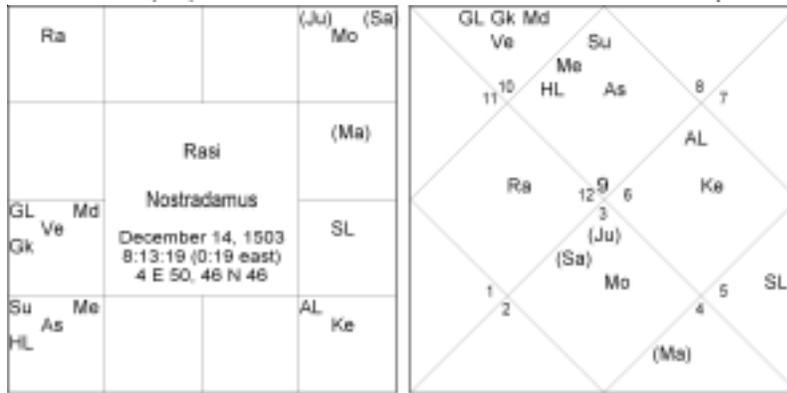


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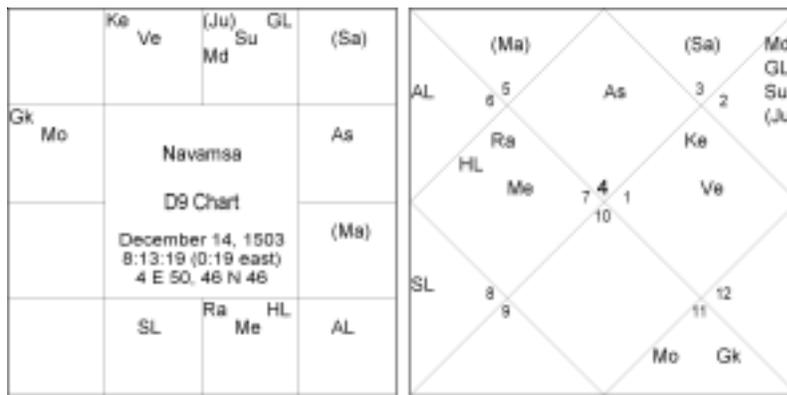
8.4 Paramahansa Yogananda



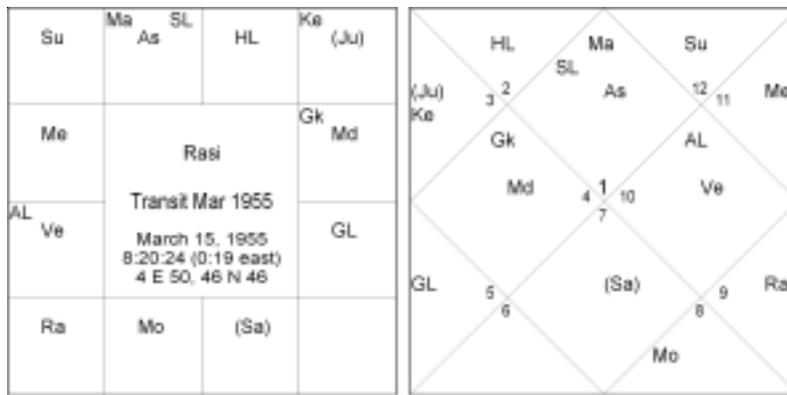
As: 8 Le 21 Su: 29 Ge 08 (AK) Mo: 7 Li 30 (DK) Ma: 23 Cn 37 (PK)
 Me: 23 Ge 44 (MK) Ju: 14 Vi 39 (PK) Ve: 25 Ta 21 (BK) Sa: 12 Ar 55 (GK)
 Ra: 2 Ta 50 (AmK) Ke: 2 Sc 50 HL: 1 Li 45 GL: 20 Aq 51



As: 10 Sg 51 Su: 4 Sg 20 (DK) Mo: 16 Ge 08 (PK) Ma (R): 4 Cn 47 (GK)
 Me: 23 Sg 01 (BK) Ju (R): 25 Ge 18 (AmK) Ve: 12 Cp 47 (PK) Sa (R): 29 Ge 13 (AK)
 Ra: 12 Pi 17 (MK) Ke: 12 Vi 17 HL: 21 Sg 15 GL: 16 Cp 39



As: 10 Sg 51 Su: 4 Sg 20 (DK) Mo: 16 Ge 08 (PK) Ma (R): 4 Cn 47 (GK)
 Me: 23 Sg 01 (BK) Ju (R): 25 Ge 18 (AmK) Ve: 12 Cp 47 (PK) Sa (R): 29 Ge 13 (AK)
 Ra: 12 Pi 17 (MK) Ke: 12 Vi 17 HL: 21 Sg 15 GL: 16 Cp 39



As: 26 Ar 18 Su: 0 Pi 44 (DK) Mo: 18 Sc 01 (PK) Ma: 18 Ar 33 (PK)
 Me: 3 Aq 42 (GK) Ju (R): 26 Ge 39 (AmK) Ve: 18 Cp 57 (MK) Sa (R): 27 Li 46 (AK)
 Ra: 8 Sg 18 (BK) Ke: 8 Ge 18 HL: 2 Ta 02 GL: 4 Le 08

In the chart of Paramahansa Yogananda, the renowned yogi, the Arudha Lagna is very much conjunct the nodal axis, and the 8th lord from AL is again Mars, positioned in Pisces, a jala tattwa rasi. One can perceive the same martian influence on the 8th house in D-9, D-20 and D-24 charts too.

In the transit chart for July 1910, which marked the magical meeting of Yogananda with Yuktishwar Giri (his Guru), one can see Ketu firmly placed in Scorpio. The AK Kendradi Rasi dasa running during that period is that of Aquarius-Aries and Ketu was most emphatically aspecting Aries by rasi drishti.

Atma Karaka Kendradi Rasi Dasa of D-1 (experiences of soul):

Aq MD: 1908-01-07 (4:34:11 pm) - 1914-07-09 (3:42:55 am)

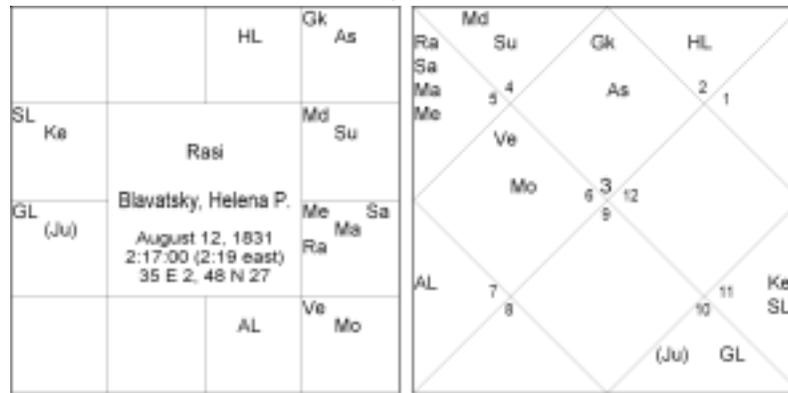
Ar AD: 1910-03-07 (11:34:03 am) - 1910-09-24 (11:45:05 pm)

Since Mars was transiting Cancer, the natural 4th house at that time, his meeting with his Guru resulted in great accumulation of spiritual knowledge and as Mars was transiting his natal 12th house, the knowledge led him to moksha.

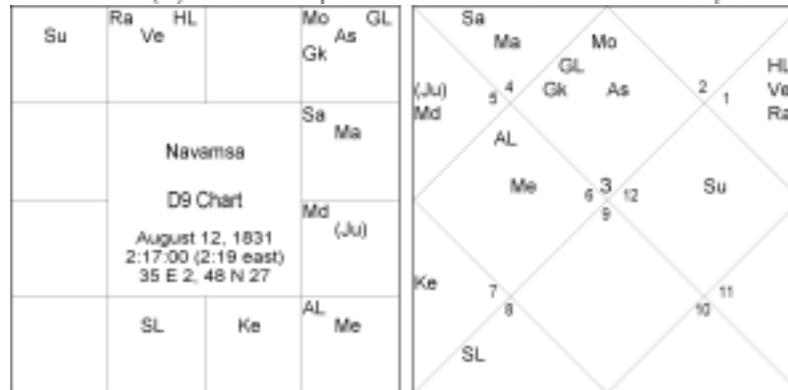
Kalapurusha chart: Lagna is 1Le35' and this amount has to be reduced from the longitude of the planets. In the kalapurusha chart we have to place Lagna at 0 deg Aries (standard equation for all charts). Moon is in Aries at about 1 deg, Saturn is in Taurus at 18 deg, Ketu is in Gemini at 10 deg, Venus AK is in Cancer at 23 deg, Mercury is in Cancer at 29 deg, Sun BK is in Leo at 21 deg, Jupiter is in Scorpio at 22 deg, Mars is in Scorpio at 11 deg and Rahu is in Sagittarius as 10 deg.

Transit chart: Mars ruling the ninth house of natal chart and conjunct Jupiter showing the physical body of guru transits Cancer over kalapurusha Venus (AK) almost to the degree. Transit Jupiter, Venus and Rahu are in varying degrees influencing Saturn in Taurus in kalapurusha chart which rules the renunciation perhaps indicating that the knowledge received will be taught in foreign lands (Venus & Rahu). Transit Sun is over kalapurusha Ketu which is generally seen in spiritual events.





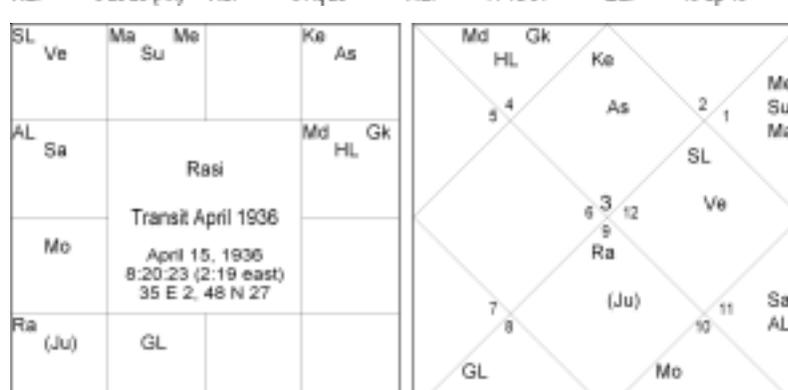
As: 28 Ge 14 Su: 26 Cn 60 (AmK) Mo: 18 Vi 01 (MK) Ma: 11 Le 21 (DK)
 Me: 17 Le 45 (PK) Ju (R): 25 Cp 44 (BK) Ve: 12 Vi 03 (PK) Sa: 11 Le 29 (GK)
 Ra: 0 Le 23 (AK) Ke: 0 Aq 23 HL: 11 Ta 34 GL: 19 Cp 43



As: 28 Ge 14 Su: 26 Cn 60 (AmK) Mo: 18 Vi 01 (MK) Ma: 11 Le 21 (DK)
 Me: 17 Le 45 (PK) Ju (R): 25 Cp 44 (BK) Ve: 12 Vi 03 (PK) Sa: 11 Le 29 (GK)
 Ra: 0 Le 23 (AK) Ke: 0 Aq 23 HL: 11 Ta 34 GL: 19 Cp 43



As: 28 Ge 14 Su: 26 Cn 60 (AmK) Mo: 18 Vi 01 (MK) Ma: 11 Le 21 (DK)
 Me: 17 Le 45 (PK) Ju (R): 25 Cp 44 (BK) Ve: 12 Vi 03 (PK) Sa: 11 Le 29 (GK)
 Ra: 0 Le 23 (AK) Ke: 0 Aq 23 HL: 11 Ta 34 GL: 19 Cp 43



As: 5 Ge 05 Su: 2 Ar 08 (GK) Mo: 8 Cp 35 (PK) Ma: 18 Ar 51 (AmK)
 Me: 7 Ar 25 (PK) Ju (R): 1 Sg 26 (DK) Ve: 12 Pi 14 (MK) Sa: 24 Aq 51 (AK)
 Ra: 14 Sg 23 (BK) Ke: 14 Ge 23 HL: 5 Cn 42 GL: 26 Sc 15

8.5 Nostradamus

One needs no introduction to Nostradamus, the famous French seer, whose predictions continue to beguile and baffle millions even after 5 centuries. In his chart fiery Dhanus is rising, with 9th lord Sun on the ascendant. The arudha lagna once again straddles the nodal axis. Mars, our planet of inner energy, is seen positioned in the 8th house, Cancer, a pure water sign. The 8th house in D-9, D-20 and D-24 has martian association by graha or rasi drishti.

March 1955, when he first published the prophecies in a book called "The Centuries", had been adopted as transit date, because that indeed was the time when the world at large had become aware of Nostradamus's predictive prowess. It can be seen that Mars had been transiting Aries at that time. The AK kendraadi rasi dasa of Scorpio-Cancer was running and Mars aspects both Scorpio and Cancer from Aries.

Atma Karaka Kendradi Rasi Dasa of D-1 (experiences of soul):

Sc MD: 1552-12-13 (9:52:41 pm) - 1561-12-14 (5:15:37 am)

Cn AD: 1554-06-13 (9:22:39 pm) - 1555-03-13 (9:10:47 am)

It can be seen that at the transit time, Mars was transiting Aries, which is the natal 5th house ruling intuition and it is, indeed, the incredible intuition enshrined in his book, which made Nostradamus's work so fascinating and enduring.

8.6 Madame Blavatsky



Madame Blavatsky, the celebrated psychic, was also the founder of Theosophical movement. She was born of Russian nobility and did much to spread Eastern religious, philosophical and occult concepts throughout the Western world.

Madame Helena Blavatsky displayed exceptional behavior from almost four years of age. She cursed a 14 year old serf-boy who annoyed her, that he would be tickled to death by the russalkas (green water nymphs). The scared boy ran away and his dead body was discovered, by some fishermen, a few weeks later.

The ascendant itself is in Scorpio, hinting at



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inexplicable occult powers from birth. Here again the 8th lord is conjunct Mars and the Arudha Lagna is caught in the nodal axis. The 8th houses in D-9, D-20 and D-24 are again associated with Mars. In the rasi chart, Mars is placed in Leo, indicating a fiery temper, which could direct her undoubted psychic powers to wrong uses, as evidenced in the said instance. But still, Leo is very much a sattwik sign and Mars aspects Scorpio and Pisces through graha drishti, so a conscious effort had been made by Madame Blavatsky to successfully divert her psychic resources to good ends.

The period, 1835-1836, when she first demonstrated her psychic powers by invoking "Russalkas", had been adopted as a transit date and one can see the influence of Mars & Ketu on Aries. Mars also aspects Taurus by graha drishti, and the tragic incident which followed carries the typical overtones of a very strong Rahu!!

Atma Karaka Kendradi Rasi Dasa of D-1 (experiences of soul):

Le MD: 1831-08-12 (2:17:00 pm) - 1836-02-08 (7:21:45 pm)

Ta AD: 1835-05-10 (1:04:10 pm) - 1835-09-27 (11:36:19 pm)

When the incident occurred, Mars was transiting Kumbha, the 11th house (6th from 6th) from Aries, indicating enmity as the cause of



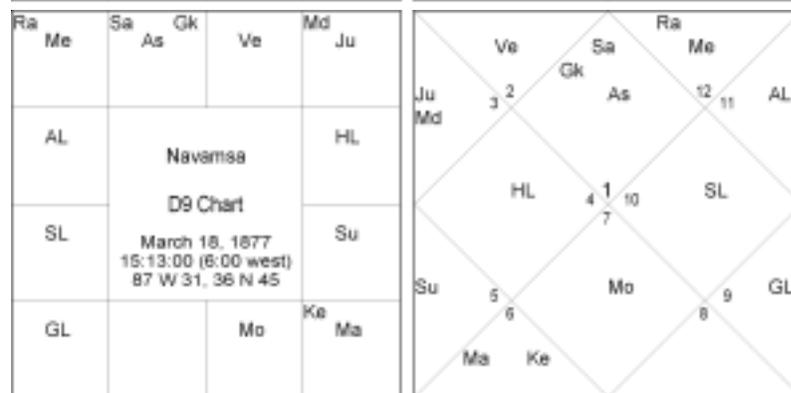
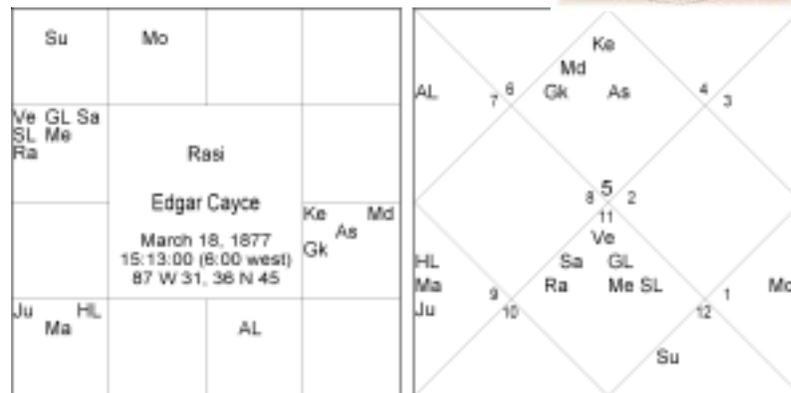
unconscious unleashing of powers. The sign Kumbha indicates a water source and Mercury lends the green colour, and if we take into account the co-lordship of Rahu, it almost exactly matches the incident. But, Rahu is also the AK and added to the fact that Kumbha is the 4th house from lagna, that event triggered tremendous spiritual angst, and perhaps it is this restless remorse that made her explore and excel in Theosophy.

Kalapurusha: Lagna is 28Ge13 and equating this to Aries 0 deg, the planets have to be reduced by 28deg13' for the kalapurusha chart. Sun is in 29 deg Aries, Saturn and Mars in 13 deg Taurus, Mercury in 19 deg and Rahu AK in 2 deg Taurus, Venus is in 13 deg and Moon in 20 deg Gemini, Jupiter BK in 27 deg Libra and Ketu in 2 deg Scorpio.

The "Russalkas" is a very negative incident where Madame Blavatsky blamed herself for homicide of a boy ten years her older when she was barely 5 years old. One day when Helena was four she was walking by the river

bank with one of her nurses while a serf-boy of fourteen followed them and annoyed Helena by pulling her perambutor. She then imitated one of her father's roars threatening to have the russalkas tickle the boy to death. The boy being scarred, took to his heels over the river bank. He was not seen again until fishermen discovered his dead body weeks later. Helena's family supposed he had accidentally stepped into a sand-pit whirlpool. But, the household surfs knew otherwise; they knew that the four-year-old girl had withdrawn her protection from the boy and delivered him over to the russalkas.

Transit chart: Jupiter and Rahu transit in Sagittarius aspecting Venus and Moon in Gemini with Ketu having an almost exact conjunction with Venus (it was sort of eve teasing as the body was annoying the girl-Venus). Mars, Sun and Mercury were in Aries aspected by transit Saturn activating the natal Mars - Saturn combination.



As: 2 Le 54 Su: 6 Pi 16 (DK) Mo: 20 Ar 16 (BK) Ma: 19 Sg 06 (PK)
 Me: 19 Aq 36 (MK) Ju: 9 Sg 54 (GK) Ve: 23 Aq 36 (AK) Sa: 20 Aq 41 (AmK)
 Ra: 17 Aq 45 (PK) Ke: 17 Le 45 HL: 13 Sg 07 GL: 8 Aq 57

8.7 Edgar Cayce

Edgar Cayce is perhaps the most consistent psychic of 19th century. Famous as the "sleeping prophet", Edgar Cayce utilized his tremendous psychic powers to give succour to thousands of people. A very devout Christian throughout his life, he himself was often puzzled about his own hypnotic utterings, say, for example, on esoteric subjects like reincarnation, which are totally contrary to Christian sentiments.

On perusal of his chart, it can be seen that the 8th lord Jupiter (akashic records?) is conjunct Mars,



and Venus transit Aquarius with Venus in close trine to this Saturn point. It is evident that the spiritual transformation is to come through learning. Jupiter BK is in Leo and Mars is slowly moving closer to this point by aspecting it from Aquarius. Note transit Moon in Capricorn (Uttarasadha) which is BK in natal chart and confirms this illness (Saturn) and shock (Rahu) for the experience of learning. Rahu aspects Taurus indicating damage to speech.

On February 12, 1901 "Hart-The Laugh Man," a hypnotist, put Edgar Cayce to Sleep on the stage of Holland's Opera House and his voice returned! Rahu transits Scorpio at 5 deg (supported by the Moon in Anuradha-Scorpio) near the Sun at 3 deg showing the hypnotic therapy and that the spiritual transformation stage was nearing completion. Kalapurusha Moon the BK is in Sagittarius and transit Saturn and Jupiter are within a few degrees of it showing that this was to be a vital lesson as these planets indicate learning and BK shows the spiritual master who controls minds. Mercury the planet of speech had an exact aspect on Mars in leo and was within a few degrees trine of Saturn and Mercury in Libra.

March 31 1901 he gave the first psychic reading (physical) and also fully recovered his voice. This was the completion of the spiritual transformation. Mars just entered Leo on this date (where it is stationed with Jupiter) as the Moon transits over it. Mercury was in exact trine to AK Venus in Libra at 21 deg while Jupiter and Saturn continue their transit over the Moon. Most significant is the transit of Rahu just out of the degree of the Sun at 3 deg Scorpio.

9. Conclusion

This article seeks to establish the validity of assessing transits from 0 degrees Aries, especially with regard to the charts of people with innate and avowed spiritual credentials and achievements. The charts of a handful of divinely gifted people were analyzed and interesting correlations have been observed. The nature of this paper is introductory and this topic presents exciting possibilities for further research. Perhaps there can not be a more eloquent endorsement of this research than the present situation of Mars in Aries & current series of on-going, animated discussions on Kundalini in various astrology forums!

10. References

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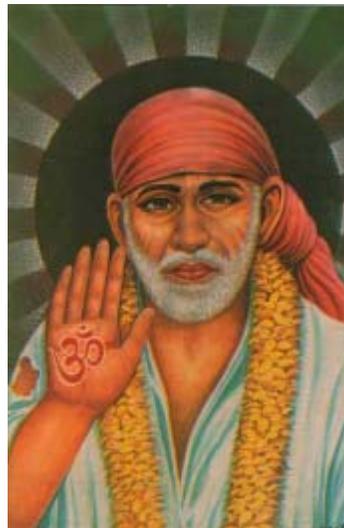
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4. Aitareya Upanishad – Commentary by Adi Shankaracharya – Translated by Swami Gambhirananda
5. Srimad Bhagavadgita
6. World Wide Web

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Editors Note

The first time we read Late Sri H.R.Shankar on this topic of Kalapurusha transit where he brought out the fact that every being is believed to be in the mould of the kalapurusha and hence the lagna cusp is equated to zero degrees of Aries. The transit of planets in the various degrees of the zodiac affect the kalapurusha and consequently the created being as well. This linkage between the kalapurusha and the created beings in this manner shows that there is a strong hand of God in some events, especially the spiritual ones including death.



Smt. Lakshmi Ramesh has done an excellent article in convincing us about the relevance of these transits for timing spiritual events at least in so many charts besides adding her depth of knowledge and wide understanding in unifying far flung concepts like Yogini hridayam and the chakras with Jyotish.

Most charts have been exceptionally accurate in confirming events, especially the transit of the Mars and mokshakaraka Ketu. In the Kalapurusha chart we have not clearly seen that (1) the transit Sun and Kalapurusha Ketu (henceforth KP-Ketu) to have a strong link (2) transit Jupiter and Venus (the gurus) to influence KP-Saturn or BK for the learning experience or (3) transit Saturn to show renunciation and related experiences or events.

We have some reservations about two charts - (1) Nostradamus seems to have another chart with Pisces rising and the date seems to be gregorian instead of Julian and (2) there are other opinions about the chart of Shirdi Sai baba. Never the less, the point has been more than amply proved in the remaining charts.

Guru Gochar

Mladen Lubura

Introduction

Usually, for the natal chart it is said that it is "the snapshot of the sky" at the moment we are born, because we are part of the Universe—macro cosmos. Thereby, every change on a global level, level of the Universe, is our change too, and every our change (micro cosmos) is the change of the whole Universe. We are not separate and independent, we are part of the Universe, and every being is a drop of water in the huge ocean of Creation.

The transits of the planets tell us about global change on the level of macro cosmos, and the way it reflects on our lives we see by assimilating the transit planets and its position in our horoscope. Actually, we should take into consideration three factors:

- 1) Transit of planets
- 2) Position of the planets in the individual horoscope
- 3) Period (dasha) in which the person is in

Facts

Jupiter needs 12 years to complete its cycle. That means that Jupiter stays in one sign for one year. Brihaspati Samvatsara or Jupiters year is the time needed for Jupiter to pass through the whole of Zodiac. Five of these cycles is 60 years and sometimes its treated as one cycle or Prabava, and is very much used in the mundane astrology, especially connected with ending global riots, wars etc.

His importance in our lives

Jupiter is the most generous and charitable planet. On the highest level, he is Bhagwan or God in our horoscope. He is Akasha tatwa who pervades all and whose intelligence pervades all. There is no development nor well-being without the blessing of Jupiter. The Sun is Atman, or the soul, but Jupiter (Guru) is known as Jeeva, the consciousness of the soul representing the individuality of the self. With his blessing we get life and a chance to learn and

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establish universal values in our lives. In Vedas, Jupiter thanks to its magnificent qualities is qualified as 100% auspicious. In Vedic astrology Guru or Brihaspathi mean, "Lord of light, teacher to the gods..." and holds a significant position amongst the Navagrahas (Planets). The ancient sages have stated Jupiter as the most powerful planet next to Sun. Jupiters role is to make expansion on all levels. He is knowledge and wisdom—Dhi Shakti, gives optimism and wealth. Without there is no luck nor prosperity in our lives.

One of Jupiters names is Brihaspathi. According to mythology, Indra is saved by Brihaspathi and with this he earns the title of "Jeeva" - the life giver. His epithets are also: "Lord of sacred speech", "Lord of power", "Guru of the Gods", "Reader of minds" and "Beloved by the Gods".

Results of Jupiters transit

Most of astrologers view transits according to the Moon position in the chart, as it is recommended in most of standard jyotish texts. Below is the tabel with the results of Jupiters transit according to the Moon sign (Janma rashi).

Jupiters transit is a great blessing especially when in trines

Jupiter transit at a glance

House	Snapshot	Typical results
1 st	Bad	Loss of money and intelligence, Wandering
2 nd	Good	Happiness, domestic harmony, success
3 rd	Bad	Obstacles, loss of position, travels
4 th	Bad	Troubles, defeat, losses
5 th	Good	Childbirth, intelligence, prosperity, wealth
6 th	Bad	Mental uneasiness, enemies, worries
7 th	Good	Health, happiness, erotic pleasures, sense of well-being
8 th	Bad	Disease, imprisonment, illness, grief
9 th	Good	Success, wealth, childbirth, religiousness
10 th	Bad	Loss of position and money, ill-health, wandering
11 th	Good	Recovery of health and position, happiness
12 th	Bad	Fall from grace, misconduct, grief



Jupiters transit through Navamsa

to Ascendant and quadrants to Arudha Lagna (AL). There is a technique it is called Nijakrantaasiphala, where the position of planet in transit are observed according to its natal position. According to this, a planet, for example Jupiter, stays in 12 different houses during its cycles. Transits through the sensitive dots in the horoscope: especially through the Ascendant, AL, Moon, and the planets own position is very important. It is said that when Jupiter transit Ascendant, it is a great blessing, and if that person during the transit, prays to Shiva, 1000 of his sins will be destroyed. The transit of Jupiter through the 5th and the 9th house according to its own position in the chart, gives excellent results, while in the 3rd house from its own natal position, is very unfavorable, because it is marana karaka sthan according to its own position and gives sorrow (Jaataka Parijata –Chap. XVII Vx 34-35-36). The technique from Prashna Marga (Chap. X Vs 56-57) is very interesting. According to it when at the same time it comes to several unfavorable transits (like marana karaka position of planets according to its own position -for example, Moon in 8th house, Guru in 3rd house, Mars in 7th house...), the result is most fatal.

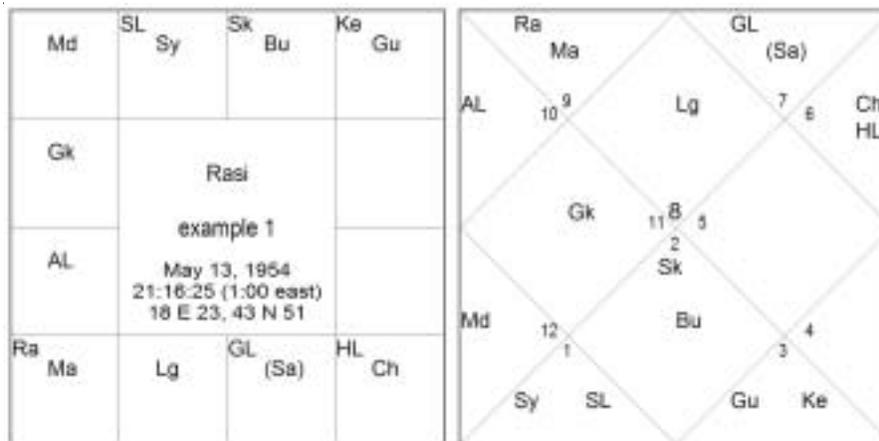
Example - 1

“Find out the Rasi and Navamsa occupied by the lord of the Bhava under consideration. When Jupiter in transit comes in trine only to his sign or the sign identical with Navamsa occupied the realisation of the good effects of that Bhava be expected.”

(Phala Dipikam ch 16, sloka 32.)

Let us examine this case for the birth of a child which is indicated by the fifth house. In chart (example-1), the lagna is Vrischika with the fifth house as Pisces and its lord Jupiter is in the 8th house in Mithuna rasi and Vrischika navamsa. According to the dictum, birth of child can be timed when Jupiter transits through trines to the vayu rasi Mithuna) or through jala rasi (Vrischika trine). The principle is that the tatva is activated in a positive manner by the transit of Jupiter. When Jupiter was in Scorpio and transited through the lord of the 5th house (from rashi chart) in navamsa kundali, the person had a child confirming the applicability of this method. Note that in

this case the transit was in trine to the navamsa position of the fifth lord.



As: 27 Vrisch 00 Su: 29 Mesh 18 (AK) Mo: 14 Kanya 49 (BK) Ma: 14 Dhanu 45 (MK)
 Me: 5 Vrisch 12 (GK) Ju: 4 Mith 36 (DK) Ve: 24 Vrisch 57 (Am) Sa: (R): 11 Tula 33 (PK)
 Ra: 24 Dhanu 30 (PH) Ke: 24 Mith 30 HL: 22 Kanya 22 GL: 27 Tula 58

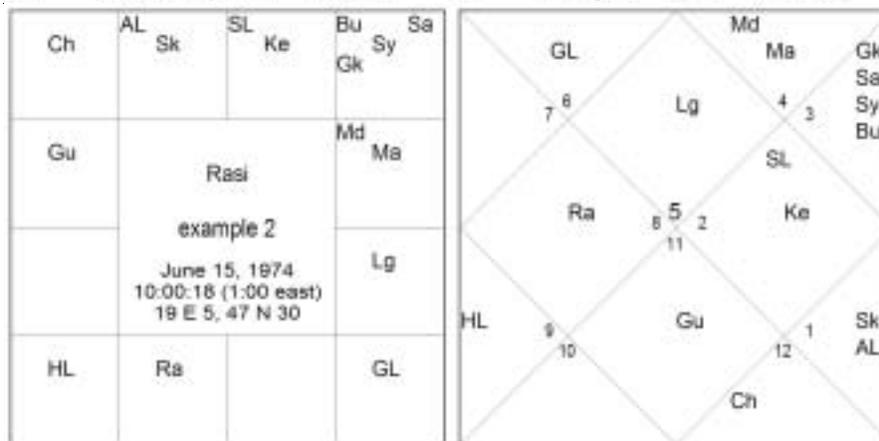
Example - 2

“Jupiter’s sojourn in the sign described by Navamsa of the 7th lord or of Venus (Karak) or a trine thereof, marriage will take place.”

(Ref. Ansha Nadi)

The nadi is extending the principle we have examined from Phala Dipika to the significator of a house as well. It is well known that a bhava shall flourish either due to (1) its lord, (2) planets in it or (3) the karaka of the bhava. The first principle of Phala Dipika explained the results from the lord and now the karaka has also been added.

In chart (example-2), the seventh house is Kumbha with two lords - Saturn and Rahu. Saturn is in Mithuna and Rahu is in Vrischika in rasi chart while these planets are in Makara and Kumbha navamsa respectively. Now consider the Karaka Venus which is in Mesha rasi and Vrischika navamsa.



As: 12 Simh 28 Su: 0 Mith 23 (DK) Mo: 27 Meen 17 (AK) Ma: 10 Kark 23 (PK)
 Me: 19 Mith 54 (MK) Ju: 23 Kumbh 34 (B) Ve: 24 Mesh 02 (Am) Sa: 12 Mith 52 (PK)
 Ra: 25 Vrisch 40 (G) Ke: 25 Vrisch 40 HL: 4 Dhanu 22 GL: 10 Kanya 41

If we strictly follow the nadi then we



guru gochar

Ch Lg	HL	GL	Sa		
Bu	Sy	Rasi		AL	Ke
Ra	Sk	example 3		Gk	Md
February 28, 1971 7:23:44 (1:00 east) 19 E 7, 45 N 46					
	Gu	SL			
	Ma				

As:	11 Meen 25	Su:	15 Kumbh 34 (MMo):	25 Meen 50 (AmMa):	29 Vrisch 07 (AK)
Me:	10 Kumbh 01 (PUJ):	12 Vrisch 10 (PIVe):	2 Makar 07 (GK Sa):	23 Mesh 50 (BK)	
Ra:	29 Makar 25 (DKKe):	29 Kark 25	HL:	12 Meen 13	GL: 22 Mesh 14

should only see the navamsa positions which are Makara, Kumbha and Vrischika for Saturn, Rahu and Venus respectively. In this manner almost all signs are covered, so we have to consider the strongest among the three to indicate the marriage. Rahu is debilitated in rasi chart and afflicts the upapada in Vrischika and will spoil marriage instead of giving marriage. Saturn is very well placed in 11th house and has yoga with lagnesh and 2 & 11 lord Budha - also nipuna yoga. It is also very well placed in navamsa. Venus is well placed in rasi chart but is in krita navamsa. So Saturn is strongest and good indicator and is in Makara navamsa. Jupiter transit in prithvi (earth) signs can give marriage.

Wedding happened during Jupiters transit through sign of Virgo. The lord of 7th house Saturn is in Capricorn navamsa, which is in trines compared to Virgo.

Jupiter and spiritual development

For the person to receive a spiritual knowledge the blessing of Jupiter is needed. We receive it when Jupiter has a favorable transit and aspecting arudha of the 5th house (A5). The aspect of transit Jupiter on the Mantrapada (A5) brings one into contact with the Guru and the receives the Guru Mantra. When the person receive Gayatri mantra or Mahamantra, then Jupiter is aspecting arudha of the 9th house (A9).

Example - 3

This person is initiated into Transcendental meditation and received the diksha mantra during Jupiters transit through the 5th house, through sign of Cancer, this is when Jupiter aspects A5 and A9.

Dasavatara

continued from page 25...

⁹ WWW <http://www.countercurrents.org/anand091204.htm>; the statement of accusation is that the Muttheadipati stated "If you, who have lost your husband, can sport kumkum and be well-dressed, what's wrong if I desire you?"

¹⁰ (1) Rath, Sanjay; Vimçottari & Udu Daça; Sagar Publications (2) Nañoiäàça paper showing the aàäta nañoiäàça of Çrë Caitanya dharma (3) Rath, Sanjay; Crux of Vedic Astrology; Sagar Publications

¹¹ The faith of Ramakrishna was 'both dvaita and advaita' like that of Caitanya Mahäprabhu but with a slight difference.

¹² When it comes to penance, Venus is the strongest and finest indicator as even in the Mätjunjaya penance when Bähäspati backed out stating it was next to impossible, Çukräcärya hung upside down for 20 years and inhaled smoke and survived in keeping the mind fixed on Çiva.

¹³ Principle of the Parthivesvara Çiva liëga where the mud from two banks is brought together to form the çakti (yoni) and liëga of the Çiva liëga that promotes marriages; hence if they are separated by a river they will never unite physically. Women having marital problems should worship 108 Parthivesvara Çiva liëga.

¹⁴ Tota Puri who initiated Öhakkura in sannyäsa for the sädhanä of Advaita Vedanta was a great and highly advanced soul. Tota Puri, had crossed the limitations of body-mind, and could establish himself in Nirvikalpa Samadhi at will by his total control over the mind. But his approach and understanding was lop-sided as he rejected the world as illusion, and did not accept other forms of spiritual disciplines like worship and devotional recitation of God's name (Bhakti path). He rejected the notion of personal God (iñäa devatä) as coming under the purview of Maya, and thus scoffed at the worship of Mother Kälika.



One day Tota Puri suffered from severe abdominal pain and diarrhea. His mind was constantly drawn to his body because of the continued pain and consequently he could neither control his mind nor reach transcendence. In dejection thinking that his body had outlived its utility, he decided to drown himself in the Ganges. That night he walked into the river to end his life, but to his wonder and astonishment the water level was only at his waist! Tota Puri kept walking and finally found himself safe and on the opposite bank of the river. Being a wise sage he immediately realized that this was the lälä (play) of Goddess Kälika. The teaching of Çrë Ramakrishna flashed in his mind that advaita was one aspect of the supreme Truth, and thereafter he changed his views in coexistence of both the personal and impersonal aspects of God.

¹⁵ Vivekananda, Swami; C ollected Works Volume III, p457: quotes the Ç ukla Yajur Veda XXXVI -2

¹⁶ The Norse god of war and athletic sports (Tuesday is named after Tyr: Tyr 's day).

Tyr had one hand bitten off by the wolf Fenris, after he put it in the wolf's mouth as a pledge of security when the wolf allowed himself to be bound in a net until the judgment day. On the other hand Freya is the goddess of love, fertility, war, and wealth (Friday is named after her as Freya-day or Fri-day). She was the daughter of Njord, and the sister of Frey. She lived in Folkvang and each day chose half of the slain warriors to split with Odin.

¹⁷ "Freethought Today"; April 1990

¹⁸ Bullock Allan; Hitler: A Study in Tyranny-Leaders of Our Time; Odhams Books; London, 1964



parthasarathy

Transit of Jupiter

V. Parthasarathy

g[ana< tva g[pit< hvarthe ki<
kivnamupamivStm! ,
Jy:Qraj < äü[a< äü[Spt Aa n> i{vÇUtÉ>
sdsadn! .

gaëänää tvä gaëapatià havämahey kavià
kavënamupamaçravastamam |
jyëñoharäjäà brahmaëää brahmaëaspata ä nau
çräëavannütibhiü séddäsadanam||

Gananaam tva Ganapatim Havamahey
Kavim Kavinamupamasravastamam
Jyestharajam Brahmanaam Brahmanaspata
Aa Nah Sranavannutibhih Sidda Sadanam

Translation: O Ganesha, Lord of all seers,
praise be to Thee; Thou art Omniscient and
the unmatched wisdom of the wise. Thou
art the precursor (OM) of all prayers and
the Lord of all souls; we pray for Thy
guidance for success in all good actions.

v&: É< c; R[hna< vëpida_|| ,

b&hSpit<vre{|| .

vãñabhaà carñäëñää
viçarüpamadäbhyam|bãhaspatiàvareëyam||

Translation: O Great Men! We sing the praise of Brihaspati (the
preceptor of the Gods) for the joy of learning and for success in
all our good actions. He is the most respectable and the greatest.
His wishes are inviolable and we gain in (spiritual) strength
by following in His footsteps.

This work is dedicated to the lotus feet of Brihaspati the
preceptor of gods, My Guru Shri. Sanjay Rath and Ma
Swee

Krishna's Quote

Among the preceptors , I am Brihaspati

Brihaspati is the preceptor of Gods.

Astrologically he represents all that is good and divine.
He rules the 9th and 12th houses of the natural zodiac.

Well the reason why I am touching upon basics and theory
first is due to a simple reason.Theory should be the



foundation upon which the experience
and effects are built.

What we have to know is apart from the
observed astronomical reason of 12 year
cycle of Jupiter around the sun, is the
Jyotish significance as well.

All the famous works such as
Parasara Hora Shastra, Jaimini sutras,
or Jatka parijata or Brihat Samhita, all
extol the virtues of Jupiter. Jupiter
transits are used to time the good
events, generally the auspicious and
cheer bringing events. Jupiter
represents the God in our charts.

I wouldnot touch this sensitive topic of
defining God, you are all learned
enough, but for the sake of clarity I will
use a simple definition

He is Sat-Chit-Ananda

Sat is truth, the absolute Truth represented by OM TAT
SAT

Chit is intelligence represented by the Paka lagna(Jupiter
is karaka for the same. Ananda is eternal bliss. The Jamini
sutras say that the final emancipation brings in eternal
bliss, the never-ending happiness. Jupiter represents that.
So the message of Jupiter is to do things that make you
happy. See I am doing this because it makes me happy,
the article is an outcome of happiness .

Thus Jupiter represents all the good that comes to pass
when he transits some key points.

Before that we must look at some key areas such as
Samvatsara, the 60 year cycle, the 120 year period of
Human life etc.

Brihat Samhita

AXpaj 8 b&hSpitcaraXp>

adhyya 8 bhaspaticrdhyayü

✧ JYOTISH DIGEST ✧ JAN-MAR, 2006 ✧65



transit of jupiter Jupiter's Course

nKzÇe[shaEdjupgDit yn devpitmNÇl,
tTs<}< v' v; R< mas³ [Ev. 8, 1.

*nakçatrena sahaudayamupagacchati yena devapatimantré/
tatsaàji aà vaktavyaà varsaà mäsakramenaiva||8|1||*

Ascertain the star in which Jupiter reappears after conjunction with the Sun. this year of Jupiter will near the name of that particular star and the succeeding years those of the luanr months following it in regular order.

[The jovian year commences with the rising of Jupiter and it is called after the asterism in which he reappears. For example, if Jupiter re-emerges after an eclipse in the star, Kättik, then that year would be called Krttika. The succeeding years would be Märgaçérña, Pauña etc. Cf. V. puÇ>

*visnuü surejyo balabhid dhutäçau
tvastattaraprosthapädähpaçca/
kramäd yugeçäü pitrvičvasoma (somäü)
çakrānalākhyāçvibhagaü pradistaü||8|23*

The Lords of the 12 yugas (five year periods) in the cycle of Jupiter are the following in order:

1. Viñeu 2. Jupiter 3. Indra 4. Agni 5. Tvañö (one of the Prajpatis or creators) 6. Ahirbudhya 7. The Manes 8. Viçvadevas (the All-Gods) 9. Soma (the Moon) 10. Indrgné 11. the Açvins and 12. Bhaga (the Sun).

Brhat Samhita

- 113b-114. The year. The years Prabhava etc. are reckoned on the basis of the Jovian measure (Guru-mana). A year by each measure is made up of 12 months of that measure. The years Prabhava etc. are measured off by the mean motion of Jupiter.
- 115-120. (The sixty Jovian years are) : (1) Prabhava, (2) Vibhava, (3) Sukla, (4) Pramoda, (5) Prajapati, (6) Angiras, (7) Srimukha, (8) Bhava, (9) Yuva, (10) Dhata, (11) Isvara, (12) Bahudhanya, (13) Pramathi, (14) ikrama, (15) Vrša, (16) Citrabhanu, (17) Subhanu, (18) Tarana, (19) Parthiva, (20) Vyaya, (21) Sarvajit, (22) Sarvadhari, (23) Virodhi, (24) Vikrta, (25) Khara, (26) Nandana, (27) Vijaya, (28) Jaya, (29) Manmatha, (30) Durmukha, (31) Hemalamba, (32) Vilamba, (33) Vikari, (34) Survari, (35) Lava, (36) Subhakrt, (37) Sobhana, (38) Krodhi, (39) Visvavasü, (40) Sadharana, (45) Virodhakrt, (46) Paribhavi, (47) Pramadi, (48) Ananda, (49) Raksara, (50) Anala, (51) Pingala, (52) Kalayukta, (53) Siddhartha, (54) Raudra, (55) Durmati, (56) Dundubhi, (57) Rudhirodgari, (58) Raktaksa, (59) Krodhana, and (60) Ksaya.
- 121a. These sixty years have, all, effects according to their nomenclature.
- 121b-123a. Five years make up a Yuga; thus, there are 12 yugas (in a Jovian cycle). Their lords are, in order: (1) Visnu, (2) Brhaspati (Devapurohita), (3) Purandara, (4) Lohita, (5) Tvastr, (6) Ahirbudhnya, (7) Pitrs, (8) Visve-devas, (9) Sasi, (10) Indragñi, (11) Asvins and (12) Bhaga/
- 123b. The lords of the different years of the yuga are: (1) Agni, (2) Ina or Surya, (3) Indu or Candra, (4) Vidhi or Brahma, and (5) Isvara or Siva.

[Cf. smasshta -(samäsasaà hitä) -

iv: [uguéz³ hutÉukTv: qahbuRXpAivn,
saElmweNÖaGark Tvaizvniþ ÉaGç<}< c.
*visnuguruçakrahutabhukatvascmhribudhnyapiñyavivni/
saumyamathendrgrnyravyaà tvasivanamapi bhgyasaàjñaà
ca||*

s<vTsrae=ç> pivTsrae=kR #daidk> zltñJomall,
j apití aPñuvTsR> SpidTsR> zEl sutapití . 8, 24.
*saàvatsarognü parivatsarorka iddikau sitamaykhamlé/
prajpaticpyanuvatsaraü sydidvatsaraü ailasutpatica||8|24||*

The names of the five years in a lustrum along with their presiding deities are 1.Saà vatsara with its Lord Agni 2. Parivatsara with the Sun 3. Idvatsara with the Moon 4. Anuvatsara with Prajpati (creator) and 5. Idvatsara with Rudra.

Narada Purana

Kumbh Mela

Kumbh Mela that is held once in 12 years at the 4 different places. Between Allahabad at the confluence of the rivers Ganges, Yamuna and the mythical Saraswati, Nasik on the Godavari, Ujjain on the Sipra, and Hardwar on the Ganges. Bathing in these rivers during the Kumbha Mela is considered an endeavor of great merit, cleansing both

body and spirit. The Allahabad and Hardwar festivals are routinely attended by five million or more pilgrims (13 million visited Allahabad in 1977 and over 18 million in 1989) thus the Kumbha Mela is the largest religious gathering in the world. It may also be the oldest.

Two traditions are in circulation regarding the origin and timing of the festival: one that stems from ancient texts known as the Puranas¹, and the other that connects it with astrological considerations. According to the Puranic epic, the gods and demons had churned the milky ocean at the beginning of time in order to gather various divine treasures including a jar containing a potion of immortality. As the jar emerged from the ocean the gods and demons began a terrific battle for its possession. During the battle, which according to some legends the gods won by trickery,



four drops of the precious potion fell to earth. These places became the sites of the four Kumbha Mela festivals. The astrological tradition (ascribed to a lost Puranic text and not traceable in extant editions) seems to stem from a very ancient festival called the Kumbha Parva which occurred at Hardwar every twelfth year when Jupiter was in Aquarius and the sun entered Aries. At some later time the term 'Kumbha' was prefixed to the melas held at Nasik, Ujjain and Prayaga (the earlier name of Allahabad), and these four sites became identified with the four mythical locations of the immortality potion. In theory the Kumbha Mela festivals are supposed to occur every three years, rotating between the four cities. In practice the four-city cycle may actually take eleven or thirteen years and this because of the difficulties and controversies in calculating the astrological conjunctions. Furthermore the interval between the Kumbha Mela at Nasik and that at Ujjain is not of three years; they are celebrated the same year or only a year apart. This deviation in practice is intriguing and can not be fully explained by either astrological or mythological means. The following chart gives the astrological periods of the four melas, and the years of their most recent and near future occurrences:

Hardwar.....when Jupiter is in Aquarius and the Sun is in Aries during the Hindu month of Caitra (March-April); 1986, 1998, 2010, 2021.

Allahabad.....when Jupiter is in Aries or Taurus and the Sun and Moon are in Capricorn during the Hindu month of Magha (January-February); 1989, 2001, 2012, 2024.

Nasik.....when Jupiter and the Sun are in Leo in the Hindu month of Bhadrapada (August-September); 1980, 1992, 2003, 2015.

Ujjain.....when Jupiter is in Leo and the Sun is in Aries, or when Jupiter, the Sun, and the Moon are in Libra during the Hindu month of Vaisakha (April-May); 1980, 1992, 2004, 2016.

Now that we have completed the mental pilgrimage, let us come back to the to some practical aspects of Jupiter transits.

We can consider Jupiter transits from every conceivable point in the universe, but for the sake of simplicity, we shall focus Jupiter transits from few points such as

- a) Moon
- b) Arudha Lagna
- c) Relevant Arudha Padas for timing marriage and awards etc

There is an idea that I want to share here. The Mantra Hare Rama Krishna gives me this idea that Mahavishnu or Jupiter shows the year of the event, Rama or Sun shows

the month of the event and Krishna or Moon shows the day of the event. We will verify this idea later.

