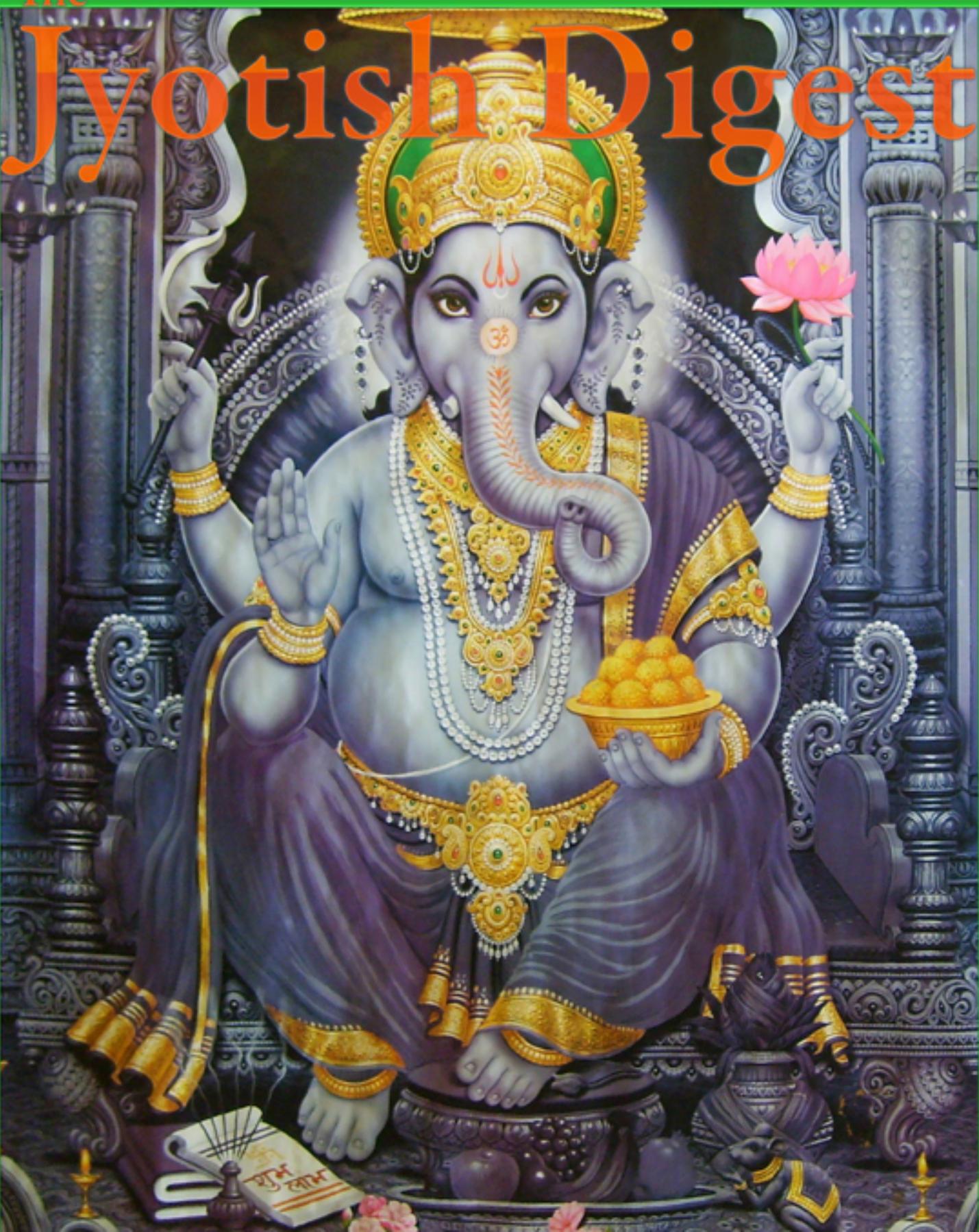
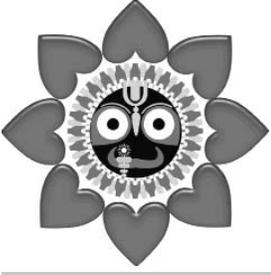




# The Jyotish Digest





# The Jyotish Digest

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## Meditation

अहिंसा परमो धर्मः  
ahimsā paramo dharmah



## Editorial Article

From the pen of Pt. Sanjay Rath

# Y. S. Rajasekhara Reddy

### Y.S.R Chopper Crash

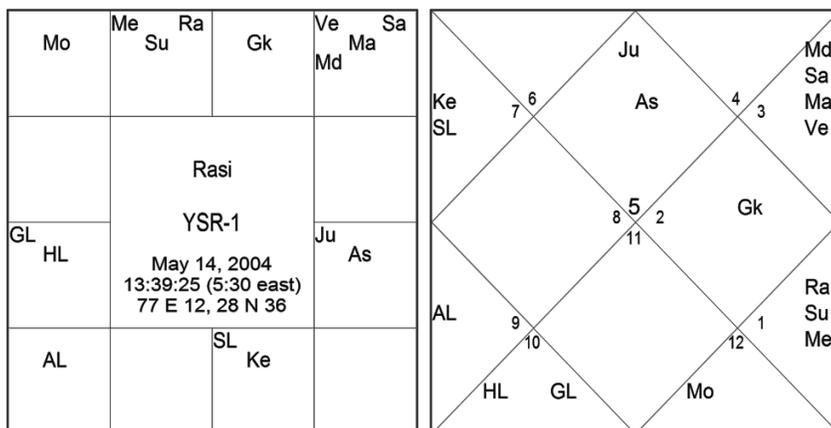
*"Don't count the years you want to live. Ask yourself how much you have done for society at large with whatever opportunities the Almighty has provided you" - Dr. Y.S.Rajasekhara Reddy*

Dr. Yeduguri Sandinti Rajasekhara Reddy, popularly known as YSR, was an astute politician and a charismatic mass leader. He was born to a Christian middle class family on July 8, 1949 in Pulivendula, AP (78E24' 14N50'), in the month of Āsāḍha śukla caturdaśī tithi (S14 - Venus lord) in Mūlā nakṣatra (gaṇḍānta tārā) in Brahma yoga, Garija karaṇa. The birth time is stated as either 8pm or 10pm by two sources and we

shall examine this in the next issue. At present we examine the swearing-in charts which are by far, the most important political charts.

At 1.39'pm<sup>1</sup> IST on Friday, 14 May 2004 YSR was sworn-in as the Chief Minister of Andhra Pradesh by Governor S.S.Barnala. Leo lagna shows that the government will be strong and with the fifth lord Jupiter placed in it, promises fame, protection and return to power. Weekday and horā lord is Venus carrying the fire and light of agni devatā, its placement in a friendly sign in the 11<sup>th</sup> house is considered extremely auspicious. The government will have the energy (agni) to fulfil its commitments (Venus is 10<sup>th</sup> lord of commitments) and will show great enterprise (3<sup>rd</sup> house lordship of Venus). The ekādaśī tithi ruler Mars is a yogakāraka forming dharma-karmādhīpati yoga with Venus in the 11<sup>th</sup> house. It shows that YSR government will use very strong methods to establish the rule of law and will also intervene in matters pertaining to religious establishments, some of which may not be taken very well (Mars). However, there will be good discipline, which is something India really needs. In simple words, YSR government would be strong in the face of criticism in all matters and will not hesitate to use strong arm methods to establish the rule of law. It is noteworthy

### Chief Minister Andhra [Swearing-in chart, 2004]



As:	20 Le 13	Su:	29 Ar 57- AK	Mo:	5 Pi 05- PK	Ma:	10 Ge 31- PIK
Me:	4 Ar 10- GK	Ju:	15 Le 08- BK	Ve:	1 Ge 59- DK	Sa:	16 Ge 14- AmK
Ra:	16 Ar 40- MK	Ke:	16 Li 40	HL:	1 Cp 48	GL:	5 Cp 03

<sup>1</sup> Other sources give a time of 1.59'pm. The lagna does not change from Leo although the navāmsā does change from Virgo to Scorpio, which is incorrect given the facts of his government's continued popularity.

