

# The Jyotish Digest



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# Dasa Mahāvidyā

Pt. Sanjay Rath

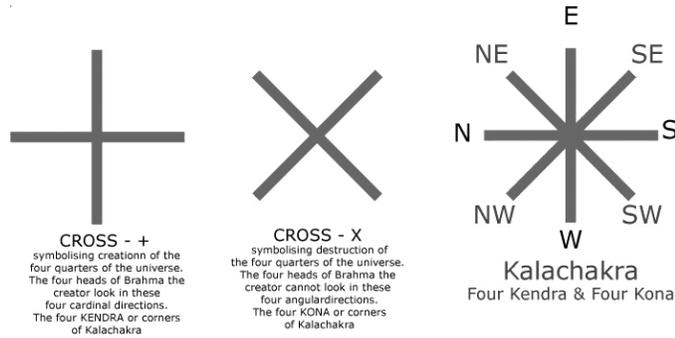
## 1 Kālacakra: Ten karmic directions

### 1.1 Fruits of karma

*avatārāṅnyanekāni hyajasya paramātmanaḥ |  
jīvānāṁ karmaphalado graharūpī janārdanaḥ || 3 ||*

Parāsara teaches that (1) avatāra of Paramātma are many and that (2) for the purpose of giving the results of karma, Janārdana (Jagannāth) is in the form of the graha [BPHS 2.3].

**Figure 1: Kālacakra derivation**



### KALACHAKRA DERIVATION

Karma and its fruit is based on the kālacakra (wheel of time) which is an eight-spoke wheel with the axle running in the direction of heaven (svarga - vertical up) and hell (narka - vertical down). The eight spokes are aligned to the eight plane directions starting from East. The Kālacakra is composed of two crosses, one '+' and another 'x' overlapping each other to incorporate four kendra and four koṇa of the vāstu puruṣa, and an axle that is along the vertical, having two directions - vertical up and vertical down.

**Figure 2: Kālacakra axle**

Kālacakra is a fundamental time concept in that the wheel of time moves constantly irrespective of everything and everybody, and it is the most powerful entity as it witnesses all creation and destruction and determines their occurrence by deciding the quality of the pañca bhūta,

pañca tattva and tanmātrā or in simpler words, the quality of time. The hosts of deities exist within time and their fortunes also changes with this rotation of the kālacakra.

### 1.2 The changeless axle

The axle is described in the Śiva purāṇa<sup>1</sup> as a column of light<sup>2</sup> (*agni*<sup>3</sup>) that rises along the vertical as light of Śiva. Viṣṇu rises along the vertical upwards to find the end (*anta*) of the column of light and unable to find the physical end of describes Himself as 'Ananta', the endless spiritual journey. Thus Viṣṇu is the spiritual upward journey of the soul and this is endless as Nārāyaṇa is the end Himself.

Prajāpati Brahma makes the journey along the vertical downwards to ascertain the beginning (*ādi*) of the column, digging into karmic depths of sins to determine the beginning of the process and is unable to find it. He realizes that this process of creation and rebirth is endless as it is based on bottomless depths of karmic sins and it is impossible to ascertain exactly how the individual jīvātma or jaḍātma came into existence. He takes on the



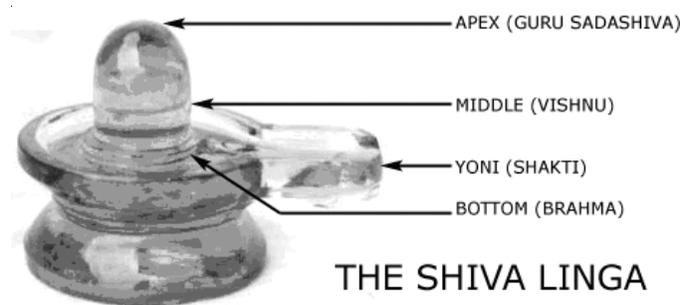


thankless task of creating the jīvātma and jaḍātma of little intelligence again and again for the sake of correcting their karmic balances. Yajñavalkya asserts that Brahma as 'Prajāpati' is truly the praiseworthy one [for taking on this thankless task and being so kind as to give the foolish jīvātma so many chances to correct their karmic balance].

The axle of the kālacakra is the only changeless point as it always remains fixed at the center; everything else around it changes. For this reason, Brahma, Śiva and Nārāyaṇa are called the Trimurti or the fountain heads of dharma as they alone remain unaffected by the rotation of the kālacakra implying that dharma does not change. All creation is based on sound is in the form of 'mantra' that binds individual ātma with a *mana* and gives them a body. The only unchangeable mantra is the *praṇava* or AUM comprising the three akṣara 'A' for Brahma, 'U' for Viṣṇu and 'M' for Śiva which when spoken fast sounds as 'OM'.

However, in space it is impossible to define any line, whether limited in length or limitless, as 'vertical' without a reference plane which would define the 'horizontal'. The words 'up and down' are completely meaningless unless we have a reference 'horizontal plane' that defines that which is flat. This horizontal plane which helps to define that which is up or down or the vertical column itself is 'Devī' or Śakti. The physical manifestation of this reference horizontal plane can be any in this material universe, but for the sake of studying creation in this earth this is the plane of the ecliptic or the zodiac belt, whichever is taken for reference. Then the vertical is a column passing through the center of the earth and the poles called 'Meru'.

Figure 3: Śiva liṅga



The changeless axle is the Śiva liṅga which is described as having Brahma at the bottom, Viṣṇu at the upper-middle and Sadāśiva at the apex. One such Śiva liṅga in its manifested form is the ecliptic plane and earth in which the Śakti is invisible but holds the earth (center of the liṅga) in it. The eight plane directions are defined by always placing the Sun in the east and the direction away from the Sun as west.

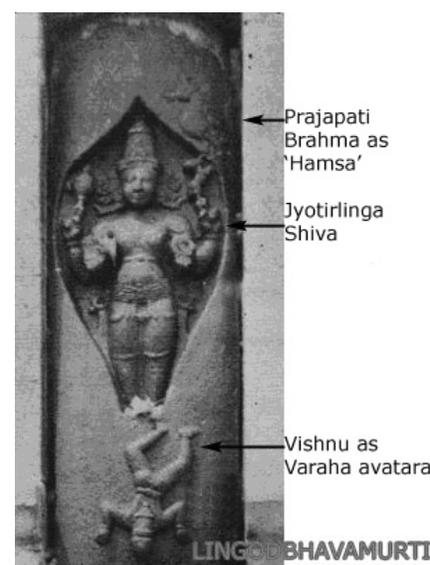
#### Mantra śāstra lesson

As indicated earlier, A-U-M are the three letters (sounds) symbolizing the three Gods of Hinduism. But from the

perspective of the horizontal plane, Viṣṇu with 'U' is at the top, Śiva with 'M' is in the middle and Brahma with 'A' is at the bottom. So what is seen from the ecliptic is 'UMA' and this becomes the name for the manifested Śakti or the horizontal plane that is to support life on earth by allowing or providing a path for the jīvātma to manifest in physical bodies. From the mantra viewpoint, UMA brings out into life while AUM takes us back to the beam of light. This is the principle of reversal of name caused by the nodal axis (Rāhu-Ketu). The last sound in the name indicating its end (antya) is brought to the first place to reverse the life force or direction. Some illustrations:

1. Valmiki was advised to chant 'ma-rā' (meaning dead) which reversed naturally and became 'Rā-ma' and he went on to become one of the greatest poet saints of Hinduism. A well known mantra is the reversal of the name of 'Rāhu' where the two sounds 'Ra-ha' are reversed to give 'Ha-Ra' and 'Ha-Ri'. Thus the names Hara (Śiva) or Hari (Viṣṇu) reverse the negative effects of Rāhu.
2. Ravana the demon king of Lanka knew that his end was near when as foretold a monkey (Hanuman) belonging to the species 'vanara' entered his kingdom. From the name Ra<sup>a</sup>-va<sup>b</sup>-na<sup>c</sup> take the first syllable indicating life, to the end and we get va<sup>b</sup>-na<sup>c</sup>-ra<sup>a</sup>. Note the reversal is a-b-c becomes b-c-a and then total destruction of a-b-c is inevitable.
3. U<sup>a</sup>-M<sup>b</sup>-A<sup>c</sup> changing to A<sup>c</sup>-U<sup>a</sup>-M<sup>b</sup> shows a different process where a-b-c is changing to c-a-b instead of changing to b-c-a. This is the spiritual reversal where instead of destruction, we seek return to the column of light (and thereafter exit from this process of creation) when we chant AUM. It also proves that all beings are created from the column of light (AUM) through the Divine Mother UMA.

Figure 4: Liṅgodbhāvamūrti



In various Śiva temples the birth process is represented as Liṅgodbhāvamūrti, an iconographic representation of the creation of the jīvātma from this column of light. However, instead of viewing the column being vertical i.e. with Brahma at the bottom, Śiva at the center and Viṣṇu at



## dasā mahāvīdyā

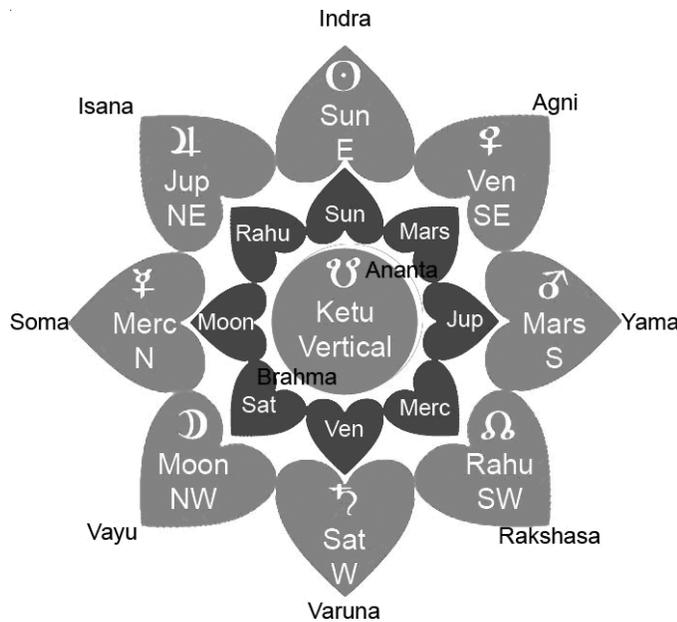
the top, the jīvātma views the reverse i.e. Viṣṇu at the bottom and Brahma at the top.

This iconographic representation also confirms our research about Viṣṇu avatāra. (Refer - paper on dasavatāra).

### 1.3 Kālacakra & directions

The four kendra (doors showing incoming energy) of the kālacakra are ruled by the luminaries Sun and Moon and the gurus Jupiter and Venus as this alone symbolizes the purpose of all life i.e. to learn through experience and overcome ignorance that causes rebirth. The most important difference between the living and non-living world is the power to procreate and this makes the living world superior as they exhibit the trait of Śiva and Śakti. The Bhagavata Gīta alludes to this superiority of the living world and in Jyotiṣa we have the two schemes of seven and eight carakāraka (temporal signifiers) for the jaḍātma and jīvātma respectively. Again among the living world the differences are primarily in the power to will (Venus) and the power to understand (Jupiter). The four koṇa (corners) of the kālacakra represent the destructive outgoing energy and are ruled by Mars, Mercury, Saturn and Rāhu respectively. The two vertical directions are indicated by Lagna and Ketu as downward and upward directions respectively.

Figure 5: Planetary directions and kālacakra



The digbala or directional strength of the planets and lagna is also in these ten directions. The planets and lagna get the directional strength from Viṣṇu to move in the ten directions of karma yoga. The karma yoga fructifies or is defeated based on its ability to overcome the obstacles indicated in the kālacakra by the Yoginī<sup>4</sup>, graha-kāla<sup>5</sup>, tithi-Yoginī, diga-Yoginī etc, and representing ignorance

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in various forms.

In Figure 5, the red petals indicate the directions of karma yoga and so does the central column while the blue petals show the kālacakra graha that obstruct these directions based on the 'ways of nature' or in legal parlance 'acts of God'. The blue column is not visible in the figure but is very much there.

#### 1.3.1 Digbala and Digpāla

The planets have digbala in the directions as indicated and to ascertain whether they really have this strength we have to consider their position from the (1) lagna and (2) aruḍha lagna. The ten directions are ruled by the ten digpāla deities who are also the deities of the dasāmśa D10 division of a sign. Based on their predominant tattva, the graha have digbala in the four Kendra (quadrants) –

- pṛthvi (Mercury) and ākāśa (Jupiter) in lagna or aruḍha lagna
- jala (Moon, Venus) in the fourth house from lagna or aruḍha lagna
- Vāyu (Saturn) in the seventh house from lagna or aruḍha lagna and
- Agni (Sun, Mars) in the tenth house from lagna or aruḍha lagna
- Note that Ketu is like Mars and Rāhu is like Saturn indicating digbala due to Agni (10<sup>th</sup> house) and Vāyu (7<sup>th</sup> house) respectively.
- What about lagna? Should we consider vargottama lagna to have Digbala?
- Planets adjoining the houses that give them digbala also have middling directional strength. For example Jupiter in the 2<sup>nd</sup> or 12<sup>th</sup> house will have some directional strength (this can be calculated).

#### Digbala from lagna

Parāsara teaches<sup>6</sup> that a single Jupiter in strength in lagna can destroy all evils in the chart and save the native from all untimely death as a sincere bow to the trident holder (Śiva) destroys a thousand sins.

The point being made by Parāsara is that while it is known that Jupiter has the power to stop Yama the God of death<sup>7</sup>, its placement in lagna causes it to have digbala or directional strength and brings the blessings of the digpāla deity Iśāna (Śiva). The hint being given as 'bow to Śiva' is the pañcākṣari mantra 'namaḥ śivāya' which gets modified to 'om namaḥ śivāya' as the Iśāna mantra. Summing up, Parāsara advises us to examine (1) the digbala of planets from lagna to ascertain the blessings of the digpāla deity and (2) to worship the digpāla deity with 'a sincere bow' or *namaḥ*. This also implies that the direction of karma yoga shall fructify in the direction indicated by the digpāla deity.



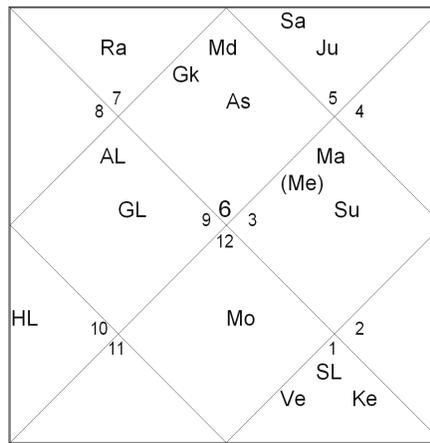
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sanjay rath

Chart 1: PV Narasimha Rao

Mo	Ke	Ve	SL		Ma	Su	(Me)
Rasi							
Narasimha Rao, P.V							
June 28, 1921 12:49:00 (5:11 east) 77 E 59, 16 N 44							
HL				Sa	Ju		
AL	GL			Ra	Md	As	Gk

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



native hailed from Bengal, India and south-east could mean any nation in south-east Asia. With the advent of Venus daśā the native started planning to go to the United States for a job but was clearly told that he would go to Singapore (SE Asia). In Venus daśā Venus antardaśā he left for Singapore and his work has been growing and he has settled there and married.

Did he worship Agni for this? Definitely not, as Agni would show the direction of karma yoga if Venus had digbala and not the physical SE direction. The digpāla devatā influence the intelligence and not the physical direction of travel or residence. Since Venus is in the 8<sup>th</sup> house

In the Chart 1: P V Narasimha, the Sun and Mars have good directional strength in the tenth house from lagna while Jupiter also has some digbala being in the 12<sup>th</sup> house from lagna (i.e. close to lagna). The Moon has good digbala from aruḍha lagna AL in Sagittarius.

The major vocation or karma yoga in which the native can be very successful is to be indicated by either Mars or the Sun as these planets have digbala from lagna. Mars is combust, so the vocation has to be indicated by the Sun as politics. The native was one of the most successful politicians of India and besides being the Chief Minister of Andhra Pradesh in Sun daśā, he went on to be the Prime Minister of India in Mars daśā. This was no small achievement as he broke the psychological barrier of a PM coming from the south and staying in the seat for the full term.

We do not know whether he worshipped digpāla devatā Indra (ruling the eastern direction indicated by the Sun) in any form, but we do know that he wore a red coral (gemstone for Mars) in the right hand middle finger which strengthened Agni tattva which gives this direction of karma.

from lagna, there were many obstructions for his going including passport delays. These delays and obstructions were attributed to Ketu in 6<sup>th</sup> house which obstructs the argalā of Venus in 8<sup>th</sup> house. He was asked to perform a service for Mahārṣi Jaimini and miraculously, the day he finished the work, the next day he got all clearances and left within a week.

### 1.1.1 Graha Kāla

The Kālacakra directions indicate the time when the graha tend to obstruct karma in a certain direction. For example, spirituality and knowledge comes from the feet of the guru which is indicated by the North-East direction. Jupiter symbolizing all pure knowledge is the ruler of this direction. The deity or digpāla of this direction is Iśāna (one of the five forms of Śiva as the teacher or guru<sup>1</sup>). Now, in the kālacakra, Rāhu obstructs this direction and any activity related to Jupiter, if performed during Rāhu kāla will result in the destruction of the work, ill fame etc. Monetary dealings, new associations and all karma indicated by Jupiter should not be undertaken during

### Digbala from Aruḍha lagna

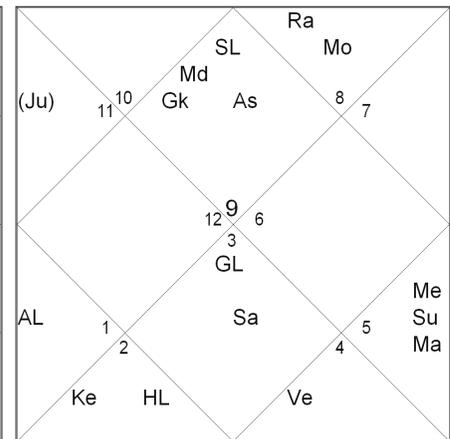
When planets have digbala from aruḍha lagna they have been found to give success in the physical directions indicated by them. [Rath research]

Chart 2: Engineer

In Chart 2 the Sun and Mars have some digbala from lagna but Venus has strong digbala from aruḍha lagna AL in Aries as it is placed in the fourth house from AL. Venus indicates the south-east direction in the physical plane. The

	AL	HL	Ke	GL	Sa
(Ju)	Rasi				Ve
Sarajit Poddar					
August 25, 1974 14:32:43 (5:30 east) 85 E 17, 23 N 40					
				Ma	Me
SL	Md	Ra		Su	
As		Mo			
Gk					

As: 9 Sg 30      Su: 8 Le 17 (GK)      Mo: 16 Sc 38 (PiK)      Ma: 24 Le 41 (AK)  
 Me: 16 Le 02 (PK)      Ju (R): 20 Aq 52 (BK)      Ve: 19 Cn 12 (MK)      Sa: 21 Ge 36 (AmK)  
 Ra: 21 Sc 54 (DK)      Ke: 21 Ta 54      HL: 10 Ta 18      GL: 28 Ge 52



## dasa mahāvidyā

Rāhu kāla. However, capital punishment or such activities indicated by Rāhu is most favored in Rāhu kāla.

Every graha indicates good and bad activities and the point here is that we can use the kāla graha on a day to day basis for our day to day work, especially important activities or we can also use it to determine the failings we have in our spiritual development.

Readers can read about Graha Kāla from any standard work on Jyotiṣa. Suffice is to say that the time of the day indicated by the kāla graha should be avoided for activity in the directions indicated by the graha (planet). Similarly when one is on a path indicated by one graha, the daśā of the kāla graha generally does not auger well. Exceptions being Sun and Ketu which are bad for each other – politics and spirituality are really poles apart.

**Table 1: Digbala, Digpāla, Kāla-graha**

Planet	Direction	House	Digpāla	Kāla graha	Some Professions
Sun	East	10	Indra	Sun	Politics, Government
Moon	NE	4	Vāyu	Saturn	Medicine
Mars	South	10	Yama	Jupiter	Warriors, Army
Mercury	North	1	Soma	Moon	Trader, Business
Jupiter	NE	1	Iśāna	Rāhu	Teacher, Judge, Jyotiṣa
Venus	SE	4	Agni	Mars	Manager, Artist
Saturn	West	7	Varuṇa	Venus	Laborer
Rāhu	SW	7	Rākṣasa	Mercury	Hangman, <i>Caṇḍāla</i>
Ketu	Upward	10	Ananta	Lagna	Sage, Hermit
Lagna	Downward	Vargottama	Prajāpati	Ketu	Researcher

## 2 Dasa Mahāvidyā

Recently I did a web search for the word Dasa Mahāvidyā and the web was flooded with just one very hilarious definition, largely copied from the free Wikipedia which talks of something like ‘once upon a time when Śiva and Pārvatī were in their love pastime’ and then they assume that the Lord wanted to run away from His beloved and then she took some horrific forms. This typically sounds like someone who has had a rough time with his partner and wants to paint all women as being tormenting. It also shows the pathetic lack of understanding and appreciation of this superb wisdom that has been gifted from our tradition. And look at some very inaccurate translations of Mahāvidyā as ‘Wisdom Goddess’. We try to take a fresh look at the definition before we attempt to study them or even dare to prescribe mantra.

### 2.1 Vidyā: definition and scope

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### Types of vidyā

The word vidyā simply means knowledge and includes sciences, scholarship and philosophy. Based on ‘branches of knowledge’ division, some opine that there are four Vidyā – (1) the three Veda, (2) *anvikṣikī* or logic, (3) *daṇḍanīti* or political science, and (4) *vārttā* or profession. Others add a fifth called *ātma-vidyā* or spirituality while the former believe that this is really a subject matter concerning the Veda.

There are a number of opinions on the scope of division of ‘vidyā’ based on subject matter and field. Vidyā has been divided variously into 14, 18, 33 or 64 parts. These are -

1. Four Vedas counted 4
  2. Six Vedāṅga counted 6
  3. eighteen Purāṇa counted 1
  4. Mīmāṃsā counted 1
  5. Nyāya counted 1
  6. Dharma counted 1
  7. Four Upa Veda counted 4
- Total = 14 vidyā ... (A)  
Total = 18 vidyā ... (B)

Frankly there is no end to the differentiation and as the society becomes more developed in the sense of work culture, this is bound to reach great numbers. Later day authors added *kalā* (art) and brought the number to 33 or even 64 vidyā. Look at any good university list of subjects and you will get an idea that all that is under the ambit of vidyā or knowledge and all that which is

not there but is offered elsewhere in oral traditions is also vidyā.

Now all vidyā can be of three types – (1) para vidyā that leads to spiritual enlightenment, (2) apara vidyā that causes understanding of material creation and (3) a-vidyā or anti-knowledge that is comes from forced ignorance. This last one is often ignored and most scholars have erroneously divided vidyā into two parts only arguing that a-vidyā is really not vidyā but the anti-thesis of it or the lack of it. However that is incorrect as it will cause a lopsided view of Mahāvidyā. For example, a person smokes marijuana in spite of knowing about its dreadful side effects. We cannot argue that he does not know that marijuana is bad. Yet he continues out of addiction or habit and this is a-vidyā. Complete ignorance of something is really not a-vidyā. For example Hitler did not know that man could travel to the Moon. It’s a recent event, occurring after his death. We can argue that maybe he would have left the world at peace trying to conquer the Moon and solar system first, but this lack of knowledge of man in the Moon is not a-vidyā for Hitler. Even after



knowing the Bible and the compassion of Christ, causing so many deaths is a-vidyā.

These three of para vidyā, apara vidyā and a-vidyā are borne from three guṇa – satva, rajas and tamas respectively. Perhaps now we should be clearer about tamas guṇa as indicating forced ignorance and not blissful ignorance.

## 2.2 What or who is Mahāvidyā?

The next question is what is Mahāvidyā? Is it another form of vidyā or something else altogether? Mahāvidyā is that which includes both types of a-vidyā as well as the para and apara vidyā. It is not just wisdom but also ignorance as well. Viveka means the power to differentiate and that is why Ṭhakkura Ramakrishna Paramhansa named his foremost disciple Vivekananda or the bliss of discriminative intellect which comes from knowing the Mahāvidyā so that we can discriminate between para vidyā, apara vidyā and a-vidyā. Everything that Ṭhakkura did or said has a much deeper meaning that what we see on the surface. And how do we know that we have *viveka*? When we get the level of knowledge of the omniscient Brahma, and realize 'da' (from Dattātreya?). At that stage

- due to *para vidyā viveka* we shall have *da* for *dama* (control over the sense organs)
- due to *apara vidyā viveka* we shall have *da* for *dāna* (to give or donate and finally give up the material world)
- due to *a-vidyā viveka* we shall have *da* for *dayā* (mercy for all creatures and a kind heart for those suffering due to forced ignorance or blissful ignorance).

This is what is meant by 'knowing the Mahāvidyā'. The word Mahāvidyā can be broken into mahā + vidyā as well as mahā + a-vidyā.

### Consciousness

Knowledge is ruled by Jupiter owning the sign Sagittarius (~ from teaching), Pisces (~ from faith) and exalted in Cancer (~ from experience or awareness). Of these, knowledge coming from awareness or experience is a must while the others are not mandatory but can follow once the first has been activated. For example, if you have never heard of Kṛṣṇa, how can you ever learn anything about Kṛṣṇa, not to even talk about having faith in Kṛṣṇa? Thus, awareness is the first impulse to every form of learning and this impulse is made on the mind which is ruled by the Moon. That is why the Moon is not only the ruler of the natural fourth house of the zodiac but is also the primary signifier of the fourth house which rules vidyā. Hence, vidyā or knowledge is also personified and identified with Devī (Pārvatī, Durgā or Kālī) the pratyadhi devatā of the Moon.

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We have seen earlier that all creation can only occur due to UMA (another name for Pārvatī), Who is lovingly called MA by all creatures. And we also know that human beings are born from *manuśya yoni* (female organ of a human being) as various animals are born from the various *paśu yoni* (female organs of these animals) implying that every creature must be born due to a form of Pārvatī Who has manifested in these female organs, be it woman or animal. Then every thing in this universe has manifested physically from another part of creation and this brings us to question of 'first man and first woman' who the Bible/Koran calls Adam and Eve. And man (Adam) must have been created first as he has a rib less than woman. Fair enough – the Hindu must have their own name for their various Adams and it is Manu who come at the beginning of every Manvantara. And who created Manu? Is he not the son of Sarasvatī (sa+rasa+vati = having all seven *rasa* or flavor/sounds, the octave concept) and Brahma? And is he not the product of an incestuous relationship that Brahma has with His daughter Sarasvatī? A similar situation occurs in the story of Adam where Eve is created from his body (rib) and hence is, technically, his daughter. The human race is the product of an incestuous relationship that Adam had with Eve. This incest is defined as the root sin behind all creation. It is another issue that while Śiva chased Brahma with his trident to punish him for the sin, God blamed Eve for having caused temptation in simple Adam. We will not debate about justice and instead get along with the question of defining the scope of vidyā. Frankly, the scope of vidyā or the field of the mind includes everything and anything that the mind knows about, or will ever know about in the future or had known is the past as well as that it can never know (like the end or boundary of the Universe). Now the task of knowing all this to be able to transcend the seven loka and wave goodbye to Brahma sounds terrifying and most impossible.

This is the scope of the Mahāvidyā and it is by knowing Mahāvidyā that we can cross the seven worlds (heavens) and transcend creation. Just as the offspring from a *manuśya yoni* is a *manuśya* (man) or a *paśu yoni* is a *paśu* (animal), so also the entire creation (including all that was created in the past and does not exist now as well as all that which will be created in the future) can be traced back to their Mother and it is by knowing the creator (Mother) that we shall know all about the created since the created. Thus Mahāvidyā is not only that knowledge but also the personification of the knowledge as a Devī (Mother).

## 2.3 Origin of Mahāvidyā

### 2.3.1 Episode of origin

Firstly we need to be clear that there was no such 'love

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pastime' and the episode narrated in the purāṇa speaks of the time when Śiva refused to attend a ceremony organized by his father-in-law Dakṣa Prajāpati as he had not been invited for it. Pārvatī tried to cover up and insisted that she attend the Vedic ceremony as it would become fruitless in the absence of both of them [as Śiva is the light of the Sun and Pārvatī is the amṛta (nectar) of the Moon and without the luminaries, the fruits of karma shall be in darkness]. Even if the Moon (Mother) is present alone, it shall radiate and carry some light from the Sun (Father) and darkness is banished. Śiva wanted to escape the argument and got up to leave [for other work]. Pārvatī, in her anger at this unflinching stand of Śiva, blocked His way. Every time Śiva took one of the ten directions, she stood in a ferocious form blocking His passage.

There was no escape from this confrontation and Śiva out of fear [and anguish] agreed. When they attended the Vedic ceremony, Dakṣa humiliated Śiva by not even offering a seat. Although Nandi (bull) and other followers were infuriated at this behavior, Śiva prevented them from venting their ire and quietly left with a heavy heart. Learning about the humiliation meted out to Śiva, Pārvatī jumps into the Vedic fire and immolates herself as Sati. On getting her corpse, Śiva gets very infuriated and with the corpse on His shoulder, starts the *tāṇḍava* dance to destroy all creation for all time. The host of devas rush to Viṣṇu for protection. Viṣṇu releases the Sudarśana chakra and splits the corpse (Sati) into 52 parts (52 akṣara including 50 standard letters from *a* to *kṣa* and two others). The body parts fall in 52 spots on the earth which become the Śakti pīṭha (places of Śakti worship). Later Dakṣa was killed by Nandi and Śiva the merciful rejuvenated him with a goats head. Today as the Sun passes through the signs, it represents the eye of Śiva Who roams the worlds looking for the body parts of His beloved so that He can rejuvenate Her.

### Purport

The nature of the soul is like Śiva as taught in the work 'ātmaśaṭaka' wherein Ādi Śaṅkarā explains what the ātma is not while stating without any ambiguity that the ātma is like Śiva – "*cidānandarūpaḥ śivo'ham śivo'ham*". The real self or the individual ātma is a spark of light from the column of light that is Śiva.

Śiva<sup>9</sup> in the episode of the Mahāvidyā initially refers to the individual ātma which is trapped in the body due to marriage (a binding union) with Pārvatī<sup>10</sup> (Moon – mind). Marriage of Śiva and Pārvatī refers to the inescapable union of the soul with the mind. Varāhamihira speaks of this unbreakable bond in Bṛhat Saṁhita stating that it is created at the moment of conception and hinting that copulation that leads to conception is the act of Śiva and Pārvatī which ordinary mortals emulate. He adds that this

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bond cannot be broken and that the Moon becomes the real king after birth and wherever the mana (mind – Moon) shall go, the ātma (soul – Sun) which is strongly yoked to it, is forced to follow. This bondage of birth is represented by *janma tithi* in jyotiṣa (and Hinduism) and is the real birthday as it is this bond that represents life.

Śiva attempting to flee in the ten directions alludes to the fact that the soul tries to escape from the world of karma but there is no escape. The mother taking horrific forms shows the terrible karmic sins of the individual soul that cause the mana (mind – Moon - Pārvatī) to have terrible experiences. The fact that Śiva could not escape from any of the directions shows that the individual cannot run away from this dṛḍha karma and has to face the music of his own actions of the past (incarnation).

The separation of Pārvatī after becoming Sati from Śiva refers to the breakage of this union between the ātma and mana after death. Mahārṣi Jaimini<sup>11</sup> refers to Śiva as Maheśvara for this kind act that releases the ātma from the mana. The *tāṇḍava* or dance of death refers to the shock and anger that the ātma feels at the time of death, and the Sudarśana of Viṣṇu destroys every attachment that the ātma may have to the body (corpse reference). The *tāṇḍava* is the surest way for any ātma to shed all attachment by teaching the mind that this world is *māyā* and a lie and must be destroyed. By this faith that the world is a lie or illusion, any attachment what-so-ever to this world or its pleasures or people etc, is fully destroyed. Consequently, even the devatā with their power to give bounties become redundant and it forces the hand of Viṣṇu to release the Sudarśana and grant mokṣa. The Śiva *tāṇḍava* stotra is the greatest gift of Rāvaṇa for this world as by its regular recitation Rāvaṇa finally forced Viṣṇu to incarnate as Rāma and grant him mokṣa.

Sudarśana refers to any dvādasākṣari mantra as it is the standard weapon of all dvādasākṣari mantras. The regular practice of a dvādasākṣari mantra prepared us for this final ordeal and makes it easy as by then, due to regular mantra japa the soul is already very detached from the body and mana. Sudarśana also refers to the horoscope drawn in the East Indian way (Sūrya cakra).

### 2.3.2 Devī tattva

#### Guṇa avatāra

Since all creation must come from the Devī (Mother) from the column of light, it follows that the mother is in different moods to affect this creation. The mood of the Devī is known from the expecting mother at the time of the copulation that causes pregnancy. Since all creation must be with the three modes of nature or guṇa, the devī has three guṇa avatāra: Mahā Sarasvatī, Mahā Lakṣmī and Mahā Kālī for transcending and controlling the Rajas,



Satva and Tamas guṇa respectively. Dividing the māsa (month) into 30 tithi, the first ten of the śukla pakṣa (bright half) indicate Mahā Sarasvatī, the next ten from śukla 11 to kṛṣṇa 5 indicate Mahā Lakṣmī and the last ten from kṛṣṇa 6 to kṛṣṇa 15 (amāvāsyā) represent Mahā Kālī as the guṇa avatāra indicating the guṇa dominating in the Moon during this period.

### Yoga māyā

Devī is yoga māyā personified and represents the forces of nature that cause the ātma to take a form or a body. One of Her names is Yogamāyī. Horā śāstra (Vedic Astrology) divides life into two parts of day and night based on Aho-Rātra (Day-Night) from where the word Horā is derived. By this division, the day is ruled by Viṣṇu and the night is ruled by Śiva. Extending this to the month, bright fortnight is ruled by Viṣṇu and is called Viṣṇu pakṣa while the dark fortnight is ruled by Śiva and is called Śiva pakṣa. Some vaiṣṇava also call the bright fortnight Rāma pakṣa and the dark fortnight Kṛṣṇa pakṣa.

In any case, Yogamāyī Devī takes the form of Durgā for the śukla pakṣa and Kālī for the kṛṣṇa pakṣa. Accordingly, any sādhanā of Durgā (or Her forms Nava Durgā) must start on a śukla pakṣa whereas sādhanā of Kālī or her ten forms (Dasa Mahāvidyā) are best done in the kṛṣṇa pakṣa.

## 2.4 Jyotiṣa and Mahāvidyā

### 2.4.1 Tantras

दिवाकरस्य मातङ्गी चन्द्रस्य भुवनेश्वरी  
कुजस्य बगलादेवी बुधस्य परसुन्दरी ।  
तारा बृहस्पतेश्चैव शुक्रस्य कमलात्मिका  
शनेस्तु दक्षिणाकालि ग्रहानामिष्टदेवता ।  
छिन्नमस्ता तथाराहोः केतोर्धूमावतीतथा ॥

*divākarasya mātāṅgī candrasya bhuvaneśvarī  
kujasya bagalādevī budhasya parasundarī |  
tārā bṛhaspateścaiva śukrasya kamalātmikā  
śanestu dakṣiṇākālī grahānāmiṣṭadevatā |  
chinnamastā tathārāhoḥ ketordhūmāvatītathā | |*

Translation: The Dasa Mahāvidyā are the iṣṭa devatā of the graha: Mātāṅgī for Divākara (Sun); Bhuvaneśvarī for Candra (Moon); Bagalā devī for Kuja (Mars); Parasundarī (Tripurā sundarī) for Budha (Mercury); Tārā for Bṛhaspati (Jupiter); Kamalātmikā for Śukra (Venus); Dakṣiṇā Kālī for Śani (Saturn); Chinnamastā for Rāhu and Dhūmāvatī for Ketu. [In another tantra Bhairavī is the Mahāvidyā for lagna.]

### Purport

The word iṣṭa devatā used in the tantra should be understood differently from the iṣṭa devatā indicated by Parāsara. Iṣṭa has a double implication in jyotiṣa.

First is a positive affirmation as it refers to 'doing good' like in *iṣṭa vrata* which means doing a vrata or prayer by which good karma shall follow. In simpler words good karma or good results follow a good prayer and here iṣṭa devatā is generally a Viṣṇu form which is implied by the use of Sudarśana (dvādasākṣari) in relieving the soul from its torment.

Second is a negative affirmation as it refers to 'removing evil' like in the calculation of '*iṣṭa* and *kaṣṭa*' or the balance of 'good and evil' or 'happiness and sorrow'. Something is termed as good only if there is a comparative bad to measure against this. The yardstick needs black to be able to define white. This is the iṣṭa devatā definition used in the tantra as it implies the removal of *kaṣṭa* or suffering due to *apara vidyā* or *a-vidyā* by praying to and knowing the Mahāvidyā. In one stroke of the sword She cuts off the binding karma thereby giving respite. So *iṣṭa* (good or happiness) proceeds after removing *kaṣṭa* (evil and suffering).

### 2.4.2 Jyotiṣa implications

Thus there are two meanings for iṣṭa devatā – one as affirmer of good and happiness and the other as remover of evil and suffering. The śloka gives a list of the Mahāvidyā to be worshipped for removing the evils indicated by each of the graha. These evils can refer to the evil daśā, but to our humble experience, it also refers to the natural significations: Sun – father, Moon – mother, Mars – brother, Mercury – uncle, Jupiter – children, Venus – spouse, sister, Saturn – self, Rāhu – maternal elders and Ketu – paternal elders.

Finally, it is the approach or attitude that decides the nature of the iṣṭa devatā. There were hill chieftains who worshipped Kālī with human and animal sacrifices and there was Ādi Śaṅkarā who also worshipped Kālī in a very pure way like Ṭhakkura did later after many centuries. When a situation of comparison came up, Kālī favored Ādi Śaṅkarā as his was the right approach and the tribe was routed.

We have discussed earlier that Kālī refers to the kṛṣṇa pakṣa<sup>12</sup> or the suffering part of life and then we need a tough mother who can pull us up and pull us out from our problems and suffering. If the realization has dawned that this entire life is a suffering of past karma then we can never look at the bright side of life i.e. śukla pakṣa ceases to exist for us and we are ready to take to the spiritual path and get out of this cycle of rebirth. At such a stage the only path out is through Mahā Kālī and the Dasa Mahāvidyā.

In Chart 3, the Sun is the subhapati (lord of the Moon sign and hence considered important). It is ill placed in the 8<sup>th</sup>

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house and afflicted by Saturn the 8<sup>th</sup> lord and a dire malefic for the chart. Ninth lord Jupiter is also afflicted by Saturn and Mars by graha dr̥ṣṭi. All these factors confirm pitṛśāpa or curse of father from a previous incarnation.

Curses fructify during the period of planets connecting them to the 8<sup>th</sup> house or lord, Saturn natural significator of 8<sup>th</sup> house and planets connected. The Sun daśā started in 1986 and the native started suffering very heavily on account of fathers business suffering a severe downfall, government action and all kinds of problems.

He was advised to perform Mātāṅgī worship and continue the sādhanā for 40 days to overcome the negative effects. In a very strange turn of events, just as the worship pūjā<sup>13</sup> started, his father started feeling sick and as the pūjā progressed, he feel very sick with high fever (Sun negative). The pūjā was aborted and the sādhanā was stopped. The native passed through a hellish remaining part of Sun daśā and even the Moon daśā did not provide any relief as it is aspected by the Sun and Saturn. In Mars daśā he shifted to south India and started a new life.

Notes: During the progress of a Mahāvidyā pūjā, the negative graha will try their level best to prevent its completion as it confirms the negative karma in the chart that causes the suffering. Instead of panicking, and abruptly stopping the pūjā or sādhanā, one must be patient and pass through the ordeal realizing that whatever is happening now is a 'one time suffering' of the karma. Mahāvidyā pūjā is like a karmic operation and has to be suffered for a short duration (normally 40 days) which is the period of recovery. All the suffering of the entire daśā period or life related to a graha is being overcome in a short burst instead of prolonging suffering.

### 2.5 Order of Dasa Mahāvidyā

There is an order to the Mahāvidyā starting with Kālī. The order is (1) Dakṣiṇā Kālī for Śani (Saturn) (2) Tārā for Bṛhaspati (Jupiter) (3) Śrī Vidyā or Tripurā Sundarī for Budha (Mercury) (4) Bhuvaneśvarī for Candra (Moon) (5) Chinnamastā for Rāhu (6) Bhairavī for Lagna (7) Dhūmāvati for Ketu (8) Bagalā devī for Kuja (Mars) (9) Mātāṅgī for Divākara (Sun) (10) Kamalātmikā for Śukra (Venus). The order of the Mahāvidyā shows the extent of detachment expected during the sādhanā.

In other words, one who wishes to have the complete knowledge of the Mahāvidyā and overcome all karmic sins and debts should start the sādhanā in the reverse from

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Kamalātmikā and end with Dakṣiṇā Kālī. A perfect example of natural growth in this sādhanā is that of Ṭhakkura Ramakrishna as He is an avatāra of Śiva (although many consider Him as a Kālī avatāra<sup>14</sup>).

#### Chart 4: Śrī Ramakrishna Paramhaṁsa

In Chart 4 the janma rāśi is Aquarius which is especially suitable for Kālī or Kṛṣṇa sādhanā. The dispositor of Moon

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)	

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

is Saturn and it aspects the lagna and janma rāśi by rāśi dr̥ṣṭi confirming the strength of the Kālī sādhanā. Jupiter in aruḍha lagna can give the image related to great wealth or great knowledge. For Mahāvidyā sādhanā, the planet must be challenged –

- Venus indicates the first sādhanā of Kamalātmikā and perfect relationship or celibacy depending on its navāmśa position. Venus is exalted in rāśi chart and debilitated in navāmśa which shows rājabhaṅga-nica yoga which cancels rājayoga and gives renunciation. So this sādhanā comes automatically as the yoga generating it involves the navāmśa (destiny or fate). Further Venus as the lord of navāmśa lagna does promise marriage but its position in the 12<sup>th</sup> house (rejection thereof) shows celibacy. To our knowledge He is the only married celibate we have ever known or heard of.
- Mars is also exalted in rāśi chart and debilitated in navāmśa showing that this sādhanā will also come naturally as it generates rājabhaṅga-nica yoga. When he was about seven years (Venus antardaśā<sup>15</sup>), one day while passing through a paddy field, He was overwhelmed by a beautiful sight of uniform formation of white cranes (Bagalā - stork or crane faced) seen against the dark monsoon clouds in the sky. The result dramatic as he lost his outer consciousness for sometime and was carried home in that condition. On regaining consciousness he was perfectly normal and there was no evidence of any post-epileptic headache or confusion. He was shown to a doctor who confirmed his good health.
- Mātāṅgī: Sun, Mercury and Moon are together forming Saṅkha Yoga which gives the higher intelligence to initiate very good karma (the conch is a symbol of a new beginning) and Rājayoga of 5<sup>th</sup> & 7<sup>th</sup> lords which gives Śiva Bhakti. In Rāhu daśā (Rāhu is AK) another strange samadhi experience



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is recorded. One evening while performing the role of Śiva in a play for local villagers, Gadadhar went into a trance and became speechless; profuse tears flowed from his eyes. He was in a state of samadhi and the onlookers were speechless to see the beauty and divinity of his countenance, as if he was one with God Śiva. The play was ended and he was carried home in that state. Mātāṅgī sādhanā raises the status of a person – caṇḍāla become Brahmins and paupers become kings while only those as high as Ṭhakkura and avatāra is considered to be one with Śiva.