Jupiter's Transits in Various Houses from Moon Sign

Phala Deepika

Sarveshu Iagneshvapi satsu chadra-lagnam pradhanam khalu gochareshu

Tasmatkshadpi vartaman-grahandrachar ha kathayephalani

The moon ascendant is the most important of all the lagans to arrive at the best of gocharaphala

Bâhat Saà hitâ – Transits of Planets Chapter 104

j a e v j n p g t x n x a e s w a n a e q a e b h u k l h y t >
p a w a r e w r n ! j i r p k u e t e k a n t a s p a e
a e m r i l i s t m ! . 1 0 3 2 5 .

jove janmayapagatadhanadhau sthanabhraçmo bahukalahayutau/ prâpyârthe'rthan vyarirapi kurute kântâsyâbje bhramaravilasitam||103|26||

When Jupiter is in transit in the natal sign, the person will lose his wealth, intellectual clarity and position; he will also have quarrels frequently; when he moves through the 2nd house, the person will obtain wealth and be free from enemies.

S w a n a e z a t ! k a l x a t a 1 / 2 t & t n k e > v l e e b n k u j t a i w e i
ç t u w R

j a e v z a h < t p f t t t i s i n d ç e v ç a m n a p c n e
m a m j u r e . 1 0 3 2 6 .

sthânbhraçât kâryavidhâtâçca ttoye'nekaiu valeçairbandhujatotthaiçca caturtha/ jove çâniâta pêtacittaçca sa vindennaiva grâme nâpi cane mattamayüre||103|26||

When Jupiter passes through the 3rd house, the native will be troubled by loss of position, the ruin of his undertakings; when he passes through the 4th house, he will be afflicted by all kinds of worries caused by his kith and kin and consequently, he will get peace of mind neither in the village (i.e., at home), nor in the forest abounding in intoxicated peacocks,

j n i t c t n e v n u p g t > p r j n z u e s u t k i r t u r g v & ; a t ! ,
s k n k p u r g & h y u i t v s n k & n i t i t k r k & d i p
i v b u x g u e > . 1 0 3 2 7 .

janayati ca tanayabhavanamupagatau parijanaubhasutakarituragavct/ sakanakapuraghayuvativasanaknmagigugatikarakdapi vibudhaguruu||103|27||

Jupiter moving through the 5th house, bestows servants, meritorious acts (or auspicious rituals), sons, elephants,



transit of jupiter

horses, bulls, gold, houses in town, marriage with a young woman, garments, gems and a number of virtues such as learning and valour.

na soldn< itI kaēvI < n c vn< izoka&I naidtī ,
hī[Plutswic̣i t< ipugte ins> suod< guraE. 10} 28.

*na sakhēvadanaà tilakojjavala na ca vanaà
çikhikokilanāditam/
harigaplutaçāvavicivrata ripugate manasaū sukhadaà
guru||103/28||*

When Jupiter passes through the 6th house, even the wife's face, brightened with the Tilaka will not please a person's heart; nor will the forest that resounds with the notes of peacocks and cuckoos and looks wonderful by the frisking of the fawns,

ī dsguē> žn ritÉag< xnrzt< kusumāyupvāyī ,
j nī< sPtirāzūpetāē I l tpdā< c ġr< ix; [a<
c. 10} 29.

*vridaçaguruū sayanaà ratibhogaà dhanamçataà
kusumāyupavāhyam/
janayati saptamaraçimupeto lalitapādà ca giraà dhicagā
ca||103/29||*

Jupiter in the 7th house confers fine couches, erotic pleasures, wealth, tasty food, flowers, vehicles, elegant speech and intellectual eminence.

bN< žik< ca: qn zaknū< ragMzan! rīTūLp< ragan! ,
nEpu: p) puī kīarwīdī< xīR jI> zai nh< c I aÉm
. 10} 30.

*bandhaà vydhià cāmame çokamugraà mǎrgavalçān
mutyālçca rogān/
naipucyāji apuvrakarmārthasidghīāà dharme jēvaū slinnaà
ca lham||103/30||*

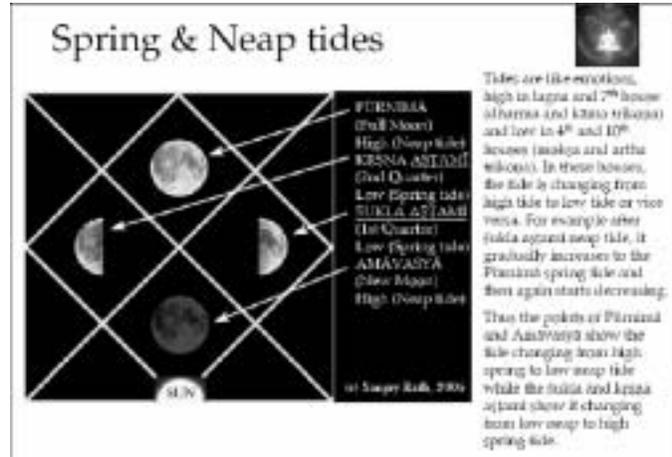
Jupiter in the 8th causes imprisonment, disease, intense grief, hardships on a journey, ailments almost amounting to death. In the 9th, he confers skill in work, authority, sons, success in undertakings, wealth and fertile lands.

Swankīnha dSgūgRStīdāē Évī I aÉgā: guē> ,
ādzē> vīt vī aēdū> oÉag! pīt y* p nraē rwaēl t> . 10} 31.
*sthānakalyadhanahā dasgarkçastatprado bhavati lābhago
guruū/
dvādaçē> dhvati vilomaduūkhabhāg yāti yaghapi nara
rathodghataū||103/31||*

Jupiter in the 10th destroys one's position, health and wealth; in the 11th, he bestows the above things; in the 12th, he gives grief arising from the person's swerving from the right path, though he may be rich enough to drive a chariot.

The reason as I understood from my guru regarding the unfavorable transits in fourth and 10th is that these places represent the low tide. Remember we are talking about transits from moon, and moon does cause tides as per scientific evidence also.

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For reference I will provide quotes from Shri.Rath's article on Kemadruma²

Jupiter would not be good in 6th, 8th and 12th from moon as that causes the sakata yoga and aimless wandering.

Excerpts from Jyotisharnava Navanitam (As originally taught by Çiva to Parvati).

raj kapā: zahānē* agSjiraēx< ,
būā: za: Éāçāhē: trugte guraE. 49
*rājakopo yaçohānirudyogasya virodhakaà/
buddhibhraàço bhāgyahānirbhayaà tanugate guru||49*

when transit Jupiter conjoins with natal Moon sign, the subject will incur the wrath of the rulers, his fame will be jeopardy. His work will produce enmity. He will be mentally unbalanced and be in the grip of fear.

Notes: In estimating transit effects, prime importance is given to the major planets, viz. Saturn, Rahu/Ketu and Jupiter. The roles other planets viz. Mars, Venus, Sun and Mercury depend on these major transits. That is, a major planet's say has the most impact on the native's life that that of Mars and co.

As an example, say Jupiter denotes obstacle to getting married and Venus indicates a positive opportunity for marriage. In such a case, only Jupiter will prevail and Venus cannot alter the situation.

One Paryaya for a planet is complete when it complete one round of the Zodiac from its natal Sign. For example, say Jupiter is in Gemini at birth, from Gemini, he will cover Cancer, Leo etc., until it reaches Taurus in the end and return to Gemini. As soon as he enters the sign Gemini, the second Paryaya commences. Degree positions are not seen in such cases.

Some classical books specially give important effects for each Paryaya or a round of the Zodiac by these planets. Thus it will be relevant for us to know now of Jupiter's Paryaya results whereas special results for Saturn and the nodes are appended at the end of the Chapter.





parthasarathy

First Round: During the first round of transit, Jupiter's arrival in the 8th or the 12th from the natal Moon will increase fatehr's financial status. Such hints do not always mean that the evil effects of a planet for a specified evil place will be inoperable. When Jupiter reaches the 9th from the natal Moon, it will be auspicious for elder brothers and elder sisters. On the first round, Jupiter will be auspicious in general for Aries and Taurus, irrespective of the Moon sign at birth.

Second Round: When Jupiter enters Aries or Taurus, happiness and auspicious effects will prevail in the 2nd round.

Third Round: In the 9th and 10th from the Moon sign, Jupiter in the third round will give wealth, whereas Jupiter in the 10th is not otherwise auspicious. Although he is stated to be welcome in the 11th from the natal Moon, he will produce enmity with government, high-ranked people and the like during this round.

In the 12th and in the Moon sign, he is otherwise deemed to be harmful by general standards. But in the thord round, he will give happiness in the 12th from the Moon sign. The native will experience good effects for himself when the Moon sign is transited by Jupiter in the Third Round, but some of his kinsfolk will lose a child in their family.

Fourth Round: When Jupiter comes to Pisces, he will be inauspicious in many ways and will give mental distress which applies to his progress in the 1st drekkana (0-10 degrees) and 3rd Drekkana (20-30degrees). In the 2nd drekkana (10-20degrees), it will not be harmful.

There will be great calamity when Jupiter progresses through the sign, Taurus in the 4th Round. If during this transit, the dasa of 8th or the 7th lord is also in progress, the troubles will be compounded miserably. In case of such a bad transit, Jupiter should not get the conjunction of Saturn.

If Jupiter moves into the Moon Sign during his Fourth Round, the subject will incur the wrath of the King and he will be involved in quarrels. He will have gains of money and robes.

He will have gains of money and robes when Jupiter moves in the 2nd from Moon Sign. Some amount of distress and a mox of good nad bad effects will exist when Jupiter is found in the 3rd from the natal Moon. In the 4th, happiness and acquisition of progeny will come to pass. When in the 5th from the natal Moon, the planet will cause anguish and royal wrath from some time which will improve later. If he transits into the 9th, he will bring forth, wealth. In the 10th from Moon, he will destroy the native's enemies. In the 11th as well as in the 12th, one's wealth will increase.

Fifth Round: When in the Moon Sign, he will cause anguish. In the 2nd from the Moon sign, wealth will flow. Transit in the 3rd from the Moon will cause happiness.

In the 4th from the Natal Moon, Jupiter will increase one's prosperity and fortunes, more so in abundance for one born the Moon in Gemini.

In the 5th Round, Jupiter in the initial part of the Sign, Aries, will give wealth. In Taurus, the prosperity will be much higher.

Thus, the five Paryayas (5 x12 = 60 year cycle) or rounds of transits have been specially treated in certain special respects.

Vedha

Vedha is akin to blocking the effects of the transits good or bad. The following table provides a ready reckoner for the same.

Jupiter	11	9	5	7	2
	8	10	4	3	12

j Nmt >

SvagaE]aSt@PNIa:qaj IÇGE>

j NMrageguRE> iOae ChERd n iXte. 56. 275

janmataü svâyagokcâstecvantyâcmyajalatriganü/
janmarâçerguruü çracmho grahairyadi na vidhyate||56|275

Meaning: From Janma räçé Guru in 11th, 9th, 5th, 7th and 2nd is very good (literally, of prime importance) but there should not be any graha in, 8th, 10th, 4th, 3rd and 12th from the said Janma räçé.

One must consider the vedha effects before pronouncing the good results. Vedha provides the check to the otherwise good or bad transit,

Notes from Satyajatakam on Jupiter Transits

1. When Jupiter traverses trikona houses from its natal signs, the person will be blessed with children and wealth. He will perform religious ceremonies
2. Trine to Venus-Happy life
3. Trine To Saturn-Promotions, money and favour
4. Trine to Rahu-win in litigations, perform marriages
5. Trine to mercury-success in education
6. Maximum effects are felt when transit is during good nakshatras from janma tara

Career Matters

Jupiter is like Akshit or the blessing. Thus whenever he transits in Kendra to Arudha lagna or the relevant arudha padas, he gives a blessing in that area.

Let us first look at the table that highlights where Jupiter was transiting when the persons got promotion or Job change or an Award or Recognition.

transit of jupiter

S.no	Chart Data	Date/Month of the event	Kendra To AL	Kendra to A10	Kendra to Dasamsa A10	Kendra to Dasamsa A5	Transpose D-10A5 In Rasi	Transpose D-10A10 In Rasi
1	Abhishek November 19, 1978 Time: 5:11:46 Place: 80 E 24' 00", 26 N 27' 00"	April 22 nd , 2004 NEW JOB	NO	YES	YES	YES	YES	NO
2	Atul Date: August 29, 1976 Time: 13:40:45 Place: 2 E 50' 00", 18 N 58' 00"	NEW JOB 2003	NO December 6,	YES	NO	NO	NO	YES
3	Ved Date: November 26, 1976 Time: 0:47:47 Time Zone: 5:30:00 East of GMT) Place: 85 E 23' 00', 23 N 23' 00"	NEW JOB after being jobless for 6 months August 10, 2003	YES	NO	NO	YES	YES	NO
4	Rahul dravid Date: January 11, 1973 Time: 11:04: 34 Place: 75 E' 25' 00", 29 N 39' 00" Nagpur, India	ICC player of the Year 2004 September 8 th 2004 ³	YES	YES	NO	NO	YES	NO
5	Einstein ⁴ Date: March 14, 1879 Time: 11:30:00 Time Zone: 0:40:00 (East of GMT) Place: 10 E 00' 00", 48 N 24' 00"	December 1922	NO ⁵	YES	YES	YES	YES	YES
6	Sanjay Dutt ⁶ July 29, 1959 Time: 14:45:00 Place: 72 E 50' 00", 18 N 58' 00"	13th of February 2000 ⁷ Filmfare Award	YES I take AL in cancer and not Aquarius	NO	NO	NO	YES transisting over Aries which holds the A10, A9A5	YES
7	Jack Welch Date: November 19, 1935 Time: 10:30:35 Time Zone: 5:00:00 (West of GMT) Longitude: 70 W 55' 00" Latitude: 42 N 31' 00"	Got a promotion and was appointed CEO 20 th December 1980 Though he was given formal order on 1 st April 1981	10th house from Lagna 2 nd from MOON Defeating in 6 other competitors	NO	-	YES	YES	NO
8	Rai, Ashwarya Date: November 1, 1973 Time: 4:07:00 Place: 74 E 51' 00", 12 N 54N' 54' 00"	Date: November 10, 1994 This has to be vari- fied	YES	YES	YES	-	NO	YES
9	Swami Vivakananda Date: January 12, 1863 Time: 6:33: 00 Time Zone : 5: 54: 00 (East of GMT) Place: 88E 30' 00", 22 N' 40' 00" Altitude: 0.44 meters	September 11, 1893 Speech at world Congress of Reli gions, Applause and recognition	YES	YES	NO	NO	NO	NO
10	Mohanty Date: October 9, 1976 Time: 11: 17: 00 Place: 83E 58' 00", 21 N 27' 00"	NEW JOB October 11, 2004	NO	YES	YES	No	NO	YES
11	December 15th, 1976, 8:27 AM, New Delhi	January 27, 2005	YES	YES	YES	NO	YES	NO

S.no	Data	Event	RASI A7 or UL?	NavamsaA7 OR UL?	Navamsa A7 or UL Transposed Back to Rasi
1	Date: December 23, 1978 Time: 0:45:26 Place: 81 E 26' 00", 21 N 13' 00"	December 5, 2003	Kendra to A7	Kendra To UL in navamsa	Kendra to Navamsa UL
2	Date: August 29, 1976 Time: 13:40:45 Place: 72 E 50' 00", 18 N 58' 00"	December 5, 2003	Transisting Over UL	Kendra to AL in navamsa	No Such luck here
3	Date: September 14, 1980 Time: 12:55:00 Place: 80 E 55' 00", 26 N 51' 00" Lucknow, India	November 27, 2005	Transisting kendra to UL	Transisting over Natal Navamsa A7	Kendra to Navamsa A7
4	Date: August 9, 1948 Time: 14: 30: 47 Place: 83 E 30' 00", 18 N 45' 00"	March 4, 1976	Kendra to AL and A7	Transisting over Natal Navamsa UL	Over Navamsa UL
5	Date: June 4, 1978 Time: 14:05:00 Place: 85E 52'00, 20N 15'00"	November 2003	Kendra to UL in 12 th House from lagna	Kendra in Navamsa from A7	NO
6	Date: April 24, 1980 Time: 10:45:00 Place: 80E29'00, 16N18'00	December 4, 2004	Aspecting 2 nd from UL, and Transisting Over UL	Transisting over natalnavamsa Jupiter,navamsa UL	Kendra to UL if UL is transposed back to Rasi
7	Date: October 15, 1975 Time: 5:30:43 Place: 78 E 29'00", 15 N 29'00"	December 14, 2005	Transisting over UL	Jupiter is in kumbha in navamsa. On thatday Jupiter is over kumbha with venusKendra to UL in navamsa	Navamsa A7 in aries transposed back to Rasi, Kendra to this position, 7 th from this position
8	Date: November 8, 1978 Time:9:17:46 Place: 88E 22'00", 22 N 32' 00"	December 4, 2004	Kendra to UL	Kendra to UL	Kendra to Navamsa UL
9	Date: December 15, 1976 Time: 8: 27:00 Place: 77E12'00", 28N36'00"	November 21st 2004	Transisting over UL and Kendra to A7 (7th)	Transisting over A7	Kendra to Navamsa A7

The important point is that Rasi A10, Rasi AL have to be satisfied first and then d-10 can be seen for research

Marriage Charts

Some additional notes from Suka Nadi

78. Note in which Navamsa the lord of the rising sign is placed. Then find out in which Rasi the said Navaamsa lord is placed. The moon, Rahu or Jup transiting the said

Rasi will bestow Marriage.

Predict marriage when Jup or Rahu will be in transit of the same sign, considering other directional influences.

79. The sign occupied by the lord of the 7th or Ven when transitted by Jup will give marriage.

81. Add the long (counted from zero point) of both the lord of the ascendant and of the lord of the 7th. The resultant Rasi if transitted by Jup will give marriage. Only such



transit of jupiter

marriage will be beneficial for the native.

If however marriage takes place during the transit of Saturn or of a node in the resultant Rasi, the marriage concerned will prove ominous.

In my chart, this kind 'marriage point' (MP) comes in Aq I think at 4 deg, but marriage didnt happen but definitely serious relationship started then and as a senior astrologer said 'I have already married her in the mind' (smile), incidentally without using this technique he had said that a year back!

85. One's marriage will bring abundant fortunes and auspiciousness if Jupiter and the Sun be in transit in the signs as denoted below:

- Jupiter's transit: Note the longitude of the Moon's dispositior (from zero point of Aries) and similarly the longitude of the planets ruling the 7th sign from the Moon. Add the two sums. The resultant sign is the sign that should be transitted by Jup.
- The Sun's transit: Find the longitude from zero point of Aries of the ascendant lord, the 2nd lord and the dispositior of the Sun. Add these three sums together. The resultant sign if transitted by the Sun, as Jup is in the sign in transit already mentioned, will make the particular marriage very auspicious and fortunate.

The said transits of the Sun and Jup will also be capable of bestowing marriage on the native.

- when Jup transitting crosses the natal Moons constellation
- transit, Jup crosses the natal sign of the lagna lord or the 7th lord.

We can take many parameters, but I am seeing only from UL and A7 for the present.

[Example charts to be continued in the next issue.]

om tat sat

Footnotes

- http://www.sacredsites.com/asia/india/kumbha_mela.html
Kumbha Mela, India
- Candra Yoga and Kemadruma, Understanding financial stability and karma
Pt. Sanjay Rath, Jyotiña Guru, sri Jagannath Center, SJC West Coast Conference, 2005
- Dravid walks away with honours, Vijay Lokapally, The Hindu September 9th, 2004
- Einstein received the Nobel Prize in 1921 but not for relativity rather for his 1905 work on the photoelectric effect. In fact he was not present in December 1922 to receive the prize being on a voyage to Japan, <http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Einstein.html>
- But the award was informed to him when Jupiter was transiting AL
- Gaja Kesari Yoga, Sarbani Sarkar, Jyotish Digest Jan-March 2004
- www.mumbai-central.com/filmfare99

...continued from page 35

East Meets East

- Caraka Saàhita – Translations: Dr. Ram Karan Sharma & Vaidya Bhagwan Dash
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trology
Garuða Purāea – Sanskrit version- Nag Publishers; English version - Banarsidass
Gheranda Saàhitā – James Mallinson
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The Complete – Dr. Stephen T. Chang
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in Astrology

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- Tai Chi Principles – Charles Chan
Diets and princip – Rex Lassalle <http://www.grasshoppingtime.com/gateway/index.html>
les of TCM – and my late father, S.L. Chan
Ayurveda – Sir Ravi Ponnaiah (Dr.)
Illustrations – Swee Chan and Bipin Prag

¹Note: The self test mentioned is only applicable if the person is not on certain types of medication.

² An excess of any of the Vyu, Pitta and Kapha doña is called Samprpti
³ Reference made from Nārada Purāi a Purvakaheòa Chapter 84 çloka 49-55

In Çivaçaktinyāsa, the letters for the various cakras are: Mūlādhāra (Root) Cakra associated with Brahmā and Dākinē in the Prithvī (Earth) element are the following:

Oà vaà çàà ñàà saà namaü (` v z ; s n m) enclosed in Four Petals.

Svādhīnhāna (stationed in the Līl ga) Cakra associated with Rākinē and Viñēu in the Jala (Water) element are the following:

Oà vaà baà bhaà maà yaà raà laà namaü (` v b É m y r l n m) enclosed in Six Petals.

Maēipūra (Umbilicus) Cakra's letters associated with Lākinē and Rudra in the Agnē (Fire) element are:

Oà òaà òhaà éaà taà thaà daà dhaà naà paà phaà namaü (` f f [t w d x n p) n m) enclosed in Ten Petals.

Anāhata (Heart) Cakra and the letters associated with Kākiēē and Ēçvara in the Vāyu (Air) element are:

Oà kaà khaà gaà ghaà i àa caà chaà jaà jhaà i àa òaà òhaà namaü (` k o g , a [c d j h Á a q 0 n m) enclosed in Twelve Petals.

Viçuddha (Throat) Cakra and the letters associated with Çakinē and Sadāçiva are:

Oà, then all the letters of the vowels ending with namaü, enclosed in Sixteen Petals.

Āji ā (Between the Eyebrows) Cakra and the letters associated with Hākinē and Paramāçiva in the Akash (Space) element are:

Oà haà (laà) kñāà namaü (` h < l > n m) enclosed in Two Petals.



Timing Cancer

Willa Keizer, CCH

Pt. Sanjay Rath, Guru and Guide

Introduction

Cancer is defined as a group of diseases characterized by uncontrolled growth and spread of abnormal cells. Unlike normal cells, cancer cells divide in a haphazard manner. The result is that they typically pile up into a non-structured mass or tumor. If the spread is not controlled, it can result in death.

In the U.S., 50% of men and 33% of women will be diagnosed with cancer at some time during their lifetimes. Cancer is the second leading cause of death for Americans after heart disease.

As abnormal cells are not unusual in the body, cancer is really a failure of the immune system to keep any abnormal cells in check. In Jyotish, the immune system is associated with Venus and the jala tattwa, or water element.

Cancer occurs when the protective mechanism of Venus breaks down. Venus is karaka for the water element, which heals and protects health. The healing moon is exalted in Taurus, a sign ruled by Venus. By strengthening Venus, we exalt the moon. Venus and/or Jupiter must be weak or afflicted for cancer to occur.

Strengthening Venus is crucial in cancer cases. Important remedial measures include wearing a diamond, chanting the Maha Mritunjaya mantra, and eating yoghurt.

Medicine and other therapeutic interventions should be started on the day of the lagna lord. At the moment of starting treatment, there should be no malefic planets in the 4th house of healing and no planets at all in the 8th house of chronic disease.

In this paper, we will analyze the charts of three women afflicted with cancer. Case One suffered from breast cancer which is now in remission, Case Two has a deadly form of pancreatic cancer, and Case Three has already passed away from a rare cancer of the adrenal cortex.

Method One: Sodhita Ashtakavarga

Sodhita Ashtakavarga (SoAV) is the twice reduced bindu

(point) system for evaluating planetary strength and their influence on the signs. It is the key to understanding Saturn's transits and how it can bring about disease to the native. Other planets' SoAV can be seen in the native's chart for troubles that occur to various relatives. The Sun's SoAV is seen for trouble to father, Mars' is seen for brothers, Mercury's for cousins, Venus' for spouse, Moon's for mother and Jupiter's for children.

The signs with zero bindus are considered dangerous. When Saturn transits these signs, the immune system is weak and disease can occur. They do not indicate times when the person will die, but will show when the person is troubled by a disease and be fearful of death.

Saturn will associate with one of the following houses: 8th, A8, lagna, badhak, or the lord of one of these houses, and be in a house with zero points, to give the feeling of death. If Saturn is transiting badhak, the disease will be very aggressive and ferocious. If it is transiting 8th house it will be a slow disease process but always in the background.

Procedure

1. 3rd from AL must be associated with Saturn to indicate death from disease. So we begin by checking for an association of Saturn with the 3rd house from AL.
2. Next discern when the disease occurred and find Saturn's transit during that time.
3. Finally open the SoAV chart and look at Saturn's transit house.

Case One: Breast Cancer

Chart overview:

In this chart Lagna and 8th lord Venus is exalted in the lagna, and moon is exalted in the 8th house. Moon in the 8th in Taurus or Cancer will not give death, according to Jaimini, but it can give disease.

This Moon is giving sorrow because it is atma karaka in marana karaka stana. AK MOON in the 8th gives a terrible traumatic childhood. The moon is unable to support Venus so the water element is damaged. Venus needs a strong moon for the malavya yoga to work.

timing cancer

	(Ju)	Mo	
SL GL	Rasi		AL Ke
Ra	Breast Cancer October 8, 1952 8:14:00 (8:00 west) 121 W 53, 37 N 20		
Ma	Md HL Gk Me Ve Sa Su		



As: 16 Li 29 Su: 22 Vi 07 (MK) Mo: 27 Ts 54 (AK) Ma: 4 Sg 19 (GK)
 Me: 2 Li 15 (DK) Ju (R): 26 Ar 25 (AmK) Ve: 20 Li 14 (PK) Sa: 24 Vi 26 (BK)
 Ra: 25 Cp 21 (PK) Ke: 25 Cn 21 HL: 22 Sc 17 GL: 22 Aq 39

When the AK is in marana karaka stana in a particular house, the karaka of that house becomes evil. The moon is angry, it is under punishment. The karaka Saturn will deliver the anger of this punished moon.

Saturn is very malefic in this chart. It is aspected by Rahu, and is with badhakesh Surya.

From January through November 2002, she had cancer yet was kicked out of her daughter's house and was living on the streets. It was Saturn dasa moon antardasa, and the atma was getting the height of punishment. Saturn is aspecting the 2nd house, the house of wealth. It's a yoga karaka for Taurus lagna, so it should not be so evil. It is because of AK Moon is in the 8th house.

When Saturn or Rahu conjoins badhakesh, it is like a curse coming from the heavens. Saturn-Sun dasa was a terrible time, while she was both sick and homeless Both the luminaries, sun and moon, are in marana karaka stana. Only in Mars antardasa could she get some solace, and she was finally able to get a place to because of Mars.

Procedure to analyze Saturn's transit:

1. Third from AL contains Saturn conjoined badhakesh

HL			(Ma)
Ke	Rasi		SL GL
Ve As	Lupus and Cancer December 17, 1960 10:22:00 (8:00 west) 122 W 6, 37 N 26		Ra
Ju Gk Sa Me AL Su Mo			



As: 20 Cp 45 Su: 2 Sg 32 (DK) Mo: 22 Sc 55 (AmK) Ma (R): 20 Ge 18 (MK)
 Me: 21 Sc 54 (BK) Ju: 17 Sg 30 (PK) Ve: 15 Cp 27 (PK) Sa: 24 Sg 38 (AK)
 Ra: 16 Le 47 (GK) Ke: 16 Aq 47 HL: 2 Pi 19 GL: 17 Cn 10

sun, so she is destined to die from disease.

2. The disease was diagnosed on February 26, 2001. Saturn was transiting Taurus at that time.

3. Taurus is the 8th house containing AK moon in marana karaka stana and has zero bindus from Saturn in SoAV.

She is currently in Saturn dasa Rahu antar dasa; there is no sign of active disease but she is terribly depressed, bitter, and angry.

Case Two: Lupus and Pancreatic Cancer

Overview: The native suffers from lupus and had to take strong drugs that destroy the immune system to prevent it from destroying her kidneys. This weakened immune system is probably the reason that she subsequently developed pancreatic cancer, which was diagnosed on July 25, 2005.

Saturn is both Lagna lord and AK, and rules the 3rd from AL. The water element is weak with debilitated moon in the badhak house

Procedure to analyze Saturn's transit:
Cancer Diagnosis:

1. Third from AL is owned by Saturn and aspected by Rahu and Mars. This indicates death from disease.
2. She was diagnosed with cancer on July 25, 2005. Saturn was transiting Cancer at that time where it gives zero bindus.
3. Saturn is aspecting the lagna by graha dristi, is the lagna lord and is in trines to AL. The lord of Cancer, the Moon, is debilitated in the badhak house. Venus is in lagna, and is the ruler of Libra, representing the pancreas.

Lupus Flare-ups:

Her first life threatening episode of lupus was in February 1995. At this time Saturn was transiting Aquarius where it has zero bindus and is aspected by Rahu and Saturn. It is aspecting the 8th house and A8 by graha dristi. Since it is graha dristi rather than rasi dristi, it indicates that the disease is related to emotions and desires.

The second life threatening episode was in September 2001. Saturn was transiting Taurus, which is 8th from AL



and has zero bindus.

Case Three: Cancer of the Adrenal Cortex

Overview: The native has a strong moon in the 8th as in Case One, but the moon is not the cause of the disease. She became a workaholic to prove to her father that she was good enough. Stress and overwork damage the adrenal glands, which may have been a factor in causing this rare cancer. All the fiery planets are in the 9th house of the father along with Maandi and Gulika, causing toxic burnout.

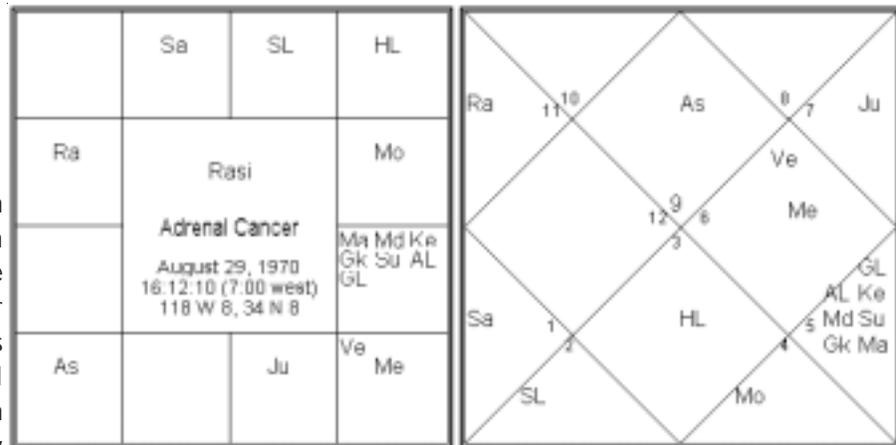
Venus is in debility, and is also karaka for the kidneys, where the adrenal glands sit. She died on July 23, 2005. The cause of death was the chemotherapy treatment rather than the disease itself.

Procedure to analyze Saturn's transit:

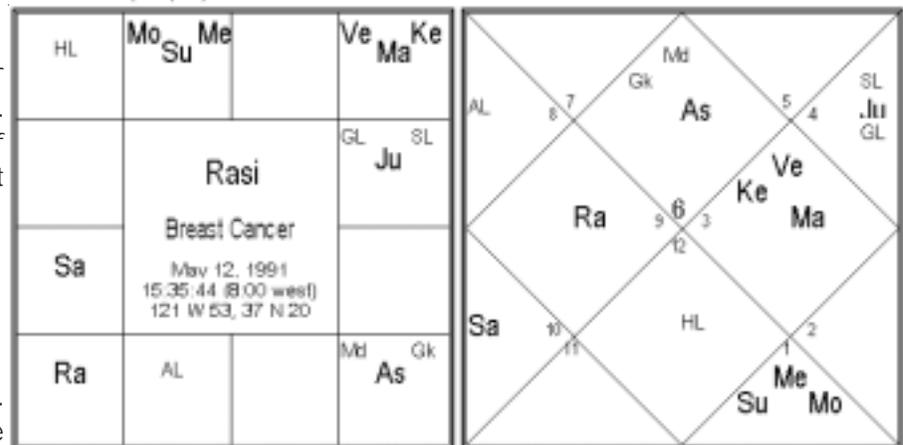
1. Third from AL has a cursed Jupiter. Because it is 3rd from AL, that curse was operating at the time of her death, but the actual moment of death was peaceful with remembrance of God. Since Jupiter is here, she did not die because of the disease, she died from the treatments. Because of the curse, the people that come to save her ended up killing her. Jupiter and Rahu are in mutual aspect by both rasi and graha dristi, which is guru chandala yoga. Guru chandala is also in navamsha, and again Jupiter is cursed.
2. Saturn was in Gemini when cancer was diagnosed in November 2003. Gemini is the badhak house for her ascendant and is aspecting the ascendant..
3. Gemini has zero bindus from Saturn.

Method Two: Entry charts of the Dasa lord

The best way to analyze the health status of a native during a particular dasa is to look at the placement of the moon and the dasa lord at the moment the dasa started. This can easily be done in JHora by right-



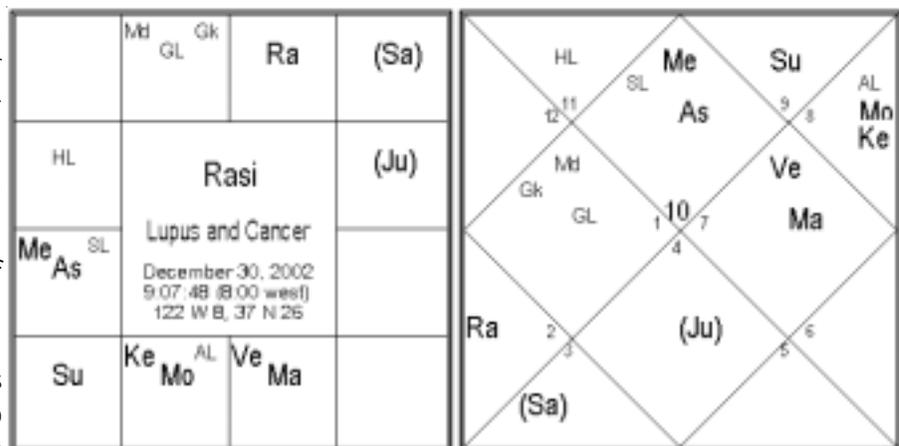
As:	16 Sg 31	Su:	12 Le 44 (PK)	Mo:	21 Cn 38 (BK)	Ma:	3 Le 52 (DK)
Me:	4 Vi 33 (GK)	Ju:	8 Li 42 (PK)	Ve:	28 Vi 50 (AmK)	Sa:	28 Ar 08 (AK)
Ra:	9 Aq 05 (MK)	Ke:	8 Le 05	HL:	4 Ge 32	GL:	22 Le 48



As:	16 Vi 19	Su:	28 Ar 00 (AmK)	Mo:	11 Ar 22 (PK)	Ma:	28 Ge 25 (AK)
Me:	1 Ar 59 (GK)	Ju:	12 Cn 36 (MK)	Ve:	10 Ge 38 (PK)	Sa:	13 Cp 05 (BK)
Ra:	28 Sg 24 (DK)	Ke:	28 Ge 24	HL:	12 Pi 21	GL:	4 Cn 31

clicking on the dasa lord and choosing "Entry chart of this period." If the moon or dasa lord is associated with a dustana house, health problems may occur. Saturn in lagna can be an indicator of disease or death.

Procedure: Analyze the following dasa entry charts by determining the position of the dasa lord and the moon, and placing these into the birth chart. Please refer to the



As:	12 Cp 30	Su:	14 Sg 56 (PK)	Mo:	3 Sc 47 (PK)	Ma:	24 Li 51 (AmK)
Me:	3 Cp 45 (GK)	Ju (R):	23 Cn 06 (BK)	Ve:	28 Li 35 (AK)	Sa (R):	0 Ge 39 (DK)
Ra:	13 Ta 12 (MK)	Ke:	13 Sc 12	HL:	4 Aq 59	GL:	20 Ar 10



timing cancer

birth charts used in method one.

Chart One: Dasa lord Saturn is in the 4th house of healing with natal Rahu. The karaka for this house is the Moon. These malefics are destructive to health in this position. The breast was the part afflicted in this cancer, and the breast is represented by the 4th house. Moon itself was well placed with Jupiter in the 7th and helped to save her life.

Chart Two: Dasa lord is the moon, which is debilitated in badhak house with Ketu, aspected by Rahu. Saturn is in the 6th house. She was afflicted during Moon-Rahu dasa. The pancreatic cancer she suffers from has a very grim prognosis.

Chart Three: Dasa lord Venus is in the 6th house. The moon is well-placed in the 10th, but Saturn is in lagna. The native passed away during this dasa.

Method Three: Transits in the Somanatha Drekkana chart

The Somanatha Drekkana chart shows our Ojas (vitality). Ojas is derived from the water element and gives the body the power to recuperate. In the Somanatha drekkana chart, the water element should not be afflicted.

Information on Ojas is particularly important to holistic practitioners who are working to support healing through strengthening vitality. Homeopaths, Ayurvedic doctors, and acupuncturists can all use the information in this chart to see which elements are afflicting the vitality and can make treatment decisions based on the problems shown in this chart.

The Somanatha Drekkana chart also gives crucial information on prognosis as we can see how badly the Ojas is afflicted by the transits. A heavy affliction to this chart at the time of diagnosis indicates a blow to the Ojas, and suggests a bad prognosis.

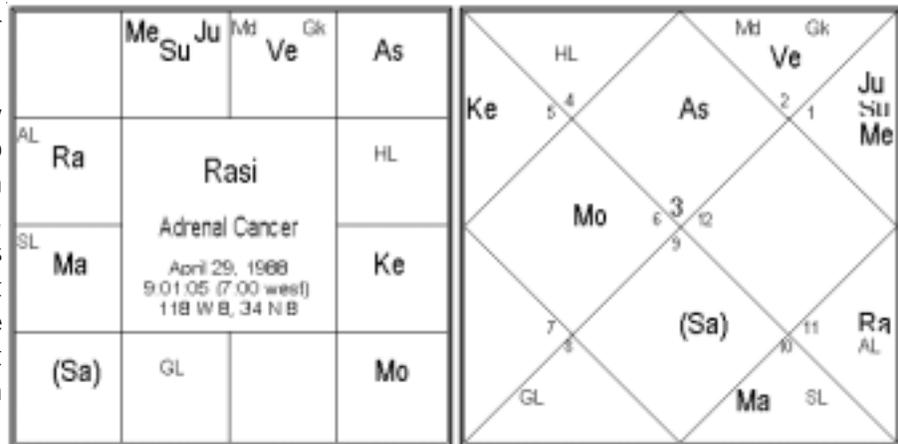
The depletion of Ojas takes place continually from age 18 in a steady progression, but can worsen with challenging transits. The moment of diagnosis itself causes a terrible loss from the shock to the mind and the moon. The moon represents mana (consciousness) as well the water element, so the shock and fear at that time directly harm the Ojas.

Toxic treatments such as radiation and chemotherapy may keep deadly diseases such as cancer at bay, but these treatments also weaken the Ojas. Death from cancer is often caused by weakness and starvation as the cancer cells destroy the appetite. This is another symptom of depleted Ojas.

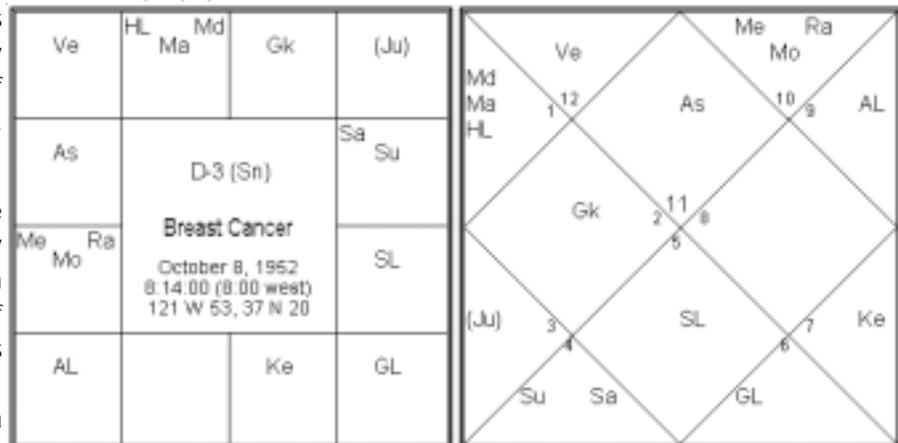
The element that opposes water is the fire. The fire will boil the water away. Sun and Mars are the fiery planets that can afflict the lagna or moon, causing the Ojas to be destroyed.

The fire element must be afflicting the lagna or the Chandra lagna to cause illness. The lagna is the supreme intelligence with the power to cure everything. Recovery is more likely if the lagna does not get hit by the transit of the fiery planets. If the fiery planets are afflicting the moon rather than the lagna, the disease was caused more by a mental state such as chronic depression. In this case, the prognosis may be more hopeful as the lagna itself is not afflicted.

The air element dries the water up, so the airy planet Saturn is also very negative in this chart. If Saturn is afflicting the 2nd house, the Ojas will be destroyed.



As:	3 Ge 35	Su:	15 Ar 51 (PK)	Mb:	18 Vi 44 (MK)	Ma:	21 Cp 32 (BK)
Me:	26 Ar 13 (AmK)	Ju:	18 Ar 12 (PK)	Ve:	28 Ta 15 (AK)	Sa (R):	8 Sg 35 (GK)
Ra:	27 Aq 08 (DK)	Ke:	27 Le 08	HL:	11 Cn 45	GL:	20 Sc 46



As:	16 Li 29	Su:	22 Vi 07 (MK)	Mo:	27 Ta 54 (AK)	Ma:	4 Sg 19 (GK)
Me:	2 Li 15 (DK)	Ju (R):	26 Ar 25 (AmK)	Ve:	20 Li 14 (PK)	Sa:	24 Vi 26 (BK)
Ra:	25 Cp 21 (PK)	Ke:	25 Cn 21	HL:	22 Sc 17	GL:	22 Aq 38

Death is end of Ojas, so the 2nd house, or sometimes the 8th house in this D-3 chart will be afflicted with a diagnosis of cancer. Any planet in the second house, or the lord of the second house, can destroy the Ojas.

We examine Saturn (air element), Rahu (air element shock to the moon, the mind) and the Sun, and Mars (fire element) in the D-3 chart. The transit moon confirms the day that the fear-inducing diagnosis came and must be conjoined or aspected by Rahu, which causes the shock to the mind.

Procedure

1. Make a chart of the moment of diagnosis and note the positions of the following planets in the rashi chart:
 - Sun and Mars: fiery planets which boil away Ojas
 - Saturn: airy planet which dries up Ojas
 - Rahu: airy planet that dries up Ojas but also gives shock to the mana (moon)
 - Moon: karaka for the mind that receives a shock from Rahu on the day of diagnosis.
2. Determine the location of these planets in the Somanatha D-3 natal chart. Look for the following fac-

tors which deplete Ojas:

- Transit Mars and/or Sun are aspecting the natal Lagna or the Moon
- Transit Saturn is associated with the 2nd house
- Transit moon is being hit by natal Rahu.

Case One:

Transits at time of diagnosis:

- Sun is in Aquarius, the lagna of this chart. It is boiling away the Ojas.
- Mars is in Scorpio, aspecting the lagna, also boiling away the Ojas.
- Saturn is in Taurus, which is owned by Venus in the 2nd house. Venus carries the energy of Saturn to the second house as it is Saturn's dispositor, so Saturn is drying up the Ojas.
- Rahu is in Gemini, aspecting the second house and drying up Ojas.

Case Two:

Transits at time of diagnosis:

- Sun is in Cancer aspecting the lagna, and is lord of the 8th house.
- Mars is in Aries transiting over the natal moon.

- Saturn is in Cancer aspecting and lording 2nd house.
- Rahu is in Pisces, and is co-lord of the 2nd house.
- The transit moon is in Pisces aspected by natal Rahu.

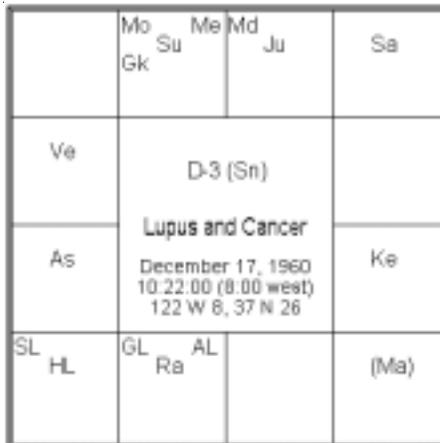
Case Three:

Transits at the time of diagnosis:

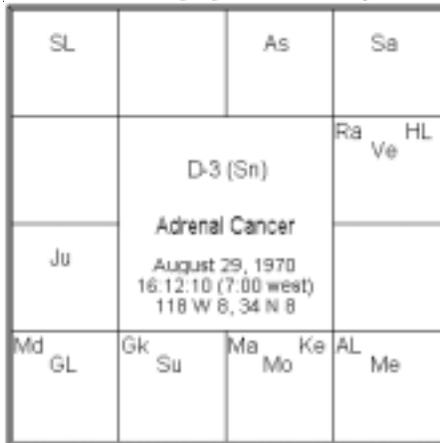
- Sun is in Libra, afflicting the moon.
- Mars is in Taurus, afflicting the lagna.
- Saturn is in Gemini, which is the 2nd house and contains natal Saturn.
- Rahu is in Aries.
- Moon is in Cancer, over natal Rahu.

Conclusion

These methods of evaluating transits can help an astrologer or health professional determine likely periods of illnesses such as cancer, as well as severity and prognosis. They can also help determine which element is afflicting the Ojas. Through understanding the afflicting element, we can choose appropriate herbal treatments or astrological remedial measures.



As:	20 Cp 45	Su:	2 Sg 32 (DK)	Mo:	22 Sc 55 (AmK)	Ma (R):	20 Ge 18 (MK)
Me:	21 Sc 54 (BK)	Ju:	17 Sg 30 (PK)	Ve:	15 Cp 27 (PK)	Sa:	24 Sg 38 (AK)
Ra:	16 Le 47 (GK)	Ke:	16 Aq 47	HL:	2 Pi 19	GL:	17 Cn 10



As:	16 Sg 31	Su:	12 Le 44 (PK)	Mo:	21 Cn 38 (BK)	Ma:	3 Le 52 (DK)
Me:	4 Vi 33 (GK)	Ju:	8 Li 42 (PK)	Ve:	28 Vi 50 (AmK)	Sa:	29 Ar 08 (AK)
Ra:	9 Aq 05 (MK)	Ke:	9 Le 05	HL:	4 Ge 32	GL:	22 Le 48

Kāla-Puruña & after-life

Fourteen Divisions of the Universe and the Punya Chakra

Robert Koch

ürdhva-mūlam adhaū-çākham
açvatthaà prāhur avyayam
chandāà si yasya parēāni
yas taà veda sa veda-vit

"It is said that there is an imperishable banyan tree that has its roots upward and its branches down, and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas." *Bhagavad-gētā* 15.1.

In this Chapter, the seven *lokas* (higher planetary systems) and seven *talas* (lower planetary systems) pertaining to the *Kāla-puruña* (universal form of Viñēu) are described in greater detail. These points are mentioned in Chapter Three with reference to the 7th house of the horoscope. The method of determining the previous birth through the astrological chart of the current lifetime, as well as the future births is discussed as well.

The Kāla-puruña, Twelve Zodiacal Signs and Measurements of Time

In Chapter Eleven of the *Bhagavad-gētā*, the *Virāōa-puruña*, or universal form of Viñēu, is described in detail. *Virāōa* means "large" or "huge," thus indicating that the *Virāō-puruña* is a form encompassing the entire manifested universe. The *Virāōa-puruña* is also called *Kāla-puruña*, as this gigantic form of Viñēu encompasses the three dimensions of space, plus the fourth dimension, time (*kāla*). Time is defined as a linear progression of the state of being, as well as infinite repetitions of various cycles and sub-cycles. With regard to the planet Earth, time is defined in terms of a *samvatsara*, which is the period of sidereal progression of the Sun through the signs of the zodiac. The upper part of the body of the *Kāla-puruña* is called the *loka* (the heavens or planes of increasing purity and

bliss) and is represented by one-half of the zodiac from the signs Aries (the head) to Virgo (the navel, called *Brahmā-nābhī*). This represents the period of time from the spring equinox to the fall equinox, adjusted by *ayanāàçā* to the revolution of the solar system. The period from the fall equinox to the spring equinox, adjusted by way of *ayanāàçā*, represents the lower extremities of the *Kāla-puruña* called *tala* (hells or spiritual planes of decreasing purity and increased ignorance).