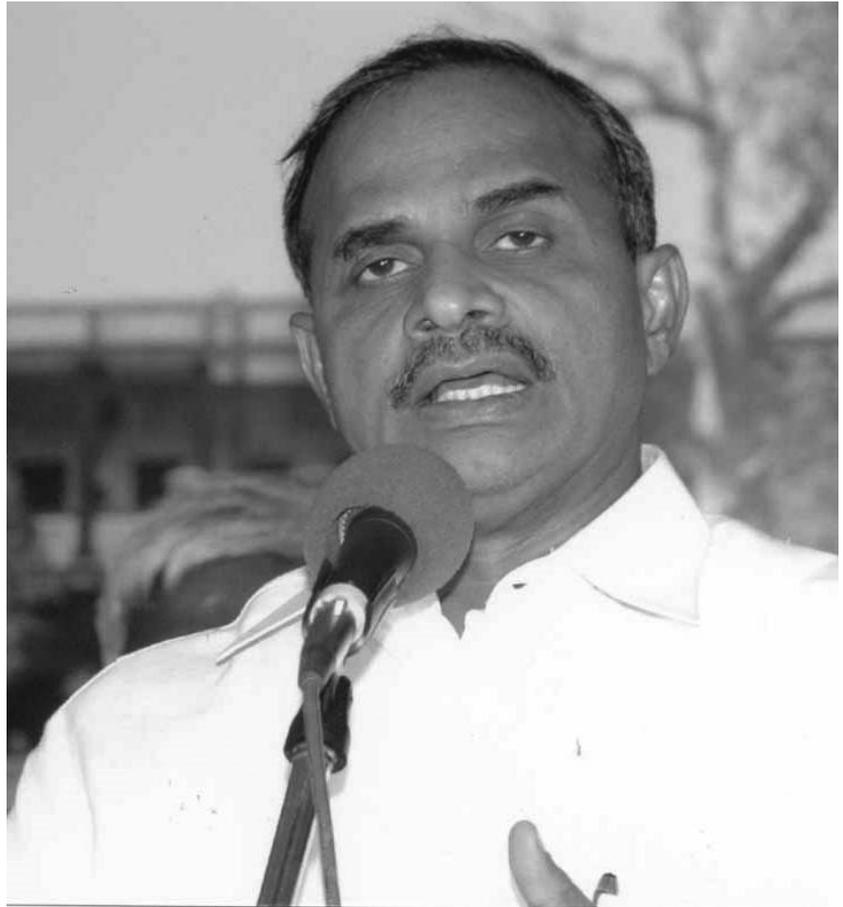
that during this tenure YSR saw to it that the murderers of his fathers were brought to court. He preferred to follow the rule of law rather than use thugs and gangsters, a lesson for many other politicians to learn.

The conjunction of Saturn with the dharmakarmādhipati yoga in the 11<sup>th</sup> house involving the vāreśa Venus and tithi-lord Mars shows that this yoga would be focussed at the poorer sections of the people. Even Saturn becomes positive and its 11<sup>th</sup> house placement promises long life (completion of tenure), stability among the people (Saturn dr̥ṣṭi - 5<sup>th</sup> house) and very hardworking leader (Saturn dr̥ṣṭi - lagna) who through sheer hard work and diligence will accomplish great goals.

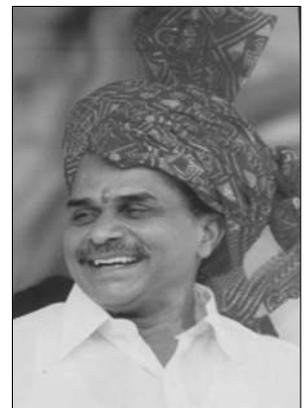
## Elections 2009

Even his detractors will agree that during this first tenure YSR outperformed every expectation and returned to power in the next election in 2009 with an overwhelming majority. In the swearing-in chart, the lagna shows the government while the 6<sup>th</sup> house shows the enemies and 7<sup>th</sup> house in general stands for the opposition which is the check and balance.

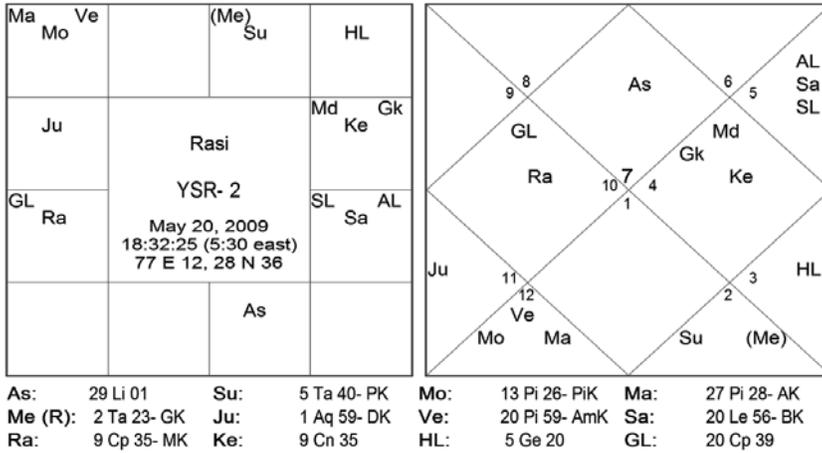
Many things happen in an election of which two important factors are (1) general mood of the people as being anti-incumbency or otherwise or simply neutral and (2) party politics including partnerships. In the elections of 2009, the Indian public was in a very angry mood against 'partners of any kind', particularly after the Left Bloc (CPI, CPIM etc) was seen as having blackmailed the Congress for many years and then when Prime Minister Manmohan Singh refused to budge any further, they took the nation to ransom by trying to topple the government in Delhi. What peeved the public mood even further was the manner in which the new supporters were also seen as vultures trying



to prey on a weak government when comments from some politicians, like "ām chakhoge" (are you ready to taste mangoes), were published showing that the only reason for supporting the Congress was to make a quick buck. What was most surprising was that none of the political pundits could see this seething anger in the Indian public already boiling with rage after the Mumbai 26/11 terror attack. The only thing the people understood was that all these political tie-ups and horse trading only makes the government weak and in the process the security and wealth of India is compromised. We must give credit to the brilliant Rahul Gandhi as being the only person who was able to see this and gave the clarion call for the Congress to fight the elections alone without any minor alliances (only major state level alliances in a few states). A man who can feel the pulse of the



### Chief Minister Andhra [Swearing-in chart -2, 2009]



Vimsottari Daśā [5 Year Compressed]  
 Maha Daśā  
 Sat: 2008-10-16 - 2009-07-31  
 Merc: 2009-07-31 - 2010-04-13  
 Ket: 2010-04-13 - 2010-07-31  
 Ven: 2010-07-31 - 2011-05-30  
 Sun: 2011-05-30 - 2011-09-01  
 Moon: 2011-09-01 - 2012-01-29  
 Mars: 2012-01-29 - 2012-05-14  
 Rah: 2012-05-14 - 2013-02-12  
 Jup: 2013-02-12 - 2013-10-16  
 Antardaśā in Mercury Daśā  
 2009-07-31 - 2010-04-13  
 Merc: 2009-07-31 - 2009-09-07  
 Ket: 2009-09-07 - 2009-09-22  
 Ven: 2009-09-22 - 2009-11-04  
 Sun: 2009-11-04 - 2009-11-17  
 Moon: 2009-11-17 - 2009-12-08  
 Mars: 2009-12-08 - 2009-12-22  
 Rah: 2009-12-22 - 2010-01-29  
 Jup: 2010-01-29 - 2010-03-03  
 Sat: 2010-03-03 - 2010-04-13

people deserves to lead them and Rahul Gandhi will surely make a great leader for India one day when he becomes the Prime Minister.