- Bhuvaneśvarī: Mercury with the Sun and Moon indicates a devī associated with eyes or sight (Sun and Moon indicate sight/eyes). It is a part of that great yoga involving the 8<sup>th</sup> lord showing karma of a past existence fructifying in this life. In Sun antardaśā of Rāhu daśā (Sun is iṣṭa devatā and indicates temples as well while Rāhu is ātmakāraka), one day on his way to Viśālākṣi temple, he lost his outer consciousness. Gadadhar insisted that he was in that condition only because his mind had become merged with the Goddess, as he was contemplating on her.
- Bhairavī – supreme intelligence of the lagna: Gadadhar, unsatiated with the experience of seeing the light of Kali, prayed to Her for more religious experiences. He especially wanted to know the truths that other religions taught - a mark of a high intellect is this search for the truth as ultimately Lagna is satya pīṭha. Strangely, these teachers came to him on their own urging and he is said to have reached the ultimate goals of those religions with ease. Soon word spread (lagna sādhanā brings fame, whether one likes it or not) about this remarkable man and people of all denominations and all stations of life began to come to him.
- Tripurā Sundarī: Ṭhakkura worshipped Śrī Sarada Devī, his wife as a manifestation of Tripurā Sundarī knowing that she would be the śakti behind the Ramakrishna order.
- Tārā sādhanā – if done perfectly, the person becomes a greater pundit than his guru or even Bṛhaspati! It is well known that Ramakrishna was able to prove to his guru (and convert him) that advaita was not the only path and that there were many paths to God including dvaita and that bhakti and other spiritual discipline were as necessary as meditation.

It is clear now that sādhanā need not be just the rituals prescribed in the texts although those are the best forms for ordinary mortals. Initiation and sādhanā can be in many ways. Ṭhakkura continued Dakṣiṇā Kālī sādhanā till His last days.

## 2.6 Workshop questions

- Q1. Brahma is not worshipped by the Hindu for this root sin that has resulted in the creation of so many creatures. It is another question that when Śiva chased him with the trident, why did Brahma run away? Why did he not allow Śiva to finish the job so that He could be punished for this sin and then get mokṣa? After the creation of the first man called Manu (or Adam), the snake (Rāhu) caused desire to grow and so man sinned more and more. How does he get out of this mess?
- Q2. List all the attributes of the Mahāvidyā as well as their

symbols like crane for Bagalā devī. What is the rationale behind choosing Dakṣiṇā Kālī as the highest Mahāvidyā?

- Q3. Should we recommend Mahāvidyā sādhanā for a planet that is exalted in Navāṁśa? When should we choose Dasa Avatāra of Viṣṇu and when Dasa Mahāvidyā? List some conditions with reasons.
- Q4. Copyright in jyotiṣa has come to mean 'right to copy'! Which Mahāvidyā will one have to worship to get over this karma?

## 3 Devī bhakti

### 3.1 Combinations for Devī bhakti

#### 2.1.1 Rāśi (D1 chart)

1. The Moon or Venus (jala tatva) in the fifth house or conjoined the fifth lord show bhakti for devī and a compassionate person. These planets aspecting the fifth house by rāśi dṛṣṭi also confirm devī bhakti.
2. The specific form of the devī can be learnt from the mantrapada (aruḍha pada of the 5<sup>th</sup> house – A5).
3. The Moon or Venus in lagna or the dominant planet in lagna (or second house, if none are in lagna) can give great compassion and devī bhakti.
4. Moon in signs of Saturn, especially Aquarius or conjoining Saturn shows Dakṣiṇā Kālī and the Dasa Mahāvidyā.
5. Moon or Venus as bhrātṛkāraka shows Devī bhakti and initiation.
6. Just as the 12<sup>th</sup> lord in 8<sup>th</sup> house can show Kṛṣṇa bhakti as 12<sup>th</sup> house relates to mokṣa and its lord is nine houses (dharma – Viṣṇu/Kṛṣṇa) away from it, the 12<sup>th</sup> lord in the 3<sup>rd</sup> house can show Devī bhakti.

#### 2.1.2 Navāṁśa (D9 chart)

7. Malefic planets in trines to kārakāṁśa show the effort made to overcome tamas guṇa and hence, Dasa Mahāvidyā sādhanā. If the ātmakāraka is a malefic planet and is also placed in a malefic sign, then this comes naturally. Two malefic planets give some knowledge of mantra while three or more give expertise in yantra and tantra.
8. Venus or Moon in the 4<sup>th</sup> house from kārakāṁśa makes the person a favorite of the Devī. The strength of such a Venus or Moon shall show the extent of support and blessings coming from the Devī.
9. (a) Virgo and Pisces, the axis of exaltation and debility of Venus and (2) Taurus and Scorpio, the exaltation and debilitation signs of the Moon play a crucial role

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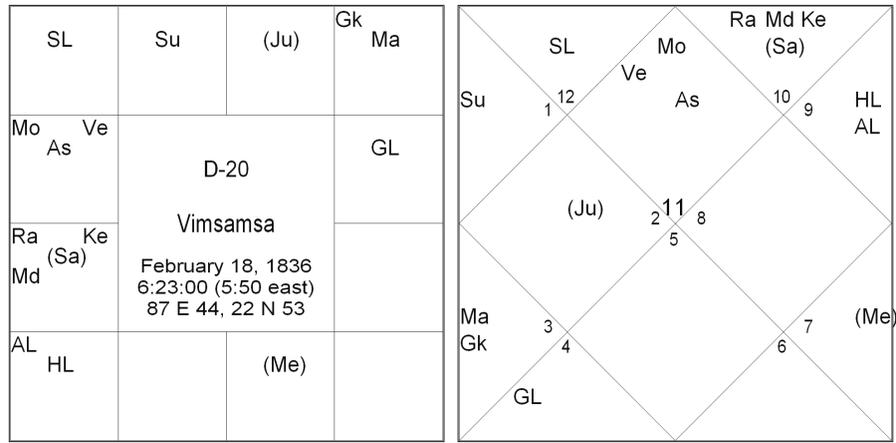
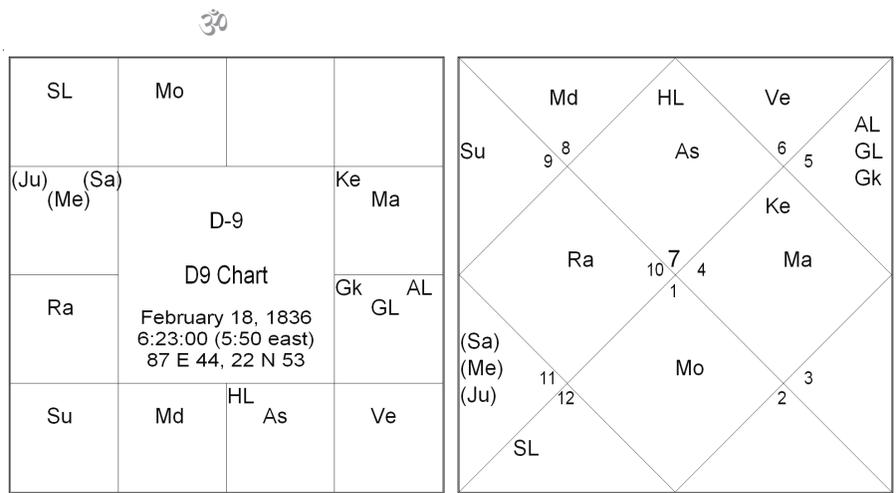
## dasa mahāvīdyā

in Devī worship. These planets in these navāmśa confirm adoration of the Devī.

### 2.1.3

#### Vimśāmśa (D20 chart)

- Venus or Moon associated with lagna show the devī bhakti coming from birth or childhood while in the ninth house it shows the bhakti coming due to the guru.
- The bhāva occupied by the fifth lord shows how the bhakti increases. If the fifth lord is in the 9<sup>th</sup> house then the bhakti increases due to a deity in a temple (9<sup>th</sup> house) while in the fourth house it is due to a deity at home (4<sup>th</sup> house) and so on.
- The trines to vimśāmśa lagna show the *vija* (seeds/sounds of knowledge) that can cause self realization while transformation comes from the 8<sup>th</sup> house and its trines.
- For a complete understanding of devī, a thorough study of the fourty vidyā of the vimśāmśa has to be made.



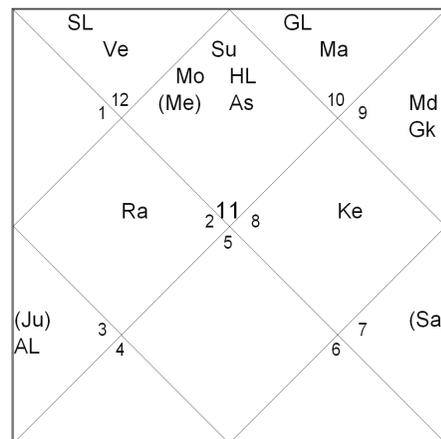
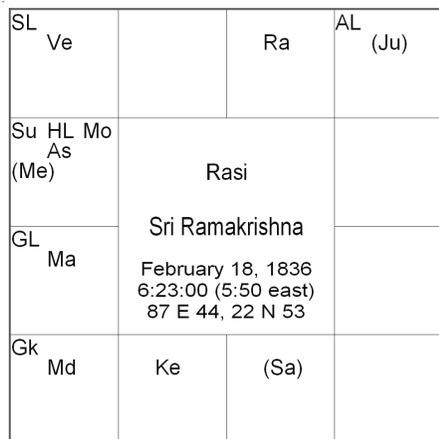
The mantrapada A5 is in Libra conjoined Saturn retrograde and exalted (strong cestā bala and akin to debility although with the highest ideals due to exaltation) showing that the form of the Mahāvīdyā shall be the deity associated with removing *tamas guṇa* of Saturn or Dakṣiṇā Kāli.

## 3.2 Illustrations

### Chart 5: Ramakrishna Paramhansa

In the rāśi chart of Ramakrishna Paramhansa we find (1) the fifth lord conjoined the Moon; (2) Moon is in a sign of Saturn; (3) Venus is in 2<sup>nd</sup> house and (4) Lagneśa Saturn is in Libra, a sign of Venus - showing Devī bhakti and confirming Mahāvīdyā. To top this magnificent yoga for great devī bhakti, we have the Moon as bhrātrkāraka.

In the navāmśa chart (1) Venus is in Virgo; (2) the fourth house from kārakāmśa is Aries with the Moon in it as BK how that he is a favorite of the devī Who is his real guru and shall make him very compassionate and kind; (3) natural malefic planet Rāhu is ātmakāraka and is in a natural malefic sign Capricorn; (4) Venus is lagneśa and no planets in lagna – confirm Mahāvīdyā and devī worship.



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 (PiK)    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

In the vimśāmśa D20 chart, the fifth lord is in the ninth house showing that this bhakti shall increase in leaps and bounds as he associates with a temple. He became a temple priest of Kāli temple at Dakṣiṇeśvara and stayed there showing constant learning (devī is also guru) and spiritual transformation. Moon and Venus are both in vimśāmśa lagna showing that the devī bhakti is from birth and is naturally manifesting in childhood.

Saturn as the lagna and 12<sup>th</sup> lord is in the



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sanjay rath

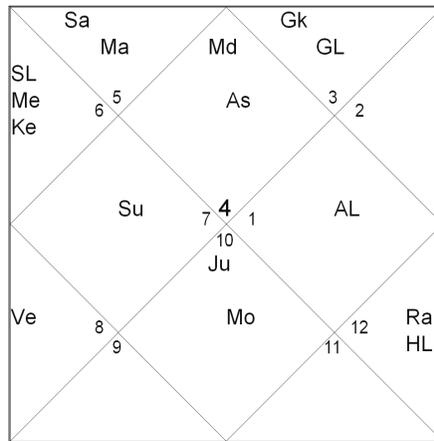
12<sup>th</sup> house (dhyāna and samādhi), while the ātmakāraka Rāhu is also the co-lord of lagna and is in the same house of dhyāna and samādhi showing that Ṭhakkura could easily and naturally go into samādhi which he displayed from a very young age of about six years.

**Chart 6: Tantrika**

In Chart 6 we find that (1) fifth house has Venus alone in it showing devī bhakti and the native worships Durgā, and specifically Kāmākṣā devī; (2) lagna does not have any planets and is aspected by its lord Moon; however the second house has Saturn and Mars combination showing that he might stray from the pure path of devī bhakti; (3)

debilitated vargottama Jupiter showing that the guru-caṇḍāla yoga generated can cause death of human beings due to maraṇa mantra; (3) Moon is in the 12<sup>th</sup> house from the kārakāmśa showing that the native will look upon the mother as his iṣṭa devatā; however when he was feeling trapped in some very unsavory circumstances, he was advised to worship Lord Somanātha (Śiva uplifting the Moon – Moon in Sun sign) and was subsequently absolved from the court cases; (4) no planets in the fourth house from kārakāmśa but Sagittarius is aspected by Venus (rāśi drṣṭi) showing some protection and support from devī but nothing as compared to Ṭhakkura or Vivekananda.

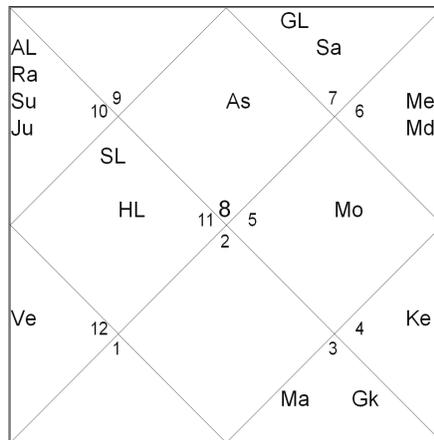
HL Ra	AL	Gk GL
Rasi		Md As
Ju Mo	Tantrika October 29, 1949 23:59:00 (5:30 east) 76 E 36, 27 N 34	
	Ve Su	Ke Me SL



Finally we can conclude that the native has been very fortunate in having a guru (Moon BK) who taught him all this including the spiritual path to mokṣa (Moon in 12<sup>th</sup> house from kārakāmśa) through devī bhakti and that the guru was carrying the energy of Lord Somanātha in protecting him from all ills and forgiving any misdoings.

Although some of the best names in jyotiṣa had seen his chart, they missed the Dvisaptati Sama daśā which applies as the lagneśa is in 7<sup>th</sup> house and consequently failed to know the real reason behind his suffering. He went to jail on May 3, 1996 in Moon daśā (iṣṭa devatā & bhrāṭṛkāraka) Mercury antardaśā (ātmakāraka). Incidentally, Śrī Jayendra Sarasvatī, head of Kanchi Mutt also faces a tough time in a case in this very combination of iṣṭa devatā daśā and ātmakāraka antardaśā. It is evident that in such cases one has to beg forgiveness of sins done and for this reason the worship of Lord Śiva in the jyotirlinga form of Somanātha (Moon) was advised. The remedy worked and he is a free man today, more so since the Moon daśā

Ve	Gk Ma
SL HL	Ke
Ju Su Ra	Mo
AL	Md Me
As	GL Sa



There are two mantrapada A5 – one in lagna/Cancer aspected by Venus to show the specific form of Kamalātmikā and the other in Aquarius aspected by debilitated Sun to show Mātangi sādhanā; (4) Moon as bhrāṭṛkāraka confirms that he will learn all about this sādhanā of devī from his guru. To add to this, note that the Sun is debilitated and the Moon conjoins a debilitated Jupiter while Rāhu is in maraṇa kāraka sthāna in the ninth house and Saturn and Mars battle away in Leo. In the navāṁśa, (1) Venus is along the Virgo-Pisces axis showing devī bhakti and involving the ātmakāraka Mercury which is exalted and vargottama in rāśi and navāṁśa; (2) Rāhu + Sun indicating an eclipse combination are in trines showing knowledge of mantra; however, they conjoin a

ended in August 2002. This combination of ātmakāraka and iṣṭa devatā period can give great rājayoga under other circumstances as it shows the hand of God. The friendship between these two planets is the most crucial thing in any chart. In the chart of Śrī Jayendra Sarasvatī these planets are Jupiter and Saturn who are mutually neutral but can become inimical while in the rāśi chart of this tāntrika these planets Moon and Mercury, are inimically disposed.

**Chart 7: Swami Vivekananda**

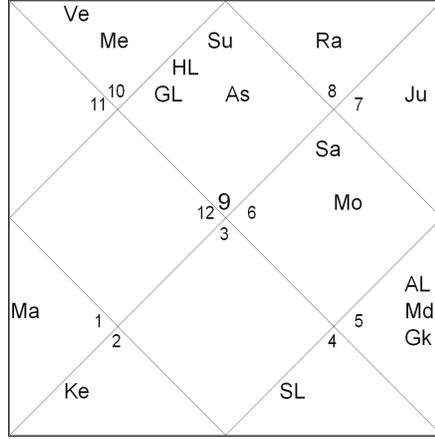
Śaṣṭhiyāni daśā is applicable in this chart as the Sun is very strongly placed in lagna indicating that the ātma (soul) is very strong. We have yet to come across a better horoscope which fulfills the complete pañcāṅga



# dasā mahāvīdyā

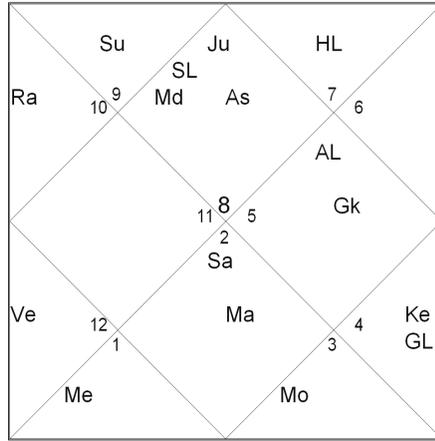


	Ma	Ke	
	Rasi		SL
Ve Me	Vivekananda, Swami January 12, 1863 6:30:19 (5:53 east) 88 E 22, 22 N 32		Gk Md AL
Su As HL GL	Ra	Ju	Sa Mo

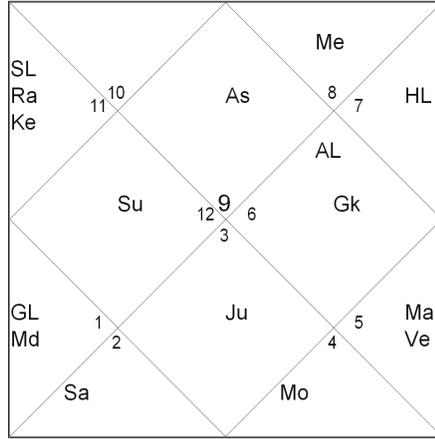


In the rāśi chart (1) Moon is in the tenth house conjoined Saturn forming sanicandra rājayoga that promises a very high status in a field related to spirituality and also indicates bhakti of the devī, especially Kālī due to bhrātṛkāraka Saturn (Dikṣa guru Ramakrishna Paramhansa); (2) Sun is in lagna showing attachment to Gāyatri mantra (Sūrya) and Venus is in the second house showing devī bhakti as well; (3) Mars is in the fifth house that shows bhakti for Kumara – Hanuman, Śiva or Kārtikeya and maintaining of perfect celibacy as a mark of this devotion; however the feminine form of Kumara is Kumārī (Kanyā Kumārī)(4) Mantrapada is in Capricorn ruled by Saturn showing the form of the mother as Kālī but Venus and Mercury together in the mantrapada show devotion to Kamalātmikā and Tripurā Sundarī which can be seen as a Kanyā or Bālā. Reading (3) and (4) together we get Kanyā Kumārī<sup>4</sup> as the exact form of the devī and it was at this place where the great meditation and revelation occurred to Vivekananda at the spot known as Vivekananda point where the Vivekananda memorial stands.

Ve	Me	Sa	Ma	Mo
	D-9			GL Ke
Ra	D9 chart January 12, 1863 6:30:19 (5:53 east) 88 E 22, 22 N 32			AL Gk
Su	Ju Md	As SL	HL	



Su	Md	GL	Sa	Ju
Ke	SL	D-20		Mo
	Vimsamsa January 12, 1863 6:30:19 (5:53 east) 88 E 22, 22 N 32			Ve Ma
As	Me	HL	AL	Gk



In the navāṁśa chart (1) exalted Venus is in the 4<sup>th</sup> house showing unflinching support from the devī; (2) Venus is along the Virgo-Pisces axis; (3) Kārkāṁśa has only vargottama Sun in trines without any malefic planets showing Vivekananda as a great exponent of the Gāyatri mantra and that he was not a mantrika par se and instead focused on

requirements for representing the Sun God Savitur (Sunrise). Swami Vivekananda was born in Sagittarius Lagna which is considered among the most auspicious lagna for the Sun God and specifically indicates Āditya Savitur (of the most holy Gāyatri mantra of the Hindu's). The Sun is the Ātmakāraka in the chart; the Sun is vargottama in the chart showing that the ātma śakti (soul force) is very strong and the characteristics of the Sun shall be seen in the native. The Sun is in Lagna indicating the moment is most auspicious for the Savitur Gāyatri mantra which causes the special daśā called Śaśṭhayanī daśā to be applicable. Janma tithi is Kṛṣṇa Saptamī which is ruled by the Sun and janma vāra (weekday) is Sunday which is also ruled by the Sun.

Vedanta. The most extraordinary feature of his navāṁśa and that of Ramakrishna Paramhansa are the exact similar positions of Rāhu in Capricorn and the Sun in Sagittarius with Rāhu as the ātmakāraka of Thakkura and Sun as ātmakāraka of Vivekananda. This combination is akin to the yoga mentioned in the Dakṣiṇāmūrti stotra –

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

rāhugrastadioākarendusadr̥śo māyāsamācchādanāt  
sanmātraḥ karaṇopasaṁharaṇato yo'bhūtsusuptaḥ pumān |  
prāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥ 6 ॥



## sanjay rath



Translation: Even when eclipsed by Rāhu, the brilliance of the sun continues to exist although the people of this world perceive the darkness only. Just as material consciousness remains suspended during deep sleep, the real self (soul) continues to exist as a pure being even though the mind is unconscious about it due to the veil of Maya or the material world. On waking up, a person becomes aware that he was asleep earlier (and the sleep or dreams state was unreal). So also, one who awakens to the consciousness of the soul simultaneously realizes that his previous state of ignorance was like an unreal dream. To that Dakṣiṇāmūrti by whose grace alone does one awaken to self consciousness, and of whom the Guru is an embodiment, we offer profound salutations.

Jyotiṣa comments: People with a strong ātmakāraka Rāhu have the ability to break through this veil of the dream state and realize the self. Thakkura Ramakrishna was one such great soul or incarnation of Śiva. When such a soul is coupled with a strong Sun then they can break the illusionary or dream state for many others.

### Vivekananda - spiritual events

1881 His first life-changing meeting with Bengali mystic Sri Ramakrishna; Saturn daśā Moon antardaśā: Saturn is bhrātrkāraka indicating spiritual master Ramakrishna who was born in Aquarius lagna (ruled by Saturn) with the Moon in it. In the chart Moon conjoins Saturn forming Sani-Candra yoga which is Kālika yoga in the 10<sup>th</sup> house and promising fame after great initial suffering.

1882 For 4 years, he closely associates with Sri Ramakrishna; deep sādhanā; Saturn daśā Venus antardaśā: Venus and Ketu are in trines to navāṁśa lagna indicating tapasvi yoga i.e. a person who does a lot of penance. Venus is in a sign of Saturn in rāśi and Saturn is in a sign of Venus in navāṁśa. Other aspects of Venus giving devī bhakti have been indicated earlier.

1883 Passes B.A. examination; Saturn daśā ends and Rāhu daśā begins: beginning of suffering and realization of the highest truths as Rāhu is debilitated in mṛtyupada (A8) in debility in Scorpio and in Capricorn aṁśa.

1884 Father dies. Vivekananda, age 21, decides not to marry but become a monk; Rāhu daśā Rāhu antardaśā: Rāhu is Pitṛkāraka and is very weak and ill placed. In the dvādasāṁśa D12 chart Rāhu is in the 10<sup>th</sup> house which is a maraca for father being the 2<sup>nd</sup> from 9<sup>th</sup> house. As the 3<sup>rd</sup> lord in 12<sup>th</sup> house it shows his brothers deserting him and suffering of family/sisters.

1886 Ramakrishna attains Mahāsamādhi on 16th August 1886; Vivekananda founds Baranagore Math; Initiates himself into sannyāsa with fourteen other young men;

Rāhu daśā Mars antardaśā: Rāhu is a very malefic daśā and aspects the 9<sup>th</sup> lord Sun thereby qualifying to kill father and guru. In D20 chart Mars is bādhaka lord from 9<sup>th</sup> house (guru) and is in the seventh from Rāhu and it may not have killed the guru had it not been the dispositor of maraca Mercury.

Mars and Venus are in the ninth house in Leo showing the devotion associated with a temple deity and following on the footsteps of the Guru. The sixteen young ones took Sannyāsa (renunciation) in Sun pratyantara of Mars antardaśā as well as founded the Ramakrishna Mutt (which is akin to a temple) at Baranagore in this very Mars antardaśā. Mars being the 5<sup>th</sup> lord of the Rāśi and D20 chart made him the head of the Mutt.

1888 Starting in July pilgrimages into Himalayas and throughout India for two years; Rāhu daśā Venus & Saturn antardaśā: He almost died in one of the pilgrimages due to starvation. Both antardaśā planets are very malefic and Saturn is a maraca for Dhanus lagna.

1890 - 92 Pilgrimages - reaches Kanyā Kumārī, meditates for three days and decides to go to America; Jupiter daśā & antardaśā; by now he had already become quite famous for his knowledge in India and among the rich and powerful intelligentsia and royalty of India. He reaches Kanyā Kumārī in Mars antardaśā (expected – see notes earlier) and Mars is also the lord of the 12<sup>th</sup> house of the chart.

1893 13 May - sails for America, via Japan; Jup-Mar-Sat period;

1893 11 September - delivers his famous talk at Parliament of Religions in Chicago and lectures in hundreds of US cities; Jup-Mar-Jup period; Guru-maṅgala rājayoga of Jupiter and Mars involving the fourth and fifth houses is a powerful rājayoga giving powerful speech and a vision of Viṣṇu to consider the whole world as the family – *Vāsudāiva kutumbakam*. This vision is seen in the opening lines of his address 'Brothers and sisters of America'... and he made history. This yoga brings success in any field related to teaching of the Veda or Vedāṅga (including Vedānta) as the fourth lord carries the mokṣa āyana of the fourth house.

1895 Goes to London, returns to USA and conducts a 7-week course on Hinduism for Americans at Thousand Island Park. His daily discourses become the famous Inspired Talks. Jupiter daśā Mercury antardaśā; Notice the name of the discourses – 'Inspired' coming from a powerful fourth lord 'Jupiter' who gives faith and inspiration for noble causes and 'Talks' from Mercury the significator of speech or talk.

1896 Sails to Europe and meets German Vedic scholar Max Muller. Jupiter daśā Venus antardaśā; the crucial role that Venus plays in the devī bhakti (including nationalism)



is seen in a very vital impression that Vivekananda had of Max Mueller. Discrediting Max Mueller's theory of Aryan invasion as silly, Swami Vivekananda said it before an audience in Madras city "Do not believe such silly things as there was a race of mankind in South India called Dravidians differing widely from another race in northern India called the Aryans. This is entirely unfounded." Not knowing where the Aryans came from, "of late, there was an attempt made to prove," he laughed and said: "Aryans lived on the Swiss lakes!" While the world preferred to believe Max Mueller during the entire 20<sup>th</sup> century instead of Swami Vivekananda, recently BBC came out with the startling disclosure that "there is now ample evidence to show that Max Mueller and those who followed him were wrong." BBC adds that "the Aryan invasion theory was based on archaeological, linguistic and ethnological evidence and later research has either discredited this evidence or provided new evidence that combined with the earlier evidence makes other explanations likely."

The greatness of Swamiji lies in his fairness and honesty. Even as he dismissed Max Mueller's Aryan invasion theory as silly, he lauded Mueller's work on Indian scriptures as next only to that of Sayanacarya and Indians loving call him 'Mokṣa Mūla' realizing the greatness of his contribution.

Why would Max Mueller do such a thing? It is not very hard to understand if we knew that his paymasters were the East India Company. In fact the north-south divide is among the terrible psychological damages done including Hindu-Muslim divide and so many others.

India is viewed as a mother land (Venus & Moon) or Bhārati which is a form of the devī. It is natural then that devī bhakti would necessarily arouse patriotism or love for Bhārati i.e. India.

1897 Returns to India, establishes the Ramakrishna Mission and speaks throughout India, calling for an "awakening" of Hinduism that will uplift the poor (Saturn) through education (Jupiter). Jupiter daśā Saturn antardaśā;

1902 July 4, at age 39 attains Mahāsamādhi at Belur Math, Calcutta. Sun daśā Mars antardaśā; Once again we see the voice of Ṭhakkura Ramakrishna booming loud as his statement that Vivekananda would leave the world when he realizes his true self comes so accurately true. The daśā planet Sun is the ātmakāraka and is vargottama in lagna while the antardaśā planet Mars is in trines as the mantreśā (fifth lord). These planets together define his nature



as pure light (agni tatva). It is difficult for any Jyotiṣa to predict this event from the given chart and hence we have always maintained that astrologers should not attempt to predict death from the chart of saints. The only indication we get is from the navāṁśa where these planets are in the 2<sup>nd</sup> and 7<sup>th</sup> house (maraca) from lagna. Of course Nārāyaṇa daśā of Scorpio with debilitated Rāhu (āyus debility) and sūla daśā of Aries-Aquarius with Mars aspected by Rāhu does show his *iccha mṛtyu*.

## Footnotes

<sup>1</sup> Also Vāyu and Kūrma purāṇa

<sup>2</sup> Śiva Jyoti or Ātma Jyoti; it is the light of the jyotirlinga

<sup>3</sup> Others translate this as fire but in the context it is light as agni is both light and fire represented by Sun whose adhi devatā is Fire and pratyadhi devatā is Śiva or light (of knowledge etc)

<sup>4</sup> Monier Williams Dictionary: f. a female demon or any being endowed with magical power, a fairy, witch, sorceress (represented as eight in number and as created by Durgā and attendant on her or on Siva; sometimes 60, 64 or 65 are enumerated but the correct number is 8 for the eight plane directions and each of these eight Yoginī can manifest in eight forms bringing the total to 64 Yoginī

<sup>5</sup> Graha-kāla is based on the sixteen kāla of the day where the eight of the day are ruled by the graha of the kālacakra starting from the lord of the day and the eight of the night are reckoned from the fifth in order from the lord of the day.

<sup>6</sup> Brhat Parāśara Horā Śāstra; *eka eva balī jīvo lagnastho riṣṭasañcayam | hanti pāpakṣayam bhaktyā praṇāma iva śūlinah || 311*

<sup>7</sup> Mahā Nārāyaṇa Upanishad

<sup>8</sup> According to the Śiva purāṇa there are four levels of guru – (1) Guru, (2) Parama Guru, (3) Paratpara Guru and (4) Parameṣṭhi Guru, Who is really Śiva as Iśāna.

<sup>9</sup> Śiva is the pratyadhi devatā of the Sun and since the Sun at its highest level represents the soul, both individual and universal, Śiva refers to the auspicious real self, the soul.

<sup>10</sup> Gouri or Pārvatī is the pratyadhi devatā of the Moon and since the Moon at its highest level represents the Mana (five levels of the mind), Pārvatī refers to the individual mind at all its levels and well as to the consciousness of the universe.

<sup>11</sup> Mahārṣi Jaimini; Upadeśa Sūtra; translation Sanjay Rath; Sagar Pub, Delhi

<sup>12</sup> Para 2.3.2

<sup>13</sup> Worship involving sixteen or five ritual offerings

<sup>14</sup> Our belief is based on birth facts related to the period of His birth when Chandradevi His mother recollected two episodes:

(1) Conception: She was talking to her friend, Dhani, in front of the temple of Jugis, when she suddenly saw a Divine Light emerge from the Holy image of Lord Shiva filling the path on its way, and rushing towards her in waves. It was so swift that before she could mention it to her friend the effulgence engulfed her body and fell unconscious. Dhani thought that her friend had a fit of sorts. However, since then Chandradevi had a peculiar feeling as if she was pregnant! She mentioned it to Dhani and another friend, who brushed it off as being ridiculous. She explicitly told her husband that she was carrying and truly she was, as in nine months Gadadhar (Ramakrishna) was born. (2) Dream episode: She had a strange vision in which she saw a luminous being lying on her bed. At first she thought it was her husband Khudiram, but soon realized that no human being could be as luminous. Even after waking up, the thought that the luminous being was still in her bed persisted! She could not make up her mind whether it was a dream, or in reality some form of God had revealed Himself to her.

<sup>15</sup> Dvisaptati daśā is applicable in the chart as the 7<sup>th</sup> lord Sun is in lagna and is a stronger indicator than the 10<sup>th</sup> co-lord Ketu in 10<sup>th</sup> house which would indicate Caturasiti Sama Daśā. The Sun by itself (graha bala) is not as strong to indicate Saṣṭihayani daśā.

<sup>16</sup> Temple of devī Kanyā Kumārī is at the southern-most (Mars) tip of India; it is a rock like a mini-island (Mars) jutting out f the sea on which Vivekananda meditated.



# The Concept of Vargottama

## A Powerful Predictive Tool

G.K. Goel

Maharishi Parasara, Sage Satyacharya and Acharya Varaha Mihira have unanimously indicated that the following concepts and principles provide the basic foundation and structural strength for judgment and predictive purpose of a nativity:

1. Vargottama
2. Exaltation of the planets.
3. Planets in their Mool-Trikona and own sines.
4. Placement of the Planet (s) in Kendra (angular) houses.
5. Strong placement of the dispositors.
6. Strong and auspicious influence on Vesi house i.e. 2<sup>nd</sup> house from the Sun. This

is in fact applicable for 2<sup>nd</sup> house from any sensitive point or Yoga-Karta planet

which plays pivotal role in the furtherance of Yoga.

**The Concept of Vargottama leads the list and is a very important and powerful tool in predictive Astrology. This Concept can only be applicable and adopted if method of judgment of the nativity is based on divisional charts.** The predictive astrology is based on three main pillars, namely,

1. Planets
2. Signs
3. Houses

Maharishi Parasara has precisely explained this concept to his disciple Maitraye in chapter 3, slokas 4, 5 and 6 of BPHS:

“Those, celestial bodies are called the planets (Grahas) that move through the Nakshatras (or asterisms) along the Zodiac (Bhachakra). The Zodiac comprises of 27 asterisms from Aswin to Revati and also divided in 12 equal parts known as signs (Rashis) from Aries to Pisces. The Zodiac sign which contains the rising (ascending) point at the time of Birth is called Lagna (ascendant)”. Based on the

ascendant and the planets joining and separating from each other, the native’s good and bad fortune is deducted”.

Parasara has given the concept of Bhavas (houses) along with 12 signs in the above narration. This is called the compartmental system of houses. In this, system the whole sign in which the degree of ascendant falls is generally considered the first house and so on. The longitude of the ascending point becomes the most sensitive points of 1<sup>st</sup> house, and the sensitive points of other house will be 30° apart. The sensitive point of 10<sup>th</sup> house will fall in 10<sup>th</sup> sign from ascending sign and will have the same longitude as that of the ascending point in Lagna. In this system M.C. is not considered as the Mid-point of 10<sup>th</sup> house. M.C. is however given prime-importance due to it and is widely used for other purposes.

The above mentioned Hindu (Vedic) Method, advocated by Sage Parasara, seems to be more rational and worthy of being followed in all astrological calculations particularly in the casting of a nativity. This method is universally applicable and the longitudinal duration of houses does not get distorted on higher latitudes.

Parasara continued to narrate the description of the planets, signs, various Kind of ascendants, up-Grahas and importance of Deeptamsa of 15° on either side of mid-point of each Ascendant etc. (Deeptamsa means an effective Zone of 15° on either side of the mid-point of any ascendant or house).

After listening the above narration, Maitreya enquired from Sage Parasara :

(BPHS Ch. 6 & Sl. 1.)

“O Sage, I have listened from you the description of the planets and signs, I, now, desire to know the division and secrets of Bhavas (houses).

“Parasara replied:

(Sloke 6/2)

“O Maitreya, Lord Brahma has classified Bhava (houses) in 16 kind of Vargas (Divisions), I will explain to you this classification of Vargas.”

✧ JYOTISH DIGEST ✧ APR-JUN, 2006 ✧ 17

## vargottama

These two Slokas are of great significance and lay down the basis of Parasari Astrology :The nativity (sign chart) also acts as one of the Bhava chart.

The other 15 kind of Bhava Vargas (houses divisional charts) are for different purposes and these can be obtained by dividing signs (Rashis) into Components and then arranging these components in a specified harmonic order.

The division of any Varga chart that contains ascending degree will act first Bhava of that varga. Each Varga chart will have 12 Bhavas ( except in Hora-Varga chart)

The each house of a varga will be identified by a Zodiac sign.

BPHS gives clear instruction for construction of each Varga. In this manner each sign is divided in 150 unequal parts and each part will have specific characteristics, which could be ascertained by constructing separate divisional charts.(This also laid down the foundation of Nadi Astrology).

Sage parasara has narrated 16 varga charts which are given below. Each varga chart has a specific portfolio, purpose and signification.

1. D-1, 30°, main rashi(birth) chart.This is the basic chart. Each sign is synonym to a Bhava (house). This chart indicates physical body and its related activities. The other divisional charts are sub-divisions of this chart.

2. D-2, 15°, Hora chartThis chart deals with sustenance, mannerism, and attributes of the native. Parasara says this chart deals with Sampatti. The word Sampatti does not mean only material wealth but all means of sustenance including mannerism, nature and attitude towards life as a whole.

3. D-3, 10°, DreshkannaThis chart deals with Co-born and sources of happiness on account of inner posture of personality (Swaroopa).

4. D-4, 7° 30', Chathurthamsa – Turyeamsa This chart indicates fortune, fixed assets both in the form of property and worldly attachments. Due to this reason, this chart is also called Turyeamsa as great saints do not have any worldly attachments.

5. D-7, 4° 17' 8".57 – SaptamsaThis chart indicates progeny and cosmic creative ability to maintain cosmic order. Thus, this chart is indicative of God gifted creative imagination or destructive illusion.

6. D-9 - 3°20' Navamsa – DharmamsaThis chart is most important in predictive Astrology. If main sign chart (D-1) is considered as body, then this chart will be synonym to heart - the basic prime-mover.This chart indicates spouse, partners and skills of the native.

ॐ

7. D-10 - 3° - Dasamsa (Swargamsa)Parasara says that this chart indicates "Mahat Phalam" (the result which indicates the standing and status of the native in society on account of the interaction of fate and action).

8. D-12 - 2°30' – Dwadasamsa (suryamsa).-Parents

9. D-16 - 1°52'30" – Shodasamsa (Kalamsa)Vehicles, Luxuries, Happiness, Inner strength of the character.

10. D-20 - 1°30' – Vimsamsa - Spiritualism, worship of diety, leaning towards a particular sect.

11. D-24 - 1°15' – (Siddhamsa) - Chaturvimamsa-Education, Learning, success in competition.

12. D-27-1°6'40" – Bhamsa – Nakshatramsamsa – SaptavisamsaStrength and weakness indicated by planets.

13. D-30 - 1° - TrimsamsaIn this chart degrees are lumped together in a group and each sign is divided in five such groups.This chart indicate evils, inclination of natural traits based on Trigunas – Swatic, Rajas and Tamas.D-2 and D-30 charts are complimentary to each other and act at different planes in the life.

14.D-40 – 45' – Chatvarimsamsa (40<sup>th</sup> part of a sign) - Khavedamsa (Swavedamsa)Materilineal legacy.

15. D-45-40' – Akashvedamsa- Patrilineal legacy

16. D-60-30' – ShastyamsaPast Karma – Rinanubandh, Repayment of deeds of past lives. D-1 and D-60 are complementary to each other. D-1 chart indicate when and D-60 tells why, events happen in the life of the native.

Each of the 16 divisional chart consists of 12 houses, assigned to a Zodiacal sign, which are in turn owned by planet(s). (D-2 (Hora chart) and D-30 (Trimsamsa chart) are exception to the rule. This is the reason that concept of Vargottama is not studied in this article w.r.t. Hora and Trimsamsa charts at this stage).

## Importance of Vargottama Concept

In chapter 14 (Ashraya Adhyay), in Laghu Jataka, Varaha Mihira has mentioned Two slokas (Verses) on Rajayoga, which are very significant. I am reproducing both the slokas for the benefit of the Savants;

Sloka 5

"A person is born with kingly status (or in the family of kings) even if one exalted planet is aspected by friendly planet(s). The commentator Bhattotpala says even temporal friendship with aspecting planet will be enough to generate Raj-Yoga. If the planets are more than one and strong, then a strong Raj-Yoga will be generated."

"If three strong planets are place in Kendra (angular) house, the Raj-Yoga will be generated. The commentator



says if there are more Planets than three in angular houses, the quality of Raj-Yoga will be proportionately enhanced.

“Sloka 6

In this sloka, the following principles are enunciated:

1. If Moon or Lagna Rashi is Vargottama and aspected by four or more planets, the native becomes king if he is born in kingly family. (Obviously if aspecting planets are friend of the aspected Planet or sign and strong, the powerful Raj-yoga will be generated).
2. The native will attain or inherit the kingly status in the directional period of most powerful planet forming the Raj-Yoga.
3. The Vargottama Moon or Lagna help the native to attain the kingly status if they receive the aspect of other planet (s).
4. Logically, whenever any other Vargottama planet will be aspected by other planet(s), some auspicious results will accrue according to the signification of planet or Divisional Chart.
5. It may be worth nothing that the exalted planet gives good results when aspected by friendly planet (s), where as, such is not the precondition that Vargottama planet should be aspected by a friendly planet (s). This means if Vargottama planet or ascendant is aspected by any planet, the auspicious results will accrue.

## What is the concept of Vargottama

As mentioned earlier in this article, the three basic constitutes which stimulate events in a nativity are (1) Houses (Bhava) (2) Sign (Rashi) (3) Planets.

The native obtains the results through houses only, but with the active assistance of signs and planets. The results of any planetary configuration of yogas are felt by the native through the Bhavas (houses) only.

In the above context, the concept of Vargottama may be explained as under :-

1. The planet is called Vargottama, when placed in same Zodiacal sign in any two Vargas. However, if planets become Vargottama either in sign/Navamsa charts or in Sign/Dreshkanna charts, it becomes comparatively more auspicious and even more capable to confers Raj-Yoga provided other conditions prevail (such as aspect of other planets).
2. If Lagna Bhava of two Vargas obtains the same sign, this is called Varga Vargottama, as all houses in both Vargas will fall in same signs.
3. Similarly, if a planet is in same house (Bhava) in the two Vargas, it also enhances the auspicious results of

two Vargas according to specific portfolios of the concerned Vargas, such planets are called Bhava Vargottama.

The first two versions of Vargottama are commonly discussed in Jatak Granths and subsequent astrological literature. But, the third version of Vargottama, which is even more powerful and equally important, does not get the attention it deserves.

This may have happened mainly on account of the reason because the some authorities in last 1500 years started suggesting number of ways for construction of houses, which were at variance with the method suggested by Maharishi parasara, sage Satyacharya and Acharya Varaha Mihira. The method advocated by Parasara is already explained in this article.