Summarily, the higher planetary systems associated with the upper body of the *Kāla-puruña* are heavenly planes wherein knowledge and purity exist, whereas the planetary systems aligned with the lower body of the *Kāla-puruña* are hellish and represent a diminishing of spiritual strength and purity. This may be understood by way of the Sun's (*atma* or soul) exaltation at ten degrees in the sign of Aries, whereas his debilitation is at ten degrees in the sign of Libra. The space from ten degrees Aries to ten degrees Libra represents the seven *lokas*, while the space from ten degrees Libra to ten degrees Aries represents the seven *talas*. Both of the signs Aries and Libra have a *loka* as well as a *tala*, and thus there are fourteen planetary systems in all associated with the upper and lower body of the *Kāla-puruña*. These divisions are more easily visualized by way of Table 4.1 below:

Table 4.1: Lokas and Talas in the Kāla-puruña

Everything that exists within this universe is made in the image of the *Kāla-puruña*. Thus, the above seven planes of existence are reflected within the astral bodies of all

#	Loka	Range	Body Center	Tala	Range	Body Center
1	Satya	Aries 10 ⁰ - 30 ⁰	crown of head	Atala	Libra 10 ⁰ - 30 ⁰	hips
2	Tapas	Taurus	forehead	Vitala	Scorpio	upper thigh
3	Janas	Gemini	mouth or throat	Sutala	Sagittarius	lower thigh
4	Mahar	Cancer	heart	Talatala	Capricorn	knees
5	Svar	Leo	navel	Mahatala	Aquarius	ankles
6	Bhuvar	Virgo	abdomen	Rasatala	Pisces	top of foot
7	Bhū	Libra 0 ⁰ - 10 ⁰	base of spine	Patala	Aries 0 ⁰ - 10 ⁰	bottom of foot



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animate beings. It is for this reason that there are seven *chakras* or vital energy centers, which are a reflection of the spiritual planes existing within the *Kāla-puruṇa*. Thus the true spiritual aspirant in meditation sees God both within as well as without. This is also reiterated in another way by Çré Kāñëa in the *Bhagavad-gétä*.¹

Time and the Processes of Mäyā (Illusion)

At the time of dawn, the Sun, in its *apparent* motion, rises in the east and moves progressively from the lagna to the 12th house, then to the 10th house at noon, then to the 7th house at sunset, etc. What is visible, therefore, appears as an anti-zodiacal or retrograde motion of the Sun. However, the Sun can never actually be retrograde. Rather, the lagna moves in a zodiacal (forward) direction while the Sun stays relatively stationary. Thus, the illusion of the Sun's retrogression is akin to the perpetual retrogression of Rāhu, indicating that what seems to be truth in the material world is really the reflection of the actual truth in the eternal world. This is what is meant by the analogy of the "tree with its branches upward and its roots downward" in the *Gita* verse quoted above. Such a tree does exist, but only as an illusion, not in material reality. For example, if one goes to the banks of a calm lake, one can see the trees with their branches downward reflected in the water. Looking backward at the real tree, however, one sees that instead, the branches of the tree move in the opposite direction. When it is said in the *Bhagavad-gétä* that the leaves of the tree of this material world are the Vedic hymns, it means that those who are enlightened with higher knowledge understand that which is truth and that which is illusion side by side. When one has fully realized such knowledge, then he is fit for liberation from the cycles of repeated births and deaths. This is stated in the *Çré Ēcopaninaç* and in many other Vedic literatures as well.

The Sun as a Measurement of Time and Illusion

When the Sun rises, the reflection of truth and the actual truth are the same. In other words, they are both in the 1st house. However, as the day continues, the illusion increases until sunset when the truth and illusion are again together at the 7th house. Thus the points of sunrise and sunset are symbolic of the processes of birth and death, because it is only at such junctures that the illusion ceases. It is only in the seven *lokas* or upper planetary systems that the Sun is visible. Thus, from the Earth upward to *brahmä-loka* (*satya-loka*), the illusion can be perceived by way of the repetitions of births and deaths. Enlightenment thus involves a true understanding of both eternal truth (*sat*) and non-truth (*asat*) as inseparable polar opposites. Since the perception of time, birth and death become proportionately less apparent the higher the soul ascends through these *lokas*, it is thus from the position of

human life in *bhü-loka* (Earth) that the opportunity for self-realization is the greatest.³

The Darkness of the Seven Talas

In the seven *talas* or lower regions beneath the Earth, the Sun does not shine, and thus the above awareness of time and illusion versus reality does not exist there. Thus "hell" is more appropriately defined as an increasing density of consciousness or ignorance, and such spiritual ignorance becomes more and more apparent as the *atma* descends to the lower *talas*. The *Çrémad-Bhägavatam* describes these seven *talas* as *bila-svarga*⁴ or as heavenly planes resembling those of the *svarga-loka*. The difference between heavens in *bila-svarga-tala*, however, as opposed to that in the actual *svarga-loka*, is that the inhabitants in the former have no conception of time, and thus are fully immersed in illusion. Their existence, apart from granting them the opportunity for heavenly pleasures, offers no opportunity for realization of truth, and thus it is considered hell. Although in *svarga-loka*, as well as in other higher *lokas*, the perception of time is less apparent, still the demi-gods and demi-goddesses in such realms are cognizant of the fact that their existence is temporary. After an extended period of time, they too have to descend to the human form of life on Earth again in order to attain full self-realization and God Realization.⁵ It is for this reason that many of the *avatāras* of Viñëu, as well as great saintly persons, come to the Earth planet to teach and promote the principles of *dharma*. These points are covered in detail in Chapter Eight.

The Effect of the Illusion

The effect of such an apparent retrograde motion of the Sun is that the spiritual planes or *lokas* appear as reflections or mirror images. It is for this reason that many spiritualists advise the use of the internal *lokas* for meditation. The order and positions of the internal and external *lokas* and *talas* representing the *Kāla-puruṇa* are reversed in order to reflect the truth and illusion of existence respectively. Externally, the *lokas* and *talas* appear differently, as appropriate to the illusion created by the apparent retrogression of the Sun. Visualization of the internal and external *lokas* and *talas* may be easier by way of the following diagram in Figure 4.1.

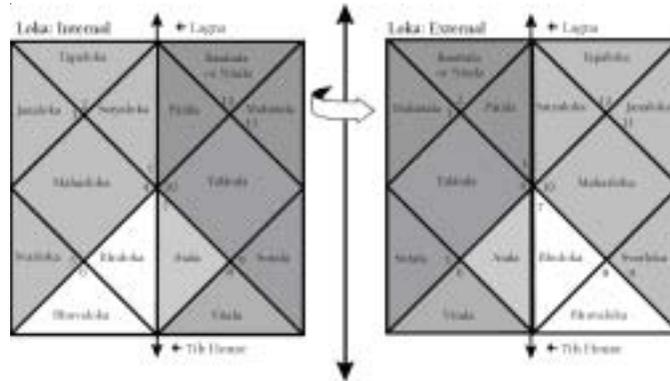
The Kāla-puruṇa, Five Tattvas and the Immediate Previous Life

The division of the *Kāla-puruṇa* into seven *lokas* (heavenly planetary systems) and seven *talas* (lower hellish planetary regions beneath the Earth) has already been given. The same *Kāla-puruṇa* or universal form of Viñëu can also be divided into five parts, each associated with one of five *tattvas* or states of energy and matter. The more subtle the

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tattva, beginning with the *akāṣa-tattva* (ether), the higher its position within the *Kāla-puruṇa* and planetary systems associated with it. Thus, in progressive stages of density, the five *tattvas* are associated with five portions of the *Kāla-puruṇa* as follows in Table 4.2:

Figure 4.1: Internal and External Lokas and Talas



This information is very useful in the determination of where the soul came from in the previous lifetime. The method for the determination of which of the above five *sthānas* (universal positions) the soul came from in the previous birth involves the drekkanas occupied by the stronger of the Sun and Moon in the horoscope. The procedure is as follows:

- Depending on the lagna of the horoscope, determine the stronger of the Sun and Moon. The planet ruling the drekkana⁶ occupied by the stronger one determines the previous birth based on the above divisions of the *Kāla-puruṇa* into *tattvas*. Strengths are based upon the position of the Sun and Moon in either kendra or trikona houses from the lagna, as well as their positions in exalted, own or friendly signs. If, according to these criteria, they are still equal in strength, then the natural strengths of the signs they occupy determine the stronger one. Dual signs are stronger than fixed signs, while fixed signs are stronger than moveable signs.
- If the drekkana occupied by the stronger of the Sun and Moon is ruled by Jupiter (*akāṣa-tattva*) then the previous birth was among the saints and sages, i.e., the highest division of the *Kāla-puruṇa*.

Tattva	Portion of Kāla-puruṇa	Planetary Significator
Akāṣa (ether)	Brahmā-loka to Mahar-loka	Jupiter
Jala (water)	Svarga-loka to Bhūva-loka	Venus and Moon
Agni (fire)	Bhū-loka (Earth)	Sun and Mars
Vāyu (air)	Seven talas down to Pātāla-loka	Saturn
Pāthvi (earth)	Naraka-loka (hellish regions beneath Pātāla-loka)	Mercury

- If the stronger between Sun and Moon occupies a drekkana ruled by either Moon or Venus (*jala-tattva*) then the previous birth was among the demi-gods and demi-goddesses, *Gandharvas*, *Kimpuruṇas*, *Kinnaras*, *Apsaras* (angels), *Siddhas* and other godly beings.⁷
- If the stronger between Sun and Moon occupies a drekkana ruled by the Sun or Mars (*agni-tattva*) then the previous life was on the Earth planet among human beings.
- If the stronger between Sun and Moon is in a drekkana ruled by Saturn (*vāyu-tattva*) then the prior lifetime was in one of seven *talas* beneath the Earth.
- If the stronger between Sun and Moon occupies a drekkana ruled by Mercury then the previous birth was in the hellish regions of *naraka-loka*.

The position or status occupied by the native in the prior incarnation depends on the strength of the drekkana ruler occupied by the Sun or Moon (in the Rasi chart) as well as the kinds of yogas it is involved in. In this connection, *rāja-yogas* involving the drekkana ruler indicate a royal or some other high status in the prior lifetime, while a weak or poorly positioned drekkana ruler indicates a lower position or status.

These principles may be understood by way of a few illustrations.

Chart 4.1: A past life among the Demigods and Demigoddesses

In the chart of Lucia Dos Santos (one of the famous Fatima children), the Moon's occupation of the 9th house (a trikona) in a friendly sign with Jupiter is stronger than the Sun in the 6th house. The Moon in Gemini occupies the 2nd drekkana, which is Libra, and which comes under the heading of *jala-tattva*. This indicates that the native descended from the realm of the angels or demi-gods and demi-goddesses in the prior lifetime. Her status in the past life has been as a great teacher or spiritual mentor given that Venus occupies the 4th house of the chart with Ketu, while its dispositor, yogakaraka Saturn, forms a great *rāja-yoga* with 9th lord Mercury. The native is famous in this lifetime as the Catholic nun who received a visitation from the Mother Mary. According to historical accounts, Mother

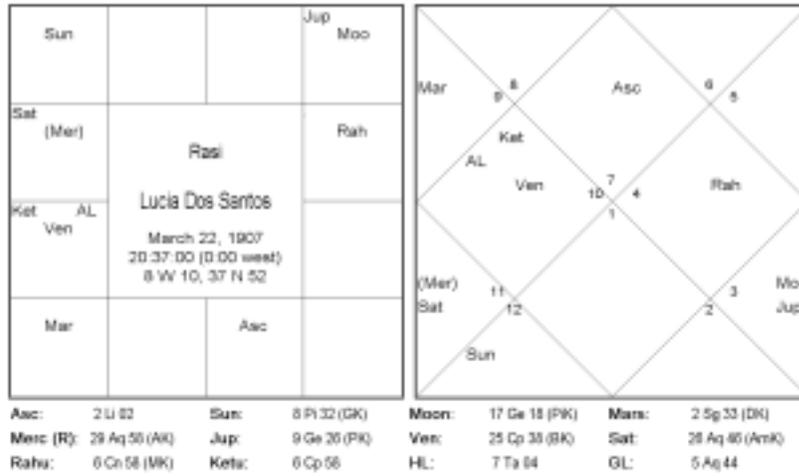
Mary revealed three secrets to Lucia, one of which predicted the occurrence of a great miracle which later became known as the famous "Fatima Miracle of the Sun." The chart of Lucia Dos Santos is analyzed in detail in Chapter Seven.

Chart 4.3: A descendant from the realm of great sages and saints

Edgar Cayce, the native of Chart 4.3, was a clairvoyant healer during the early 1900s



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surrounding the time of death, as well as whether or not the native achieves rebirth on the earthly plane in the next lifetime. It also describes the possibilities of *moksha*, elevation to one of the higher *lokas* mentioned so far in this chapter, or whether the native descends to one of seven *talas* (hells) in the next lifetime. Since the Punya chakra is essentially an event chart, astrologers can make use of some key principles of Praçna in order to delineate the results. There are specific rules that must be learned for interpreting the results of this chart, the most important of which follow in the paragraphs below.

who acquired great fame for his work in intuitively diagnosing and healing all manners of mysterious and vexing diseases. His chart is discussed in greater detail in Chapter Seven. For the purposes of our present discussion, note that the Sun in the 9th house in the friendly sign of Pisces is stronger than the Moon in the 10th house in the neutral sign of Aries occupied by the Moon. Further, the Sun is in a dual sign, which is stronger than the moveable sign of Aries. The Sun is in the 1st drekkana of the sign Pisces, which is ruled by Jupiter. Thus the native descended from the highest planetary systems which are occupied by great saints and sages. His ability to correctly diagnose disease and its cure (especially in instances where doctors had been baffled) is easily visible by way of Jupiter's occupation of his *mūlatrikona* sign Sagittarius in the 6th house, with yogakaraka Mars, thus forming *rāja-yoga*. *Dharma-karmadhipati rāja-yoga* thus forms with the strong ruler of the Sun's drekkana. This suggests that within the course of his earthly lifetime the native performed an important mission related to *dharma*.

Guidelines for Studying the Punya Chakra

The word *punya* implies "piety" or "merits" resulting from pious activity performed by the native in this or prior lifetimes. The *chakra* or chart cast for the exact moment and place of the native's death shows how and to what extent his pious or impious actions dictate his attainment in the life thereafter. This approach may be used in preference to the natal chart (of the current lifetime) for determining future births, as the natal chart does not take into account the *karmas* accumulated by the native *in the current lifetime*. The *karmas* an individual performs are mostly invisible to the eyes of other humans, yet every thought and deed is carefully noted down by God and dispensed by Yamarāja, the demi-god of death.

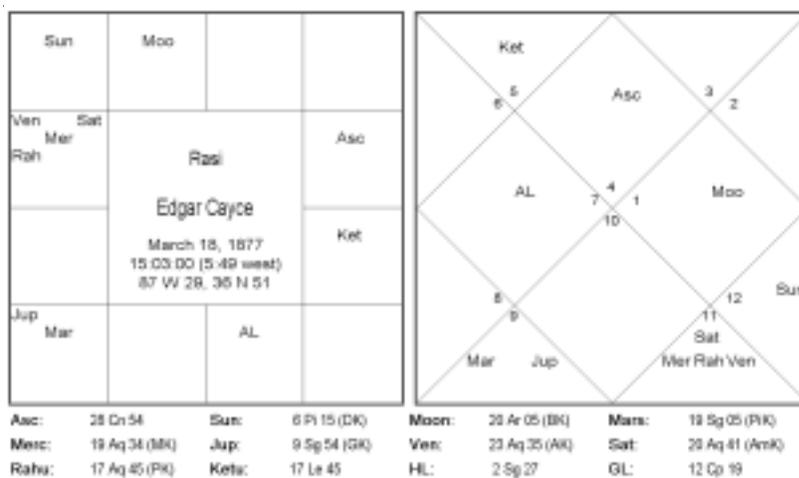
With these points in mind, the following astrological factors need to be born in mind and given preference in the interpretation of the Punya chart.

Ñaò-ripus: Six Kinds of Weaknesses and Sins

The Punya Chakra

The Punya chakra is the chart cast for the place and moment of death. This chart specifically addresses the destination attained by the soul after death, the conditions

The 6th house represents the *saò-ripus* or six kinds of enemies (weaknesses) that plague all conditioned souls, including the demi-gods and demi-goddesses. These



represent the material world attachments of the conditioned soul. Planets as signifiers for each *ripu* or enemy indicate extreme distortions or illusions in the areas of life represented by them. These are summarized below in Table 4.3.

Table 4.3: Ñaò-ripus and Planetary Signifiers

Students will note that Jupiter does not become an enemy, being that he is the most benevolent of all the grahas. Rāhu and Ketu do not represent *ripus*, as they do not have physical bodies.

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1. Planets placed in the 6th house of the Punya chakra at death pertain to each of the above *ripus* and indicate the “weaknesses” (different from a “sin”) of the native, the result of which there is punishment in the life after death. It is advantageous if the 6th house is empty in the Punya chakra, as this may indicate that the native has relinquished those weaknesses due to material attachment.

Ripu (enemy)	Sanskrit name	Planetary Significator
Lust	kāma	Venus
Anger	krodha	Mars
Greed	lobha	Saturn
Illusion	moha	Moon
Madness	mada	Sun ⁸
Envy	matsarya	Mercury

2. The 8th house of the Punya chakra is the place where past “sins” accrue and for which the native is punished in the lifetime immediately following the current one. Naturally, afflictions to this house by way of functional malefics placed in it indicate the kinds of “sins” committed, their severity, as well as the extent to which they obstruct the path of spiritual elevation of the native. If natural and functional benefics prevail in this house, especially Jupiter, then the results of *sukāti* or pious actions determine the auspicious position of the native after death.
3. It is important to differentiate here, that the “weaknesses” represented by the 6th house are not as damaging as the “sins” represented by the 8th house. This is because one may *damage oneself* by indulgence in the weaknesses represented by each of the six *ripus*. The “sins” suggested by planets in the 8th house, however, are those committed “against others.” The latter are taken to be more prohibitive of the native’s advancement in consciousness, thus bringing greater punishment than that which is suggested by planets (“weaknesses”) in the 6th house.
4. If Jupiter is positioned in the 8th house, or if his aspects (by *graha dāñōi*) fall on the 8th house, then all sins from the immediate and distant lifetimes become completely pardoned by divine grace. Such divine grace may be that of the *guru* or the *līnā-devatā* or both. Jupiter’s *graha dāñōi* onto the 12th house grants *mokṣā* provided other conferring factors agree, as it represents the will of God. Similarly, Jupiter’s presence in or aspecting the 6th house pardons all negativity resulting from planets representing *saḍ-ripus* (“weaknesses”).
5. The 12th house is the gate leading the native away from the current dimensional plane. Planets in it determine the future lifetime of the native. The various destinations or *lokas* are indicated by the planets in the 12th house which signify each. If the 10th lord occupies

the 12th house, then the native’s auspicious work promises to grant *mokṣā* soon after death, provided Jupiter is involved. Further, planets in the 12th house indicate what the native was thinking of at the time of death. Natural benefics placed in the 12th house grant elevation to higher planetary systems (*lokas*). If there are both benefics and malefics in the 12th house, then the native attains to the higher *lokas* after first purging the results of some negative *karmas* on Earth.

6. The 7th house is directly the house of death and re-birth, and ideally should be empty if the native is to attain *mokṣā*. If there are planets in the 7th house, then the native must take greater or fewer births again, depending on the number of planets in the 7th house. The type of birth is signified by the individual planets placed in the 7th house, as well as the sign on the cusp of the 7th. If there are planets in both the 12th house, as well as the 7th house, then the native attains a higher planetary system in the next life, only to fall back to Earth at some point in time. A greater number of planets in the 12th house indicates a greater possibility of elevation to higher *lokas* if a lesser number of planets are in the 7th. The converse applies as well.
7. The lagna of the Punya chakra indicates the circumstances of death. What happens to the soul in the moments immediately following death is seen from the planet(s) in the lagna. The strongest planet in the lagna also indicates the years, days and-or months elapsing before the next birth occurs. According to the rules of *Praçna*, the following are deemed to be the periods of time elapsing between the moment of death and the next birth according to each planet: ***Multiply the periods of time by the number of navamsas attained by the planet in order to arrive at the final period of time elapsing.*** Thus, the minimum amount of time is twelve days, whereas the maximum time period is nine years.
 - Sun – six months
 - Moon – twelve days⁹
 - Mars – seven days
 - Mercury – two months
 - Jupiter – one month
 - Venus – fifteen days
 - Saturn – one year

So, the 6th, 7th, 8th, as well as 1st and 12th houses are the key areas for studying the circumstances of death and the birth thereafter. There are many additional matters that can be studied from the Punya chakra which are beyond the scope of this book. The following case studies, however, illustrate the above more clearly.



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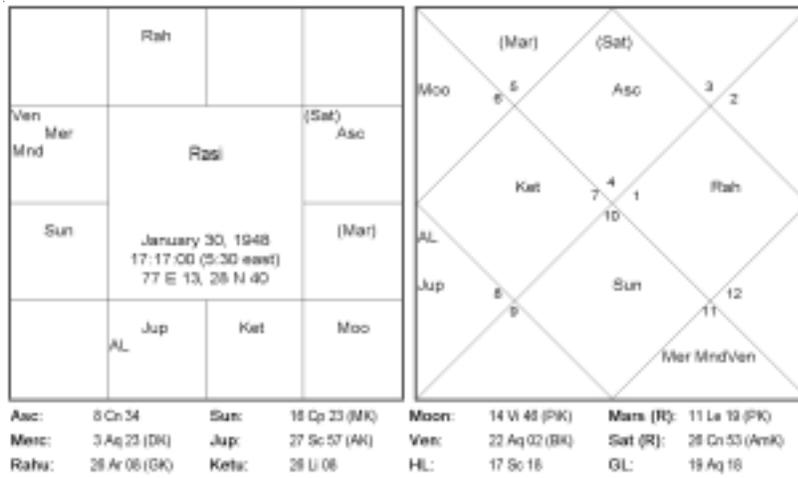


Chart 4.5: Punya chart (death chart) of Mahatma Gandhi

In this chart, there are no planets in the 6th house, a fact which indicates that there were no "weaknesses" or *saò-ripus* for which the native would have been punished after death. It is also significant that Gandhi was a politician, and to have little if any influence in the 6th house (enemies) is rare in consideration of the nature of that profession. Gandhi was respected universally, even by his adversaries in the British government who sought to defeat his efforts to achieve Indian Independence.

The 7th houses, however, has one planet in it (the Sun), thus indicating that Gandhi did not attain *mokña*, but had to return to the human form of life on Earth in the next incarnation. The Sun indicates he took birth again near a temple or in a holy place in the next lifetime.

The presence of two planets in the 8th house, however, is indicative of certain "sins" against others for which the native was punished in the next lifetime. One would be surprised to think that Gandhi, who lived and carried the persona of an ascetic or holy man, would have sins for which he was punished in the next lifetime. However, God is fully cognizant of the private or unseen transgressions of a native, being omniscient, and these are shown by the nature of planets in the 8th house. These may be explained as follows:

- **Mercury:** Mercury represents *matsarya* or "envy." Gandhi was jealous of Subash Chandra Bose who single-handedly organized the Indian National Army and who thus was able to effectively threaten the British in India with military might. Bose's approach was thus more effective in the long-run in the actual achievement of Indian independence, although Gandhi's movement proved to generate a powerful collective identification with that cause. So, the "sin" of envy, indicated by Mercury, impacted the future birth of Gandhi.

- **Venus:** Venus in the 8th house represents the "sin" *käma* or "lust," and more specifically, the desire to enjoy women licentiously (outside of marriage). It was said that Gandhi sought to prove his control over the mind and his sexual energy by lying down with several young girls who happened to have been the grand-daughters of his cousin. How or to what extent such activities represented "sins" or transgressions is unseen to the material world, yet known to He Who administers punishments for all sins of all natives. The aspect of Mars to Venus, as well as the presence of *upagraha* Mandi very close to Venus (at 24°58' Aq), give further hints as to the possibilities of transgressions represented by Venus. These are further exasperated by the fact that Venus occupies a fixed sign, thus indicating that the sins committed were more serious than just a casual mistake.

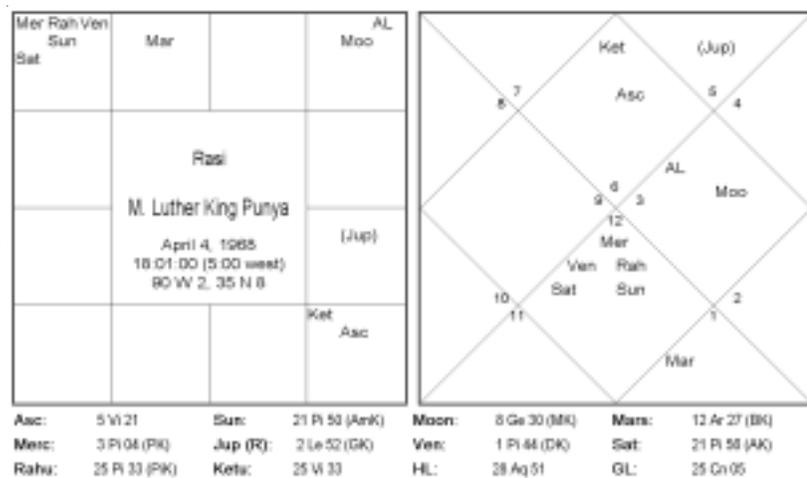
The fact that there are no planets in the 12th house, while the lord of the 12th (Mercury) goes to the 8th, indicates that Mahatma Gandhi was not elevated to any of the seven higher *lokas*. He did not achieve *mokña*, as Jupiter makes no aspect to the 12th or the 8th house of the chart.

Saturn's position in the lagna indicates that a considerable time elapsed between death and the next birth. This is indicated by Saturn's attainment of nine navamsas (at 26°53' of Cancer), while the base period of Saturn was for one year.

Finally, death by assassination is indicated by mutual aspects of Jupiter, Rahu and Mars. More on this combination as contributive to deaths by assassination are given in subsequent case studies.

Chart 4.8: Punya chakra (death chart) for The Reverend Martin Luther King, Jr.

Reverend Martin Luther King Jr. was a great servant of humanity and a key catalyst in stimulating the civil rights movement for African-Americans in America during the turbulent 1960s. The Punya chakra for King's





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assassination is significant in light of the astrological principles discussed thus far. Some key points are as follows:

- There are no planets in the 6th house, suggesting that the Reverend had no weakness or *saḍ-ripus* for which corrections were necessary in a subsequent birth. However, there is a very strong Mars in the 8th house of the chart suggesting that he was responsible for some “sins” born of intense anger. It is natural that the repression of African-Americans in America, the cause for which he fought until his death, was likely to have been the root cause of this anger. Whether or not anger is justified is difficult for any conditioned soul to decipher, especially if the native utilized the force of such anger for the protection of others. However, if a strong Mars is in the 8th house of the Punya chakra, then it can be said that the native committed transgressions against others through anger, even if such actions were not visible to the common observer. It is also important to note that actions (*karmas*) based on such anger could also have been carried out in the lifetimes prior to the present one seen in this Punya chakra as well.
- Whatever karma may have been accumulated from sins born of anger, however, becomes irrelevant in this chart due to the strong aspect of Jupiter to the 8th house from the 12th house. This suggests that the native was pardoned for whatever sins there were by divine grace, although it is impossible to know the rationale through which God administers such pardons.
- There are five planets in the 7th house, while a strong retrograde Jupiter alone occupies the 12th house. The interpretations of these combinations are clear: The native had to take numerous rebirths on Earth as a human, after first spending some time in the higher planetary realms beyond *svarga-loka*. Taking the rulerships of the seven *lokas* literally in consideration of the rules for judging Punya chakras, the *satya-loka* was the *loka* attained by the native after his death by assassination. Jupiter’s retrogression, with its dispositor plus four other planets in the 7th house, indicate that the native desired to come back to Earth to finish the mission left yet incomplete due to his untimely termination of life by assassination.
- The reasons for desiring rebirth are clear in consideration of the powerful **Dharma-karmādhīpati-yoga** involving lagna and 10th lord Mercury, with 5th and 9th lords Saturn and Venus respectively in the 7th house. In consideration of the greater number of planets in the 7th house, as opposed to only Jupiter’s presence in the 12th house, the native did not spend too much time in the higher *lokas* prior to his descent again to Earth for the reinstatement of his prior mission of serving humanity.

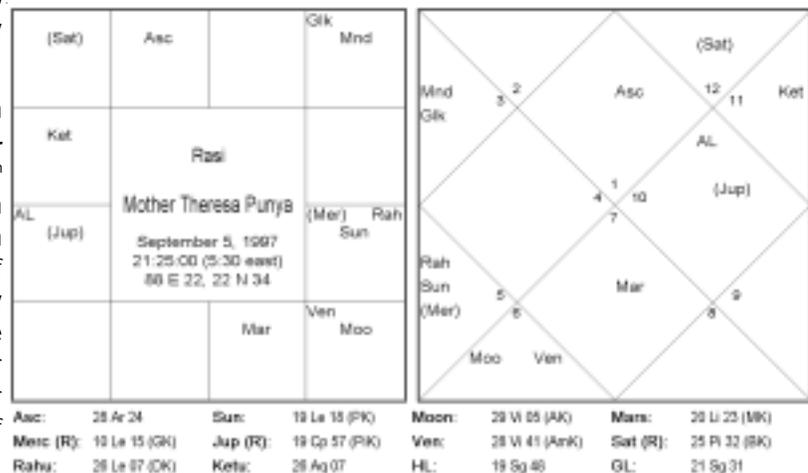
- The period elapsing between death and the next birth is equivalent to the number of navamsas attained by lagna lord Mercury. In this chart, Mercury attains only one navamsa at 3°03’. Pisces, thus the period of time between lifetimes is very short, two months. Ketu’s occupation of the lagna and Rahu’s position in the 7th house indicate the shock or suddenness of the event of his assassination death by gunshot.

Chart 4.9: Punya chakra (death chart) for Saint (Mother) Theresa of Calcutta

The Punya chakra of Saint (Mother) Theresa of Calcutta is highly significant in the matter of illustrating the principles that have been enunciated thus far.

In this Punya chart, Aries is the lagna and is not occupied by any planets. Lagna lord Mars is thus taken to determine the period of time elapsing between death and the next life. Mars’ natural period is seven days, while in this chart Mars (at 20°23’ Libra) attained seven navamsas. Thus the period intervening between death and rebirth into the next earthly life was 49 days. Other significant facts regarding this Punya chart may be noted as follows:

- There are two planets in the 6th house representing *ripus* or “weaknesses,” and these are the Moon (*moha* or “illusion”) and Venus (*kāma* or “desire”). It is therefore evident that inwardly Mother Theresa had some desire for family as well as for physical love (Moon and Venus respectively) even though the sister’s lifestyle, vows and persona were that of a celibate nun who renounced the material world. Such desires could not have been that significant, however, due to the debilitation of Venus in Virgo, while the Moon in that sign is also not taken to be that strong.
- Whatever the level of desire or illusion there may have been representing weaknesses, **the fact that Jupiter aspects the 6th house fully exonerates Saint (Mother) Theresa from punishment for any such weaknesses.** This forgiveness results from the great sincerity of this soul to work on behalf of the masses of suffering people, a point which is explained further as follows. The punishment for the “concealment” or denial of these





robert koch

two *ripus* was completely excused by God after her death. Thus her path of elevation was not impeded in the least by the grace of Jupiter.

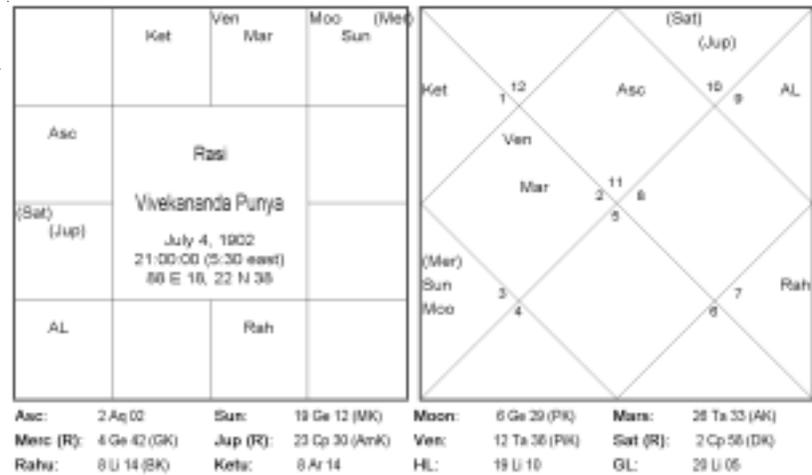
- Jupiter's position in the 10th house, while 10th lord Saturn joins the 12th houses in *Parivartana-yoga* with Jupiter, is very significant in this Punya chart. This yoga represents the very high level of sacrifice performed by Saint (Mother) Theresa in her lifetime, wherein the suffering people or downtrodden masses were the beneficiaries of her hard work. Saturn's position in the 12th house, and especially since he is very strongly involved with Jupiter, indicates without a doubt that the native was elevated to the higher planetary system of *tapa-loka* in the next lifetime. *Tapa-loka* is very appropriate in her case, as it is the *loka* or abode of great ascetics, renunciates and *tapasvis*. She renounced every kind of material or sensual pleasure for the sake of carrying out her earthly mission, thus demonstrating a very rare kind of *tapasya* in this current *kali-yuga*.
- Mars' position in the 7th house, however, indicates that after a long period of existence on that higher planet, she would again come back for rebirth on the Earth planet. Mars, the significator of *bhū-loka* (Earth) indicates rebirth without a doubt.

Finally, the retrogression of both Saturn and Jupiter may indicate that the native was not satisfied that her mission to help the sick and poverty-stricken souls had been completed. Thus God allowed rebirth again so that she could continue her sincere mission. This rebirth occurs after ascension to the *tapa-loka* planetary system following this lifetime.

Chart 4.10: Punya Chakra (death chart) for Vivekananda Svāmē

Vivekananda Svāmē was perhaps one of the most important proponents of *Sanātana dharma* in the 20th century. Historical records report that Vivekananda Svāmē's parents performed great pre-conception *vratas* or devotional austerities in worship of Lord Çiva in order to bring forth a child of great spiritual stature by his blessings. Vivekananda's Punya chart is highly significant in light of the destination expected for a pure saint following his earthly incarnation. With respect to the above rules of interpretation, some important notes on this chart may be made as follows:

- The 6th and 8th houses of the chart are empty, thus indicating that the Svāmē had no *saḍ-ripus* or "weaknesses" or attachments, nor were there any "sins" against others for which he had to suffer after death. Further, the 7th house is also empty, which indicates that he was not destined for rebirth on the



Earth planet in the next lifetime. Jupiter's aspect to the 6th and 8th houses indicates a complete pardon of even the slightest transgressions, thus guaranteeing elevation in the next lifetime.

- The 12th house has Jupiter in it, as well as Saturn in strength in his own sign of Capricorn. If there are no planets suggesting rebirth, nor a necessity to be reborn again for any such purpose of karmic reconciliation, then it is clear that Vivekananda Svāmē ascended to the higher *lokas* of either *tapa-loka* or *satya-loka* after his death. *Tapa-loka* is the more likely *loka* (the *loka* of great ascetics and renunciates), as Saturn is stronger in this chart than Jupiter, who represents *satya-loka*.
- Finally, the retrogression of both Saturn and Jupiter in the 12th house suggests that the desire to do the work of promoting *dharma* may bring him to choose rebirth again. These conclusions are reinforced in consideration of the aspect (*rasi dāñi*) of yogakaraka Venus and 10th lord Mars in this chart to Saturn and Jupiter in the 12th house. It is important to note here that there is a vast difference between the necessary "mandate" to come to Earth for reconciliation of *karmas*, as opposed to a spiritually elevated soul who "wishes and chooses" to take rebirth for the sake of serving the cause of *dharma*. Thus, it cannot be said with certainty that the Swami attained *mokṣa*, as the attainment of the spiritual world is granted entirely as the prerogative of God. Further, rebirth with the intention of rendering pure service or *seva* to the cause of *dharma* is equivalent to *mokṣa* even while incarnated within the human form on Earth.

Chart 4.11: Punya Chakra ("near-death-experience" [NDE] chart)

Hansadutta Dasa's "return from death" (apamrtyu)

Hansadutta Dasa is a great *Vaiñēava* and disciple of Srila Prabhupada, A.C. Bhaktivedanta Svāmē. On June 25, 2003, he suffered a massive heart attack and was pronounced dead by paramedics who came to his rescue. Miraculously, he came back into his body after spending a period of thirty hours in a coma. In effect, he died and came back. The

kāla-puruṣa-after-life

Punya chakra for this event is very instructive of some important principles in Jyotiṣa, the most important points of which are as follows:

- The lagna of the Punya chart shows the circumstances at the point of death. With the Sun joining 8th lord Saturn in the rising sign of Gemini, the incident of heart attack is clear. There are no benefics reinforcing the lagna, indicating that the intent of *Yama* (demigod of death) was to take his soul. With the lagna lord joining the 12th house, it can be surmised that the native would have left this world easily, having no particular attachments or desires to remain for any reason.
- The positions of Venus and Mercury in the 12th house suggested that the native was absorbed in meditation on Radha and Kāṣhā (Venus and Mercury respectively) at the time of his NDE "departure." In fact, Hansadutta Dasa was engaged in chanting his morning *japa* (recitation of the Holy Names of Kāṣhā, the *Mahamantra*) at the time of this near-death experience.
- Apart from Ketu, the 6th house of *ca-ripus* is empty, indicating that there were no "weaknesses" for which the native would have suffered in the afterlife. Similarly, the 8th house is empty as well, indicating that there were no "sins" against others left which would have forced him to again take rebirth to reconcile those sins. Ketu's presence in the 6th indicates that he committed some mistakes throughout the course of his lifetime, but none which would have obliged him to take rebirth again. The fact that the 7th house of rebirth is empty also confirms that had he left this world, he would not have had to take rebirth again on Earth in the immediate life after this death. Further, Jupiter's aspect to the 6th house indicated that whatever mistakes he committed were forgiven by his *guru*.
- Venus and Mercury's presence in the 12th house would have granted rebirth on the higher *lokas* represented by those planets. However, Rāhu's presence there too, suggests that after a period of time enjoying the heavenly dimensions of *svarga-loka* or *mahar-loka*, he would then have taken rebirth on Earth as a human again.

So, what prevented Hansadutta dasa from passing from this earthly world? This is a very important point that students should note as

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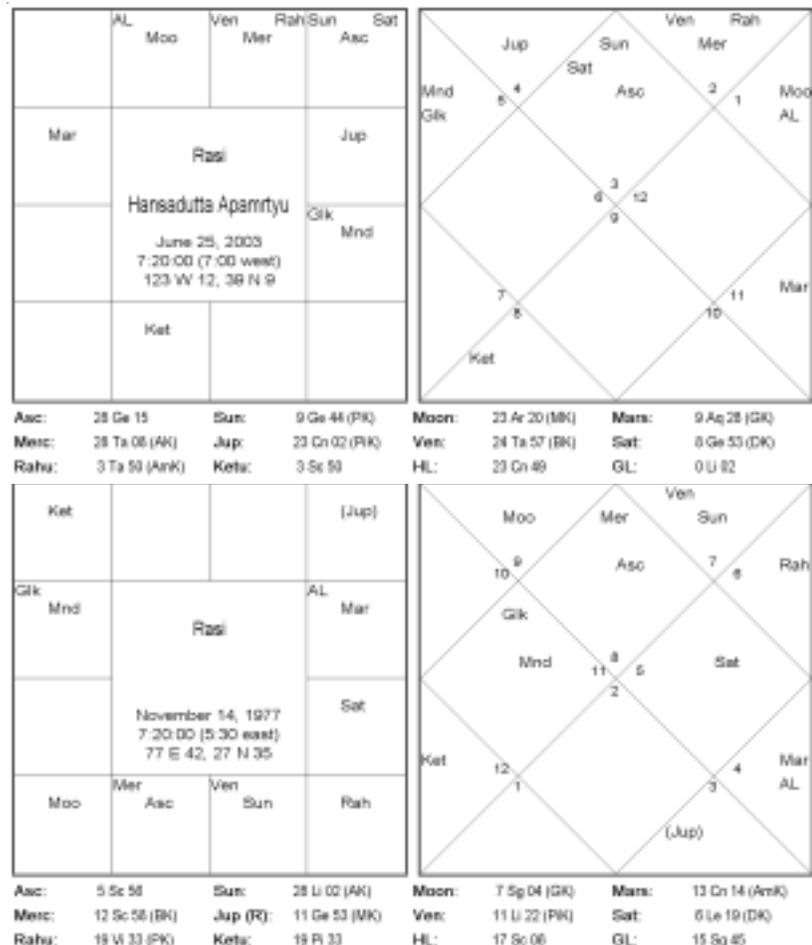


follows with regard to this Punya chakra:

• Jupiter is exalted while occupying the 2nd house of the chart. This forms a powerful virodhargala (obstruction) to the 12th house and planets in it, according to Jyotiṣa classics such as *Jaimini Sūtram*. Planets in the 11th from another sign, cause intervention (argala),¹⁰ while those in the 3rd from a house-sign cause virodhargala. **Thus his guru Srila Prabhupāda intervened and obstructed the event of death**, as is evident from the powerful obstructing influence of Jupiter on the lagna lord and 12th lord Venus. Without Jupiter's obstruction, the native surely would have ascended to the higher *loka*, mentioned above,

after which a rebirth on Earth would have been inevitable. Perhaps his *guru* desired that he not go to such heavenly planets, but instead wished him to complete his *sadhana* and purification so that he could directly attain *mokṣa* at the conclusion of this lifetime.

Chart 4.13: Punya Chakra (death chart) of Çré





Çrémad A.C. Bhaktivedanta Svämé Prabhupāda

A complete analysis of the chart of Srila Prabhupāda is presented in the Eighth Chapter of this book. For the purposes of our present discussion, however, Prabhupad's Punya chakra brings some important astrological points to bear. Srila Prabhupāda was the late, great founder of the Hare Kāñëa movement in America and in many countries around the world during the sixties and seventies. By all accounts, including his Punya chakra, he was a pure saint who attained *mokñā* after his departure from this Earth planet. The following are some of the key principles illuminated through his Punya Chakra:

- The lagna is occupied by Mercury, while the 6th and 7th houses are empty. Thus there were no *saò-ripus* or material attachments, while the empty 7th house indicates that there were no more rebirths in this earthly world.
- Jupiter's presence in the 8th house **completely pardons any kinds of transgressions that the native may have committed, knowingly or unknowingly**. His aspect to the 12th house, while the 12th lord Venus occupies that sign in great strength, guarantees *mokñā* to Srila Prabhupāda following his earthly departure. Venus' strength as the lord of the 12th house occupying his mülatrikona sign indicates that Prabhupāda's mental absorption at the time of death was in Çrë Rādhā and Çrë Kāñëa, his *lñā-devatās*.
- The 10th lord Sun, positioned in the 12th house, also indicates that the native's work in devotion and his renunciation of the fruits of work contributed to *mokñā*.
- The 5th house of the chart is afflicted by both Rāhu and Ketu, while Mercury, the naksatra and sign dispositor of Ketu and Rāhu respectively, occupies the lagna. The clear implication here is that following Prabhupāda's departure, considerable confusion or shock reverberated throughout the society of his disciples, thus creating a divide among them. This actually occurred, although the auspicious *Shubha-kartari-yoga* of the lagna and Mercury indicate that the Kāñëa Consciousness movement started by Prabhupāda would continue to operate around the world.

The above are some poignant examples illustrating the usefulness of the Punya chakra in delineating the destinations attained by the human soul after death. There are, of course, many details and complexities regarding how to determine the future births of a native, yet the above provide a basis for much needed future researches.¹¹ The above researches should also provide a good foundation for Jyotish and its relevance to the *Kāla-puruñā* and Vedic cosmology in general.

:: OM TAT SAT ::

Footnotes

¹ *Bhagavad-gētā* 6.30: "For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me."

² Çrë *Éçopaniñad* 11: *vidyāà cāvīdyāà ca yas, tad vedobhayaà saha; avidyayā mātyuà tērtvā*

vidyayāmātam açnute "Only one who can learn the process of nescience (non-truth) and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality."

³ It is said that one year by human calculations is equivalent to one day of the gods. Similarly, on the planet of *brahmā-loka* (*satya-loka*), a thousand ages (i.e., 1,000 *maha-yugas*) is equivalent to one day. (*Bhagavad-gētā* 8.17) Therefore, the proportions of time are greater the higher the *loka* or plane of existence the soul attains. Time is thus most easily perceivable on the Earth planet, which is the lowest planetary system wherein the Sun is visible. It is for this reason that in the Vedic literatures, the human form of life on Earth is in the most auspicious position from which to realize God and thus to attain *mokñā*. This was taught by Çrë Caitanya Mahāprabhu also, and quoted from the Çrë *Caitanya-caritāmāta*, Ādi-līlā 9.41.

⁴ Çrëmad-Bhāgavatam, 5.24. In that section, three heavenly regions are described as *divya-svarga* or heavens enjoyed in the higher *lokas*; *bhauma-svarga*, or heavens available on Earth; and *bīla-svarga*, or planes beneath the Earth in the seven *talas*. *Bīla-svarga* is the only region wherein the passage of time is not perceivable due to the absence of the Sun in such regions. [Illumination in such *talas* occurs by way of the light emanating from the heads of the *nagas* (snakes) in the *pātāloka*]. Thus there is no old age, disease or other disturbances perceived there. Death in *bīla-svarga*, however, is carried out by way of the *Sudarçana cakra* weapon of Çrë Viñëu.

⁵ The fact that residence in any of the higher *lokas* up to *satya-loka* is temporary is stated in the *Bhagavad-gētā* 9.21, as follows:

te taà bhuktvā svarga-lokaà viçālaà
kñëëe puëye martya-lokaà viçanti
evaà trayë-dharmam anuprapannā
gatāgataà kāmā-kāmā labhante

"When they [the gods and goddesses in the higher *lokas*] have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet [*bhū-loka*, Earth] again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas, achieve only repeated birth and death."

⁶ A drekkana is a one-third division of a sign. The Drekkana (D-3) chart is based upon this division. The 1st ten degrees of the sign (1st drekkana) are ruled by the sign itself; the next 10 degrees (2nd drekkana, 10 to 20 degrees) are ruled by the 5th sign from the starting sign; and the last ten degrees (3rd drekkana, 20 to 30 degrees) are ruled by the 9th sign from the starting sign.

⁷ The nature and varieties of the different types of inhabitants of the higher planetary systems are given in the Çrëmad-Bhāgavatam 11.14.5-7. The ones named herein are a few among many.

⁸ The Sun is associated with "madness," since the epitome of insanity is in thinking that one is great or powerful. This is called *ahai kāra* or false ego.

⁹ Students will note that the period of the Moon in Praçna is for one muhurta or one moment. For the purposes of the Punya chakra, this may equate to one day. Since the minimum period elapsing between lifetimes is twelve days, this is the period of time assigned to the Moon.

¹⁰ See Chapter Five of this book for details on argala and virodhargala in Jyotiña and how these are key in chart interpretation.

¹¹ The techniques for Punya chakra analysis described in this section were taught by Pandit Sanjay Rath in his lectures at the August 2003 SJC Jyotiña conferences in Sunnyvale, CA. Readers desiring more details on this technique may purchase the lecture recordings on CD from that conference from Rama Publications. Email to: <lakshmikary@netzero.com>

Ramakãñëa Hora

P.S. Ramanarayanan

Sarvam gyananandamayam
Aum gurubyo namah

“Om sri sakthi bagavathi narayani
namo namaha”

“Om sadguru gyanananda
parabrahma

swaroopinyai namo namaha”

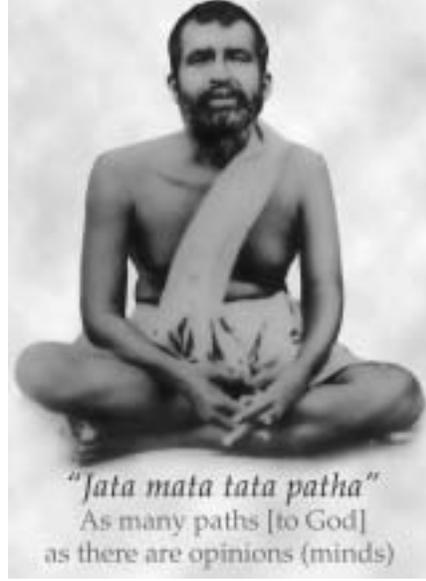
“Om bagavathi sidhaya vidmahe
sakthi hasthaya deemahi tanno
bagavathi prachodhayath”

“Mookam karoti vaachalam pangum
langayate girim Yatkrapaa tamaham vande
paramaanandamaadhavam”

I salute Krsna, the Lord of Laksmi, whose nature is fullness,
whose grace makes even the mute, eloquent and the lame
to scale mountaintops.

I dwell in the name of Mother Kali
What worries then are mine!
Oh, the dark confounding night is gone
The morning, begins to shine,
As the nascent Sun arises,
The web of darkness melts away.
Listen, oh, -the Lotus in the lotus-seat,
That's your end, it's so proclaimed
By herself Lord Shiva's Queen;
Those blind agents of the six-some lore
Have thrown dust in your eyes, so sore, —
Oh, hearken, if you do not ken
Your inner seats of JYESHTHA, MULA
Who would end your aimless sports?
Where there's rolling mart of joy and bliss
There's no Guru no disciples
No lessons, no learning, none,
Oh, the players are His who mounts the Show
By debate who the truth will know!
The deep devout soul that has tasted bliss,
He alone, to that realm, has access
RAMPRASAD divines, the illusion's gone
Who will hold the flame in rein!

Salutations to SRIRAMPASAD
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Foundations of Ramakrishna Hora

The word Hora is derived from Ahoratra (day and night) after dropping the first and last syllables. This means that Hora remains in between day and night. In the chapter on Shodasavarga the Sage outlines about the varga called as Hora. He says half of rasi is Hora and that there are 24 horas. The first half of an odd sign is the Hora ruled by

the Sun while the second half is the Hora of the Moon. The lords of the Hora of the Moon are the Pitris and those of the Sun are the Devas.

Let us look at the 48th sloka of Soundaryalahari, which reads thus:

Ahah soote savyam tava nayanam arkaatmakatayaa
Triyaamaam vaamam te srjati rajani naayakatayaa
Trtiyaa te drstir dara dalita hemaambuja ruchih
Samaadhatte sandhyaam divasa nisayor antara charim.

The meaning of the above mentioned slokha is as follows:

Tava savyam nayanam-Your right eye; arkaatmakatayaa-
in essence the same as the Sun; ahah soote – generates day
time; te vaamam nayanam – Your left eye; rajani
naayakatayaa – presiding over night; triyaamaam srjati –
creates (its three vigils); dara dalita hemaabuja ruchih –
bright like a half-open golden lotus bud; te trteeyaa drstih
– your third eye; divasa nisayoh – of day and night; antara
charim – moving in between; sandhyaam – twilight time;
samaadhatte – ushers in.