In the swearing-in chart the 6th lord Saturn is placed in the 11th house and is conjoined bādhakeśa Mars which damages the 6th lord considerably as Mars will always exalt over Saturn. Saturn is also the 7th lord showing that the otherwise responsible opposition will try to array with the enemies. This will be in stark opposite to the Sun who will lead alone (Sun is always a loner). Truly YSR led the Congress party alone without major alliances whereas Chandrababu Naidu (responsible opposition) was misled by his advisers to form the

Mahakutami which was nothing but a congregation of otherwise bitter enemies of completely divergent political views. Till yesterday Chandrababu (TDP) was seen as opposing any further division of Andhra Pradesh and now he had joined hands with his bitter opponent Chandrasekhara Rao of TRS who has just one major objective of carving his state of Telengana out of Andhra Pradesh. The Communists (enemies of Congress during the elections and after - 6th house), who had lost their locus standii were able to wriggle their way into this grand union and saw a weak TDP to extract maximum seats for sharing. In all this pandemonium, many TDP leaders who had suddenly lost their local berths to their erstwhile bitter enemies - TRS and Left Bloc felt that if they did not battle then now, their future in politics was doomed. The result was large scale dissidence. This was even worse with the TRS where the 'final list' was finalised nine times! The dissidence among the leaders in the parties reached alarming proportions.

YSR capitalised on this disarray, particularly because Saturn was transiting Leo. The opposition tried to unite but Saturn only exposed them as being crafty or greedy or simply confused in the eyes of the people. The net result was their rout in the elections.

Y.S.Rajasekhar Reddy became the Chief Minister of Andhra Pradesh for the second time when he was sworn in by Governor N.D.Tiwari on May 20, 2009 at 6:32 pm at the stadium in Hyderabad, India (78 E 28', 17 N 23'). Unlike the previous time when he had correctly chosen the vāra of the 10th lord and yogakāraka Venus (Friday), this time he choose the weekday of Mercury which is placed in the 6th house with the 8th lord Sun. This combination in his natal chart, when weak, is favourable as it



constitutes the viparīta rājayoga. However by energizing it in choosing the swearing-in to be on Wednesday, he was going to make the inimical forces (6<sup>th</sup> house) and dangers (8<sup>th</sup> house) much stronger. The time chosen for the swearing in was extremely inauspicious to say the least. If he had consulted any astrologer, we wonder on what basis could the vāra of the lord of the 8<sup>th</sup> house have been chosen for such an important occasion. Furthermore, when vāreśa Mercury as lord of longevity, was in maraṇa kāraka sthāna in the 7<sup>th</sup> house conjoining the 10th lord Sun (which shows the leader or Chief Minister being afflicted by the maraṇa yoga). This sunset yoga<sup>2</sup> is most terrible and clearly threatens the life of YSR as he was going to be the CM.

Since this is raja abhiśeka, the kāraka of raja being Sun (agni tattva), the vāreśa is of utmost importance. Mercury is in a very cursed state being afflicted by conjunction with Sun and having the aspect of Saturn (in Leo - ruled by Sun) and Rāhu.

To add to the woes of this terrible muhurta, the tithi was kṛṣṇa pakṣa ekādaśī (K11 ruled by Mars). He was born in ekādaśī tithi showing tithi doṣa at birth and the muhurta happening on the same tithi when Mars is involved in Rudra yoga with Moon and Venus is most undesirable. Jupiter in the 4<sup>th</sup> house will be incapable of protecting the native due to this tithi blemish.

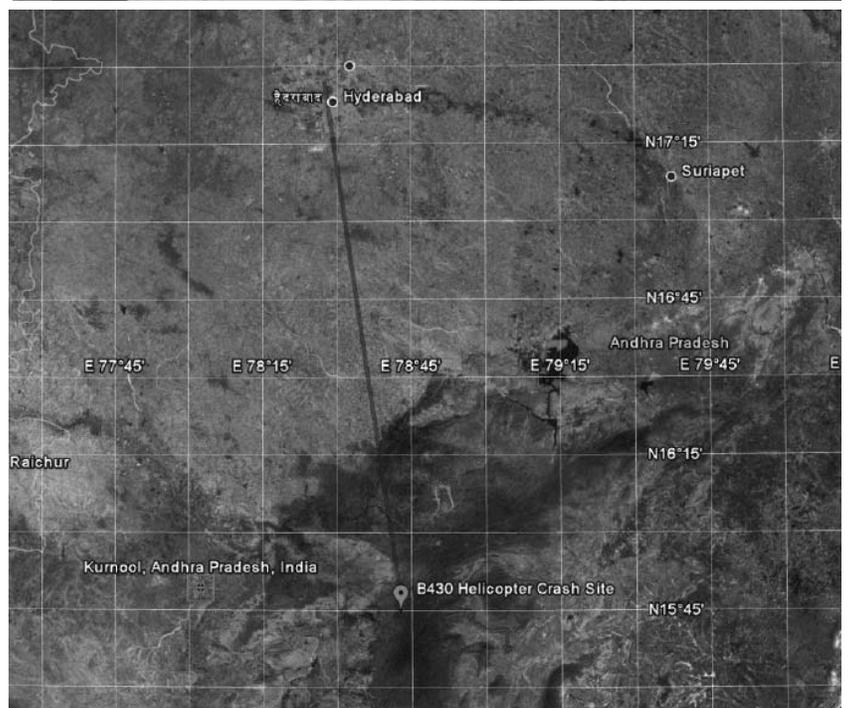
## Helicopter Accident

YSR died due to a helicopter crash in a storm when the chopper was hit by lightning [Mercury rules natural calamities]. Please note that in the swearing-in chart Mercury had chosen to do the misdeed. The helicopter crash (Mars) and death happened on 2<sup>nd</sup>

<sup>2</sup> swearing in was at sunset which was at 6:42:34 pm and which is normally prohibited. He should have waited for the evening or should have chosen the morning if he wanted a fixed sign.

September 2009 at about 9.02 am on a Wednesday (ruled by Mercury). The journey was started in Virgo Lagna with exalted Mercury in it. What further confirmation can Mercury give? And, he was travelling in a direction (south-Mars) exactly opposite that ruled by the vāreśa Mercury (north). The accident occurred near Rudravaram.

May his soul rest in peace.



# The Jyotish News

## Astrology and Politics: Washington's New Odd Couple

*Virginia Bell in The Huffington Post, 26th October, 2009*

In 2006 the astronomers demoted Pluto to a dwarf planet. Pluto probably couldn't care less; like the rest of the celebs with one name he knows the importance of good buzz and a high profile. Besides, since the planet of death and rebirth entered no-nonsense Capricorn (the sign that rules business, banking, government, and corporations) in 2008, we've seen the collapse of those once impenetrable institutions. Who's calling

Pluto a dwarf planet now? Pluto will remain in Capricorn until 2024 where it will continue to transform those establishments and our own lives as well. Which is why this may be the perfect time to hunker down with a good astrology book.

"Politics and astrology might at first seem strange bedfellow," Jessica Murray writes in her thought provoking book, *Soul-Sick Nation, An Astrologer's View of America* (MotherSky Press, 2008). But maybe not so strange. These are extraordinary times with unparalleled problems; everybody has an opinion but no one seems to have the answers. Why not invite metaphysics into the conversation? If we're going to heal this country we need to think bigger and look deeper. Jessica Murray does exactly that.

At the center of this book is the birth chart of America -- yes, countries like people have birth charts. Murray is a superb astrologer and she masterfully analyzes the chart of America (born July 4, 1776 in Philadelphia, PA). This country has a nurturing Cancer sun (we want to take care of the entire world) with a freedom-loving Aquarius moon (we're not exactly as we appear) and a colorful and optimistic Sagittarius (the symbol of the cowboy) ascendant. Both powerful Pluto (which rules what is hidden and repressed) and ambitious Saturn (associated with reality



and responsibility) are prominent in the chart and she spends a good deal of the book dissecting those heavy weight planets and their contribution to America's character and destiny.

The most riveting part of the book is her analysis of the WTC bombings on 9/11 which took place at a time when Saturn (in Gemini, the sign of the twins) and Pluto (in Sagittarius, the foreigner) were facing off in the sky. Looking at this event as well as the chart of George W. Bush, the Bush administration and the war in Iraq all through the lens of astrology adds new layers of meaning. She also discusses the upcoming transits (planetary triggers) that are ahead of us. 2010 and 2011 are watershed years as there will be a series of extraordinary planetary patterns. Like the Chinese symbol for crisis, composed of two words, danger and opportunity, this period can be a real turning point. Will we repeat an old pattern or transform it?