I have made my study based on some specific fundamental principles, norms and rules. These rules, which are based on the dictums of Vedic Astrology, are given below;

1. Signs and houses are inseparable from each other. In all varga (divisional) charts, each house will be owned by a planet. The rising (ascending point) falling in the sign will become the ascendant of the respective varga chart.
2. The study is made based on **Chitra Paksha Ayanamsa**. This Ayanamsa value could be obtained by deducting about 56" from the value of Lahiri Ayanamsa for the years 1950 to 2050 AD. The astronomical definition of Chitra Paksha Ayanamsa is given below:

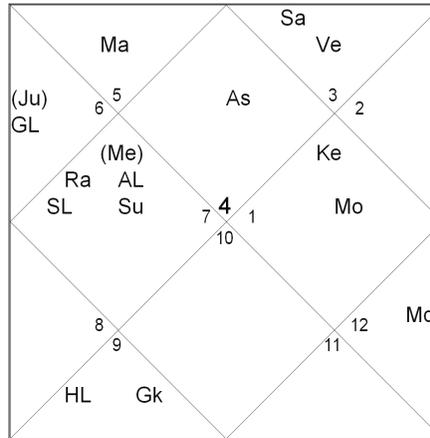
**“When mean / true tropical longitude of star Chitra (Spica 16 – Virgins) is reduced by 180°, the remainder will be the mean / true value of Chitra Paksha Ayanamsa of the date .”**

3. True longitudes of Rahu / Ketu are adopted in this study.
4. The presence of other auspicious yogas will enhance the good results and vice-versa.
5. The principle of Argala and upchaya will play important role in predicting the events .e.g a malefic Vargottama planet in 3<sup>rd</sup> house will enhance the significance of concerned varga chart. If such planet in bhava vargottama in D – 1 and D– 24, this planet will enhance educational prospects.
6. Vargottama melefic planets in 3<sup>rd</sup> and 6<sup>th</sup> houses show beneficial results. If planets are benefics in these houses, the occurrence of good results is doubtful.
7. The Vimshottari Dasa is adopted in this study. The events occur in major or sub- periods of Vargottama planets.
8. Whenever a planet is in sign vargottama, it enhances





Md	Ke	Mo	Sa	Ve
D-7			As	
Saptamsa			Ma	
January 27, 1956 23:00:00 (5:30 east) 77 E 13, 28 N 39				
Gk	HL	(Me)AL Su	Ra	GL (Ju)



### Jupiter.

The native was married in March 1985 in Venus/Venus/Mercury period (5.11.1984 to 26.4.1985). Venus and Mercury are the part of yoga formed in D-1 and D-9 charts. The spouse is very learned and holds high position in a Medical Institute.

### Progeny

D-9 and D-7 are in Rashi Vargottama and Cancer sign is rising both in D-9 and D-7 charts. The native was blessed with a son in Venus/Mars dasa (6.3.1988 to 6.5.1989) on 26.10.1988. The ascendant

As: 20 Vi 34 Su: 13 Cp 31 (MK) Mo: 15 Cn 10 (BK) Ma: 15 Sc 41 (AmK)  
 Me (R): 13 Cp 11 (PiK) Ju (R): 5 Le 45 (DK) Ve: 19 Aq 08 (AK) Sa: 7 Sc 57 (GK)  
 Ra: 21 Sc 26 (PK) Ke: 21 Ta 26 HL: 4 Ta 37 GL: 22 Ar 15

- The above combination will enhance the educational carrier and the marriage prospects.
- The cancer sign is rising in D-9 and D-7 charts. This indicates the marriage will be productive and the native will have inherent creative capability.

of D-7 is hammed by Mars and Venus. Vargottam ascending sign both in D-9 ad D-7 indicate the attachment among the spouse and progeny. Mars is also sign Vargottama in D-1 and D-9 chart and placed in fifth house in D-9 chart. Mars and owns fifth house in D-7 chart.

### Educational Carrier

### Example 2

- Mercury/Saturn Period – 27.6.1972 to 7.3.1975

The native was successful in a tough competitive examination and admitted in civil engineering course in I.I.T.

- Ketu/Saturn period – 30.1.1980 to 9.3.1981

The native again joined the prestigious course in financial Management in I.I.T.

- Venus/Saturn period – 5.1.1995 to 6.3.1998

The native joined courses in Astrology.

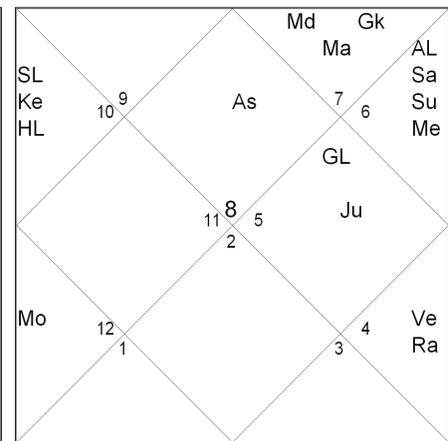
- Sun/Saturn period – 10.1.2005 to 23.12.2005

The native joined law course of Delhi University through competitive examination

### Marriage

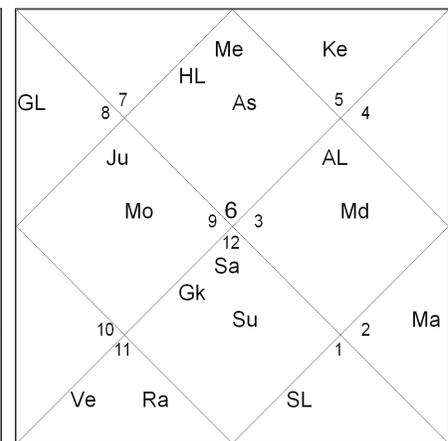
In navamsa chart Bhava Vargottama Saturn is aspected by Exalted Venus and Jupiter. The Saturn is the lord of 7<sup>th</sup> house in D-9 chart and its dispositor Mercury is again hammed by Venus and

Mo				
Rasi			Ra	Ve
Male Example 2				
September 25, 1980 10:52:40 (5:30 east) 77 E 12, 28 N 36				
HL	SL	As	Md	Ma
Ke			Gk	Me
				Su
				Sa
				AL



As: 8 Sc 42 Su: 8 Vi 43 (PK) Mo: 18 Pi 58 (PiK) Ma: 24 Li 29 (MK)  
 Me: 29 Vi 50 (AK) Ju: 29 Le 44 (AmK) Ve: 25 Cn 23 (BK) Sa: 6 Vi 53 (GK)  
 Ra: 24 Cn 06 (DK) Ke: 24 Cp 06 HL: 27 Cp 28 GL: 25 Le 52

Sa	Gk	SL	Ma	AL	Md
Su					
D-9					
Navamsa					
September 25, 1980 10:52:40 (5:30 east) 77 E 12, 28 N 36					
Ra	Ve				
				Ke	
Ju	Mo	GL		Me	HL
				As	



As: 8 Sc 42 Su: 8 Vi 43 (PK) Mo: 18 Pi 58 (PiK) Ma: 24 Li 29 (MK)  
 Me: 29 Vi 50 (AK) Ju: 29 Le 44 (AmK) Ve: 25 Cn 23 (BK) Sa: 6 Vi 53 (GK)  
 Ra: 24 Cn 06 (DK) Ke: 24 Cp 06 HL: 27 Cp 28 GL: 25 Le 52

vargottama

Male: 25.9.1980, 10.52.40 AM, 77E12, 28N36 TZ: 5.30 hrs.



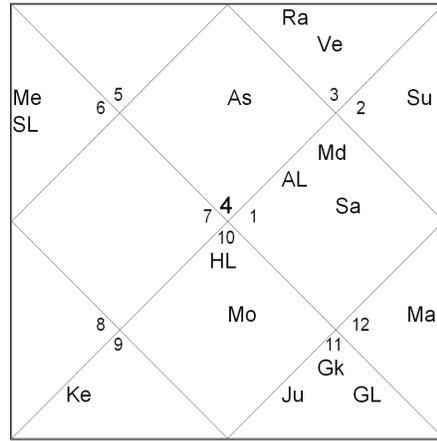
Education

Nakshatra: Revati 1 charan

Balance Dasa at Birth: Mercury 14 yrs 0 months 19days

Ketu dasa ends on 13-10-2001

Ma	Md Sa AL	Su	Ra Ve
GL Ju Gk	D-7		As
HL Mo	Saptamsa		
September 25, 1980 10:52:40 (5:30 east) 77 E 12, 28 N 36			
Ke			SL Me



As: 8 Sc 42    Su: 8 Vi 43 (PK)    Mo: 18 Pi 58 (PiK)    Ma: 24 Li 29 (MK)  
 Me: 29 Vi 50 (AK)    Ju: 29 Le 44 (AmK)    Ve: 25 Cn 23 (BK)    Sa: 6 Vi 53 (GK)  
 Ra: 24 Cn 06 (DK)    Ke: 24 Cp 06    HL: 27 Cp 28    GL: 25 Le 52

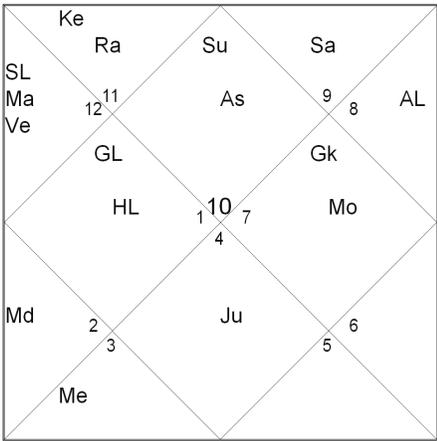
1. Mercury period was in operation upto the age of 14 years. Mercury is **Atmakarka** and is placed in the ascendant of D-9 chart. Mercury is also sign Vargottama D-9 and D-7 charts. This helps the native to improve his skills and inherent creativity. The placement of Mercury in third house of D-7 chart is not very helpful being a benefic in 3<sup>rd</sup> house.

2. Major period of Ketu – 14-10-1944 to 13-10-2001

Ketu is in house Vargottama in D-1 and D-24 and providing auspicious Argala from 3<sup>rd</sup> house in both charts. Ketu is aspected by lagna lord Mars and Venus/Rahu in D-1 chart. Ketu is conjoined with Venus, Mars and Rahu and also aspected by Jupiter in D-24 Chart.

Ketu's major period was ruling from the age of 14 to 21 years. Ketu provided the native with good educational background which helped him to get good job in respected private enterprise.

Ve Ma SL GL	HL	Md	Me
Ke Ra	D-24		Ju
Su As	Siddhamsa		
September 25, 1980 10:52:40 (5:30 east) 77 E 12, 28 N 36			
Sa	AL	Gk Mo	



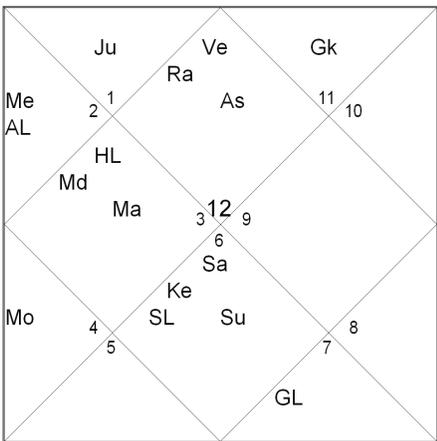
As: 8 Sc 42    Su: 8 Vi 43 (PK)    Mo: 18 Pi 58 (PiK)    Ma: 24 Li 29 (MK)  
 Me: 29 Vi 50 (AK)    Ju: 29 Le 44 (AmK)    Ve: 25 Cn 23 (BK)    Sa: 6 Vi 53 (GK)  
 Ra: 24 Cn 06 (DK)    Ke: 24 Cp 06    HL: 27 Cp 28    GL: 25 Le 52

Marriage of the Sister

The sign Scorpio is rising both in D-1 and D-3 charts. The Sun and Saturn are sign and house Vargottama in these charts and aspected by several planets (Mercury and Moon in D-1 chart and Ketu, Venus and Rahu in D-3 chart). Mercury is exalted in D-1 chart and Venus is exalted in D-3 chart. Venus is Karka of sister and strengthening the Yoga by its aspect on sun in D-3 chart.

His sister was married in Venus/Sun period (operating from 19-2-2005 to 19-2-2006)

Ve As Ra	Ju	AL Me	HL Ma Md
Gk	D-3		Mo
Drekkana			
September 25, 1980 10:52:40 (5:00 east) 77 E 12, 28 N 36			
		GL	Sa Su Ke



As: 15 Sc 08    Su: 8 Vi 44 (PK)    Mo: 19 Pi 17 (PiK)    Ma: 24 Li 30 (MK)  
 Me: 29 Vi 51 (AK)    Ju: 29 Le 44 (AmK)    Ve: 25 Cn 24 (BK)    Sa: 6 Vi 54 (GK)  
 Ra: 24 Cn 06 (DK)    Ke: 24 Cp 06    HL: 12 Aq 28    GL: 3 Li 22

Example 3 and 4

Husband and wife

The couple was married on 27.11.2005. The husband was running Rahu major period. Rahu is placed in 8<sup>th</sup> house in Navamsa chart but is Bhava and sign Vargottama. The wife was running Ketu dasa. Ketu is placed in 6<sup>th</sup> house, but in sign Vargottama.

Husband: 26.8.1979, 16.43 PM 77E13, 28N39 TZ 5.30 hrs.



Nakshatra: Hasta 3 Charan.

Moon major period balance at Birth 2 yrs 7 m 15 days.

1. The Capricorn sign is rising both in D-1 and D-9 charts. This indicates strong attachment among the couple.

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2. Rahu and Ketu are in house and sign Vargottama although Rahu is placed in 8<sup>th</sup> house. Rahu is with eighth lord SUN, Yoga-Karka Venus and Ascendant lord Saturn.

The native was married on 27.11.2005 in Rahu/Moon/Venus directional period. Besides Rahu which is Vargottama, Moon is the lord of Seventh house and conjunct with Dara Karka SUN and Venus in D-9 chart.

Wife: 1.10.1972, 15:45 PM, 77E13, 28N39 TZ. 5.30 hrs.

Nakshatra: Pushyami 1 charan

Balance period of Saturn at Birth -16 yrs 1m 26days.

There are following interesting features in this nativity.

1) Saturn is Atma Karka and occupying Navamsa Lagna.

2) Ascendant sign of wife in D-1 chart is the rising sign in Navamsa chart of husband.

3) Rahu and Ketu are Rashi Vargottama and Venus is Bhava Vargottama. All these planets are aspected by Jupiter in D-1 chart.

4) Rahu is Dara Karka and is conjunct with Jupiter in D-1 chart and Ketu is conjunct with Jupiter in D-9 chart. Jupiter is 7<sup>th</sup> lord in D-9 chart.

5) Jupiter is therefore very important and strong significator for the marriage in this nativity.

6) The marriage was negotiated in the period of Mercury/Saturn/Jupiter, Mercury and Saturn are Ascendant lords of D-9 and D-1 charts respectively. The Jupiter as explained above is the Yoga-Karta for marriage in this nativity. The marriage was performed on 27.11.2005 on commencement of Ketu/Ketu/Ketu period.

7) This example clearly establishes the role of Rashi and Bhava Vargottama Planets provided they are aspected by other planets.

8) This also establishes the validity of adopting true Chitra Paksha Ayanamsa

AL			Ma
Ke	Rasi Husband August 26, 1979 16:43:00 (5:30 east) 77 E 13, 28 N 39		Ju HL Me
As			Ve Sa Su Ra
Gk Md	GL		SL Mo

As: 1 Cp 54      Su: 9 Le 04 (DK)      Mo: 19 Vi 49 (MK)      Ma: 18 Ge 09 (PIK)  
 Me: 23 Cn 01 (AmK)      Ju: 29 Cn 20 (AK)      Ve: 9 Le 20 (GK)      Sa: 21 Le 48 (BK)  
 Ra: 15 Le 05 (PK)      Ke: 15 Aq 05      HL: 0 Cn 22      GL: 2 Sc 58

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

Ju	Ma	AL	Mo	Ve
			Su	
Ke	D-9 Navamsa August 26, 1979 16:43:00 (5:30 east) 77 E 13, 28 N 39		GL HL	
Me	As		Gk Ra	
		Md	Sa	SL

As: 1 Cp 54      Su: 9 Le 04 (DK)      Mo: 19 Vi 49 (MK)      Ma: 18 Ge 09 (PIK)  
 Me: 23 Cn 01 (AmK)      Ju: 29 Cn 20 (AK)      Ve: 9 Le 20 (GK)      Sa: 21 Le 48 (BK)  
 Ra: 15 Le 05 (PK)      Ke: 15 Aq 05      HL: 0 Cn 22      GL: 2 Sc 58

Ke		Me	
Ma	11	As	9
Ju	12		8
		10	
		1	7
		4	
		GL	
		HL	
	2		6
	3		5
Su		Mo	
			Ra Gk

SL		Sa	HL	Ke
			Mo	
Md	Gk	Rasi Wife October 1, 1972 15:45:00 (5:30 east) 77 E 13, 28 N 39		Ve
	As			
Ra	Ju		Ma AL Me	Su
			GL	

As: 27 Cp 08      Su: 14 Vi 51 (BK)      Mo: 5 Cn 19 (PK)      Ma: 6 Vi 49 (PIK)  
 Me: 23 Vi 41 (AmK)      Ju: 7 Sg 06 (MK)      Ve: 2 Le 03 (GK)      Sa: 27 Ta 07 (AK)  
 Ra: 28 Sg 37 (DK)      Ke: 28 Ge 37      HL: 28 Ge 04      GL: 3 Vi 28

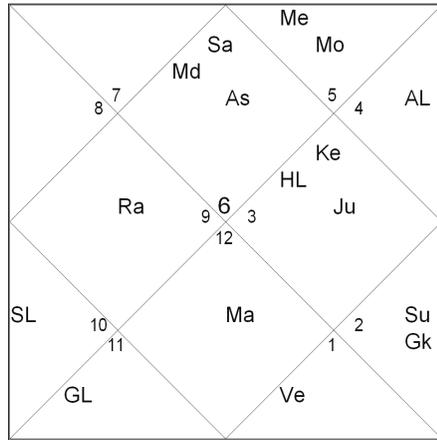
		Ra	
SL	11	Md	Ju
	12	Gk	9
		As	8
		10	
		1	7
		4	
		Mo	
	2		6
	3		5
Sa			AL Su
		Ke	Ma
		HL	Ve



vargottama



Ma	Ve	Gk Su	Ke Ju HL
GL	D-9 Navamsa October 1, 1972 15:45:00 (5:30 east) 77 E 13, 28 N 39		AL
SL			Me Mo
Ra			Sa As Md



Example 5

Male : 25.11.1973, 8:46:24 AM, 77E13, 28N39 TZ-5.20 hrs,

Nakshatra: Anuradha 3 Charan

Saturn Dasa balance at Birth – 5 yrs – 8 m 29 days.

1. Ketu Dasa commenced on 23-8-1996
2. Married on 29-1-2001 in Ketu/Jupiter/Venus

As: 27 Cp 08    Su: 14 Vi 51 (BK)    Mo: 5 Cn 19 (PK)    Ma: 6 Vi 49 (PIK)  
 Me: 23 Vi 41 (AmK)    Ju: 7 Sg 06 (MK)    Ve: 2 Le 03 (GK)    Sa: 27 Ta 07 (AK)  
 Ra: 28 Sg 37 (DK)    Ke: 28 Ge 37    HL: 28 Ge 04    GL: 3 Vi 28

Period (26-1-2001 to 23-3-2001)

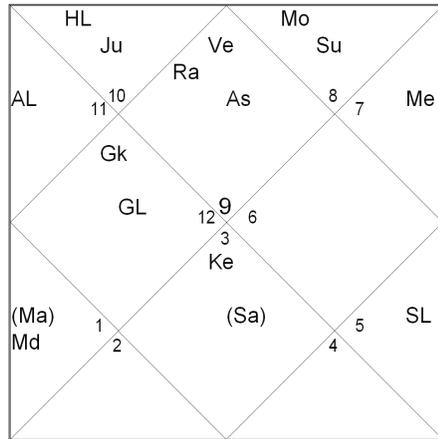
9) When ever Venus is in Leo, and sun and/or moon are in Cancer sign, this yoga does not help marriage. But on account of strength of Vargottama planets, the marriage did take place.

3. Separated on commencement of Venus Dasa on 24-8-2003

This is an interesting nativity which depicts the role of Vargottama placements:

- 1) As fifth and seventh houses are occupied by retrograde malefics, the chances of marriage are bleak.

Gk GL	Md (Ma)	Ke (Sa)
AL	Rasi Man November 25, 1973 8:46:24 (5:30 east) 77 E 13, 28 N 39	
HL Ju	SL	
Ve As	Ra Mo Su	Me



As: 3 Sg 21    Su: 9 Sc 13 (GK)    Mo: 12 Sc 37 (PiK)    Ma (R): 1 Ar 49 (DK)  
 Me: 19 Li 31 (BK)    Ju: 13 Cp 49 (MK)    Ve: 25 Sg 48 (AK)    Sa (R): 9 Ge 55 (PK)  
 Ra: 6 Sg 23 (AmK)    Ke: 6 Ge 23    HL: 4 Cp 31    GL: 27 Pi 34

- 2) Similarly, fifth house is occupied by Retrograde Mars in Aswani Nakshatra. The Karka Jupiter is in debilitation and its dispositor Saturn is placed in Rahu/Ketu axis. These are not good indication for progeny.

However, the following features in this nativity are worth noticing.

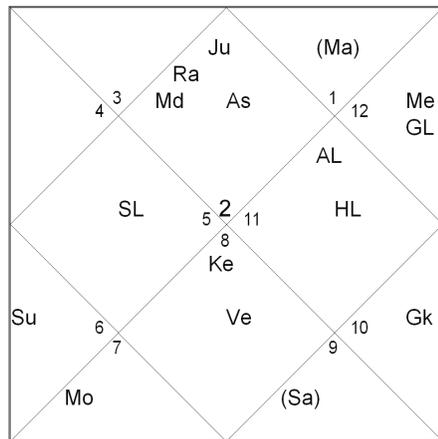
For Marriage

1. Ketu and Rahu are house Vargottama and associated with Venus, Saturn, Jupiter and Mars in D-1 and D-9 charts.

2. Mercury, though is in the sign of debilitation, but in Bhava Vargottam. Mercury owns seventh house. Mars is in Rashi Vargottama. Mercury and Mars are in mutual aspect in D-1 chart. Mercury is aspected by Sun and Mars are aspected by Moon in D-9 chart.

The native was married on 29.1.2001 in Ketu/Jupiter/Venus period. Ketu is in Bhava Vargottama and in association with Jupiter and Venus. Besides other influences, Bhava Vargottama Ketu plays the key-role in arranging marriage.

GL Me	(Ma)	Ju Md	As Ra
AL HL	D-9 Navamsa November 25, 1973 8:46:24 (5:30 east) 77 E 13, 28 N 39		SL
Gk			Su
(Sa)	Ke Ve	Mo	Su



As: 3 Sg 21    Su: 9 Sc 13 (GK)    Mo: 12 Sc 37 (PiK)    Ma (R): 1 Ar 49 (DK)  
 Me: 19 Li 31 (BK)    Ju: 13 Cp 49 (MK)    Ve: 25 Sg 48 (AK)    Sa (R): 9 Ge 55 (PK)  
 Ra: 6 Sg 23 (AmK)    Ke: 6 Ge 23    HL: 4 Cp 31    GL: 27 Pi 34



GL	Md (Ma)		Ve
Me	D-7		Mo Su Ke
Gk Ra	Saptamsa		HL AL (Sa)
November 25, 1973 8:46:24 (5:30 east) 77 E 13, 28 N 39			
As	SL	Ju	

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

As: 3 Sg 21 Su: 9 Sc 13 (GK) Mo: 12 Sc 37 (PIK) Ma (R): 1 Ar 49 (DK)  
 Me: 19 Li 31 (BK) Ju: 13 Cp 49 (MK) Ve: 25 Sg 48 (AK) Sa (R): 9 Ge 55 (PK)  
 Ra: 6 Sg 23 (AmK) Ke: 6 Ge 23 HL: 4 Cp 31 GL: 27 Pi 34

### For Progeny

Md	Su	Me	Ra Mo
Gk Ve	Rasi		
	Female		
SL	April 28, 1982		AL
23:11:00 (5:30 east) 77 E 13, 28 N 39			
Ke As	GL	(Ju)	(Sa) HL (Ma)

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

As: 11 Sa 09 Su: 14 Ar 30 (MK) Mo: 21 Ge 23 (BK) Ma (R): 7 Vi 53 (PK)  
 Me: 1 Ta 53 (DK) Ju (R): 11 Li 30 (PIK) Ve: 29 Aq 60 (AK) Sa (R): 23 Vi 51 (AmK)  
 Ra: 23 Ge 21 (GK) Ke: 23 Sa 21 HL: 25 Vi 34 GL: 28 Sc 13

- Mars is in fifth house in D-1 and D-7 and obtains both Rashi and Bhava Vargottama. Mars is aspected by Mercury in D-1 chart and by Jupiter in D-7 chart.
- Venus is in house Vargottama in D-9 and D-7 chart and aspected by Jupiter in D-7 chart.

29°59'40". In the later case the placement of Venus will be altered in all Vargas.

Female: 28.4.1982, 23:11 PM (1<sup>st</sup>), 77E13, 28N39 Time Zone 5.30 hrs

Nakshatra: Punarvasu 1 charan

HL	As	GL (Ju)	
Ra Ke (Sa)	D-24		Ve Su AL
(Ma) Mo	Siddhamsa		Md Me
April 28, 1982 23:11:00 (5:30 east) 77 E 13, 28 N 39			
		Gk	SL

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

As: 11 Sg 09 Su: 14 Ar 30 (MK) Mo: 21 Ge 23 (BK) Ma (R): 7 Vi 53 (PK)  
 Me: 1 Ta 53 (DK) Ju (R): 11 Li 30 (PIK) Ve: 29 Aq 60 (AK) Sa (R): 23 Vi 51 (AmK)  
 Ra: 23 Ge 21 (GK) Ke: 23 Sg 21 HL: 25 Vi 34 GL: 28 Sc 13

Dasa balance at Birth Jupiter 14 yrs 3 Mon 22 days.

### Higher Education in U.S.A.

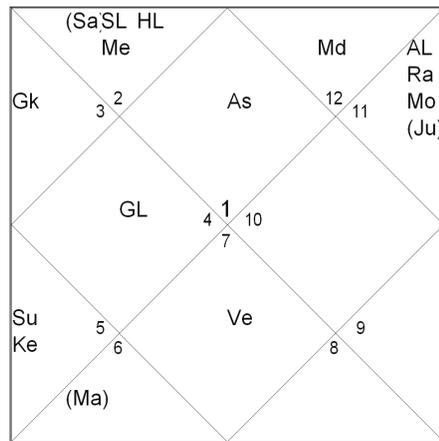
- Venus is Bhava Vargottama in D-1 and D-24 charts and is aspected by Mars and Saturn in D-1 and Moon, Mars, Rahu and Ketu in D-24 charts.
- D-1 and D-3 charts have several Vargottam planets. Venus and Mercury are sign Vargottama and SUN and Jupiter are Bhava Vargottama. These planets are associated with several planets.

3. She went for higher studies with  
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vargottama

Md	As	(Sa) HL Me SL	Gk
(Ju) Ra Mo AL	D-3 Drekkana April 28, 1982 23:11:00 (5:30 east) 77 E 13, 28 N 39		GL
		Ke Su	
		Ve	(Ma)



As: 11 Sg 09 Su: 14 Ar 30 (MK) Mo: 21 Ge 23 (BK) Ma (R): 7 Vi 53 (PK)  
 Me: 1 Ta 53 (DK) Ju (R): 11 Li 30 (PiK) Ve: 29 Aq 60 (AK) Sa (R): 23 Vi 51 (AmK)  
 Ra: 23 Ge 21 (GK) Ke: 23 Sg 21 HL: 25 Vi 34 GL: 28 Sc 13

4. Her elder sister is engaged and the marriage will be performed in Feb 2006 in the period of Saturn/Venus/Mercury (operating from 23-12-2005 to 5-6-2006).

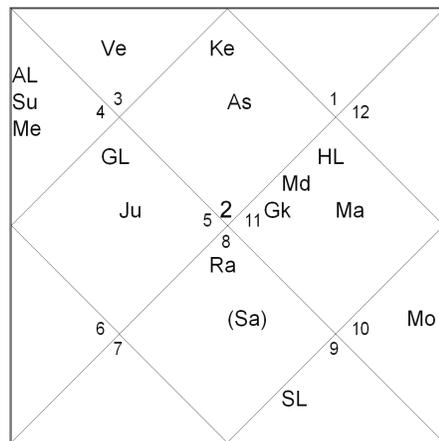
Example 7

In this example, I have got excellent results with True Rahu. In D-1, D-7, D-9 and D-10 True Rahu is Bhava Vargottama. If we adopt Mean Rahu, It will be shifted to 8<sup>th</sup> house in D-9, D-7, and D-10 chart and will not be vargottama with D-1 chart either by house or sign placement.

the active assistance of her elder sister in the period of Saturn/Jupiter/Venus (Operating from 19-1-2005 to 23-6-2005). In D-24 chart Jupiter, Venus and Saturn are providing auspicious arglas and Vargottama Ve-

Male: 24-7-1956, 02:00 AM, 76E31, 9N31 T.Z. 5.30 hrs.  
 Nakshatra: Sravana 3 charan.  
 Balance Moon Dasa at Birth 3 yrs 10M17 days.

		Ke As	Ve
HL Md Gk Ma	Rasi Male July 24, 1956 2:00:00 (5:30 east) 76 E 31, 9 N 31		Me AL Su
Mo		GL Ju	
SL Ra (Sa)			

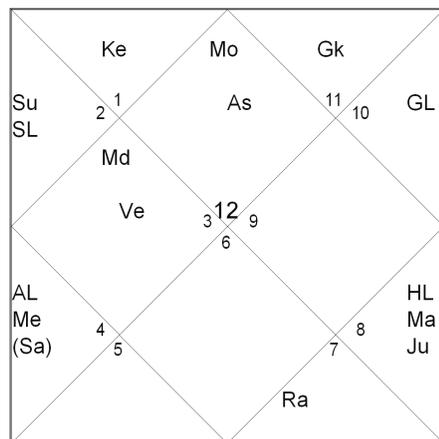


As: 8 Ta 01 Su: 7 Cn 40 (PK) Mo: 18 Cp 08 (AmK) Ma: 28 Aq 18 (AK)  
 Me: 12 Cn 14 (MK) Ju: 9 Le 49 (PiK) Ve: 1 Ge 02 (DK) Sa (R): 2 Sc 57 (GK)  
 Ra: 11 Sc 60 (BK) Ke: 11 Ta 60 HL: 28 Aq 47 GL: 16 Le 37

nus is placed in fourth house in D-1 and D-24 charts. Jupiter is the 12<sup>th</sup> lord in D-24 chart.

ascendant from 3<sup>rd</sup> house. The native is from the state of Kerala and had a Love marriage with girl from the state of Jammu and Kashmir. Of course, they met each other at work place.

Mo As	Ke	SL Su	Md Ve
Gk	D-10 Dasamsa July 24, 1956 2:00:00 (5:30 east) 76 E 31, 9 N 31		(Sa) AL Me
GL			
Ju Ma	HL Ra		



As: 8 Ta 01 Su: 7 Cn 40 (PK) Mo: 18 Cp 08 (AmK) Ma: 28 Aq 18 (AK)  
 Me: 12 Cn 14 (MK) Ju: 9 Le 49 (PiK) Ve: 1 Ge 02 (DK) Sa (R): 2 Sc 57 (GK)  
 Ra: 11 Sc 60 (BK) Ke: 11 Ta 60 HL: 28 Aq 47 GL: 16 Le 37

The role of True Rahu and other Vargottama planets was not only to arrange job but also marriage.

Example 8

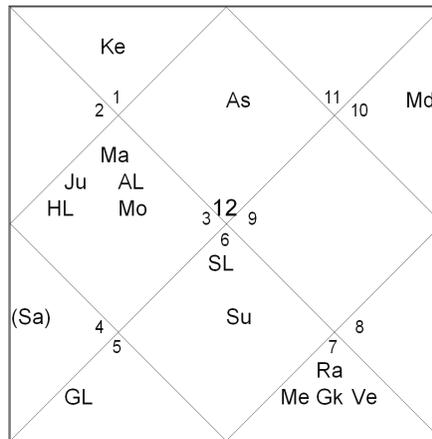
Portrait of a native based on Vargottam Principle:

In this example, most of the divisional charts are connected with each other with Vargottama planets and some of the ascendants of Vargas are also Vargottam. I shall draw a portrait of the native based



g.k.goel

As	Ke	Ma AL Ju HL Mo
D-9		(Sa)
Navamsa		
Md	GL	
July 24, 1956 2:00:00 (5:30 east) 76 E 31, 9 N 31		
	Ve Ra SL Gk Me Su	



Vargottama and sign Gemini is rising.

2. The sign Libra is rising in D-9 and D-24 charts.

### Saturn Period – 7.2.64 to 10.12.1967

Saturn is combust but sign Vargottama in D-1 and D-12 charts. The Saturn is placed in 8<sup>th</sup> house in D-12 chart. Venus and Mercury is also sign Vargottama in D-1 and D-12 chart and Saturn is hammed by Mercury and Venus in both charts. Mars, the 10<sup>th</sup> Lord, is aspecting Saturn in D-12 chart.

As: 8 Ta 01 Su: 7 Cn 40 (PK) Mo: 18 Cp 08 (AmK) Ma: 28 Aq 18 (AK)  
 Me: 12 Cn 14 (MK) Ju: 9 Le 49 (PiK) Ve: 1 Ge 02 (DK) Sa (R): 2 Sc 57 (GK)  
 Ra: 11 Sc 60 (BK) Ke: 11 Ta 60 HL: 28 Aq 47 GL: 16 Le 37

on this principle only.

Male: 7.2.1964, 13.56(PM), 80E21, 26N29 TZ-5.3. Hrs.

Nakshatra: Anuradha 4 charan

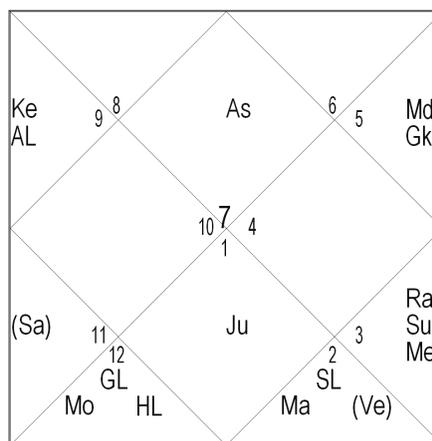
Balance Saturn Dasa at Birth: 3 yrs 10 M 3 days.

The father of the native changed his job from Government department to a private company on 11.11.1964 in Saturn/Rahu/Venus. Jupiter aspects the 10<sup>th</sup> house in D-12 chart and Venus represents bureaucracy in private sector.

1. The ascendants of D-1, D-3, D-7 and D-10 are

### Mercury – 10-12-1967 to 10-12-1984

HL Mo GL	Ju	(Ve) Ma SL	Me Ra Su
(Sa)	Rasi		
Male			Gk Md
July 2, 1964 13:56:00 (5:30 east) 80 E 21, 26 N 29			
AL Ke		As	

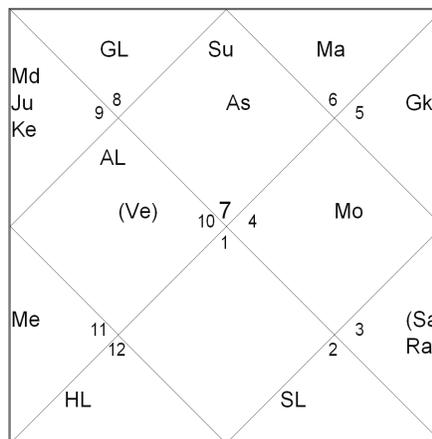


D-1 and D-3 charts are Vargottama. Mercury, Venus and Saturn are both Bhava and sign Vargottama. The native was blessed with sister on 6.1.1964 in Mercury/Mercury/Mercury period. Mercury is with 3<sup>rd</sup> lord SUN and significator of Younger siblings Mars in D-1 chart.

Mercury is in sign Vargottama in D-1, D-9, D-3 and D-12 charts. Mercury is Lagna lord in D-1 and lord of 12<sup>th</sup> house in D-12 chart. It is also aspecting ascendant of D-12 chart. The native achieved good progress in education. The progress of his father was satisfactory and mainly dealing in marketing business on behalf of foreign companies.

As: 9 Li 45 Su: 17 Ge 07 (PK) Mo: 10 Pi 50 (DK) Ma: 17 Ta 10 (PiK)  
 Me: 23 Ge 11 (BK) Ju: 24 Ar 52 (AmK) Ve (R): 28 Ta 40 (AK) Sa (R): 11 Aq 26 (GK)  
 Ra: 8 Ge 17 (MK) Ke: 8 Sg 17 HL: 3 Pi 02 GL: 27 Pi 24

HL		SL	Ra (Sa)
Me	D-3		Mo
Drekkana			
AL (Ve)	GL		Gk
July 2, 1964 13:56:00 (5:30 east) 80 E 21, 26 N 29			
Ke Ju Md		Su As	Ma



### Ketu – 10-12-1984 to 10-12-1991 (Age 20 yrs to 27 years)

Ketu is strongly placed in Seventh house in D-1 chart. Ketu is also house Vargottama D-9, D-10, D-12 and D-24 charts and associated with several planets in D-24 and D-10 charts. Jupiter is house Vargottama in D-9 and D-24 charts and aspecting Ketu in D-9, D-10 and D-12 charts. The aspect of Jupiter will enhance the auspicious results of Ketu w.r.t. all these charts.

As: 9 Li 45 Su: 17 Ge 07 (PK) Mo: 10 Pi 50 (DK) Ma: 17 Ta 10 (PiK)  
 Me: 23 Ge 11 (BK) Ju: 24 Ar 52 (AmK) Ve (R): 28 Ta 40 (AK) Sa (R): 11 Aq 26 (GK)  
 Ra: 8 Ge 17 (MK) Ke: 8 Sg 17 HL: 3 Pi 02 GL: 27 Pi 24

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vargottama



GL	AL	(Sa)	(Ve)	
Ma				
D-7				Ra
Saptamsa				Gk
Ke	July 2, 1964 13:56:00 (5:30 east) 80 E 21, 26 N 29			
As	Me	SL	Md	Ju Su HL

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

As: 9 Li 45      Su: 17 Ge 07 (PK)      Mo: 10 Pi 50 (DK)      Ma: 17 Ta 10 (PIK)  
 Me: 23 Ge 11 (BK)      Ju: 24 Ar 52 (AmK)      Ve (R): 28 Ta 40 (AK)      Sa (R): 11 Aq 26 (GK)  
 Ra: 8 Ge 17 (MK)      Ke: 8 Sg 17      HL: 3 Pi 02      GL: 27 Pi 24

1. Ketu/Ketu (10-10-84 to 8-5-1985)

Completed his graduation with science subjects (D-24).

		(Sa)	Ma	
Ke	Mo			
D-10				
Dasamsa				GL Gk
Me	SL	July 2, 1964 13:56:00 (5:30 east) 80 E 21, 26 N 29		Ra
As				
HL	Md	Su	(Ve)	AL

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

As: 9 Li 45      Su: 17 Ge 07 (PK)      Mo: 10 Pi 50 (DK)      Ma: 17 Ta 10 (PIK)  
 Me: 23 Ge 11 (BK)      Ju: 24 Ar 52 (AmK)      Ve (R): 28 Ta 40 (AK)      Sa (R): 11 Aq 26 (GK)  
 Ra: 8 Ge 17 (MK)      Ke: 8 Sg 17      HL: 3 Pi 02      GL: 27 Pi 24

2. Ketu/Venus (8-5-1985 to 8-7-1986)

Venus is in Bhava Vargottama in D-1 and D-9 charts

GL	Su	Gk	Me	Ke	Ma
D-9				Md	HL
Navamsa					
SL	(Sa)	July 2, 1964 13:56:00 (5:30 east) 80 E 24, 26 N 29			
Ra	As	Ju	AL	Mo	(Ve)

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

As: 9 Li 48      Su: 17 Ge 07 (PK)      Mo: 10 Pi 50 (DK)      Ma: 17 Ta 10 (PIK)  
 Me: 23 Ge 11 (BK)      Ju: 24 Ar 52 (AmK)      Ve (R): 28 Ta 40 (AK)      Sa (R): 11 Aq 26 (GK)  
 Ra: 8 Ge 17 (MK)      Ke: 8 Sg 17      HL: 3 Pi 08      GL: 27 Pi 39

and placed in 10<sup>th</sup> house. Venus is in sixth house in D-10 chart in conjunction with sign and Bhava Vargottama Moon. Venus is the lord of ascending sign of D-24. The Moon is sign Vargottama in D-1, D-9 and D-10 charts. The Moon is also Bhava and sign Vargottama at D-1 and D-10 charts.

The native joined C.A. course and article-ship in reputed C.A. Firm.

3. Ketu/Jupiter (27-11-1988 to 3-11-1989)

Both Ketu and Jupiter are in house Vargottama in D-9 and D-24, and Jupiter aspects Ketu in these Vargas. Ketu & Jupiter are strongly placed in 7<sup>th</sup> and 10<sup>th</sup> houses of D-1 chart.

The native successfully completed his C.A. Course and joined as Manager in the firm from which he had completed his article ship. Jupiter is placed in the ascending sing of D-10 chart (D-1 and D-10 charts are Vargottama)

4. Ketu/Saturn (3-11-1989 to 13-12-9-)

The native left job and decided to commence his own practice as C.A. in partnership with his friend.

The native also floated a soft-ware Company during this period. Ketu represents computers. This happen because Ketu is Bhava Vargottama in D-9 and D-10, Saturn is sign and bhava Vargottama in D-1, and D-10 chart. The Saturn is in exaltation sign in Navamsa Lagna. Saturn is aspected by Jupiter in D-10 chart.

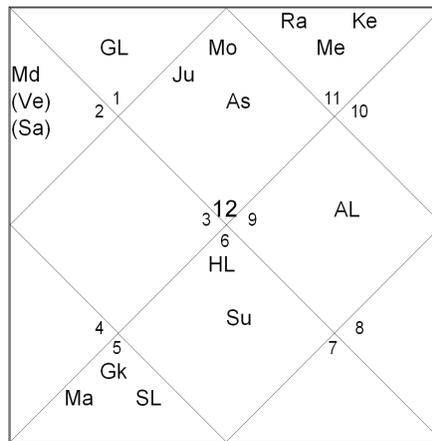
5. Ketu/Mercury – (13-12-1990 to 10-12-1991)

The native was married on 20.1.1991 in Ketu/Mercury/Mercury period (13-12-1990 to 2-2-1991). Ketu is placed in 7<sup>th</sup> house in D-1 chart. Mercury is Lagna Lord and Vargottama in D-1 and D-9 chart. Mercury is with Jupiter and aspected by Venus in D-9 chart.

The native was blessed with birth of a son on 26.10.1991 in Dasa period of Ketu/Mercury/Saturn (14-10-1991 to 10-10-1991).



Mo As	Ju	GL	(Sa) (Ve)	Md
Ra Me	Ke	D-24		
		Siddhamsa		SL Ma Gk
		July 2, 1964 13:56:00 (5:30 east) 80 E 21, 26 N 29		
AL				HL Su



### Example 9

Swearing in ceremony of Dr. Man Mohan Singh Prime-Minister of India.

Date: 25-05-2004 At 17:32:30 hrs (IST)  
TZ-5:30 hrs

Nakshatra: Ardra 3 charan

Rahu/Mercury period – upto 13<sup>th</sup> May 2005

Rahu/Ketu period – upto 31<sup>st</sup> May 2006

Rahu/Venus period – upto 31<sup>st</sup> May 2009

Term of Lok Shabha ends on 22-05-2009

As: 9 Li 45      Su: 17 Ge 07 (PK)      Mo: 10 Pi 50 (DK)      Ma: 17 Ta 10 (PiK)  
 Me: 23 Ge 11 (BK)      Ju: 24 Ar 52 (AmK)      Ve (R): 28 Ta 40 (AK)      Sa (R): 11 Aq 26 (GK)  
 Ra: 8 Ge 17 (MK)      Ke: 8 Sg 17      HL: 3 Pi 02      GL: 27 Pi 24

Ketu is providing 3<sup>rd</sup> house argala to fifth house in D-1 chart. Mercury is ascendant lord of D-7 chart and providing argala from 2<sup>nd</sup> house. Saturn is with Jupiter and is in sign and House Vargottama.

The efficacy of electional time for the swearing in ceremony will be examined based on Vargottama principle.

### Salient features:

### Major Period of Venus – (10.12.1991 to 10.12.2011)

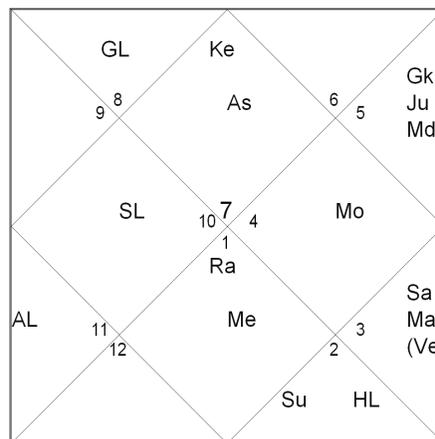
Venus is in Bhava Vargottama in D-1, D-3, D-9 and d-4 charts. Venus is in sign Vargottama in D-1, D-3, D-4 and D-12 charts.