“The right eye of yours, in essence the same as the Sun, it
generates daytime; the left one, presiding over night,
creates its three vigils; while the third eye, like half-open
golden lotus bud, ushers in the twilight time, moving
between day and night”.

Recitation of this slokha is construed to be the one-
sovereign remedy for all evils. The sloka speaks of the all-

important third eye of Parasakthi. The Devi has two eyes placed horizontally and also a half-open golden lotus bud-like third eye, which is meant to see yogic visions. The lotus is a flower that is normally pink, but twilight hours can add a tinge of golden orange to the pink color. The half-openness of such a third eye resembling the bud of a Lotus flower touched by colors of the twilight hour, represents the contemplative state of the yogi's mind as it penetrates deeper into the future from the darkness of previous day/night units fused together in terms of twilight.

As stated earlier Hora hints at something between day and night which is suggested by the dropping of the first and last syllables of the word ahoratra. This is akin to the third eye glorified as the half-open golden lotus bud by AdiSankara. The sage says from the Hora diagram one can learn about issues relating to sampat. Let us now try to understand what this sampat is all about. In this connection let us consult the Lord Sri Krsna. Srikrna addresses Arjuna as 'Dhananjaya' while trying to remove his delusion. The word 'dhanajaya' means the one who has won a lot of wealth. Arjuna earned this title by winning many battles from which he amassed not only worldly wealth, but also celestial wealth like the 'paasupatastra'. The one who, being impelled by binding

require asuri sampat.

The sage talks about Devas and Pitrs while giving the names of the presiding deities of Hora chakra. In Chapter 10 Verse 6 of Bhagavadgita the Lord says that first the 4 mind born sons, namely, Sanatana(eternal), Sanandana(having joy/ever happy), Sanaka(ancient/past) and Sanatkumara(ever young) were created, who were followed by the 14 manus and Sapta Rishis. From Rishis all the living beings were created. They all are under the mandate of Manu. The human beings are therefore called as 'maanavaah'. Since the human beings are the descendants of Rishis they have a 'gotra'. Finally the Lord says all are from him. In the Vedic tradition there is a form of salutation in which one introduces oneself to elders by narrating one's name and family lineage. One states one's 'Gotra', thereby acknowledging one's ancestral ties. By doing so, one naturally discovers an attitude of reverence and one's ancestors have given gratitude for that entire one. Vedas are a body of knowledge believed to have been revealed by the Lord to the seers/rishis who were capable of receiving and handing over the knowledge to posterity for the benefit of humanity. The devas are the powers, personalities, eternal emanations of the dynamic divine put forth by the Adya Sakthi. They are the 'the great undying powers and immortal personalities who consciously inform, constitute, preside over the subjective and objective forces of the cosmos. The Rishis and the Devas, together, increase the consciousness content of the cosmos.

A. DAIVI SAMPAT	B. ASURI SAMPAT
1. Freedom from fear	1. Hypocrisy with reference to dharma
2. Purity of mind	2. Pride
3. Steadiness in contemplation	3. A tendency to demand respect
4. Charity	4. Anger
5. Judicious restraint	5. Harshness
6. Performing rituals	6. Lack of discrimination
7. Recitation of one's own branch of the Veda	
8. Religious discipline/austerity	
9. Alignment of thought, word and deed	
10. Absence of hurting	
11. Truthfulness	
12. Resolution of anger	
13. Renunciation	
14. Resolution of the mind	
15. Absence of ardent longing	
16. Softness	
17. Modesty	
18. Absence of physical agitation	
19. Brilliance	
20. Composure	
21. Fortitude	
22. Cleanliness	
23. No thought of hurting	
24. No exaggerated self-opinion	

Construction of the Hora Diagram

The sage has stated that the first half of an odd sign is Surya Hora while the 2nd half of the odd sign is Chandra Hora. Similarly the first half of the even sign belongs to Chandra Hora while the 2nd half belongs to Surya Hora. Chapter 3 slokas 9 and 10 of Saravali gives a message that the rasi chakra with 12 rasis is called as Bhagana and that six signs counted from Simha to Makara is called the Solar half and the six signs in the reverse order from Karka to Kumbha is called the lunar half.

desire, engages himself casting away the injunctions of sastra, gains neither maturity, nor happiness, nor a higher end. Sastra/Veda is the means of knowledge in the determination of what is to be and not to done. Knowing what is said by the mandates of the Sastra, one is obliged to perform action here in this world. Chapter 16 of the Bhagawadgita gives the following list of sampat:

From the above we can see that there are two types of sampat. Daivi sampat leads one to moksha while asuri sampat leads to bondage. In a nutshell to get released from samsara we require daivi sampat and to remain in it we

Sl.No.	Surya Hora	Chandra Hora
1.	15 deg of Meena to 15 deg of Mesha	15 deg of Mesha to 15 deg of Vrishabha
2.	15 deg of Vrishaba to 15 of Mithuna	15 deg of Mithuna to 15 deg of Karka
3.	15 deg of Karka to 15 deg of Simha	15 deg of Simha to 15 deg of Kanya
4.	15 deg of Kanya to 15 deg of Tula	15 deg of Tula to 15 deg of Vrishchika
5.	15 deg of Vrishchika to 15 deg of Dhanu	15 deg of Dhanu to 15 deg of Makara
6.	15 deg of Makara to 15 deg of Kumbha	15 deg of Kumbha to 15 deg of Meena

Now let us regroup the rasi chakra in terms of the Hora chakra instructions of the Sage Parasara. The second half of Meena to the first half of Mesha comes under the definition of Surya hora and the second half of Mesha to the first half of Vrishabha comes under the definition of Chandra hora. For greater clarity and easier understanding let us tabulate this regrouping:

foundation of ramakrishna hora

Sl.No.	SPACE ARC	SURYA HORA	CHANDRA HORA
1.	15 Deg Manna to 20 Deg Meena	Simha	
2.	20 Deg manna to 25 Deg Meena	Knaya	
3.	25 Deg manna to 30 Deg Meena	Thula	
4.	0 Deg Mesha TO 5 Deg Mesha	Vrischika	
5.	5 Deg Mesha TO 10 Deg Mesha	Dhanu	
6.	10 Deg Mesha TO 15 Deg Mesha	Makara	
7.	15 Deg Mesha TO 20 Deg Mesha		Kumbha
8.	20 Deg Mesha TO 25 Deg Mesha		Meena
9.	25 Deg Mesha TO 30 Deg Mesha		Mesha
10.	0 Deg Vrishabha TO 5 Deg Vrishabha		Vrishabha
11.	5 Deg Vrishabha TO 10 Deg Vrishabha		Mithuna
12.	10 Deg Vrishabha TO 15 Deg Vrishabha		Kataka
13.	15 Deg Vrishabha TO 20 Deg Vrishabha	Simha	
14.	20 Deg Vrishabha TO 25 Deg Vrishabha	Kanya	
15.	25 Deg Vrishabha TO 30 Deg Vrishabha	Thula	
16.	0 Deg Mithuna TO 5 Deg Mithuna	Vrischika	
17.	5 Deg Mithuna TO 10 Deg Mithuna	Dhanu	
18.	10 Deg Mithuna TO 15 Deg Mithuna	Makara	
19.	15 Deg Mithuna TO 20 Deg Mithuna		Kumbha
20.	20 Deg Mithuna TO 25 Deg Mithuna		Meena
21.	25 Deg Mithuna TO 30 Deg Mithuna		Mesha
22.	0 Deg Kantaka TO 5 Deg Kantaka		Vrishabha
23.	5 Deg Kantaka TO 10 Deg Kantaka		Mithuna
24.	10 Deg Kantaka TO 15 Deg Kantaka		Kataka
25.	15 Deg Kantaka TO 20 Deg Kantaka	Simha	
26.	20 Deg Kantaka TO 25 Deg Kantaka	Kanya	
27.	25 Deg Kantaka TO 30 Deg Kantaka	Thula	
28.	0 Deg Simha TO 5 Deg Simha	Vrischika	
29.	5 Deg Simha TO 10 Deg Simha	Dhanu	
30.	10 Deg Simha TO 15 Deg Simha	Makara	
31.	15 Deg Simha TO 20 Deg Simha		Kumbha
32.	20 Deg Simha TO 25 Deg Simha		Meena
33.	25 Deg Simha TO 30 Deg Simha		Mesha
34.	0 Deg Kanya TO 5 Deg Kanya		Vrishabha
35.	5 Deg Kanya TO 10 Deg Kanya		Mithuna
36.	10 Deg Kanya TO 15 Deg Kanya		Kataka
37.	15 Deg Kanya TO 20 Deg Kanya	Simha	
38.	20 Deg Kanya TO 25 Deg Kanya	Kanya	
39.	25 Deg Kanya TO 30 Deg Kanya	Thula	
40.	0 Deg Thula TO 5 Deg Thula	Vrischika	
41.	5 Deg Thula TO 10 Deg Thula	Dhanu	
42.	10 Deg Thula TO 15 Deg Thula	Makara	
43.	15 Deg Thula TO 20 Deg Thula		Kumbha
44.	20 Deg Thula TO 25 Deg Thula		Meena
45.	25 Deg Thula TO 30 Deg Thula		Mesha
46.	0 Deg Vrischika TO 5 Deg Vrischika		Vrishabha
47.	5 Deg Vrischika TO 10 Deg Vrischika		Mithuna
48.	10 Deg Vrischika TO 15 Deg Vrischika		Kataka
49.	15 Deg Vrischika TO 20 Deg Vrischika	Simha	
50.	20 Deg Vrischika TO 25 Deg Vrischika	Kanya	
51.	25 Deg Vrischika TO 30 Deg Vrischika	Thula	
52.	0 Deg Dhanu TO 5 Deg Dhanu	Vrischika	
53.	5 Deg Dhanu TO 10 Deg Dhanu	Dhanu	
54.	10 Deg Dhanu TO 15 Deg Dhanu	Makara	
55.	15 Deg Dhanu TO 20 Deg Dhanu		Kumbha
56.	20 Deg Dhanu TO 25 Deg Dhanu		Meena
57.	25 Deg Dhanu TO 30 Deg Dhanu		Mesha
58.	0 Deg Makara TO 5 Deg Makara		Vrishabha
59.	5 Deg Makara TO 10 Deg Makara		Mithuna
60.	10 Deg Makara TO 15 Deg Makara		Kataka
61.	15 Deg Makara TO 20 Deg Makara	Simha	
62.	20 Deg Makara TO 25 Deg Makara	Kanya	
63.	25 Deg Makara TO 30 Deg Makara	Thula	
64.	0 Deg Kumbha TO 5 Deg Kumbha	Vrischika	
65.	5 Deg Kumbha TO 10 Deg Kumbha	Dhanu	
66.	10 Deg Kumbha TO 15 Deg Kumbha	Makara	
67.	15 Deg Kumbha TO 20 Deg Kumbha		Kumbha
68.	20 Deg Kumbha TO 25 Deg Kumbha		Meena
69.	25 Deg Kumbha TO 30 Deg Kumbha		Mesha
70.	0 Deg Meena TO 5 Deg Meena		Vrishabha
71.	5 Deg Meena TO 10 Deg Meena		Mithuna
72.	10 Deg Meena TO 15 Deg Meena		Kataka

From the above we understand that there are 6 Surya horas and 6 Chandra horas of 30 degrees each.

Let us now take up Brahmanda division /bhagana division as mentioned in the Saravali. Six signs starting from Simha to Makara come under the grouping of Surya and six signs starting from Kumbha to Karka come under the grouping of Chandra. Now let us align these two so as to facilitate the reverberation of division expressed in Brahmanda into pindanda. Let us take an example, say, Guru in 17 degrees of Meena. From the above classification

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we understand that Guru is in the second half of even sign Meena and that it belongs to the Hora of Sun. The Surya Hora commences in Leo. Guru is therefore placed in Simha in Ramakrishna Hora. Let us take another example, say Guru is in 23 degrees of Meena. Guru is in the 2nd half of even sign Meena and is therefore in the Hora of Sun. Guru is placed in Kanya in Ramakrishna Hora. To summarize, the space between 15 degrees of Meena and the 15 degrees of Mesha is mapped to the space covered from Simha to Makara at the rate of 5 degrees for each rasi. Similarly the space between 15 degrees of Mesha to 15 degrees of Vrishabha is mapped to the space covered from Kumbha to Kataka as the space belongs to Chandra Hora at the rate of 5 degrees for each rasi. For easier understanding let us tabulate the mapping principles.

Let us now take one complete/concrete example to understand Ramakrishna Hora clearly.

Male - April 1, 1942, Time: - 10hrs 4mts 20secs; Place - Guna, India Long - 77E19 Lat - 24N39

Chart details:

Lagna

24 TA 00

SU		L MA JU SA	
ME VE KE	RASI		HL
			RA
			MO

Sun	MK	17 PI 46
Moon	PiK	13 VI 23
Mars	BK	21 TA 45
Buda	AK	29 AQ 0
Guru	AmK	22 TA 54
Ven	DK	2 AQ 08
Sani	GK	2 TA 30
Rahu	PK	19 LE 01
Ketu		19 AQ 01
HL		12 Cn 25

With respect to above let us draw RKH.

Lagna rises in Taurus in 24th degree, which means 2nd 15 degrees of an even sign, which is the Hora of Sun. For the allotment of sign for this degree let us Consult Sun. Sun's Hora commences from Leo. For degrees between 15 and 20 of Taurus the allotment is Leo. For degrees 20 and

25 the allotment is in Virgo. This means the lagna falls in Kanya in RKH. Now let us take up Sun. Sun is found in Pisces in the 17th degree. Pisces is an even sign and the 2nd 15 degrees belong to Sun's Hora. For degrees between 15 and 20 in Pisces the allotment is Leo. This means that Sun is in Leo in RKH. Now let us take up Moon. Moon is found in 13th degree of Kanya. Kanya is an even sign. The 1st 15 degrees belongs to Moon. This 1st 15degrees of Kanya is in continuation of 2nd 15degrees of Simha. This means 15 degrees to 20 degrees in Leo will find a placement in Kumbha. 20 to 25 will find a placement in Pisces. 25 to 30 will find a placement in Mesha. 0 to 5 degrees of Kanya will find a placement in Vrishabha. 5 to 10 degrees will find a placement in Mithuna. 10 to 15

	ME	SA	
RA KE	RAMAKRISHNA HORA		MO HL
			SU
			L MA JU

degrees will find a placement in Kataka. This means Moon will have to be placed in Kataka. Similarly we can do for other grahas.

SIMPLE METHOD: For all odd signs the counting begins from Vrischika while for all even signs the counting begins from Vrishabha. For all odd signs count from Vrischika to Mesha and for all even signs count from Vrishabha to Thula.

From the above it can be seen as to why the 15 degrees of Pisces was chosen as the starting point. We always think the janma lagna is the starting point. We forget the adhana lagna. What is projected is not the root, but only a tip. As such the external worlds are the objective symbols of the many planes of consciousness within. The sage Parasara says everything can be seen from Shastyamsa as it is the root. Similarly for every lagna there is the 12th. Let us not forget the all-important role of Ista who is the root and support. Mesha is considered the beginning of the "Kaalapurusha". The 12th from Mesha is Matsya/Meena. The 12th house signifies sacrifice. Sacrifice is the beginning of creation; sacrifice is its sustenance and its fulfillment. By sacrifice the Supreme beings the Universe into existence, by sacrifice he sustains it and by sacrifice

the Universe moves towards the fulfillment of 'His' secret will. The story of creation is a saga of sacrifice, evolution of earth an Odyssey of cosmic sacrifice, "VISHWAMAHAYAJNA". This sacrifice is the navel of the world says the Rig-Veda - "AYAM YAJNO BHUVANSAYA NAABHIH". Sacrifice is the warp and woof of creation. Through sacrifice the Gods sacrificed the Sacrifice. Sacrifice originates itself as also the Gods and the world of man. Night sacrifices itself to the Day and Day sacrifices itself to the Night. The continuity of creation is thus established by sacrifice. Sacrifice has an inner significance; life itself is a series of sacrifices synonymous with the evolution of consciousness. Man is both a sacrifice and a performer of sacrifice. Between the Cosmic Purusha and the Mother Earth is performed constantly a sacrifice that enables the cosmos to survive and links it with the worlds above and beyond". "SURYAVAMSHA" begins from holy waters and "CHANDRAVAMSHA" begins from the great Agni.

Principles

The question and answer discourse between Yudhishtira and Yaksha (Yama) brought out in the Aaraneya Parva of the Holy Epic Mahabharatha, covers all the facets of knowledge and wisdom. Some of the questions and answers are reproduced below.

- Q1. What is that which makes Aaditya (Sun) rise?
Ans. It is Brahma that makes the Sun rise.
- Q2. Who makes him set?
Ans. Dharma makes him set.
- Q3. In what is he established?
Ans. He is established in truth.
- Q4. By what does one attain what is very exalted?
Ans. By asceticism one attains that which is very exalted.
- Q5. What makes one have a second?
Ans. Intelligence makes one have a second.
- Q6. What is of the greatest value to those that seek prosperity?
Ans. Cow is of the greatest value to those that seek prosperity.
- Q7. Is there any person endowed with intelligence, worshipped by the world, respected by all the creatures, who though enjoying the objects of senses and breathing, is not alive?
Ans. That person, who does not satisfy the gods, the guests, the servants, the Pitrs and his own self, though breathing, is not alive.
- Q8. Who are the friends of a sick person and who of a dying one?
Ans. That of a sick person is his physician and that of a dying one is charity.
- Q9. What is it that wanders alone?
Ans. It is the Sun that wanders alone.

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- Q10. What is that is born again after its birth?
Ans. The Moon is reborn after her birth.
- Q.11. What is the highest refuge of happiness?
Ans. Good conduct is the highest refuge of happiness.
- Q12. What is the best of all sorts of wealth?
Ans. Knowledge of the Vedas is the best of all sorts of wealth.
- Q13. What is best of all kinds of happiness?
Ans. Of all sorts of happiness, contentment is the best.
- Q14. What is the greatest virtue in the world?
Ans. Absence of cruelty is the highest virtue.
- Q15. What is that, controlling which, men never experience misery?
Ans. The mind, if subdued, does not lead to misery.
- Q16. What is it, the renunciation of which makes one dear?
Ans. It is the sense of pride, which, if given up, makes one dear.
- Q17. What is that which if given up, does not lead to misery?
Ans. Abandonment of anger never leads to misery.
- Q18. What is that by renouncing which one becomes wealthy?
Ans. Desire, if it is renounced, makes one wealthy.
- Q19. What is it the renunciation of which makes one happy?
Ans. Abandonment of avarice makes one happy.
- Q20. What is spoken of as knowledge?
Ans. A thorough grasp of divinity is true knowledge.
- Q21. What is that is called ignorance?
Ans. Absence of knowledge of Dharma is called ignorance.
- Q22. What man is enriched with all sorts of wealth?
Ans. The man, to whom the agreeable and the disagreeable, happiness and misery, the past and the future are all alike, is enriched with all sorts of wealth.
- Q23. What is the path one should follow?
Ans. One should follow the footsteps of the virtuous.

The kendras represent the present, the panapharas represent the future and the apoklimas represent the past. The 2nd house belongs to the group captioned panapharas and it represents the future. Brhama is the lord of the first house; Sri Vishnu is the lord of 2nd house and Rudra otherwise known, as 'Smarahara' is the lord of the 12th house.

The 2nd house of the kalapurusha is Vrishabha, which is symbolically represented by a bull. This bull stands for 'Dharma'. Sri Hari, the lord of 2nd house stands for Kula and dharma. Sri Hari says that

"Yadaa yadaa hi dharmasya glaanirbhavati bhaarata
Abhyutthaanamadharmasya tadaatmaanam

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srjaamyaham

Paritraanaaya sadhoonaam vinaashaayacha
dushkrutaam

Dharmasamsthaapanaarthaaya sambhavaami".

The meaning of the above sloka is that 'O Arjuna, whenever there is a decline in right living and an increase in wrong living everywhere, I bring myself into being (assume a physical body). For the protection of those who are committed to dharma and the destruction (conversion) of those who follow adharma, and for the establishment of dharma, I come into being in every yuga."

From the above it is clear that the 2nd house is a double-edged weapon – on the one hand it speaks about sustenance/protection and the other it speaks about

Sl.No.	Planets	Maranakaraka Sthana	Bhava Mukha
1.	Sun	12	7
2.	Moon	8	3
3.	Mars	7	2
4.	Buda	7	2
5.	Guru	3	10
6.	Sani	1	8
7.	Rahu	9	4

destruction/maraka qualities.

- As per Brihat Parasara Hora Sastra there is a hint about the weakening effects of the placement of the 2nd Lord. In the chapter "bhaveshaphalaadhyaya" Slokhas 13 and 14 mention about the placement of 2nd lord in 1st and 2nd bhavas. Here in these slokas the sage has mentioned that when the 2nd lord is placed in 1st bhava then the native becomes inimical to his family and when the 2nd lord is placed in 2nd bhava then he will have no son. From the above it is clear that the 4th and 5th bhavas have been weakened on account of the placement of 2nd lord in 1st and 2nd bhava. From this we may deduce that the 4th house from the placement of 2nd lord needs to be watched out. This aspect needs to be seen in Hora diagram.
- Guru is the karaka of the 2nd house. Any affliction to Guru can cause damage to the signification of 2nd house. This aspect needs to be seen from Hora diagram.
- 3rd, 5th, 12th, 6th, 8th and 9th are the houses, which can intervene in the affairs/cause argala effects of/on the 2nd bhava. These houses gain special importance in the Hora diagram.
- Mars is the karaka for the 3rd house, Guru is the karaka for the 5th house, Sani is the karaka for 6th, 8th and 12th houses and Guru is the karaka for the 9th house. In short, one should watch out for these three Grahas. Guru's marana karaka sthana is the 3rd house for which

the karaka is Mars. Guru is debilitated in the house of Sani. Guru the karaka for the 2nd house, Guru the karaka for 'dhi sakthi', Guru the karaka for the paka lagna, Guru the karaka for putra/progeny and Guru the karaka for dhana is being closely watched by Mars and Sani.

5. Fourth which speaks about the state of Turya/ sthitha prajna depends on the state of health of the jala grahas Moon and Venus. The argala karakas for 4th are Guru the karaka for 5th, 2nd and 11th bhavas, Venus the karaka for 7th bhava, Sani the karaka for 8th bhava and Buda the karaka for 10th bhava. The fruit of Turya is absolute Sukha/happiness/bliss. The fruit of Turya can be seen from the Hora diagram. Venus is debilitated in the house of Buda and Sani is the karaka for the 6th house where Venus is said to be in Marana Karaka sthana. Buda is debilitated in the house of Guru and Venus is the karaka for the 7th house where Buda is said to be in Marana karaka sthana. The association of these planets in Hora diagram is to be watched out.
6. The 2nd house promotes the affairs of lagna, 11th house and 4th house. This means the 2nd house promotes viveka, associations and sukha related issues primarily. Secondly it supports karma and intervenes in longevity/transformation matters. Thirdly it intervenes in the affairs of interpersonal relationships. Hora diagram throws enough clues in these segments.
7. The 2nd house primarily obstructs the interventions/ influences in respect of drives, initiatives, fear, thinking process, memory, sacrifices, rest and losses. Secondly it obstructs influences of changes/transformations, influences on promoting sadhana/day-to-day activities. Thirdly it obstructs influences on dharma. Hora diagram throws enough clues in these segments.
8. Maranakaraka Sthana and Bhava Mukha
9. An elated/exalted planet gives expression or is vociferous.
10. A planet in Bhava Mukha allows the expression of the

Signs	Classification as per BPHS	Classification as per attributes of planets Lords of Rasis	Classification as per movable, fixed and dual characteristics
Mesha	Rajas	Tamas	Rajas
Vrishabha	Rajas	Tamas	Tamas
Mithuna	-	Rajas	Satva
Kataka	Satva	Satva	Rajas
Simha	Satva	Satva	Tamas
Kanya	Tamas	Rajas	Satva
Thula	Rajas	Rajas	Rajas
Vrischika	-	Tamas	Tamas
Dhanu	Satva	Satva	Satva
Makara	Tamas	Tamas	Rajas
Kumbha	Tamas	Tamas	Tamas
Meena	Satva	Satva	Satva

bhava to surface/fructify.

11. A debilitated planet remains silent/speechless.
12. A planet in Marana karaka sthana does not allow the signification of the bhava to fructify.
13. Gunas: - Whether it is daivi sampat or asuri sampat, it all depends on the gunas. it therefore calls for a study of gunas.

From the above we can make the following observations:

- The sign Thula is Suddha Rajas.
- The sign Kumbha is suddha Tamas.
- The sign, Dhanu and Meena are Suddha Satva.
- The sign Vrischika is not inherently Tamas but on account of the lord and on account of the immobile character is considered as Tamas.
- The Lord of the sign Mesha is Mars. He is of tamasic nature. The sign Mesha is inherently Rajasic and by virtue of its mobility is also considered as Rajasic. Thus Mesha can be considered as a composition of Tamas-Rajas-Rajas.
- The Lord of the sign Vrishabha is Venus. He is Rajasic in nature. The sign Vrishabha is inherently rajasic but on account of the immobility factor is being considered as Tamasic. Thus Vrishabha can be considered as composing of Rajas-Rajas-Tamas.
- The Lord of the sign Mithuna is Buda. He is Rajasic in nature. The sign Mithuna has no inherent guna. On account of its dual nature it is considered as Satvic. Thus Mithuna can be considered as a combination of Rajas-Satva.
- The Lord of the sign Kataka is Chandra. He is Satvic in nature. The sign Kataka is Satvic in nature. On account of the mobility factor it is being considered as Rajasic. Thus Kataka can be considered as a combination of Satva-Satva-Rajas.
- The Lord of the sign Simha is Surya. He is Satvic in nature. The sign Simha is Satvic in nature. On account of the mobility factor it is being considered as Tamasic. Thus Simha can be considered as a combination of Satva-Satva-Tamas.
- The Lord of the sign Kanya is Buda. He is Rajasic in nature. The sign Kanya is Tamasic in nature. On account of its dual nature it is being considered as Satva. Thus the sign Kanya can be considered as a combination of Rajas-Tamas-Satva.
- The Lord of the sign Makara is Sani. He is Tamasic in nature. The sign Makara is Tamsic in nature. On account of the mobility factor it is being considered as Rajasic. Thus Makara can be considered as a composition of Tamas-Tamas-Rajas.

14. No specific mention exists as regards guna for Mithuna and Vrischika signs as per BPHS, as they are basically signs of transformations. The planetary gunas are as per the table given below:

Planets	Guna
Sun	Satva
Moon	Satva
Mars	Tamas
Buda	Rajas
Guru	Satva

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Venus	Rajas
Sani	Tamas
Rahu	Tamas
Ketu	Tamas

Satva, Rajas and Tamas, the qualities existing in prakrti, bind the changeless indweller of the body, to the body. These gunas are in fact the nature of 'maya'. They exist in the cause of creation and as a result their expressions manifest in the creation. An experience of sukha, or the gaining of knowledge is an expression of saattvika-prakrti, while desire and anger are raajasa prakrti and dullness and delusion are taamasa-prakrti. Everybody is a mixture of these three gunas. The atma that is free from gunas seems to be bound by them all and this is on account of avidya/ignorance/lack of discriminative knowledge.

SATVA: It is without affliction. It is free from impurities and therefore is capable of reflecting the consciousness very clearly. It endows one with clear knowledge. Whenever we are able to see things clearly it means that Satva is in operation. Besides clear knowledge sukha is also an expression of Satva. Satva binds the atma in the form of pleasure. Satva results on account of good deeds. Results that reflect a distress-free state indicate the blessings of Satvic deeds.

RAJAS: Rajas which, literally means dust, is defined technically here as that, whose nature is in the form of raga, raagaatmaka. Raaga is a disposition towards something that pleases and entices, such that it colors the antah-karana. Raga expresses as longing/trsnaa and excessive attachment/aasanga. Here the bondage is deep and it leads to karma unlike the bondage created by Satva. Karma leads a situation of papa/punya, which leads to further birth, which again creates Karma, and the cycle goes on. Rajas binds the atma in the form of action. Rajas results in pains.

Tamas: Tamas is born of ignorance. This ignorance is technically called as 'toola-avidya', which is nothing, lack of that simple discriminative ability to identify what is wrong and what is right. Tamas binds with its manifestations. One of these is 'pramaada'/incapacity to do what one knows is to be done. This is also called as 'aalasya'/apathy/slothfulness, which obstructs the fulfillment of a raga. The raga is pressuring him to act but aalasya prevents him from doing anything. Another manifestation is sleep. Tamas binds the atma in the form of apathy/binds by way of covering one's capacity to discriminate. As can be expected ignorance is the result of Tamas.

All people come under the four groups formed by the possible combination of the three gunas.

1. Sattva-rajas-tamas composition: This combination describes a person's inner disposition. A person can be

predominantly contemplative, a thinking person, because of which certain things are very evident to him or her. Any emotionally mature person, a philosopher; someone who thinks about fundamental values and ends in life is naturally a combination of sattva-rajas-tamas in that order. In such a person, sattva is predominant and backed by rajas and tamas respectively. The people who possess this composition are called as 'braahmanas'.

2. Rajas-sattva-tamas composition : Here rajas is predominant. The person is very active, fired by a certain ambition. When this ambition is directed to the welfare of others and to certain ideals, there is a lot of thinking involved which means sattva is in the second place. The people who possess this composition are called as 'kshatriyas'.

3. Rajas-tamas-sattva composition : Here again is rajas is predominant, but tamas is in the second place. This means there is ambition rather than thinking behind their actions. Here there is scope for lot of scheming, manipulation and exploitation of others. In this type people go after money, power or whatever, without any consideration for others. The people who possess this composition are called as 'vaisyas'.

4. Tamas-rajas-sattva : The fourth type of person has a predominance of tamas. These people are small time criminals and at best simple employees – not out of any real contentment, but simply because of dullness. Such people have no ambition and they compromise at every turn. The people who possess this composition are called as 'sudras'.

There is another system, which divides the society based on the duties wherein again the abovementioned names figure. The mandate that only a braahmana can be sannyasi is based on quality of the mind alone and has nothing to do with which group a person is born into in terms of duty.

The sage Parasara in BPHS has classified the gunas as Uttama, Madhyama, Adhama and Udaseena.

- Uttama Guna Characteristics: - He bears the quality of forgiveness, having control over his senses, will undergo penance, will possess purity, calmness and humbleness. These are the characteristics expected of a 'Brhamanas'.
- Madhyama Guna Characteristics: - He will be valourous, radiant, and clever, will not retreat from the war fronts and protect the holy persons. These are the characteristics of a Kshatriya.
- Adhama Guna Characteristics: - He will be greedy and tell lies, foolish and lethargic, will render service to others. These are the characteristics expected of a Sudra.

- (d) Udaseena Guna Characteristics: - He will be an agriculturist, businessman, proficient in the upkeep of animals and speaks both truth and lies. These are the characteristics of a Vaisya.

The general rule given by BPHS is that if one Guna were more fortified than the other two then its effects would be the predominant one. Otherwise, all the Gunas should be taken as equal. Further the sage states that the cause of progressive augmentation of Gunas like Uttama Guna etc., are determined by the semen, womb, the time of birth and the company that the native keeps. This statement of the sage gives a subtle hint that Lagna, 4th, 9th and 11th houses are to be checked up thoroughly.

There is no existent being either on the earth or, furthermore, in heaven among the gods; who is free from these three gunas born of prakrti.

15. Sage Parasara mentions about two important conditional dasa scheme known as Shodasottari and Shat Trimsa Sama dasa. Shodasottari dasa takes paksha and Hora into consideration while Shat Trimsa Sama dasa takes the Vaara and Hora into consideration. Rahu is left out in Shodasottari while Ketu is left out in Shat Trimsa Sama dasa scheme. Paksha/thithi is ruled by jala tatva while Vaara is ruled by Agni tatva. We know that Jala comes under the domain of Venus and Moon, while Agni comes under the domain of Mars and Sun. From this we can further deduce the affinity of Rahu for Moon and affinity of Ketu for Sun. The combination of Moon and Rahu goes under the name of Sakthi yoga while the combination of Sun and Ketu goes under the name of Siva yoga. As we all know that the entire Sampat rests with Siva and Sakthi we find the nodes associated together in the Hora diagram.
16. We have vargottama positions brought out by Mesha, Vrishabha, Kataka, Kanya, Dhanu and kumbha. Mata Sakthi says that good qualities are given by her by birth (Mesha the first house), are developed by good speech (Vrishabha the 2nd house), by opening out the heart (Kataka the 4th house) out of compassion to the fellow human beings and by way of Sat sangha(11th house kumbha). Pita Siva says good qualities are achieved through Sadhana by overcoming obstacles (6th house Kanya) and by seeking the blessings of Guru (9th house Dhanu).
17. Karakamsha plays an important role here as hora diagram speaks about the qualities as Sampat. The lord of Karakamsha and his placement should be noted down as Karakamsha paka lagna. All the influences on this lagna are to be noted and evaluated. The Kula devatha kshetra/ placement of A2 and the placement of 2nd lord are also to be noted.

18. In general Ketu is considered as an eclipsing factor for

Sl.No	Planets	Avatar/Incarnation	Message
1.	Sun	Rama	Dharma
2.	Moon	Krsna	Transcend Gunas
3.	Mars	Narasimha	Indomitable Faith
4.	Buda	Buddha/Balarama	Ahimsa/Non-Violence
5.	Guru	Vamana	Surrender/Seek Knowledge
6.	Venus	Parasurama	Non-Attachmant
7.	Sani	Kurma	Purity/Saucha/Non-Interference
8.	Rahu	Varaha/Sukara	Nishkamy/Dana
9.	Ketu	Matsya	Swadhyaya/Absolute Faith In Rishis/Divine Intuition
10.	Ascendant	Kalki/Jagannath	Viveka/Discrimination

Moon and Rahu as the eclipsing factor for Sun. In case of Ketu related troubles/problems in the sector belonging to Moon who has the overall control of forefathers/pitrs it would be advisable to have complete faith on Rishis, Rishi vakyas, Vedas and in the name of the Lord (MAHAMATSYA). In case of Rahu related troubles/problems in the sector belonging to Sun it would be advisable to give dana/donation and worship the Lord fervently (SUKARAYA).

19. Message of the Planets and ascendant: -
20. SRI RAMA the Maharaja exemplified in his attitude of giving. He sacrificed the kingdom. Sage Parasara says Srirama is endowed with 'Paramaatmamsa'. Sun represents the master of ' DANA'. The asuric sampat of kama/desire, krodha/anger and lobha/greed can be burnt completely if the Sun shines in the chart.
21. SRIKRSNA the Gunaatita exemplified in his attitude of self-control. He is the absolute master. Sage Parasara says Srikrnsna is endowed with 'Paramaatmamsa'. Moon represents the master of ' DAMA'. The asuric sampat of desire, anger and lust can be dissolved completely if the Moon smiles in the chart.
22. SRINRSIMHA the Aadimoorthy, the personification of faith, exemplified in his attitude of freedom from fear. Sage Parasara says Srinrsimha is endowed with 'Paramaatmamsa'. Mars represents abhaya. The asuric sampat of desire, anger and lust can be completely demolished if one has absolute faith in 'Mangala Moorthy Srinrsimha.
23. SRISUKARA the dayasagara, exemplified in his attitude of daya. Sage Parasara says Srisukara is endowed with Paramaatmamsa. Rahu represents the master of daya. The asuric sampat of desire, anger and lust can be completely destroyed if one prays to the Lord Sukara who immediately lifts the prithvi suffering from Kalachakra crisis and places it in the most safest regions where she can breathe freely.

Case Studies

foundation of ramakrishna hora

1. SRI RAMAKRISHNA PARAMAHAMSA

BIRTH DETAILS: Feb. 18th, 1836, 6hrs 26mts and 38 secs
Kamarpukur India, 88 E 24; 22 N 14.

Ascendant		4Aquarius 23
Sun	DK	6Aquarius 52
Moon	BK	22Aquarius 3
Jupiter (R)	PiK	14Gemini 33
Mercury (R)	MK	15Aquarius7

VE A10	TH UL	RA A7	JU AL A2
AS SU MO ME HL	Birth Chart		A3 A8
			A9
MA GL GK MD A4	KE	SA A5	A6 A11

RAMAKRISHNA HORA CHART

SRI RAMAKRISHNA PARAMAHAMSA

MO	A10	RA KE	VE GK
ME TH A2 A6 UL	R.K HORA		A7 A11
JU SA			AL
SU A4	AS HL A5 A6	GL A3 A8	MA MD

Mars	AMK	22Capricorn15
Venus	GK	9Pisces4
Saturn (R)	PK	13Libra41
Rahu	AK	2Taurus53
Ketu		2Scorpio53
Hora Lagna		2Aquarius51
Ghatika Lagna		28Capricorn20
Gulika		8Capricorn56
Mandi		22Capricorn0

Tithi shukla Dvitiya

Birth chart for SRI RAMAKRISHNA PARAMAHAMSA

Tithi	Vimshottari	Mahadasha
From	To	Mahadasha
18 Feb 1836	09 May 1853	Venus
09 May 1853	09 May 1859	Sun
09 May 1859	09 May 1869	Moon
09 May 1869	09 May 1876	Mars
09 May 1876	09 May 1894	Rahu
09 May 1894	09 May 1910	Jup
09 May 1910	09 May 1929	Sat
09 May 1929	09 May 1946	Mer
09 May 1946	09 May 1953	Ketu

Analysis:

Sun the 'RAMA' and Moon the 'KRISNA' are posited in Suddha Sattva signs.

Rahu is the Atmakaraka and he is placed in Vrishabha in 4th to prithvi karaka Buda. The 4th placement of Rahu is his Bhavamukha position, which clearly indicates the avatar (Sukara) intention of uplifting the prithvi from samsara sagara. Buda is incidentally the Matrukaraka in his chart. Indeed by his incarnation he has glorified the womb of the Mother. Vrishabha is the Karakamsha and Mithuna is the Karakamsha Paka Lagna.

The Kula Devatha Kshetra(A2) falls in Kumbha where Buda (avatar Vishnu) is placed. The Graha Arudha of 2nd lord falls in lagna indicating the manifestation of an "Avatar".

Rahu the Atmakaraka is placed in Bhava Mukha(4th) from Kula Devatha Kshetra indicating the 'Sukha lahari' of the descendant. Ketu is the lagnesh placed along with Rahu indicating the application of the 'dhi' factor in unearthing/ bringing the heart inside out. Incidentally Ketu is placed in 7th house, which is the house of desire/ mana.

The presence of Kula Devatha Kshetra and AK Rahu and paka lagna in the domain of Moon indicates the role played by the Pitrs/ancestors/Gotra nayakas/Rishis.

Rahu the AK is placed in 3rd with reference to Moon making the Moon elated as 3rd is his Bhava Mukha. Moon uplifts the AK Rahu alongwith the paka lagna. As Rahu is placed in 10th from AL he forcibly brings into the effects of Moon on AL.

Mars placed in 7th to Moon and 2nd to AL brings about the change in his name. Bhairavi Brahmani changed his name Gadhadar Chattopadhyaya to Sri Ramakrishna.

Sri Ramakrishna did neither have the inclination for pursuing a bread winning education nor had any intention to perform bread-winning work. We find the A10

placed in 4th with reference to the 2nd lord. The 2nd lord Guru is debilitated and is placed along with Sani and is influenced by Rahu. In addition Guru is in marana karaka sthana. Education and wealth had no meaning in his dictionary.

Moon the 9th lord is placed in 3rd (MKS) with reference to Guru the karaka for 'dhi sakthi'. The intellect had no intention of going after Guru upadesha, the 9th lord Moon (Mata) brought forth the required initiations, on account of which, he would quite often go out of body consciousness. He would sing (Moon in 5th) a song mostly of the great Ramprasad and slip out of the body. Moon is placed in marana karaka sthana (8th) with reference to AL (shareera). Mars placed in 11th from lagna and 7th (7th placement of Mars ensures return of the jiva back to bhoo loka) from Moon had to bring him down to the plane of body consciousness.

Buda placed in Kumbha is in vargottama position. He had unflinching memory. He could act very well, nay; sink into the role with consummate ease. Those who bring forth/revive the puranas are always blessed by Sani the vidhatha. Buda placed in 10th to AK Rahu brought about the blessings of Sani on the karakamsa. As Sani can take up any line of activity, AK Rahu used the powers of Sani on account of its placement in 9th from it for experiencing the truths of various religions. Buda's association with A2 speaks volumes of the gift of the gab he possessed.

Sun sitting in the Bhava Mukha (7th placement) with reference to Venus in Mithuna (inherently attribute less), opens out the heart of rajasic Venus and pours Sattva in abundance. Moon placed in 10th to Karakamsa Lagna Mithuna where Venus is posited conveys the effect of Guru on to it. . The effect of Guru on this paka lagna born out of karakamsa, made him excel in all fields due to his intelligence, gave him interest in philosophy, religion and also made him priest.

Moon sitting in the Marana karaka sthana of Mars puts an end to the tamasic traits of Mars, the co-lord of lagna.

Venus the Karakamsa Lord finds Sani in 8th to it. This Sani, which is in Bhava Mukha with reference to Venus, opened out the desire for tamasic smaashan related tantric practices. Buda the 8th lord and sign dispositor of Venus, and placed in 9th to Venus and in Bhava Mukha to Sani and in marana karaka sthana with reference to AL (Shareera) supported the tantric practices whole heartedly.

A3 the desire representative is placed in 12th alongwith GL the representative for power and recognition. The 12th placement from lagna and 3rd placement from AL brings out the fact, that he had renounced desire and recognition, which quality makes him a "wealthy person" as per Yaksha Prasna mentioned above. He considered Kaya-

Siddhis as 'vipareetha benefits' and he preferred to renounce the transformations (A8) and fruits of it also.

From the above we can see that Sun the Deva and Moon the Pitru have joined hands and have thoroughly enjoyed blessing the native with Sampat in real terms.

2. Issueless Male

BIRTH DETAILS: March 26, 1938; 23hrs 14mts; Chennai, India; 80E17; 13N05

Ascendant		22 Scorpio 28
Sun	GK	12 Pisces 25
Moon	DK	11 Capricorn 57
Jupiter	AK	29 Capricorn 3
Mercury	AMK	28 Pisces 59
Mars	PIK	17 Aries 20
Venus	BK	24 Pisces 50
Saturn	PK	14 Pisces 39

SU ME VE SA	MA A4 A9	KE A3	A11
A2	Birth Chart		
MO JU TH A6 A7			HL UL
GK MD	AS RA A5	GL A10	AL A8

RamaKrishna Hora Chart

	A11	TH A7	KA KB UL
MA MD A3 A10	R.K HORA		SU MO SA
HL A9			A2 A4
GK A6 A8	GL AL	JU MB A5	AS VE

Rahu	MK	6 Scorpio 43
Ketu		6 Taurus 43
Hora Lagna		13 Leo 29
Ghatika Lagna		1 Libra 10

foundation of ramakrishna hora

Gulika
Mandi

6 Sagittarius 20
16 Sagittarius 39

Tithi Krishna Dasami

Analysis:

Birth Chart

The luminaries are found in Kataka, which has a composition of Satva-Satva-Rajas. Tamasic Sani and Rahu afflict the Luminaries.

Thula is the karakamsa and Kanya is the Karakamsa Paka lagna. Venus has his bhavamukha in 1st house, which means he would allow the guna composition of Kanya to surface.

The Kula Devatha Kshetra is in 12th in Simha. Mars the 8th lord placed in 7th to Kula Devatha Kshetra does not allow the functioning of the kshetra. The lord of the Kula Devatha Kshetra Sun is placed in Marana Karaka Sthana with reference to the Kshetra.

Guru the Atmakaraka, is placed in Marana Karaka Sthana with reference to Kula Devatha Kshetra and is also not interested in allowing the Kula Devatha Kshetra to function. Moon, under whose domain the Pitris flourish, is found afflicted by Sani, Rahu and Sun (though mild). This is a clear case of Gotra related problem.

Duties of sacrifice and gift are highly spoken in the great Epic Mahabharatha. Srti declared "SRADDHAYA DEYAM" which means to give with dedication. "ASRADDHAYA DEYAM"; this means never offer with indifference. The offering should be with modesty and with an attitude of a reverence. In Yaksha Prasna it is stated that 'he who himself summons a poor Brahmana who is seeking alms and then says that he has nothing to give is doomed to eternal hell.

Whenever we find a curse of Pitru/Moon and when the A2 is badly placed/afflicted the kula does not flourish.

The native is not blessed with any issue.

3. HARSHAD MEHTA: -

BIRTH DETAILS: July 29, 1954; 9hrs 51mts 02 secs; Mumbai India, 72E50 18N58

Ascendant		1 Virgo 26
Sun	MK	12 Cancer 17
Moon	GK	2 Cancer 55
Jupiter	BK	21 Gemini 32
Mercury	AMK	22 Gemini 43
Mars (R)	DK	2 Sagittarius 21
Venus	AK	24 Leo 45
Saturn	PIK	9 Libra 49
Rahu	PK	20 Sagittarius 26
Ketu		20 Gemini 26
Hora Lagna		0 Scorpio 31

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Birth Chart for Harshad Metha

TH A10	GL A5 A11		JU ME KE A2 A6 A7
	Birth Chart		SU MO
A3			VE A8 A9
MA RA AL	HL	SA MD	AS GK A4

RamaKrishna Hora Chart for Harshad Metha

JU ME VE RA KE A3		AS MO HL	A4 A5 UL
	R.K. HORA		SU
GL AL			GK A6 A7
SA A11	MA MD A9	A10	TH A2

Ghatika Lagna
Gulika
Mandi

13 Aries 5
19 Virgo 30
0 Libra 58

Tithi Krishna Amavasya

Tithi Vimshottari Mahadasha

From	To	Mahadasha
29 Jul 1954	08 Jul 1966	Mer
08 Jul 1966	08 Jul 1973	Ketu
08 Jul 1973	08 Jul 1993	Venus
08 Jul 1993	08 Jul 1999	Sun
08 Jul 1999	08 Jul 2009	Moon
08 Jul 2009	08 Jul 2016	Mars
08 Jul 2016	08 Jul 2034	Rahu
08 Jul 2034	08 Jul 2050	Jup
08 Jul 2050	08 Jul 2069	Sat

Analysis:

The 2nd lord Buda is placed in debilitation and in 11th to

lagna. A2 falls in 5th house in Kanya. Buda being the lord of Kanya is placed in marana karaka sthana with reference to Kula Devatha kshetra(A2) thereby denying the benefits of the blessings of Kula Devatha Kshetra. The Graha arudha of 2nd lord is found placed in 8th house where Sani is placed happily opening out the significations of 8th house. The deity has become impure on this account. As 2nd is placed in 11th 2nd house has become weak.

The Atma Karaka is Venus. He is also the lord of Lagna. He is placed in Meena, which happens to be the Karakasmha as well as paka lagna. Venus is associated with Guru, Buda and nodes. Meena is placed in 3rd with reference to AL and GL. Guru placed in 3rd to AL and GL does not allow the significations of AL and GL to fructify. Moon placed in 3rd to Karakamsha Paka lagna opens out the 'dhi' factor to flourish to the utter dismay of Guru the karaka for 'dhi'.

Sun is placed in 7th in Bhava Mukha with reference to AL and GL which placement gave scope for a utopian stature. Sani placed in 10th to Karakamsha Paka Lagna, conveys the effect of Sun. As Sun is the lord of Shatrupada, Gulika and darapada the Atmakaraka is not in a position to derive benefits of the Satvic influence of Sun.

Between Sun and Mars we find the Karakamsa paka lagna to be in a state of bandhana/bondage. Mars operating from an attribute less Vrishchika influences by way of Rajasic tendencies and Sun on the other hand influences by way of Satvic tendencies.

Buda is debilitated in the house of Guru. Venus is the karaka of 7th house, which happens to be the marana karaka sthana of Buda. We find Buda here to be associated with Guru and Venus and are also afflicted by the nodes. This means the Jiva is endowed with asuric sampat and is bound to samsara on this account and that happiness and comfort would be deprived to the native. The sambandha of Buda, Venus and Guru rules out happiness and comfort.

4. Thomas Watt Hamilton (Serial Killer)

Ascendant		25 Gemini 28
Sun	AMK	26 Aries 24
Moon	GK	2 Scorpio 45
Jupiter	PK	9 Aries 32
Mercury	DK	0 Aries 57
Mars (R)	PiK	14 Libra 2
Venus	MK	14 Aries 8
Saturn (R)	BK	15 Virgo 47
Rahu	AK	3 Aquarius 21
Ketu		3 Leo 21
Hora Lagna		15 Leo 17
Ghatika Lagna		28 Capricorn
50		
Gulika		5 Gemini 9
Mandi		17 Gemini 54

Tithi Krishna Pratipada

Thomas Watt Hamilton (born 8:58:18 a.m. BST on May 10, 1952 in Glasgow: 55N53, 4W15).