To her credit she doesn't simply diagnose the problem; she shows us how to move forward. The last part of the book is inspiring and genuinely hopeful as she lays out a strategy for healing both as individuals and as a nation. Saturn and Pluto, those two cohorts, who figure so strongly in America's chart and in the unprecedented events of the past decade take on the role of compassionate yet stern teachers who have the potential to restore this country's dignity.

Even if you are not a fan of astrology you can't easily dismiss Ms. Murray; her book is well researched and well written; she is politically astute, and deeply passionate about America. Her book may not have all the answers but it does ask the right questions, and points us in the right direction. Ultimately, understanding the cycles of the planets and how they

influence us provides a context in which to make sense of the current global crisis and even find a deeper meaning in it. In these uncertain times that is no small thing.

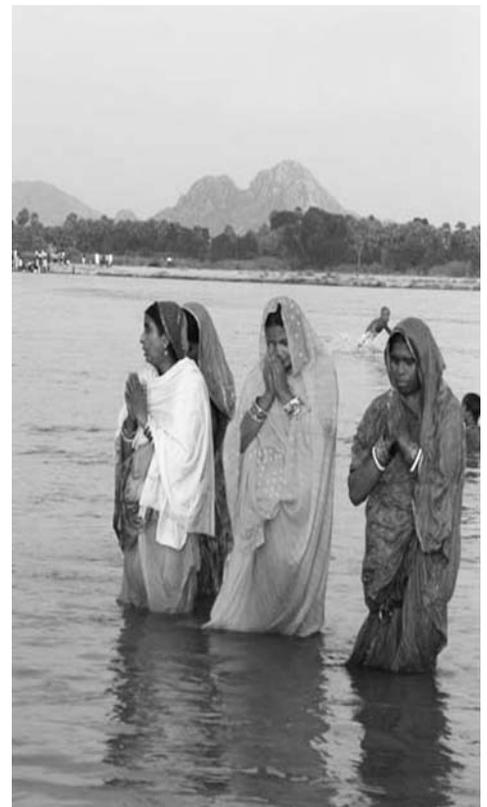
## **Surya Shasthi Puja - The Worship of Sun God**

*Anand Sagar Pathak in Sify Astrology*

"Surya Shasthi Puja" (also known as Chhath) comes after "Deepavali" on "Kartik Shukla Paksha Shasthi" which coincides with October- November. "Chhath Puja" will be performed on 24 th October 2009 (in the current year). "Chhath" is celebrated twice in a year "Kartik Chhath" is more important because fasting is easy in this month. The second occasion comes in the summer season in March- April which is called "Chaiti Chhath". Waterless fasting is difficult in the summer season.

Sun, in Hindu religion, is visualized as a deity who transits from east to west in his chariot pulled by seven white horses. The horses are the symbols of the seven days of the week. Some world famous temples were also constructed in honor of the Sun God. One such temple is the Sun temple at Konark near Bhubaneshwar in Orissa which was constructed by King Narasimhadeva in the 13 th Century A.D.

It has been established by scientific research that all life in the biosphere and all the activities in the ecosystem of the earth are driven by solar energy. Therefore, the Sun is the real driver of the automatically operating life-support-system. This reality was realized by the rishis





and saints of ancient India and they devised method of offering respect to the "Surya Dev" (Sun God) on the occasion of "Surya Shasthi Puja".

"Chhath" is the leading puja of the "Middle Ganga Plains" in India . The main states are Eastern Uttar Pradesh and Bihar . It has also spread to Jharkhand and adjoining Chattishgarh and Madhya Pradesh. The Ganga plain is one of the densely populated parts of the country and rural workers have migrated

to metro cities in search of jobs. The proportion of such migrant workers is very high in Delhi , Mumbai, Chennai and Kolkata. The migrant workers either go to their native place for "Chhath Puja" or observe it at their place of work.

When people celebrate "Chhath Puja" in Delhi and Mumbai, it becomes an important occasion for political leaders to come forward for organizing and managing the affairs of the celebration keeping an eye



on the electoral votes of migrant workers. These practices have popularized "Chhath Puja" in the country.

Millions of such migrant workers make an annual journey back to their native place for "Chhath". It is really hard to get railway reservation during this period. The government runs many special trains for commutation for about one month covering the three consecutive festivals of "Durga Puja", "Deepavali" and "Chhath".

#### The Puja System

This "Puja" can be performed only by married women and widows. Unmarried girls are not allowed. Men also observe this "Vrata" (Puja). The rituals extend for four days.

On the "Kartik Chaturthi day" the whole house is washed and cleaned and a regular meal is cooked with utmost purity and care which is called "Nahana- Khana" ( Bath and Meal). Lauki (Bottle Gourd) is the most important vegetable which has to be compulsorily cooked on this day. "Chhath" songs in Bhojpuri, Maithili and Maghi (local dialects of Bihar ) keep reverberating in the air throughout the four-days-long rituals.

On the "Panchami day", in the evening "Kheer" is prepared with the combination of rice, milk and gur (jaggery). The "Parbaitin" (women fasting and performing puja) keep waterless fasting for the whole day on the "Panchami" and take only "Kheer" after sunset. This single meal of "Kheer" is called "Kharna"

The "Shasthi" is also a day of waterless fasting which may continue for about 36 hours. The "Prasad" (offering) is prepared on the Shasthi day which includes "Thekua" (Khajoor) - a recipe made from wheat flour, gur and pure ghee. All seasonal fruits, dry fruits, coconuts etc are required. "Sup"

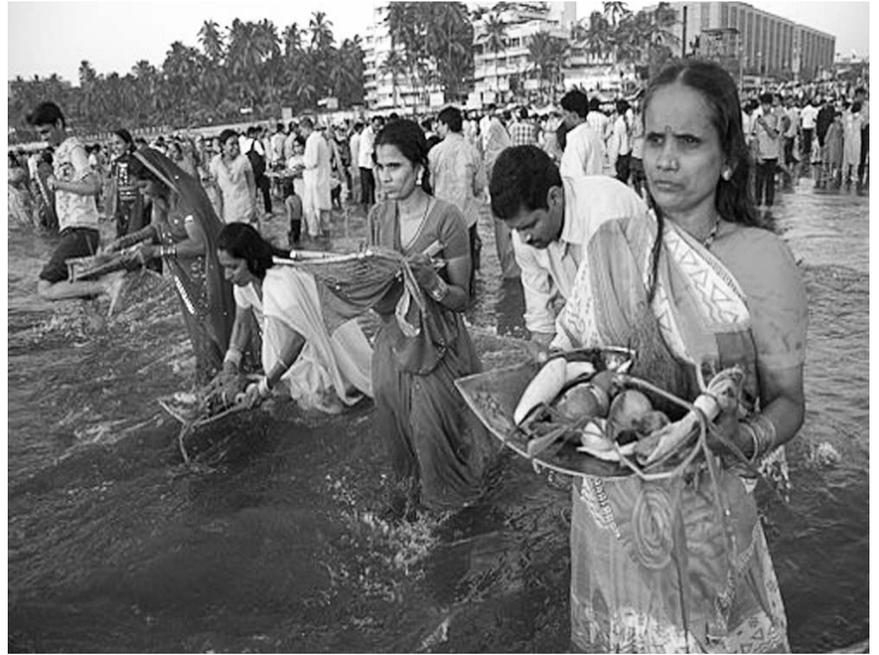
(household item made from bamboo for winnowing) is necessary for offering all the preparations to the Sun God.

The people go to the river side or near a pond or any other water body or by the side of a well to offer “Arghya” (offering of milk and water) to the “Surya Dev”. The first “Arghya” is offered on the “Shasthi day” in the evening to the setting Sun and the second “Arghya” is offered on the “Saptami day” to the rising Sun. With the second “Arghya” the four day long “Puja” comes to a close and the “Parbaitin” break their fast.

The festival is a big equalizer. The families of the weakest sections of the society also perform this “Puja”. Priests are not required for directing rituals. This becomes a 100% family affair in which there may be one or two “Parbaitins” but a large number of helpers. The do’s and don’t of this “Puja” are very strict and all possible steps are taken to keep the sanctity and holiness while preparing “prasada” and offering “Arghya”. The general belief is that the “Chhath Puja” conducted with purity and reverence brings prosperity and good health to the family.

The mythological roots of this “Puja” can be traced to the Mahabhartha period when “Kunti” and “Karna” performed such worships by offering “Arghya” to the Sun. There is mention of Sun worship in Vedas also.