There is a continuous growth in the signification connected with these vargas.

In D-10 chart, Venus is placed in Sixth house and is the Lord of 12<sup>th</sup> house. The native is doing his own business. Sign and House Vargottama Moon is placed in sixth house in D-1 and D-10 charts. Moon is also Rashi Vargottama in D-9 chart. Moon is conjoined by Rahu and Venus and aspected SUN, Ketu, Mars and Saturn. Venus, thus, acting as Yoga-Karta in D-10 chart. The business has been expanding during this period.

1. Atma Karka Saturn, Amatya Karka Mars and Dara Karka Moon are conjunct in 9<sup>th</sup> house and Bhava Vargottama in D-1 and D-3 charts. This generates a Raj-yoga par-excellent
2. Rahu is giving strong argala from 3<sup>rd</sup> house to Lagna-pada in Aquarius sign and both Lagna-pada and Rahu are aspected by Jupiter.
3. Rahu is placed in angular house and conjunct with Mercury- a Trine Lord. This is a powerful Raj-Yoga which will give excellent results particularly in Rahu Dasa. (Laghu-Parasari Sloka 21).
4. Conjunction of Saturn, Mars, Moon and Venus are also generating Raj-Yoga par-excellent (Laghu Parasari – chapter on Raj-Yoga).
5. Venus is 8<sup>th</sup> Lord and SUN is 11<sup>th</sup> Lord and Badhaka planet. Thus the period of Rahu/Venus/Sun (30.11.2006 to 24.01.2007) may generate Raj-Bhanga-Yoga- loss of power and position (Laghu Parasari - Sloka 22).

	Ra Me	HL Su	(Ve) Ma	Sa
AL	Rasi		Mo	
SL	Example-9		Md	Gk
	May 25, 2004 17:32:00 (5:30 east) 77 E 13, 28 N 40		Ju	
	GL	Ke As		



We shall now examine this electional chart from the point of view of Vargottama principle: -

1. Ascendants of D-1 and D-24 charts are Vargottama while both Jupiter and Moon are sign and house Vargottama.

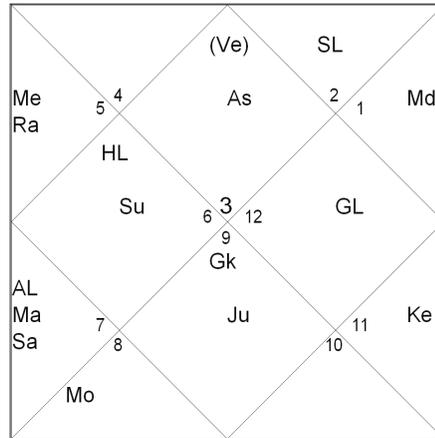
This indicates that Mr. Singh, the Prime-Minister of India will act with lot of wisdom and balance of mind. But Rahu, whose major period is in operation and placed in 12 house in D-24 chart.

As: 20 Li 33      Su: 10 Ta 42 (GK)      Mo: 19 Cn 40 (AK)      Ma: 17 Ge 34 (BK)  
 Me: 17 Ar 37 (AmK)      Ju: 15 Le 37 (PiK)      Ve (R): 1 Ge 05 (DK)      Sa: 17 Ge 26 (MK)  
 Ra: 16 Ar 05 (PK)      Ke: 16 Li 05      HL: 11 Ta 23      GL: 13 Sc 08

vargottama

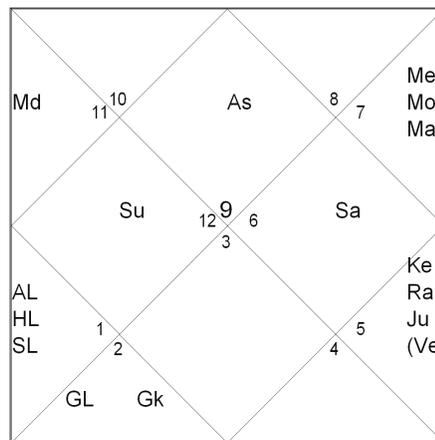


GL	Md	SL	(Ve) As
Ke	D-3 Drekkana		Ra Me
May 25, 2004 17:32:00 (5:30 east) 77 E 13, 28 N 40			
Gk Ju	Mo	Sa Ma	AL HL Su



As: 20 Li 33 Su: 10 Ta 42 (GK) Mo: 19 Cn 40 (AK) Ma: 17 Ge 34 (BK)  
 Me: 17 Ar 37 (AmK) Ju: 15 Le 37 (PIK) Ve (R): 1 Ge 05 (DK) Sa: 17 Ge 26 (MK)  
 Ra: 16 Ar 05 (PK) Ke: 16 Li 05 HL: 11 Ta 23 GL: 13 Sc 08

Su	SL HL AL Gk	GL
Md	D-24 Siddhamsa	
May 25, 2004 17:32:00 (5:30 east) 77 E 13, 28 N 40		
As	Ma Mo Me	Sa (Ve) Ra Ju Ke



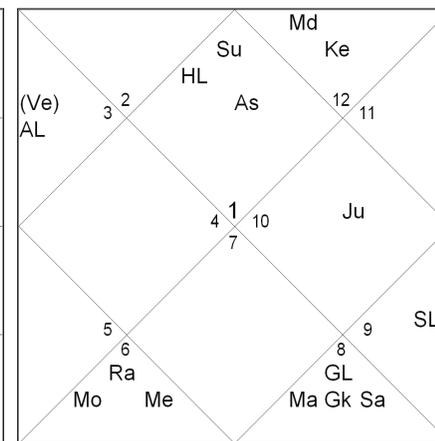
As: 20 Li 33 Su: 10 Ta 42 (GK) Mo: 19 Cn 40 (AK) Ma: 17 Ge 34 (BK)  
 Me: 17 Ar 37 (AmK) Ju: 15 Le 37 (PIK) Ve (R): 1 Ge 05 (DK) Sa: 17 Ge 26 (MK)  
 Ra: 16 Ar 05 (PK) Ke: 16 Li 05 HL: 11 Ta 23 GL: 13 Sc 08

This indicates undue interference from other country in day to day affairs of the country.

- 2. In D-10 and D-12 charts, Mercury, Rahu, Moon, Mars, Saturn, Jupiter and Ketu are Bhava Vargottama.

This shows government gets significant support from parent organization-the Congress party.

Md Ke	Su HL	AL (Ve)
D-10 Dasamsa		
May 25, 2004 17:32:00 (5:30 east) 77 E 13, 28 N 40		
Ju	Sa GL	Me Ra
SL	Ma Gk	Mo



As: 20 Li 33 Su: 10 Ta 42 (GK) Mo: 19 Cn 40 (AK) Ma: 17 Ge 34 (BK)  
 Me: 17 Ar 37 (AmK) Ju: 15 Le 37 (PIK) Ve (R): 1 Ge 05 (DK) Sa: 17 Ge 26 (MK)  
 Ra: 16 Ar 05 (PK) Ke: 16 Li 05 HL: 11 Ta 23 GL: 13 Sc 08

- 3. Rahu is in Bhava Vargottama in D-1, D-3, D-4, D-7 and D-9 charts. This makes the Rahu very auspicious.

The placement of Rahu in 7<sup>th</sup> house in these charts indicates that the government is running on the support of coalition partners.

- 4. Mercury: Mercury is house Vargottama in D-1, D-3 charts and places in 7<sup>th</sup> house whereas Mercury is also in Bhava Vargottama in D-10 and D-12 charts and placed in 5<sup>th</sup> house. In the former case Mercury helps the coalition politics and in the later case, the colleagues in congress organization and governments may have a good rapport. Mr. Man Mohan Singh has taken the oath of the office on 26-05-2004 in the directional period of Rahu/Mercury with the active support of coalition partners and with the help of Congress organization.

- 5. Ketu: Ketu is Bhava Vargottama in D-1, D-3, D-4, D-9 and D-7 charts. Ketu is also in sign Vargottama in D-9 and D-10 charts. Again Ketu is in Bhava Vargottama in D-10, D-12 and D-24 charts. The glaring deficiency is that Ketu is not Vargottama in D-1 and D-10 charts. This indicate that the government will not fall in Rahu/Ketu Dasa period but will be faced with lot of difficulties and problems.

- 6. Venus is placed in 3<sup>rd</sup> house in D-10 chart and is in sign Vargottama in D-1 and D-10 charts. The Benefic planets in 3<sup>rd</sup> house are not able to bring out the native from difficult situation. The directional period of Rahu/Venus may see the end of government headed by Mr. Singh. If his government falls in this period, then he may not get another chance to become Prime-Minister. As his birth data is not available, the comments about his personal future cannot be foreseen in realistic manner.

Conclusion

Laghu, Jataka of Varaha Mihira sums-up basic and important concept of predictive and natal astrology in brief. Thos Karika has similar importance as Laghu-Parasari in handling Parasar's Vimshottari Dasa System.

Laghu-Jataka lays down the basic concept and foundation for operation of



# Tattvas: A Few Principles for Remedies

## A Study of Rāvaṇa's Uḍḍiśa Tantra

Sarvani Sarkar

### Gati: The Direction of the Mind (Moon)

Once upon a time, many eons ago, at the time when Śrī had left the gods, Śiva blessed the High Priest of the dark side, Śukrācārya, with the unequivocal Mṛta Sañjivani knowledge, by which the asuras (demons) came back to life from the dead, irrevocably more powerful and supreme as conquistadors. Shaken by this turn of events, the gods approached Lord Viṣṇu, who assuming the form of a unique tortoise<sup>2</sup> assisted the devas (gods) in churning<sup>3</sup> the Milky Ocean<sup>4</sup> whereby Amṛta, the Nectar of Immortality could be extracted. In this epochal exercise, Viṣṇu used the magnificent Mandār Mountain as the churning rod and the Divine Serpent, the multi-headed great Vāsuki, as the churning rope.

Viṣṇu arrived on the shores of the Milky Ocean with Garuḍa, having hauled Mandār on the way, like a puny toy. Upon arrival, he bade farewell to Garuḍa and send him off, for Vāsuki would not emerge even by mistake, as long as Garuḍa was present. In his supreme wisdom, Viṣṇu knew, even the Divine Serpent Śeśa Nāga would tremble in the presence of the greatest eater of snakes. Garuḍa is a bird, admittedly a divine bird, and so represented by the Sun, while Rāhu represents snakes. Though the latter has the power to eclipse the former, the Sun is the one who exposes Rāhu. Mantras of Garuḍa are therefore the supreme remedy for sarpa doṣa or those troubled by serpents of all kinds. The simple mantra for warding of serpentine evils, *om pakṣī svāhā* is chanted in reverse as *kṣīpa om svāhā*, preempting Rāhu's misdeeds of reversal. For whilst chanting a mantra for cutting the bondage of snakes, Rāhu would do his utmost to reverse the process. *Kṣīpa om svāhā* would thus automatically become *om pakṣī svāhā*<sup>5</sup>.

Both the devas and the asuras participated in the churning of the Kśīrasamudra, and after the preliminaries were complete, Viṣṇu proceeded towards the head of Vāsuki, followed by the other gods. The asuras, slighted at the thought that they had to occupy the lowly tail of the Great Snake, ranted that the reputation of their birth and karma, prevented them from occupying such an "inauspicious"

position as the tail of a snake during the grand event of the churning of the ocean. Viṣṇu smiled and without hesitation headed towards the tail of Vāsuki with the devas. For he knew, that it was natural for the asuras to opt for the snake's head as it represented material enjoyment and abhor the thought of sitting near the tail, which led to the spiritual path and eventually towards emancipation.

The head of the snake was thus occupied by the asuras while the devatās sat on the tail. Astrologically depicted, the head of the snake is Rāhu and the tail is Ketu. Jupiter, Sun and Ketu are posited on the tail, on the mokṣa mārḡa (path of renunciation) while Saturn, Mars and Rāhu are stationed at the head, on the bhoga mārḡa (path of material enjoyment). The Moon is stationed at the centre of the snake, perfectly poised. It depends on the direction of the mind, as to whether the Moon will veer towards Rāhu or Ketu, that is, is the mind moving towards a material or a more spiritual path.

The churning of the ocean initially released a terrible poison, Kālakūṭa, which was subsequently consumed by Śiva<sup>6</sup>. The act of churning affects the indriyas (senses) through this poison and the indriyas in turn, have an impact on the mind. The different grahas aspecting the Moon thus influence the mind through the indriyas. Once the mind is affected it becomes biased and it is no more in perfect balance. It therefore calls for protection, and this protection is provided by mantras. The ultimate aim of mantras is to detach the mind from the indriyas and make it move towards Om. For Om is the one thought, and one vibration, the singular truth towards which the mind should be focussed. This is the perfect mantra, the pure sāvīk chant that makes one seek out that unique vibration that is the source of all reality.

Mantras which operate at the level of the indriyas, deal with the material plane and are of three types. They are rājasik by nature and can even be tāmasik depending upon the nature of the mantra and the purpose of use. The mantras will work through the ārūḍhas as the mana works through the ārūḍhas.



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be mitigated and sometimes conquered through remedial intervention.

**Table 1: Basic Structuring**

	Devatā	Śakti	Function	Colour	Worship	Rāśi	Purpose
A	Brahmā	Sarasvatī	Śriṣṭi	Black/White	<b>Jagannāth</b>	Lagna	New Job, Babies
U	Viṣṇu	Lakṣmī	Sthiti	Yellow/Red	<b>Subhadrā</b> Devī	Moon	Health, Marriage
M	Maheśvara	Kāli	Samhāra	White/Black	<b>Balarām</b> Siva	Sun	Evils, Litigation

Daśānana or the ten headed demon king Rāvaṇa, in his magnum opus, *Rāvaṇa Samhitā*, (which is a veritable

## Chhanda<sup>7</sup>: The Rhythm of Everyday Work (Sun)

The Sun, resplendent and glorious in his twelve forms, as the ruler of the day and the lord of the grahas, is the controller of Time. The different kāla sankhyās or the measurements of time like kṣaṇ, muhūrta, divasa, rātri, pakṣa, māsa, samvatsara, ṛtu, ayana and yugas are the different parts of his amazing one-wheeled chariot. Without Āditya, there can be no dimension of time and no order in the universe. The Sun's basic measurement of time on earth is from sunrise to sunrise, as it traverses the complete round of the twelve rāśis, demarcating the period into day and night, aho and rātri.

The Sun executes the entire material work of the universe in seven chhandas, which are directly connected to the seven days (vāra) of the week and the hours (horā and kāla) of the day. The chhandas in the form of seven horses pull the Sun's chariot through its course in the skies, across day and night, the twelve months, the summer and the winter solstices. These seven chhandas are gāyatrī, triṣṭup, jagatī, anuṣṭup, paṃkti, bṛhatī and uṣṇik.

Material creations are associated with rasas (flavour) as everything is defined in terms of the seven rasas. The seven rasas and chhandas correspond with each other as each chhanda activates a rasa within us. For example, the gāyatrī chhanda activates the sweet or madhur rasa. Mantras are set to the rhythm of these chhandas, which resonate to a certain vibration within the chanter.

## Ṣaṭkarma<sup>8</sup>

The sixth house of the zodiac is replete with negative connotations both within and without the native, of diseases, enemies, conflicts, litigation, battles, injuries and the ṣaḍripu<sup>9</sup> or the six flaws of man, which are the internal enemies by which the mind is increasingly attached to the indriyas. One can control and eventually eradicate these ripus or internal enemies by changing the guṇa of the mind through mantras. Similarly, the evils of the sixth house can

treasure of astrological nuggets and secrets of mantra-śāstra), wrote the *Uddṛṣā Tantra*, a unique book on remedies. Rāvaṇa's tremendous knowledge and his devotion to Lord Śiva are legendary, and it is by appeasing the Trident-holder that he acquired his brilliant knowledge of the mantras. Prior to embarking upon his battle with Śrī Rāma, Rāvaṇa prayed intensely to Śiva and the great lord himself imparted this special knowledge of mantra śāstra to Rāvaṇa in his own words, which he in turn, penned under the title of *Uddṛṣā Tantra*. The *Uddṛṣā* hinges on the principle of the five elements or the pañca tatvas, hinting that when there is a tatva imbalance in the horoscope it may be rectified by the correct remedial measure.

Śiva begins his discourse to Rāvaṇa by classifying mantras into six categories, which he calls the ṣaṭkarma or the six kinds of action.

**Table 2: Ṣaṭkarma**

Ṣaṭkarma	Translation	Guṇa	Purpose
Śānti	Peace	Sātvik	Curing Disease, Propitiation of Planets, Redeeming Bad Karma, Generating Hope
Vaśīkaraṇa	Attract/Enslave	Rājasik	Enslavement
Stambhana	Stun/Freeze	Rājasik	Freezing to inaction
Vidveṣaṇa	Repulse/Separate	Rajasik	Enmity between people
Ucchāṭana	Expulsion	Tāmasik	Expel from one's home/country
Māraṇa	Death/Destruction	Tāmasik	Kill

Śānti is the best and the only sātvik karma and should be performed at all times and for all purposes. It can pacify malefic planets (krūra graha doṣas), remove disease, restore health and give hope and peace to the dejected and depressed. **Vaśīkaraṇa** includes the entire gamut of mohana mantras, used to attract another person, especially those of the opposite sex. It is not recommended that these methods be resorted to ensnare another human being as it is not based on true emotions between two people and may wean off after the effect of mantra wears out. **Stambhana** is the power to freeze someone into inaction and can stun a person's speech or any of his bodily functions. **Vidveṣaṇa** creates rifts and enmity between people, often among couples, business partners, family members and friends. The next two karmas are tāmasik in nature. **Ucchāṭana** are extremely tāmasik mantras and can harm a person seriously by expelling him (ejection) from his home, office,

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or country. **Māraṇa** is the worst karma any human being can perform, that is killing or robbing someone of his life including a trail of destruction.

While reading the *Uddīśa*, it must be kept in mind, that Rāvaṇa received this knowledge immediately before he waged his final war with Rāma. He had received it as an answer to his request of learning techniques for this specific purpose, i.e. to destroy the huge Vānara Senā or the Monkey Troops, who had amassed in hordes across the waters of the Indian Ocean, led by the King of Ayodhyā himself, the great Śrī Rāmachandra and his brother Lakṣmaṇa. It then becomes clear as to why there are mantras for death and destruction, of parting the waters, of flaming houses, of creating enmity and separation between people, of mohana or attraction mantras, which were probably used to deploy women spies in the enemy camp.

This is a tantra designed specifically for the purposes of war and it is apparent that these war-designed principles spilled over in the later days to form the substance of tantra based mantra śāstra and incorporated into the daily lives of people. Hence rājasik and tāmasik mantras designed for war and politics, came into vogue for common usage. Such mantras are prescribed ad lib by many astrologers in the modern era as remedial measures. Nevertheless, it conceals some high principles of mantra śāstra and it would be our task to glean it out as the swan weans the milk from the water.

**Table 3: The Deities of Shatkarma**

Ṣaṭkarma	Śakti	Direction	Rtu	Time <sup>1</sup>	Vāra	Tithi	Nakṣatra	Lagna
Śānti	Rati	Īśāna	Hemanta (Fall)	Evening 10 p.m. to 2 a.m.	Wednesday, Thursday, Monday for Puṣṭi karma: Thursday, Monday. Strong Benefics	Dvītiyā, Tr̥tīyā Pañcamī, Saptamī For Puṣṭi karma: Ṣaṣṭī, Caturthī, Trayodaśī, Navamī, Aṣṭamī, Daśamī		Aries, Virgo, Pisces, Sagittarius
Vaśīkaraṇa	Vāṇī	Uttara	Vasanta (spring)	morning 6 to 10 a.m.			Māhendra Vāruṇa	Aries, Virgo, Pisces, Sagittarius
Stambhana	Ramā	East	śīśīra (Winter)	Night 2 to 6 a.m.	Wednesday, Monday	Pañcamī, Daśamī Pūrṇimā	Māhendra, Vāruṇa	Leo, Scorpio
Vidveṣaṇa	Jyeṣṭhā	Nair̥ṛtti	Grīṣma	Noon 10 a.m. to 2 p.m.	Friday, Sunday, Strong melefics	Riktā Tithis, Dasamī Ekādaśī, Amāvasyā Navamī, Pratipad, Pūrṇimā (if on a Friday/Sunday)	Vahni, Vāyu	Aries, Virgo, Pisces, Sagittarius
Ucchāṭana	Durga	Vāyu	Varsā (Monsoon)	Afternoon 2 to 6 p.m.	Saturday, Strong Melefics	Riktā Tithis, Ṣaṣṭī, Caturthī, Aṣṭamī Caturdaśī (if Saturday)	Vahni, Vāyu	Cancer, Libra
Māraṇa	Kālī	Agni	śarat (Autumn)	Sunset 6 to 10 p.m.	Saturday, Tuesday, strong Malefics	Riktā Tithis, Kṛṣṇā Caturdaśī, Amāvayā		Aries, Virgo, Pisces, Sagittarius

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**Table 3** details the deities, direction, time, season, day, nakṣatras, tithis and lagnas appropriate for carrying out these ṣaṭkarmas. This seems to follow a predictable pattern. Riktā tithis like amāvasyā and kṛṣṇa caturdaśī, directions like Nair̥ṛtti (the inauspicious southwest ruled by Rāhu) and Vāyu (the west ruled by Saturn), days like Saturdays and Tuesdays and the predominance of malefic planets are suggested while performing tāmasik karmas. Sātvik and more benign karmas are suited for Thursdays, Wednesdays and Mondays, tithis like pūrṇimā, pañcamī and tr̥tīyā, and directions like the Īśāna, which is ruled by Jupiter and is the best for knowledge, spirituality and blessings. The interesting lesson here is on the suggestions about time. The six seasons are mapped onto the day starting at local sunrise, with each season being allocated four hours each. This has been worked out in **Table 3** using a default sunrise time of 6 a.m.

## Bījas in Ṣaṭkarma

**Table 4: Tattvas and Shatkarma**

Ṣaṭkarma	Tattva	Śakti	Varna	Posture	Bīja	Mudrā
Śānti	Jala	Rati	White	Sitting	Vouṣaṭ (prosperity), Hum̐ Phaṭ (graha śānti), Svāhā (havan), Namah (worship)	Padma
Vaśīkaraṇa	Pr̥thvī	Vāṇī	Blood	Sitting	Svadhā, Hum̐ (attraction)	Pāśa
Stambhana	Agni	Ramā	Yellow	Sitting		Gadā
Vidveṣaṇa	Akāśa	Jyeṣṭhā	Blood	Sitting	<b>Hum̐</b> , Vouṣaṭ	Musala
Ucchāṭana	Vāyu	Durgā	Smoky	Sleeping	<b>Hum̐</b> , Vouṣaṭ	Vajra
Māraṇa	Pr̥thvī/Agni	Kālī	Dark	Standing	<b>Phaṭ</b>	Khaḍga

The *Uddīśa* provides corresponding bījas, āsanas and mudrās to the ṣaṭkarmas. Bījas such as *namah* and *svāhā* are used for śānti karma and sātvik mantras and remedial measures, while *hum̐*, the damana or suppression bīja, is



used for removing evils, dangers and for tāmāsik activities. Mantras are classified as masculine, feminine and neuter as well; with feminine mantras having a *soāhā* ending, neuter mantras have a *namah* ending while masculine mantras end with *hum phat*. *Āgneya* (fiery, hot) mantras end with *om*. Mantras, which have the chandrabindu, are *saumya* (cool, peaceful) mantras. If a *saumya* mantra has a *phat* in the end, it becomes an *āgneya* mantra, and if an *āgneya* mantra has a *namah* in the end, it becomes a *saumya* mantra. The form of the deity to be worshipped, their colour, posture and appearance are vividly described in the *Uḍḍīśa* for each of the karmas to be prescribed.

## Tattvas in Mantras

**Table 5: Tattvas and Worship in the Paramparā**

Tattva	Bija	Devatā	Pūjā	Planets
Jala	Varṁ	Devī	Naivedya <sup>11</sup>	Venus
Prthivī	Lam̄	Gaṇeśa	Gandha <sup>12</sup>	Mercury
Agni	Ram̄	Sūrya	Lamp	Mars
Ākāśa	Ham̄	Viṣṇu	Flower	Jupiter
Vāyu	Yam̄	Śiva	Incense	Saturn

Tattvas are crucial for worship and remedial measures. The *ṣaṭkarma* in the *Uḍḍīśa* are associated with the five elements of water, earth, fire, wind and ether. Such karmas are performed when the corresponding tattva is rising. Tattvas are of a span of 6 minutes each and there are 240 tattvas in a day. Each day has 8 yamas of 3 hours each. Each yama is divided in two *kāla* of one and a half hours. Hence, in a day there are 16 *kalas*. Each *kāla* is divided into 15 tattvas each having a span of 6 minutes. From sunrise to sunset, there are 120 tattvas and from sunset to sunrise, there are another 120 tattvas. The tattvas are mapped starting from the lord of the day in the order of jala, agni, prthivī, vāyu, ākāśa. Therefore, for a Monday, the starting tattva would be jala, as the lord of the day is a jala tattva planet. The second set of 15 tattvas start in reverse.

However, the paramparā and most traditions in India, teach a different set of *bijas* corresponding with the five tattvas, and the necessary remedial karma attached with them. The five planets with physical bodies, with the exception of the nodes and luminaries, are associated with these five elements. When any of these tattvas are afflicted in a chart, mantras with the appropriate *bijas* are to be chanted and remedial measures that incorporate the karma associated with the afflicted tattva should be performed. For example, if agni tattva is afflicted in a horoscope, then the native should be advised to light a lamp, above other worship rituals. Those who have an afflicted jala tattva should utilise water in worship rituals. Bowls of pure, clean water, sweetly perfumed and laced with sandalwood and camphor may be kept in the alter. It would help to remove the blemishes on many a jala tattva planet in a chart. Mantras can also be chanted putting one's hand

over vessels of water and then drinking it.

Lighting of the lamp per se, is an important ritual for any worship and remedial measure. The oil in the lamp is the body and hence is a crucial indicator for remedies pertaining to health issues. The wick is the *ātmā*. If the wick burns completely it shows that the native has completed his karma, if half of the wick remains, it shows that some karma is to be completed. The fire is the longevity. Offering flowers to the deity, can remove *vidveṣaṇa*, as when the *ākāśa* tattva is vitiated, enmity between people arise.

## Digbala and Tattvas

There are two kinds of digbala; one from the lagna and the other from the *ārūḍha* lagna. The lagna shows physical direction while the *ārūḍha* lagna shows the ayana or the goal of life. The planets getting digbala will indicate a strong ayana. The tattvas are used for remedial measures to achieve these ayanas and to rectify it when it is weak and afflicted. The ayanas are mapped into the four *kendras*:

**Table 7: Dig and Ayana Bala**

Ayana	Bhāva	Tattva	Graha	Deity
Dharma	Lagna	Prthivī, Ākāśa	Mercury, Jupiter	Gaṇeśa, Nārāyaṇa
Artha	10th	Agni	Sun, Mars	Sūrya
Kāma	7th	Vāyu	Saturn	Śiva
Mokṣa	4th	Jala	Moon, Venus	Devī

The two planets, which get digbala in the lagna, are Jupiter and Mercury. The lagna represents the dharma ayana. Dharma is at a dual level. One is at the level of the material/physical world based on the *prthivī* tattva of Mercury. This is governed by Gaṇeśa. The other is the *sanātana* dharma of the world ruled by *sarvavyāpakeśvara* Viṣṇu and hence indicated by Jupiter (Ākāśa), and in this form he is Nārāyaṇa. Hence, Gaṇapati and Nārāyaṇa are the two protectors of dharma. The dharma of the lagna is the ayana of man, which is Nara (man) + Ayana (goal). Sun and Mars get digbala in the 10th house, which is associated with agni tattva. The tenth house, which is the throne of the horoscope, is concerned with work and income, wealth and success. This is to do with *artha śāstra*, which is concerned with the land and the world. The work performed is converted to energy and money. Problems in this area can be rectified by balancing the Agni tattva and making it positive. A strong and positive Agni produces a fabulous worker. Both Sūrya and Śiva can be worshipped to strengthen the Agni tattva and for purposes of work.

Saturn gets digbala in the seventh house and is to do with the *kāma* ayana, which is to do with relationships, and desires in general. Saturn rules vāyu tattva, and in the case it is afflicted, worshipping Śiva and doing karma



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associated with vāyu tattva like burning many incense sticks, lighting a mustard oil rather than a ghee lamp, are recommended remedial measures. Moon and Venus gets digbala in the fourth house of mokṣa ayana, the abode of jala and the domain of sātvik karma. This is relevant for one's spiritual life and śānti karma.

## Example

Chart 1: Agni Affliction

					SL
AL	Rasi				Ra
	Agni affliction				Md Gk
Ke	November 21, 1981 6:08:00 (3:00 east) 36 E 49, 1 S 17				Ma
Ve	Su	HL	Ju	GL	Sa Mo

**As:** 3 Sc 00    **Su:** 5 Sc 07 (GK)    **Mo:** 4 Vi 38 (DK)    **Ma:** 23 Le 51 (MK)  
**Me:** 24 Li 11 (BK)    **Ju:** 5 Li 13 (PK)    **Ve:** 21 Sg 49 (PiK)    **Sa:** 24 Vi 35 (AmK)  
**Ra:** 1 Cn 45 (AK)    **Ke:** 1 Cp 45    **HL:** 1 Sc 36    **GL:** 27 Li 49

This example is a severe case of Agni tattva affliction. The native has Scorpio rising and an exchange between Sun and Mars, the lagna and the 10th lords. Both the houses have signs and lords, which are Agni tattva. Sun is strongly afflicted, not only by this exchange, but also by the aspects of Mars, Saturn and Rāhu. This affliction is so intense, that the Agni tattva is not only imbalanced but vitiated so that the potential of a Sun in a lagna or a tenth lord in lagna, which promises brilliance and superb working and executive abilities, threatens ruin. Among the jala tattva planets, Moon is conjunct a vāyu tattva malefic in a Mercurial sign. Venus is marginally more beneficial in exchange with Jupiter, although it is not well placed in the second house.

Sun has digbala in the tenth house from āruḍha lagna, so remedial measures were prescribed to alleviate his problems. It took almost two years for him to undergo this transformation and realise his potential. He was first prescribed the Agni Gāyatrī from the Ṛg Veda. He had to do it with his hand over a copper (Sun) pot of water each morning at sunrise. He is a meticulous and conscientious person, so he performed the remedies diligently and with faith. After a few months, he was able to extricate himself from an undesirable relationship, as Agni gave

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him the power to 'see' the reality of certain events. It would be good to observe that the Upapada lagna is with the āruḍha lagna. After a year, he was prescribed a second remedy; that of the śakti of his lagna lord Mars. This was hard penance and he lived in near seclusion and in perfect celibacy, following the remedy assiduously. After this year completed, he found his life partner and became tempered and calmer in mind and in behaviour. He also made some achievements in tenth house matters, including the publication of a book at a tender age, which gave him name, fame and reputation.

Chart 2: Mercury Remedy

This chart has afflicted jala tattva, with Ātmakāraka Venus involved in a terrible curse of the spouse in the fifth house of love and affection, conjunct Mars and Rāhu. Moon is in Bharanī nakṣatra eclipsed by Ketu and aspected by Mars, Rāhu and Saturn. Moreover, both these jala tattva planets are a part of the Kāla Sarpa Yoga. A remedial measure for Venus was suggested to him but he was reluctant to do it. Vāyu tattva is strong in this native, with lagna lord Mercury forming a beautiful Bhadra Mahāpuruṣa

Yoga in the fourth house. Mercury has digbala in the āruḍha lagna, so he was prescribed a very high and spiritual śakti worship of Mercury. There were many obstacles in his receiving the mantra and the remedy instructions and although a spiritual person used to doing various spiritual practices, he could not really tune in with this. Once he started, in however imperfect form, he got immediate results by obtaining an impossible loan to buy a beautiful house ensconced in a lovely garden (Virgo). Hence, Vāyu tattva was activated for remedy to temper the mischief of Rāhu and the nodes in his chart. It is an important reminder that Mercury and Rāhu are posited opposite each other in the Kālacakra, and it is only Mercury

	Ke	Mo	(Ju)	SL	Md
				Gk	As
	Rasi				Sa
	Mercury				
	October 9, 1976 22:06:00 (4:00 west) 75 W 1, 39 N 29				
HL	GL	Ve	Ra	Me	AL
		Ma		Su	

**As:** 2 Ge 57    **Su:** 23 Vi 22 (AmK)    **Mo:** 13 Ar 48 (PiK)    **Ma:** 7 Li 19 (PK)  
**Me:** 5 Vi 48 (DK)    **Ju (R):** 6 Ta 59 (GK)    **Ve:** 23 Li 30 (AK)    **Sa:** 21 Cn 14 (BK)  
**Ra:** 10 Li 44 (MK)    **Ke:** 10 Ar 44    **HL:** 23 Sg 33    **GL:** 9 Sc 45





who can crush Rāhu.

### Astras in Akṣaras

An important facet of prescribing mantras is choosing the best mantra for the deity based on the weapon the deity likes to wield. Chakra as weapons are used for all activities, the lotus for śānti karma, bhūṣuṇḍi for māraṇa, daṇḍa for vidveṣaṇa, kartari for breaking others mantras, sūcī for separations, kuliśa for madness, nārāca for breaking into the enemy's army, śṛṅkhal for imprisonment and so on. For example, all dvādaśākṣarī mantras have the chakra as the weapon. Hence, the best dvādaśākṣarī mantras are that of Viṣṇu, as Viṣṇu holds the chakra and raises the Sudarśana to protect the native. The Sudarśana is the 12-spoked wheel of the Bhā Chakra. Fifteen akṣara mantras have the bhūṣuṇḍi as the astra, and the most powerful of them all is the one for Kālī. She, who will wield the bhūṣuṇḍi to destroy the Mithuna bhāva, which is sexuality and hence perfect celibacy is required for māraṇa tantra. One of the perfect celibates was Hanumān, who as an avatar of Rudra, deployed vāyu tattva to set Lankā in flames. Although Hanumān holds the gadā or the mace in his hands, the 15-akṣara mantras of Hanuman have the hidden power of the bhūṣuṇḍi behind the gadā. In effect, his gadā 'acts' like a bhūṣuṇḍi rather than a gadā. Sixteen akṣara mantras have the lotus as the weapon. The lotus symbolises the hṛd-padma, or the heart lotus, the abode of the Inner Self, the sanctum sanctorum of the Paramhansa. The best 16-akṣara mantra is that of Śrī, the undisputable ṣoḍaśī mantra, for it is only with the 16-akṣara mantra that the lotus blooms in the hṛdaya padma, so that the dirt of evil blocking the iṣṭa in the heart will be removed. Other weapons for mantras are in the table below:

Astras help in the determination of the best mantras. Since dvādaśākṣarī mantras hold chakras as their weapons, the best dvādaśākṣarī mantras are Viṣṇu mantras. We therefore recommend 12 akṣara Viṣṇu mantras as iṣṭa devatā mantras. In the example given below, Mercury is the iṣṭa devatā, so one has to decipher a 12 akṣara mantra for Viṣṇu, in this case, the form of Viṣṇu is Ugra Madhusūdana and the mantra is **om̐ namo bhagavate vāsudevāya**. For in the Bhagavad Gītā Kṛṣṇa says, "In whatever form you shall worship me, in that form I will come to you." One can choose any form of mantra for the Dharma Devatā, depending on the ayana or dhāma of the native and it need not be Viṣṇu mantras exclusively.

**Table 6: Weapons of Mantras**

Mantra Akṣaras    Astra                      Weapon

ॐ

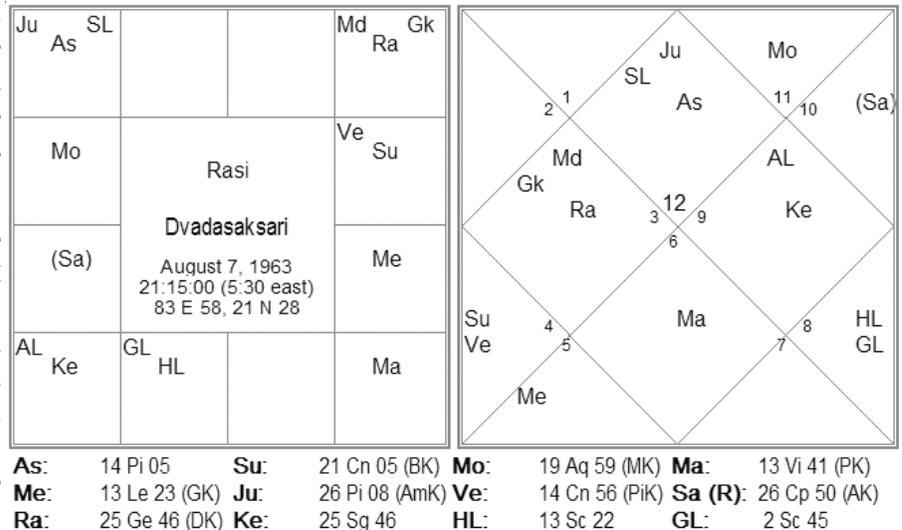
1	Kartari	Scissors
2	Sūcī	Needle
3	Mudgar	Hammer
4	Musala	Mace
5	Krūra Śani	Malefic Saturn
6	Śṛṅkhal	Chains
7	Krakacha	Saw
8	Śūla	Trident
9	Vajra	Thunderbolt
10	Śakti	Spear
11	Paraśu	Axe
12	Chakra	Wheel
13	Kuliśa	Axe, Hatchet
14	Nārāca	Iron Arrow
15	Bhūṣuṇḍi	Cutlass
16	Padma	Lotus

sarbanī sarkar

The fourth house is the heart lotus or the hṛdaya padma. The fourth from the Kāraḱāṁśa is the Māṭṛ Bhāva, and is ideal for choosing the highest śakti form. The highest form of śakti is Śrī bearing the lotus, which is the ultimate aim of all mantras. Sātvik forms will have the lotus holding mother in the background, as the most important and the only reality is the lotus. Everything else other than the lotus is an illusion. The Goddess or the Divine Mother, in her compassion, allows us to see whatever form we wish to see her. With the ṣoḍaśākṣarī mantra, She lifts the lotus. The secret of the ṣoḍaśī vidyā is Brahma rakṣā, and when this is disturbed, one's gati or direction in life is spoiled.

### Example

**Chart 3: Dvādaśākṣarī Mantra**



Mercury is the planet representing the iṣṭa devatā, being 12th from the Kāraḱāṁśa. The best iṣṭa devatā mantra is a Viṣṇu or a Viṣṇu avatāra mantra, for which one always opts for a dvādaśākṣarī mantra, as the 12th house is the house of mokṣa wherein lies the paramam padam of Viṣṇu. The Uḍḍiśa reveals that it is also because the astra for 12 akṣara mantras is the chakra, the weapon held by Viṣṇu to protect the native. The deity of Viṣṇu represented by Mercury is Ugra Madhusūdana and the mantra for it is



# Ashtaka Varga

## It's Proper use and Transits

### Zoran Radosavljevic

Ashta means "eight" while varga means division. The syllable "ka" refers to Brahma as the creator, representing Ksetra (having many meanings, one of which is zodiacal sign and thus referring to Rashi chart). Ka bija is a part of terminology as introduced by Pt. Sanjay Rath, for noting the difference between Karakamsa and Karakamsa-Ka-where Ka refers to rashi chart. As sage Parashara states that houses may have favourable and unfavourable results in relation to the other planets, Ashtaka varga indicates the results of the houses in relationship with other planets. So, this strength is derived on the influence of other planets upon the houses. There are different kinds of strengths such as Shadbala, Vimsopaka, which derive their strengths on the basis of other parameters. This kind of strength is derived on the basis of relationship, so it is a kind of "social surrounding" strength given by the planets to the concerned house. In this system, each planet including Lagna (representing Rahu/Ketu) will grant a certain house with a bindu (auspicious point) a, and rekha, small vertical line, which will indicate inauspicious results. (Please note, that astrologers of South and East India use Bindu for auspicious and Rekha for inauspicious points, while astrologers in North India do it vice-versa).

Bindu is a symbol of Shakti or power of Creation, the dot that has icha-shakti which causes the whole creation. On the contrary the Rekha symbolizes Hara or Shiva in its destructive form, a form of removal of ignorance.

Therefore, each Graha and twelve houses from a graha have been given auspicious places by other seven grahas and lagna. There are two major variations of Ashakavarga system, one is given by Parasara where totally 386 auspicious points have been given. Another is given by Varahamihira where 337 auspicious points are given excluding the Lagna, which is in complete line with the schemes of 7/8 charakarakas, where 7 charakarakas and 337 Varahamihira scheme would be more appropriate in delineation of non-human charts. Lagna is taken favour instead of Rahu/Ketu schemes where both excluded as two basic Rudras, where Rahu destroys Sun, Moon and rasis, while Ketu destroys nakshatras and tatwas. They are in

turn given favour to Prajapati or Lagna which is the "Pati" of or living beings. Normally such division is absent in Varahamihira scheme, where the mode of ashakavarga is more applicable to non-living beings.

Now let us see the distribution of auspicious points for each planet;

#### Bindus in Sun's Ashtakavarga

Planet	Bhava from that Planet
Sun	1,2,4,7,8,9,10,11.
Moon	3,6,10,11.
Mars	1,2,4,7,8,9,10,11.
Mercury	3,5,6,9,10,11,12.
Jupiter	5,6,9,11.
Venus	6,7,12.
Saturn	1,2,4,7,8,9,10,11.
Ascendant	3,4,6,10,11,12.

The rest places are given rekha. Therefore, there are 48 bindus and 48 rekhas in Sun's ashtakavarga

#### Bindus in Moon's Ashtakavarga:

Planet	Bhava from that planet
Sun	3,6,7,8,10,11.
Moon	1,3,6,7,10,11.
Mars	2,3,5,6,9,10,11.
Mercury	1,3,4,5,7,8,10,11.
Jupiter	1,2,4,7,8,10,11
Venus	3,4,5,7,9,10,11.
Saturn	3,5,6,11.
Ascendant	3,6,10,11.

The rest places are given rekhas. Therefore, there are 49 bindus and 47 rekhas in Moon Ashakavarga

#### Bindus in Mars Ashtakavarga:

Planet	Bhava from that planet
Sun	3,5,6,10,11
Moon	3,6,11
Mars	1,2,4,7,8,10,11.
Mercury	3,5,6,11.

## ashtakavarga

Jupiter	6,10,11,12.
Venus	6,8,11,12.
Saturn	1,4,7,8,9,10,11.
Ascendant	1,3,6,10,11

Thus, there are 39 bindus and 57 rekhas in Mars ashtakavarga

Bindus in Mercury Ashtakavarga:

Planet	Bhava from that Planet.
Sun	5,6,9,11,12.
Moon	2,4,6,8,10,11.
Mars	1,2,4,7,8,9,10,11.
Mercury	1,3,5,6,9,10,11,12.
Jupiter	6,8,11,12.
Venus	1,2,3,4,5,8,9,11.
Saturn	1,2,4,7,8,9,10,11.
Ascendant	1,2,4,6,8,10,11.

Thus, there are 54 bindus and 42 rekhas in Mercury ashtakavarga.

Bindus in Jupiter Ashtakavarga:

Planet	Bhava from that planet
Sun	1,2,3,4,7,8,9,10,11.
Moon	2,5,7,9,11.
Mars	1,2,4,7,8,10,11.
Mercury	1,2,4,5,6,9,10,11.
Jupiter	1,2,3,4,7,8,10,11.
Venus	2,5,6,9,10,11.
Saturn	3,5,6,12.
Ascendant	1,2,4,5,6,7,9,10,11.