JUST BEFORE 9:30 AM on Wednesday, March 13th 1996 Thomas Watt Hamilton, wearing ear protectors and carrying four hand guns, entered Dunblane Primary School (56N11, 3W58) and made his way to the gymnasium. He shot and injured a teacher as he went through the door and at 9:32 AM opened fire for three

Birth Chart for TWH

A2 UL	SU JU ME VE A9	A8 A10	AS GK MD
RA AL	Birth chart		A5
GL A11			KE HL A7
A3	MO A4	MA	SA TH A6

RamaKrishna Hora Chart for TWH

A4 A8 A10	AS SU A3	MO	TH UL
HL MD	R.K HORA		AL
MA VE A6 A7			SA
JU GK A5	ME RA KE A11	GL	A2 A9

minutes on the class and staff. He then stepped outside and fired a few more shots before reentering the gym and killing himself with a single bullet fired into his mouth. Of the original thirty children in the class, fifteen were killed outright, one died later in the day, eleven received gunshot wounds, one escaped physical injury altogether, one had been absent that day and one had left the school and the area a few months earlier. The class teacher was killed in the gym and two other teachers were injured.

foundation of ramakrishna hora

Atmakaraka Rahu is badhaka and is placed in Vrischika, which is 8th to lagna of Hora diagram. Thus Vrischika is the karakamsha. Whenever the Swamsa and Karakamsha are incompatible then the desires of jiva remain unfulfilled.

Makara is the Karakamsa Paka lagna on account of the placement of Mars in it. Makara is a composition of Tamas-Tamas-Rajas. Mars a tamasic graha by nature is conjoined with Venus the rajasic. Sani the lord of Karakamsa paka lagna is placed in 8th in Simha with reference to Karakamsha Paka Lagna. The 8th placement of Sani is considered a Bhava Mukha position. Sani is therefore forced to allow the nature of Simha to manifest, which is basically Satva-Satva-Tamas. This reflection of Sani on to the Karakamsha Paka Lagna is to be considered as a poor one on account of the Tamasic effect of Sani. Venus is objecting to even this blurred vision as it is placed in MKS with respect to Sani.

Venus the 2nd lord placed in 10th in Makara makes not only the lagna of the Hora diagram weak, but also the Sun and A3 weak on account of their placements. A3 represents fearlessness/courage and any act done to weaken this position indicates asuri sampat.

Guru the karaka for 'dhi sakthi' is placed in between Sun and Sani indicating the operation of bandana yoga. Mars placed in 2nd to Guru brings forth the quality of the sign Makara along with Venusian blend. The placement of Mars in 2nd in general brings forth the quality of the sign in full measure and during its period treats the planet in 12th to it as his enemy and does harm to it as per pachakadi sambanda theory.

Shodasottari dasa scheme is applicable in this chart and during the Mahadasa period of Ketu, which is placed in 8th to Lagna and during the antardasa period of Mars which is placed in 7th to AL the native let loose the asuric sampat in him to take over.

Tithi Vimshottari Mahadasha
 From To Mahadasha
 10 May 1952 14 Oct 1952 Rahu
 14 Oct 1952 14 Oct 1968 Jup
 14 Oct 1968 14 Oct 1987 Sat
 14 Oct 1987 14 Oct 2004 Mer
 14 Oct 2004 14 Oct 2011 Ketu
 14 Oct 2011 14 Oct 2031 Venus
 14 Oct 2031 14 Oct 2037 Sun
 14 Oct 2037 14 Oct 2047 Moon
 14 Oct 2047 14 Oct 2054 Mars

5. God-Man: He was arrested in the year 2004.

BIRTH DETAILS: Oct., 13 1972; 22hrs 17mts 50secs;
 Trichinapalli India;
 78E41 10N49

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Ascendant 4 Gemini 26
 Sun AMK 26 Virgo 58
 Moon GK 6 Sagittarius 33

Birth Chart for god man

		SA TH A2 A9	AS KE A5 A10
HL GL AL A11	Birth Chart		JK MD A6
			VE UL
MO JU RA	A4	ME A3	SU MA A7 A8

RamaKrishna Hora Chart for God-man

	RA KE A3	A9 A11	A4 A5 UL
VE	R.K HORA		MA TH A6
ME GL			GK A7 A8
MO JU A10	AS HL	SU SA MD	A2 AL

Jupiter PK 8 Sagittarius 36
 Mercury PiK 12 Libra 58
 Mars MK 14 Virgo 45
 Venus BK 16 Leo 9
 Saturn (R) AK 27 Taurus 0
 Rahu DK 27 Sagittarius 58
 Ketu 27 Gemini 58
 Hora Lagna 3 Aquarius 7
 Ghatika Lagna 13 Aquarius 20
 Gulika 19Cancer 4
 Mandi 29Cancer 53

Tithi Shukla Shashthi

From To Mahadasha
 13 Oct 1972 04 Nov 1986 Rahu
 04 Nov 1986 04 Nov 2002 Jup
 04 Nov 2002 04 Nov 2021 Sat

04 Nov 2021 04 Nov 2038 Mer
 04 Nov 2038 04 Nov 2045 Ketu
 04 Nov 2045 04 Nov 2065 Venus
 04 Nov 2065 04 Nov 2071 Sun
 04 Nov 2071 04 Nov 2081 Moon
 04 Nov 2081 04 Nov 2088 Mars:

Analysis:

Atmakaraka is retrograde Sani and Karakamsha is Thula. Karakamsha Paka Lagna is Kumbha. Kumbha is 'Suddha Tamas'. Venus placement in Karakamsha Paka Lagna promotes the attribute of the sign to come to the forefront.

The 2nd Lord is Guru. Guru is placed in 2nd in Dhanu along with Moon. The Kula devatha kshetra A2 is in Kanya, which, incidentally also houses the graha arudha of 2nd lord too (graha arudha is the Moorthy).

Venus the lord of Karakamsha is placed in marana karaka sthana with reference to AL, A2 and the graha arudha of 2nd lord. This means that every step taken in fulfilling the desires of the soul will go against the public image of his sampat and also antagonize the Moorthy. In other words his acts will become anartha. The presence of Sun and Sani in 2nd to AL and A2 can destroy his wealth.

The presence of malefics in 9th to Karakamsa Paka Lagna and concentration of malefics in this area speaks of the qualities of the activities carried out. The 'dhi sakthi' karaka Guru is not happy over the activities of the Karakamsha Paka lagna because of the 3rd placement of the same with reference to Guru (MKS), while the badhaka lord Moon is extremely pleased with the role of Karakamsha Paka Lagna as Karakamsha Paka lagna is placed in the 3rd house (3rd placement is Bhava Mukha).

Mars the Lagna lord is placed in 6th to Venus, which indicates the fact that the desires of the soul do not match with the ideal focused by Hora.

Venus has exchanged signs with Sani and on account of this poorna sambanda it will do the job of Sani. During the Mahadasa of Moon the badhaka placed in Bhavamukha with reference to karakamsha/Sani and Sun/12th house and during the antardasa of Venus placed in 3rd to Moon and Guru as per shodasottari scheme the native was arrested.

6. Ambrosio Francesco: Millionaire jailed for embezzlement in March 1975.

BIRTH DETAILS: October 14, 1945; 18hrs; S.GUISEPPE VESUVIANO ITALY; 14E30 40N50; TIME ZONE 2EAST OF GMT.

Ascendant 19 Pisces 36
 Sun AK 27Virgo 51
 Moon DK 0 Capricorn 57

Birth Chart for AMBROSIO FRANCESCO

AS MD A10	A5		MA RA TH
GK A4	Birth-Chart		SA
MO A3 A9			HL A2 A8
KE GL AL UL	A7	ME A6 A11	SU JU VE

RAMAKRISHNA HORA Chart for AMBROSIO FRANCESCO

HL GK A11 UL	MA GL A5	MO VE SA A7	
A10	R.K. Hora		MD
RA KE A8 A9			AS JU
ME AL A2 A3	TH	SU	A4 A6

Jupiter	MK	17 Virgo 37
Mercury	PIK	6Libra 22
Mars	AMK	26Gemini 29
Venus	PK	1Virgo 21
Saturn	GK	1Cancer 19
Rahu	BK	10Gemini 31
Ketu		10 Sagittarius 31
Hora Lagna		21 Leo 27
Ghatika Lagna		27 Sagittarius 30
Gulika		22Aquarius 37
Mandi		10Pisces 48

Tithi Shukla Ashtami

Tithi Vimshottari Mahadasha
 From To Mahadasha
 14 Oct 1948 13 Feb 1949 Sat
 13 Feb 1949 13 Feb 1966 Mer
 13 Feb 1966 13 Feb 1973 Ketu
 13 Feb 1973 13 Feb 1993 Venus

foundation of ramakrishna hora

13 Feb 1993 13 Feb 1999 Sun
 13 Feb 1999 13 Feb 2009 Moon
 13 Feb 2009 13 Feb 2016 Mars
 13 Feb 2016 13 Feb 2034 Rahu
 13 Feb 2034 13 Feb 2050 Jup

Analysis:

Atmakaraka is Sun and he is placed in Libra. Venus is the Karakamsha lord placed in Vrishabha with Moon and Sani. The Satvic sun is placed in debilitation in Rajasic Thula and in 3rd to Guru the 'dhi sakthi' karaka. Mars is placed in 7th to Karakamsha/Sun and in 9th to the lagna of Hora diagram. Thus we see the Karakamsa Paka Lagna, Guru and Mars are not interested in promoting the dharmic ideals of Sun. The presence of Rahu in 4th to Sun promotes the tamasic effects of Makara to come to forefront.

Karakamsha Paka Lagna is placed in 10th to lagna and it contains two benefics Venus and Moon. Presence of benefics in 10th does help in the flow of sampat, though colored by their individual attributes. The presence of Sani in Karakamsha Paka Lagna and the aspect of Rahu on it cause agitation in the minds of Moon and Venus. Whenever Venus is put to trouble he becomes blind in rage. Here he has taken up the duty of steering the desires of the soul. Here he presents a picture of a driver loosing the faculty of sight while driving. Whenever Moon is caused to curse it should be understood as the curse of the all-supreme 'Pitris'.

The native performs adharmic function on account of delusion/ajnana/wrong perceptions. During the Mahadasa of Venus and antardasa of Moon under dwisaptati Sama dasa scheme the native took up this adharmic act of embezzlement and was arrested.

7. ULM

BIRTH DETAILS: July 27, 1969; 8hrs 59mts 15secs; Chandigarh India; 76E47 30N44;

Ascendant		22Leo 29
Sun	GK	10Cancer 30
Moon	PIK	12Sagittarius 26
Jupiter	DK	8Virgo 16
Mercury	BK	15Cancer 37
Mars	PK	10Scorpio 37
Venus	AMK	28Taurus 35
Saturn	MK	14Aries 58
Rahu	AK	0Pisces 12
Ketu		0Virgo 12
Hora Lagna		21Libra 20
Ghatika Lagna		22Pisces 48
Gulika		14Sagittarius 38
Mandi		27Sagittarius 32

Tithi Shukla Trayodasi

Tithi Vimshottari Mahadasha
 From To Mahadasha

Birth Chart for ULM

RA GL A5	SA A6	VE A2 UL	AL A7 A9
A10	Birth-Chart		SU ME
			AS TH A4 A11
MO GK MD A3 A8	MA	HL	JU KE

RAMAKRISHNA HORA Chart for ULM

AS HL A3 A9	MD A5	RA KE	JU AL A6
	R.K HORA		SU MA A2 A7 A8
MO SA GK			ME
UL	TH	VE A4 A11	GL A10

27 Jul 1969 16 Mar 1973 Sun
 16 Mar 1973 16 Mar 1983 Moon
 16 Mar 1983 16 Mar 1990 Mars
 16 Mar 1990 16 Mar 2008 Rahu
 16 Mar 2008 16 Mar 2024 Jup
 16 Mar 2024 16 Mar 2043 Sat
 16 Mar 2043 16 Mar 2060 Mer
 16 Mar 2060 16 Mar 2067 Ketu
 16 Mar 2067 16 Mar 2087 Venus

Analysis:

Rahu is the Atmakaraka and is placed in Vrishbha. Venus the Karakamsha lord is placed in Libra thereby making Libra as the Karakasmah Paka Lagna. This indicates that the steps taken to fulfill the desires of the jivatma are not compatible. By enhancing the potency of rajas in Thula Venus makes life unpleasant to Jivaatma.

The Karakamasha paka lagna is in a bandana caused by

the presence of Sani and Moon in 4th and Mars and Sun in 10th. Thus Karakamsha succeeds in arresting the efforts of Venus. Out of the agents to stop the steps being taken by Venus, Sani and Moon are placed in 9th to Karakamsha. Rahu the AK is bound to treat them indifferently as 9th is his MKS.

Moon the lord of mind and Pitrikaraka, unable to bear the ill treatment meted out by Rahu, Sani and Mars curses the native with asuric sampat of delusion, wrong perceptions and value related confusions.

During the Mahadasa (commenced in Jan. 1996) of Moon he had fanciful ideas of generating money through illegal ways. He set up a company and started recruiting persons for employment abroad in the field of Microsoft engineering. He asked each person to deposit Rs.12 Lakh as his fee for training in Microsoft engineering and for VISA. He minted Crores of rupees and disappeared all of a sudden during the period of Guru antardasa in Oct.1999. However he was arrested in Dec. 1999.

The antardasa lord Guru is the lord of lagna, HL and is associated with AL and A6 and aspects GL and A10 placed in badhaka kshetra. This Guru is placed in 6th to Sani and Mahadasa Lord Moon. The moment Guru's antardasa started the agitated Moon placed in 8th to AL was ready to bring about a change in his name and status. Sani placed in 8th to AL became active as 8th is his bhavamukha. The tamasic Sani brought forth delusion and element of dishonesty (9th to Karakamsha) in his approach.

During the pratyantardasa of Venus, which is placed in MKS to Karakamsha and 8th to the lagna of Hora diagram, he was arrested. As already mentioned Venus is in bandana.

Whenever the Karakamsha lord is under bandana or is forced to curse by aspects and influences of malefics the native takes wrong steps, has wrong values and perceptions. In short the native is endowed with Asuric sampat.

Swami Dayananda Saraswathi explains in his commentary on chapter 16 of Bhagavadgita as to what Lord Krsna says:

"People who have qualities belonging to the asuras do not know what is to be done and what is to be withdrawn from. There is neither inner cleanliness nor proper conduct, nor truthfulness in them. They say this world of people is untruthful, without ethical basis, godless, and is born of the union of male and female is driven by passion and nothing else. Having recourse to this view, these enemies of the world whose minds are destroyed, who are of meager thinking and cruel actions are there very much for the destruction of the world. Resorting to desire

that is difficult to be fulfilled, those who are riddled with pretension, demand for respect, and pride, whose pursuits are unbecoming, having adopted false purposes due to delusion, engage themselves in various actions. Those committed to immeasurable concern until death, intent upon enjoyment of objects of desire, having concluded, 'It (life) is this much alone' committed to desire and anger and bound by hundreds of fetters of hope, engage themselves in the accumulation of wealth illegitimately for the enjoyment of objects of desire. Such a person is conscious of what wealth he has today in the form of money and property, both movable and immovable. Every day he counts what he has gathered. And he measures it against his plan for all the things he has to accomplish to please his mind. He celebrates the destruction of his enemy and he declares that he would destroy other enemies too. Their opinion of them is that there is no one equal to them. The manner in which they look upon themselves and their life achievements indicates one delusion after another stemming from confused values and attitudes".

Let me conclude this write-up with the following song sung by Swami Vivekananda:

"Let us go back once more, o mind, to your own abode!
Here in this foreign land of Earth why should we
wander aimlessly in stranger's guise?
These living beings round about and the five elements
are strangers to you, all of them; none is your own.
Are strangers to you, all of them; none is your own.
Why do you thus forget yourself in love with strangers,
o my mind?
Why do you thus forget your own?
Ascend the path of truth, o mind!
Unfalsly climb
with love as the lamp to light your way.
As you provision for the journey, bring with you
the virtues, carefully concealed;
for, like two highwayman,
greed and delusion wait to rob you of your wealth.
And keep beside you constantly,
As guards to shelter you from harm,
calmness of mind and self-control.
Companionship with holy men will be for you
A welcome rest house by the road;
There rest your weary limbs awhile, asking
your way,
If ever you should be in doubt, of him who watches
there.
if anything along the path should frighten
you,
Then loudly shout the name of the lord;
for he is ruler of that road,
and even death must bow to him".

OM TAT SAT

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Kantaka Shani

Zeljko Krgovic

Dedicated to my family for unlimitless support and enormous gratitude to Guruji Sanjay for allowing me to present this paper. God bless them all!

1. Shani

*k&d, aRtnu> zaEr> p%iq(nl aTik>,
k&cd&ghatanuù çauriù pîi gadâñöyanilâtmakau |
Swll dNtae-l s> p<gu> orramdcaej. 29.
sthüladanto'lasau paì guù khararomakaco dvija ||29||*

29. Description of Shani: Shani has an emaciated and long physique, has tawny eyes, is windy in temperament has big teeth, is indolent and lame and has coarse hair. BPHS. III 29.

There is a story about Sani in Ramayana. When King Ravana succeeded in getting control over all the nine planets, he installed them face down on the nine steps that led to his throne. Each morning, he would step on their back to ascend his throne, causing insult and anguish to them. One day sage Narada came to Ravana, and upon seeing the state of the nine planets asked Shani, how as the mightiest and most terrible of the planets, he could bear this insult? Shani replied because he was lying face downward he was helpless, but if he could cast his gaze on Ravana, matters would change. After Narada was shown around the magnificent palace of Ravana the proud king wanted his opinion. The wise sage replied that everything was excellent at the palace of Ravana, except for one. 'How can Ravana get the pleasure of subduing the nine planets when they were lying face downwards?' he asked. It was better if they were lying with their faces upward so that when Ravana stepped over their chests, he could get the pleasure of seeing the discomfort on their faces. This suggestion appealed to the mighty king and he quickly ordered his staff to turn the nine planets around on their backs. As soon as that was done, Shani's gaze fell on Ravana and his reason abandoned him. Within a few months he kidnapped Sita, the wife of Lord Rama that led to Lord Rama's invasion of his kingdom. Ravana and his entire family were killed. So, even Ravana, mighty king and worshiper of Shiva lost his mind after just one gaze

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of Sanishcharaya.

2. Kantaka Shani

Kantaka Sani means Saturn behaving like a thorn in the leg and the person has to limp in all activities of life. Profession/Career is hampered and finances dwindle. The transit of Saturn in the 1st, 8th and 10th signs either from Lagna, Arudha Lagna or the Moon sign causes Kantaka Sani to operate.

When it happens:

- with respect to the AL, the career and finances are greatly affected,
- when it happens with respect to Lagna, the person makes wrong decisions and suffer due to that and
- when it happens from Moon, the person suffers physically and emotionally.

Jyotish is the exact sciences and so every jyotishi need to find exact time when will Sani attack the person, when will He deliver bad Karma. For that purpose we also need to look into the divisional chart to see from which area is suffering comes. For example, when Kantaka is confirming in Navamsa, our Bhagya is endangered. When it goes through sensitive points in Dvadasamsa, our parents suffer, and so on.

Sani need 2 and ½ years to past one rasi. So he spent one year in one Nakshatra and exactly 3 months in one Pada which is equal to one Navamsha. There are four Padas in every Nakshatra:

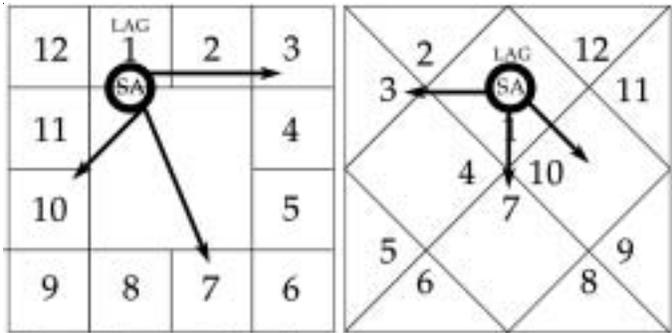
1. Dharma,
2. Artha,
3. Kama, and
4. Moksha.

Each of this padas will show on what area of life Sani will have malefic influence.

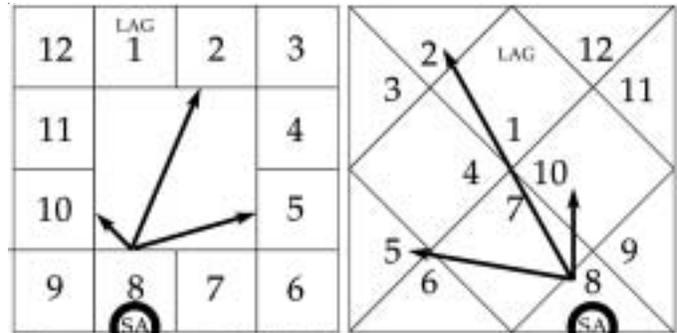
When Sani transiting sensitive points in Divisional Chart



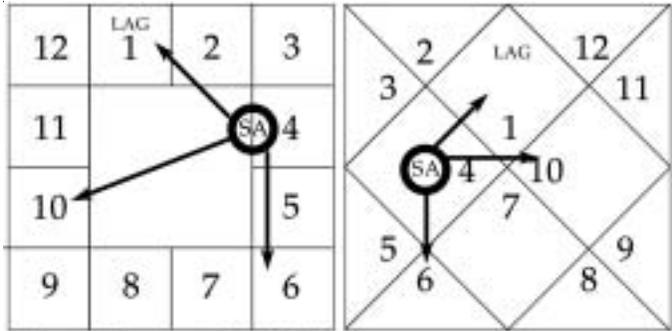
krgovic zeljko



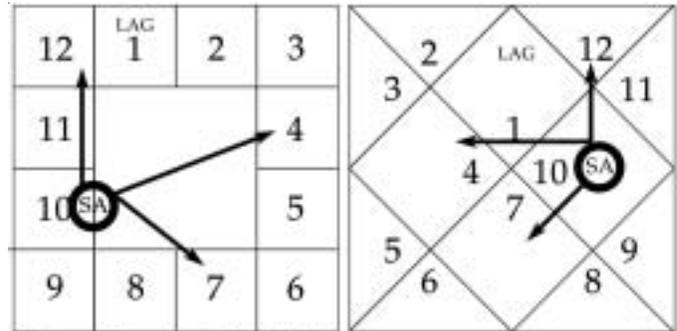
Transit Saturn in 1st house
Special aspects: 10th house + 3rd & 7th houses



Transit Saturn in 8th house
Special aspects: 10th house + 2nd & 5th houses



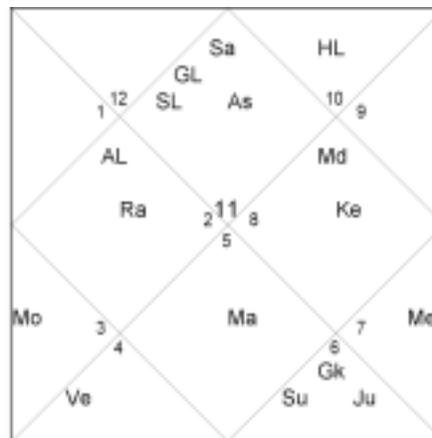
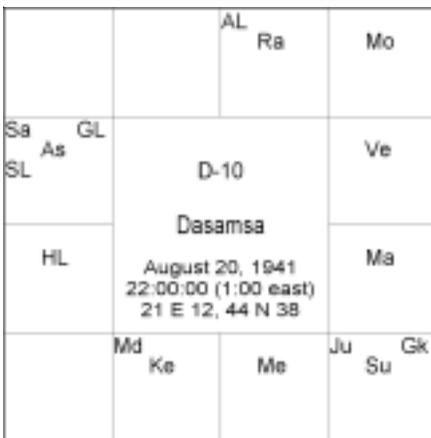
Transit Saturn in 4th house
Special aspects: 10th house + 1st & 6th houses



Transit Saturn in 10th house
Special aspects: 4th, 12th & 7th houses

for example, Navamsa Lagna, Chandra Navamsa Lagna, Karya Bhavas in Vargas, in that certain time, native will

feel full effect of Kantaka in the life. It depend from the position of Sani in natal chart, will Kantaka be strong or weak.



As: 4 Ta 58 Su: 4 Le 23 (DK) Mo: 10 Cn 39 (MK) Ma: 28 Pi 43 (AmK)
 Me: 6 Le 18 (PK) Ju: 24 Ta 31 (BK) Ve: 6 Vi 48 (PiK) Sa: 5 Ta 07 (GK)
 Ra: 0 Vi 51 (AK) Ke: 0 Pi 51 HL: 12 Cp 05 GL: 9 Pi 40

Example 1. Milosevic Slobodan, ex- president of Yugoslavia

Transit time on day when Mr. Milosevic lost election

In this chart, we see the Kantaka is happening in regard to Lagna, because of Sani tenth dristi. We said before that when kantaka is In this chart, we se happening in regard to Lagna, person makes wrong decisions and suffer. Tenth drishti will show that is Kantaka is related to some career and job activities. In Navamsa we see that Sani is transiting Lagna. In both cases Sani is sending a tenth dristi, so career is afflicted. Sani in Marana Karaka Sthana will destroy karakatvas of the bhavas that he rules of, so ninth and tenth bhava are destroyed including AL and UL. Sani was also in Marana Karana Sthana in regards to Atma Karaka. Here is interesting to see that Lord of Shatru bhava, Shukra was transiting sixth bhava—own mooltrikona and Sani's place



kantaka sani

of exaltation. In Navamsa Shukra is exalted in Gorchara and in the Natal V-9. So enemies were strong in those days. (One of the biggest Mr. Miloshevic political enemies, late Mr. Djindjic has Shukra as his Atma Karaka). In Navamsa Sani is in yuti with Budha, Putra Karak, which show that the children will also suffer. Sani was transiting third Pada of Kritika Nakshatra, whose Devata is Agni and the symbol is blade. His Kama, enjoyment was completely ruined. Mr. Milosevic schedule elections in time when there was no need for that. He was convinced that he will win.

In Natal Dasamsa Sani also makes Kantaka toward Chandra, which shows that body will suffer. He was arrested a little bit later and sent to prison, to Hague.

What is the most important thing related to Sani is stick to the truth. Mr. Milosevic in first place didn't want to admit that he lose election, but because of the pressure from the people and International politics he change his mind.

Now we will see something interesting connected to Sani's Gochara:

Whenever Sani make his Kantaka Gochar toward Lagna he never touches the Dharma and Siddhi bhavas.

- In first chart Sani is in first bhava and has drishti on 3th, 7th & 10th.
- In second chart Shani is in 4th and has drishti on Lagna, 6th



As: 15 Li 50 Su: 2 Le 07 (DK) Mo: 8 Cp 18 (PK) Ma: 21 Le 26 (BK)
 Me: 15 Cn 32 (PK) Ju: 24 Li 23 (AmK) Ve: 16 Ge 24 (NK) Sa: 5 Cn 16 (GK)
 Ra: 0 Sg 10 (AK) Ke: 0 Ge 10 HL: 13 Aq 13 GL: 0 Sg 15



As: 29 Aq 39 Su: 5 Ge 32 (GK) Mo: 28 Le 01 (AK) Ma: 7 Ta 55 (PK)
 Me: 25 Ta 12 (AmK) Ju: 8 Le 14 (PK) Ve: 17 Ge 44 (NK) Sa: 5 Ge 32 (DK)
 Ra: 8 Vi 02 (BK) Ke: 8 Pi 02 HL: 18 Cp 05 GL: 23 Ge 05

& 10th.

- In third chart Shani is in eight bhava and has drishti on 2th, 5th & 10th.
- In fourth chart Shani is in 10th bhava and has drishti on 12th, 4th & 8th.

Thus, ninth and eleventh bhava are never afflicted during Kantaka Sani.

He is the son of the Sun god Surya and Sanjna born as Kritantak -Yama (the God of death). He carries the curse of Surya delivered to Sanjna that led to his conception. Hence, Saturn represents curses in a chart and is destined to die (Yama was the first to die) thereby ruling longevity. This is the first aspect of Saturn where he is the upholder and blind follower of Dharma and ensures that everyone obeys the laws. The other aspect of Saturn is 'Mahakaal' as the son of Chaaya (shadow) born from an illegitimate relationship with the Sun god. The illegitimate relationship was exposed when Kritantak-Yama kicked his foster mother Chaaya and she cursed him to have incurable leprosy in the leg. That is why Saturn is said to be lame and hobbles around the zodiac. Mahakaal being a shadowy child was absorbed into the body of Yama along with his anger, frustration and terrible sight resulting in a split personality¹.

Now, can we apply that split personality of Sani mentioned above? In ninth bhava is always Dharma Raj Yama and in the eleventh bhava is Mahakal, no matter is he creating Kantaka or not. So Dharma Raj Yama will always attend to maintain the Dharma no matter what (Even if the parents involve) and Mahakaal will do everything to deliver all bad Karma from the eleventh bhava which is bhava of Shiva's Danda (six from sixth bhava).

Example 2: Napoleon Bonaparte

[Transit is for a date 18. June 1815. – Battle of Waterloo]

In this example Sani makes Kantaka toward Lagna and Chandra also. So person will make wrong decision and also will suffer physically and emotionally. In the both cases it is tenth dristi so it's related to the job the person is doing. But this is still not enough evidence for bad thing to happen. Sani in Navamsa was transiting Shatru bhava along with neecha Mangal and Ketu. When we apply Rasi Tulya Navams technique, Sani make his return to Karma bhava and automatically stops all action because of enemies. Sani - Mangal is Unmada yoga which will show insanity.



krgovic zeljko

SL	HL		Ju	Ke
(Ve)		Rasi	(Sa)	Mo
GL	Su	Nikolae Ceausescu January 26, 1918 23:22:00 (3:00 east) 25 E 18. 47 N 10		
Ra	AL		Gk	Ma
Me			Md	As

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

As: 11 Vi 49 Su: 13 Cp 23 (MK) Mo: 10 Cn 10 (PK) Ma: 9 Vi 57 (PK)
 Me: 18 Sg 44 (BK) Ju: 8 Ta 45 (GK) Ve (R): 4 Aq 54 (DK) Sa (R): 18 Cn 47 (AmK)
 Ra: 6 Sg 57 (AK) Ke: 6 Ge 57 HL: 25 Pi 56 GL: 15 Cp 40

Again here, Sani is transiting through Sravana Naksatra, which is second – Maraka to Napoleons Janma Nakatra.

If we talk about his career as an imperator, we see in D-10 that Sani again makes Kantaka in regard to Lagna. He was defeated in this battle and in a short time from that he abdicates.

Exemple 3. Nikolae Ceausescu, late president of Rumania [Transit time – December 20. 1989. – Trial and execution]

	AL		(Ju)	
HL		Rasi		Ke
Ra	GL	Execution December 20, 1989 23:51:44 (3:00 east) 25 E 18. 47 N 10		
Ve				As
Me	Sa	Md	Gk	
Su		Ma		Mo
SL				

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

As: 19 Le 42 Su: 5 Sg 15 (GK) Mo: 14 Vi 49 (BK) Ma: 8 Sc 09 (PK)
 Me: 24 Sg 57 (AK) Ju (R): 12 Ge 60 (MK) Ve: 11 Cp 19 (PK) Sa: 20 Sg 35 (AmK)
 Ra: 25 Cp 20 (DK) Ke: 25 Cn 20 HL: 28 Aq 27 GL: 4 Cp 13

Here Sani is in Gochara over Arudha Lagna and making Kantaka in regard to all three sensitive points in the chart. Sani also aspects Lagna, and which is more important he aspects third bhava from Arudha Lagna (place of death).

Sani is in Poorva Shadha Naksatra, whose ruler Sukra is, in Gochara, destroyed in Shakti Yoga. In the Janma Kundali, Sukra is in third bhava from Arudha Lagna on Mrityu Pada. Sukra is also DK.

In Navamsa Sani making Kantaka over Chandra Lagna. Chandra is in Shakti yoga in the Gochara and in the Natal Navamsa.

Mo	Me	Su	GL	SL	Ve
	AL				
Ke		Rasi			
		Male			
				Ju	(Sa)
				Ra	Ma
Md	Gk		HL		
As					

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

As: 26 Sg 30 Su: 27 Ar 46 (AmK) Mo: 22 Pi 06 (PK) Ma: 8 Le 47 (PK)
 Me: 26 Ar 00 (MK) Ju: 7 Le 02 (GK) Ve: 6 Ge 01 (DK) Sa (R): 26 Le 43 (BK)
 Ra: 1 Le 20 (AK) Ke: 1 Aq 20 HL: 23 Sc 04 GL: 2 Ar 10

On this day Nikolae Ceausescu was execute together with his wife. Everything is happening in the Mangala Maha, Sani Bhukti Vimsottari dasa.

Now let's see how Kantaka Sani gives physical and emotional suffering

Example 4. Male [Transit time – February, 2. 1999. – Car Crash]

Ju	Sa		AL	HL
SL	Ve		GL	Ra
Me	Ke		Rasi	
	Su		Crash	
			Md	Gk
				Mo
			Ma	
			As	

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

As: 11 Li 10 Su: 19 Cp 49 (AK) Mo: 17 Le 41 (BK) Ma: 9 Li 04 (PK)
 Me: 18 Cp 54 (AmK) Ju: 4 Pi 01 (GK) Ve: 12 Aq 44 (MK) Sa: 4 Ar 03 (PK)
 Ra: 28 Cn 49 (DK) Ke: 28 Cp 49 HL: 15 Ge 49 GL: 25 Cn 53

In this example we see that kantaka is working over AL because Sani aspects tenth bhava from it. Although we assume that if is Kantaka with respect to the AL, the career and finances are greatly affected in this case the body gets affliction.

Tenth bhava from Aridha Lagna is Lagna, which shows that the body will be attack. Sani is in Sukra's Rasi in by Rasi Tulya Navams is returning to sixth bhava, which will show suffering with visible cause.

This person had a car crash during this time, and he didn't attend school for four months.

Sani was also in Marana Karaka Stana in regard



kantaka sani

to Atma Karaka, aspected by Mangala from the 11th bhava, which is six from sixth bhava.

In this case, in the Janma Kundali of the native, Sani is lord of 64 navamsa together with Rahu, who is Atma Karaka. So every negative transit of the Sani, person will strongly experience. After this event person change his way of living almost completely.

Example 5: Female [Transit date is October 23, 1993. – Mother's death]

In this case we see that Sani is making Kantaka toward Arudha Lagna in Rashi chart and in Navamsa Chart toward Lagna and Chandra Lagna . Sani together with Ch was transiting second bhava where is Ketu in his Marana Karaka Stana and Matru Pada. Whenever Sani is in yuti with some Graha he will show Shrada (funeral ceremony). In this case Sani is in yuti with Chandra (Natural Karaka for mother) in transit over Matru pada in second bhava where Ketu is placed to indicate tragedy. Sani is also in mutual aspect with Mangala who is MK and aspects four houses from Lagna. Again in Navamsa we got mutual aspect between Sani and Mangala. Native loose her mother during this time and had a lot emotional suffering.

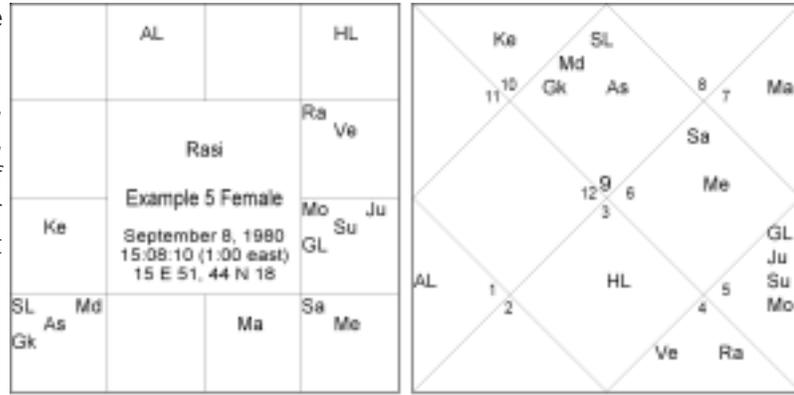
To prove this we can also check in divisional chart for the parents (V 12) where Sani is in the forth bhava from forth which will show that cure for mother is denied. (Forth bhava from any bhava shows healing place).

Example 6. Female [Time of the event: 15. November 2005. – Abortion]

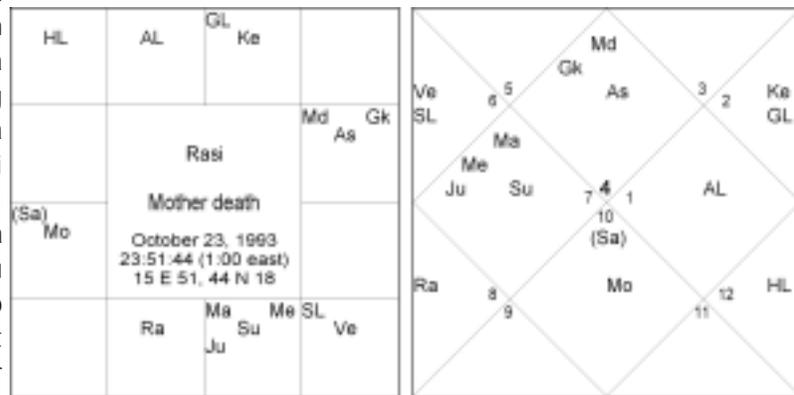
Here Sani is making His Kantaka toward Arudha Lagna and has a third dristi on His own natal position, where he is exalted. Sani is aspects Chandra and Mangal, which shows some operation. Chandra and Mangal are aspecting in their transit fifth bhava (children). Mangala who is Putra Karaka of the person is together with Ketu in second bhava from the fifth.

Sani is Aslesa Naksatra which is the eight naksatra from the Janma Naksatra of the native. He was transiting the first pada of Aleses which shows that Dharma is seriously afflicted.

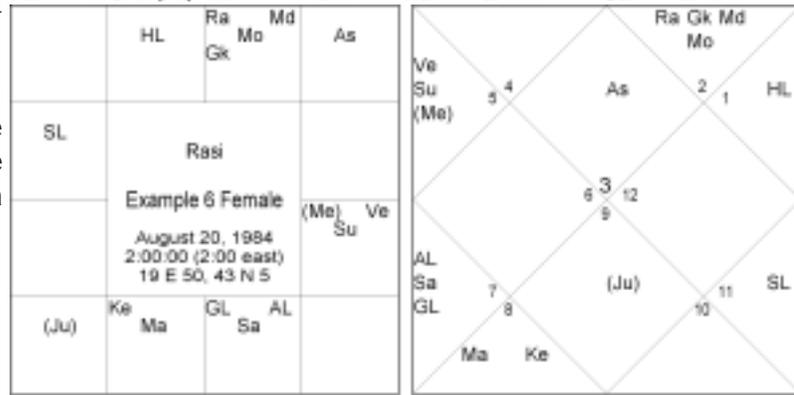
In Navamsa, Sani do Kantaka in regard to Lagna



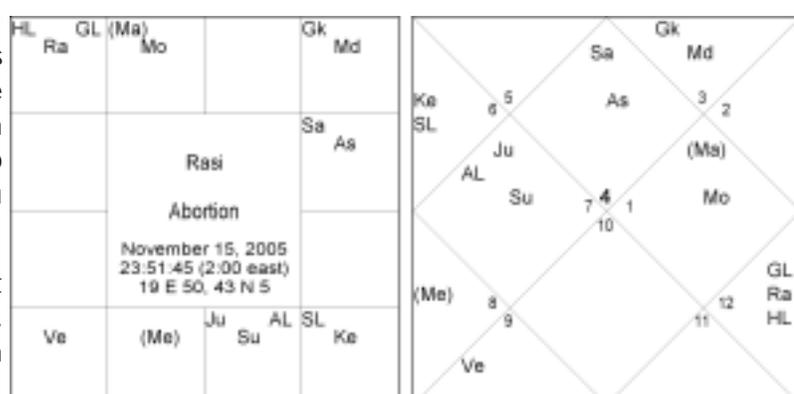
As:	16 Sg 40	Su:	22 Le 29 (AmK)	Mo:	13 Le 18 (BK)	Ma:	13 Li 13 (MK)
Me:	3 Vi 54 (DK)	Ju:	26 Le 08 (AK)	Ve:	7 Cn 18 (PK)	Sa:	4 Vi 50 (GK)
Ra:	24 Cn 59 (PK)	Ke:	24 Cp 59	HL:	12 Ge 17	GL:	27 Le 34



As:	21 Cn 27	Su:	6 Li 47 (GK)	Mo:	24 Cp 53 (BK)	Ma:	24 Li 42 (MK)
Me:	28 Li 29 (AmK)	Ju:	2 Li 29 (DK)	Ve:	16 Vi 06 (PK)	Sa (R):	29 Cp 52 (AK)
Ra:	10 Sc 59 (PK)	Ke:	10 Ta 59	HL:	20 Pi 54	GL:	28 Ta 11



As:	17 Ge 09	Su:	3 Le 31 (DK)	Mo:	5 Ta 34 (GK)	Ma:	7 Sc 31 (PK)
Me (R):	18 Le 30 (BK)	Ju (R):	9 Sg 39 (PK)	Ve:	21 Le 21 (AmK)	Sa:	17 Li 12 (MK)
Ra:	8 Ta 36 (AK)	Ke:	8 Sc 36	HL:	7 Ar 09	GL:	13 Li 49



As:	29 Cn 42	Su:	29 Li 42 (AK)	Mo:	26 Ar 06 (AmK)	Ma (R):	18 Ar 13 (BK)
Me (R):	16 Sc 47 (PK)	Ju:	10 Li 33 (DK)	Ve:	16 Sg 07 (PK)	Sa:	17 Cn 20 (MK)
Ra:	17 Pi 30 (GK)	Ke:	17 Vi 30	HL:	7 Pi 56	GL:	21 Pi 18



and Arudha Lagna also. He has a third dristi on Chandra (ruler of the fifth bhava) in twelve bhava which is eight from fifth. Sani is in yuti with Rahu in Navamsa which represent Shrada yoga in Maraka bhava in regard to the Lord of the fifth bhava.

In Saptamsa we saw that Sani is in eight bhava, forth from fifth, where again shows denying the cure for the fifth and aspects fifth bhava. Sani is again aspected by Rahu in Varga seven. Girl done abortion on Sani tithi Purnimavasya and Mangala Vara.

Example 7: Female [Transit time October 25, 2005. – Food poisoning]

In this case, Sani is in forth bhava from Chandra and aspecting Lagna causing Kantaka from Chandra. Sani is together with Mangala creating very inauspicious yoga in seventh bhava. Sani is in this case ruler of the second bhava (food that we take) and Mangal is ruler of the fifth bhava (stomach). Mangala is also ruler of the twelve bhava, so she ends up in hospital.

In Navamsa Sani is conjoining Chandra and in a mutual aspect with Mangala from the fifth bhava. Sani also aspect Lagna, which shows suffering of body.

After a long time being vegetarian, native take a piece of meat and got food poisoning.

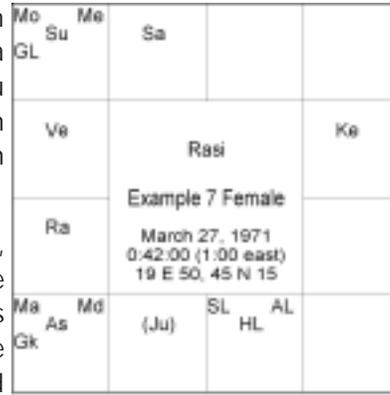
CONCULSION

As we saw in these cases, Kantaka Sani is very dangerous dosha, but for some huge event, Kantaka must be repeated in some divisional chart. From the position in various Vargas depend does will Kantaka ruin career, will it attack the body or mind. In these cases we took only exact moment but after every Sani's attack person need a long time to heal the wounds. After all Shani is Kala – Time.

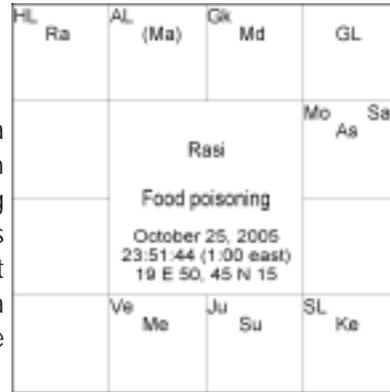


Best remedial measure for this dosha lying in worshipping Rudra, devata of Mangala.

The following is an extract from Shri Rudram. It should be recited eleven times everyday morning (after bathing and sitting while facing the east).



As: 0 Sg 26 Su: 12 Pi 13 (PK) Mo: 14 Pi 46 (BK) Ma: 15 Sg 17 (BK)
Me: 29 Pi 45 (AK) Ju (R): 12 Sc 59 (PK) Ve: 3 Aq 28 (GK) Sa: 26 Ar 14 (AmK)
Ra: 28 Cp 00 (DK) Ke: 28 Cn 00 HL: 13 Li 52 GL: 2 Pi 32



As: 28 Cn 15 Su: 8 Li 41 (PK) Mo: 18 Cn 29 (BK) Ma (R): 25 Ar 21 (AmK)
Me: 0 Sc 37 (DK) Ju: 6 Li 02 (GK) Ve: 25 Sc 27 (AK) Sa: 18 Cn 41 (MK)
Ra: 18 Pi 36 (PK) Ke: 18 Vi 36 HL: 28 Pi 37 GL: 14 Ge 36

Sri Rudra Chamakam (3rd Anuvaka)

z< c me nji me ijk c me=nukamí me
kamí me saEmnsí ne ÉÓ< c me éyí ne
vSji me jzi me Égí me Óiv[< c me
jnta c me xtaR c me]emí me x&ití me
iví< c me nhí me s<iv½ me }aÇ< c me
sUí me šUí me slr< c me l j m
\ t< c me =m&t< c me =jím< c me =nam½ me
jlvatuí me dl, aarjv< c me =niñÇ< c me =Éç c me
sug< c me zñ< c me su; a c me suidn< c me. 3
çaà ca me mayaçca me priyaà ca me anukâmaçca me
kâmaçca me saumanaçca me bhadraà ca me çreyaçca me
vasyaçca me yaçca me bhagaçca me draviëaà ca me
yantâ ca me dhartâ ca me kîemaçca me dhâtîçca me
viçvaà ca me mahaçca me saàvicca me ji âtraà ca me
süçca me prasüçca me séraà ca me layaçca me
âtaà ca me amâtaà ca me ayakîmaà ca me anâmayacca me
jêvâtuçca me dêrghâyutvaà ca me anamitraà ca me abhayaà
ca me
sugaà ca me çayanaà ca me sünâ ca me sudinaà ca me||3||²

Footnotes

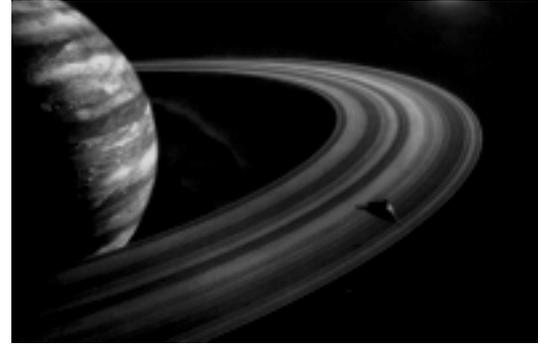
- 1 Extract from book 'Varga Chakra' edited by Pt. Sanjay Rath, Sagar Publications © SJC®, 2002
2 Extract from Vedic Remedies in Astrology by Sanjay Rath

Financial Disaster

and the transit of Saturn

Vineeta Chandrashekhar Phatak

Nagpur (M.S.)



Introduction

“Money” carries prime importance in human life. Every person experiences ups and downs in his/her life, but “Financial Disasters” i.e. huge loss of wealth, sometimes upsets the whole of remaining life of a given individual. Transit of planets indicate all events including financial loss. Transit position means the position of planet at a given time. Generally reference of natal Moon is used to analyze the transit of planets. Moon is the significator of *mana* and transits with respect to it shows the mental state. Results vary depending on the houses occupied by transit planets from moon. According to other school of thoughts transit results should also be analyzed with respect to Lagna, Malefic planet's transit brings misfortune. Saturn, the most malefic planet, brings about significant changes both at mundane as well as individual levels when it moves from – 1) One sign to another, 2) One Nakshatra to another, 3) One Navamsa & 4) One kakshya to another.