As per tenets of Vedic astrology, Sun is the ruler of all the planets. It represents soul, health, general prosperity, father etc. Anyone with weak Sun is advised worship of this astrological planet. The simplest way to do so is to worship the God on the “Surya Shasthi Day”. This worship will also enhance the strength of the Sun in the horoscope of those people for whom



Sun is the ruling planet or lords of good houses in the horoscope. Being the only visible God, the worship of Sun is easy. It is recommended for health and prosperity by Vedic Astrologers.

## Is Your Star Shining?

*The Times of India, 26th October, 2009*

How does the position of a star determine your life? What is the influence of stars on your health? These were some of the issues discussed at a seminar on astrology on Sunday.

The event was conducted by Raman and Rajeswari Research Foundation at the Karnataka Secretariat Club. Astrologers spoke on various issues, medical astrology being a prime attraction.

Dr S Krishna Kumar told the audience about the 12 signs and 24 nakshatras, and the related diseases that affect parts of the body. The talk analyzed the diseases, and their conventional and unconventional remedies. The latest trend of Vedantic meditation explained by Shirdi Nath

was another head-turner at the seminar. Talks on research in the field were also organized.

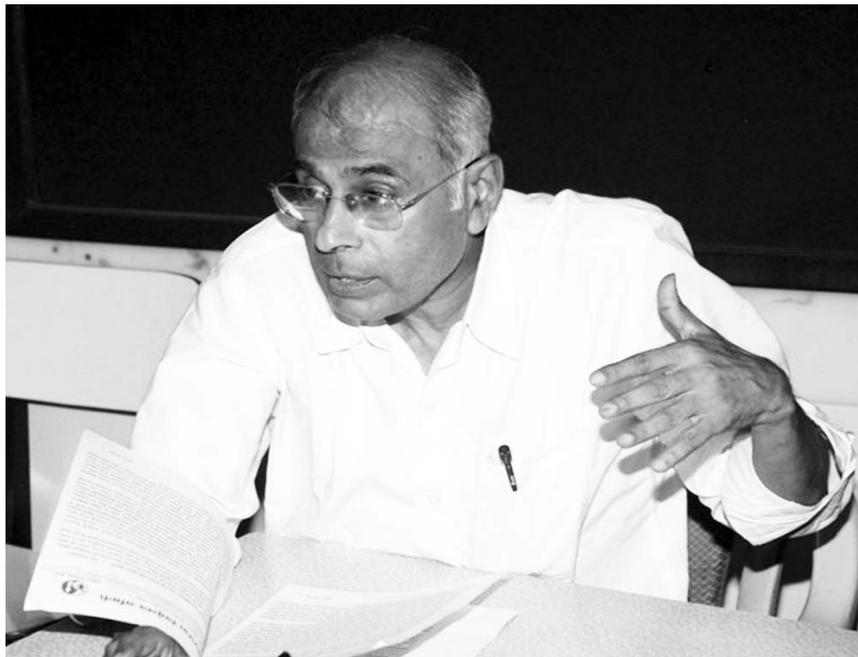
“Astrology is not just about predicting events. It is a beam of light that helps take the right step for a successful life. It is something that leads from illusion to reality. Programmes like this are an attempt to revive the Vedic culture,” said Niranjana Babu, chief editor, The Astrological Magazine.

## **ANS, Astrologers Stake Counterclaim**

*Sakaal Times, 24th October, 2009*

Maharashtra Andhashraddha Nirmulan Samiti (ANS) and astrologers have made contrary claims about the accuracy of astrology in predicting assembly poll outcome.

While the ANS has said that the astrologers who took up the challenge of the ANS to predict the poll verdict have failed through and through, astrologers have said that the election results were as per their predictions.



A few weeks ago, after the assembly elections were announced, ANS -- which believes that astrology has no scientific basis -- had invited the astrologers to foretell results of the polls by looking at the horoscopes of candidates and political parties.

Contestants were expected to choose any 10 candidates, obtain their horoscopes, and predict how they would fare.

“We got some 50 replies. The astrologers have failed 101 per cent -- anyone can come and go through the file at our office,” said Dr Narendra Dabholkar of ANS. “We had made it clear that participating astrologers must also explain how they arrive at the predictions - must not be a mere guesswork. But almost nobody could give us reasoning behind the predictions,” he said.

Besides, predictions themselves were proved to be way off-the-mark, he added. “We believe that astrologers are nothing but sellers of dream. Belief in astrology leads to fatalism. That is why we want to expose them,” said Dr Dabholkar.

The ANS, which has over 100 branches in the state, had also announced prize of Rs 21 lakh for the right prediction, but astrologers in the state have failed to earn it. Dabholkar said that very soon ANS was planning to give another “test” to those who believe in astrology.

“We would give them some horoscopes, without revealing the person’s identity. They will have to find out about each person’s marital status, financial condition, etc,” he said.

Siddheshwar Maratkar of Pune-based Jyotish Vidya Prasarak Mandal, however, claimed that many astrologers had scientifically predicted about poll victory of the Congress-NCP front.

In a statement, Maratkar said that with the study of horoscopes of parties and their leaders, it was possible to predict poll outcome. The study helped to predict that the Congress-NCP front had better poll prospects as compared to the saffron alliance, the statement said. (With PTI inputs)

## Seers Stick By Poll Pundits

*The Times of India, 22nd October, 2009*

Off the vicious campaign trail, politicians cutting across party lines share a strange bonhomie and exchange tips about the best seamsters, takeouts - and astrologers. Now, more than the Lok Sabha elections, the local breed of semi-professional soothsayers is fielding questions about neophytes and rebels.

Observers say that Balasaheb Thackeray, Sharad Pawar and Manohar Joshi all consult Dadar-based astrologer Vasudha Wagh, although each of the parties involved shrugs off the suggestion. Interestingly, Wagh was out of town, having returned home precariously close to counting day. However, she declines to speculate on whose stars are more favourably aligned this season.

This year pop astrologer Bejan Daruwalla, more sought after by the media rather than serious political contenders, is off-colour. "I follow my heart when I make predictions. And my heart is not in the assembly elections," he says. 'Rashichakra' veteran Sharad Upadhye gingerly says he would wish to see individual horoscopes of VIP politicians before appearing to favour a particular alignment. "Predictions can go horribly wrong otherwise," he laughs, sensibly safeguarding his reputation. "In fact, most astrologers are simply taking a shot in the dark."

Others who are willing to wager a guess, like Sharad Joshi who teaches astrology at Bharatiya Vidya Bhavan, prefer to stick with the exit polls. Joshi is confident that the Congress-NCP will make the grade and Ashok Chavan will remain CM, but for some reason, he may not complete his term. Likewise Pune astrologer Siddheshwar Maratkar makes do with Chavan's date of birth, October 28, 1958, to vouch that the CM will return to his seat. Maratkar double checks his predictions with the party's date of birth as well, and for this reason, the nine-year-old NCP also earns his confidence. As for the party that is the buzz this election, the Maharashtra Navnirman Sena, Maratkar sticks his neck out by defying the belief that the MNS will lend outside support to the Congress-NCP. "That will not happen," he claims.

A brief conversation with MNS spokesperson Shirish Parkar would have helped him. "We will play an important role in government formation," Parkar said to TOI Wednesday evening. "By the way, each astrologer is granting us a varying number of seats in the assembly."

In the countdown to the big day, each party is closely studying a combination of exit polls and individual horoscopes to arrive at its own prospect chart. "We are looking at 60-65 seats," says Sharad Pawar's personal assistant T N Dhuwali.

Ignoring the Rahu (dragon's head) and Ketu (dragon's tail), namely the Congress-NCP alliance and the MNS, that squeeze its prospects, the Sena bravely places its faith in "anti-incumbency". "You don't need an astrologer to tell you that people are fed up with price rise, loadshedding, water shortage, and most of all, security," says party secretary Anil Desai. *mes of India, 22nd October, 2009.*



## **Astro Hocus Pocus Will Remain, Says Chief Minister Ashok Chavan**

*Mid-Day, 22nd October, 2009*

The results of the Assembly elections are out! At least, for the astrologers who made their predictions a day before the EVMs began their counting today.