Thus there are 56 bindus and 40 rekhas in Jupiter ashtakavarga

Bindus in Venus Ashtakavarga:

Planet	Bhava from that planet
Sun	8,11,12.
Moon	1,2,3,4,5,8,9,11,12.
Mars	3,4,6,9,11,12.
Mercury	3,5,6,9,11.
Jupiter	5,8,9,10,11.
Venus	1,2,3,4,5,8,9,10,11.
Saturn	3,4,5,8,9,10,11.
Ascendant	1,2,3,4,5,8,9,11.

Thus, there are 52 bindus in Venus ashtakavarga, which leaves 44 rekhas

Bindus in Saturn Ashtakavarga:

Planet	Bhava from that Planet
Sun	1,2,4,7,8,10,11.
Moon	3,6,11.
Mars	3,5,6,10,11,12.
Mercury	6,8,9,10,11,12
Jupiter	5,6,11,12.

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Venus	6,11,12.
Saturn	3,5,6,11.
Ascendant	1,3,4,6,10,11.

Therefore, there are 39 bindus and 57 rekhas in Saturn ashtakavarga

Bindus in Ascendant Ashtakavarga:

Planet	Bhava from that Planet.
Sun	3,4,6,10,11,12.
Moon	3,6,10,11,12.
Mars	1,3,6,10,11.
Mercury	1,2,4,6,8,10,11.
Jupiter	1,2,4,5,6,7,9,10,11.
Venus	1,2,3,4,5,8,9.
Saturn	1,3,4,6,10,11.
Ascendant	3,6,10,11.

Thus, there are 49 bindus and 47 rekhas in Lagna ashtakavarga

Therefore the highest number of bindus is given in the following order:

1. Guru- 56
2. Budha 54
3. Shukra 52
4. Chandra 49
5. Lagna 49
6. Surya 48
7. Shani 39
8. Mangala 39

Some texts such as Sambhu Hora Prakasha give also Rahu Ashtakavarga with 43 bindus, but following the scheme of Sage Parashar, the last ashtakavarga is of Lagna.

It is obvious that the greatest Benefics Guru and Budha (it is common knowledge that they add to the strength of the sign), have been given the highest benefic points in their own ashtaka varga. Readers may think further on this.

It is also obvious that each sign can have maximum 8 bindus, or 8 rekhas. The more bindus are found in the sign, the more auspicious points it is going to give. Thus, 8 various charts should be prepared for each horoscope. We should differentiate the following terms:

1. Bhinna ashtaka varga- this are the number of bindus given in each sign in each ashtakavarga
2. Prastara ashtaka varga- this is the same as bhinna, while instead of number of bindus given, each bindu is substituted with a planet giving that bindu. Prastara means spread-out.
3. Shodita ashtaka varga is the number of bindus after the reductions.

4. Samudaya Ashtakavarga (aggregate ashtakavarga) is the sum of bindus from all eight ashtakavargas. Thus each sign will get some bindus (before shodana) from each ashtakavarga diagram. This collective ashtakavarga is very important for judging the strength of the houses.

Here is an example chart: Pt Sanjay Rath

Ju As	SL			Ra
Mo	Rasi		Ve Gk	Md Su
(Sa)	Sanjay Rath August 7, 1963 21:15:00 (5:30 east) 84 E 1, 21 N 28			Me
AL Ke	GL HL			Ma

As:	14 Pi 10	Su:	21 Cn 06 (BK)	Mo:	20 Aq 00 (MK)	Ma:	13 Vi 42 (PK)
Me:	13 Le 24 (GK)	Ju:	26 Pi 09 (AmK)	Ve:	14 Cn 57 (PiK)	Sa (R):	26 Cp 51 (AK)
Ra:	25 Ge 47 (DK)	Ke:	25 Sg 47	HL:	13 Sc 29	GL:	3 Sc 01

Calculate the bindus in Sun ashtakavarga and draw Bhinna and Prastara ashtakavarga of Sun

### Shodanas

There are two kinds of Shodanas which have to be performed. One is Trikona Shodana, while another is Ekadipatya shodana.

### Trikona Shodana

Trikona Shodhana (Trine Bindu's Reduction) Rules:

The triad of following Rasis forms the trines:

- 1 Aries, Leo, Sagittarius
- 2 Taurus, Virgo, Capricorn
- 3 Gemini, Libra, Aquarius.
- 4 Cancer, Scorpio, Pisces.

Rules given by Parashara:

- 1 When there are bindus in all three trine points, deduct the least number of points from the points of all three Rasis.
- 2 If one of the Rasis forming the trines has zero Bindu, no Trikona Shodhana is carried out (Because you will deduct zero being the least number from bindus of a Rasi).

If all the three Rasis have identical bindus, remove all of

Rasi	Ari	Tau	Gem	Can	Leo	Vir	Lib	Sco	Sag	Cap	Aqu	Pis
Rasi Mana	7	10	8	4	10	5	7	8	9	5	11	12

Planet	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Graha Mana	5	5	8	5	10	7	5



them; this will leave all the three Rasis with zero bindu.

### Ekadipatya Shodana

After Trikona Shodhana is complete, Ekaadhipatya Shodhana is to be carried out. Ekaadhipatya Shodhana is not done for Cancer and Leo Rasis, as their owners do not own any other Rasi

Ekaadhipatya (Planetary ownership of two Rasis) Shodhana:

Here reduction is carried out when one planet owns two Rasis. Bindus in both the Rasis owned by a single planet are subject to Shodhana and the Rules are as under.

### No Shodhana is required if:

- 1 Both the signs are occupied by planet/s.
- 2 If one Rasi, of the two under consideration has no Bindus.

When out of the two Rasis one is occupied and other is unoccupied:

- 1 If the number of Bindus in occupied Rasi are equal to or greater than those in unoccupied sign, make unoccupied sign Bindus equal to Zero
- 2 If the number of Bindus in occupied Rasi is less than those in the unoccupied Rasi then increase them to equal those in the unoccupied sign.

If both the Rasis under consideration are unoccupied:

- 1 If the numbers are equal make both equal to zero
- 2 If the numbers are dissimilar, reduce the larger number to the lesser numbers.

Exercise: Please check Sun's ashtakavarga to see whether there is ekadipatya shodana.

After completion of Ekadipatya Shodana, the Pinda Shodana should be carried out.

### Pinda Shodana

After completion of Ekaadhipatya Shodhana, Pinda



## ashtakavarga

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Shodhana is to be carried out. This is done by multiplying the finally reduced Bindus by Rasi-Mana (numerical value of the Rasi) and is called Rasi Pinda. If there are any planets in the Rasi, the reduced Bindus are also multiplied by Graha-Mana (numerical value of the Planets) and the product is called the Graha Pinda. Addition of Rasi Pinda and Graha Pinda is called Shodhya Pinda.

**Rasi Mana (Numerical values of Rasis):**

**Graha Mana (Numerical value of Planets):**

After the reduction in this pinda shodana we got Rashi Pinda, Graha Pinda and Shodaya pinda.

At this stage we should differentiate the following terms:

1. Trikona reduction- this is the trinal reduction
2. Ekadipatya reduction- This is the reduction based on the ownership
3. Pinda reduction (shodana)- serves for the calculation of Shodaya panda
4. Rashi Mana- Fixed numerical values of the signs
5. Graha Mana- Fixed numerical values of the planets
6. Rashi Pinda- Bindus finally reduced when multiplied with Rashi Mana
7. Graha Pinda- Bindus finally reduced when multiplied with Graha Mana
8. Shodaya Pinda- the sum of graha and rashi pinda

## The use Ashtaka Varga

AShtakavarga can be used in so many different ways. I will list various uses of Ashtaka varga, but will focus in this paper work on the following:

1. Bhina Ashtakavarga and Transits
2. Transit of Atmakaraka/Charakarakas through Bhinna ashtakavargas
3. Transits of Planets and Samudaya ashtakavarga
4. Transits of Guru and Shani and Shodaya Pinda

As you know each graha and the nodes are related to one ashtakavarga.

1. Lagna Ashtakavarga is related to intelligence and sins (rahu) and moksha (ketu) poles of the mind. You can see the bindus in relevant houses to see where the intelligence is coming from, and which planets will add in which way to a native's dhi shakti. For example, a large amount of bindus in 7<sup>th</sup> house of Lagna ashtakavarga indicates the growth of vrisdhi-shakti (one part of the dhi) and a person will be materially successful. Therefore, study Lagna ashtakavarga further for status and fame.
2. Sun ashtakavarga is studied for father, health and career prospects (and other significations of the sun). You

should analyze bindus in lagna to see the health of the native. These bindus should be higher than bindus in 6/8 houses which indicate agantuk and nija roga. You can also utilize sun ashtakavarga for various other purposes such as installation of a puja room depending on the number of bindus/rekhas. The bindus in the sigh of the sun is also of utmost importance. You may also see Prastara ashtakavarga and the planets contributing good or bad results and judge in the dasas accordingly.

3. Moon ashtakavarga is to be studied for mother, mind, home etc. You can see the fourth house in this ashtakavarga and the number of bindus/rekhas. It will indicate which planets will contribute to mother's health and well being. 4<sup>th</sup> house is the house of conscious thinking, and bindus there can show the state of mind. In Vastu shastra, this ashtakavarga is used to fix the position of water tanks, wells, bathroom etc. There are so many rules which can be intelligently used from these bhinna astakavargas. For example, if you start a trip, and meet a person whose lagna is the sign which has the highest number of bindus in Moon astakavarga, the trip will be fruitful (Mukunda Daivajna)
4. Mars ashtakavarga can be seen for siblings, properties, strengths etc. See the sign where Mars is placed and judge accordingly. The third house from Mars in Prastara can indicate the bindus giving the siblings. Judge these grahas and their strength of weakness using the standard rules (triple with exaltation, vakri, double own signs etc) to see the number of siblings. See the sign in lagna to see the physical strength of the native, and 3<sup>rd</sup> house to judge the fighting power. Judge the planets and bindus accordingly
5. Budha ashtakavarga can be seen for education, uncles, bandhus, and business. See the planets in 3/6 to see the learning ability and skills (dhimantha of natural zodiac). See the bindus in 4<sup>th</sup> house to judge the education. See the arudha of 7<sup>th</sup> house for business partners.
6. Guru ashtakavarga is seen for children, religion, dharma, wealth etc. Check the 5<sup>th</sup> from Guru and see the bindus and planets. Apply the same procedure as in Mars ashtakavarga for siblings. Check the 9<sup>th</sup> house for Guru and Dharma. Use the logic and apply the rules
7. Shukra ashtakavarga is seen for spouse, partners, comforts, favourable occasions etc. So many different rules can be seen in here. 7<sup>th</sup> from Shukra will bring partners and judge the bindus and planets over there. Compare the dasas also. See the bindus in Darapada and Upapada. IF a contributing planet to Upapada is the planet that rules your spouse's lagna, the compatibility will be good. When shukra transits the sign where

the greatest number of bindus is found, the attachment will come in the jataka's life.

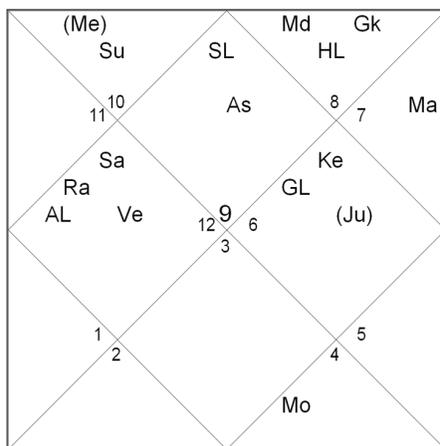
8. Shani Ashtakavarga is seen for longevity and roga (illness). Check the 8 from Shani, and see the planets contributing longevity. Planets contributing bindu will be giver of good health and longevity, while planets contributing rekhas will destroy the same and bring illness. All matters related to elder siblings (Jaimini), can be seen from this Ashtakavarga too. In vastu purush shastra, the toilets and storages should be fixed according to this ashtakavarga. Transits of shani through the signs having no bindus or less than four bindus is considered inauspicious for health and longevity.
1. Study each bhinna and prastara ashtakavarga separately, using all standard rules such as arudas/padas and various different aspects in life
2. Use these ashtaka varga in vastu shastra to plan a layout of a house and inner orientation
3. See the relevant planets in transits in own ashtakavarga, whether the transited sign has more or less than 4 bindus and declare the results accordingly
4. Contemplate on the relationship of Ashtakavaragas and Ashtadala Padma and eight charakarakas. Study the link of each charakaraka with relevant ashtakavarga and judge the results accordingly. The main focus should be with Atmakaraka and its ashtakavarga. Use the standard rules

### Ashtaka Varga and Transits

Now, I will focus on transit of Guru and Shani, being the slowest grahas and those who give the fruits of poorva punya (Guru), and papa (Shani). I will also focus on Asthakavarga of Rashi chart, while readers are encouraged to conduct the further research with Ashakavargas of relevant divisional charts.

Sa AL	Ra Ve				
		Rasi		Mo	
(Me) Su		Author			
		February 1, 1969 5:25:23 (1:00 east) 19 E 51, 45 N 15			
SL As	Md HL	Gk	Ma	Ke (Ju)	GL

As: 17 Sg 42	Su: 18 Cp 45 (MK)	Mo: 3 Cn 31 (DK)	Ma: 24 Li 49 (AmK)
Me (R): 12 Cp 25 (PK)	Ju (R): 12 Vi 26 (PiK)	Ve: 5 Pi 37 (GK)	Sa: 26 Pi 51 (AK)
Ra: 9 Pi 33 (BK)	Ke: 9 Vi 33	HL: 27 Sc 42	GL: 12 Vi 34



Now, let us check Guru transits for some auspicious events in the same chart.

-During guru transit through Mesa rashi (1987) a person got a Diksha from his Guru. Now Look at Guru ashtakavarga and note that mesha holds 6 bindus. A few years later, another diksha was taken where guru was in Karka with 5 bindus.

-A person met his Jyotisha Guru when Guru was vakri in makara with 6 bindus again in Ashtakavarga.

-A person himself became a Jyotish Guru when guru was transitting

We will examine the following statements:

1. When shani transits the signs with low number of bindus (less than four) in the concerned bhina ashtakavarga, as well as the signs with zero or one bindu in sodhita ashtakavarga, death-like suffering will come in the concerned ashtakavarga (sun- father, health, shukra- wife, sister etc)
2. When Guru transits the same signs, prosperity and happiness arise

See the following chart of the Author.

Shani entered the mesha rashi on 17.april 1998. In the author's chart two major incidents took place - (1) Sister's sickness culminated and (2) The father died. Let us see what happened. Check the bhinna ashtakavarga of Sun to check the death of the father. It has four bindus so it is normal. Even after reductions, there is one bindu, and there are signs which have zero bindus where Saturn did not cause death during its transit through these signs. Then, what is the reason. Parasara teaches that for the night births, Saturn is significator for father, while Moon for mother. Now, let us check Saturn ashtakavarga and see the mesha rashi. It has one bindu which is very low. That explains father's death. What about sister? Sister should specifically be seen in Venus ashtakavarga. Lowest bindu will be seen in Kumba and Mesha rashi. When Saturn was transitting kumba (1993), the sister had death-like accident, while its transit through mesha brought triple hospitalization. The author remembers Saturn's transit through Pisces and Aries as the worst periods in his life time, however in Lagna ashtakavarga pisces is having 5 bindus and aries 4. Saturn's transits through these houses should be normal. Even in sodhita, the values in these signs is not zero. Then why is so. See the Atmakaraka Shani and its ashtakavarga. These signs have 2 and 1 bindus which indicates death-like experiences on the level of the soul. That is completely true.

## ashtakavarga

vrishabh rashi holding 5 bindus in his ashtakavarga.

-When guru was again transitting vrishabh rashi a person got two pieces of properties. Note Mars ashtakavarga, and there are 5 bindus in the sign vrishabha.

- When guru was transitting mituna rashi a person bought a very nice and comfortable car. Please not mituna rashi in shukra ashtakavarga. Not only that it has 6 bindus and is the sign with highest bindus in this ashtakavarga, but after reductions four bindus are left making it extremely favourable.

HL Ke		Me Su	GL Ve	Ju	
	Rasi			Md Mo	Gk
AL	Bojan Vidakovic June 9, 1978 13:27:22 (1:00 east) 19 E 7, 45 N 46			Sa Ma	
	SL		Ra As		

As:	16 Vi 37	Su:	24 Ta 47 (AmK)	Mo:	5 Cn 38 (PK)	Ma:	3 Le 58 (GK)
Me:	18 Ta 40 (MK)	Ju:	17 Ge 25 (PiK)	Ve:	28 Ge 30 (AK)	Sa:	1 Le 50 (DK)
Ra:	8 Vi 34 (BK)	Ke:	8 Pi 34	HL:	9 Pi 48	GL:	17 Ta 54

## Shodaya Pinda and Transits

Chapter 72 of Brihat Parasara Hora Shastra gives the effects of certain planetary transits of Saturn through certain signs and Nakshatra. Before I explain the process the following should be noted:

1. 9<sup>th</sup> from the Sun is responsible for bringing Father to the native
2. 4<sup>th</sup> house from the Moon is responsible for bringing mother to the native
3. 4<sup>th</sup> from Mercury is the same for relatives
4. 3<sup>rd</sup> from Mars is the same for siblings
5. 5<sup>th</sup> from Jupiter is the same for children
6. 7<sup>th</sup> from Venus is the same for spouse
7. 8<sup>th</sup> from Saturn is responsible for bringing death

The formula is quite simple. Take the number of bindus in these signs (9<sup>th</sup> from Father, 4<sup>th</sup> from mother etc) and multiply the number with the SHodaya Pinda (graha panda plus rashi panda). The result is to be divided by 27 to get the number of nakshatra starting from aries, or by twelve to get the number of sign starting from aries.

1. when Saturn transits that sign or its trines, death or big distress will come to the person concerned
2. when Jupiter transits that sign or its trines, happy results will follow to the person concerned. It is all but turns of good luck (Jupiter) and bad luck (Saturn)

Note: According to my own experience, opposite place (nakshatra) or sign can also be taken into account

Now check the previous example. 9<sup>th</sup> place from Sun is virgo and in Sun ashtakavarga it has 6 bindus. Shodaya Pinda for Sun is 86 When this is multiplied and divided by 27 we get 3 as a remainder, indicating entering the

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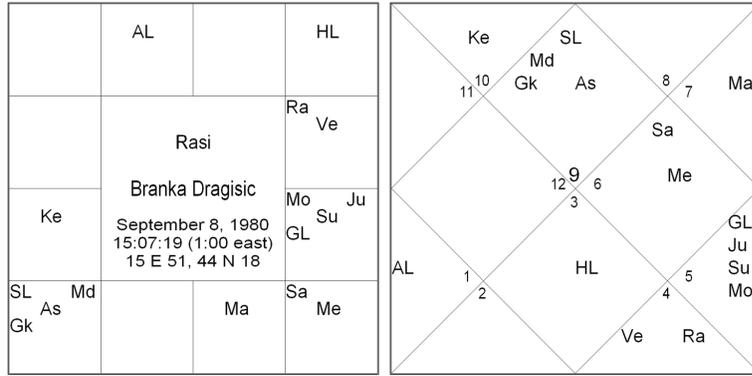
Saturn into krittika. If we divide the same result by 12 we get zero remainder indicating pisces and entering into aries. Actually father died when Saturn was in Aries and Krittika Nakshatra, while he seriously fell sick when Saturn was in revati and entering Aswini nakshatra. During the Saturn transit in Dhanu which is in trines to Aries, he had a stroke, and remained paralyzed for nearly three months. You can also take 9<sup>th</sup> house from Sun in Saturn ashtakavarga being karaka for father for night births. And you will reach by calculation Nakshatra Vishaka and Cancer rashi. You will see that during the father's death, Saturn was transitting opposite nakshatra. This requires further research.

Now, let us see the accident of a sister. During the accident, Saturn was in kumbha and dhanishta nakshatra. We should examine 3<sup>rd</sup> house from Mars in his own ashtakavarga. Shodaya panda of Mangal is 116 and dhanu is the sign in the 3<sup>rd</sup> from Mangal in his ashtakavarga having 3 bindus. Thus 3x116 divided by 27 gives 24 remainder which is Shatabhishek Nakshatra. IF divided by 12 indicates zero remainder, sign pisces. Thus Transit Saturn through satabishek or its trines or pisces its trines will give the bad results. Actually the accident took place during transit Saturn through the previous nakshatra Dhanishta and kumbha rashi, while during the pisces rashi was a heavy period of triple hospitalization.

We can see that approximately this method can help us pinpoint the transit of Saturn through certain nakshatra and signs. In practice slightly earlier results are given then in here. Why?

Perhaps the following verse from Mukunda Daivajna can help us to pinpoint the reason.

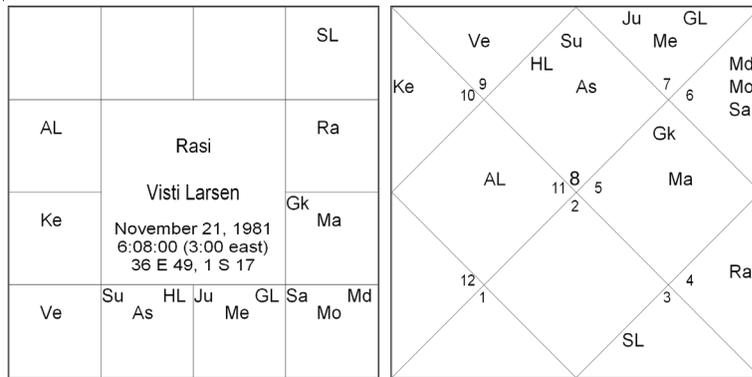
“ The sign into which a planet is about to move makes a planet give a taste of its result in advance. The sun five days before, the Moon 72 minutes before, Mars 8 days before, Mercury and Venus 7 days before, Jupiter two



As: 16 Sg 29 Su: 22 Le 30 (AmK) Mo: 13 Le 19 (BK) Ma: 13 Li 14 (MK)  
 Me: 3 Vi 55 (DK) Ju: 26 Le 09 (AK) Ve: 7 Cn 19 (PIK) Sa: 4 Vi 51 (GK)  
 Ra: 25 Cn 00 (PK) Ke: 25 Cp 00 HL: 11 Ge 53 GL: 26 Le 33

pisces again and uttaraphalguni nakshatra. Just prior to the meeting of his girlfriend, Guru was in that nakshatra and during the event in the opposite sign. Note the parivarthana Yoga and try to guess the sign where Guru will be found during the marriage.

om tat sat



As: 3 Sc 02 Su: 5 Sc 08 (GK) Mo: 4 Vi 39 (DK) Ma: 23 Le 52 (MK)  
 Me: 24 Li 12 (BK) Ju: 5 Li 14 (PK) Ve: 21 Sg 50 (PIK) Sa: 24 Vi 36 (AmK)  
 Ra: 1 Cn 46 (AK) Ke: 1 Cp 46 HL: 1 Sc 37 GL: 27 Li 50

## Vastu - Directional Influences on Human Affairs

by Niranjan Babu Bangalore



Release of book on Vastu by H. H. Sri Sri Ravi Shankar on 14th April 2006 at AOL International Center, 21st km, Kanakapura Road, Bangalore, India

Releasing the book **Vastu — Directional Influences on Human Affairs**, Sri Sri Ravi Shankar, Founding father of Art of Living Foundation expressed happiness that the book

was authored by Niranjan Babu Bangalore, the son of the celebrated astrological scholar Dr. B. V. Raman. Over 2000 people listened to the words of wisdom flowing from Sri Sri in rapt attention, He appreciated the efforts of Mr. Niranjan Babu Bangalore in coming out with this very relevant book on Vastu.

The author detailed out the contents of the book while highlighting the importance of Vastu Shastra in today's modern world. The book delves into the subject, with incisive insight and doles out practical prescriptions. Highlighting the chapter on natural calamities, the author commended the great work of AOL foundation and its volunteers in providing shelter, food and succor to the hapless victims of the Gujarat earthquakes, the Orissa cyclones, the 9/11 attacks on the Twin Towers in New York, Tsunami that hit India, Sri Lanka and other countries, the Katrina cyclones in Florida, etc.

Mr. Balram Sadhwani, Regional Director, UBS Publishers' Distributors introduced the author to the audience and spoke of the importance of the book. He said that the author, with his deep knowledge over the subject, had conveyed the essence of several ancient texts on this great science for easy assimilation of the modern intelligent mind.

months before and Saturn six months before, and Rahu and Ketu three months earlier begin giving their results"

Note: Some texts such as Jyotisha Sagara and Jyotisha Prakasha give these periods differently.

### Transit of Guru

As we did calculation for Saturn we can do the same for Guru and its transits through signs and nakshatras. Let us see the following chart of Bojan Vidakovic.

In this chart 7<sup>th</sup> house from Venus is in dhanu rashi. If we take bindus in dhanu in Shukra ashtakavarga it is 3. Shodaya panda of Shukra is 126. When we multiply these two and divide by 27 we will get the remainder zero (revati nakshatra), while if we divide it by 12 we will get the remainder six (kanya Rashi). During the marriage ceremony, guru was transiting kanya rashi and hasta nakshatra which is opposite the revati.

Branka Dragisic

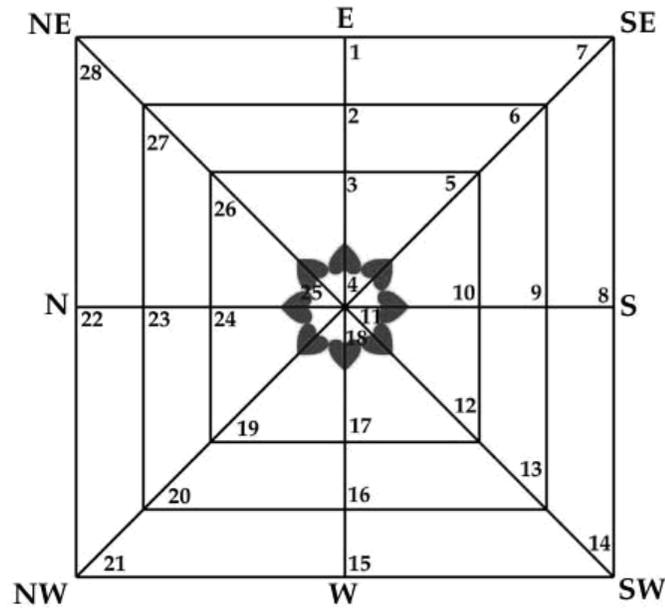
Check the same procedure for this chart. You will reach the sign pisces and revati nakshatra. When she met her important boyfriend, guru was in kanya (opposite sign) and opposite nakshatra

Visti Larsen

Check the same procedure and you will reach the sign

# Kāla Chakra Gocara

Visti Larsen



## 1. Basis of Kāla Chakra

The kāla chakra literally means ‘wheel of time’. It consists of ten directions; eight horizontal directions and two vertical, where the horizontal directions keep one occupied with the karma of this world, whilst the two vertical are either taking one upwards towards God and heaven, or downwards towards the hells where punishment occurs.

These directions are assigned to the ten digpālakas<sup>1</sup>, or ten nourishers/protectors of each direction, who give one the fruits of ones karma. Literally the fruits of ones karma comes from each of these directions. Here specifically the eight horizontal directions become the focus of karma, whilst the two vertical directions in the middle take you out of the same. These eight directions are akin to the eight petal lotus residing in the heart lotus, or better known as the hṛdaya chakra.

The Nārāyaṇa sukta states that the soul resides in the hṛdaya chakra and goes on to describe its size and position in the body. Dhyāna bindu upaniṣad goes one step further to describe the nature of each of these petals in the chakra, and how the atma moves through these directions throughout the life, accompanied by a variety of emotions

and intentions, only to return back to the center to rejuvenate. In the center the atma goes through the various states of sleep, dream, dreamless sleep and samādhi, after which the atma begins to move through the other directions, provided that it does not stay there forever. Readers are recommended to study these śāstra for a more detailed glance into the movement and nature of the atma in each of these states.

Thus the atma having descended to this world of karma moves through each of the directions in an attempt to fulfill certain desires or karma. Being so, the kāla chakra is the basis for all life and the cycle of birth and rebirth. It becomes the basis of all religion, and one of the most important tools for Jyotish.

In this article, the kāla chakra will be used to time one of the most important events for the soul - the movement of the soul out of this world of karma, namely the time of death. Here, with the use of transits and movement of special points, the time of death will be confirmed, in an attempt by this author, to prove the accuracy of the kāla chakra in timing one of the most important events for the soul.

## 2. Calculation

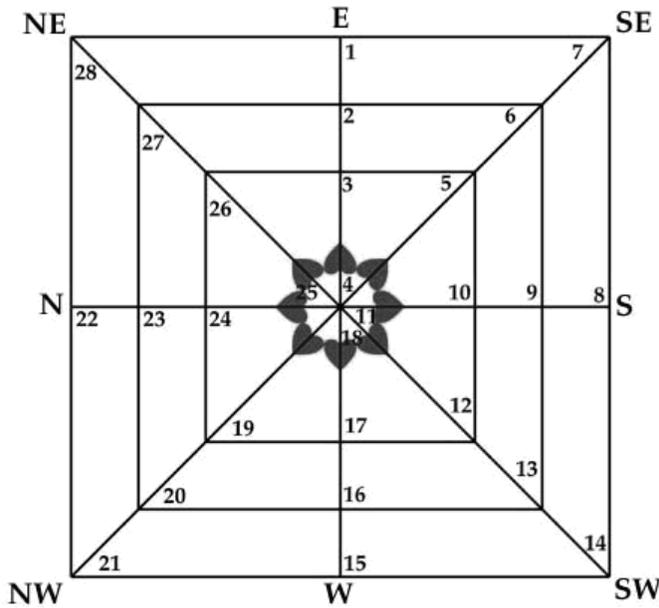
The kāla chakra calculation is described in Praśna Mārga, Chapter 16, in śloka 82 to 84. For brevity, the calculations are now described in a lucid way;

Draw three squares, one inside the other. The four corners and four sides of the squares are the eight directions (i.e. east, south-east, etc) draw lines horizontally and vertically through the sides and diagonally through the corners of the squares to fix the eight directions in the chart.

Next step is fixing the positions of nakṣatras in the chakra. The middle-uppermost direction is the eastern direction followed in clockwise direction by the; south-east, south, south-west, west, north-west, north and north-east directions.

In the topmost line in the eastern direction fix the first nakṣatra. Moving towards the center of the square fix the second, third and fourth nakṣatras. The image below shows the remaining allotments of the chakra, their directions and the planets presiding over these directions.

**Figure 1: Kāla Chakra, source: “Eight Petal Lotus”, by Sanjay Rath**



Notably the numbers move inwards from the sides, whilst moving outwards towards the corners. This is based on well-known principles of vastu as well, where the prāṇa or life-force is said to enter the house from its walls or sides, whilst it leaves the house through its corners. Similarly also the prāṇa in any living being is said to enter the native through the sides/kendras of the kála chakra, and leave through the corners/trikona.

### 2.1. Mapping the signs

The kála chakra is not limited to the nakṣatras. Harihara in Praśna Mārga has allotted the twelve signs to the eight directions in the kála chakra, as well as the eight grahas, excluding Ketu.

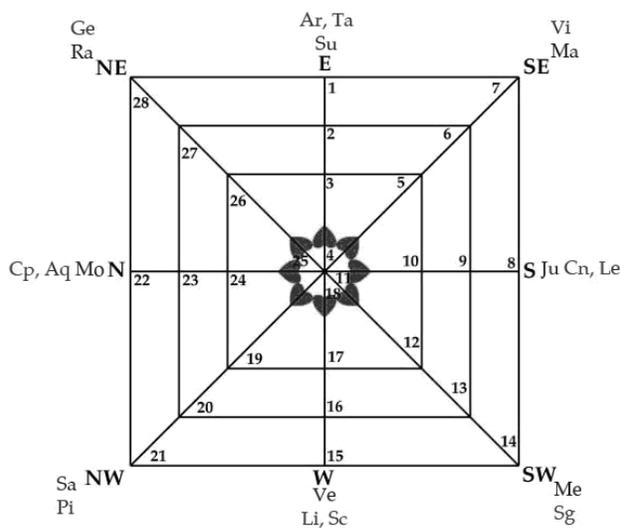


Figure 2: Signs in the kála chakra

The planets are lords over the weekdays and the tithis, where the most important is the Tithi and weekday of birth.

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### 2.2. Directions in the kála chakra

Finally the well known digpalas or 'protectors of the directions' are allotted to the kála chakra, to understand the purpose or essence of the various directions. I.e. the southern direction is considered inauspicious as it is the direction of Yama, the god of death.

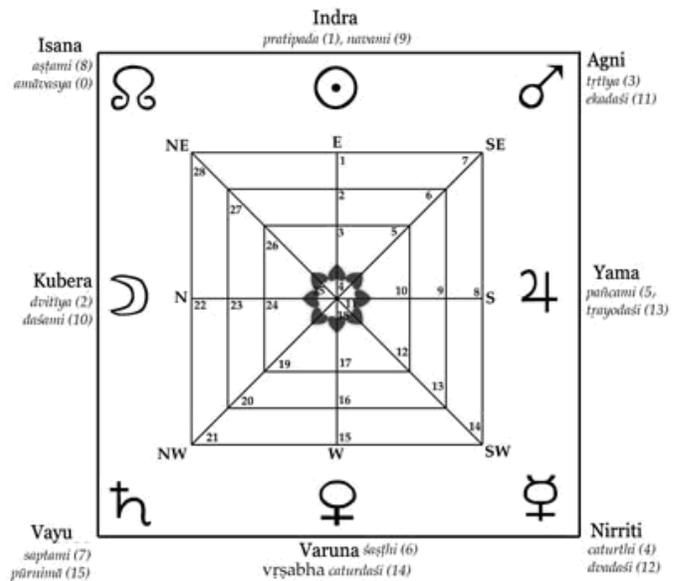


Figure 3: Digpalas and kála chakra

### 2.3. Two starting points

There are mainly two different nakṣatras to start from in the kála chakra. One is by placing the Sun in the east. The other is by placing the Moon in the north east. Each has their own purpose.

Understanding of Yantras or Vedic diagrams gives us the key to this difference. In drawing Yantras, the triangle has a significant impact in deciding the masculine/feminine energy presiding in the Yantra. If the peak of the triangle faces upwards, then the Yantra is a masculine one. If it faces the opposite direction, that is downwards, then feminine energy presides in the Yantra.

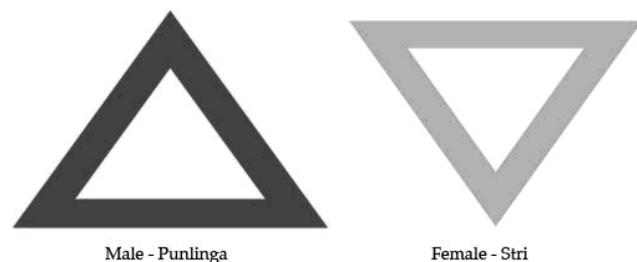


Figure 4: Masculine vs. Feminine triangles

The upwards direction is considered as East in the triangle and the Sun (masculine) is placed in this corner of the kála chakra, to identify the impact that God has on the atma. This is useful in seeing health and strengths. Similarly the



## kāla chakra

feminine triangle is drawn beginning with the upper-left corner which is considered as the north-eastern direction. The Moon (feminine) is placed in this corner to see the existence of the individual atma is colored by the kāla chakra, and how it interacts with all the other souls.

### 3. The movement of the Yoginī

The Yoginī is a very ferocious form of the Goddess and is said to move through the kāla chakra causing destruction wherever she sits. She travels through the spokes of the kāla chakra for each Yama that passes. There are eight Yama in the day and eight in the night, each consisting of about 1:30 hrs each. The exact length of a Yama should be found based on the span of day/night, and divided by eight. This can at time cause a greater variance in the position of the Yoginī.

The Yoginī moves through the eight Yama in the day and repeats its motion in the night. This motion is based on the weekday OR tithi of the day.

The movement of the Yoginī based on weekdays causes the end of physical suffering and takes the atma out of this world and back to God. This is seen using the kāla chakra from the Sun. Also our presence in this world is based on relationships and the Tithi-Yoginī shows the suffering we face due to separation from other souls. This separation is found using the Tithi-Yoginī.

The movement of these two types of Yoginī is given in

**Table 1: Katapayādi varga**

Value	1	2	3	4	5	6	7	8	9	0
'ka'	क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
Group	ka	kha	ga	gha	ṅa	ca	cha	ja	jha	ña
'ṭa'	ठ	ṭ	ड	ढ	ण	त	थ	द	ध	न
Group	ṭa	ṭha	ḍa	ḍha	ṇa	ta	tha	da	dha	na
'pa'	प	फ	ब	भ	म					
Group	pa	pha	ba	bha	ma					
'ya'	य	र	ल	व	श	ष	स	ह		
Group	ya	ra	la	va	śa	ṣa	sa	ha		

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Prasna Mārḡa, by Hari Hara. These movements have been encoded into the sutras, and have to be derived based on the kaṭapayādi system of numerology.

As an example, the first eight syllables of chapter twelve, śloka ninety-six is given below:

केसरीभोगशेषो हि

kesarībhogaśeṣo hi

Deriving these syllables from the kaṭapayādi varga we get: ka(1), sa (7), ra (2), bha (4), ga (3), śa (5), ṣa (6) and ha (8). Later Harihara explains that this is for Sundays.

**Table 2: Vāra Yoginī**

Vāra/Kāla	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>	6 <sup>th</sup>	7 <sup>th</sup>	8 <sup>th</sup>
Sunday	East	North	S. East	S. West	South	West	N. West	N. East
Monday	North	West	N. East	S. East	East	South	S. West	N. West
Tuesday	S. East	N. East	South	West	S. West	N. West	North	East
Wednesday	S. West	S. East	West	North	N. West	N. East	East	South
Thursday	South	East	S. West	N. West	West	North	N. East	S. East
Friday	West	South	N. West	N. East	North	East	S. East	S. West
Saturday	N. West	S. West	North	East	N. East	S. East	South	West

**Table 3: Tithi Yoginī**

Tithi/Kāla	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>	6 <sup>th</sup>	7 <sup>th</sup>	8 <sup>th</sup>
1 <sup>st</sup> /9 <sup>th</sup>	East	North	S. East	S. West	South	West	N. West	N. East
2 <sup>nd</sup> /10 <sup>th</sup>	North	West	N. East	S. East	East	South	S. West	N. West
3 <sup>rd</sup> /11 <sup>th</sup>	S. East	N. East	<b>West</b>	<b>South</b>	S. West	N. West	North	East
4 <sup>th</sup> /12 <sup>th</sup>	S. West	S. East	West	North	N. West	N. East	East	South
5 <sup>th</sup> /13 <sup>th</sup>	South	East	S. West	N. West	West	North	N. East	S. East
6 <sup>th</sup> /14 <sup>th</sup>	West	South	N. West	N. East	North	East	S. East	S. West
7 <sup>th</sup> /purnima	N. West	<b>West</b>	North	East	N. East	S. East	South	<b>S. West</b>
8 <sup>th</sup> /amavasya	N. East	N. West	East	South	S. East	S. West	West	North

In a previous śloka, Harihara has already states that the numbers from one to eight correspond to the directions beginning from East and ending with North-East. Hence for the movement of the Yoginī on a Sunday we have derived the order as: East, North, S. East, S. West, South, West, N. West and N. East.

Based on this, we can tabulate the following movements below.

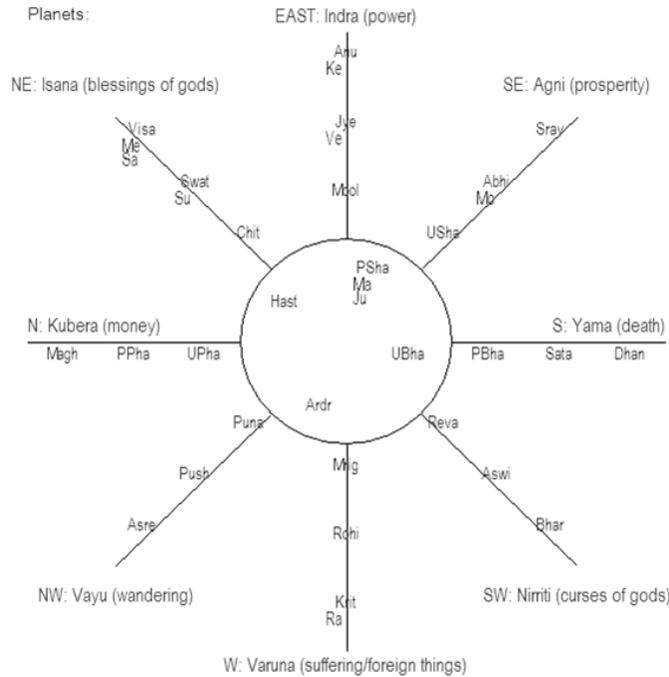
Note that the movements based on weekday and Tithi are not exactly the same. Some exchange occurs among the movements on the tithis lorded by Mars (third and eleventh) and those lorded by Saturn (seventh and Purnimā).



**Principle 1: Draw the Kāla Chakra from Sūrya in the east, and find planets joined one of angles, i.e. east-west, north-south, etc. The Vāra-Yoginī will transit that direction at the time of death.**

**Chart 1: Indira Gandhis Punya**

Sūrya kāla chakra; 31st October 1984, Wednesday at 9:20 AM, Delhi India.



Indira Gandhi was born with Sun in Anuradha (17th) nakṣatra, so all the transits should be seen from anurādha nakṣatra to see the state of her body. On the day of her death, the nodes and Venus were along the East-West direction. Mercury, Saturn and Sun were along the N. East and S. West directions. Mars and Jupiter were approaching the S. East direction where the Moon sits.

At the exact time of her demise, the third Yama was undergoing. On a Wednesday this corresponds to the western direction according to Table 2. Here the Yoginī was exciting the East-West axis where Rāhu, Ketu and Venus are transiting, and hence are malefic for health. It is well known that Indira Gandhi was assassinated by her guards during this fateful transit.

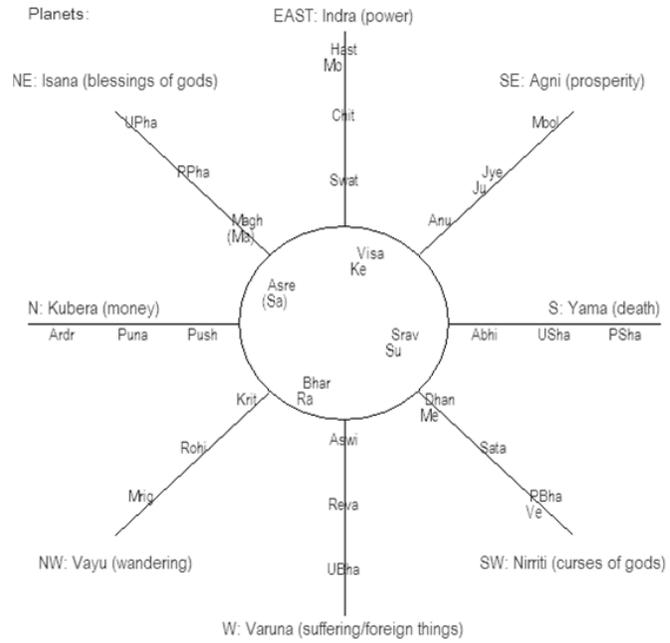
**Chart 2: Mahatma Gandhi Punya**

Surya kāla chakra; 30th January 1948, Friday at 17:12 pm, Delhi India

Mahatma Gandhi was born with the Sun in Hasta (12th) nakṣatra, from which we will draw the kāla chakra. During the time of demise Jupiter was transiting the South Eastern spoke, with the nodes just about to enter it from the center of the kāla chakra. Saturn and Sun are about to enter the North-East and South-west spokes, where Mars, Mercury and Venus are already presiding.