The changes vary according to Lagna and moon sign in different natal charts. Before giving a deep thought to transit results of Saturn, it is necessary to know, “Why Saturn”? The answer is – Saturn is KARAKA for sorrow, loss and all types of griefs. Saturn follows irregular Kaal i.e. Mahakaal (everyone knows the story of Yama and Mahakaal i.e. Sandhya and Chhaya). Financial loss is not a regular phenomenon, therefore Saturn has been considered. Though natal moon is the most important reference to analyze the effects of transit, other references are also used in this paper. A planet occupying or aspecting a rasi in transit activates the good or bad yogas, depending on the house occupied by that rasi as well as the planets situated in that rasi in natal chart. The result depends upon the inherent nature of the planet in natal chart. For example if Saturn is the 8th lord in the natal chart

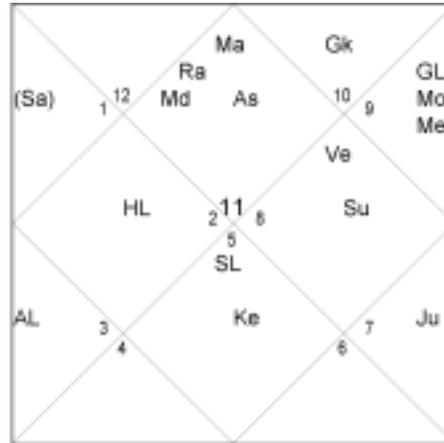
and aspects, in transit, the rasi occupied by Ravi & 9th lord in the natal chart, some difficulties to father may be expected. Similarly if Jupiter is the lord of ninth house & aspects the seventh house, its lord & Venus then one may expect very good results about the 7th house. Transits with respect to Arudh Padas may also give relevant results. For example, Saturn's transit in A2 & A10 can be inauspicious for wealth and career respectively. For this paper I have studied 12 charts. Details of charts including year of loss have been given at the end of this paper. Saturn remains in one sign for 2.5 years. It is said to give good only in three Rasis (signs) namely the 3rd, 6th, 11th from the Janma Rasi. Its transit over second and eleventh houses can bring financial loss because these are houses of wealth. Second house shows cash balance and valuable assets. Eleventh house shows income & gains. Fifth is the house of gains from investments. 8th house gives money through loans, bank and inheritance. If these houses are afflicted by transit Saturn loss of money from that particular source may occur. Ancient Rishis have adopted various procedures in this regard from time to time. some of them are as follows:

- 1) Position of transit Saturn with respect to Natal Moon
- 2) Position of Saturn with respect to Lagna
- 3) Position of Saturn with respect to A2
- 4) Position of Saturn with respect to Dasha Lord
- 5) Nava Tara Gochar
- 6) Moorti Niranaya
- 7) Ashtakvarga
- 8) Navamasa Transit
- 9) Rasi Tulya Navamasa & Navamasa Tulya Rasi

financial disaster



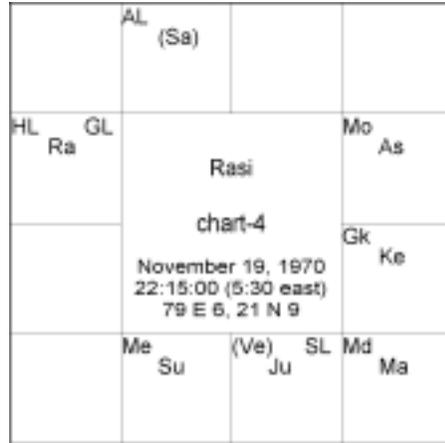
As: 20 Aq 00 Su: 24 Sc 36 (AK)
 Me: 7 Sg 40 (MK) Ju: 5 Li 29 (GK)
 Ra: 22 Aq 60 (PK) Ke: 22 Le 60



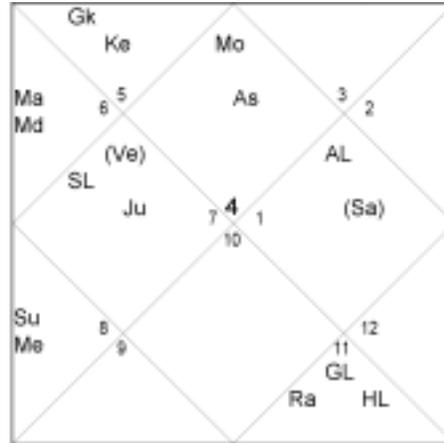
Mo: 6 Sg 40 (PK) Ma: 2 Aq 36 (DK)
 Ve: 13 Sc 41 (AmK) Sa (R): 9 Ar 10 (BK)
 HL: 2 Ta 27 GL: 29 Sg 34

called Katak Shani. Such a transit is considered extremely inauspicious as it aspects the tenth house indicating changes in the professional front to the detriment of the native. From Lagna, it causes loss of intelligence & fame whereas from AL there is loss of livelihood and many financial problems ; such a transit from Moon causes many mental disturbances and ill health.

. Ex: Chart 4) Saturn's transit from Aquarius 1n February 1995 shattered natives business. Saturn in Aquarius was 8th from natal moon.



As: 10 Cn 38 Su: 3 Sc 30 (DK)
 Me: 16 Sc 40 (GK) Ju: 25 Li 19 (AmK)
 Ra: 4 Aq 45 (BK) Ke: 4 Le 45



Mo: 19 Cn 42 (PK) Ma: 25 Vi 46 (AK)
 Ve (R): 18 Li 55 (PK) Sa (R): 25 Ar 03 (MK)
 HL: 25 Aq 18 GL: 13 Aq 60

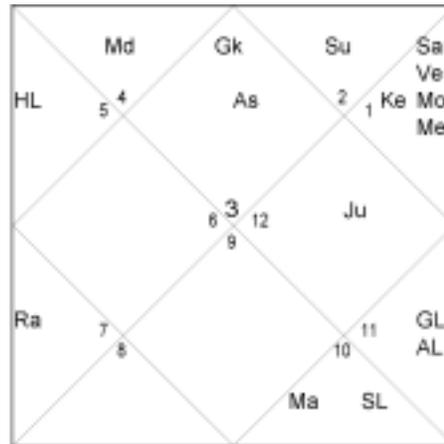
In addition to above, transit of Saturn through 9th and 10th house from moon results in loss of wealth. (Ashtakvarga , shlok 175 by C.S.Patel)

Ex: Chart 1 Native experienced loss in 1993 when Saturn was transiting from 12th house which is 10th from moon. Transit Saturn was on the natal position of second & eleventh lord, Jupiter.

In chart no.-5 Shani's transit through 9th & 10th house from moon in 1990 had finished the transportation business of the native



As: 27 Ge 55 Su: 3 Ta 18 (GK)
 Me: 12 Ar 40 (BK) Ju: 8 Pi 15 (MK)
 Ra: 14 Li 37 (AmK) Ke: 14 Ar 37



Mo: 20 Ar 16 (AK) Ma: 4 Cp 44 (PK)
 Ve: 4 Ar 03 (PK) Sa: 2 Ar 28 (DK)
 HL: 27 Le 17 GL: 18 Aq 28

Out of 12 charts the position of Saturn in 8 charts was unfavorable at the time of loss. Houses of wealth were also afflicted by transit Saturn.

1. Position Of Saturn With Respect To Lagna

Trnasits should also be studied from Lagna. As from Moon, transit from 1st, 2nd, 4th, 8th, 9th, 10th & 12th from Lagna gives bad results.

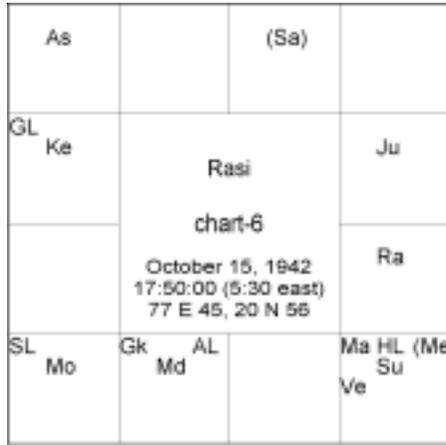
2. Position Of Saturn With Respect To Second house

Out of 12 charts in 10 charts the position of Saturn is unfavorable. It is observed that Saturn was transiting the 2nd house (House of wealth) in 6 charts (out of 12), damaging the wealth. Example - In chart - 6 shani's transit through second house from lagna brought the end of his jewelry business.

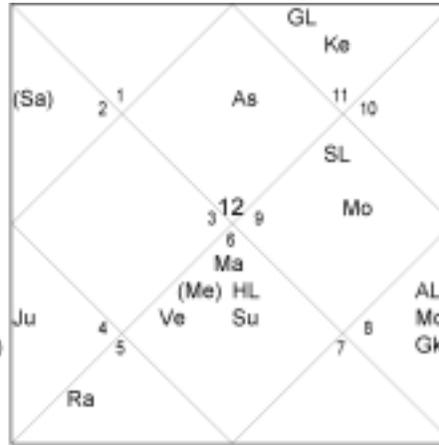
influence the tenth house from Lagna, AL, or natal Moon.

Ex: Chart 3) In 1997-1998 when Saturn was transiting 4th from moon sign and second from Lagna native experienced a huge loss in his business.

Ashtam Shani :- Saturn's transit through the 8th house from the natal moon is called Ashtam Shani. It is also



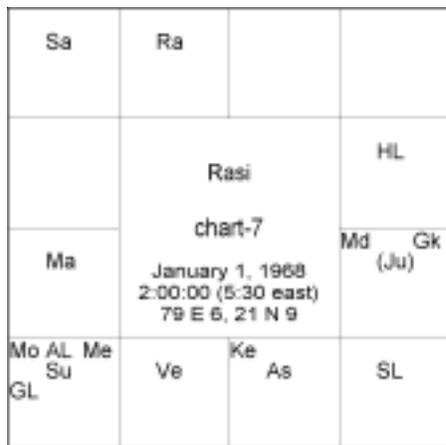
As: 27 Pi 50 Su: 28 Vi 28 (AK) Mo: 9 Sg 24 (GK) Ma: 25 Vi 20 (AmK)
 Me (R): 19 Vi 24 (PK) Ju: 0 Cn 55 (DK) Ve: 20 Vi 21 (MK) Sa (R): 19 Ta 08 (PK)
 Ra: 8 Le 34 (BK) Ke: 8 Aq 34 HL: 14 Vi 07 GL: 23 Aq 19



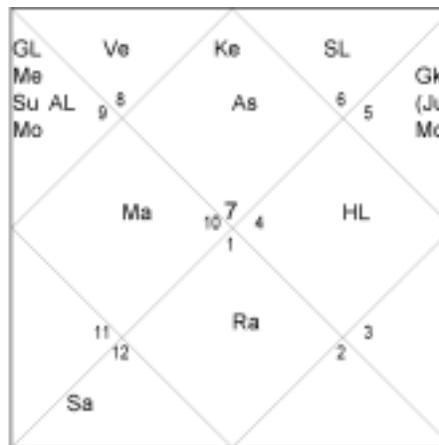
from the house of wealth (2nd), if we consider the rasi with dasa lord as lagna. 4th house from any house shows the *Sukh* from that matter & presence of Saturn may damage this *Sukh*.

5) Nava Tara Gochar (transit firm birth star)

The 27 Nakshatras are divided into 9 groups of 3 stars each. These are Janma, Sampat, Vipat, Kshema, Pratyar, Sadhak, Vedh, Mitra & Parammitra. Transit through Vipat, Pratyar & Vedh Tara gives adverse results. Out of 12 charts in 10 cases Saturn was in above mentioned taras.



As: 10 Li 01 Su: 16 Sg 05 (PK) Mo: 25 Sg 28 (BK) Ma: 29 Cp 55 (AK)
 Me: 17 Sg 47 (MK) Ju (R): 12 Le 17 (GK) Ve: 5 Sc 18 (DK) Sa: 12 Pi 42 (PK)
 Ra: 0 Ar 36 (AmK) Ke: 0 Li 36 HL: 18 Cn 07 GL: 7 Sg 23



Another method of studying transit results from Janma nakshatra is as follows-

The Nakshatra at birth is **Janma** nakshatra, the 10th from that is **Karma** Nakshatra, 19th is **Adhan**, 23rd is **Vinash** 18th is **Samudayik**, 16th is **Sanghatik** & 26th is **Rajya Jati** Nakshatra. Transit of malefics through these nakshatras is inauspicious. Example- The native of Chart-5 experienced loss of money in Nov. 2003. Saturn was passing through Aardra which is Pratyar nakshatra for native, also it is the 23rd nakshatra i.e. Vinash nakshatra.

3. The Position Of Saturn With Respect To A2

Second house shows sustenance, its lord is akin to Vishnu, the sustainer. Any afflictions to this house as well as its lord will affect the sustenance of the matter seen from the second house (here wealth). Arudh padas show the maya (illusion) of material world. A2, the Arudh of second house shows the maya associated with the second house. Maya associated with 2nd house is wealth & any affliction to A2 will affect the native's wealth. Transit malefic planets may damage one's wealth. It is found that in some charts A2 was aspected by or in bad yoga with transit Saturn at the time of loss. Example in chart-3 A2 was in third aspect of Saturn, whereas in chart-7 it was in tenth aspect.

Out of 12 charts in 7 of Saturn was passing through inauspicious nakshatras.

4. Position Of Saturn With Respect To Dasa Lord

It is observed that in many charts transit Saturn was fifth from dasa or antardasa lord (running at the time of loss). Perhaps because the fifth from dasa lord is the 4th house

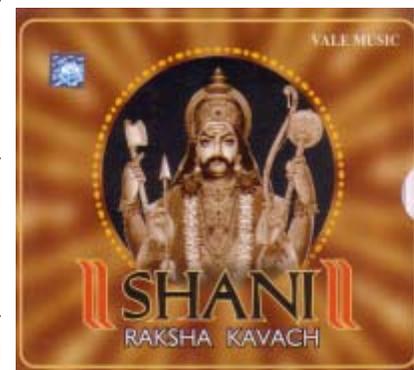
6. Moorti Nirnaya –

Moorti Nirnaya is another formula to decide the results of transits. Moorti is decided in relation to one's Moon sign & the sign in which the moon stands at the time of the entry of the planet (here Saturn) in new sign.

If moon is in 1st, 6th or 11th sign from natal moon it is called **Swarna Moorti**.

If moon is in 2nd, 5th or 9th sign from natal moon it is called **Rajata Moorti**.

If moon is in 3rd, 7th or 10th sign from natal



financial disaster



moon it is called **Tamra Moorti**.

If moon is in 4th, 8th or 12th sign from natal moon it is called **Loha Moorti**.

According to **Jyotish Vyavhar Tattwa**

Malefic planets as Swarna Moorti give bad results only. According to above shloka , Saturn creates strife & quarrels in the family. There will be difficulties always. **Money & material** will be destroyed & one's own people will become enemies.

Swarna Moorti give bad results only. According to above shloka , Saturn creates strife & quarrels in the family. There will be difficulties always. **Money & material** will be destroyed & one's own people will become enemies.

Saturn gives good results when the moorti is Rajata or Tamra, while results will be very bad when the moorti is Loha. The following shloka describes it-

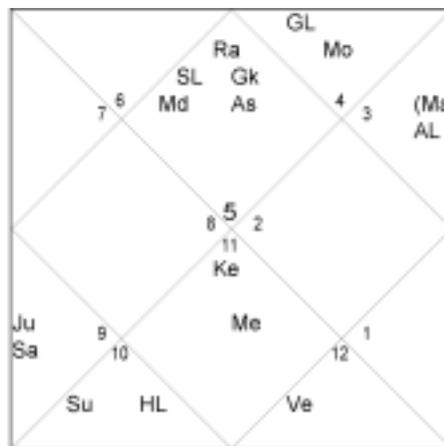
Out of 12 in case of 10 charts the Moorti was Swaran or Loha

7. Ashtakavarga

Ashtakavarga is the system of analyzing a chart with respect to a group of 8 reference points. Ashta means 8 & vargas means groups. K(†āŚ) refers to the seed of creation i.e. bindu, Bindu has the power to create whereas Rekha shows *sanhar* i.e. destruction(Shiva). Planet with more bindus has more constructive power, whereas planet with less bindus has more destructive power.

Ve		AL (Ma)
Ke	Me	GL Mo
HL	Su	Ra Gk SL As
Sa	Ju	Md

Rasi chart-9
January 30, 1961
18:58:00 (5:30 east)
79 E 6, 21 N 9



As:	0 Le 23	Su:	17 Cp 08 (BK)	Mo:	3 Cn 55 (GK)	Ma (R):	6 Ge 57 (PK)
Me:	3 Aq 12 (DK)	Ju:	27 Sg 37 (AmK)	Ve:	4 Pi 04 (PK)	Sa:	29 Sg 45 (AK)
Ra:	14 Le 28 (MK)	Ke:	14 Aq 28	HL:	17 Cp 55	GL:	19 Cn 52

The most important purpose of ashtakavargais the interpretation of transits. According to ancient granthas-

i) Planets transiting in rasis with less than 28 benefic points (bindus) in SAV usually bring unfortunate results.

ii) Planets transiting in rasis with 3 or less than 3 bindus out of 8 in its ashtakavarga produces bad effects.

Example 1- Native of chart 6 suffered massive financial loss in April 71 when Saturn was transiting Aries . SAV has 24 bindus in Aries & 2 bindus in shani's ashtakavarga.

Example 2- Another ex. is of native of chart 1, mentioned earlier who experienced a heavy loss in 1993, again went through same situation & complete closure of his business in 1998. This is the perfect example to interpret the results of transit of Saturn. In 1993 when Saturn was passing through Cpricorn, (Cp has 17 bindus in SAV & 3 bindus in shani's ashtakavarga) fire destroy huge quantum of cloth resulting heavy loss. After that two , three years were average years for his business but no sooner than the Saturn entered Pisces incumbent experienced same situation again & his business faced troubles major fabric compines terminated his dealership & thus brought the end of his business in 1998 when Saturn was in Aries.

Here Meena (Pisces) has 21 bindus in SAV whereas 0 bindus in shani's ashtakavarga.

iii) To find the good or bad effects of a particular Bhava at a particular period, take the shodhyapind of SAV bindus. Multiply it by the corresponding SAV figure for that particular Bhava & divide the product by 27 to find the remainder. When Saturn passes through the asterism indicated by the remainder (counted from Aswini star) there will be destruction of the effects of that Bhava. The same product when divided by 12 and the remainder counted from Aries gives the Rasi and its trines which when transited by Saturn spoils the effects of the Bhava under consideration.

Example- In chart 3 the shodhyapind of SAV is 689 which when multiplied by 23 & divided by 27 gives 25th nakshatra i.e. Poorvbhadrapada. The native experienced huge loss when Saturn was transiting Meena.

Repeat the same process with SAV of rekhas (malefic points) and find the asterism & Rasis as above when Saturn transits them the good effects promoted by that Bhava are experienced. (A.M. Jan.96 Annual)

iv) ...

Añöaküöä

A Jyotish Paradigm for Match-making.

Sanjay Prabhakaran

Seetha and Rāma, The best of couples. Who are eternal and ever guiding the world in the right path. May they guide us in this work for searching the secret of successful marriage.

Jyotish, The best of the six of vedanga, which gives the knowledge of the sixth truth is the best of all sciences. It leads to understanding of the soul's karma (actions) on the five truth principles (tattva). May that Jyoti, soul's light, guide us to all answers.

Muhurtha

Jyotish comprises of Horā, Ganita and Samhita. The Hora division of Jyotish can broadly be divided in three parts, namely,

- 1) **Jātaka** *Past Karma*- To determine the Karma before birth using natal and conception horoscopes.
- 2) **Muhūrtha** *Future Karma*- Selection the right factors to do karma so as to yield auspicious results.
- 3) **Prashna** *Additional Karma*- accumulated since birth is determined. This science deals with the amount of karma performed since birth.

All Karma is creation¹, The Purusha and Prakriti in nature bring forth all karma.

Regarding Karma, Elders say that it manifests by three fold merging, namely

- desha(place),
- kaala (time)
- paatra (individual).

The coming together of these three factors give rise to Karma.

Muhurtha analyses the relationship of Purusha and Prakriti. Purusha is the soul, which never gets physical manifestation and Prakriti is the unmanifest creation. Prakriti can be etymologically broken as pra-kriti, where "pra" means "before" or "pre" and the word "kriti" means "create". That part of dormant creation which, has potency

to create is called prakriti. Purusha is Solar and represents Soul and Prakriti is Lunar. Their coming together gives creation.

The giver is Purusha and receiver is prakriti. The flow between them causes creation. In matters of marriage, The man and woman represents Purusha and Prakriti.

To do karma, Muhurtha deals with selection of

1. Right Place (Desha)²
2. Right Time (Kaala)
3. Right Persons and Partners (Paatra)

The defects in Natal horoscope should be identified and based on those understanding a proper Muhurtha should be selected to help the native overcome natal defects.

Moon is Karma kāryesha, or instigator of karma, So moon's position indicates the karma and it's results. The results of Karma is indicated by Saturn. In Time (Panchanga) the nakshatra element is ruled by Saturn and hence indicates results of karma.

Muhurtha Principle: In Time (Panchanga), the Transit nakshatra³ is taken as Purusha and Natives Nakshatra is considered as Prakriti, as the native is part of prakriti. The same is considered to select a good location and partner, Where each location and partner's nakshatra is identified.

To understand the results of Karma (creation), identification has to be done primarily of two contributors, namely Purusha and Prakriti.

One important note has to be taken by students, In the words of Dr. B.V. Raman from his concluding remarks in his book, "*Muhurtha is not the penance for all the ills afflicting a horoscope. Muhurtha or an auspicious moment can neutralise to a certain extent the afflictions existing in a birth chart as affecting the various events.*"

Therefore, in this scribes words, Muhurtha is just to help the individual do good karma, by selecting the conducive place, partner and time. It's the karma of the individual



añõaküöä

which is most important. Muhurtha shästra is to help an individual to go in desired path.

Marital Defect Identification

Nija Doshä

The eighth indicates all the defects of the individual which has to be endured in this life. The eighth is called the Nija Doshä or Defects of the self. These defects causes long term sufferings for humans. The loss or reduction of eighth leads to end of life's sufferings. In fact its is the giver of longevity for all individuals as it gives the resources to remove the defects. Undue breakages in eighth leads to untimely death and hence rebirth due to unfulfilled desires. Hence eight is indicator or influences of Time(Kaala). eighth from eighth , the third , is the external manifestation of those resources, being a natural pada (rising) of eighth.

Maraka

Twelfth from eighth and third i.e. the seventh and second indicates the consumers of those. Undue breakage in those indicates maraka or death. Hence the seventh and second is called maraka.

Seventh

The converse for maraka is also true, as eighth is maraka for 7th being the 2nd from it. Seventh is desires and thus it's a vicious cycle of desire and death.

Those being at the Bhäva level or mathematical expressions level, The manifest has to be judged from Arudhä.

Marriage

Parashara and other rishis of the past have advised that Upapada (UL) or Arudhä of the twelfth is the indicator of marriage. Therefore the killers to marriage are the seventh and second from UL. Therefore those houses, it's lords and it's contents are prime indicators for troubles to marriage. The partner's Lagna could fall in trines to Natives UL and vice versa i.e. the partners UL could fall in trines to Natives Lagna.

For cases of Multiple marriage, consecutive 8th house count from natal UL could be done.

So, The objective of the individual should be to select a partner who will be able to overcome the defects indicated by second and seventh from the UL.

Marital Matching Techniques

Astakuta

There are various methods to match charts adopted by the learned Jyotishas. Depending on their experience and

methods handed down by their parampara, each may have small variations in thier technique. Like for example, Some Pundits follow a 36 Score system and some others follow a 10 group system etc. Essentially the student has to understand that all methods are same in the core and one should work towards a seamless integration of the methods. This can only be possible with proper understanding of each technique. The following article contains the author's learning from his Guru and various classical texts of traditional Jyotish, formatted in a logical model. This author's attempt is presented in this article for passing the critical scan of the learned pundits.

Muhurtha Chintamani, A classical book written by Ramaacharya, gives many techniques for selecting the right person, place and time for overcoming ones defects. The whole focus of muhurtha being to take the favour for time, place and person to overcome one's karma. Ramaacharya gives an eight fold method of selecting one's partner called **acmakümä**. For the 8 factors, Ramaacharya gives relative weight to each by assigning one higher the other. Hence, the simple arithmetic formula was used $(N \times (N+1))/2$ for whole wieghtage. So for 8 factors we get $(8 \times (8+1))/2 = 36$. Therefore, the whole 8th house defects can be a weight of 36 points, is indicated here. Thus the defects pertaining to 8th house is analysed.

Astakütä^d- Word Significance

The 8 defects versus 8 solutions: Defects (Doshä) is represented by ignorance (darkness) and the solution is represented by Dieties(Light). The sanätana dharma or the eternal dharma (law)guiding this world, is said to be at a secondary level based from a hierarchy of 33 dieties⁵. These 33 dieties diversify the manifestation, maintainance and recycling the world. Among the thirty-three, 8 are called the acma(8)vasavas. Vasu means divine ones with light. Divine by nature removes ignorance and hence leads to peace and happiness. So the founding objective of Jyotish is to find the ignorance (causing suffering) in the chart and find the corresponding divinity for solution. Maybe this is the reason why most Jyotish classification is done by 8. Few examples being,

- acmamañgala: 8 auspicious objects, Science of telling quality of time by observing 8 auspicious objects.
- acmalakcmi : Laxmi⁶, The guiding mother for satva guna, presents herself in 8 forms.
- Kaalachakra: acmadala padma, octal petal lotus, Used to indicate the blockages due to Time(kaala).

Number Eight

The eighth house (bhavana)gives 8th emotion (bhaava), It's the emotion of fear and suffering in longterms. It gives the fear of unknown (guhya/Hidden/Dark). Just as 6th house

gives 6 bad desires⁷, the 8th shows the 8 defects (Randhra/slots). The 8th house also denotes longevity or Time hence the use in Kaalachakra by 8 petals.

7th house has the resources needed for creative work and partners needed for the same. Since, 2nd house from it becomes it's maraka(killer). The 8 defects cause the death of partnerships. These 8 defects are caused due to 8 corresponding blockage in divinity, namely the eight Vasavas. Hence the eight vasavas remove the 8 defects in eighth house for easy marriage.

Ashta Vasavas-Eight lights on 8th house

Therefore, any system of match making should focus on the eight defects of the individual and try to suggest means to overcome it. The dieties are the giver of light. The eight vasava's are

1. **Apa:** Jala Tatwa or liquid
2. **Dhara:** Prithvi Tatwa or solid
3. **Anila:** Vayu Tatwa or Gas
4. **Anala:** Agni Tatwa or Energy
5. **Dhruva:** The pole star representing
 - a. Akash Tatwa – the sky or Vacuum and
 - b. fixity of the zodiac i.e. the relevance of Ayanamsa
6. **Soma:** The Moon
7. **Prat yusha:** The recurring dawn representing
 - a. The Sun – as causing the night and day i.e. the source of light behind the dawn,
 - b. Lagna – The ascendant or the point in the eastern horizon as representing the self and is equated to the dawn.
8. **Prabhāsa** – splendorous lights of the stars that are grouped into 27/28 Nakshetra (Constellations).

In short the eight vasava are 5 tattva + Sun + Moon + Nakshatra Zodiac. The 5 tattva are controlled by Lord shiva by his 5 phonemed mantra Namah Shivaaya. Sun and moon represent the individual's soul and mind. The Nakshatra's are the 28th moon signs. Nakshatra are the creative division of the zodiac. Nakshatra for problem solution is thus stressed in eight vasava.

Eight kuta or Unifiers

Defined

Moon is supposed to have certain Kūma. Kūma; This abstract word can be expressed in many forms, to indicate union, to tie things together, or bring together. It can represent the etherial element which unites all substances. The eight kūma are listed below with their weightage and a line of explanation.

1. **Varëa :** Karma, Colour or Nature, Karma performed due to natural tendency
2. **Vaçya :** Humilty, Taming, humbling, Humility in

marriage

3. **Dina :** Day or Daily, Daily nature of couples, leading to friendliness
4. **Yoni :** Organ of birth which gave body, Physical purpose of individual based on gender.
5. **Maitri :** Friendships, Tendency to fight and compromise
6. **Gaëa :** Tribe, tendency to belong or follow a group, Social Influence
7. **Räüi :** Sign, heap or grains, Flow of Energy, resources and wealth.
8. **Nädi :** Tubes (snake like) in body, controls flow of energy in body, symbol to represent Kundalini energy or spirituality. Indicates the two end-limits in all desires.

Defects in the above eight factors leads to trouble in marriage. All troubles should be classified in one of the above category.

Current Usage Short comings

The Bridegrooms and Brides Moon's Kūta from their natal chart is noted. Mutual friendship for each of the above eight kūta is noted. The sum total value for friendship is calculated. If the numbers are high the match is said to be good. The maximum can be 36 points.

There are certain questions in current usage of the kūtas, they are,

- **Value Undefined:** The 'good match' value number is vague, some say it should be 15 some, some others say 18 above if there are no other doshas etc. Hence, there is much ambiguity.
- **Lost Significance:** The importance of each Kūta is lost when added up. A match may score a high of 18 just by having 3 of the 8 kūta's matched, eg. Maitri, Gana and Rashi.
- **Dosha Contribution to break marriage:** The contributing weightage of certain dosha's like Mangal dosha etc to actually break the marriage is not interpreted.
- **Other Factors:** Nakshatra Vedha, Rajju, Ghataka Chakra, Mangal Dosha and such similar nakshatra factors are not classified properly leading to random usage. In fact Prashna Marga says there about 43 elements to be matched for marital purposes!. These needs to be classified as per relevance. Not all factors may lead to trouble in marriage for an individual.

Hence this author feels that mere addition of numbers may not be the right interpretation of the Kūta's. This author's interpretation is given below,

Upapada maraka it's solutions

Problem and Solution Technique

Each graha can have a defect with the individual and this defect will lead to breakage in marriage. The maraka's to UL are most important breakers. The 9 grahas are grouped into 8, namely Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and nodes. Both rahu and ketu are grouped into one category. This author interprets that, The each of Eight Küta remove märaka corresponding to certain graha.

Definition of Upadada Maraka

1. 2nd Lord from UL
2. Contents 2nd house from UL
3. Secondarily 7th Lord from UL
4. Secondarily Contents of 7th house from UL
5. More malefic or debilitated more powerful märaka
6. Complete delineation of märaka from Märaka-chapter of Brihat Pārashara Horā shāstra.

Primary Kuta

The Küta needed when each of the graha becomes a

	Moon küōa Needed	UL Märaka Gr
1	Varēa	Saturn
2	Vaçya	Jupiter
3	Dina	Mercury
4	Yoni	Venus
5	Graha maitri	Mars
6	Gaēa	Moon
7	Rāçi	Sun
8	nāōi	Nodes

maraka is noted in **Table 1 : Küta needed for each UL's Märaka**

Table 1 : Küta needed for each UL's Märaka

Other Factors

Similarly other factors can be identified, For example the Rajju between the couple's is needed only when there is longevity problem to one of the couples. The Vedha reckoning of Mutual moon position is needed only if Ketu

Other Factor	UL Märaka graha	Diety	Results
Rajju, The Rope	Saturn (Longevity) Or Kuja Dosha	Yama/Rudra	Death, Poverty, Wandering due to same.
Vedha, The Obstrucater	Ketu	Ganesha	Sudden troubles as though from Sky.
Mahendra	Jupiter	Indra	Indra's blessings gives prosperity
Shakti	Venus	Hrishikeshha	Love, Mutual attraction between couples.
Ghaataka, The War Lord	Mars	Karthikeya	Violence, Destruction, Infidelity

is obstructing the UL. The If Jupiter is ill disposed such that there is poverty or loss of progeny then if the mutual moon has Mahendra match then it may help the couple overcome that problem. Similarly if Mars is ill disposed to UL becoming a Maraka then Ghataka chakra can be checked in addition to the Graha Maitri factor as listed above. **The basic idea being, that the multiple matching given in classics should be categorized under these 8 factors and a possible märaka graha associated with the natal chart. But, Primarily the Eight Küta should suffice for most matching cases. Similarly each Natal Dosha can be removed by a Particular matching.**

Appendix

Nakshatra

Nakshatra is zodiacal division created by Moon. Hence it represents all the creativity and karma of the individual. The daily moment of moon in each nakshatra is very important element of Panchaga⁹, Saturn indicates the results of the karmam and hence Nakshatra is said to be ruled by Saturn. Nakshatra by itself is created by the luminary Moon and hence its full of light (prabhaasa), but it's obstruction is denoted by Saturn. Since all relationships are nothing but play of mind by nature, Moon and Nakshatra zodiac is very important for Muhurtha. Moon represents Prakrithi and Nakshatras are the Prakrithi chakra.

The given *Figure 1 : Nakshatra : The Prakriti Chakra, Creative Zodiac* gives the names of all the nakshatra, their location in zodiac and Vimshottari ruler in parenthesis. Students till the time they learn the pronunciation can refer them by number instead of the names. The intercalary nakshatra Abhijit's approximate location between Uttara-ashaada and shravana is indicated by "Ab" in the image.

Figure 1 : Nakshatra : The Prakriti Chakra, Creative Zodiac Eight Küta for each Nakshatra

Note the Bridegroom's and Bride's natal Nakshatra . Also note the Stronger of Rashi(D1) and Navamsha(D9) moons Sign's lord. Strength can be judged by the number of planets moon conjoins in D1 or D9. Then refer the table below.

1. Varna: The Weight of each Varna is given besides each Varna in Varna column above. If the Bridegroom is of equal or higher varna than the Bride then the Varna is said match.

2. Vashya: Take the Moon's

	Name	Varna	Vashya	Dina	Yoni	Graha Maitri	Gana	Rashi	Naadi
	Removes UL Marka for-> Weightage	Saturn 1	Jupiter 2	Mercury 3	Venus 4	Mars 5	Moon 6	Sun 7	Nodes 8
1	Ashwini	Brahmin-6	Ari	1	Horse Male	Ma	Deva-3	Ari	Vata
2	Bharahni	Kshatriya-5	Ari	2	Elephant Male	Ma	Manushya-2	Ari	Pitta
3	Kritika	Vaishya-4	Ari/Tau	3	Sheep Female	Ma/ve	Rakshasa-1	Ari/Tau	Kapha
4	Rohini	Shudra-3	Tau	4	Serpent Male	Ve	Manushya-2	Tau	Kapha
5	Mrigashira	Anulomaja-2	Tau/Gem	5	Serpent Female	Ve/Me	Deva-3	Tau/Gem	Pitta
6	Ardra	Pratilomaja-1	gem	6	Dog Female	Me	Manushya-2	Gem	Vata
7	Punarvasu	Brahmin-6	Gem/Can	7	Cat Female	Me/Mo	Deva-3	Gem/Can	Vata
8	Pushya	Kshatriya-5	Can	8	Sheep Male	Mo	Deva-3	Can	Pitta
9	Ashlesha	Vaishya-4	Can	9	Cat Male	Mo	Rakshasa-1	Can	Kapha
10	Magha	Shudra-3	Leo	10	Rat Male	Su	Rakshasa-1	Leo	Kapha
11	Purva	Anulomaja-2	Leo	11	Rat Female	Su	Manushya-2	Leo	Pitta
12	Phalguni Uttara	Pratilomaja-1	Leo/Vir	12	Cow Male	Su/Me	Manushya-2	Leo/Vir	Vata
	Phalguni								
13	Hasta	Brahmin-6	Vir	13	Buffalo Female	Me	Deva-3	Vir	Vata
14	Chitra	Kshatriya-5	Vir/Lib	14	Tiger Female	Me/ve	Rakshasa-1	Vir/Lib	Pitta
15	Swati	Vaishya-4	Lib	15	Buffalo Male	Ve	Deva-3	Lib	Kapha
16	Vishakha	Shudra-3	Lib/Sco	16	Tiger Male	Ve/Ma/ke	Rakshasa-1	Lib/Sco	Kapha
17	Anuradha	Anulomaja-2	Sco	17	Hare Female	Ma/ke	Deva-3	Sco	Pitta
18	Jyeshtha	Pratilomaja-1	Sco	18	Hare Male	Ma/ke	Rakshasa-1	Sco	Vata
19	Mula	Brahmin-6	Sag	19	Dog Male	Ju	Rakshasa-1	Sag	Vata
20	Purva Ashadha	Kshatriya-5	Sag	20	Monkey Male	Ju	Manushya-2	Sag	Pitta
21	Uttara Ashadha	Vaishya-4	Sag/Cap	21	Mongoose Male	Ju/Sa	Manushya-2	Sag/Cap	Kapha
IC	Abhijit		Cap		Mongoose Female	Sa		Cap	
22	Shravan	Shudra-3	Cap	22	Monkey Female	Sa	Deva-3	Cap	Kapha
23	Dhanistha	Anulomaja-2	Cap/Aqu	23	Lion Female	Sa/Ra	Rakshasa-1	Cap/Aqu	Pitta
24	Satabisthak	Pratilomaja-1	Aqu	24	Horse Female	Sa/Ra	Rakshasa-1	Aqu	Vata
25	Purva Bhadrabad	Brahmin-6	Aqu-Pis	25	Lion Male	Sa/Ra/Ju	Manushya-2	Aqu/Pis	Vata
26	Uttara Bhadrabad	Kshatriya-5	Pis	26	Cow Female	Ju	Manushya-2	Pis	Pitta
27	Revati	Vaishya-4	Pis	27	Elephant Female	Ju	Deva-3	Pis	Kapha

Sl.	Rasi	Vasya Rasi
1	Aries	Leo and Scorpio
2	Taurus	Cancer/Libra
3	Gemini	Virgo
4	Cancer	Scorpio/Sagittarius
5	Leo	Libra
6	Virgo	Pisces/Gemini
7	Libra	Capricorn/Virgo
8	Scorpio	Cancer
9	Sagittarius	Pisces
10	Capricorn	Aries/Aquarius
11	Aquarius	Aries
12	Pisces	Capricorn

Count to Boy	Result	
1	Janma	Birth/Janma
2	Sampat	Wealth/Sampat
3	Vipat	strike/Vipat
4	Kshema	habitable/Kshema
5	pratyak	rebirth/Pratyak
6	saadana	gain/sadana
7	naidana	perishable/naidana
8	mitra	friendly/mitra
9	paramitra	very-friendly/parmitra

sign from stronger between Rashi and Navamsha, Then refer the table below, If One is in moon sign is in Vashya of another then the match is said to be present. Other ways to get Vashya can be note from Muhurta Chintamani.

- Dina : Count from Bride's nakshatra (27) to Bridegrooms Nakshatra. Take remainder by 9 if the count exceeds 9. Then refer the Tara table below,

The following table is for easy reference, The Nakshatras are noted by their number. The Yellow ones are good match.

- Yoni: Between the boy and girl each should be from Male and Female group, And the friendships of the Animals can be noted from the below table, Note that the animal friendship is similar to Kaalachakra animal assignment. Where the opposite spoke animals are not friendly. A Zero indicates enmity and 4 indicates best relation.

- Maitri: Note the stronger between Rashi and Navamsha moon dispositor. The dispositors mutual

		Boy Nakshatra									
		1	2	3	4	5	6	7	8	9	
	10	11	12	13	14	15	16	17	18		
	19	20	21	22	23	24	25	26	27		
110	19	Birth/Janma	Strike/vipat	Habitable/Kshema	Rebirth/Pratyak	gain/sadna	Perishable/naidana	Friendly/mitra	Very friendly/parmitra		
211	20	very-friendly/parmitra	Wealth/Sampat	Strike/Vipat	habitable/Kshema	rebirth/Pratyak	gain/sadna	perishable/naidana	friendly/mitra		
3122	21	friendly/mitra	Birth/Janma	Wealth/Sampat	strike/Vipat	habitable/Kshema	rebirth/Pratyak	gain/sadna	perishable/naidana		
413	22	very-friendly/parmitra	Birth/Janma	Wealth/Sampat	Birth/Janma	Strike/Vipat	habitable/Kshema	rebirth/Pratyak	gain/sadna		
514	23	friendly/mitra	Very-friendly/parmitra	Birth/Janma	Wealth/Sampat	Wealth/Sampat	Strike/Vipat	habitable/Kshema	rebirth/Pratyak		
615	24	perishable/naidana	friendly/mitra	Very-friendly/parmitra	Birth/Janma	Birth/Janma	Strike/Vipat	habitable/Kshema	rebirth/Pratyak		
716	25	gain/sadna	perishable/naidana	friendly/mitra	perishable/naidana	Birth/Janma	Wealth/Sampat	strike/Vipat	habitable/Kshema		
817	26	rebirth/Pratyak	gain/sadna	perishable/naidana	gain/sadna	very-friendly/parmitra	Birth/Janma	Wealth/Sampat	Strike/Vipat		
918	27	habitable/Kshema	rebirth/Pratyak	habitable/Kshema	perishable/naidana	friendly/mitra	Very-friendly/parmitra	Birth/Janma	Wealth/Sampat		
		strike/Vipat	habitable/Kshema	gain/sadna	gain/sadna	perishable/naidana	friendly/mitra	very-friendly/parmitra	Birth/Janma		
		Wealth/Sampat	rebirth/Pratyak	perishable/naidana	rebirth/Pratyak	gain/sadna	friendly/mitra	very-friendly/parmitra	Birth/Janma		

	Ho	El	Sh	se	Do	Ca	Ra	Co	Bu	Ti	Ha	Mo	Mong	Li
Horse	4													
Elephant	2	4												
Sheep	2	3	4											
Serphant	3	3	2	4										
Dog	2	2	1	2	4									
Cat	2	2	2	1	2	4								
Rat	2	2	1	1	1	0	1							
Cow	1	2	3	1	2	2	2	4						
Buffalo	0	3	3	1	2	2	2	3	4					
Tiger	1	1	1	2	1	1	2	0	1	4				
Hare	1	2	2	2	0	3	2	3	2	1	4			
Monkey	3	3	0	2	2	3	2	2	2	1	2	4		
Mongoose	2	2	3	0	1	2	1	2	2	2	2	3	4	
Lion	1	0	1	2	1	1	2	1	2	1	1	2	2	4

friendship indicates good tendency to compromise after fight. Stronger Navamsa moon indicates that friendship is based from Dharma considerations, Whereas

	Friend	Neutral	Enemy
The Sun	Moon Mars Jupiter	Mercury	Saturn, Venus
The Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

Rashi indicates natural inclination. Tatkaalika or temporal relationship based on chart can also be consid-

Zone	Defect
§ Siro/Head	Husband's Death
§ Kantha/Neck	Wife's Death
§ Kukshi/abdomen	Loss of children
§ Kati/Hip	Poverty
§ Pada/Foot	Unwanted Distant Travels

- ered.
- 6. Gana: It's preferred that Bride be of higher Gana than Bridegroom.
- 7. Rāshi: Count from Bridegrooms(Boys) moon sign to Brides(Girls), If it's 1,2,3,4,5,6 or 7 then the match is good. If moon is stronger in Navamsha then it can be considered.
- 8. Nādi: The couple naadi should NOT match, i.e. they should be of different nādi.

Other Factors

Rajju, The Rope.

Saturnine troubles. Saturn as Yama, the lord of death Take

refer Article of Pt. Rath on Ghaataka.

Use:

- When Mars dosha is found
- Mars is maraka for UL.

A second article with examples of usage will come up in later issue.

Om Tat Sat

Footnotes

¹ Bhoota-bhaava udbhava karo visargah karma sangitah: Bhagavat Geeta

² In a more serious level it's study of Vastu and construction of Sacrificial altar to perform sacrifice etc. Lord Shiva is the creator of places and hence he sometimes called Vastupati.

³ The same can be extrapolated to other elements of Panchanga and Muhurtha dictums.

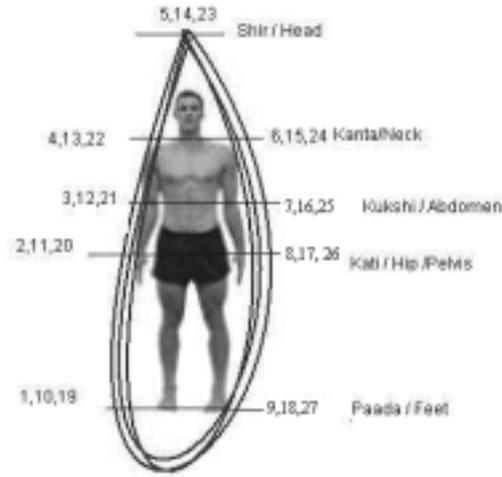
⁴ Can be spelled as ashta-koota

⁵ 11 Rudras+12 Aditya+8 Vasu+Indra+Prajapati=33. Students are referred to a good article written on 33 deities by Pt. Sanjay Rath. <http://srath.com/lectures/foundation.htm>

⁶ there are also 8 forms of saraswati, the goddess of learning.

⁷ Sixth house defects: Kāma (Lust), Krodha(anger), lobha(possessiveness), moha(delusion), madha(addiction), matsarya (jealousy)

⁸ 27 is classification as



राज्य/rajju layout of nakshatras/नक्षत्र

the moon nakshatra number of both the couples and place it in the diagram below.

Use: When either partner has a ~~ca~~/dosa/defect listed below. Then avoid the nakcatra pair in same zone. Particularly use when Kuja dosha is present.

Vedha, The Obstrucater

Ganesha remover of hurdles

Nakshatra's with same color depiction, in the Image, obstruct each other. It's best to avoid those pairs, more so, if Ketu or Rahu is ill disposed towards UL Most Important if individual's badhakesha lord or Ketu is breaking marriage



Control by the rate on daily basis Control by number of white days



Raçi	Moon	Tithi		Day	Nākñatra	Lagna	
1	2	3	3A	4	5	Lagna-1	Lagna-2
Aries	Aries	Nanda	Çañõi	Sunday	Maghã	Same-Sex Aries	Opposite Sex Libra
Taurus	Virgo	Pürëa	Caturthi	Saturday	Hastã	Taurus	Scorpio
Gemini	Aquarius	Bhadra	Navami	Monday	Swãti	Cancer	Capricorn
Cancer	Leo	Bhadra	Çañõi	Wednesday	Anurãdh	Libra	Aries
Leo	Capricorn	Jaya	Navami	Saturday	Mülã	Capricorn	Cancer
Virgo	Gemini	Pürëa	Añõami	Saturday	Srãvaëa	Pisces	Virgo
Libra	Sagattarius	Åkta	Dvãdãçi	Thursday	Çatabhisã	Virgo	Pisces
Scorpio	Taurus	Nanda	Navami	Friday	Revati	Scorpio	Taurus
Sagittarius	Pisces	Jaya	Saptami	Friday	Dvëjã	Sagittarius	Gemini
Capricorn	Leo	Åkta	Dvãdãçi	Tuesday	Rohiëi	Aquarius	Leo
Aquarius	Sagittarius	Jaya	Caturthi	Thursday	Ardra	Gemini	Sagittarius
Pisces	Aquarius	Purna	Dvãdãçi	Friday	Açlesa	Leo	Aquarius

taken by moon around zodiac. 28 (27.31) is classification by adding approximate 1/3 day to 27 to reach the zenith (abhijit) by moon. Zenith(abhijit) indicates the success of the creation. ⁹ Panchanga: Five fold understand of Kaalasya(Time's) influence on 5 tattva.

Ghātaka, The war lord

Mars as warrior general, Kārthikeya Gives Violence, destruction and infidelity

Note the natives moon sign from column 1 and avoid column of opposite sex lagna for partner. For other uses

Arudha Lagna Transits

Kanupriya Singh

The importance of lagna is understood as the physical body of the native. Similarly, the Arudha Lagna is understood as the perceived image of this lagna. The lagna lives and exists in the world as long as the native is alive. The interaction the native has with the rest of the world during his lifetime is the Arudha Lagna. However, Maya remains as long as this world remains and any one person dying does not end the existence of this universe. Since the perception of ones image has nothing to do with the reality but rises out of their interaction with the world around them this image is formed by the world around them. It is the people around the person that assumed the native and the image of the person. This assumption remains in the mind of the people even after the person has died. Hence we can conclude that the Arudha Lagna lives or exists longer than even the lagna. Such is the importance of the Arudha Lagna in this world that revolves around Maya (illusionary).

At times we assume things about a person while they are alive but after their death several facts come up to reveal differently than those assumed. The native has already died so it must be only the Arudha Lagna that is undergoing some change leading to this change in image even after the person has died. This can only be seen with a deeper analysis of the Arudha Lagna. The circumstances around which has lead to a change must be studied from the current position or current influences on the Arudha Lagna which is in the transit.

Transit or Gochara is the movement of the planets on a daily basis and study of the Panchanga or Ephemeris from day-to-day. It indicates that which is happening around us. The transit can also be studied for the past and the future that becomes our Janam Kundali (birth chart). So when we look at only the present in our charts and the movement of planets in the various rashis we are studying what is called the Transiting positions of the planets or Gochara.

It is hence established that the transiting planets have an

influence on the Arudha Lagna and can cause a change in the image. It then becomes important to understand how this study must be done to be able to predict the change in image caused by the transiting planets.

The principles behind studying the placements from Arudha Lagna are the same as those used to study the lagna. The trines and the Kendra (Quadrants) support and promote it, the second and eighth from it show the strength and the weakness and the third from it indicate the struggles. The sixth and twelfth show obstructions, problems and interferences or loss of image.

- Trines from Arudha Lagna – Influence on the image.
- Quadrants from Arudha Lagna - Influence on the image.
- Twelfth from Arudha Lagna – Loss of image.
- Sixth and Eighth from Arudha Lagna – Struggles and sudden change in image.
- Third from Arudha Lagna – Ability to maintain the image.
- Eleventh from Arudha Lagna – Gains.
- Second from Arudha Lagna – fall or rise of image.
- The Tenth house from Arudha Lagna becomes very important and must have a benefic influence for positive events.

Relationship of the Planets with the Arudha Lagna

It becomes essential to understand the impact of the various planets on the Arudha Lagna. This can be analyzed by first understanding the Karaka (Significator) of the Arudha Lagna. The permanent ruling planet or the Sthira Karaka (Permanent Significator) for the Arudha Lagna is the Moon. Hence, the relationship of the various planets with the Moon will indicate how these planets will influence the Arudha Lagna. The analysis needs to be done keeping in mind how the other planets will



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respond to the Moon. The natural relationships of the planets with the Moon is as follows:

Mutual Friendship

- Moon – Sun - Friendly
- Moon – Mars - Friendly
- Moon – Jupiter – Friendly

Planets that consider the Moon as an enemy

- Saturn – Moon – Enemies
- Mercury – Moon – Enemies
- Venus – Moon – Enemies
- Moon – Nodes – Enemies

Planets to study with regard to the Arudha Lagna

The slow moving planets always have a larger impact during transit and should be the point of focus. There results will be longer lasting. Saturn hence becomes the most important planet with respect to Arudha Lagna and its ill placement from the Arudha Lagna in transit can give very drastic results. Jupiter takes one year to change signs. It will give its results during this one year and must be considered. Since the nodes greatly impact the Moon they cannot be ignored. The other planets will not greatly influence the Arudha Lagna or the results will be more temporary and less intense.

The Impact on the Arudha Lagna

The planets will respond to the Arudha Lagna based on their natural nature and their relationship with the Moon. How much they will influence the Arudha Lagna will depend on the placement of the planet from the Arudha Lagna. The natal chart should also be looked at before the prediction is given. The seventh house from the Arudha Lagna can be considered the Dwara (Doorway) Rashi. This is an important Quadrant (Kendra) but can also lead to obstructions or possibly oppose the Arudha Lagna itself. This point becomes an important study in natal charts. The event will get smaller and lesser in the degree of impact if the dasha (Time Period) is very good and adverse if the dasha is very bad. The lord of the Arudha Lagna of the natal chart can be studied to get a more precise reading. This can indicate what sphere of life will be affected. The natural relationship of the Moon to the natal Arudha Lagna lord and the sign in which the Arudha Lagna falls will further impact the over all reputation or the image of the native. Further more, the

placement of the planets in transit from the Arudha Lagna will influence the result. General rules can be extended to this. Planets transiting the sixth, eighth and twelfth from Arudha Lagna will usually give a bad result. Result given by a planet is based on its relationship with the Moon and the depth of the incident is dependant on the placement from Arudha Lagna. A chart can be made keeping the Arudha Lagna as the focal point and reading it from there on. This is called the Arudha Chakra (Chart).