Nanda Kishore Jakadar, an astrologer from Bhandarkar Road, said, "Congress will win by 72 to 74 seats. Shiv Sena will follow by 68 to 70 seats and the MNS will be at the end with 12 seats. Ciy's Congress candidates Girish Bapat, Ramesh Bhagwa and Sachin Toure will win by marginal votes and Ashok Chavan will be CM again."

Clear winner

Venkatesh Vanraj Wakede Shashtri, an astrologer from Pune, said no other party could compete with the Congress, which does not need any support from other parties. "Sharad Pawar and Suresh Kalmadi will work wonders together. Vijay Singh Mohite Patil and Harsh Vardhan Patil have big chancing of being CM," he said.

Accordingly to astrologer R D Pala from Mumbai, the stable stars of current Maharashtra CM Ashok Chavan may support him to retain the chair.

"Among all other candidates, including NCP's Chhagan Bhujbal, Congress's Narayan Rane and BJP's Nitin Gadkari and Congress's Shushil Kumar Shinde, Chavan by the virtue of his stars is close to his high command and remains the first choice for the post."

Favourable stars

On the other hand, Tina Baarot,

numerologist and astrologer from Mumbai, "Sushil Shinde may be a surprise winner today, but Chavan's stars are still more favourable."

Shiv Sena president Uddhav Thackeray is also in the fray. "Uddhav is the third contender for the CM's post, according to his stars," added Baarot.

Far ahead

For most astrologers, Chavan is the most probable winner. Astrologer Suniil Nayak from Mumbai, said, "There is a possibility of a hung assembly, which will be an advantage for Gadkari, if the Shiv Sena comes to power. Chavan is, however, leading the race."

## **NASA Mission to Study Moon's Fragile Atmosphere**

*Science @NASA, 23rd October, 2009*

Oct. 23, 2009: Right now, the Moon is a ghost town. Nothing stirs. Here and there, an abandoned Apollo rover — or the dusty base of a lunar lander — linger as silent testimony to past human activity. But these days, only occasional asteroid impacts disrupt the decades-long spell of profound stillness.

And this stillness presents scientists with an important opportunity.

Currently, the Moon's tenuous atmosphere is relatively undisturbed. But that won't be true for long. NASA is planning to return people to the Moon, and human activity will kick up dust, expel rocket exhaust, and release other gaseous emissions into the lunar atmosphere. Because the atmosphere is so thin, these disturbances could quickly swamp its natural composition.

Right: "Lunar Ghost Town." The landing site of Apollo 15.



If scientists are ever to know the lunar atmosphere in a relatively natural state, now is the time to look. So researchers are building a probe called the Lunar Atmosphere and Dust Environment Explorer (LADEE) that will orbit the Moon and measure its wispy atmosphere better than ever before.

“It’s important that we understand it in its pristine state before there’s much perturbation,” says Anthony Colaprete of NASA’s Ames Research Center in Moffett Field, California. “It’s such a fragile system. It’s possible that it will be hard to study once humans are once more living and working on the Moon.”

Thinner than thin

Right about now, you might be thinking to yourself: “Hold on a second. I thought the Moon doesn’t have an atmosphere!” And you would be almost correct. The Moon’s “atmosphere” is so tenuous that it’s technically considered an exosphere, not an atmosphere.

“It’s not anything like an atmosphere we would think of,” Colaprete says. For example, a cubic centimeter of Earth’s atmosphere at sea level contains about 100 billion billion molecules. That same volume of the Moon’s exosphere contains only about 100 molecules.

In fact, that’s so thin that molecules in the lunar exosphere almost never collide with each other. Rather than constantly ricocheting off each other to create a cohesive, swarming mass of molecules as happens in Earth’s atmosphere, molecules in the lunar exosphere fly unimpeded, like microscopic cannon balls following curved, ballistic trajectories.

And the weirdness of the exosphere doesn’t stop there. During the lunar night,

the Moon’s exosphere mostly falls to the ground. (Just imagine if our atmosphere fell to the ground at night!) When sunlight returns, the solar wind kicks up new particles to replenish the exosphere.

Also, intense ultraviolet sunlight kicks electrons off particles in the lunar soil, giving those particles an electric charge that can cause them to levitate. Ambient electric fields lift these charged dust particles as high as kilometers above the surface, forming an important part of the exosphere.

Lunar astronauts will have to live and work in this bizarre environment, so scientists want a better picture of the exosphere and its odd behaviors. Levitating dust can get into equipment, spacesuits, and computers, causing damage and shortening the hardware’s useful life. In fact, moon dust wrecked havoc with the Apollo spacesuits, which were nearly threadbare by the time they returned to Earth. Knowing how much dust is floating around in the exosphere and how it behaves will help engineers design next-generation lunar hardware.

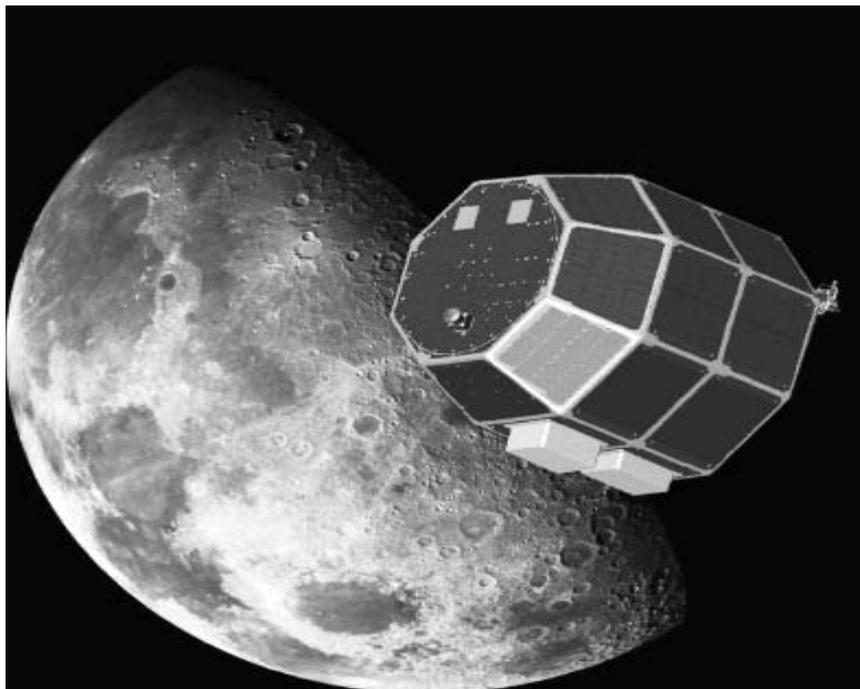
After it launches in 2012, LADEE’s





spectrometers and dust detectors will measure the concentrations of 18 different chemicals in the exosphere, including methane and water vapor. These sensors will document how those chemicals vary, both from place to place and over time.

Beyond the inherent scientific value of understanding the chemical makeup of the Moon's exosphere, knowing how chemicals move within the exosphere could help answer a question of keen



interest to future human habitants: How could the Moon have frozen reserves of water?

Right: This animation shows how individual molecules may move near the surface of the Moon to form an exosphere.

Evidence suggests that the Moon might harbor stores of ice in deep, dark polar craters. On the lunar surface, fierce sunlight would quickly sublimate any ice and the vapors would drift off into space. But a deep dark crater, combining unimaginable cold with an absence of sunlight, could provide a safe-haven for frozen water.

A popular idea is that icy comets brought water to the Moon in a series of ancient impacts. But there's a problem: Even if a comet landed in one of those dark polar craters by sheer luck, the heat of impact would evaporate most of the ice. So how could significant amounts of ice accumulate?

The Moon's exosphere could help.

Suppose a comet hits the Moon and leaves some H<sub>2</sub>O molecules on the exposed surface. That water could survive by, essentially, leaping to safety. Water molecules could "jump" across the lunar surface by escaping into the exosphere and later be recaptured by the surface as the exosphere breathes in and out. Individual water molecules could move around in this way until they land in one of the dark polar craters, where they would accumulate as solid ice.

Data from LADEE should show whether this "jumping" process works in a way that could explain how cometary ice could have found its way into those craters. "We can estimate the likelihood that the water on the Moon is cometary in origin," Colaprete says.