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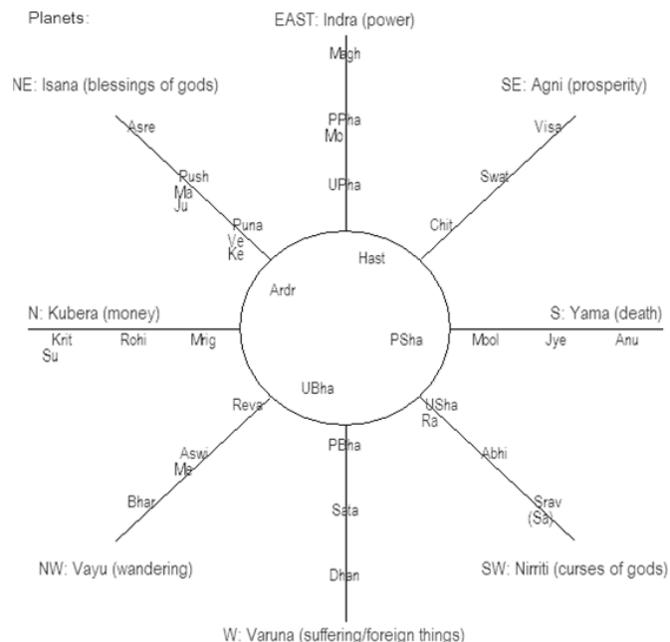


Mr. Gandhi was born before the Indian Standard Time was taken into account, hence the time zone adjustment will be akin to 4:21 pm for him. This would be akin to the seventh Yama. The seventh Yama on a Friday is the south-eastern direction.

Vāra Yoginī was transiting the south-eastern direction occupied by Jupiter and the nodes about to enter it. Mr. Gandhi was shot dead on the spot whilst exclaiming the holy words of Ram! The presence of the nodes is reappearing in the transit results.

**Chart 3: Rajiv Gandhi Punya**

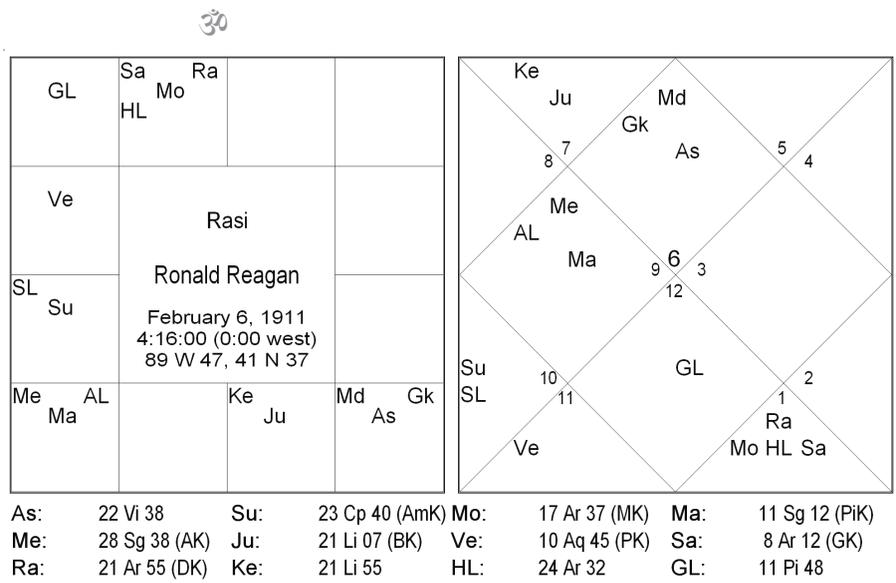
Sūrya kāla chakra; 21st May 1991, Tuesday at 10:18 pm, close to Chennai, India.



## kāla chakra

Rajiv Gandhi was born with the Sun in Magha nakṣatra, from which the kāla chakra will be drawn. At the time of his demise, a large cluster of planets is transiting the North-east/South-west axis. It would be very likely to find the Yoginī transiting this axis at the time of his demise.

On this fateful Tuesday, the second Yama was running at this particular time. In the tables given above, this corresponds to the position of the Vāra Yoginī in the north-eastern direction, activating the major axis of planets in the kāla chakra. Again the nodes are involved.



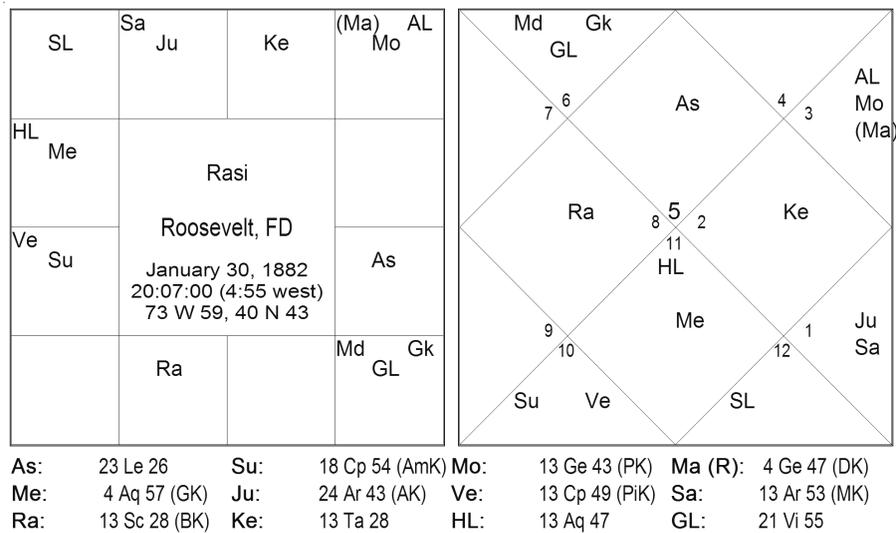
More charts for reference:

**Chart 4: Ronald Reagan, Dhanista Sūrya-nakṣatra; Born 6th February 1911 at 4:16 am, Tampico, Illinois, USA.**

Punya on 5th June 2005, Sunday at 1 pm, Los Angeles, California, USA.

**Chart 5: Franklin D. Roosevelt, Sravana Surya-nakṣatra; Born 30th January 1882 at 8:07 pm LMT (73w59; 40n43)**

Punya on 12th April 1945, Thursday at 3:35 pm Warm Springs, Georgia, USA.



## 4. Kāla Chakra Dasa and gocara

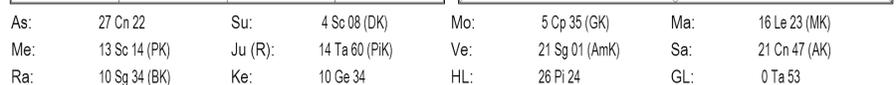
The pivot of transit analysis is being able to link them to daśās. The native may undergo many transits, but only one of these will cause the final demise of the native, as indicated by the daśā running at the same time.

Having dealt with the transits in the kāla chakra, the natural step would be to analyze the kāla chakra daśā.

Here some basic daśā interpretations, revealed by Pt. Sanjay Rath in Mumbai 2005, should be kept in mind.

- I. Daśās associated with the māraka sthāna from lagna or āruḍha lagna will cause the demise.
- II. Daśās in the first, third, eighth or tenth from Saturn's rudrāmśa will cause demise.
- III. Daśās of the first, third, eighth or tenth from rudrāmśa lagna, will also be able to cause demise.

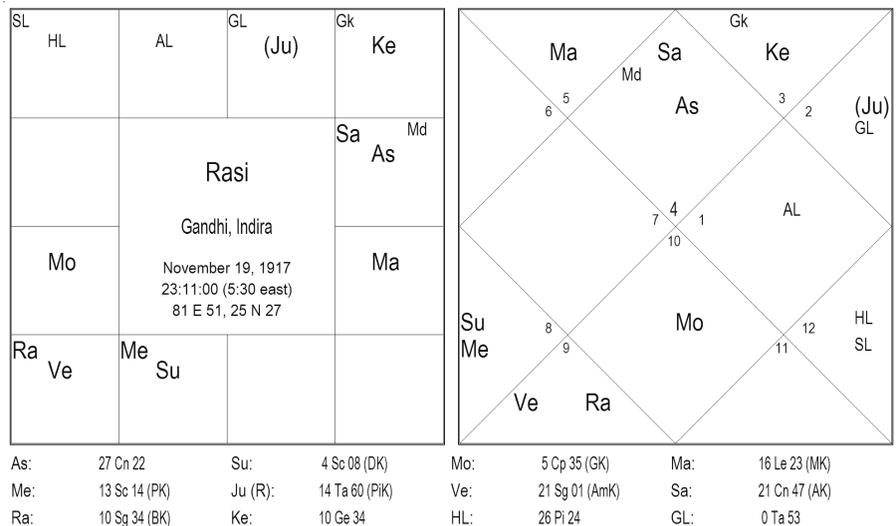
To this we will add for our own purpose:



**Principle 2: The death causing transit-planets will associate with the māraka-daśā.**

**Chart 6: Indira Gandhi**

The kāla chakra daśā at the time of demise is Gemini,





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Kāla chakra Dasa (Moon, Savya group):  
 Ar (PBha1): 1958-01-22 - 1965-01-22  
 Ta (PBha2): 1965-01-22 - 1981-01-22  
 Ge (PBha3): 1981-01-22 - 1990-01-22

which is in the third from ārūḍha lagna, the place of demise. Gemini is joined Ketu and is aspected by Venus and Rāhu. Referring to the kāla chakra diagram in Chart 1, we see that Venus and the nodes are the grahas causing the demise.

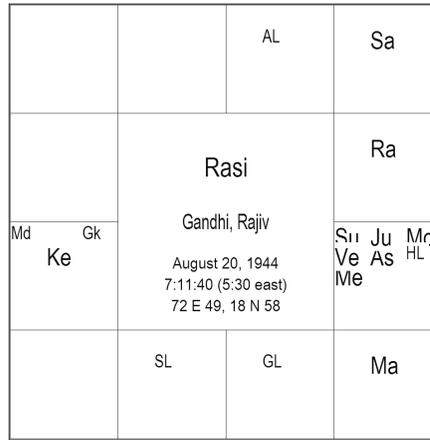
### Chart 7: Rajiv Gandhi

In the chart of Rajiv Gandhi, the Kala Chakra Dasa of Aquarius was running at the time of his demise in 1991. Aquarius is the seventh house and is thus a Māraka to lagna, it is lorded and aspected by Rāhu, whilst receiving Graha dristi from all the planets in the lagna. These planets (except Moon and Mercury) contributed to the death Mr. Gandhi as per Chart 3 above.

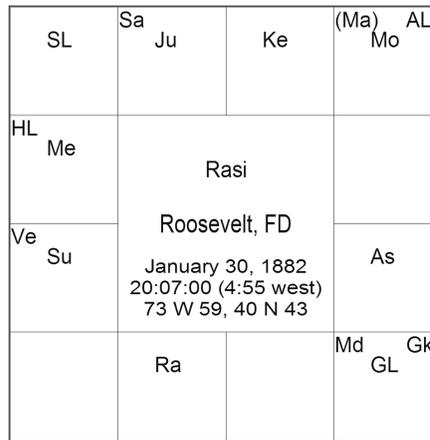
Kalachakra Dasa (Moon, Apasavya group):  
 Sg (Ardr4): 1975-04-17 - 1985-04-89-04-17  
 Aq (Ardr2): 1989-04-17 - 1993-04-17  
 Aq (Ardr2): 1989-04-17 - 1993-04-17  
 Pi (Ardr1): 1993-04-17 - 2003-04-18  
 Ar (Mrig4): 2003-04-18 - 2010-04-17  
 Ta (Mrig3): 2010-04-17 - 2026-04-17

### Chart 8: Franklin Delano Roosevelt

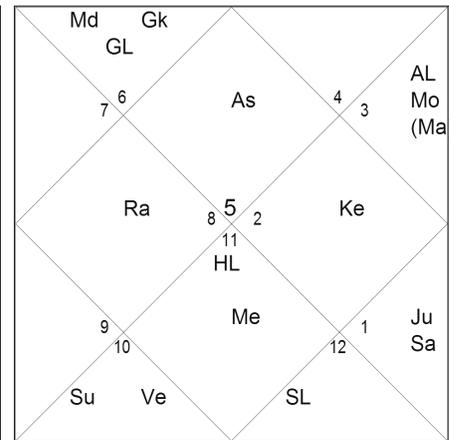
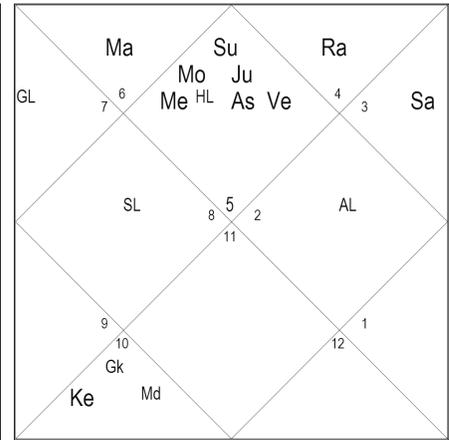
The death giving kāla chakra daśā was that of Scorpio for Mr. Roosevelt. Scorpio is occupied by mārakeṣa lord Rāhu and is receiving drṣṭi from Sun, Venus, Jupiter and Saturn.



As:	14 Le 45	Su:	3 Le 50 (GK)	Mo:	17 Le 10 (MK)	Ma:	1 Vi 13 (DK)
Me:	28 Le 34 (AK)	Ju:	12 Le 13 (PK)	Ve:	18 Le 40 (BK)	Sa:	14 Ge 14 (PIK)
Ra:	2 Cn 49 (AmK)	Ke:	2 Cp 49	HL:	27 Le 55	GL:	4 Li 05



As:	23 Le 26	Su:	18 Cp 54 (AmK)	Mo:	13 Ge 43 (PK)	Ma (R):	4 Ge 47 (DK)
Me:	4 Aq 57 (GK)	Ju:	24 Ar 43 (AK)	Ve:	13 Cp 49 (PIK)	Sa:	13 Ar 53 (MK)
Ra:	13 Sc 28 (BK)	Ke:	13 Ta 28	HL:	13 Aq 47	GL:	21 Vi 55



During the particular time of demise, Saturn, Rāhu and Ketu were aligned across the north-east and south-west axis.

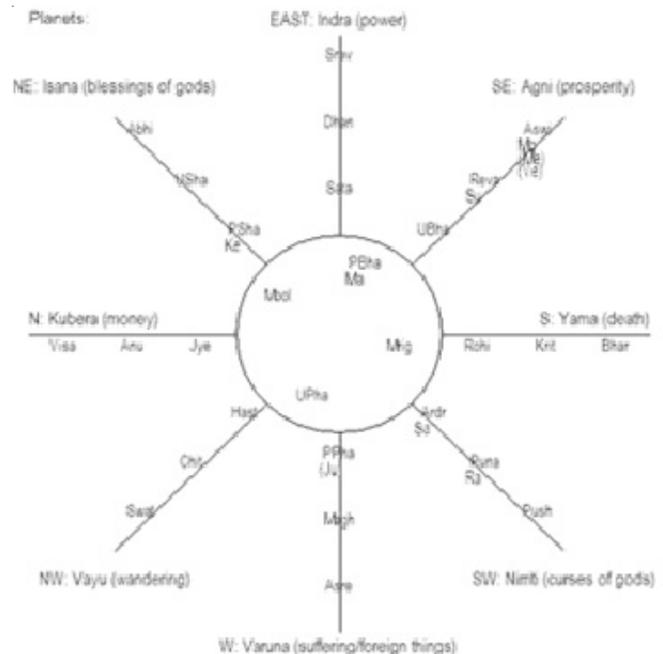
The day was Thursday and the seventh Yama was running, which is akin to the north-west direction thus causing the demise.

Kalachakra Dasa (Moon, Apasavya group)  
 Vi (Srav3): 1916-01-21 - 1925-01-21  
 Li (Srav2): 1925-01-21 - 1941-01-21  
 Sc (Srav1): 1941-01-21 - 1948-01-22  
 Pi (USha4): 1948-01-22 - 1958-01-21

Om Tat Sat

### Footnotes

<sup>1</sup> Monier Williams:  
 n. guar  
 ding , protecting , nourishing w. m. a guardian , protector , a world-protector. a maintainer , observer.  
 Starting from east to north-east, these are: Indra, Agni, Yama, Nirriti, Varuna, Vāyu, Kubera and Isaana. The upper vertical direction is lorded by Ananta, whilst the downwards is lorded by Brahma.



# Raja-Bhanga Yoga

Rafal Gendarz

## 1. Raja – bhanga Yoga: - Definition

To understand Raj-Bhanga Yoga first of all we must understand what Raja yoga is;

Its essence in definition is correlated to a situation where one can control and maintain a position of authority. Its secondary definition is connected to wealth, fortune and fame which are usually, but not always, connected to Raja Yoga's; therefore, we can see that results mentioned in sastra's are connected to those two definition's. Its also worthy to differentiate between Raja Yoga's and Raja-Sambandha Yoga's which are similar constructed but give slightly different results. Raja-Sambandha means connections to Raja; therefore, it does not imply a situation of ruling but a situation which gives us a possibility to be close to people in charge. Raja means king and of course its literal meaning can be misleading, but we must grasp the essence and give up the details that are changing according to time / place & circumstances. A king nowadays will imply a person with some sort of power, be it in a government atmosphere / administrative or any other where power is an exerted function. It's very often that this power and authoritative functions had their end and the ruler sometimes falls from position due to some sad events. We as Jyotisha's know that these events are born from our Karma which is described in our charts and can be read by a qualified Seer. Therefore there is need for this article. It's about Yoga's which can bring one from the top to the bottom.

## 2. Surya and Shani

रविचन्द्रौ तु राजाना ravichandrau tu rājānā – Sun and Moon are of Royal status.

Sun is leader among Graha's and in the planetary cabinet He is the King. Saturn is the Karaka of servant; therefore, is responsible for Bhanga of Surya (influence & royalty). Saturn exalts in Libra - the sign of democracy and is also karaka for dethroning others, which is very often for today's politics. Therefore we should be careful about these

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lords of bhavas which natural karaka is Saturn, namely the dusthāna lords.

## 3. Houses of Sūrya

Sun exalts in and is Karaka for the first house in the natural zodiac, it owns the fifth house and gets Dig-bala in the tenth house; therefore, these three bhava's are of utter importance in regard to Raja Yoga. We must see the situation in these bhava's and also lord of the same placed in the Kundali.

Bhava	Connection to Surya
First	Sun gets exalted in Aries – the first natural bhava and is karaka of Lagna
Fifth	Its house of power and Leo is lorded by Sun
Tenth	Sun has Dig – bala (directional strength) in the tenth house (Svarga)

## 4. Dusthāna lords in Raja-Bhāvas

To properly understand and appreciate the steps in identifying Raja-bhanga yogas, the principles are given below, one by one.

Rule 1: Lord of dushtana's in Raja-Bhava's namely: first, fifth and tenth will indicate possibility of falldown; the same is indicated by presence of the first, fifth or tenth lords in dushtana bhava (Shani is karaka).

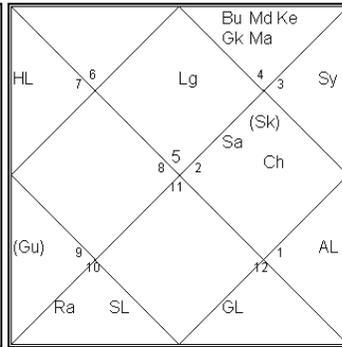
- If the first bhava / lord is engaged one can by own will fall from heights.
- If the fifth bhava / lord is engaged then the followers can leave the native.
- If the tenth bhava / lord is engaged then one is not skilled enough

Lets study some charts:

In this chart we see that the tenth bhāva is occupied by sixth and twelfth lords clearly indicating Raja-bhanga Yoga. He was a very good player and was captain of the team; unfortunately there were some who disapproved of his skills, due to which he was stripped of his title as captain. Rajbhanga in the tenth house indicates lack of ability/qualification.

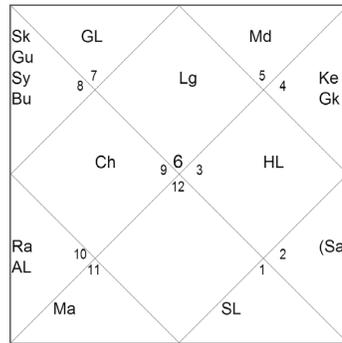


GL	AL	(Sk) Ch	Sa	Sy
		Rasi		Bu Gk Ke Ma
SL	Ra	Ganguly, Saurav July 8, 1972 8:30:00 (5:30 east) 88 E 22, 22 N 34		Lg
(Gu)			HL	



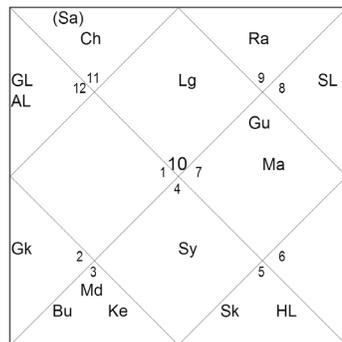
As: 8 Le 35 Su: 22 Ge 34 (BK) Mo: 16 Ta 13 (PK) Ma: 12 Cn 31 (GK)  
 Me: 18 Cn 46 (PIK) Ju (R): 8 Sg 18 (DK) Ve (R): 24 Ta 46 (AmK) Sa: 21 Ta 14 (MK)  
 Ra: 3 Cp 08 (AK) Ke: 3 Cn 08 HL: 8 Li 23 GL: 17 Pi 20

	SL	(Sa)	HL
Ma	Rasi		Gk Ke
AL	Ra	Ananta November 22, 1971 2:40:34 (1:00 east) 14 E 43, 51 N 57	Md
Ch	Bu Gu	Sy	GL Lg



As: 13 Vi 44 Su: 5 Sc 38 (DK) Mo: 21 Sg 22 (BK) Ma: 15 Aq 09 (PIK)  
 Me: 27 Sc 26 (AmK) Ju: 19 Sc 54 (MK) Ve: 27 Sc 47 (AK) Sa (R): 9 Ta 52 (GK)  
 Ra: 15 Cp 17 (PK) Ke: 15 Cn 17 HL: 7 Ge 43 GL: 27 Li 04

AL	GL		Gk	Ke	Bu	Md
(Sa)	Ch	Rasi		Sy		
Lg	Jayendra Saraswati July 18, 1935 19:00:00 (5:30 east) 79 E 26, 10 N 42		HL	Sk		
Ra	SL	Gu	Ma			



As: 8 Cp 15 Su: 2 Cn 02 (PK) Mo: 4 Aq 34 (PIK) Ma: 1 Li 14 (GK)  
 Me: 12 Ge 03 (MK) Ju: 20 Li 32 (AK) Ve: 15 Le 60 (BK) Sa (R): 16 Aq 41 (AmK)  
 Ra: 28 Sg 47 (DK) Ke: 28 Ge 47 HL: 1 Le 23 GL: 16 Pi 12

In this chart we see sixth lord in fifth house; therefore, one can see Raja-bhanga from follower. As Arudha Pada is there in dasa of planet concerned one will be accused. And it was about negligence of family duties. The wife of this person was accusing him that he was not dedicated enough to the family and she turned away from him, which was a cruel experience for native.

Influence of Rahu on Arudha Pada give scandal and type



of this we read by a n a l y z i n g dispositor which is Sani which means that accusing is connected to his work abilities (Sani).

In Rahu-rahru period this happened and it caused fall of authority in minds of religious society He is belonging to. As this forms Bandhana Yoga this also obstruct his freedom. Its worth to add that Rahu in fifth house means that one will be cheated by someone close to you.



Sri Jayendra Saraswati was arrested in Andhra Pradesh late on the night of November 12, 2004. He was arrested on charges of murder of Shankararaman, the manager of Sri Varadarajan Temple in Kancheepuram. We see the twelfth lord in tenth house and fifth & tenth lords in eighth house which again constitute Raja-Bhanga Yoga.

It was Mercury-Saturn dasā, and Saturn is aspecting fifth lord in eight bhava.

Now he is released from the jail but this case had negative bearing on the native due to this fall – Raja bhanga.

This person was engaged in promoting Veganism and a Pro-life stance with his band “Healing” in Poland which was one of the first Hardline bands. In early years of existence of this project he was very well known and famous due to his straight and uncompromising character. In the course of time some of followers turned into enemies and this project got a bad name as being fanatical and full of violence. First lord is in eight bhava forming Raja-bhanga and its caused through one’s own decisions/ actions (lagnesh).

## 5. Neecha Navamsa

The next principle is about Navamsa also called Dharma-amsa. The karaka of this amsa is Vishnu and any neecha Graha here indicates adharma which afflicts the native’s bhagya. This lack of bhagya stops one from earning a Royal position and favour. Chandra Kala Nadi clearly “says” that debilitated planets in Navamsa are very adverse. They are worse than in rāsi because they indicate lack of result and phala which is seen in this important Varga namely navāmsā.

Rule 2 : Neecha Navamsa of Graha indicates Raja-bhanga.

Lets’ see an example :

Here Venus is in debilitated navāmsā and is responsible for raja-bhanga yoga. In Libra-dasā the native had a grand fall in fortune. The episode happened after a legal battle, as in court he was defamed and the company was pushed



# raj-bhanga

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SL	Ma		(Sa)	
Sk	Ch		Rasi	Ke Lg Gk
Ra	Sy		Wojtek	Md
Gu	Bu	GL	January 18, 1972 16:55:34 (1.00 east) 19 E 0, 50 N 15	HL
				AL

As:	13 Cn 07	Su:	4 Cp 12 (PK)
Me:	16 Sg 13 (BK)	Ju:	2 Sg 43 (GK)
Ra:	12 Cp 14 (AmK)	Ke:	12 Cn 14

AL	Md	Gk	Ke	
6	5		Lg	3
		HL	7	4
			10	1
8	9		Ra	
	GL		Sy	12
Bu	Gu		Ch	Sk
				Ma SL

Mo:	2 Aq 09 (DK)	Ma:	21 Pt 26 (AK)
Ve:	9 Aq 02 (MK)	Sa (R):	6 Ta 16 (PK)
HL:	11 Li 41	GL:	8 Sg 29

Throne-Yoga (along with Guru in Pisces in first, fifth or tenth). For understanding why Cancer gives Raja Yoga we must hear the story of Shani/Saturn & Ganesha.

Parvati give birth to Ganesha and wanted that all the Devas would see her child. Shani was however cursed by his wife that if he should look at someone he will turn that person to ashes, so Shani knowing this fact couldnt bring his eyes unto the newborn child, but Parvati insisted and it brought what could be expected. Ganesha's head was decapitated by Shiva. The rest of the story we know.

In return Parvati cursed Shani, and said that if he would look at her child again, she will incarnate to destroy Shani's entire lineage until the pralaya. Shani was very scared of this and whenever he enters the natural fourth house of cancer, he will not afflict/destroy the head/intelligence of the person.

Rule 3 : When the Raja-bhanga occurs in Karka-rasi native is protected and controls it fully.

Here we see that although eight and sixth lords are in fifth bhava the healing power of Cancer is protective and if any fall will be there it will take the form of own resignation as independence and control is associated with it. Sanjay Rath was engaged in government service, and he resigned from that position to turn his attention completely towards Jyotish.

Gk	SL	Bu	Ra	Sk	
		Md	Sy		
			Rasi		Sa Ma
					GL HL
Ch	Lg (Gu)			Ke	AL

As:	13 Sg 34	Su:	15 Ar 06 (PK)
Me:	14 Ar 24 (PK)	Ju (R):	5 Sg 32 (DK)
Ra:	21 Ar 24 (GK)	Ke:	21 Li 24

			Ch		
			(Gu)		
11	10		Lg	8	7
		Gk			Ke
		SL	12	9	6
			3		AL
Md	Ra				HL
Sy	Bu				GL
1	2			5	
		Sk		Ma	Sa

Mo:	16 Sg 36 (MK)	Ma:	29 Cn 45 (AmK)
Ve:	29 Ta 58 (AK)	Sa:	22 Cn 45 (BK)
HL:	19 Le 32	GL:	27 Le 09

to large expenditure.

## 6. Karka Rasi

We see that Shani in Cancer in the first, fifth or tenth houses gives good result and this Yoga is also called Simhasana/

Gu	Lg	SL			Ra
Ch			Rasi	Sk	Md
				Gk	Sy
(Sa)			Rath, Sanjay		Bu
			August 7, 1963 21:15:00 (5:30 east) 84 E 1, 21 N 28		
AL	Ke	HL	GL		Ma

As:	14 Pt 09	Su:	21 Cn 05 (BK)
Me:	13 Le 23 (GK)	Ju:	26 Pt 08 (AmK)
Ra:	25 Ge 46 (DK)	Ke:	25 Sg 46

			Gu	Ch	
			SL		
2	1		Lg	11	10
					(Sa)
			Ra	12	9
			3	6	Ke
Gk	Md				HL
Sy	Sk				Ma
4	5				8
		Bu		GL	

Mo:	19 Aq 59 (MK)	Ma:	13 Vi 41 (PK)
Ve:	14 Cn 56 (PK)	Sa (R):	26 Cp 50 (AK)
HL:	12 Sc 12	GL:	29 Li 49

The native is getting money from healing and medicine (cancer and shani in eleventh from AL) and a lot of financial transformation is going on there. Though he made many high-risk moves which should have caused his downfall, the presence of the rajbhanga yoga in cancer, protected him throughout.

Om Tat Sat



sarva maṅgala māṅgalye śive sarvārtha sādḥike |

śaraṅye tryambake gauri nārāyaṇi namo'stu te || 3 ||

Gk	SL	Bu	Ra	Sk	
		Md	Sy		
			Rasi		Sa Ma
					GL HL
Ch	Lg (Gu)			Ke	AL

As:	13 Sg 34	Su:	15 Ar 06 (PK)
Me:	14 Ar 24 (PK)	Ju (R):	5 Sg 32 (DK)
Ra:	21 Ar 24 (GK)	Ke:	21 Li 24

			Ch		
			(Gu)		
11	10		Lg	8	7
		Gk			Ke
		SL	12	9	6
			3		AL
Md	Ra				HL
Sy	Bu				GL
1	2			5	
		Sk		Ma	Sa

Mo:	16 Sg 36 (MK)	Ma:	29 Cn 45 (AmK)
Ve:	29 Ta 58 (AK)	Sa:	22 Cn 45 (BK)
HL:	19 Le 32	GL:	27 Le 09





# Saturn in 9<sup>th</sup> house

Erwin Rommel: A great warrior is born

Mladen Lubra



## Introduction

It is April, 1944. Hidden Castle in La Roche-Guyon, half way between Paris and Normandy. In a room darkened by thick curtains, sits the seriously worried, youngest feldmarshal in the history of German army, Erwin Rommel.

He is desperate after realizing that the "impervious fortress of the West Wall (Atlantic Wall)"

is not as impervious as the German propoganda presented it to be. He feels that the Allies landing is very close, but when is it going to happen, and where... What more can be done ... Can he convince the Fuhrer to let him organize the defense. He does not agree with Hitler for a long time, nor with the atrocity of SS troops, but his loyalty to his country is impeccable – but he is still "the Prussian general, and they always obey".

## Profession and ideals

In Jyotish when we define the profession of the person, we must not ignore the interest and attitude in the person's

life. Bratru karaka (BK) is very important chara karaka, because it is connected to our Guru devata, i.e. planet which is always above the head, and whose principles become our principles in life. BK is very, very important. Look at the example.

What reveals a great warrior, and what at all gives a military profession? In Rommel's case we see Mars is Bratru karaka. Mars is kshatria, it is known, that that is the class of warriors. Mars in the 9<sup>th</sup> house in conjunction with the lord of the ascendent Saturn, which gives high principles to a person and preparedness to fight for them. Yoga Saturn/Mars is very typical yoga which gives a military carrier. Life motto which Rommel held to was Saturn's motto – to serve with great discipline, and motto of Marsa – to be a leader, and to protect.

## Saturn

Saturn is the son of Sun, and as being one has a special status. The traditional story represents him as the son of Sun, where he is completely devoted to his father. As every son he wants to be as powerful as his father, which gives Saturn great need for success and carrier. On the other side, Saturn is farthest away from the Sun, and his awful enemy. Saturn rules Makara rashi (Capricorn) which is the sign of Kali yuga, and can give a huge popularity and success.

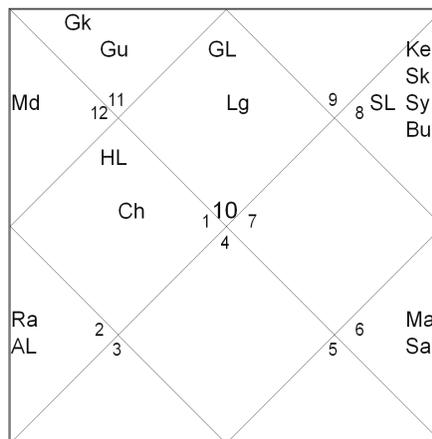
## The ninth house

The 9<sup>th</sup> house is Bhagya or fortune. The lord of 9<sup>th</sup> house, or the planet in conjunction with the lord of the 9<sup>th</sup> house, can completely strengthen our fortune, or break it.

In Rommel's case, we have the lord of the 9<sup>th</sup> house in conjunction with the lord of 8<sup>th</sup> house, Sun, which is situated on 0 degree (Sandi). This combinations shows that some authority (Sun), State or boss, can completely ruin his life. We know, Hitler forced Rommel to commit suicide.

Md	HL	Ch	AL	Ra	
Gk	Gu	Rasi			
GL	Lg	Erwin Rommel			
	Bu	SL	Sk	Sa	Ma
	Ke	Sy			

As: 23 Makar 20 Su: 0 Vrish 32 (DK) Mo: 23 Mesh 40 (Am) Ma: 23 Kanya 14 (BK)  
 Me: 11 Vrish 07 (PK) Ju: 16 Kumbh 02 (M) Ve: 15 Vrish 21 (Pit) Sa: 5 Kanya 13 (GK)  
 Ra: 4 Vrish 00 (AK) Ke: 4 Vrish 00 HL: 19 Mesh 26 GL: 3 Makar 09





## erwin rommel

In 9<sup>th</sup> house of the natural Zodiac, Dhanu rashi or Sagittarius, is situated. It represent battlefields, military barracks etc. The Lord of Rommel's Ascendent is in the 9<sup>th</sup> house which is the house of dharma, house of high principles. He was different compared to other German military leaders of that time. The Allies considered Rommel as the "last knight", because of his high principles which never allowed the atrocity so typical of German army during II world war. He was considered to be a dangerous but respected enemy (exalted North node on his Aruda Lagna), which is evident from the statement of Winston Churchill in The British Parliament: "We have a very daring and skillful opponent against us, and, may I say across the havoc of war, a great General."

Malefic in 9<sup>th</sup> house is always bad for fortune, and can give bad attitude to a person. This is especially highlighted if ashuba yoga is formed, i.e. unfavorable combinations without the influence of benefic planets. In Rommel's case Mars/Saturn in 9<sup>th</sup> house gives destructive ashuba yoga. Mars gave Rommel a great courage and strength, but Mars is afflicted which gave blind fate in his principles and fundamentalism. Even though he had resistance towards Hitler, Rommel couldn't find the strength to refuse obedience and to confront him. Saturn gave the traditional state and rigidity ("the Prussian general always obeys"), and like a natural badakesh in the house of dharma and fortune, a lot of hard work and many dangerous situations. That proves the position of Saturn in fixed sign in Navamsha kundali (v-9), at the same time in the 8<sup>th</sup> house, confirm many heavy moments and great suffering.

### Saturn in the 9<sup>th</sup> house – a great warrior

Saturn is the planet which is responsible for our profession. We must not forget that in natural Zodiac Saturn rules the 10<sup>th</sup> house, which is Karya bhava or the prime house of profession. Also, there is another important reason: Saturn rules time, and time is a crucial factor for all our activities.

Saturn's the 10<sup>th</sup> drishti is called Karma drishti, and gives enormous strain and focus on the 10<sup>th</sup> house from it's position.

For example, Saturn in the 1<sup>st</sup> house is marana karaka sthan (badly placed), but it has 10<sup>th</sup> drishti on the 10<sup>th</sup> house of profession and karma, so it can give a person great ambition to reach status and success in carrier. In Erwina Rommel's horoscope, Saturn is in the 9<sup>th</sup> house, which gives a lot of work on the field of the 6<sup>th</sup> house, which is the house of enmity and struggles. It is obvious that the 10<sup>th</sup> house from Saturn is the house where we invest a lot of our strength, our time and energy.

Another example of Saturn in the 9<sup>th</sup> house which gave a great warrior: American general George Patton, had

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retrograde Saturn in the 9<sup>th</sup> house which gave attitude like: "As long as you attack them, they cannot find the time to attack you". Because of Saturn's retrograde nature, Patton was unstoppable and considered that the best way to assure victory is to attack with 100% of your being, hold nothing back, and go right at your opponent.



### Conclusion

Saturn in the 9<sup>th</sup> house gave Rommel high popularity among masses, and a great sense of duty and equality – he was known for his attitude to fight in the first line of the battle, shoulder to shoulder with his soldiers. Nevertheless, like malefic in the 9<sup>th</sup> house, Saturn gave dharmic fall, and self-deceit (Saturn is the planet of ignorance). Rommel, as many others, was deceived by the lies of German propaganda which transformed Hitler's interests into the interests of whole German nation. In that self-deceit is the whole Rommel tragedy. His wife after the war said: "This is how a man who was devoted to his country with his whole being, ended".



We sow that Saturn in the 9<sup>th</sup> house can really give a great and devoted warrior. But always keep in mind that Saturn is a malefic planet in the 9<sup>th</sup> house of dharma, and without the control of Jupiter, or some other shuba (benefic) yoga, the ultimate principle that rule a person can be blindly holding on to an idea, where the dharma of the person falls. Precisely, the person strictly serves his duty, without wanting to know high principles and truth which lies in the 9<sup>th</sup> house.

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*Om Tat Sat*



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tulsi badrinath

# Shani Maharaj in Varanasi

## Tulsi Badrinath

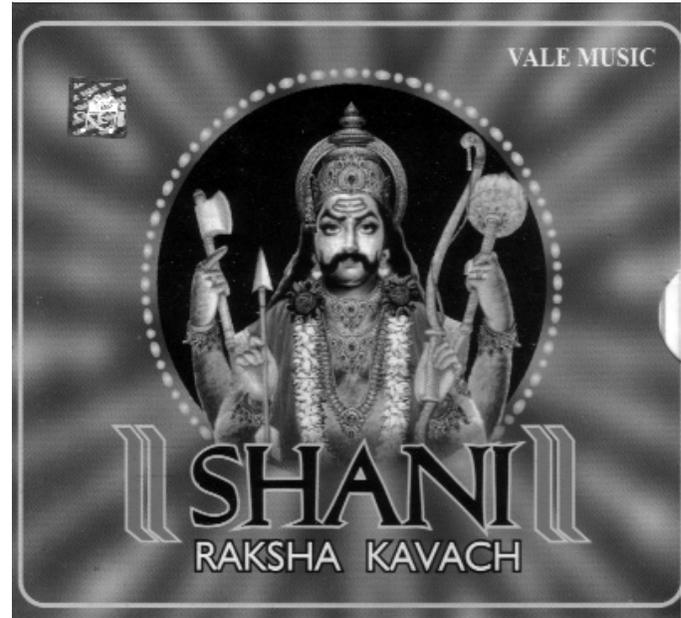
The famous Viswanath Gali in Varanasi is a delightful place. Narrow and full of shade, as galis are, it is lined with shops on either side. In some of them, one finds toys and tall kumkum holders among the other handicrafts of this area. Others sell myriad kinds of supari. Then there are shops that sell brassware and puja-related things, including pairs of eyes that are white tinged red at the corners. These are so realistic that once placed on the face of an idol, they make it come to life. Shop-keepers also vend mithai, clothes, lovely bangles and bindis, not to mention *magai paan*.

The lane curves to a point beyond which it becomes even more narrow. Flowers and bilva leaves are sold here, as also milk and curds for Viswanath. For Annapurna Devi, there are special garlands of long red flowers and deep pink roses. People jostle one another in this crowded space and the road is wet with the Ganga water that sloshes out of their brass jars. One is transported to a different world, where the burdens of everyday life fall away, seem insignificant. They say that one becomes *rudramaya* on entering Kashi.

Mid-way between the temples of Annapurna Devi and Viswanath, is the shrine of Shani Maharaj. Unlike the shrines of the South, the entire body of Shani Maharaj is not visible here. His face, magnificently cast in silver, shines in the flickering light of the diyas. Below there are layers of bright cloth and garlands. The visual effect is stunning.

On a Saturday evening, a big crowd of people had come to pay their respects to him. They lit flat, plate-like diyas in which were placed pieces of metal, black sesame seeds, and of course the wick dipped in sesame oil. There is limited space in front of this awesome figure and fresh diyas were placed over those already lit by others, the oil flowing out onto the gali. The many hundred flames, rising from diyas stacked unevenly, burned with great intensity.

Even here, in front of this deity, human nature remained what it is. When the few matchsticks given to light the diyas ran out, the boy selling diyas within the shrine refused to part with any of his. One had to return to the adjacent shop, stepping carefully on the slippery, oil-coated path, carrying unlit diyas. Thankfully, the man who



had sold those diyas, handed over a few more sticks good-naturedly. One wondered what meaning it had for that young boy to be in such proximity with Shani Maharaj. Balancing the impression created by him, later, another shop-keeper, in front of the golden temple of Viswanath, refused to accept payment for the offerings until one had returned after darshan.

It is interesting to note that this visit to a *tirtha kshetra* took place when the transit Sun and 9<sup>th</sup> Lord Mercury were over bhagya pada, A9, in Aquarius. Transit Shani Maharaj himself was in the 9<sup>th</sup> house, Gemini, over mantra pada, A5, retrograde and conjunct the Moon. Narayan Dasha of the 9<sup>th</sup> house was running. Saturn Antardasha in Jupiter Mahadasha had just begun the previous day.

om tat sat



☆ JYOTISH DIGEST ☆ APR-JUN, 2006 ☆ 57



# Sensex Movement

The paper on Sensex Movement For Mumbai Stock Exchange During Nov 04 to Oct 05 On relation to The Transit of Planets

Rajan Panse

There are numerous items & products which has transacted every day. There prices either remain steady or fluctuate from time to time. Under economic theory, prices largely depend on supply & demand but according to astrological precepts such incidences are directly related to the perpetual rotation of celestial objects. It is said:

“ यत् पिण्डी तत् ब्रम्हांडी ” “yat pindī tat bramhāndī”

It means that celestial phenomena are repeated on earth; for individual & other worldly events. This is the *Vedic* basis of astrology. Economic & financial processes are also governed by planetary positions, motions & relationships. Therefore, the pricing pattern & market behaviour are the direct results of planetary forces drawn on the earth & there is no terrestrial matter which escapes the astronomical radiations & gravitational energies. Oceanic tide on full moon is one such phenomenon which is well known even to common person. The zodiacal signs, planets, *nakshatras* are the prime astrological movers which play dominant role & induce perceptible changes in the mundane affairs just as in natal astrology but in a different format. Transit of planets in different signs round the year post aspects of different nature (Bearish/Bullish) which decides the market trends. Planets in own/exalted sign is considered to be stronger & in debilitated/enemy signs, is considered to be weak. While transiting through a friendly signs a planet gives more favorable result & transiting through a friendly signs a planet gives more favorable result & transiting through inimical signs, reflects other way. Retrograde planet shows exactly opposite results as it reflects, while in a direct motion, in transit. During transit, benefic planet created bullish trend in market. Silver is controlled over by moon, when moon in cancer indicated strong silver market also when Sun & Venus transits in this sign silver price shows bullish trend.

Helical rising & setting of different planets also affects the market trends. When Mars, Mercury, Jupiter, Venus, Saturn, while transiting looks like coming near (from earth) to Sun within specified orb degree (Different orb is indicated for different planet.) the said transiting planet is considered to be **Set (Asta)** & when it looks like moving

away from Sun beyond orb degrees then it is said to be **risen (Uday)**. Planets in Set/Risen state alter the market trends compared with trends before such phenomena occur. Planets like Mercury/Venus (Inferior planets) Rise/Set for more than single occasion in a year, while other planets (Superior planets) Rise/Set only once in a year. Planets with different speeds in transits can have different kind of **VEDHA** on other planets/signs/nakshatras. This is elaborated in **Sarvatobhara Chakra** in more details. That is not the Subject of this paper. Planet in transit created different aspect with natal/inception chart of mundane affairs. Benefic aspects cause bullish conditions while malefic aspects cause bearish results. Zodiacal signs & planets have bullish & bearish tendencies. Details are indicated in a chart indicated below. The Significator planets for stocks & shares values are Saturn, Mercury, Jupiter, Uranus, and Neptune. Some nakshatras have main role in stock shares, stock exchanges & their operators.