Some General Dictums

- Jupiter transiting in the fifth and ninth to Arudha lagna supports the image and causes a rise and gain to it. This transit can also cause a change in the thinking or path of the native as Jupiter rules Satya (Real) and the Arudha is Maya (illusionary). Hence, matters connected to the fifth and the ninth house may suffer initially and then the native may over come problems.
- Jupiter in the eleventh from Arudha Lagna causes a financial gain.
- Transit of Jupiter in Quadrants from Arudha Lagna is a blessing. However, Jupiter transiting the Arudha Lagna itself will cause a change after some struggles.
- Saturn transiting the Arudha Lagna causes sudden loss of reputation and even sickness connected to the heart.
- Transit of Saturn in the first, fourth, eighth and tenth houses from Arudha Lagna is inauspicious.
- Rahu in the second and eighth from Arudha Lagna causes shock and fear.
- Mars in the sixth from Arudha Lagna leads to destruction of enemies and causes fights.

Arudha Lagna and Financial Gains

Financial gains often lead to a rise in social image. Since the gains are connected to the Arudha of the native often it helps to study the Dhana Bhava (Second house) from the Arudha Lagna to predict the financial losses and gains of a person. This in transit will indicate the ups and downs the native is about to face during a particular transit of planets. To be able to predict this it's important to study the transit of the eleventh and second houses from the Arudha Lagna. Jupiter and Saturn transiting the eleventh from Arudha Lagna cause financial gain. Rahu in the second house from Arudha Lagna causes sudden expenditures and major losses.

Keeping in mind all of the above principles let us study some example charts:

Example Chart – 1

Padre Pio – Canonization after Death.



arudha transits

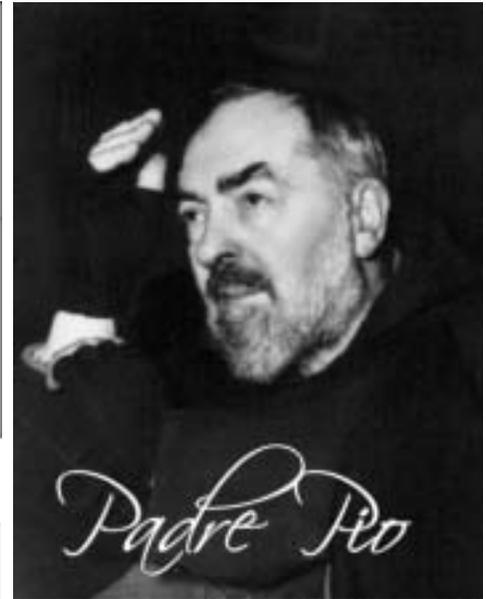
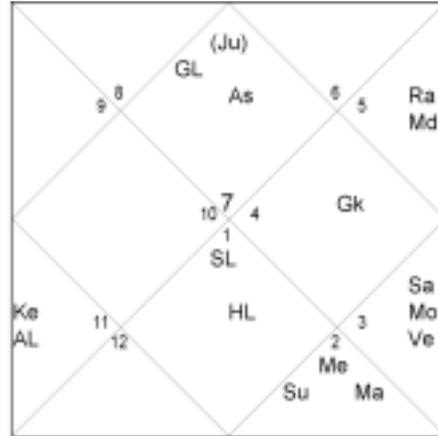
Padre Pio was an Italian healer, a Capuchin monk and a very special case with several miracles. The peculiar incident that changed his life first happened in 1918. His hands profusely began to bleed and no one understood why as there were no cuts. The bleeding was constant and left a sweet smell. The church was orthodox and worried that this will cause a scandal. So the miraculous monk was forced to remain indoors. He was

Time Periods	Transit from Arudha Lagna			
	Jupiter	Saturn	Rahu-Ketu	Event
9/ 20/ 1918	5 th house	7 th house	10 th house	4 th Bleeding hands
1932	6 th house	12 th house	1 st house	7 th Confinement
9 / 23/ 1968	7 th house	3 rd house	2 nd house	8 th Death
5 / 2/ 1999	2 nd house	3 rd house	6 th house	12 th Beatified
6 / 16 / 2002	5 th house	4 th house	4 th house	10 th Canonized

locked and people wondered if he was cutting himself leading them to tie him up for days. The bleeding still continued. Apart from this he had immense healing



As: 5 Li 38 Su: 11 Ta 46 (PK) Mo: 13 Ge 43 (MK) Ma: 4 Ta 29 (DK)
 Me: 9 Ta 22 (PK) Ju (R): 4 Li 54 (GK) Ve: 21 Ge 39 (BK) Sa: 27 Ge 15 (AmK)
 Ra: 0 Le 38 (AK) Ke: 0 Aq 38 HL: 27 Ar 12 GL: 6 Li 03



As: 28 Cn 48 Su: 1 Ge 09 (DK) Mo: 9 Le 02 (PK) Ma: 18 Ge 28 (BK)
 Me: 9 Ta 42 (MK) Ju: 25 Ge 53 (AK) Ve: 7 Cn 53 (PK) Sa: 25 Ta 28 (AmK)
 Ra: 23 Ta 40 (GK) Ke: 23 Sc 40 HL: 21 Li 41 GL: 22 Ta 47

powers and touched and healed many people.

However, his image went through several changes in life. The church questioned him and he was almost imprisoned between 1931 to 1933. Several decades after his death he was canonized and declared a saint. His case makes an interesting study to understand how the image of the native went through changes and finally got the recognition and respect of being a saint in 2002. Religious matters, name and fame come under the Sun and Jupiter. The enemies to these are Saturn and Rahu. Padre Pio was a religious figure, a priest and a man of god. The transit of Jupiter will be significant for him as he being a priest is ruled by Jupiter. The transit of Saturn and Rahu will indicate the obstructions and obstacles in his path and the ill fame that he faced due to it. Thus, it becomes important to look at the transit of Jupiter, Rahu and Saturn. The above incidents



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and the transit from his Arudha Lagna during each event are shown in the table above.

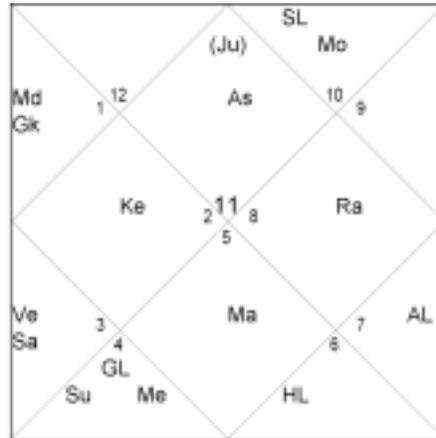
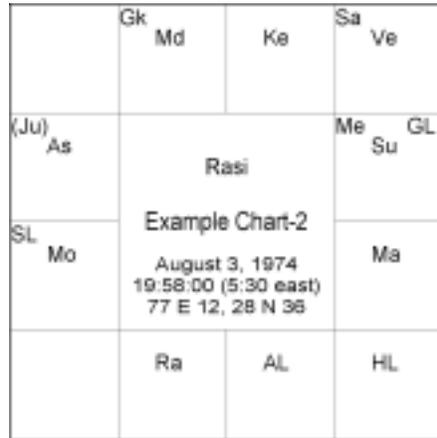
In all the above transits it was only the last transit when the event took place. The fifth house from Arudha Lagna had Jupiter, Sun and Mars all friendly influences with regard to the Moon. Even during the transits of Jupiter in the ninth house from Arudha Lagna which is a very auspicious transit there were no results. This delay was caused due to Rahu or Saturn that was interfering with the image and causing an obstruction. When the final canonization occurred Rahu was in the fourth house from

Arudha Lagna but a strong Ketu in the tenth house promoted the spiritual event. However, even during this transit Rahu and Saturn were in the fourth house from Arudha Lagna ensuring the native had no benefit or happiness from this event, as he was already dead. The following points can be derived from the natal chart:

- The lords of Arudha Lagna are Rahu and Saturn that are both inimical towards the Moon.
- The Arudha Lagna is caught up in the Rahu-Ketu axis.
- The fourth and fifth house from Arudha Lagna has inimical influences with regard to the Moon.

- The natal Moon is afflicted.
- Jupiter in the ninth house from Arudha Lagna will give a very good result but very late, as it is retrograde.

The above study helps us understand how conclusions regarding the image can be drawn from the natal Arudha Lagna but the transit will clearly indicate when and how the event will unfold.



As: 3 Aq 16 Su: 17 Cn 22 (PK) Mo: 22 Cp 08 (BK) Ma: 10 Le 54 (PK)
 Me: 2 Cn 58 (DK) Ju (R): 23 Aq 12 (AK) Ve: 22 Ge 40 (AmK) Sa: 19 Ge 09 (MK)
 Ra: 23 Sc 03 (GK) Ke: 23 Ta 03 HL: 22 Vi 05 GL: 0 Cn 00

Example Chart – 2

Female – Loss of Reputation due to Spouse



As: 28 Ta 55 Su: 29 Pi 28 (AK) Mo: 1 Sg 50 (GK) Ma: 0 Sg 47 (DK)
 Me: 18 Pi 41 (AmK) Ju: 15 Ta 80 (BK) Ve (R): 8 Pi 35 (PK) Sa: 5 Ta 14 (PK)
 Ra: 16 Ge 24 (MK) Ke: 16 Sg 24 HL: 13 Cn 17 GL: 19 Sg 16

In the above example let us study the transiting planets from Arudha Lagna to understand the arrest of the native's husband that lead to shock and loss of reputation to her. The sudden arrest of her husband came as a shock as she was completely unaware of his criminal activities. The arrest unraveled a huge scam and all the national newspapers wrote about it. She suffered a loss of image along with her family as the newspapers wrote her father's name instead of the father- in- law. The news highlighted him as being the son- in- law of a prominent figure causing social embarrassment. Due to this shock she suffered from a stroke with no prior history of a heart problem. She felt humiliated, as she had to face social embarrassment and fear from the police.

The following transit positions as shown in the Arudha Chakra will explain this event:

- Saturn the transiting the Arudha Lagna
- Rahu in the second house from Arudha





arudha transits

Lagna

- Moon in the sixth and eighth house from Arudha Lagna.
- Jupiter in Arudha Lagna.
- Venus lords the Arudha Lagna and is causing a parivartan (exchange) in the image due to a spouse.
- The Moon is afflicted by Ketu, Mars and Rahu. This caused fear, shock and problems connected to the law and imprisonment.

The following points can further be derived with regard to natal references causing such an event in her life:

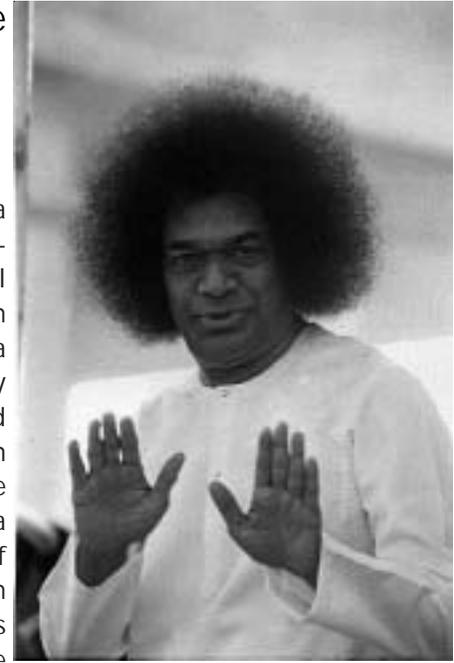
- The Arudha Lagna is caught up in the Rahu- Ketu axis.
- The lord of the Arudha Lagna is not friendly to the Moon and has joined Saturn.
- Moon in trines to Arudha Lagna helps her over come such events and in general people are fond of her.

The study of transit from Arudha Lagna explains the occurrence of the event connected to the image. The natal Arudha Lagna and references from it will indicate if the native will ever have problems connected to the image or if the native will be popular. The transit will cause events to occur when the image of the native may be questioned temporarily but over all the image may remain the same just as the above example chart.

Example Chart- 3

Sri Satya Sai Baba (Puttapurthy)

Sri Satya Sai Baba is a world-renowned spiritual leader. His Ashram is compared to a palace in many news articles and the organization works all over the world. He has a huge following of believers from many countries and religions. He



is known to have performed many miracles and one of the most talked about is manifesting ornaments out of thin air. He runs a Super Specialty Hospital free of costs and a lot of charity work is being done by his organization that runs on donations. Many political leaders and celebrities from all over the world have been his followers. His

followers worship him like God. Over the years several news articles and stories were written in an attempt to explore the Ashram. Some of them wrote negatively and some others tried to prove how he was not guilty and actually possessed super natural powers. In spite of all this his name was involved in controversies and he was also accused of sexual harassment. Let us study the Natal chart and the transit to understand the events.

The following points can be derived with regard to natal references causing such events in his life:

- Natal Moon is placed sixth and eighth from the Arudha Lagna and is afflicted by the Nodes.
- Atma Karak Jupiter is in debility in the Arudha Lagna.
- Arudha Lagna lord is Saturn and further joins Venus and Mercury. Sun is the only friendly influence here (with regard to the Moon) which co joins them.
- Sixth from Arudha Lagna is the Moon itself and Rahu. This indicates that he will suffer due to enemies who will be manipulative. There was also an attempt to kill him as a result of this enmity.

	(Ma)	Gk	Ra	Md
Rasi				
Sai Baba(Puttaparthu)				
Ju	November 23, 1926 6:23:00 (5:30 east) 77 E 45, 14 N 15			
Ke	Su Sa (Me) HL As GL Ve	SL	AL	

As: 6 Sc 20 Su: 7 Sc 09 (GK) Mo: 19 Ge 07 (AmK) Ma (R): 13 Ar 02 (PK)
 Me (R): 14 Sc 00 (BK) Ju: 27 Cp 01 (AK) Ve: 7 Sc 32 (PK) Sa: 6 Sc 00 (DK)
 Ra: 16 Ge 12 (MK) Ke: 16 Sg 12 HL: 4 Sc 35 GL: 2 Sc 16

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

	(Ma)	Gk	Ra	Md
Rasi				
Arudha Chakra-Baba				
Ju	November 23, 1926 6:23:00 (5:30 east) 77 E 45, 14 N 15			
Ke	Su Sa (Me) HL As GL Ve	SL	AL	

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



- The trines to Arudha Lagna are empty.
- The tenth house from Arudha Lagna too has no planet.
- The Quadrants to Arudha Lagna has a retrograde Mars and debilitated Jupiter. This will give him strength to move on and accomplish his mission irrespective of anything.
- The presence of Mars and Jupiter in Quadrants has made sure that Sai Baba has never been legally accused. All the accusation was verbal and there has been no legal sentence declaring him guilty.

Several documentaries and articles were released which accused Sai Baba of sexual harassment and tried to hamper his image. Some prominent ones in this propaganda against him were:

- Divine Downfall, by Mick Brown, October 27th, 2000, in the Daily Telegraph UK.
- Seduced, Danish TV Documentary aired January 30th, 2002.
- Secret Swami, BBC Documentary aired June 17th, 2004.

Since he suffered serious accusations the planets

Periods	Transit from Arudha Lagna				Event
	Jupiter	Saturn	Rahu-Ketu	Event	
10 / 2000	5 th house	5 th house	6 th house 12 th	6 th house 12 th	Divine Downfall
1 / 2002	6 th house	5 th house	6 th house 12 th	6 th house 12 th	Seduced
6 / 2004	8 th house	6 th house	4 th house 10 th	4 th house 10 th	Secret Swami

responsible are Rahu and Saturn. On the other hand Jupiter would promote and safe guard his image. The transit of Jupiter, Rahu and Saturn from his Arudha Lagna during the above is given in the following table:

In all of the above transits the sixth and eighth (Shad Ashtak) transit of planets gave drastic results. Jupiter transiting the fifth house was not able to protect the Arudha as it had co joined Saturn. The native faced problems connected to enmity when planets transited the sixth house.

The study of the above examples and many others in my own experince has revealed that planets transiting give results according to their nature and placement from Arudha Lagna. The results are felt on the image of the native. This can be in a sudden rise to position or sudden fall due to a scandal or accusation. Thus, it becomes important to look at the transitory positions of the various planets with regard to the natal Arudha Lagna.

References:

- 1 Vimsamsa- Robert Koch- Varga Chakra.
- 2 Fundamentals Of Jyotish- Visti Larsen.
- 3 Sri Jagannath Centre Classes

- 4 Source of events on Sri Satya Sai Baba- News articles and Internet searc

Editor's comments:

Arudha transits have been in the picture of late and this technique assumes importance since image is crucial in this age of Kali. The advise of the Chandra Kala nadi that generally good events can be timed from transit of Jupiter in quadrants from arudha lagna is fully acceptable provided we do not turn a blind eye to the other positions of planets in the rasi and navamsa charts. In my book 'Crux of Vedic Astrology' (Sagar Publications, 1998) various examples have been given showing arudha transits including trines from arudha lagna. For example transit Ketu in trines to arudha lagna gives moksha marga while transit rahu in trines to arudha lagna gives bhoga (pleasures of this world) has been shown to work quite consistantly.

Kanupriya Singh has done a laudable job in showing how this transit from arudha lagna works not only from the arudha lagna but also from all other houses including the dusthana (evil 6, 8 & 12 houses) which has hitherto not been examined. Her research has proved beyond doubt that mere transit of Jupiter in quadrants from AL should not be taken as a 'good time' and instead should be seen as divine protection. To this we will add that if such a quadrant happens to have Rahu in it, then the protection may fail. The case cited is that of Padre Pio when Jupiter was in 7th house from AL at the time of his death - Jupiter was transiting over natal Rahu.

She has an excellent observation in documenting the transit of Saturn around arudha lagna as being the prime cause of suffering and has also shown how this can block the good effect of Jupiter in quadrant. Rahu by itself, tends to give great pleasures that one suffers later just as over-eating causes indigestion subsequently. She has also shown how the evil of Saturn is accentuated by Rahu thereby indicating that Rahu behaves like an amplifier - increasing the good or evil, the latter more easily.

Finally, there seems to have been a systematic hammering of all Indian spiritual heads or famous gurus including Satya Saibaba, Swami Jayendra Saraswati and many priests in the churches, in the period 2000-04 largely because transit Jupiter was moving in high velocity in bhita avastha (frightened and running) during this period. It also proves that these gurus are indicated by Jupiter and are the repositories of the faith of millions.

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om bhurbhuva svaü sämbasadäçiväya namaü

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mahāratna and uparatna

Mahāratna & Uparatna

Swee Chan

Jyotish Guru & Chief, SJC Africa
Paper for Workshop on Vedic Remedies



1.1 The Power of Gemstones

ḅéfpura[m]

çrégarud purānam

A: q; i; tmae=Xya

astshaitamo'dhyāya||Chapter 68||

te; a< tu pttā< vegañen ihaṣa,

†Tppat rāna< ḅj< ³cn kĀcn. 68, 6.

ḅadxaE sīt va pvtR kanēpva

tĀdakrta< pāt< SwanaḅgaErvat! . 68, 7.

te; u r]aew; ḅāḅikXnaNy, ahain c,

āduÉRnt rāñ twEv igu[ain c. 68, 8.

tesā tu patatā vegādvimānena vihāyasā|

yadyatpapāta ratnānā ḅēja kracana kiñcana||68.6||

mahodadhau sariti vā pavarta kānane 'pivā|

tattadākaratā yātaā sthānamādheyagauravāt||68.7||

teçu raksovicavyālavyādhighnānyaghahāni ca|

prādurbhavanti ratnāni tathaiva viguāni ca||68.8||

Speeding in their aerial chariots, here and there, the seeds of gemstones fell in oceans, rivers, mountains and jungles. Wherever these fell, they became the repositories of gemstones. On account of their intrinsic merit, some of them imbibed the power of quelling obstacles accrued from demons, poisons, serpents and sickness. Others are devoid of any quality.

Naraḅa Muni, in narrating the tale of the destruction of Jālandhara (the son of the ocean of mundane existence and nephew to Rāhu), the excellent account of the Malaya Mountain where the well was constructed with Rubies, decked with Emeralds and covered with Gomedā.

Çré Varāha in his Purāēa details very specific instructions on the choice of a flawless (gem) stone so that his image maybe carved out by an artisan for the purpose of His worship.

Lomaharñāēa Muni in the Brahma Purāēa's account of the great jewel called Syamantaka, which was presented to Prasena by the Sun is an indication of the power of gemstones. Retrieved by Çré Kāñēa from the bear, Babhrū Akrura donned it round his own neck like a kavaca. From

then on, many great sacrifices became unrestricted and display of jewels and other precious gems were to be for sixty years.

Comparable in it's efficacy as a kavaca is the Bhiñmamaēi, whose account in the Garuḅa Purāēa evinces that it also appeases the Pitās and poisons of snakes (Sarpa doña), Scorpion (the sign Scorpio where Rāhu debilitates in the mundane existence), floods and fire (Moon and Sun in marana), enemies or thieves (the 6th and the 12th house indications), wolves, etc.. and that the person is protected by wearing this gemstone round the neck.

Another account of the great merits of gemstones is the presence of the Blue Sapphire in Jagannatha Puri, the very sight of it will cause one to enter Nārāyaēa's abode.

ḅardḅhapura[m]

srenāradēyamahāpurnam (%Ār Éagm /uttara bhāgam

AwipĀca zĀmae=Xya

athadvipai cāsattamo'dhyāya (Chapter 52)

ḅn %vac (Yama said)

AismĀjane pu{ḅ i0pate pué; aeĀme

#NŌnll ḅj s&:qa itma savRkainkl. 52, 84.

ta< q&:q! va pu[frka} ÉavenEken ĩḅ,

itarḅ Éuvn< pāt n:kamaí Ev manva>. 52, 85.

asimannāyatane punye viravyāte purusottame|

indranēlamayē srstā pratimā sārvaḅmike ||52|84||

tā drstvā pundrēkājñā bhāvenaikena sraddhayā|

çvetārvayaā bhuvanaā yānita nickāmāçcaiva mānavāu

||52|85||

In this Holy Shrine, well known after Puruñottama, there is a murti, fashioned out of the Blue Sapphire which bestows all desires. O Lotus-Eyed Lord, men devoid of desires who cast their sight on this Image, will enter the world of Çveta. (Enters Nārāyaēa's abode).

Because many types of Ratnas are described in many çāñtras, we can safely conclude that there is only slight differences between a Mahāratna or an Uparatna. The main thing to note is that, an Uparatna should never be worn together with a Maharatna. The annexure shows the various ratnas and their purpose.



1.2 Gemstones and Bala Purusa.

Different parts of Bala asura's body formed different types of Ratna/Gems. His Bones became the diamond, the bile (spleen) turned in Emeralds; his blood became Rubies; His eyes turned into Blue Sapphires. Bala asura's shout turned into Vaidurya gems, (striations like the Vidula reed – green etc., Chalcedony/cat's eyes); his semen turned in White Sapphire (Bhīnmamaëi). Bala asura's claws turned into Pulaka which are good for increasing prosperity; His facial features turned into Rudhira. The center with greyish-blue hue gives the same merit as the Blue Sapphire.

His skin particles turned into the vermilion colour of that of the Ruby (Padmarāga), the transparent Reddish hue is called Kāñāyaka; the crimson-yellow colour of that of Padparascha, called Karuëðaka while the deep blue and white in colour is called Indranēla.

His nails turned in Karketana (from the word, Karketila/karketan or karkeëata) which is Feldsparic gems) which has the copper colour of blood, the yellowish tinge of the Moon. (The blue ones bring about sickness). This colour removes sickness and dispels Kali defects and is conducive to longevity and a flourishing family and general happiness.

Balarāma exerted himself and scattered Bala asura's fat all over Nepal, China, Afghanistan, Central Asia, Greece etc., and these turned into crystals)Sphaõika, though it is not destructive of sins.

Çeña carried Bala asura's entrails and deposited them in Kerala and other places where Corals sprouted which is conducive of wealth and grains. It also dispels fear of poison (gulika, Rāhu etc).

Bāhat Saàhitā

r|p|a. 80.

ratnaparēksā||80||

v;ENõnl mrtkkkRtnpðragéixra0y,

vEdUR|pul kivil kraj m|SpkzizkaNta>. 80, 4.

vajraindranelamaratakarketanapadmarāgarudhirākhyau|
vaidūryapulakavimalakarājamanisphaikaçaçikāntūü||80/4||

saEgnkgamdkzq! onan| pu:praga0y,

äüi|JætlrSSSknu´avalain. 80, 5.

saugandhikagomedakaçaskhamahānelapusparāgākhayaù|
brahmai'ijyotērasasasyakamuktāpravālāni||80/5||

The list given in Bāhat Saàhitā is somewhat different from the list given in Garuða Purāëa and Varahamihira only gives details on Diamond, Pearl, Ruby and Emerald. But what is important is the purpose of each gem that was produced from the parts of Bala açura's body.

1.3. Ratna and Uparatna

v; < nu´an|y spðraga> smrkata> æ´a>

Ap caNõnl m|vrvEdU|p| pu:pragaí . 68, 9.

vajra muktāmaayaù sapadmarāgäu samarakatäu proktäu|
api cendranēlamaēvaravaidūryäu puçparāgācca||68/9||
Diamond (Vajra), Pearl (Muktā), Gems (Maëi), Ruby
(Padmarāga), Emerald (Marataka),
Blue Sapphire (Indranēla), Chalcedony (Vaidūrya), Yellow
Sapphire (Puñparāga)

kkRtn< spul k< éxra0y|v< twa Spk| ,

võum|f |p|d|t|q< s<çhe tJ}E>. 68, 10

karketanaà sapulakaà rudhirākhyasamanvitaà tathā
sphamikam|

vidrumamaiçca yatnādudicà„a sagrahe taji aiù||68/10

Orthoclase(Karketana), Andularia (Pulaka), Chalcedony
(Bloodstone/Rudhira), Quartzites (Sphaõika), Coral
(Vidruma).

Persons who know gems
have classified them thus.

Whilst most are used to
the pāi caratna being the
typical main choice, Çiva's
worship is embellished
with navaratnas. (Çiva
Purāëa Vāyavēyasaàhitā
Section II Chapter 25 çloka



28) The navaratnas are known to be Muktā, Mäëikya,

Vaidūrya, Gomedā, Vajra, Vidruma, Padmarāga, Marakata
and Nēla. Hence distinctions are not shown when
embellishing an image.

Linking the body parts that formed the gemstones, we can
decipher which gemstone would be the most judicious for
a particular problem; for example, Bala açura's skin turned
into the various colours of the Sapphire.

1.4. Purity of Mind and Body

Because Uparatnas do not usually have the brilliancy and
attractiveness of some of the Ratnas, regardless of
commercial demands, it does not mean that they do not
work as effectively as the Ratnas. Uparatnas like
Bhīnmamaëi is regarded on par and as sacred as the
Diamond, Emerald, Ruby or Blue Sapphire. Installing these
gemstones require purity of mind and body
(satvicity).Garuða Purāna goes on to say that if one
acquires a flawless Diamond, even Devas will find their
abode in it.

1.5. Wealth and Prosperity

Naraða Muni suggests that we can propitiate by wearing
the gemstone that acts beneficently in our charts and those
that are malfeasant should be offered çanté. Vyāsa Muni's
suggestion of offering gemstones as Upayas when those
planets work against one's chart or when these planets
are ill disposed during transits can be adhered to.

maharatna and uparatna

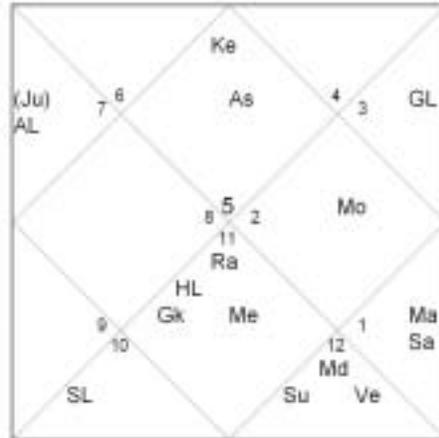
2. Utilising the Organ Flow Chart

The supportive flow is counter clock-wise and the destructive is the opposite. Fire element directly destroys Metal element which in turn destroys Wood element. The Wood element in turn, destroys the Earth element and the Earth element directly destroys the Water element, which quenches the Fire Element.

Utilising the "Organ Flow Chart" in this first example below, the lagna lord is in the 8th. In the "Flow Chart", Fire destroys Metal (Sun-Venus). The Sun denotes the right eye. Their dispositor is Jupiter (Wood). Wood element supports Fire. Hence the advice for his lazy eye condition is Yellow Sapphire. In TCM, the Wood element supports the Eyes. So indirectly, it is due to the weakness of the liver. (Jupiter, Wood element), and Jupiter is retrograde in maranasthana.



As: 25 Le 14 Su: 0 Pi 17 (DK)
 Me: 22 Aq 04 (AmK) Ju (R): 11 Li 43 (GK)
 Ra: 17 Aq 60 (PK) Ke: 17 Le 60



Mo: 28 Ta 22 (AK) Ma: 12 Ar 02 (PK)
 Ve: 12 Pi 10 (MK) Sa: 12 Ar 44 (BK)
 HL: 5 Aq 07 GL: 28 Ge 05

2.1 Male 14th March, 1970 TOB
 18:12:50 POB Paris, France.

2.2 Male 14th July 1954, 03:24 hrs
 Cape Town

The Pisces Ascendant with the 8th House Dasa began on 29th June 1999. On 21st June 2001, the native suffered from severe abdominal pains, this is due to the 8th lord which is placed in the 5th house (stomach).

Transits indicate that his lagna lord, Jupiter is in the 8th from natal Moon and no planets are in the 9th from it.

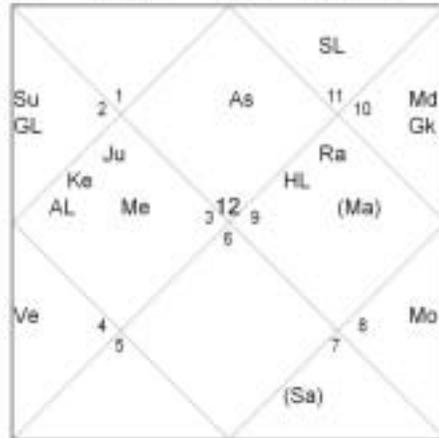
Jup	11	9	4	7	2
	12	8	10	4	3

Transit Saturn which is 7th from his natal Moon, aspects the 5th house which is the 9th position from natal Moon. A Blue Sapphire was installed for the duration until just before it enters Gemini which is the 8th from natal Moon.

Though he visited two doctors and many tests drew a blank; this is obvious due to transit Rahu's placement with the lagna lord. We can be conclusive using the "Organ Flow Chart":



As: 26 Pi 41 Su: 29 Ta 13 (AK)
 Me: 22 Ge 33 (AmK) Ju: 11 Ge 23 (MK)
 Ra: 22 So 50 (PK) Ke: 22 Ge 50



Mo: 1 Sc 23 (DK) Ma (R): 12 Sg 28 (BK)
 Ve: 2 Cn 26 (GK) Sa (R): 9 Li 50 (PK)
 HL: 28 So 50 GL: 14 Ta 23

The ascendant is Wood element placed in Earth (destructive cycle). The time of attack was around 10 am, which is ruled by Spleen. Opposite to the "Circadian Cycle" is the Triple Heater (Fire) which was working overtime which causes the destruction to Wood (own lagna Lord). Installing the Blue Sapphire (Earth element) will get the support from Fire (Triple Heater). Because the pain radiated was from the stomach region, we need to pacify the Gall Bladder (refrain from oily and sugary foods etc.). By augmenting the stomach, we



As: 8 Cn 21 Su: 6 Ge 09 (PK)
 Me (R): 29 Ta 04 (AK) Ju: 1 Ge 13 (DK)
 Ra: 12 Ge 44 (MK) Ke: 12 So 44



Mo: 3 Ge 56 (GK) Ma (R): 26 Sc 26 (AmK)
 Ve: 20 Ar 55 (BK) Sa: 13 Ta 55 (PK)
 HL: 8 Le 55 GL: 13 Sc 12



therefore are helping in the cure of the gall bladder. The removal of the gemstone in early 2002 brought back some slight symptoms of pain and he was advised to wear the gemstone until Rāhu transits into Taurus. In May of 2002, results came back that the pain was due to gall stones and they were fast disappearing!

3. Utilising Uparatna

Female 10th March, 1969 TOB
16:30hrs POB 31E10 10S39 Tz
2E00, Zambia

The native's body has a tendency to bloat due to water retention problems. The 2nd house lord, Sun is also afflicted by the functional malefic, Mercury and Jupiter is in marana, and is also a recipe for obesity! In the "Organ Flow Chart", the Water element (Mercury) is supported by is Venus, which in turn supports the Wood element (Jupiter). Wearing a Sphāōika helped in keeping her weight in check.



As: 28 Cn 12 Su: 26 Aq 25 (AK) Mo: 16 Sc 58 (BK) Ma: 12 Sc 17 (MK)
Me: 3 Aq 35 (PK) Ju (R): 9 Vi 10 (PK) Ve: 2 Ar 13 (GK) Sa: 0 Ar 22 (DK)
Ra: 7 Pi 33 (AmK) Ke: 7 Vi 33 HL: 9 Cp 40 GL: 0 Ta 12



As: 4 Ta 47 Su: 19 Pi 18 (PK) Mo: 29 Cn 43 (AK) Ma: 1 Ta 24 (GK)
Me: 0 Pi 36 (DK) Ju: 27 Ge 07 (Am) Ve: 11 Aq 02 (PK) Sa (R): 27 Li 04 (BK)
Ra: 7 Sa 19 (MK) Ke: 7 Ge 19 HL: 16 Ge 45 GL: 28 Li 08



Female 3rd April, 1955 TOB
9:37hrs 110E20 1N33

The 10th moolatrikona lord is in the 6th in exchange with the 6th lord. Being retrograde and in an exaltation sign makes the planet rather weak. Mercury, the ruler of skin, is in race driṭi with all the Dual signs with the third aspect from Saturn to Sagittarius, whose ruler is in an air sign. She tends to suffer from dry skin. Wearing an Aquamarine (from the Beryl family_Bhallātaka) also helps to alleviate this condition besides other blessings.



As: 20 Ar 50 Su: 26 Cp 00 (AmK) Mo: 27 Pi 27 (AK) Ma: 3 Sg 50 (GK)
Me: 3 Aq 57 (PK) Ju: 3 Cp 14 (DK) Ve: 11 Cp 02 (MK) Sa (R): 20 Ta 10 (BK)
Ra: 21 Sg 44 (PK) Ke: 21 Ge 44 HL: 10 Ar 35 GL: 2 Le 37



4. Uparatna and Prosperity.

4.0. Honey Coloured Citrine

Male 8th February, 1973 TOB
10:12hrs POB 10E27 54N02 Tz1E00, Germany.

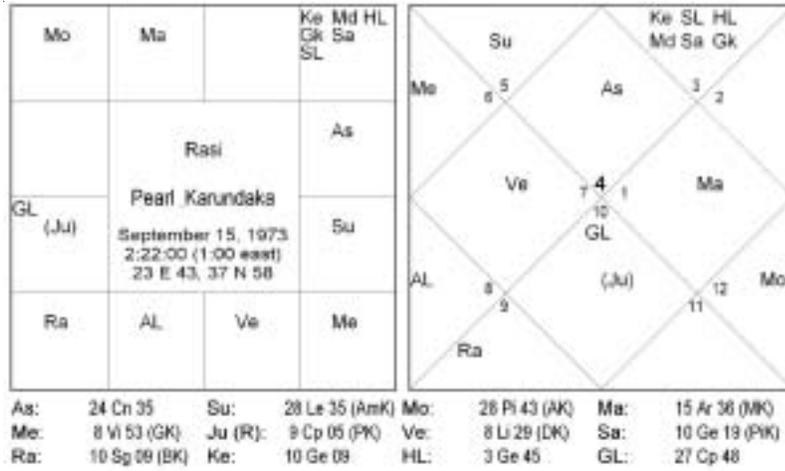
Barely had he installed the honey coloured Citrine, he managed a bank loan to purchase his own flat in London and had a further loan to purchase a very up market apartment in partnership with a friend. Two years later (April 2005), he sold the apartment making a huge profit

(after paying back to the bank, the entire loan). The balance was enough for him to purchase another place.

5. Gemstone Combinations

Garuḍa Purāēa ia very specific in that we are not to install a Maharatna with an Uparatna or else all auspicious indications become nullified.

maharatna and uparatna



géfihapura[m]
 gu[æpp]nen shavbīam[n]R xapR igu[æ h j a]p,
 n kaESTuEnap shavbī< vāNj at< bÉ&pkdact! . 70, 29.
*gui opapannena sahāvabaddhomeiī rna dhāryo viguī o hi jātyā/
 na kaustubhenāpi sahāvabaddhaā vidvānvijātiā
 bibhyātkadācit||70.29||*

The gem devoid of virtue and that belongs to an alien group, shall not be worn with a genuine one, which is endowed with all good characteristics.

General populous considers the Paī ca Maharatnas as Diamond, Ruby, Pearl, Emerald and Yellow Sapphire which are generally used for Vāstu, Shraddha and Amavasya Puja etc. But Garuḍa Purāēa states otherwise under the Chapter for Corundum Family which are: Ruby, Yellow Sapphire, Crimson Yellow Sapphire, Blue Sapphire and White Sapphire. (Reference Garuḍa Purāēa Chapter 70 ṣloka 20).

The 9 planets are assigned their own Gem which are the following. These are the primary gemstones of the graha.

Sun	- Ruby
Moon	- Pearl
Mars	- Coral (Gui ja Berry Red)
Mercury	- Emerald
Jupiter	- Yellow Sapphire
Venus	- Diamond
Saturn	- Blue Sapphire
Rāhu	- Gomedā
Ketu	- Vaidūrya

5.1 Female DOB 15th September, 1973 2:22hrs 23E4337N58 Tz1E00, Greece

In September 1994, she was advised to install both the Pearl (ascendant lord) and the Karuḍaka (crimson-yellow sapphire) for the Sun. The Sun has rasi driṭi over the kendras including all the planets in them. Besides helping her in being more confident with her business, she shortly announced her success in conceiving (Feb., 2005).

Bibliography and further reading:

- 1 Brahma Purāēa
- 2 Bāhat Saā hitā

- 3 Garuḍa Purana
- 4 Naraḍa Purāēa
- 5 Ṣiva Purāēa
- 6 Varāha Purana

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Rāhu	- Gomedā
Ketu	- Vaidūrya

Maharatna and Uparatna Table

GEMSTONES					
Ratna			Uparatna		
Name	Body Part	Blessings	Name	Body Part	Blessings
*Diamond/Vajra -Venus- *women wishing for sons should avoid wearing a diamond *red banded ones becomes source of sorrow	Bones	Weal and wealth. Blessed with wife, children, grains, cattle. Destroys enemies. Fears arising from serpents (sarpa doña), Fires (Sun in Marana), poison (Gulika), Tigers, thieves (6th house/lord), enemy's sorcery, maledictions or curses will not harass the person.	Kuruvinõa (Brownish overtone; allocated to Kñatriyas		Bones
Pearl Mukta	Found in:	Temple Elephant's Pearl has a slight yellowish tinge. Devoid of lustre, through auspicious			
	1. Lordly Elephant				
	2. Clouds	This pearl outshines the Sun, Moon and stars. Enjoys unrivalled lordship for as long as the pearl remains in the parson's possession. Also good fortune for his subjects.			
	3. Wild roar	Obtained from the curved teeth are very rare. Devoid of lustre, through auspicious and prized like Çri Varāha.			
	4. Shells	Same colour as the central portion of shell.			
	5. Fish (& Whales)	Devoid of lustre, through auspicious			
	6. Cobra	From The cobra hood. Brilliant colour and lustre. Brings wealth and kingdom. Grows brilliant. (Raksāvidhāna should be performed). Will never be harassed by serpents, evilents, evil demons (foul) diseases and defects of evil association.			
	7. Oyster (from Bala's teeth var. col.)	A very fine Pearl in one's possession, frees the person from all evils and faults.			
8. Bamboo	Found only in places where noble and virtuous men frequent (but not in wild/public places).				
Ruby/Mankiya -Sun-	Blood (Sun)	No evil can touch the wearer, even if he is caught admist his deadly enemies. If the parson is mentally and bodily pure, its good quality is never sullied by any sort of (karnic) evil.	Saugandhika, (Spinel) Sphātika (reddish hue crystal) Kuruvindaka (Brownish overtone; most likely Garnet) Kalaçapurobdhava Simhala	Blood Colour Husky Dark	Hasgreat merits Hasgreat merits Hasgreat merits, Through not on par with the crystal (Sphaātika).

			Tumburudesottha	Copper	
			Muktapāniya	Sky	
			Çripūmaka	Devioid of luster and brilliance	
Emerald/Marakata Mercury-(off cuts are to be discarded) Can be worn when mantras and charms are invoked. During shradha or when dakshina is given	Bile (vāsuki & Garuda)	Endowed with all virtues. What is incurable with mantras and medicines is cured-corrects tridosas	Bhallātaka (G.Beryl)	Colour fades from exposure.	Bile
			*putrika (Apatite) (almost as soft as glass)	Loses its brilliance	
Blue Sapphire/Indranila -Saturn-	Eyes	Destroys enemies. (same virtues as Ruby)	Karavera	If it has copper, colour same merits.	Eyes
			Upala (marble)	If it has copper colour, same merits.	
Chrysoberyl/Vaidūrya* (only the green or honey-coloured gem is recommended; avoid grey)	Loud Shout	Brings good luck to the owner.	Girikāca Çiçupāla		
-Padmarāga (Red) -Indranila (Blue) -Kaurundaka (crimson yellow) -Kāñayaka (reddish hue with yellow) Somānaka (white with bluish hue) -Jupiter, Sun etc.	Skin	Brings good luck to the owner and blesses women with sons.			
Orthoclase/Karnetana* (Potasium Aluminium Silicate KAl ₂ Si ₃ O ₈) (Best is copper colour of Blood; Yellowish tinge of Moon, fiery brilliance of Honey-Bluish -White brings sickness)	Nails (Vāyu)	Longevity Flourishing family General happiness and prosperity			
White Sapphire/Bhismamani (avoid one with yellowish tinge or dirty coloured)	Seman (fell in N. Himalaya)	Wealth Protects one from wild animals, fire, floods, enemies and thieves; poisons from snakes, vermin, scorpions, enemies and thieves.			
Andularia (Moonstone) Pulaka*	claws (Nagas)	Prosperity (Variegated colours of shell, lotus, bee, arka) are very Holy and auspicious			
Chalcedony, (Blood stone)/ Rudhira* (Quartz family)	Features (Agni Deva)	Same merits as Indranila. Prosperity and munificence. (grey centre)			
Coral/Vidruma	intestine (Çesa)	Wealth Antidote to poisons and poverty	Crystals/Sphatika	Fat (Balarāma)	Does not destroy karmic sins



dewavrat buit

Shukrachaar

Transit of Venus



Dewavrat Buit

The shukra is a very important planet in the solar system. Rather it is a very important Graha amongst the Nava Grahas. It has the capacity to sustain the heat of the sun as he is closest to the Sun.

Shukra, also known as Shukra, is the son of the great sage Bhrigu and Ushana, daughter of HiranaKashipu. He went to the hermitage of Angirasa to learn the scriptures. Angirasa's son Brihaspati was a fellow student of his. Appalled by the favoritism shown by Angirasa towards his son, Shukra left his guru and became the disciple of the sage Gautama instead.

He married Urjaswathi, daughter of Priavratha. Through her he had four sons: Chanda, Amarka, Twaashtra and Dharaatra. They also have a daughter named Devayani, who married the king Yayati of the Chandra vamsha.

He is the preceptor of the Asuras. Though he has forsaken them occasionally, when their deeds have angered him, for the most part, he has helped them avoid destruction at the hand of the Devas.

Birth and early life

He was born as the son of Rishi Brighu and his wife Ushana. The feminine natured Shukra is a Brahminical planet. He was born on Friday in the year Paarthiva on Sraavana Suddha Ashtami when Swathi Nakshatra is on the ascent. Hence, Friday is known as Shukravaar in Indian languages especially Sanskrit, Hindi, Marathi and Gujarati. He went on to study Vedas under rishi Angirasa but he was disturbed by Angirasa's favoritism to his son Brihaspati. He then went to study under rishi Gautama. He later performed penance to Lord Shiva and obtained the Sanjivani mantra (a hymn that can revive the dead). He married Priavratha's daughter Urjaswathi and gave birth to four sons — Chanda, Amarka, Twaashtra, Dharaatra and a daughter by name Devayani.

His brilliance is believed to be on account of his proximity to the Sun.

In the meantime Brihaspati ends up as the Guru of the

divine people Deva. Out of jealousy, Shukracharya decides to become the Guru of Asuras. He helps them achieve victory over the Devas and uses his magic to revive the dead and wounded Asuras.

In one story, Lord Vishnu is born as the Brahmin sage Vamana. Vamana comes to take the three worlds as alms from the asura king Bali. Lord Vishnu wanted to deceive the king in order to help the Devas. The sage Shukracharya identifies him immediately and warns the King. The King is however a man of his word and offers the gift to Vamana.

Devayani was the daughter of Shukracharya, who was rejected by the son of Brihaspati, Kacha. She later marries Yayati who founds the Kuru dynasty.

Shukra (Venus) is an important planet in Hindu astrology.

Shukra neeti is an important law book written by/dedicated to Shukracharya. The book is noted by many scholars to have advanced theory on politics and economics.

The Varahamihira has given a lot of big ideas to the modern astronomy. Brihat Samhita contains the separate chapter on the Transit of Venus as Shukrachar. Let us examine step by step what is the meaning of Transit of Venus first:

What is the transit of a planet?

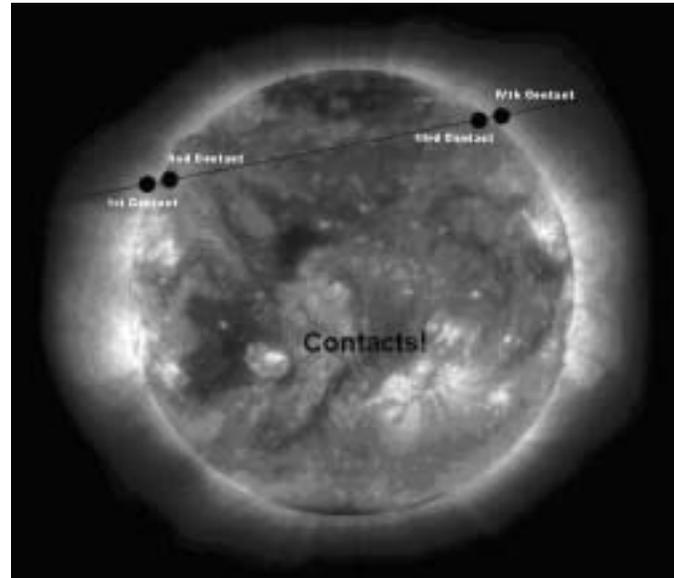
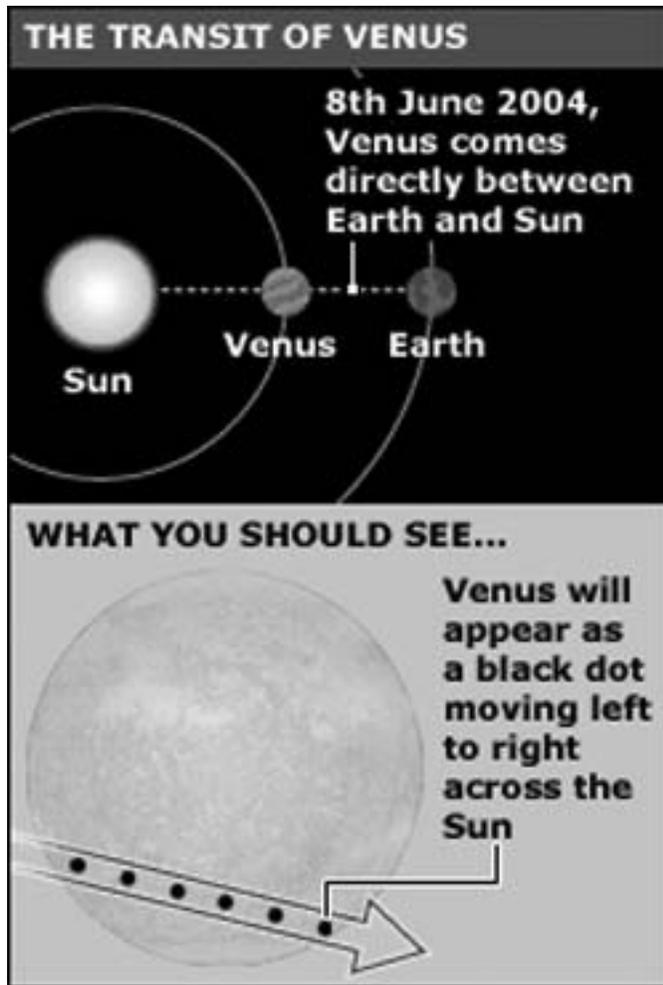
A transit is what we see when a planet passes between the Earth and Sun in such a way that we can see the planet as a dark disk moving across the Sun.

How old were you when the last transit of Venus occurred?