# Siddhaḥ

Sanjay Rath

## Sūtra 1.1.35

होरदयः सिद्धिः

horadayah siddhaḥ

### Translation

Horā should be learnt from the established (siddha) śāstra.

### Commentary

The established horā śāstra is Bṛhat Parāśara Horā śāstra and the works of the eighteen seers of Jyotiṣa should be studied thoroughly. We list the important parts of horā śāstra which should be studied and fully understood in order to appreciate the complete depth of this Upadeśa of Śrī Guru Maharṣi Jaimini.

1. Graha and Upagraha: nature of the planets, their guṇa, symbols, significations, astronomical notes and meanings, relationships and yogas;
2. Special ascendants including Bhāva Ghaṭikā and Horā Lagna; Āruḍha, Varṇadā and Prāṇa pada; Vighāṭikā Lagna and other special points and ascendants
3. Divisional charts including Parāśara sixteen divisions, Nāḍiāṁśa (D-300), nava-navāṁśa (D-81), nava-dvādaśāṁśa or aṣṭottarāṁśa (D-108), dvādaśa-dvādaśāṁśa (D-144); Special ways to calculate the various additional special divisional charts like the drekkāṇa, navāṁśa, horā, trimśāṁśa etc.
4. Various types of daśā – Phalita and ayur daśā; nakṣatra and rāśi daśā; Daśā of differ-

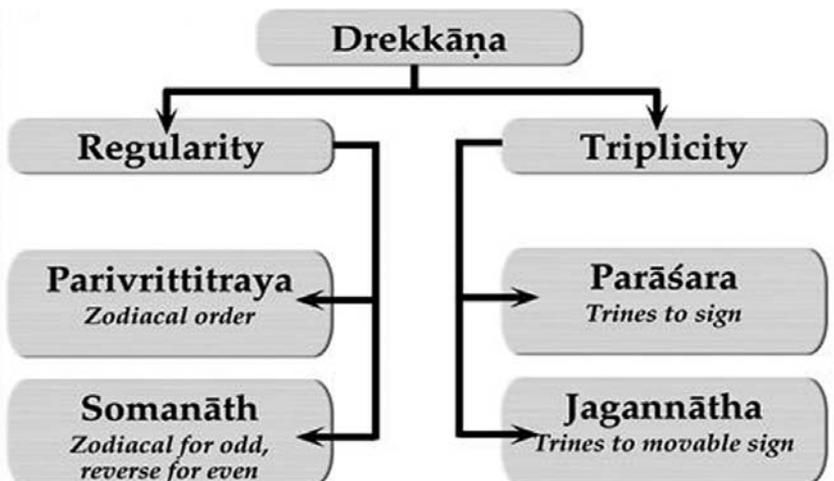
ent variables besides the graha daśā like daśā based on sounds;

5. Nakṣatra and their various symbols including guṇa, gaṇa, devatā, shapes etc;
6. Results of lordships of houses, calculation of bhavas etc;
7. Dṛṣṭi chakra, Sudarshana chakra and all chakras;
8. Aṣṭakavarga method
9. Transits of every kind including varga gocara;
10. Pañcāṅga

## Drekkāṇa

The construction of varga (divisional) chart has been taught in standard classic texts like Bṛhat Parāśara Horā

Figure : 1 Drekkāṇa Types



Śāstra. Most astrologers use three charts namely the Rāśi (D1), Navāṁśa (D9) and Drekkāṇa (D3) charts even though Parāśara has taught sixteen divisional charts that constitute the nāḍiāṁśa. In this lesson, we examine additional methods of construction and use of divisional charts. The list given here is not complete in itself, but does cover most of the special constructions.

Why do we need more division charts of the same type? The third house, for example, looks into various matters including siblings, sexuality and ojas that give the enterprise and drive in a person, the karma symbolized by the hands and various others. A varga chart does not cover everything symbolized by a house but covers at least one important subject. It is natural then to have more than one varga (divisional) chart to see the various matters of the bhāva.

The drekkāṇa or D3 chart looks into the various matters concerning the third house, where D implies 'Division' and '3' implies the house it magnifies. There are at least four types of drekkāṇa - D3 charts.

- The Parāśara drekkāṇa looks into siblings [Nomenclature –D-3 chart]
- Somanātha drekkāṇa examines ojas and sexuality; [Nomenclature –D-3S chart]
- Jagannātha drekkāṇa shows the karma phala or fruits of karma and is also used in the Nāḍi (nāḍiāṁśa) system; [Nomenclature –D-3J chart]
- Parivṛttitrāya drekkāṇa is used for rājayoga, upadeśa etc. [Nomenclature –D-3P chart]

## Parāśara, Somanātha, Jagannātha and Parivṛttitrāya Drekkāṇa

### Horā

Just as we have a number of matters governed by the third house, and accordingly a number of drekkāṇa charts, similarly there are a few types of horā charts as well. The most important governance of the second house is sustenance as this is the house of Hari (Viṣṇu), from which food is eaten to sustain ourselves (the nativity of the chart). Other important governances are wealth, speech, family (including family deity), face etc. We study at least two important Horā charts – the Parāśara horā for food and

Table 1 Parāśara Drekkāṇa

Sign	1st Drekkāṇa 0° - 10°	2nd Drekkāṇa 10° - 20°	3rd Drekkāṇa 20° - 30°
1. Aries	1. Aries	5. Leo	9. Sagittarius
2. Taurus	2. Taurus	6. Virgo	10. Capricorn
3. Gemini	3. Gemini	7. Libra	11. Aquarius
4. Cancer	4. Cancer	8. Scorpio	12. Pisces
5. Leo	5. Leo	9. Sagittarius	1. Aries
6. Virgo	6. Virgo	10. Capricorn	2. Taurus
7. Libra	7. Libra	11. Aquarius	3. Gemini
8. Scorpio	8. Scorpio	12. Pisces	4. Cancer
9. Sagittarius	9. Sagittarius	1. Aries	5. Leo
10. Capricorn	10. Capricorn	2. Taurus	6. Virgo
11. Aquarius	11. Aquarius	3. Gemini	7. Libra
12. Pisces	12. Pisces	4. Cancer	8. Scorpio

Table 2: Somanātha Drekkāṇa

Sign	1st Drekkāṇa 0° - 10°	2nd Drekkāṇa 10° - 20°	3rd Drekkāṇa 20° - 30°
1. Aries	1. Aries	2. Taurus	3. Gemini
2. Taurus	12. Pisces	11. Aquarius	10. Capricorn
3. Gemini	4. Cancer	5. Leo	6. Virgo
4. Cancer	9. Sagittarius	8. Scorpio	7. Libra
5. Leo	7. Libra	8. Scorpio	9. Sagittarius
6. Virgo	6. Virgo	5. Leo	4. Cancer
7. Libra	10. Capricorn	11. Aquarius	12. Pisces
8. Scorpio	3. Gemini	2. Taurus	1. Aries
9. Sagittarius	1. Aries	2. Taurus	3. Gemini
10. Capricorn	12. Pisces	11. Aquarius	10. Capricorn
11. Aquarius	4. Cancer	5. Leo	6. Virgo
12. Pisces	9. Sagittarius	8. Scorpio	7. Libra

Table 3: Jagannātha Drekkāṇa

Sign	1st Drekkāṇa	2nd Drekkāṇa 0° - 10°	3rd Drekkāṇa 10° - 20° 20° - 30°
Aries, Leo or Sagittarius	Aries	Leo	Sagittarius
Cancer, Scorpio or Pisces	Cancer	Scorpio	Pisces
Libra, Aquarius or Gemini	Libra	Aquarius	Gemini
Capricorn, Taurus or Virgo	Capricorn	Taurus	Virgo