## Share Market

The share markets, securities, or national bonds are the marketable items & both the speculators & investors are regularly indulged in buying & selling stocks. Saturn & Uranus planets normally regulate stock markets. Taurus, Sagittarius, Capricorn & Aquarius signs rules money matters as in a natural horoscope these signs represent 2<sup>nd</sup>, 9<sup>th</sup>, 11<sup>th</sup> house markets. Taurus, Sagittarius, Capricorn & Aquarius signs rules money matters as in a natural nos. of planets transits in bearish signs then share prices by and large get depressed. Further when Jupiter transits these signs & also comes under bearish aspects from Moon, Mercury, Neptune it causes greater fall in share markets. If Mercury, Neptune in retrograde state cast bearish aspect on Jupiter, falls of short duration are witnessed in share market.

If Neptune transits Cancer, Gemini and Pisces & receives aspect from Mercury & Jupiter the share prices operate in bearish manner. On the contrary when most of the planets transits through bullish signs as Aries, Taurus, Leo, Scorpio, Sagittarius & Capricorn, buying activities flourishes in stock markets & rising trends are observed.



Mars & Saturn transiting in bullish signs & receive aspects from Sun, Mars, Saturn, Rahu, Uranus, share prices shows rising vertical jump. In retrograde state, effect remains for longer period in the market.

**Table of Bearish & Bullish Planets & signs:**

Bullish Planets			Bearish Planets	
Sun, Mars, Saturn, Venus, Rahu, Uranus, Pluto			Moon, Jupiter, Mercury Neptune	
North Declination	South Declination	North Delination	South Declination	Bullish Signs:
Fall in prices with Short correction	Steep rise in one direaction	Steep rise with recovery	Steep fall in one direction without Recovery	Aries, Taurus, Leo Scorpio, Sagittari Capricorn,
Fall steeply with No chance of re Covery	Fall with corrections for rise at times	Fall with possible short term corr- ection for rise	Rising tendencies with occasional fall	Bearish Signs: Gemini Cancer, Virgo, Libra, Pisces Aquarius

There are 3 dominants planets i.e. Jupiter, Saturn & Uranus which controls rise & fall in Share markets for long term effects.

Jupiter: Signifies expansion, opportunity & optimism.

Saturn: Gives value for money & cause fear factor in share markets.

Uranus: Related to innovativeness & strategies.

Mars transit also to be watched as it triggers the trends & brings volatility in share market. Planetary combinations of Moon, Venus and Neptune are to be studied for evaluating short term share price variations.

## Inferior Planets

Mercury and Venus are located between the Sun the Earth. They are known as inferior planets. Both these planets remain in the periphery of the Sun in the solar system. Mercury never parts beyond the longitudinal distance of 28 degrees while maximum stretch of Venus is up to 48 degrees. The aspectual position between the Sun and Mercury at best is in a conjunction besides one odd minor aspect of insignificant nature. Mercury while moving in the celestial hemisphere comes between the Earth and the Sun, the apparent conjunction thus formed is called *inferior conjunction*. Mercury when gets aligned with the Earth and Sun, keeping the Sun in the middle, this conjunction of Mercury and the sun is known as *Superior conjunction*. The position of Mercury comes in the vicinity of the Sun has assumed great importance. Firstly, Mercury comes in contact with the Sun too often and as a result of which it changes its speed at number of times during its course. Secondly, the proximity of the Sun and frequently going ahead and back of the Sun due to variation in the speed (though the normal pace of Mercury is near about the same as that of the Sun), Mercury gets into setting and rising positions in a quick succession. Thirdly, Mercury acquires retrograde and direct motions of short spans but in greater

numbers for the same reasons.

## Mercury:

Mercury apart from many other traits also signifies business and commercial activities. Therefore, the transit

of this planet assumes greater credibility in the commercial matters. Combining with Venus which

controls the pricing pattern of the markets, all the commercial operations including speculative activities fall in the ambit of these two planets. The movements of trio. The Sun, Mercury and the Venus indicate the monthly market trends.

Mercury also governs the intellectual and the mental frame of mind of the human beings and if this planet is inharmoniously positioned in the natal horoscope, that individual should not venture in the speculative and high risk commercial activities as he could never be able to read market's behaviors and his competitors correctly. Mercury is fast moving planet and therefore, it causes short term effects while remaining in different state of motion like retrograde, stationary and direct. When Mercury sojourns any malefic or detrimental houses. (House opposite of the signs ruled by a planet are called detrimental house w.r.t. that planet. In the case of Mercury the houses represented by, Sagittarius ad Pisces sign are detrimental houses) conversely, mercury while remaining in the direct state and in normal speed, if transits benefic, friendly, own or exalted house, sets bearish trends. But in the same house, if Mercury is set in an accelerated motion, the fall in the market prices is rather severe. Mercury's passage through the malefic houses in a swift motion produces rapid rise in the markets. According to some learned astrologers, Mercury's passage through signs and nakshatras is in the northern Hemisphere (Uttarayana) generated bearish trends while being in the Southern orbits (Dakshinayana); it sets bullish tone due to poor availability against the higher demands.

## Effects of setting and rising states of Mercury:

Unlike superior planets which set or rise only in one direction because of distance and slower speeds from the Sun, the setting and rising of Mercury are from two directions: i.e. West and East.



## mumbai stock exchange

In the normal course of setting and rising, Mercury tends to be highly volatile in these states and generated a lot complications and troubles. If markets are weak at the time of setting, it created bullish trends in the affected items on its attaining rising position and the prices continue to go up till Mercury remains in the oral degrees of the sun. Reverse is the case, when the markets are high at the time of setting, they will shift to bearish, the moment, mercury rises or gets out of the Sun's influence. In other words, the trends get reversed with the change of position from setting to rising or Vice-versa. The results are quite different, if we take into account the setting and rising positions form Eastern or Western directions. The general effects are that Mercury while setting and rising in the Eastern direction, it always brings about bullish trends compatible with the element of the sign and relationship of the house it transits. These states of Mercury if occurs from the Western direction, the markets go bearish depending upon the other influences which are being exerted on the planet. As a general rule in respect of stock markets, if mercury sets in Western direction, share's values initially rise marginally, if mercury gets conjunct with the Sun, the scrips become bearish thereafter. Similarly, when Mercury sets in eastern direction, the stock shares rise. After retrogression, if Mercury goes into the setting stage in the Eastern direction, the bullion markets attain buoyancy. But if Mercury happens to rise in the Western direction, the same markets become bearish.

## Effects of the retrograde motion of the Mercury:

The retrograde and direct motion of Mercury influences the market according to the status of the sign occupied by it. If it comes under favorable aspects of Jupiter, Saturn, Rahu or Uranus, the markets show rising trends. However, the good aspects from Venus set bearish tone or bring steadiness in the markets. When both Mercury and Jupiter retrograde at the same time and Mercury sets in the Eastern direction, while most of the markets get bearish. The moment Mercury reverts to direct motion, the value of stock markets slides down.

## Venus:

While Mercury signifies business, acumen, sharp perceptions and sagacity, Venus plays dominant role in the fluctuation, vacillation, unsteadiness and sway of the market's behaviour. It is responsible for alterations, ups and downs and change in the values of all trades and commerce, besides being a pleasure seeker planet. As notified earlier those alliances amongst the Sun (grit), Mercury (intelligence) and Venus (materialistic) perform predominant and cardinal role in the trade, commerce, material and money matters. They are the key factors in the whole business gamut. All of them being swift planets

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and run through the entire zodiac around one year time, they basically govern the monthly trends. There around one year time, they basically govern the monthly trends. There positions to the nearness to the Earth tend to deliver quick results. Therefore, sharp and short spurts, quick fall etc., in the market are generally attributed to the interplay and type of influences they receive from the other heavenly bodies. The variant speeds of Mercury and Venus which is earthly swifter than Venus, it emulated bullish tone. Under the reverse situation i.e., when Venus gets faster than Mercury, the markets remain in a bearish mood. In the event of both the planets are running more or less at the same speed, the sway in the market is going to be marginal and prices face mild fluctuations.

## Long term market trends:

Jupiter, Saturn, Neptune & Uranus control long term trends. Except Jupiter (Only benefic planet) all other planets are malefic & create unpleasant in the market. Jupiter brings prosperity but effects do not last long as those of other planets. Saturn brings shortage, crop failure, depression in market. Jupiter's benefic aspects brings steadiness. Uranus causes sudden price fluctuations, political upheavals, revolution & destabilized markets.

## Short term market trends:

Sun, Moon, Mercury, Venus, faster planets stays for shorter durations in a sign hence affects market for short period. Moon controls daily variations. Venus & Mercury controls monthly trends & gets extended while in retrogression for 2 months. These planets always stay in the vicinity of Sun, both planets shows greater influences on share prices when they are in slow speed. In accelerated motion, their impact over share market become frivolous & of trivial nature.

## Aspects

**Conjunction:** Between two planets. If both are malefic then results are indicated as bullish markets. For different planets conjunction orb varies from 7 degrees for Venus to 12 degrees for Moon. If one planet is benefic & other is benefic effect depending on the strength & signs in which both are conjunct.

**Parallel: (0°)** It's like conjunction except delination of both planets is same either in north or south of Sun's orbit. Effect of superior planets, last for more period & those for inferior planets, last for a while. Kind of effects is same as conjunction aspect. Oly it is very sensitive & delivers spot results.

**Opposition (180°)**

Planets are exactly in opposite signs in same degrees. Orb is 7 degrees. It sets bearish trends. If both the planets are



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benefic then bearish effects get more pronounced. If one is benefic & other is malefic then bearish trend is observed.

Trine (120°)

Orb is 7 degree. Healthy aspect. Produce bearishness. This aspect brings functional harmony between both the planets. Only bearish & bearish nature of planets has to be considered while analyzing the share market.

Other Aspects

Square (90°)

Orb 7 degrees: As per western astrology this aspect is evil aspect. Market fluctuations observed with bearish tone. Indicative of some sort of crisis

Sextile (60°)

Orb 7 degrees: Evil aspect. Market fluctuations observed with bearish market. Effects are some what similar to square aspect.

Semi-square (45°)

Orb 4°: A minor aspect. Evil effects as indicated in square aspect. Market goes bearish. Aspect has little consequences.

Semi-Sextile (30°)

Orb 2°: Weak but good aspect, creates bullish share market.

Other than above, Semi-quintile (36°), Sesquiquadrate (135°), Quincunx (150°) aspect are there. All these aspects are of very little consequences but at time it plays decisive role. Hence all aspects are to be seen carefully & then to be applied to situation.

Following aspects are strong enough to effect changes in market.

- 1) Conjunction & opposition aspects of all planets.
- 2) Semi-square aspect between Venus & the Sun.
- 3) Sextile aspect of Saturn with other planets. (3<sup>rd</sup>)

- 4) Square aspect of Mars with other planets. (4<sup>th</sup>)
- 5) Square aspect of Saturn with other planets. (10<sup>th</sup>)
- 6) Quincunx aspect of Mars with other planets. (6<sup>th</sup> & 8<sup>th</sup>)
- 7) Trine aspect of Jupiter with other planets. (5<sup>th</sup> & 9<sup>th</sup>)

Sensex movement for Bombay stock Exchange

Financial New Year Chart based on Laxmi Pooja day:

Date	High	Low	Date	High	Low	Date	High	Low
02-Nov-05	8086.84	7891.23	19-Aug-05	7867.89	7760.69	07-Jun-05	6795.03	6737.09
01-Nov-05	8023.52	7914.77	18-Aug-05	7921.39	7791.91	06-Jun-05	6813.91	6740.63
31-Oct-05	7905.7	7717.07	17-Aug-05	7870.62	7735.37	03-Jun-05	6761.13	6647.69
28-Oct-05	7795.03	7656.15	16-Aug-05	7828.01	7737.76	02-Jun-05	6756.62	6647.36
27-Oct-05	7994.82	7766.99	12-Aug-05	7861.26	7755.58	01-Jun-05	6763.28	6710.37
26-Oct-05	8047.86	7951.05	11-Aug-05	7842.55	7727.5	31-May-05	6721.61	6647.7
25-Oct-05	8074.08	7921.44	10-Aug-05	7741.35	7615.9	30-May-05	6724.99	6642.61
24-Oct-05	8126.27	7898.41	09-Aug-05	7686.85	7559.8	27-May-05	6772.74	6689.14
21-Oct-05	8080.77	7901.14	08-Aug-05	7781.04	7594.94	26-May-05	6685.33	6587.57
20-Oct-05	8134.83	7838.02	05-Aug-05	7817.61	7738.64	25-May-05	6612.25	6537.61
19-Oct-05	8084.79	7922.89	04-Aug-05	7826.36	7756.97	24-May-05	6579.05	6522.8
18-Oct-05	8317.38	8067.91	03-Aug-05	7843.77	7740.83	23-May-05	6549.57	6499.21
17-Oct-05	8254.8	8131.77	02-Aug-05	7762.8	7683.13	20-May-05	6512.96	6438.6
14-Oct-05	8396.42	8180.1	01-Aug-05	7681.11	7596.74	19-May-05	6537.74	6460.24
13-Oct-05	8547.8	8346.32	29-Jul-05	7708.59	7545.79	18-May-05	6457.37	6380.53
11-Oct-05	8563.85	8381.96	27-Jul-05	7620.37	7504.96	17-May-05	6568.61	6450.86
10-Oct-05	8564.85	8465.9	26-Jul-05	7564.79	7473.24	16-May-05	6532.15	6456.97
07-Oct-05	8586.43	8410.69	25-Jul-05	7526.88	7427.65	13-May-05	6462.85	6418.78
06-Oct-05	8693.2	8508.43	22-Jul-05	7429.95	7273.19	12-May-05	6482.39	6432.17
05-Oct-05	8821.84	8695.69	21-Jul-05	7380.69	7275.59	11-May-05	6454.41	6380.76
04-Oct-05	8808.83	8706.7	20-Jul-05	7392.67	7334.48	10-May-05	6494.91	6439.69
03-Oct-05	8725.75	8662.99	19-Jul-05	7385.69	7317.85	09-May-05	6486.07	6391.8
30-Sep-05	8683.57	8527.38	18-Jul-05	7359.81	7308.87	06-May-05	6402.35	6334.01
29-Sep-05	8722.17	8588.47	15-Jul-05	7283.04	7178.09	05-May-05	6391.32	6322.02
28-Sep-05	8613.83	8475.68	14-Jul-05	7263.03	7163.85	04-May-05	6294.85	6218.95
27-Sep-05	8585.76	8444.98	13-Jul-05	7338.01	7236.78	03-May-05	6246.24	6189.16
26-Sep-05	8487.36	8280.06	12-Jul-05	7352.46	7217.6	02-May-05	6223.78	6141.37
23-Sep-05	8327.35	8121.81	11-Jul-05	7320.25	7227.51	29-Apr-05	6288.44	6138.47
22-Sep-05	8519.6	8186.13	08-Jul-05	7240.39	7158.14	28-Apr-05	6292.91	6233.29
21-Sep-05	8521.75	8261.58	07-Jul-05	7306.54	7123.11	27-Apr-05	6357.56	6258.07
20-Sep-05	8515.5	8376.12	06-Jul-05	7296.18	7227.22	26-Apr-05	6377.54	6323.53
19-Sep-05	8461.1	8382.96	05-Jul-05	7308.72	7209.86	25-Apr-05	6391.73	6308.48
16-Sep-05	8388.8	8268.6	04-Jul-05	7284.41	7186.74	22-Apr-05	6374.03	6302.86
15-Sep-05	8294.24	8203.77	01-Jul-05	7228.57	7154.93	21-Apr-05	6305.88	6174.3
14-Sep-05	8260.01	8144.32	30-Jun-05	7218.28	7154.27	20-Apr-05	6259.28	6151.26
13-Sep-05	8202.04	8121.08	29-Jun-05	7125.21	7034.48	19-Apr-05	6269.75	6121.42
12-Sep-05	8142.81	8072.99	28-Jun-05	7175.15	7036.06	18-Apr-05	6220.98	6118.42
09-Sep-05	8077.74	8015.75	27-Jun-05	7228.21	7133.94	15-Apr-05	6339.73	6232.37
08-Sep-05	8060.26	7957.35	24-Jun-05	7178.04	7058.01	13-Apr-05	6515.82	6449.33
06-Sep-05	7976.4	7914.41	23-Jun-05	7156.55	7090.48	12-Apr-05	6472.04	6404.35
05-Sep-05	7983.33	7901.35	22-Jun-05	7167.32	7079.87	11-Apr-05	6444.33	6382.13
02-Sep-05	7928.07	7836.34	21-Jun-05	7083.58	6967.95	08-Apr-05	6560.88	6456.84
01-Sep-05	7902.19	7818.9	20-Jun-05	7001.55	6940.06	07-Apr-05	6644.69	6530.97
31-Aug-05	7807.67	7726.98	17-Jun-05	6921.6	6855.55	06-Apr-05	6617.07	6551.68
30-Aug-05	7758.36	7679.44	16-Jun-05	6933.26	6869.47	05-Apr-05	6621.91	6532.94
29-Aug-05	7699.56	7566.21	15-Jun-05	6916.33	6858.08	04-Apr-05	6649.42	6586.25
26-Aug-05	7732.31	7644.41	14-Jun-05	6865.18	6819.31	01-Apr-05	6618.08	6468.52
25-Aug-05	7672.18	7595.84	13-Jun-05	6843.62	6757.04	31-Mar-05	6509.02	6404.78
24-Aug-05	7639.68	7537.5	10-Jun-05	6883.67	6774.14	30-Mar-05	6400.07	6321.31
23-Aug-05	7770.83	7601.34	09-Jun-05	6862.79	6813.2	29-Mar-05	6512.98	6326.73
22-Aug-05	7845.96	7711.18	08-Jun-05	6862.83	6768.2	28-Mar-05	6555.1	6471.47

Date	High	Low	Date	High	Low
24-Mar-05	6514.73	6412.89	11-Jan-05	6329.89	6208.82
23-Mar-05	6568.2	6435.82	10-Jan-05	6469.09	6286.85
22-Mar-05	6656.31	6520.15	07-Jan-05	6440.17	6348.75
21-Mar-05	6734.72	6633.52	06-Jan-05	6481.23	6325.36
18-Mar-05	6710.98	6595.53	05-Jan-05	6629.98	6337.61
17-Mar-05	6737.29	6642.6	04-Jan-05	6696.31	6640.9
16-Mar-05	6806.72	6732.33	03-Jan-05	6684.22	6626.49
15-Mar-05	6823.46	6730.23	31-Dec-04	6609.78	6541.38
14-Mar-05	6882.23	6794.92	30-Dec-04	6608.3	6507.3
11-Mar-05	6948.54	6839.35	29-Dec-04	6617.15	6552.06
10-Mar-05	6917.6	6849.98	28-Dec-04	6568.57	6517.9
09-Mar-05	6954.86	6843.44	27-Dec-04	6566.64	6469.96
08-Mar-05	6929.59	6872.72	24-Dec-04	6507.94	6463.85
07-Mar-05	6902.49	6854.96	23-Dec-04	6455.69	6409.29
04-Mar-05	6864.62	6798.62	22-Dec-04	6480.2	6396.43
03-Mar-05	6793.24	6691.18	21-Dec-04	6461.64	6400.56
02-Mar-05	6708.78	6647.11	20-Dec-04	6409.52	6345.87
01-Mar-05	6725.92	6628.22	17-Dec-04	6436.08	6329.71
28-Feb-05	6720.94	6545.94	16-Dec-04	6437	6373.55
25-Feb-05	6622.62	6543.91	15-Dec-04	6423.27	6334.27
24-Feb-05	6621.68	6565.81	14-Dec-04	6331.57	6280.49
23-Feb-05	6607.78	6565.42	13-Dec-04	6274.24	6220.58
22-Feb-05	6603.14	6515.73	10-Dec-04	6336.9	6221.4
21-Feb-05	6602.53	6521.07	09-Dec-04	6319.01	6241.27
18-Feb-05	6642.77	6564.55	08-Dec-04	6359.2	6250.24
17-Feb-05	6599.48	6533.13	07-Dec-04	6354.26	6287.46
16-Feb-05	6714.13	6581.53	06-Dec-04	6386.29	6312.13
15-Feb-05	6694.79	6640.43	03-Dec-04	6361.53	6304.22
14-Feb-05	6719.17	6659.64	02-Dec-04	6335.14	6275.41
11-Feb-05	6640.11	6594.32	01-Dec-04	6272.68	6176.09
10-Feb-05	6608.96	6533.97	30-Nov-04	6248.43	6194.61
09-Feb-05	6613.54	6553.4	29-Nov-04	6166.72	6029.82
08-Feb-05	6573.93	6508.33	25-Nov-04	6081.74	6014.98
07-Feb-05	6658.33	6514.86	24-Nov-04	6053.19	6001.46
04-Feb-05	6684.16	6571.51	23-Nov-04	6031.59	5977.76
03-Feb-05	6630.68	6550.75	22-Nov-04	5979.1	5877.97
02-Feb-05	6600.02	6510.42	19-Nov-04	6044.55	5953.42
01-Feb-05	6586.25	6508.99	18-Nov-04	6035.22	5985.57
31-Jan-05	6565	6455.55	17-Nov-04	6036.7	5997.74
28-Jan-05	6430.72	6245.26	16-Nov-04	6002.03	5949.24
27-Jan-05	6252.24	6188.38	12-Nov-04	6001.99	5945.98
25-Jan-05	6174	6069.33	11-Nov-04	5995.33	5943.33
24-Jan-05	6215.78	6089.52	10-Nov-04	5979.78	5918.95
20-Jan-05	6197.21	6091.08	09-Nov-04	5957.94	5910.41
19-Jan-05	6230.62	6160.66	08-Nov-04	5955.94	5912.52
18-Jan-05	6267.61	6173.09	05-Nov-04	5900.51	5823.44
17-Jan-05	6232.97	6087.55	04-Nov-04	5883.39	5814.37
14-Jan-05	6249.39	6144.08	03-Nov-04	5845.5	5771.73
13-Jan-05	6242.95	6138.05	02-Nov-04	5765.14	5713.24
12-Jan-05	6263.71	6070.33	01-Nov-04	5714.36	5649.03

Financial New Years chart is cast at Mumbai as the Sensex taken in to consideration is evaluated for Bombay Stock Exchange. This Rashi & D2kn chart is cast for Laxmi Pooja day 12<sup>th</sup> November 2004 at 19/57/45 Hrs. at Mumbai. (Reference- Article from Mr. Narasimha Rao on F.N.Y.C.) The Rashi chart is indicative of good financial position of stock exchange during 04-05. From the chart, Venus is the ascendant & placed in trine with HL lord Jupiter, in

debilitation state.

नीचस्थिती जन्मनि यो ग्रहः स्थात्तद्राशिनाथोऽपि तदुच्चनाथाः ।  
स चंद्र लग्नायदि केन्द्रवर्ती राजा भवेद्दार्मिक चक्रवर्ती ॥२६॥

*nīcāsthītī janmani yo grahaḥ sthāttadrāśīnatho'pi taduccanāthāḥ |  
sa candra lagnāyadi kendravartī raja bhaveddārmika cakravartī*  
||26|

(Rules for cancellation of belilation From Phaldipika Adhya 7)

Although Venus is ebilated, due to nichbhanga yoga (Lord of Venus, Mercury is in the Kendra to Moon). Debilitation effect is cancelled. Venus & Jupiter are vargotam. Lord of AL is Saturn & Saturn is aspecting AL & Ascendant's Lord Venus & HL lord Jupiter. Ascendant is aspected by 2<sup>nd</sup> lord Mercury (Dhanesh) which also make Ascendant very strong. Ascendant's Lord Venus & HL lord Jupiter are in trine to HL. So we can conclude that the year 2004-2005 will be a good period for Bomaby stock exchange. In reality we found that Sensex was shot from 5700 points to 8800 points during this year. In the chart compressed vimshottari dasa for a year is calculated for a year based on 360 tithis.

1) Part of Jupiter dasa is left on Laxmi Pooja day. Till 20-11-04 middle part of Jupiter dasa is effective. Results are based of strength of planet. Jupiter is having 87.44% strength & less Ishta Phalas than Kashta Phalas. As it is the Lord of HL, overall effect was nullified & Sensex remained at stationary level during this period. From 20-11-04 to 6-12-04, 3<sup>rd</sup> part of Jupiter dasa was effective which gives results due to aspect on/of planet in the chart. Jupiter is aspecting Ascendant, AL, HL, positive argala on 2<sup>nd</sup> house & 2<sup>nd</sup> lord Mercury. This has consolised benefic effect & Sensex rose to 6386 points.

2) Saturn dasa was effective from 6-12-04 to 1-2-05. First part of malefic planets aspect on/of the planet. Period up to 24<sup>th</sup> dec. 2004. 3<sup>rd</sup> aspect on Ascendant lord Venus & Jupiter, 7<sup>th</sup> aspect on AL, 10<sup>th</sup> aspect on Rahu. Rahu's virodha argala, Jupiter & Venus is casting virodha argala on Saturn. Overall negative effect Sensex dropped down till 6409 then started climbing up to 6507 points due to lordship of AL. Middle part up to 12-01-2005. Saturn with 111.51% strength & higher Ishta Phalas Sensex rose to 6696 points, then dropped down to 6263 points till 12-01-05. Last part was up to 1-02-05. Dasa effect due to ownership & placement in the house. Yogakarak for Taurus ascendant chart lord of 9<sup>th</sup> & 10<sup>th</sup> house but placed in 3<sup>rd</sup> house. Initially Sensex drooped down but again rose

**Financial New Years chart for mumbai on 12-11-2004 at 19/57/45 Hrs**



## mumbai stock exchange

with very high Strength 138.43% & less Ishta phalas, placement like Sun, owner of 3<sup>rd</sup> & 10<sup>th</sup> house respectively, aspecting dhanasthan in D-2 Kn chart, has helped to move Sensex to 7564 points with slow rise. Moon is also a depositor for AL lord Saturn in Rashi chart.

- 8) Mars dasa was from 27-07-2005 to 17-08-2005. Mars with strength of 120.36% less of Ishta phalas (Being a malefic planet), owner of 7<sup>th</sup> house in both charts, 12<sup>th</sup> House placement in 6<sup>th</sup> house in Rashi chart, 2<sup>nd</sup> house & placement in ascendant in D-2 Kn chart, Owner of Shree lagna & A2 in Rashi chart has improved Sensex to new heights of 7921 points.
- 8) Rahu dasa was from 17-08-2005 to 9-10-2005. Rahu is owner of 10<sup>th</sup> house & placed in 12<sup>th</sup> house of expenses with AL lord Saturn aspecting it in Rashi chart. Rahu is owner of 5<sup>th</sup> house & placed in Dhanasthan; in conjunction with 9<sup>th</sup> lord Mercury; in D-2 Kn chart. Barring few falls Sensex was on rise during Rahu's dasa period.
- 9) Balance Dasa of Jupiter was in operation from 9-10-2005 onwards. Jupiter is functional malefic for Taurus & Libra ascendant chart. (Rashi & D-2 Kn chart) it has given bad results up to 28<sup>th</sup> October.

Here we can see that theory put forward in F.N.Y. chart is by and large applicable for Sensex movement for B.S.E. movement is largely marked by dasas of compressed vimshottari dasa system.

## Transits related analysis

Now we will try to apply transits to annual Sensex movement during November 04 to October 05

गोचर gocara

सूर्यः षट्त्रिंशत्स्थितिस्थिदशषट्सप्तदशगश्चन्द्रमाः  
जीवस्त्वस्ततपोद्विपश्चमगतो वक्रार्कजौ षट्त्रिंशौ

।  
सौम्यः षट्सवचतुर्दशाष्टमगतः  
सर्वेऽप्युपान्तस्थिताः

शुक्रः स्वास्तरिपून्विहाय

शुभदस्तिमांशुकद्भोयिनौ ॥  
sūryaḥ

ṣaṭṭridaśasthitaśṣaṭṣaṭṣaptādyagaścandramāḥ  
jīvastvastatapodivpaścamagato

vakrārkaḥṣaṭṭrigau

saumyaḥ ṣaṭṣvacaturdaśāṣṭamagataḥ

sarve'ṣyupāntasthitāḥ

śukraḥ svāstaripūnviḥāya

śubhadastimāḥśukadbhoyināu

During transit the Sun gives good results

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when the Sun is in 6<sup>th</sup>, 3<sup>rd</sup> & 10 houses (counted from the Moon); the Moon in the 3<sup>rd</sup>, 10<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> & 1<sup>st</sup>; Jupiter in the 7<sup>th</sup>, 9<sup>th</sup>, 2<sup>nd</sup> & 5<sup>th</sup>; Mars & Saturn in the 3<sup>rd</sup>, 6<sup>th</sup>; Mercury in the 6<sup>th</sup>, 2<sup>nd</sup>, 4<sup>th</sup>, 10<sup>th</sup> & 8<sup>th</sup>; all planets in the 11<sup>th</sup>; Venus in all places other than the 10<sup>th</sup>, 7<sup>th</sup> & 6<sup>th</sup>, Rahu & Ketu are similar to the sun.

## Sensex variation over a year 2004-2005

In above graphical representation period is taken from 1<sup>st</sup> November 2004 to 11-11-2004. From 1<sup>st</sup> November till 5<sup>th</sup> November step jump of Sensex by 186 points. On 1-10-2004 Mercury enters Scorpio sign (Bullish in nature). Dhanesh of F.N.Y.C. enters bullish sign is a indicative of short time jump in Sensex value. Mars occupies Libra from 3<sup>rd</sup> November 04 & from 5<sup>th</sup> November 2004 it comes in square aspect with Saturn in Cancer. As per principles of square aspect when Mars forms square aspect with Saturn in bearish sign, share market moves in steady trend (Ref. Vedic Astrology in Money Matters by Mr. P.K.Vasudeo). Saturn gets retrograde from 8<sup>th</sup> in Cancer. This change has further arrested the sensex rise. From 8<sup>th</sup> onward sensex value is almost steady & remains at the same level. From 16<sup>th</sup> Nov. 04 Sun enters in to bullish sign Scorpio from Libra. From 17<sup>th</sup> Nov. Sun forms a trinal aspect with Saturn which is indicative of initial rise but uncertain with down word reaction. We can see in above graph that

S.No	Period of Change	Sensex Rise+	Base Sensex	& Variation
Days		Points Fall-	In points	
1	01-11-04 To 05-11-04	+ 186 Steep	5714	3.26 % Rise 5
2	05-11-04 To 22-11-04	+ 79 Steady	5900	1.32 % Rise 15
3	22-11-04 To 06-12-04	+ 407 Steep	5979	6.81 % Rise 14
4	06-12-04 To 13-12-04	- 112 Steady	6386	1.75 % Fall 7
5	13-12-04 To 04-01-05	+ 422 Steady	6274	6.73 % Rise 22
6	04-01-05 To 11-01-05	- 367 Steep	6696	5.48 % Fall 7
7	11-01-05 To 25-01-05	- 155 Steady	6330	2.45 % Fall 14
8	25-01-05 To 16-02-05	+ 540 Steady	6174	8.74 % Rise 22
9	16-02-05 To 17-02-05	- 115 Steep	6714	1.71 % Fall 1
10	17-02-05 To 09-03-05	+ 355 Steady	6599	5.38 % Rise 21
11	09-03-05 To 30-03-05	- 554 Steady	6954	7.97 % Fall 21
12	30-03-05 To 04-04-05	+ 249 Steep	6400	3.89 % Rise 5
13	04-04-05 To 18-04-05	- 429 steady	6649	6.45 % Fall 14
14	18-04-05 To 25-04-05	+ 171 Steady	6220	2.75 % Rise 7
15	25-04-05 To 02-05-05	- 168 Steady	6391	2.63 % Fall 7
16	02-05-05 To 27-05-05	+ 550 Steep	6224	8.84 % Rise 25
17	27-05-05 To 12-07-05	+ 580 Steady	6773	8.56 % Rise 46
18	12-07-05 To 14-07-05	- 089 Steady	7352	1.21 % Fall 2
19	14-07-05 To 03-08-05	+ 550 Steady	7263	7.57 % Rise 19
20	03-08-05 To 09-08-05	- 157 Steady	7843	2.00 % Fall 6
21	09-08-05 To 18-08-05	+ 235 Steady	7686	3.05 % Rise 9
22	18-08-05 To 24-08-05	- 282 Steep	7921	3.56 % Fall 6
23	24-08-05 To 22-09-05	+ 880 Steep	7639	11.52% Rise 29
24	22-09-05 To 23-09-05	- 192 Steep	8519	2.25 % Fall 1
25	23-09-05 To 05-10-05	+ 494 Steep	8327	5.93 % Rise 12
26	05-10-05 To 28-10-05	- 1026 Steep	8821	11.63% Fall 23
27	28-10-05 To 11-11-05	+ 688 Steep	7795	8.83 % Rise 14
	Steepest Fall	Steepest Rise	Steady Fall	Steady Rise



ॐ

rajan panse

sensex value has dropped to 5979 points till 22<sup>nd</sup> Nov. From 22-11-04 to 06-12-2004 steep rise was noticed in sensex by 407 points. Sun forms semisextile (30°) aspect with Venus from Scorpio. This has initiated bullish trend in share market. On 30<sup>th</sup> nov. Mercury got retrograde in bullish sign Sagittarius. We can observe that from 30<sup>th</sup> nov. sensex got additional boost & rose to 6386 points. Mercury got set in west from 5<sup>th</sup> Dec. onwards. Sensdex has shown down word trend from 6<sup>th</sup> Dec. 04. This continued till 13<sup>th</sup> Dec. 04. Sensdex value registered on 13<sup>th</sup> was 6274 points. From 14<sup>th</sup> Dec. Mercury rises in the east & trend gets reversed to bullish market. Sensdex rose to 6436 points till 17<sup>th</sup> Dec.04. From 20<sup>th</sup> Dec. Mercury moves forward in Scropio sign. Sensdex dropped on 20<sup>th</sup> Dec. to a value of 6409 points, momentarily, to show a change in retrograde motion. From then onwards, till 4<sup>th</sup> jan. 2005, Sensdex moved steadily to 6696 points. Here we can observe that Sun, Mars, Mercury, Venus are placed in bullish signs. From 4<sup>th</sup> onward sensdex registered steep bearish tone. Here

Venus & Mercury are moving together with Mercury attaining faster speed compared with Venus. This is indicative of bearish market as both planets along with Sun in the same sign create acute bearish market due to shortage (Ref. Retrogression & helical Setting Book V.A.M.M.). We have analyzed graph -1 with respect Vedic astrology.

Now we will see graph-2. From 12-01-2005 till 24-01-2005 sensdex was lowered by, 45 points. From 12<sup>th</sup> onward Sun forms opposition aspect with Saturn. This is indicative of "Rise but uncertain with downward reaction" hence sensdex lowered by 45 points. On 25<sup>th</sup> Jan.05 Mercury is set in the east, as per Vedic astrology principles, When Mercury set in east/west it reverts earlier trend. Hence we observe that market become buoyant & sensdex started rising. Jupiter went retrograde from 2<sup>nd</sup> Feb. 05 in Virgo Sign. From 4<sup>th</sup> onwards Sun forms trinal aspect with retrograde Jupiter. It is indicative of bearish market. This trend continued till 8<sup>th</sup> Feb.05. From 8<sup>th</sup> Feb. onwards Sun

f o r m e d

Q u i n c u n x

aspect with

Saturn by

Sun, market

shows good

rise. We can

see that

sensdex rose to

6719 points by

14<sup>th</sup> Feb.05.

Sun enters

A q u a r i u s

(Bearish sign)

from 13<sup>th</sup> Feb.

05. Quincunx

aspect is over

by then & new

sextile aspect

with Rahu

from Aquatius

sign. Vedic

astrology

principles

state that this

gives steady

with slight

rise then fall

in market.

Working on

V e d i c

principles, we

observe that

rise from 6694

to 6714 points

**Planetary positions for Rise & Fall of Sensdex for Bombay Stock Exchange 2004-2005**

Steep Rise for Sensdex.

Planets positions

starting	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
01/11/2004	Li/ 14-59	Ta/ 28-41	Vi/ 29-19	Sc/ 0-50	Vi/ 13-50	Vi/ 9-40	Cn/ 3-22	Ar/ 8-12
22/11/2004	Sc/ 6-6	Pi/ 10-20	Li/ 13-16	Sc/ 28-8	Vi/ 17-48	Li/ 5-23	Cn/ 3-15	R Ar/ 8-2
30/03/2005	Pi/ 15-28	Sc/ 6-7	Cp/ 13-29	Pi/ 14-59S	Vi/ 20-38R	Pi/ 15-10	Ge/ 26-31	Pi/ 28-51
02/05/2005	Ar/ 17-46	Cp/ 27-26	Aq/ 6-42	Pi/ 21-25	Vi/ 16-43R	Ar/ 26-0U	Ge/ 27-57	Pi/ 28-44
24/08/2005	Le/ 7-0	Ar/ 4-57	Ar/ 19-56	Cn/ 18-36	Vi/ 23-6	Vi/ 14-12	Cn/ 10-57	Pi/ 20-31
23/09/2005	Vi/ 6-8	Ta/ 9-47	Ar/ 28-51	Vi/ 10-11S	Vi/ 28-57	Li/ 19-6	Cn/ 14-14	Pi/ 19-45
28/10/2005	Li/ 10-44	Le/ 12-46	Ar/24-41R	Sc/ 3-12	Li/ 6-28S	Sc/ 27-35	Cn/ 16-47	Pi/ 19-36

Steep Fall for Sensdex.