Unless you're more than 122 years old, you weren't alive during the last transit of Venus. In fact, the transit is such a rare event that no one alive on Earth today has seen it.

How is the transit of Venus similar to a solar eclipse? How is it different?

✧ JYOTISH DIGEST ✧ JAN-MAR, 2006 ✧ 139



The discs of the planets Mercury or Venus, as seen from Earth, are much smaller than that of the moon, of course. Therefore they make no more than a small black dot when they move in front of the face of the Sun. It takes more than a couple of hours, usually, for this small dot Mercury or Venus to cross the face of the Sun. With every transit, depending on the geometry involved, this dot may walk a different path across the face of the Sun, but, one thing will remain unchanged – its overall direction of motion. In the Solar System, almost every motion is anticlockwise – if one works out what this means in terms of Earth's Spin, Sun's movement in the Sky and the motion of Moon and the planets Mercury and Venus, one will see that, invariably, Ingress – the point of entry in front of the Solar disk, for Mercury or Venus, is always from the East and exiting on the western edge, and the reverse for the Moon.

Both events are caused by one body in space (Venus or the Moon), passing between Earth and the Sun, but from Earth, they look quite different. During the transit of Venus, Venus appears as a small spot on the Sun, while during a solar eclipse, the entire disk of the Sun may be blocked out. Even though the Moon is smaller than Venus, it is closer to Earth, so the shadow it casts falls on parts of the Earth causing darkness. Venus doesn't cast a noticeable shadow, but it can be observed as dark spot on the Sun, because the light from a small portion of the Sun is blocked from Earth.

What have astronomers learned from transits of Venus?

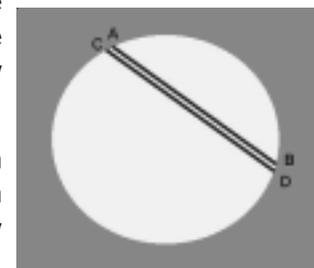
The most important information gleaned from the transit is the distance from the Sun to the Earth, known as the Astronomical Unit, or AU. Transits can also be used to help astronomers find planets outside our solar system.

Is any research planned for this transit of Venus?

Scientists can use this transit to learn about better ways to observe transits in general. Transits can help astronomers find planets outside our solar system.

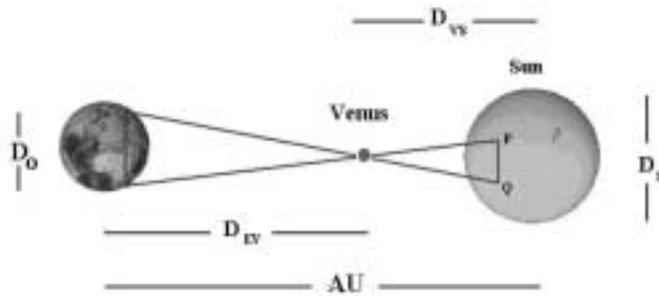
There are four important points of time during the transit that astronomers would like to measure. These are called 1st, 2nd, 3rd, and 4th contact. 1st contact, which is very hard to observe, is the point in time when the Planet first touches, apparently, the disk of the sun. 2nd contact is the time at which Venus is fully engulfed within the sun's disk and is internally tangent to the disk. 3rd contact is when the disk of Venus just begins to leave the face of the sun, and 4th contact is when the disk of Venus has just completely left the sun's disk and is externally tangent to it. While inside the disk of the Sun, Venus moves across at a rate of about 4 arc minutes /hour. The greatest transit happens when the centers of Venus and Sun would appear to have the minimum distance as seen from the center of the Earth. The diagram below clarifies these concepts –

The contact timings as seen from different locations on Earth would be slightly





dewavrat buit



different, within +/- 7 minutes, as a result of small parallax effects. The difference in timings of Contacts III and II for two different locations, could be translated as perpendicular distances between parallel chords on the surface of the Sun, corresponding to the two apparently different paths of Venus across the Sun, as seen from two different locations.

Choosing two points P and Q on the chords AB and CD, in such a way that PQ represents the perpendicular distance between AB and CD, the geometry between Earth, Venus and the Sun and the two points P and Q on the Sun can be represented as –

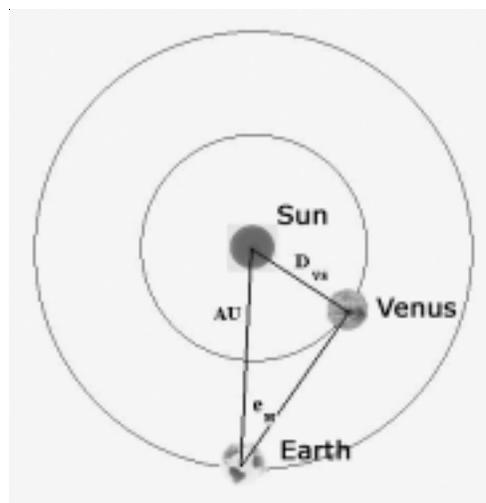
All the quantities in the figure above, are self explanatory – AU, the Sun-Earth distance, D_0 , the chord length distance between two observers on Earth, D_{EV} , the Earth-Venus distance, D_{VS} , the Venus-Sun distance, D_s , the diameter of the Sun and PQ the perpendicular distance between two observed transits on the face of the Sun.

From similar triangles,

$$\begin{aligned} PQ &= (D_0 D_{VS}) / D_{EV} \\ &= PQ = (D_0 D_{VS}) / (AU - D_{VS}) \\ &= PQ = D_0 / (AU / D_{VS} - 1) \quad \text{— Eq (1)} \end{aligned}$$

Kepler's laws give a handle on AU / D_{VS} , which can be related to an observable quantity called the maximum elongation of Venus.

Elongation of any celestial body is defined as the angular



distance from that body, to the Sun, as seen from Earth. For the two inferior planets Mercury and Venus, this elongation could vary from near zero when they are at inferior or superior

conjunction (coming between us and the Sun, and appearing behind the Sun, respectively) to about 48 degrees, for Venus and about 28 degrees, for Mercury.

At the time of maximum elongation, the Earth-Venus-Sun angle is 90° . As can be seen from the figure below, at this instance, the ratio of the orbits of Venus and Earth is equal to the sine of the angle of maximum elongation.

$$\sin(e_m) = D_{VS} / AU$$

Using the measured ratio between the orbits of Earth and Venus, in Eq. (1), one can estimate the distance PQ. From a measurement of the ratio between PQ / D_s from an observational figure analogous to Figure above, showing the two observed chords, the diameter of the Sun can be estimated. From this quantity and its known angular radius, the distance of the Sun, can be estimated.

Periodicity of venus transit

At inferior conjunction, Venus lies in the same direction as the Sun. If the orbit of Venus was in the same plane as the orbit of the Earth, a transit would occur at every inferior conjunction. However, the orbit of Venus is inclined at approximately 3.4° to the ecliptic, and an alignment of the Sun, Venus and the Earth can only take place along the line of nodes, where the plane of the orbit of Venus crosses that of the Earth.

The sidereal period of Venus is 224.701 days and that of the Earth is 365.256 days. The synodic period for Venus, or the period between successive appearances of Venus at the same point relative to the Sun as seen from the Earth, is 583.924 days. It can be shown that 5 synodic periods of Venus (2919.62 days) corresponds very closely to 8 Earth orbital periods (2922.05 days) or indeed 13 orbital periods of Venus (2921.11 days). This underpins the 8 year periodicity in the transits of Venus.

In general, for alignments to take place at one of the nodes, we need to solve the equation

$$224.701.n = 365.256.m,$$

where n and m are integer number of orbital periods for Venus and the Earth respectively. There are no exact solutions to this equation, we can only find close approximations. The first good approximation is $n=13$ and $m=8$, the difference between n and m being the number of synodic periods. However, a better fit can be obtained with $m=382$ and $n=235$ and better still, $m=395$ and $n=243$. Alignments at each node occur at intervals of 243 years.

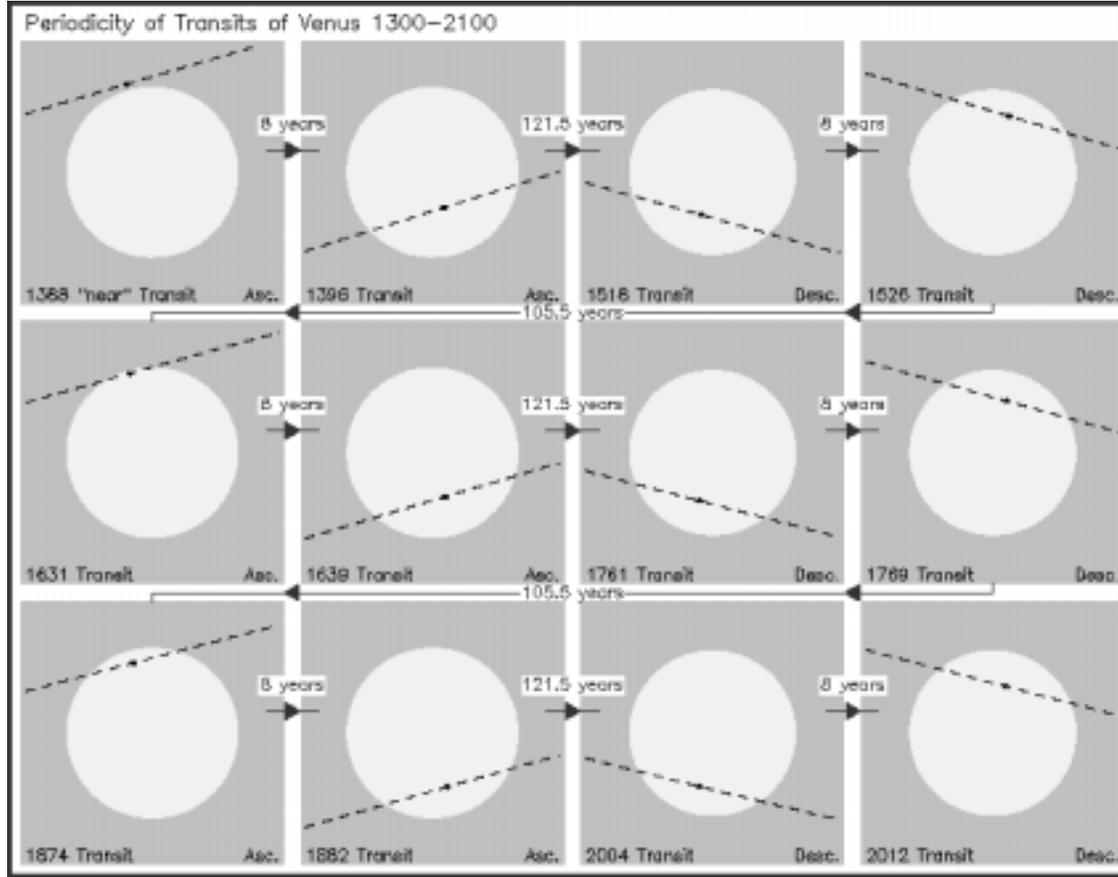
When considering the change from one node to the opposite node, we need to solve the equation

$$224.701.(n + \frac{1}{2}) = 365.256.(m + \frac{1}{2}).$$

A good fit can be obtained with $n=197$ and $m=121$, or 197.5



shukrachaar



Venus orbits is a close match to 121.5 Earth orbits. An ascending node pair of transits will be followed 121.5 years later by a descending node pair of transits. The diagram below shows that corresponding members of each pair of transits are separated by 243 years and can be seen as members of a series of transits in much the same way as solar eclipses are members of Saros series. The transits of 1518, 1761 and 2004 are members of one series, the

Date	I	II	Greatest	III	IV	Sep.	RA	Dec	GST	Series
	h:m	h:m	h:m	h:m	h:m	"	h	°	h	
-1998 Nov 18	07:34	07:51	11:20	14:50	15:07	374.0	14.541	-15.31	2.665	2
-1892 May 21	16:18	16:37	19:26	22:15	22:35	617.5	2.721	16.16	14.879	1
-1884 May 19	09:08	09:26	12:30	15:34	15:52	545.4	2.581	15.50	14.733	3
-1763 Nov 20	21:46	-	22:56	-	00:06	966.6	14.831	-16.65	2.961	4
-1755 Nov 18	08:43	09:01	12:18	15:36	15:53	474.8	14.669	-15.91	2.804	2
-1649 May 23	21:54	22:16	00:45	03:13	03:35	696.9	2.872	16.83	15.030	1
-1641 May 20	14:26	14:43	18:02	21:20	21:37	459.9	2.732	16.20	14.884	3
-1520 Nov 20	21:41	22:16	23:44	01:12	01:47	871.8	14.961	-17.21	3.099	4
-1512 Nov 18	09:32	09:51	12:51	15:50	16:10	585.4	14.797	-16.48	2.942	2
-1406 May 23	03:31	03:57	05:57	07:56	08:22	780.4	3.024	17.47	15.181	1
-1398 May 20	19:19	19:34	23:03	02:31	02:47	384.6	2.883	16.86	15.034	3
-1277 Nov 22	21:28	21:53	00:09	02:24	02:49	760.3	15.090	-17.74	3.237	4
-1269 Nov 19	10:28	10:49	13:27	16:05	16:26	684.5	14.928	-17.04	3.081	2
-1163 May 23	09:07	09:42	11:01	12:20	12:55	858.1	3.177	18.08	15.332	1
-1155 May 21	00:28	00:43	04:20	07:57	08:13	295.9	3.036	17.50	15.186	3
-1034 Nov 22	21:38	22:00	00:42	03:24	03:45	665.6	15.223	-18.25	3.376	4
-1026 Nov 19	11:15	11:42	13:45	15:49	16:15	796.4	15.058	-17.58	3.219	2
-0920 May 23	15:00	16:00	-	17:00	942.2	3.332	18.67	15.483		1
-0912 May 21	05:13	05:28	09:11	12:53	13:08	222.1	3.190	18.11	15.337	3
-0791 Nov 22	21:19	21:38	00:43	03:49	04:07	553.1	15.355	-18.74	3.514	4
-0783 Nov 19	12:07	12:48	13:58	15:08	15:49	899.2	15.190	-18.10	3.357	2
-0669 May 22	10:02	10:17	14:03	17:50	18:05	137.4	3.345	18.69	15.488	3
-0548 Nov 22	21:15	21:33	00:54	04:15	04:32	451.2	15.489	-19.21	3.652	4
-0540 Nov 19	-	-	13:53	-	-	1012.3	15.322	-18.59	3.494	2
-0426 May 22	14:38	14:52	18:41	22:30	22:45	61.5	3.502	19.25	15.638	3
-0305 Nov 23	20:39	20:56	00:30	04:04	04:20	335.5	15.623	-19.66	3.789	4
-0183 May 22	19:00	19:15	23:04	02:53	03:07	11.0	3.659	19.76	15.788	3
-0062 Nov 23	20:19	20:34	00:16	03:58	04:14	229.8	15.759	-20.08	3.927	4

transits of 1396, 1639 and 1882 are members of another. We can see that the transit of 1631 is the beginning of a new series as the separation of the "near" transit of 1388 was just too large for a transit to take place.

In the diagram above, Venus moves from left to right (east to west) in all cases and north is at the top. Both the 2004 and 2012 transits occur at the descending node whereas both of the 19th-century transits occur at the ascending node. Six transit "seasons" are shown in the plot e.g. 1388-1396, 1518-1526, 1631-1639, 1761-1769, 1874-1882 and 2004-2012. However, only eleven transits actually take place. The "near" transit of 1388 is shown to illustrate the fact that not all of the transit seasons have two transits. The plot clearly shows that four transits can occur in a 243 year period. Two transits at the ascending node (denoted by Asc.) separated by eight years, then a 121.5 year gap before two more transits at the descending node (denoted by Desc.) separated again by eight years. After

another 105.5 years, the sequence starts again. This pattern holds true at current epochs but has not and will not always be the case.

Transits of Venus

Six Millennium Catalog: 2000 BCE to 0001 BCE

(Astronomical Years: -1999 to 0000)

Transit Contact Times (UT)
 ----- Minimum

Transits of Venus

Six Millennium Catalog: 0001 CE to 2000 CE

Transit Contact Times (UT)

— Minimum Sun Sun Transit

Transits of Venus

Six Millennium Catalog: 2000 CE to 4000 CE

Transit Contact Times (UT)

— Minimum Sun Sun Transit

Varahamihira in his classic Brihat Samhita has given detailed description about the affect of eclipses on this world. The eclipse by Venus is similar to eclipses by Moon on Sun. The assumption is that all other 5 planets are just different aspects(tatwas) of prakriti Moon. Eclipses by Moon with sun are more far reaching than than eclipse by say Venus or Mercury, in the sense they are limited to only theKaaraka's of Venus or Mercury. The Rahu and Ketu of other grahas signify only shadows of the Kaarakaof the planets. Like for example the Rahu & Ketu of Venus denotes the rise and fall in the kaaraka's of Venus. So the general readings given for Soli-Lunar eclipses can beculled just for the Kaaraka's of the Graha causing the eclipse.

Date	I h:m	II h:m	Greatest h:m	III h:m	IV h:m	Sep. h:m	RA "	Dec °	GST h	Series
0060 May 23	23:20	23:34	03:23	07:11	07:25	87.4	3.817	20.25	15.939	3
0181 Nov 22	19:36	19:52	23:39	03:27	03:42	114.3	15.895	-20.48	4.064	4
0303 May 24	03:27	03:42	07:28	11:13	11:28	157.7	3.977	20.71	16.089	3
0424 Nov 22	19:01	19:17	23:05	02:54	03:10	9.6	16.033	-20.86	4.201	4
0546 May 24	07:35	07:50	11:31	15:13	15:28	232.3	4.138	21.13	16.239	3
0554 May 22	03:42	-	04:51	-	06:00	933.6	3.990	20.72	16.093	5
0667 Nov 23	18:20	18:36	22:24	02:11	02:27	99.2	16.172	-21.21	4.338	4
0789 May 24	11:33	11:48	15:24	19:00	19:15	307.6	4.300	21.52	16.389	3
0797 May 22	06:41	07:18	08:32	09:45	10:23	866.6	4.151	21.14	16.243	5
0910 Nov 23	17:28	17:44	21:28	01:11	01:27	207.9	16.312	-21.53	4.475	4
1032 May 24	15:18	15:34	19:03	22:32	22:48	373.4	4.463	21.87	16.539	3
1040 May 22	10:02	10:29	12:23	14:18	14:45	791.8	4.314	21.52	16.393	5
1153 Nov 23	16:45	17:01	20:38	00:15	00:31	307.6	16.454	-21.83	4.613	4
1275 May 25	19:00	19:17	22:37	01:57	02:14	444.9	4.627	22.18	16.689	3
1283 May 23	13:04	13:27	15:44	18:01	18:25	733.6	4.477	21.87	16.542	5
1396 Nov 23	15:43	16:00	19:25	22:49	23:06	424.3	16.595	-22.10	4.750	4
1518 May 26	22:28	22:45	01:56	05:06	05:24	505.3	4.791	22.45	16.838	3
1526 May 23	16:13	16:34	19:11	21:48	22:08	666.7	4.640	22.18	16.692	5
1631 Dec 07	03:51	04:59	05:19	05:40	06:47	939.3	16.912	-22.64	5.045	6
1639 Dec 04	14:57	15:15	18:25	21:36	21:54	523.6	16.738	-22.34	4.888	4
1761 Jun 06	02:02	02:20	05:19	08:18	08:37	570.4	4.957	22.69	16.988	3
1769 Jun 03	19:15	19:34	22:25	01:16	01:35	609.3	4.805	22.44	16.842	5
1874 Dec 09	01:49	02:19	04:07	05:56	06:26	829.9	17.056	-22.82	5.182	6
1882 Dec 06	13:57	14:17	17:06	19:55	20:15	637.3	16.881	-22.56	5.025	4

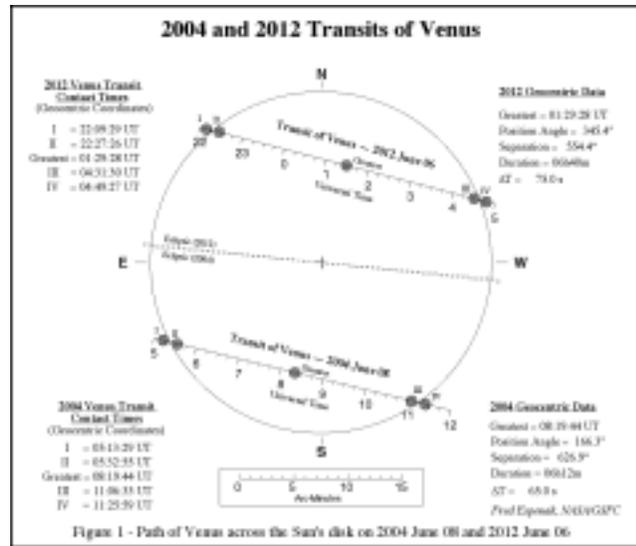
Date	I h:m	II h:m	Greatest h:m	III h:m	IV h:m	Sep. h:m	RA "	Dec °	GST h	Series
2004 Jun 08	05:13	05:33	08:20	11:07	11:26	626.9	5.121	22.89	17.137	3
2012 Jun 06	22:09	22:27	01:29	04:32	04:49	554.4	4.969	22.68	16.991	5
2117 Dec 11	23:58	00:21	02:48	05:15	05:38	723.6	17.201	-22.97	5.320	6
2125 Dec 08	13:15	13:38	16:01	18:24	18:48	736.4	17.026	-22.74	5.163	4
2247 Jun 11	08:42	09:03	11:33	14:04	14:25	691.3	5.289	23.05	17.287	3
2255 Jun 09	01:08	01:25	04:38	07:51	08:08	491.9	5.135	22.87	17.141	5
2360 Dec 13	22:32	22:52	01:44	04:35	04:56	625.7	17.348	-23.09	5.458	6
2368 Dec 10	12:29	13:00	14:45	16:31	17:01	836.4	17.172	-22.90	5.301	4
2490 Jun 12	11:39	12:02	14:17	16:32	16:55	741.1	5.454	23.17	17.436	3
2498 Jun 10	03:48	04:05	07:25	10:45	11:02	442.7	5.301	23.02	17.290	5
2603 Dec 16	20:43	21:02	00:13	03:25	03:43	517.1	17.494	-23.18	5.596	6
2611 Dec 13	12:04	13:07	13:34	14:01	15:04	934.8	17.319	-23.03	5.440	4
2733 Jun 15	15:02	15:30	17:18	19:06	19:34	808.3	5.623	23.24	17.587	3
2741 Jun 13	06:33	06:49	10:17	13:44	14:00	385.6	5.468	23.14	17.440	5
2846 Dec 16	19:30	19:47	23:11	02:35	02:52	432.1	17.643	-23.24	5.735	6
2854 Dec 14	-	-	12:19	-	-	1026.7	17.466	-23.12	5.578	4
2976 Jun 16	17:45	18:19	19:44	21:10	21:44	850.5	5.791	23.28	17.735	3
2984 Jun 14	09:01	09:16	12:49	16:22	16:37	336.3	5.634	23.21	17.589	5
3089 Dec 18	17:39	17:55	21:31	01:06	01:23	320.6	17.790	-23.27	5.873	6
3219 Jun 19	20:50	21:46	22:19	22:52	23:49	908.1	5.957	23.28	17.885	3
3227 Jun 17	11:21	11:37	15:13	18:50	19:05	293.4	5.801	23.25	17.738	5
3332 Dec 20	16:16	16:32	20:14	23:56	00:12	235.5	17.939	-23.26	6.012	6
3462 Jun 22	23:29	-	00:27	-	01:26	948.1	6.123	23.24	18.034	3
3470 Jun 19	13:31	13:46	17:26	21:07	21:22	247.9	5.967	23.25	17.887	5
3575 Dec 23	14:29	14:44	18:32	22:19	22:34	131.5	18.087	-23.23	6.150	6
3705 Jun 24	-	-	02:32	-	-	989.3	6.289	23.16	18.182	3
3713 Jun 21	15:25	15:40	19:22	23:05	23:20	215.2	6.133	23.21	18.036	5
3818 Dec 25	12:57	13:12	17:01	20:50	21:05	41.1	18.237	-23.16	6.290	6
3956 Jun 23	17:22	17:37	21:21	01:06	01:21	175.2	6.300	23.13	18.184	5

shukrachaar

Quotes from Brihat Samhita

The Ninth chapter in Brihat Samhita gives the detailed description about the shukrachar i.e. transit of venus. It is given through a new excellent scheme of Nakshtras grouped in the groups of three pairs calling each triad as a vithi. It is called as Nakshtra Vithi. The division is as follows:

Sr. No.	Name of vithi	Nakshtra	Group
1.	Naaga	Swati, Bharani, Kritika	Northern
2.	Gaja	Rohini, Mriga, Ardra	Northern
3.	Eiravat	Punarvasu, Pushya, Ashlesha	Northern
4.	Vrishabha	Magha, Purva, Uttara	Central
5.	Go	Ashwini, Revati, Purva Bha, Uttara Bha	Central
6.	Jarabhav	Shravan, Dhanishtha, Shatataraka	Central
7.	Mriga	Anuradha, Jyestha, Moola	Southern
8.	Aja	Hasta, Vishakha, Chitra	Southern
9.	Dahan	Poorvashadha, Uttarashadha	Southern



The above table shows the essence of shlokas in the chapter 9 of Brihat Samhita. The same scheme of Nakshtra Vithi is given in Vishnu Purana and Garga Samhita. Naga,

Gaja, Eiravata are the Vithis where the suns course is in North Direction It is called as Uttara Marga.

The Effects of the Shukra are to be seen with respect to these vithis and the respective Nakshtras starting from Ardra and ending at Mriga. The effect of transit of Venus through these Vithis is to be seen as follows :

Sr. No.	Name of vithi	Nakshtra	Effect
1.	Naaga	Swati, Bharani, Kritika	Kashtatam
2.	Gaja	Rohini, Mriga, Ardra	Attyuttam
3.	Eiravat	Punarvasu, Pushya, Ashlesha	Uttama
4.	Vrishabha	Magha, Purva, Uttara	Una
5.	Go	Ashwini, Revati, Purva Bha, Uttara Bha	Sama
6.	Jarabhav	Shravan, Dhanishtha, Shatataraka	Madhya
7.	Mriga	Anuradha, Jyestha, Moola	Nyuna
8.	Aja	Hasta, Vishakha, Chitra	Adhama
9.	Dahan	Poorvashadha, Uttarashadha	Kashta

In the next verses the scheme of Nakshtra Mandalas is explained. It can be explained as follows:

Sr. No.	Names of Nakshtra	Mandala
1.	Bharani, Kritika, Rohini, Mriga	Pratham Mandala
2.	Ardra, Punarvasu, Pushya, Ashlesha	Dwitiya Mandala
3.	Magha, Purva Pha, Uttara Pha, Hasta, Chitra	Tritiya Mandala
4.	Swati, Vishakha, Anuradha	Chaturtha Mandala
5.	Jyestha, Moola, Purva sha, Uttara sha	Pancham Mandala
6.	Dhanishtha, Shatataraka, Purva Bha, Uttara Bha, Revati, Ashwini	Shashtha Mandala

The effects of the Venus when passes through these Mandalas and vithis is considered by Varahamihira in details. The importance is given to the rise and setting of Venus in these Nakshtra Mandalas.

The details and the origins of these Nakshtra Mandalas and Vithis have its origins in the Tantra Granthas such as Rudrayamala and the Tantraraja Tantra, discussion on which is beyond the scope of this paper.

	Ra	Me Su	(Ve) Sa Gk GL
		AL	Md
	Rasi		As
	Shukrachara, Ujjain		Ju
	June 4, 2004		
	10:43:00 (5:30 east)		
	75 E 46, 23 N 11		
SL	Mo	HL	Ke

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

Now let us see the Transit of venus which has recently taken place in the Year 2004.

The details of the eclipse of venus is as follows:

- Date : 2004 Jun 08
- First contact: 05:13 (UTC)
- Second Contact: 05:33 (UTC)
- Third Contact 08:20 (UTC)
- Fourth contact 11:07 (UTC)

The first contact is called as the Sparsha and the second contact is called as the Moksha.

As:	27 Ch 03	Su:	20 Ta 01 (BK)	Ma:	23 Ge 42 (AmK)
Me:	3 Ta 38 (DK)	Ju:	16 Le 20 (PK)	Sa:	18 Ge 34 (MK)
Ra:	15 Ar 34 (PK)	Ke:	15 Li 34	GL:	2 Ge 59



dewavrat buit

Let us see the horoscope for the place Ujjain.

shukrachara

Date: June 4, 2004

Time: 10:43:00

Time Zone: 5:30:00 (East of GMT)

Place: 75 E 46' 00", 23 N 11' 00"

Ujjain, India

Altitude: 0.00 meters

Lunar Yr-Mo: Tarana - Jyeshtha

Tithi: Krishna Dwitiya (Ch) (76.57% left)

Vedic Weekday: Friday (Sk)

Nakshatra: Moola (Ke) (63.82% left)

Yoga: Subha (Sy) (88.72% left)

Karana: Taitula (Bu) (53.14% left)

Hora Lord: Guru (5 min sign: Mith)

Mahakala Hora: Guru (5 min sign: Mith)

Kaala Lord: Chandra (Mahakala: Rahu)

Sunrise: 5:43:23

Sunset: 19:07:25

Janma Ghatis: 12.4838

Ayanamsa: 23-54-56.66

Sidereal Time: 3:08:00

If we make the analysis of this Venus eclipse we note that the Venus is in the Mrig Nakshtra and is in a Gaja Vithi.

Venus mantras (Rare collection)

\zkez kamdev : 5, 18, 18

` ya< y< yf< ` nrae Égvte \; kezaysvRgu[izze; Erce

vl j]taTme Aak^a tha< cAha< cetsa< izze; a[a< cakp^{ty}

; aefzkl ay ½NdaemayaÚm^{am}&t^may svRm^{ay} shse

Aaej se bl aykaNtay kamaynms! te %ÉÇ ÉÚat! ,

âçikeça kâmadeva ñ 5|18|18

om hrâà hrèà hrùà om namo bhagavate ânêkeçaya

sarvaguëaviçenair vilakñitâtmane âkütênâà cittenâà

cetasâà viçenâëâà câdhipataye ñoâçakalâya

ccandomayâyânnamayâyâmâtamayâya sarvamayâya

sahase ojase balâya kântâya kâmâya namas te ubhayatra

bhüyât|

saxus», I tÛ

` zu<albr<-zu<é< sudl<, tu; ark.NolNE*ut<ctÉÚj<

#NôakdEv< zdj<dEv<, vedawNÁg< c ki< kva<.

É&gugaçy< < j]aitnaÇ<, idtNôpWj< olu zui<zanT<.

svaRwRsi<idm<v kaç<, Éje=Ph< Éaej ktad< É&gu<.

sâdhusaï kuli tantra

om çuklämbaraà -çuklarucià sudéptaà |

tuñarakundendudyutià caturbhujà ||

indrâdhidaivaà çacépratyadhidaivaà |

vedârthavii gaà ca kavià kavênâà ||

bhâgugotrâyuktaà dvijajätimâtraà |

diténdrapüjyaà khalu çuddhiçântaà ||

sarvârthasiddhipradameva kävyâà |

bhaje'pyahaà bhojakatodbhavaà bhâguà ||

÷< ÷<†† n< r< zu³ajSvaha

huà huà çrèà çrèà naà raà çukräya svähâ

Body	Longitude	Naks hatra	Pada	Rasi	Nava msa
Lagna	27 Kark 03' 28.76"	Asre	4	Kark	Meen
Surya - BK	20 Vrish 00' 46.09"	Rohi	4	Vrish	Kark
Chandra - GK	4 Dhanu 49' 28.61"	Mool	2	Dhanu	Vrish
Mangala - AmK	23 Mith 42' 27.06"	Puna	2	Mith	Vrish
Budha - DK	3 Vrish 38' 21.63"	Krit	3	Vrish	Kumbh
Guru - PiK	16 Simh 19' 47.13"	PPha	1	Simh	Simh
Sukra (R) - AK	26 Vrish 31' 59.93"	Mrig	1	Vrish	Simh
Sani - MK	18 Mith 33' 50.47"	Ardr	4	Mith	Meen
Rahu - PK	15 Mesh 34' 02.29"	Bhar	1	Mesh	Simh
Ketu	15 Tula 34' 02.29"	Swat	3	Tula	
Kumbh					
Maandi	24 Mith 19' 02.16"	Puna	2	Mith	Vrish
Gulika	5 Kark 20' 12.24"	Push	1	Kark	Simh
Uranus	12 Kumbh 51' 49.67"	Sata	2	Kumbh	Makar
Neptune (R)	21 Makar 23' 33.80"	Srav	4	Makar	Kark
Pluto (R)	27 Vrisch 10' 39.09"	Jye	4	Vrisch	Meen
Bhava Lagna	4 Simh 42' 58.85"	Magh	2	Simh	Vrish
Hora Lagna	19 Tula 37' 08.53"	Swat	4	Tula	Meen
Ghati Lagna	4 Mith 19' 37.55"	Mrig	4	Mith	Vrisch
Vighati Lagna	17 Kark 52' 02.68"	Asre	1	Kark	Dhanu
Varnada Lagna	27 Kumbh 03' 28.76"	Aswi	1	Kumbh	Kumbh
Sree Lagna	7 Dhanu 19' 21.22"	Mool	3	Dhanu	Mith
Pranapada Lagna	18 Meen 03' 59.59"	Reva	1	Meen	Dhanu
Indu Lagna	4 Meen 49' 28.61"	UBha	1	Meen	Simh
Dhooma	3 Tula 20' 46.09"	Chit	4	Tula	Vrisch
Vyatipata	26 Kanya 39' 13.91"	Chit	1	Kanya	Simh
Parivesha	26 Meen 39' 13.91"	Reva	3	Meen	
Kumbh					
Indra Chapa	3 Mesh 20' 46.09"	Aswi	2	Mesh	Vrish
Upaketu	20 Mesh 00' 46.09"	Bhar	3	Mesh	Tula
Kaala	20 Simh 11' 38.07"	PPha	3	Simh	Tula
Mriytyu	6 Tula 13' 59.40"	Chit	4	Tula	Vrisch
Artha Prahara	28 Tula 33' 46.22"	Visa	3	Tula	Mith
Yama Ghantaka	20 Vrisch 36' 44.59"	Jye	2	Vrisch	Makar
Prana Sphuta	20 Kumbh 37' 36.02"	PBha	1	Kumbh	Mesh
Deha Sphuta	13 Dhanu 56' 01.12"	PSha	1	Dhanu	Simh
Mriytyu Sphuta	27 Meen 22' 11.80"	Reva	4	Meen	Meen
Sookshma	1 Vrisch 55' 48.95"	Visa	4	Vrisch	Kark
TriSphuta					
TriSphuta	7 Kark 13' 09.61"	Push	2	Kark	Kanya
ChatusSphuta	27 Simh 13' 55.70"	UPha	1	Simh	Dhanu
PanchaSphuta	12 Kanya 47' 57.99"	Hast	1	Kanya	Mesh
Kunda	1 Simh 41' 49.23"	Magh	1	Simh	Mesh

The effects of the Gaja Vithi is Attyuttama. While it is passing through the first Nakshtra Mandala which is not so good. So one can conclude that the effects of this eclipse will be good one.

Actually the effects of this phenomenon is to be studied at a deeper level the great research in this filed will definitely bring some new thoughts in this field.

om tat sat

✧ JYOTISH DIGEST ✧ JAN-MAR, 2006 ✧ 145

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California

SJC news & events

Circular

Thursday, February 24, 2005
Magha Purnima

Appointment of Jyotisa Gurus

We are pleased to announce that the following learned scholars of Vedic Astrology as Jyotisa Gurus of the Sri Jagannath Center.

Name	Date	E-mail
R. K. Rangan	Jan 2004	rkrangan@yahoo.com
Devavrata Buit	Mar 2004	dewavrat2000@yahoo.com
Sarbani Sarkar	Aug 2004	sarbani@srijagannath.org
U. Kulasingham	Aug 2004	dark918@hotmail.com
Lakshmi Kary	Aug 2004	lakshmikary@netzero.com
Freedom Cole	Aug 2004	freeflowaum@yahoo.com
Bojan Vidakovic	Feb 2005	janbovid@yahoo.com
Prashun Dutt	Feb 2005	prashun.dutt@mtv-asia.com
H. Mahalingam	Feb 2005	onlyhari@yahoo.com
P.S.Ramnarayan	May 2005	shree88ganesh@yahoo.co.in

Enrolment

The Jyotisa Gurus shall be entitled to take disciples (students) under their personal guidance for training in all aspects of Jyotish.

We have decided that records of every sisya (student) accepted by a Jyotisa Guru shall be maintained with SJC-Asia at New Delhi. On acceptance by a Jyotisa Guru, the student will be required to enroll as a member of the Sri Jagannath Center. This helps the organization keep track of and record the activities and the learning process.

Fees

The Jyotisa Guru cannot charge any fees for the teaching. If the students wish to give any guru dakshina (honorary gift in the form of cash or any other kind), they are free to do so. However, Jyotisa Gurus are free to charge a nominal fee from the sisya of other Jyotisa Gurus if they are giving them special lessons or are devoting time.

For the present, the CFO is Sri P.V.R.Narasimha Rao, 26 Seaver Farm Lane, South Grafton, MA 01560, USA; Tel: (508) 839-1218; E-mail: pvr@srijagannath.org.

The Jyotisa Gurus will be subject to the regulations of the Sri Jagannath Center.

Sd/-

Sanjay Rath
Chairman, Sri Jagannath Center

CC List:

1. All Regional heads of SJC,
2. All Presidents SJC, Jyotisa Gurus
3. <http://srijagannath.org> (detailed list of jyotish gurus)

Mumbai Conference CDs

The proceedings of the 4th Annual SJC Conference 2005 held in Mumbai are now available in a set of two MP3 CDs. The theme of the conference was Timing of Events, ranging from career change, spirituality, financial fluctuations, marriage, curses, accidents, sahams, kalachakra dasha, ashtakavarga, retrogression of planets and much more.

The speakers include Sanjay Rath, Andrew Foss, C. S. Patel, Visti Larsen, J. K. Dasgupta, Hari Mahalingam, R. Kasthuri Rangan, B. Lakshmi Ramesh, Chandrashekhar Sharma, P. S. Ramnarayan, J. K. Dasgupta, Kanupriya Singh, Prabodh Vekhande, Prashun Dutt, Zoran Radosavljevic, Bojan Vidakovic, Maja, Branka Dragisic and Sarbani Sarkar.

Price for the complete set (2 CDs - 8 days conference MP3's) including shipping: **India Rs. 400, International: USD 20, Euro 15, GBP 12** (Payment options given below)

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Sages World View

The man who stands up to his neck in water has a twofold experience. His head is exposed to the sun. He experiences both heat and cold. Such is the experience of a liberated sage. He has double consciousness. He enjoys the bliss of Brahman, but also has the experience of this world. He is like a man who knows two languages.

Just as the pot in which asafoetida or onion is kept emits a certain amount of smell even when it is cleaned several times, so also, a small trace of ignorance still remains in the mind of a sage. The jivanmukta (liberated sage) has a consciousness of the body in the form of an impression in the subconscious mind. That is the reason why he eats and drinks. Though the instinctive mind with low desires is destroyed, the pure mind does not perish in the liberated sage. How will he be able to engage himself in worldly activity without an instrument, namely, the mind?...**Sudeep Suri**



Sohamsa Group

Learn Vedic Astrology with the Jyotisa Gurus and Pt. Sanjay Rath through E-mails and discussions.

Criticism of individuals is strictly prohibited. Sohamsa is the name of the Sun God as addressed to by Sri Ganesha. Soham is a Sanskrit word or mantra which means I am Him (Him refers to the omniscient Brahma) and thus, Soham is the mantra stating 'aham brahmasmi'. All the living beings on earth produce this sound 'So' while inhaling and 'Ham' when they exhale. This mantra which is a constant prayer of every living being proclaims the fact that the creature is a living soul akin to God, its creator. All vedic seers are unanimous that one can attain moksha, or liberation from the cycle of rebirth by meditating on the breath and mentally repeating the mantra 'soham'. By doing so, all evil is destroyed and one becomes equal to the devas. Soham is a combination of two words saH + ahaM. The joining of saH + ahaM is governed by the principle of Visarga Sandhi and represents Paramatman/ Absolute. In the reverse, the word 'hamsa' is derived from joining of the words ahaM + saH and represents the Jivatman/ individual soul. These two words sohaM and haMsa are the same with reversed phonemes representing pranayama (breathing process) where one starts with the inhalation and the other with exhalation. Taken together, these words sohaM + haMsa = sohaMsa and refers to the merging of the Jivatman and Paramatman...and that alone is the real goal of Jyotisa or Vedic Astrology. Every other seemingly significant objective is only another milestone for this goal.

This is an open forum for vedic astrologers to discuss the techniques of Pt.Sanjay Rath and the other masters of Vedic Astrology. You are welcome to join and share in the knowledge and are expected to maintain decorum.

Group Email Addresses

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Jyotish News Blog

Jyotish Notes and Thoughts

Sanjay Prabhakaran, the most eligible bachelor at SJC has maintained a superb blog on Jyotish notes and thoughts at <http://sanjayprabhakaran.blogspot.com>. Besides giving a lot of new articles, his views on recent current events are an eye opener. Take a look at the latest analysis of the chart of Burma...

Wednesday, December 28, 2005

Burma Moves Its Capital

(No, this is not a First April joke!!)

As Scrutiny Grows, Burma Moves Its Capital: "Few in Rangoon can fathom the motives for the abrupt move, which began Nov. 6. Most observers and even some government officials say they suspect it was solely the brainchild of Gen. Than Shwe, the secretive head of Burma's ruling military junta."

Jyotish Analysis: The Parthiva Samvatsara's Chaitra Shukla Pratipada (S1) chart for Rangoon, The Capital of Burma is given Below.

Nakshatra: Revati (Me) (36.18% left)
Yoga: Vaidhriti (Ju) (72.36% left)
Karana: Kimstughna (Ve) (100.00% left)
Hora Lord: Venus (5 min sign: Ta)
Mahakala Hora: Sun (5 min sign: Ta)
Kaala Lord: Moon (Mahakala: Moon)

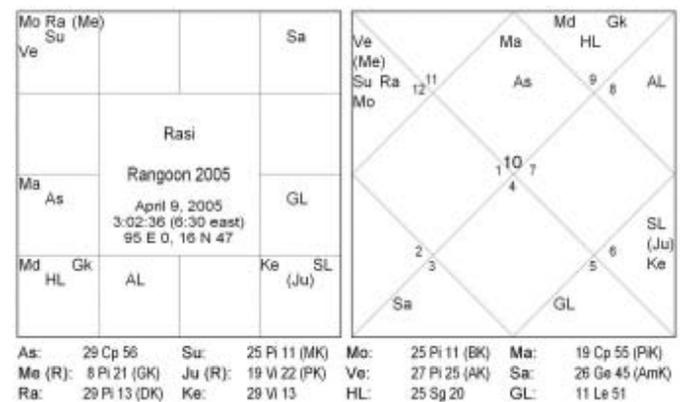
The Hora Lord is Venus. It's is the 5th and 10th Lord. The 10th indicates the Capital or the place of execution of power. The Parivartana yoga indicates that there is going to some change. The A10 is tangible manifestation. The A10 (Raajya Pada) is conjoined Hora lord Venus indicating that some changes could be possible. This needs to be confirmed from Divisional chart, Since at that moment all nearby nations could also having Similar rising chart.

The D10, gives more details about activities in Rashi 10th house. In D10 for Rangoon we see that we have Gemini rising and again we have a parivartana between 10th Lord Jupiter and 6th lord Mars. The Scorpio lord is taken as Mars, even though Ketu is with Saturn. As Mars forms a stronger yoga with Jupiter by parivartana compared with Conjunction yoga formed by Ketu with Saturn.

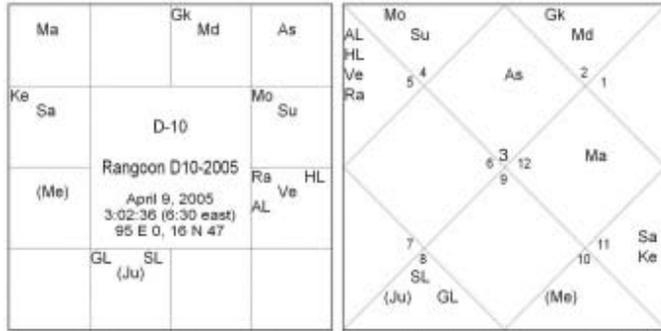
The strong indications of mars in Rashi and D10 indicates that the Military is the main cause of this change.

The compressed vimshottari dasha is given below:

Merc: 2005-03-08 (10:05:15 am) - 2005-04-27 (9:18:02 pm)
Ket: 2005-04-27 (9:18:02 pm) - 2005-05-18 (5:46:31 pm)
Ven: 2005-05-18 (5:46:31 pm) - 2005-07-16 (8:17:49 pm)
Sun: 2005-07-16 (8:17:49 pm) - 2005-08-02 (2:28:29 pm)
Moon: 2005-08-02 (2:28:29 pm) - 2005-09-01 (6:05:29 am)
Mars: 2005-09-01 (6:05:29 am) - 2005-09-21 (11:10:39 am)
Rah: 2005-09-21 (11:10:39 am) - 2005-11-13 (9:31:25 pm)
Jup: 2005-11-13 (9:31:25 pm) - 2005-12-31 (7:09:28 pm)



SJC



As: 29 Cp 56 Su: 25 Pi 11 (MK) Mo: 25 Pi 11 (BK) Ma: 19 Cp 55 (PK)
 Me (R): 8 Pi 21 (GK) Ju (R): 19 Vi 22 (PK) Ve: 27 Pi 25 (AK) Sa: 26 Ge 45 (AmK)
 Ra: 29 Pi 13 (DK) Ke: 29 Vi 13 HL: 25 Sg 20 GL: 11 Le 51

Sat: 2005-12-31 (7:09:28 pm) - 2006-02-26 (3:15:42 am)

It has to be noted that the hora Lord is Venus and Rahu is tightly conjoined Venus both in Rashi chart and Dasamsa Chart. So Rahu will give the results of Venus. Now, as per Paachakaadi Relation, Venus is inimical to 4th house from where he is situated. Venus is kaaraka moving away from house and travelling.

Hence the move can be seen in Rahu dasa. To confirm the same from Dasamsa chart we see that Jupiter the 10th lord is in 4th Venus. Hence Venus behave very inimical to Jupiter and initiates the parivartana.

...we hope you got that web address right -

<http://sanjayprabhakaran.blogspot.com>

Jyotish Learning Blog

VARAHAMIHIRA

<http://varahamihira.blogspot.com/>

Sarajit Poddar, Jyotish Guru at SJC Singapore maintains a great resource web for learning at the Varahamihira blogspot. He is 31, male and definitely married. A great lover of Lord Shiva, Sarajit teaches regularly. His latest post is 'Yogas in Muhurta'.

Yogas in Muhurtha

There are 5 elements of a Panchanga (pancha- 5, anga- organ/ elements), they are namely.

1. Vara : Weekday
2. Tithi : Lunar day
3. Karaka : Half of a lunar day
4. Nakshatra : Lunar asterism
5. Yoga : Sun, Moon combination

SHUBHA YOGA (Auspicious Combination)

I Siddha Yoga:

This is formed due to the combination of the Tithi and vara

There are 5 categories of Tithis:

Nanda : Pratipad, Shasthi, Ekadasi
 Bhadra : Dvitiya, Saptami, Dvadasi

150* JYOTISH DIGEST * JAN-MAR, 2006*

Jaya : Tritiya, Astami, Trayodasi
 Rikta : Chaturthi, Navami, Chaturdasi
 Purna : Panchami, Dasami, Purnima, Amavasya
 The 5 categories of Tithis are governed by 5 elements of nature which are given below. When a tithi falls on a weekday (Vara) governed by the same element as that of the tithi a very auspicious time is formed which goes by the name of Siddha Yoga.

Following combination of Tithis and the Varas constitute the siddha yoga:

Nanda : Friday : Venus : Jala Tattva

Bhadra : Wednesday : Mercury : Prithvi Tattva

Jaya : Tuesday : Mars : Agni Tattva

Rikta : Saturday : Saturn : Vayu Tattva

Purna : Thursday : Jupiter : Akash Tattva

II Sarvartha Siddha Yoga

Certain combination of Nakshatras and Weekdays go by the name of Sarvartha Siddhi yoga. Activities done during this yoga usually concludes with Positive results.

Monday : Sravana, Rohini, Mrigashiras, Pushya, Anuradha

Tuesday : Aswini, Uttarabhadrapada, Krittika, Ashlesha

Wednesday : Rohini, Anurada, Hasta, Krttika, Mrigashiras

Thursday : Revati, Anuradha, Aswini, Punarvasu, Pusya

Friday : Revati, Anuradha, Aswini, Punarvasu, Sravana

Saturday : Sravana, Rohini, Swati

Sunday : Hasta, Mula, Uttarashadha, Uttaraphalguni, Uttarabhadrapada, Aswini, Pushya

...you can read the rest at the website. We just wanted to show you the depth of the knowledge presented.

Previous Posts

- Yogas in Muhurtha
- Rasi Tulya Navamsa
- 64th Navamsa & Cuspal Transit
- Navamsa Tulya Rasi
- Progeny in Jyotish II: Number & sex of children
- Progeny in Jyotish I: Fertility of Parents
- The Karakas II
- The Karakas I
- Narayana Dasa II: Cues to Interpretation I
- Astakavarga: A snapshot

If you have something to share for free with the world of Vedic Astrology, like a website or an article, news, notes or just about anything, post us a few lines and the material and we will place it here if it merits the space.

srath@srijagannath.org

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