Planets positions

starting	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
04/01/2005	Sg/ 19-48	Vi/ 22-54	Sc/ 12-30	Sc/ 28-00	Vi/ 23-38	Sc/ 28-56	Cn/ 0-46R	Ar/ 4-54
16/02/2005	Aq/ 3-29	Ta/ 3-22	Sg/ 12-37	Aq/ 4-43	Vi/ 24-38	Cp/ 22-47	Ge/27-30R	Ar/ 0-41
18/08/2005	Le/ 1-13	Cp/ 6-17	Ar/ 17-11	Cn/ 15-1	Vi/ 22-3	Vi/ 7-6	Cn/ 10-13	Pi/ 20-52
22/09/2005	Vi/ 5-9	Ar/ 26-40	Ar/ 28-43	Vi/ 8-24S	Vi/ 28-45	Li/ 17-58	Cn/ 14-8	Pi/ 19-44
05/10/2005	Vi/ 17-55	Li/ 6-2	Ar/29-22R	Li/ 0-15S	Li/ 1-29	Sc/ 2-40	Cn/ 15-18	Pi/ 1-41

Steady Rise for Sensdex

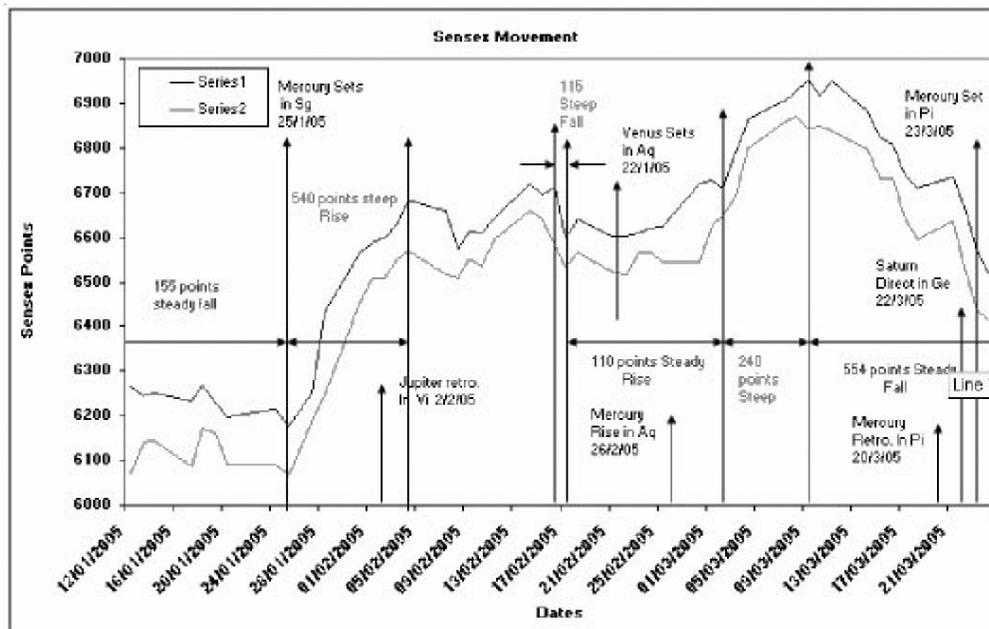
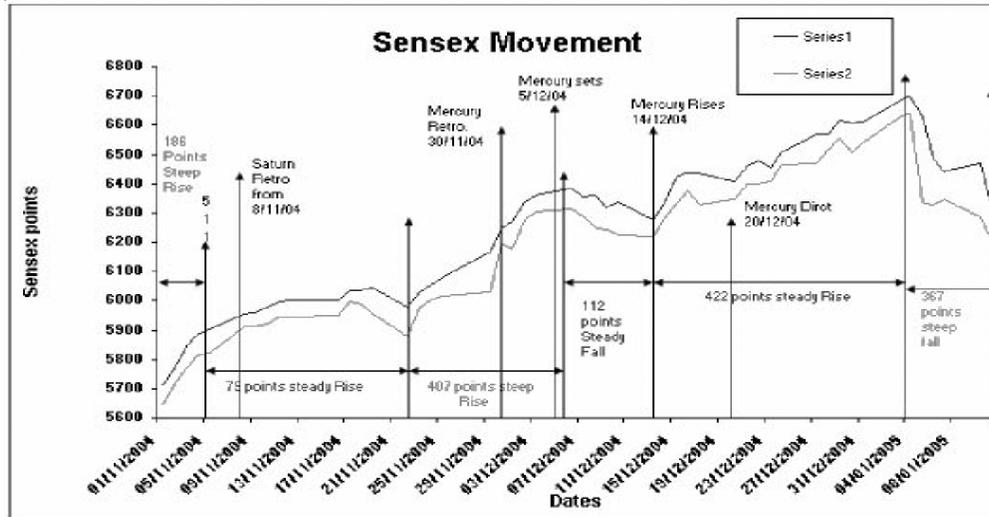
Planets positions

starting	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
05/11/2004	Li/ 18-59	Cn/ 16-17	Li/ 1-57	Sc/ 6-38	Vi/ 14-38	Vi/ 14-32	Cn/ 3-25	Ar/ 8-9
13/12/2004	Sc/ 27-24	Sg/ 10-43	Li/ 27-26	Sc/21-10U	Vi/ 21-7	Sc/ 1-27	Cn/ 2-20R	Ar/ 7-3
25/01/2005	Cp/ 11-11	Cn/ 6-24	Sc/ 27-6	Sg/27-50S	Vi/ 24-50	Sg/ 25-14	Ge/ 29-3R	Ar/ 2-40
17/02/2005	Aq/ 4-30	Ta/ 15-33	Sg/ 13-19	Aq/ 6-33	Vi/ 24-35R	Cp/ 24-2	Ge/27-27R	Ar/ 0-41
18/04/2005	Ar/ 4-8	Cn/ 19-19	Cp/ 26-33	Pi/ 9-10	Vi/ 18-14R	Ar/ 8-43	Ge/ 27-7	Pi/ 28-50
27/05/2005	Ta/ 11-53	Sg/ 24-58	Aq/ 24-42	Ta/ 3-2S	Vi/ 15-8R	Ta/ 26-43	Cn/0-5	Pi/ 27-58
14/07/2005	Ge/27-44	Vi/ 20-20	Pi/ 27-24	Cn/23-19R	Vi/ 17-8	Cn/ 25-10	Cn/ 5-44S	Pi/ 23-46
09/08/2005	Cn/ 22-35	Vi/ 4-59	Ar/ 12-39	Cn/17-29S	Vi/ 20-35	Le/ 26-24	Cn/ 9-5U	Pi/ 21-12

Steady Fall for Sensdex

Planets positions

starting	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
06/12/2004	Sc/ 20-17	Vi/ 1-24	Li/ 22-41	Sg/ 0-7S	Vi/20-6	Li/ 22-44	Cn/ 2-43R	Ar/ 7-18
11/01/2005	Sg/ 26-56	Cp/ 4-5	Sc/ 17-20	Sg/ 7-13	Vi/ 24-11	Sg/ 7-42	Cn/ 0-12R	Ar/ 4-14
09/03/2005	Aq/ 24-35	Aq/ 5-45	Sg/ 27-37	Pi/ 12-7	Vi/ 23-5	Aq/ 19-1S	Ge/ 26-38	Pi/ 29-14
04/04/2005	Pi/ 20-24	Cp/ 16-30	Cp/ 16-23	Pi/ 10-51S	Vi/ 20-0 R	Pi/ 21-23	Ge/ 26-37	Pi/ 28-52
25/04/2005	Ar/ 10-58	Li/ 18-17	Aq/ 1-38	Pi/ 13-59	Vi/ 17-26	Ar/17-22U	Ge/ 27-30	Pi/ 28-53
12/07/2005	Ge/ 25-49	Le/ 25-56	Pi/ 26-8	Cn/ 21-51	Vi/ 16-55	Cn/ 22-45	Cn/ 5-29	Pi/ 23-49
03/08/2005	Cn/ 16-50	Ge/ 23-36	Ar/ 9-23	Cn/21-59S	Vi/ 19-40	Le/ 19-13	Cn/ 8-19S	Pi/ 22-5



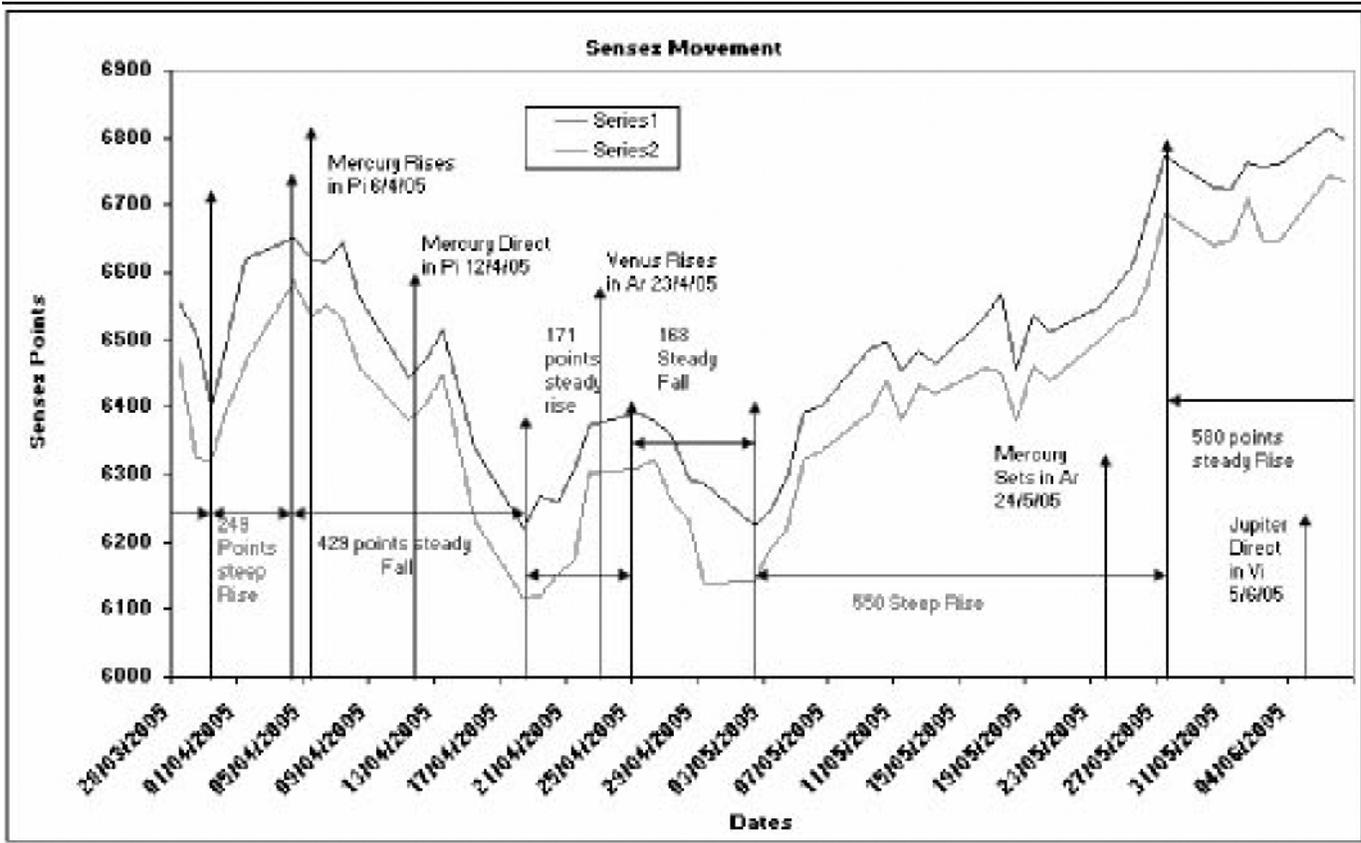
also set in Pisces (Sign of debilitation for mercury) from 23 March 05. From 31<sup>st</sup> March onwards Sun, Venus & Rahu all are in same nakshatra Revati. Revati nakshatra riles over stock exchange. Nakshatras deliver micro level result & short term market trends. On 30<sup>th</sup> March, Moon also transits in sign of debilitation, Scorpio. On 31<sup>st</sup> March Moon enters in Jyeshtha Nakshatra & share market become byoyant since then. As Venus & Sun both enters Jyeshtha from 31<sup>st</sup> March 05, Market started to rise. This condition prevailed till 4<sup>th</sup> April 05. From 6<sup>th</sup> April Mercury rises from east. This has changed the trend to bearish market till 12<sup>th</sup> April as long as Mercury remains retrograde. Venus enters in to Aries from 10<sup>th</sup> April 05. We can observe that from 10<sup>th</sup> April till 12<sup>th</sup> April Market shows rising trend Sensex raied from 11<sup>th</sup> April to 13<sup>th</sup> April (6444 points to 6515 points). On 14<sup>th</sup> April Sun enters Aries. Mercury is almost stationary till 18<sup>th</sup> April 05 & then moves in direct motion from 19<sup>th</sup> April onward. Sensex is on rise from

then fall up to 6599 on 17<sup>th</sup> Feb. 05. Then market registered steady progress after 18<sup>th</sup> Feb. 05. From 21<sup>st</sup> onward. Mercury rises on 26<sup>th</sup> Feb. In West. This indicated slight bearish with chances of recovery. Sensex moves to 6720 on 28<sup>th</sup> Feb. Then drop to 6708 points on 2<sup>nd</sup> March. From 2<sup>nd</sup> March to 9<sup>th</sup> March steady rise to 6954 points increase by 248 points. Mars forms square aspect with retrograde Jupiter & opposite with retrograde Saturn from Sagittarius. In normal condition this indicates bearish market but due to retrograding stage market showed bullish trend & sensex shot up to 6954 points. It is observed that from 9<sup>th</sup> March 05 onwards sensex dropped to 6400 poits by 30<sup>th</sup> March 05. All the planets (except Mars) are in bearish signs. (Sun in Aq/pi, Mars in Sg/Cp, Me in Pi, Jupiter in Vi, Venus in Aq/pi, Sat in Ge, Rahu in Pi) This situation forced market to go bearish. From 20<sup>th</sup> March Mercury got retrograde in Pisces. This increased the bearish trend further.

Venus, lord of ascendant, is set from 22<sup>nd</sup> February 05 Pisces (Sign of exaltation for Venus). Mercury, 2<sup>nd</sup> lord is 66 ✧ JYOTISH DIGEST ✧ APR-JUN, 2006 ✧

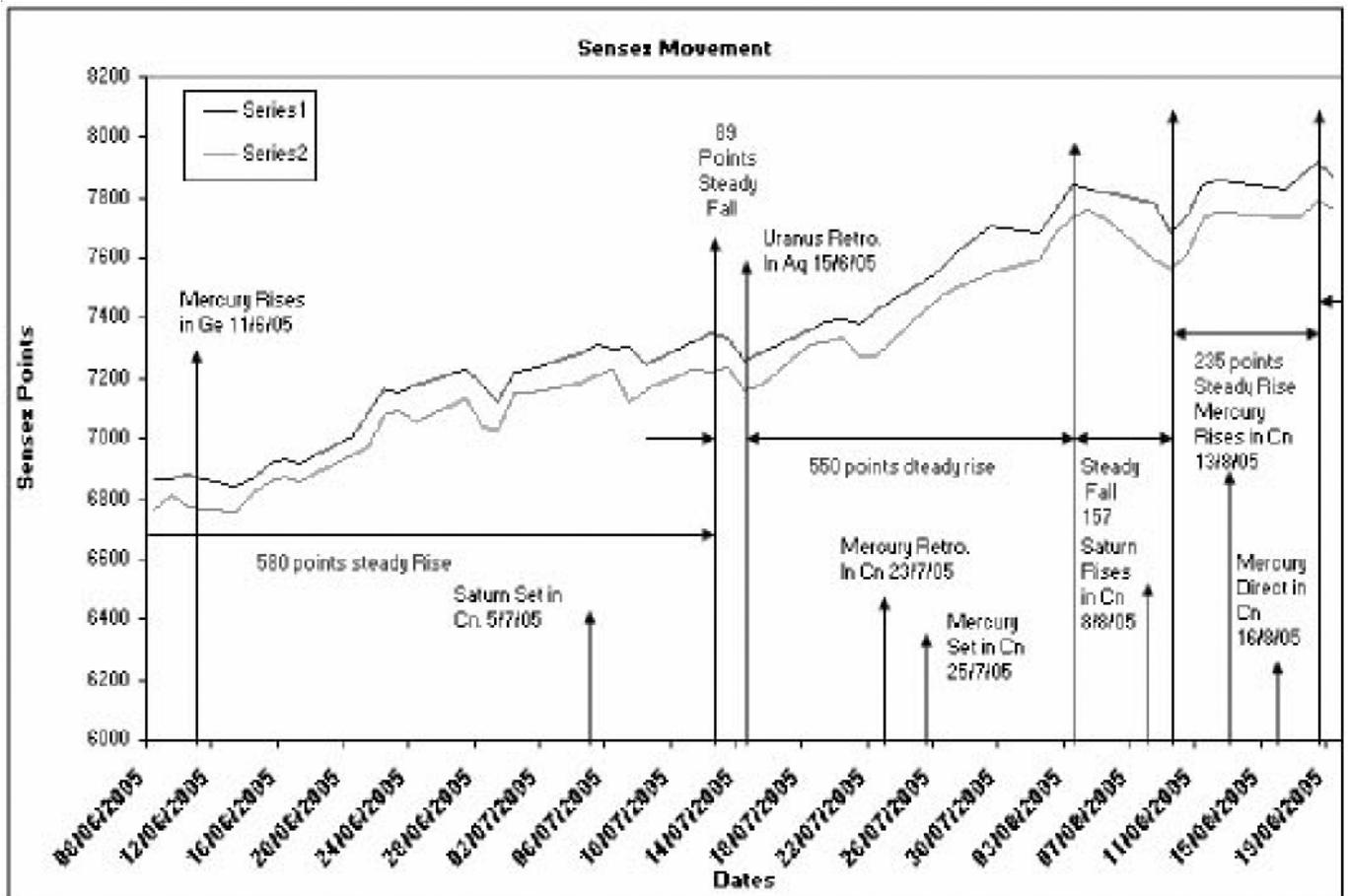
19<sup>th</sup> April onwards. Rise continued till 25<sup>th</sup> April. From 23<sup>rd</sup> April onwards Venus rises in the west in Aries. This has latered earlier bullish trend to bearish market. Sensex moved from 6391 to 6223 points till 2<sup>nd</sup> May 05. Sun is forming quincunx aspect with retrograde Jupiter from Ist May 2005. This aspect indicates rise with minor corrections in share market. From 2<sup>nd</sup> May onwards market showed rising trends. Mars is getting conjunct with Uranus from 2<sup>nd</sup> May 05. (Orb of 8<sup>o</sup>) till 27<sup>th</sup> May 2005 (Uranus is 16<sup>o</sup> degree) in Aquarius & during this period Mars moves from 8<sup>o</sup> to 24<sup>o</sup> in Aquarius). This aspect indicates rise of market with corrections. We can observe same trend for Sensex during this period in graph 3.

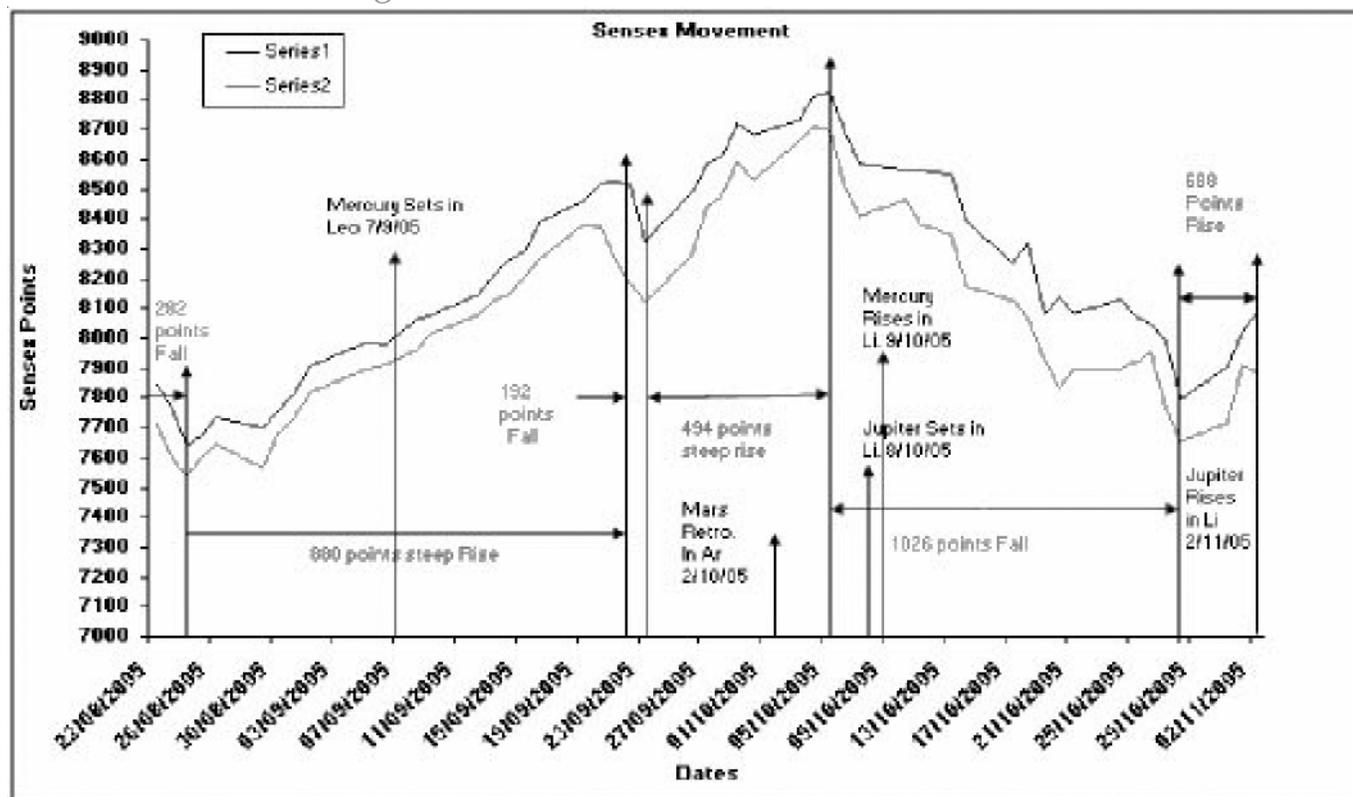
Mercury sets in West from 24<sup>th</sup> May onwards & rises again in east from 11<sup>th</sup> June 05. Jupiter moves direct from 5<sup>th</sup> June 2005. Venus has semisextile aspects with Saturn on 30<sup>th</sup> May 05. This aspect brings rise in sensex points. Share sensex started rising from 31<sup>st</sup> May onwards in a steady manner. During the month of June & July Jupiter & Uranus



are having quincunx aspect. This aspect shows firmness in market. We can observe that till 12-07-05 market showed rise of 580 points in 46 days. Saturn sets in west from 5<sup>th</sup>

July 05. From 12<sup>th</sup> to 14<sup>th</sup> July 05 Venus & Mercury are conjunct in Cancer sign & having trinal aspect with Rahu. Venus & Mercury show firm market conditions while





trinal aspect with Rahu. Venus & Mercury show firm market conditions while trinal aspect shows bearish market with corrections. Sensex dropped by 89 points in 2 days & again moved steadily by 550 points in 19 days, till 3<sup>rd</sup> August. This is clearly visible in graph 4, below. Mercury is retrograde & set in Cancer sign, from 23<sup>rd</sup> July 05 to 16<sup>th</sup> August 05. From 3<sup>rd</sup> August 05 sensex dropped by 157 points to 9<sup>th</sup> August 2005. When Mercury is on declining speed & Venus is on rise market shows bearish trend. From 9<sup>th</sup> onward Saturn rises in the east & sensex showed rising trend till 18<sup>th</sup> August 2005.

From 17<sup>th</sup> August 2005 Sun enters in own bullish sign Leo & Mercury becomes direct from 16<sup>th</sup> August 2005 in its enemy sign Cancer. Sensex moves from 7828 points on 16<sup>th</sup> August to 7921 points on 18<sup>th</sup> August & then drops to 7639 points on 24<sup>th</sup> August. (Visible from graph 4 & 5)

From 24-8-2005 onward sensex zoomed to 8519 points from 7639 points (rise of 11.52%) Sun is forming opposite aspect with retrograde Uranus from 25<sup>th</sup> August 05 to 9<sup>th</sup> September 2005. (Orb 8°) (Uranus is retrograde at 15° & Sun moves in Leo from 4° to 23°) Uranus shows rise in Aquarius sign & when associated with Sun in bullish sign (Leo) gives sharp rise. From 8<sup>th</sup> September 2005 onwards Mercury sets in Leo sign in east. As Venus remains in farthest position from Sun market remains bullish. Mars is stationary during this period & retrogrades from 2<sup>nd</sup> October 2005 in Aries sign. Venus & Saturn were in Square aspect from 20<sup>th</sup> September to 23<sup>rd</sup> September in Libra & Cancer sign. Short time reversal of market trend & indicated rise with fall at times. From 23<sup>rd</sup> 2005 market

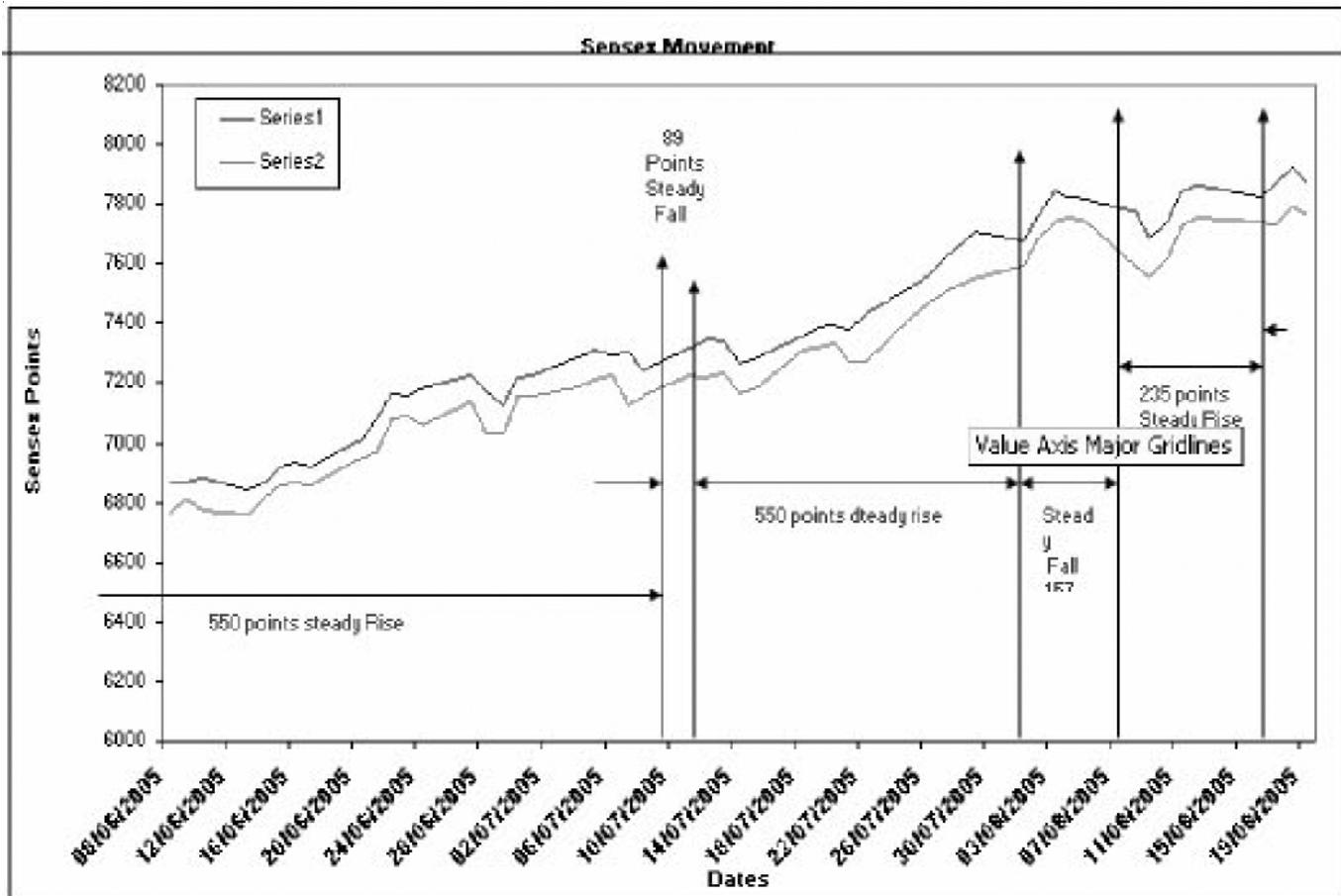
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again picked up, (8327 points on 23<sup>rd</sup> September 2005 to 8821 points on 5<sup>th</sup> October 2005) rose by 494 points in 12 days. This can be seen from above graph 5. Here Mercury is swifter than Venus & creates bullish market. Mars in stationary conditions in swifter than Venus & creates bullish market. Mars in stationary condition in Aries creates bullish market till it becomes retrograde or direct. It is clear from above graph that as Mars retrogrades from 2<sup>nd</sup> October 2005 sensex showed a drop from 5<sup>th</sup> October 2005 onwards. Sensex plunged to new low value of 7795 points by 28<sup>th</sup> October to 7<sup>th</sup> October 2005. Mercury rises from 9<sup>th</sup> October 2005 in west & heavy drop due to retrogression of Mars was arrested on 10<sup>th</sup> October 2005. Jupiter sets in Libra from 8<sup>th</sup> October 2005. Mars & Jupiter are in opposite aspect from 5<sup>th</sup> October till 28<sup>th</sup> October 2005. Net result of this aspect is sharp bearish trend with recovery. From graph 5 it is quite evident that market picked up after fall of 569 points after 28<sup>th</sup> October 2005.

Jupiter rises in the east from 2<sup>nd</sup> November 2005. Bearish trend of sensex reversed & market again rose to new height. Uranus also became direct from 28<sup>th</sup> October 2005.

## Conclusion

It is evident that planets transits has direct impact on share market movement. Also it has to be kept in mind that one has to decide trend of financial growth from Laxmi-Pooja chart (F.N.Y.C), casted when Sun & Moon are in same longitude in Libra sign. This should be the base for transit analysis. Chart casted on this day is decisive of the 1 year trend in financial matters. Depending on the dasas of



various planets approximate movements in money matters can be analyzed & further with the help of transits results can be strengthened. Short term trends are more dependants on transit of inferior planets Mercury, Venus. Monthly variation are studied largely on transition of Sun in various signs & superior planets are mostly responsible for long term variations. In my earlier analysis it is quite evident. As we always keep natal horoscope as a guiding factor while analyzing transits for individual, same theory is applicable in mundane matters. Financial variations can be studied in a background of Financial New Year Chart, for transits. Different astrologers use different horoscope to study financial matters i.e. when Sun enters in Aries, Chaitra Shukla pratipada (Sun & Moon together in Pisces), When Sun & planetary transits during the period actuation of event can be diagnosed.

One thing has to be always remembered that while relating events in the past with dasas & transits one converges to a specified result out of different possible explanations available in Vedic astrology. When one try to forecast the future events, he has lot many possible combinations which suits to the planetary transits & in such condition one has to be more careful while forecasting for future event. He has to consider place of the event, period of event, present scenario related to event, different customs & facts pertaining to the event in different part of world. This will lead the astrologer to deliver better

forecast.

Even after taking due care while forecasting financial trends, nobody can assure 100% success rate of his prediction. In this small attempt, I have correlated theory put forward by Mr. P.K.Vasudeo in his book 'Vedic Astrology in money matters' to past events occurred in relation to Sensex movement of Bombay stock exchange during November 2004 to October 2005. I have restricted myself to basic principles put forward by Mr. Vasudeo in his above book & I am very much satisfied with the results based on above principles. Financial Astrology is an upcoming branch in Vedic astrology which deserves lot more attention in the present scenario for accurate predictions.

*Om Tat Sat*

Editor's note:

The principles of stocks and markets taught by Varahamihira in the Brihat Samhita need to be examined in the light of modern developments in the market economy. The present article is an excellent attempt to use ancient principles and truths for modern technology and the modern market economy.

# Book Review

## Jyotish Fundamentals: My Master's Words

by Visti Larsen

Sagittarius Publications, New Delhi, 2005

This is the first book of author Visti Larsen, a maiden effort which must be appreciated. He has constructed a grand pyramid at an early age and distributed the Guru Prasad (प्रसाद) to all students of astrology. The prasad has a religious meaning. After the pooja (worship) the prasad is distributed to all fellow worshipers. This is one of the best books distributing a million dollar note – the pure parampara knowledge – without any reservation to strengthen the foundation of Jyotish shastra. In India, parampara has a sacred meaning and the secret knowledge is available only to the followers of parampara. But, a new way is paved by his master Guru Sanjay Rath to give this deep knowledge of tradition (parampara) in annual SJC conferences and publishing the books and CDs which are made available to everybody. One shishya (P. V. R. Narasimha Rao) has distributed Jagannath Hora J Hora 7 (software) CD freely and has shown the old Vedic way of putting service before self. So I admire the parampara of guru and shishyas who are enriching the knowledge

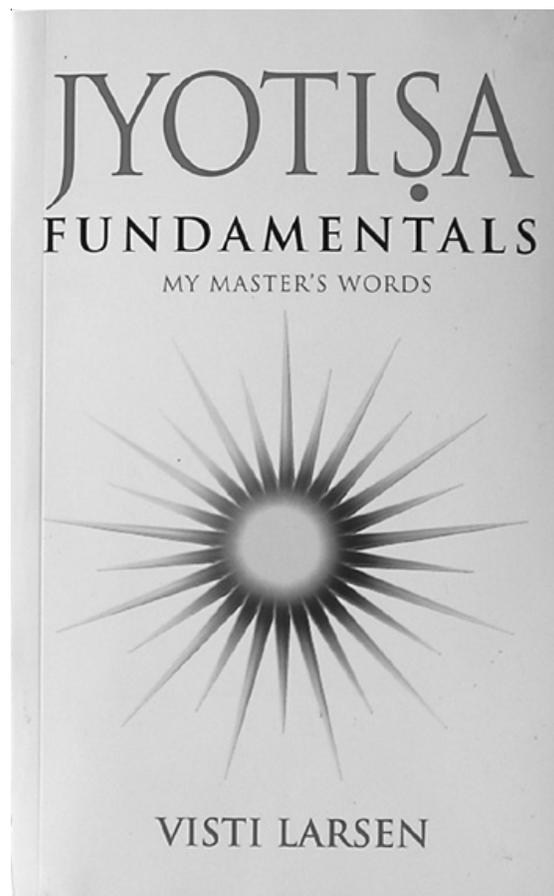
Now, the book is written in 12 chapters (Stambha) or pillars giving Gayatri shloka at the beginning to resemble Dwadasha Aditya. This is a fundamental of Jyotish.

The first Aditya or chapter is one the Panchanga and deals with five limbs or the Panchanga.

The five limbs of Kalpurusha are Samvatsara संवत्सर ruled by Shani on Jupiter's 60 years cycle or samvastra chakra, then Ayana ruled by Ravi showing solar declination north and south a period of six months then Ritu ruled by Mercury a season or a period of two months. Then Masa (मास) showing one lunar month ruled by Jupiter then paksha (पक्ष) two parts of month Tera & Kali (शुक्लपक्ष-कृष्णपक्ष) ruled by Venus and then comes Vara ruled by Mars and it is also composed of five limbs viz. Tithi (तिथि) Vara (वार), Nakshatra (नक्षत्र), Yoga (योग) and Karana (करण). These five limbs are explained very shortly and has given practical use of these with examples. These require a retouch to show the finer points of mathematics and it is a base of all Muhurta Shastra (मूर्त शास्त्र).

The yoga is not explained properly except as a basis of tithi. It is shown by Sheshadri Ayyar as yoga points and worked as Spashta Ravi + Spashta Chandra + 93°-20' Pushya Nakshatra. The yoga point and the lord of

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Nakshatra in Vimshottari or the lord of yoga i.e. Nakshatra is called Yogi and the opposite Nakshatra lord is called Avayogi and the lord of sign of Yogi Nakshatra is called duplicate yogi. This is not well exhibited.

The rare knowledge of Tithi-Vara-Tattva conflict and Ghatachakra (घातचक्र) is explained but the Janan Shanti (जननशांति) is not shown like Mula (मूल), Ashlesha (आश्लेषा) and Amavasya tithi (अमावस्या). But, he has given Sankranti (संक्रांति दोष) dosha. Eka Nakshatra (एक नक्षत्र) dosha is explained with examples. The Sun is not clearly visible due to fog or mist in the winter day so also his first Aditya or chapter is covered with mist.

In the second chapter, rasis and grahas are explained in a short and sweet way and bhava and graha tithis are explained. This is a novel portion and the remedies are also explained. Aprakash Grahas (अप्रकाश ग्रह) and Yama grahas (यम ग्रह) with the Rashi Shila and Graha Shila (राशीशील, ग्रहशील) are explained in short.

The second house is called wealth and the second Aditya (chapter) explains family wealth.

Now from the third chapter on bhavas he has started to give details as this is an important portion in phalita and says "The twelve bhavas begin from the Lagna (Asc) which is the sign and degree in which the sunlight intercepts with ecliptic at that particular time (and place). Each sign following the lagna is allotted to a house" (known as bhava). Then he takes a short cut to discussing other systems. "The other method(s) depend on the exact point of midday (M.C.) after which the space and time between the sunrise and midday is equally distributed between the houses to ascertain the bhava span. This is seen in the distribution method of Placidus. Porphyry Koch and others say these techniques are not wrong but require a different application of principles to understand the chart as they find their basis within boundaries which are breaking that of the physically created universe namely the sign."

This is a very wise step sidetracking a vexed question and unnecessary discussion saying "these variations of distribution techniques are beyond the purview of this book".

He explains Bhavat Bhavam, relatives from bhava and then bhava classification which is a base for chapters 8 to 11 where detailed discussion is done. He has given a brief discussion on dusthanas, upachaya, marakas (2<sup>nd</sup>, 7<sup>th</sup>) chaturasraya, and then the 2<sup>nd</sup> and 12<sup>th</sup> bhavas also and then touched lordship and Kalpadruma yoga – the novel way to analyze placement of lagnesh and judging duel lordship.

The 4<sup>th</sup> bhava (not house) is the mother and sambandha and he puts the subject sambandha correctly giving Naisargika, Tatkalika, Bhava Graha and Raja yoga sambandhas.

The 5<sup>th</sup> chapter is explaining tools. Drishti with a diagram making the concept clear on Rashi and Graha Dristi with calculation of Sphuta Dristi, curses and remedy, the Avastha of planets, Astakavarga SAV, BAV PAV etc. which grahas (people) are contributing to which bhava (area of life) in BAV is useful in determining the effect of antardasha on a person. Also, he gives – "In case of lagna's contribution the dasas of Rahu and Ketu can give results"

In the 6<sup>th</sup> stambha (chapter) he explains Arudha: the placement of planets from Arudha Lagna will indicate the actual influences of events on the native and gives examples to prove it. Then on Arudha and Sambandha – "one must apply two methods – chara karaka and lordship from Arudha lagna." This sambandha shows how people in one's social circle have an impact on one's life e.g. – for father see 9<sup>th</sup> lord from AK and Chara PitriKaraka and their placement from AL.

He touches upon the concept of Graha Arudha with examples of Vimshottari dasa interpretation. The 7<sup>th</sup> is very

important as it deals with the partner. "The proper use of the grahas comes first into light when applied with reference to Bhavas" explaining naisargika and judging the karaka – the three viz. Bhava, Lord and Karaka form the most important aspect of the chart. "Judge the Bhava lord with reference to Karaka of the Bhava. Then he explains chara karaka and their grouping, Atma Karaka, Karaka lagna.

The yoga of karaka lagna with other grahas shows the strong inclinations of the native to understand a person's personal and sometimes unconscious inclinations. A more noteworthy way of using of karaka lagna is to analyze its presence in the natal chart with respect to lagna, Arudha Lagna etc. Since the karaka lagna will show the soul, it means that the soul is reliving some important lessons in life."

Then he gives Navamsa and Karakamsa: "AK indicates important issues we need to learn and over come. The planet owning the Karakamsa shows which new issues we may be creating for the next life."

"Parashara Jaimini and Mahadeva have given the list of evils associated with the sign becoming the Karakamsa these units apply to the placement of any planet in Navamsa and not just the Karakamsa. Since, the Navamsa is said to show our luck as given by god. The evils pertaining to each amsa are omens that god gives us to protect."

Then he gives a list of Navamsa lagna from Karakamsa lagna and says" As it indicate the purpose of the Native's current Birth". The reference from Karakamsa becomes important as this will show the intensions the Atma has for this birth."

A full list is given on page no. 141 with examples from practical life.

Then AK and Raj Yoga are explained. He has covered real foundation in seven chapters. As the Medini (the earth) is having Sapta Dwipa (सप्तद्वीप) or the seven rashis who are rotating around Dhruva (ध्रुव). It gives some similar hint.

This is the real secret of this book which answers Koham (कोहं) Kuto Ayat (कुतो आयात). This is explained in Anudita golardha (अनुदित गोलार्ध) that portion of sky not visible and the foundation of the building is also not visible. The Vedanta base is Karma Siddhanta (कर्म सिद्धान्त) and Rebirth (पुनर्जन्म) and the purpose known as Moksha (मोक्ष) is the real purushartha (पुरुषार्थ) to achieve.

Now, from chapters 8 to 11 he explains the normal Jyotish in Vedantic (वेदान्तिक) pattern. Bhavas 1, 5, 9 shows (धर्म)Dharma trikona. He explains complexions and internal nature (स्वभाव), knowledge and spirituality. The 9<sup>th</sup> house explains father and guru and spirituality. In 4<sup>th</sup> house, children, knowledge and Dhimanta yoga and tools of Dhi-lagna, AK, AL.

## book review

In the 9<sup>th</sup> chapter, bhavas 2, 6, 10 the Artha (पृथ्वी) Trikona (त्रिकोण) are discussed. In 2<sup>nd</sup> house sources of wealth, then 6<sup>th</sup> house, injury and ailments, enmity and war and in the 10<sup>th</sup> house occupation is discussed. In the 10<sup>th</sup> chapter bhavas 3, 7, 11 are explained as Kama Trikona (कामत्रिकोण) The 3<sup>rd</sup> house of co-borns, then 7<sup>th</sup> house of spouse/marriage and substance of marriage and the 11<sup>th</sup> Bhava – often misunderstood as gain and punishment. The deity sits in 11<sup>th</sup> as Hara a form of Shiva to give life force to the person and when a person uses up this life force or prana then the presence in this world is over – understanding the evil of 11<sup>th</sup> Bhava the 11 forms of misery have been listed out in Prasna Marga. Then Badhaka – Deva, Sarpa, Pitr, Pret Dristi and Abhichara are explained with remedy.

In the 11<sup>th</sup> chapter bhavas 4, 8, 12 are explained as Moksha trikona (मोक्ष त्रिकोण).

The 4<sup>th</sup> Bhava – mother, property, Vastu, organization and education are enlightened with examples. The 8<sup>th</sup> house – Balarista, Sun's and Moons placement and lagna lord and Jupiter are explained. Also 10<sup>th</sup>, 8<sup>th</sup> and lagna are important for judging life. He has given a small para about Kundalini and occult practitioners. Then 12<sup>th</sup> bhava is an important house for marriage and relationships. The twelfth house and arudha deals with what we share with the world. Then Ista Devata, Dharma Devata, Guru Devata is discussed in it.

The 12<sup>th</sup> chapter is Narayan Dasa and its interpretation which is used for timing the events. Narayan Dasa focuses on places and circumstance. The best way to use Narayan Dasa is with Vimshottari dasa. Vimshottari will show mind of individual and the manner in which it interacts with the society. The desire is caused by mind but Narayan provides the availability from a circumstantial point of view and gives simple rules to interpret as given by Sanjay Rath his master.

This book is a novel work of Visti Larsen. He has devoted many days of his life with Sanjay Rath in jyotish learning and Sanjayji has also taught him from the bottom of his heart. This book is nothing but a real dialogue between the Guru and the Disciple. It is nothing but the Guru-Shishya Samvad. I have seen personally, at the time of SJC conferences at Nagpur and Mumbai, Visti Larsen and his deep insights in the subject which is impossible without a real great hard work under the guidance of a great Guru.

This work is mainly devoted for prediction and will serve as a Deepstambha (दीपस्तंभ) and hope he will serve the astrologer to enrich knowledge to open Pragyna chakshu (प्रज्ञाचक्षु).

May god Jagannath bless him.

**V. V. Divekar**

ॐ



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# SJC news & events



## 2006 Delhi Conference CDs

The audio recordings of the **B. V. Raman Memorial Conference on Gochara and Workshop on Vedic Remedies** are now available from the SJC office at New Delhi, India. This was the 4<sup>th</sup> Annual SJC Conference which took place in New Delhi in January 2006 and is now available in Mp3 format. They can be obtained as a 4-CD set or as a single DVD. This is your chance to listen to some great presentations on a wide variety of topics such Vāstu, Ratna and Uparatna (gemstones), Transits of Jupiter, Saturn and Venus, Transits from Ārūḍha, Transits in Vargas and the Kalachakra, Financial Astrology and Spiritual Astrology topics like the Dwadasadityas, the Dasavatara, the Dasamahavidya and the Jyotirlingas.

The speakers include Niranjana Babu Bangalore, Raman Suprajarama, Sanjay Rath, Visti Larsen, Swee Chan, G. K. Goel, P. S. Ramnarayan, V. Parthasarathy, Zoran Radosavljevic, Willa Keizer, Sarbani Sarkar, Prashun Dutt, Voja Trajkovic, Zjelko Krogvic.

The cost of the audio recordings is as follows:

4 CD set: Rs. 600, USD 40, Euro 30, GBP 20

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The above costs include postage. Please book your copy now with [adm@srijagannath.org](mailto:adm@srijagannath.org) or with [sarbani@srijagannath.org](mailto:sarbani@srijagannath.org)

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Sarod maestro Amaan & Ayaan Khan enthral the conference with a superb performance after their father and Guru, Ustad Amjad Ali Khan enlightened us about the essence of Indian classical music and why it cannot be written.



Raman Suprajarama, B.Niranjana Babu, Willa Keizer & Lakshmi Kary



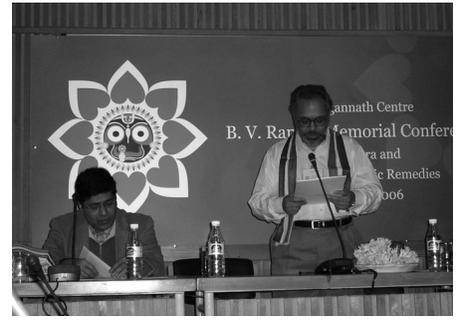
Dr.B.V.Raman memorial SJC 2006 (New Delhi) Conference in progress



Sri Anang U. Singh Deo, Minister, Lights the lamp for Jagannath Mahaprabhu



Sri B. Niranjan Babu, son of Late Dr.B.B.Raman, lighting the lamp.



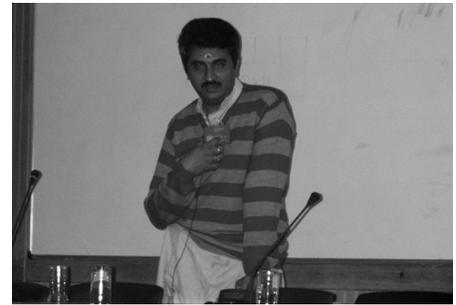
Chief Guest Sri B. Niranjan Babu delivering the keynote address.



Willa E. Keizer: Medical Astrology (Winner of Best Paper award)



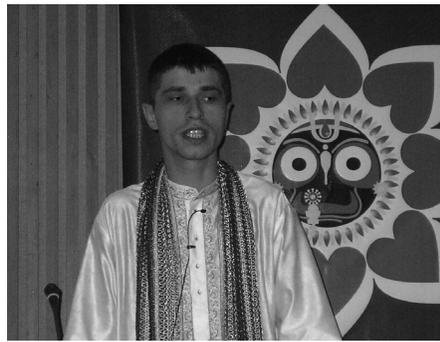
G.K.Goel explaining Vargottama and other concepts (research paper).



Sri P.S.Ramnarayan presenting Ramakrishna Hora



V.Parthasarathy, Jyotish Guru on Jupiter transits



Zelko Krogvic explains the basics of transit Saturn and the importance of its aspect.



Raman Suprajarama, Grandson of Late Dr.B.V.Raman, presenting excellent views.



Swee Chan presents her extensive research on Maharatna and Uparatna



Zoran Radosavljevic on New Concepts on Astakavarga Transits



Visti Larsen speaks on timing events using transits based on Kalachakra



Sanjay Rath on Mrityu Gochara - timing death to the date and hour



Prashun Dutt (Singapore) presenting a paper on integrating Bhava and Arudha transits



Sarbani Sarkar illustrates some principles of Mantra while explaining the various types of Diksha



Zoran Radosavljevic, Mayapur Das, Eric Rosenbush & Visti Larsen



Participants shared great moments together - especially with Sandra and Miki.



Brilliant and enterprising Bipin Prag from South Africa.



Voja and Maya could easily pass off as Kashmiri Pandits in their Indian dresses!



The Khanna's (Nitin in pic) organised Agnihotri havan (fire sacrifices) for teaching the participants



Visti Larsen explains the Agnihotri havan at the Khanna residence.

For downloading pictures (both small and large print versions) online, visit <http://thejyotishdigest.com>



# Prized Moments



Dana congratulates Willa for bagging the rare Shiva idol presented to the winner of the best paper



Sarbani and Willa spending a few very happy moments at the venue



The awesome presentation - very systematic, to the point and using various tools to time diseases.



Nitin Khanna and Rosemary Innes Jones



Dana Novakovic had a spiritually rewarding visit - spent a month at Rishikesh reflecting on Jyotish.



Swee Chan, in a lighter vein sharing thoughts with Rosemary and others.



SJC Members were on cloud nine after they could photograph with the Khan brothers - Amaan and Ayaan, and the musicians. Truly a prized moment in the history of SJC. We hope to share more such great moments together in future.

## SJC Asia 2006 'Dr. B.V.Raman Memorial Conference' Album'



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