Table 4: Parivṛttirāya Drekkāṇa

Sign	1st Drekkāṇa 0° - 10°	2nd Drekkāṇa 10° - 20°	3rd Drekkāṇa 20° - 30°
1. Aries	1. Aries	2. Taurus	3. Gemini
2. Taurus	4. Cancer	5. Leo 6. Virgo	
3. Gemini	7. Libra	8. Scorpio	9. Sagittarius
4. Cancer	10. Capricorn	11. Aquarius	12. Pisces
5. Leo	1. Aries	2. Taurus	3. Gemini
6. Virgo	4. Cancer	5. Leo 6. Virgo	
7. Libra	7. Libra	8. Scorpio	9. Sagittarius
8. Scorpio	10. Capricorn	11. Aquarius	12. Pisces
9. Sagittarius	1. Aries	2. Taurus	3. Gemini
10. Capricorn	4. Cancer	5. Leo 6. Virgo	
11. Aquarius	7. Libra	8. Scorpio	9. Sagittarius
12. Pisces	10. Capricorn	11. Aquarius	12. Pisces

Table 5: Parāśara Horā

Sign	1st Horā 0° - 15°	2nd Horā 15° - 30°
Odd signs	Sun, Leo	Moon, Cancer
Even signs	Moon, Cancer	Sun, Leo

sustenance [nomenclature D-2 chart] and the Kaśinātha Horā for wealth [nomenclature D-2K chart]. However, tables are provided for the following Horā chart calculations:

- Parāśara Horā [trines]
- Parivṛttidvāya Horā [zodiacal]
- Maṇḍuka horā [first – third houses]
- Jagannātha Horā [first – seventh houses, day-night line]
- Kāśinātha Horā [same lord basis, day-night line]

## Parāśara Horā: Sustenance

Parāśara Horā deals with sustenance and is a function of demand and supply. The Moon shows the demand for any commodity as it rules the manas (mind) while the Sun shows the supply of the same.

**Sun Horā – Leo:** Jupiter, Mars and the Sun are strong in the Sun's Horā (Leo) while they are weak in Cancer (Moon's Horā). Even though Jupiter gets exalted in Cancer, in the Parāśara Horā chart it is considered weak if placed in it. These three planets ruled the three vital resources of production – Jupiter shows 'Men', Mars shows 'Material' and Sun shows 'Money'. If all three planets are in Leo Horā then there is abundant availability of Men, Money and Material for production. If either of these planets

are in Cancer Horā, then the particular availability is low and can cause production problems. Even in viṃśopāka strength calculations, the placement of Jupiter, Mars or Sun in Cancer Horā does not contribute to their strength. These three planets are also called 'day strong' (Leo) planets. Moon, Venus and Saturn are strong in the Moon's Horā (Cancer) while they are weak in the Sun's Horā (Leo). These three planets rule the three methods of 'demand generation'.

**Moon Horā – Cancer:** There is a very strong demand for any product or commodity if people love it (Moon) or if they are well aware of its benefits (Venus) or if the product is in short supply (Saturn). These three factors forms the fundamental basis of marketing where the peoples choice of colour, taste, odour and everything else associated with the sense organs (Moon controls the senses) in looked into. Venus is the advertisement side of marketing and being the asura guru he is always speaking of the benefits of the various material products. Saturn is the time factor which can cause products to get outdated and lose demand or can create a strong 'false' demand by short supply. These three planets Moon, Venus, and Saturn are also called 'night strong' planets for Horā purposes.

**Always strong Mercury:** Mercury is different from both these groups and in the trader who is strong in both Leo (Sun's Horā) and Cancer (Moon's Horā). He is the one who picks up the product or commodity from the producers (Leo) and gives it to the retailer (Cancer) or people. Mercury is strong in both Leo and Cancer Horā, and is especially strong at the junction between

horās. Mercury is changeable by nature and tends to favour those he is influenced by. If Mercury is in the Sun’s Horā he tends to favour the producer/supplier and will encourage very good production and quality thereby becoming a ‘bearish trader’. Instead if Mercury is in Cancer Horā he will favour the demand side and ensures higher demand for available commodity/product thereby becoming a ‘bullish trader’. In stock markets one can see trends when Mercury transits the horās of Sun and Moon making the bear’s and bull’s, respectively stronger.

**The Nodes:** Rāhu and Ketu are strong in Moon’s Horā (Cancer) and Sun’s Horā (Leo) respectively. They tend to create extreme situation of demand and supply. Rāhu can create very acute stronger and inflation can surge making the money (Sun) worthless. This is the real effect of a solar eclipse as Rāhu causes demand to outstrip supply and the currency (and indirectly government that issued the currency) become worthless; and

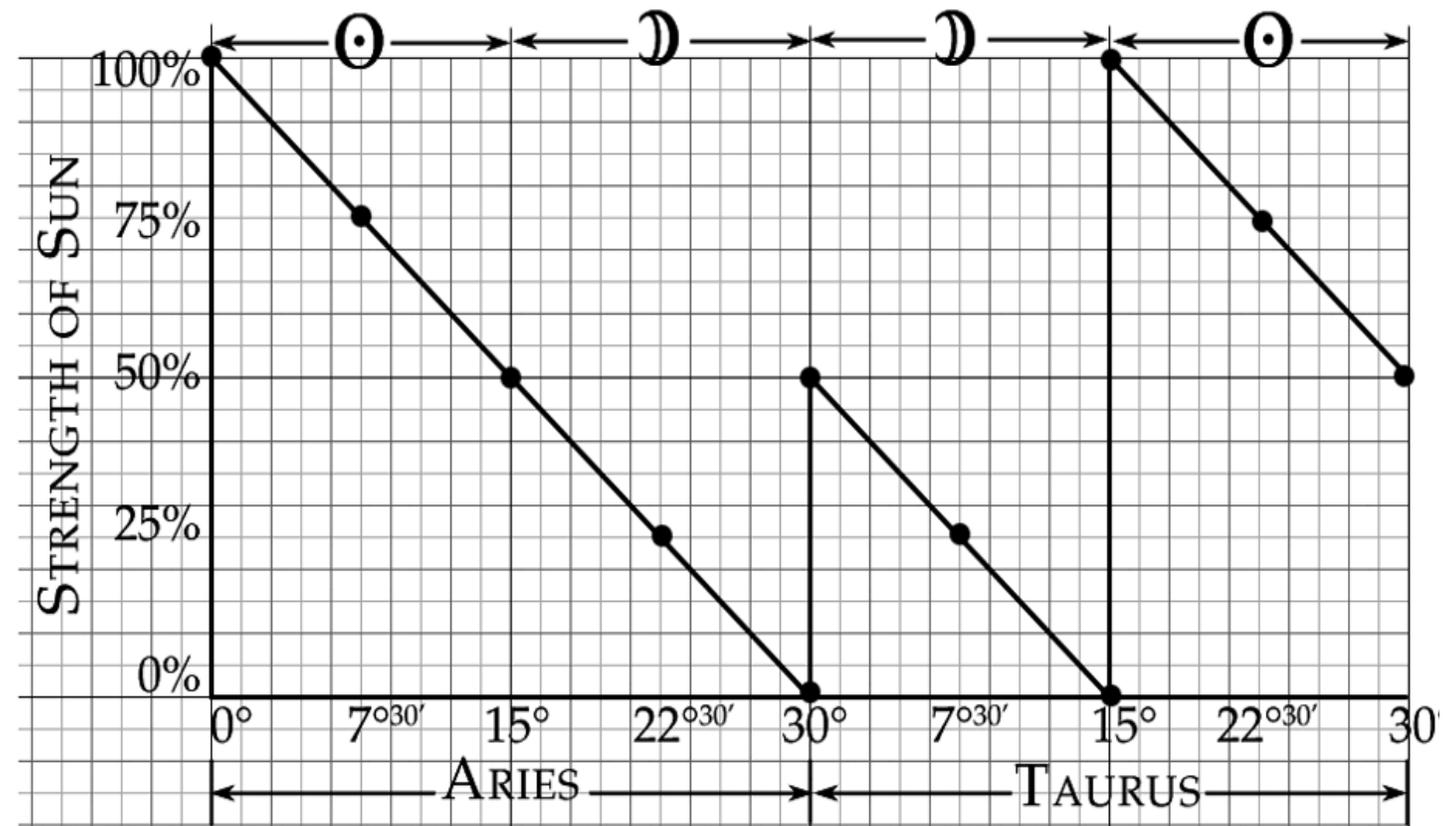
weak. Ketu is like an army getting into business and being headless, is the master of automation. Production shoots up and production carts decline causing the currency to become more valuable. In simpler words, the dollar can buy more and the Sun (both currency and government) become strong.

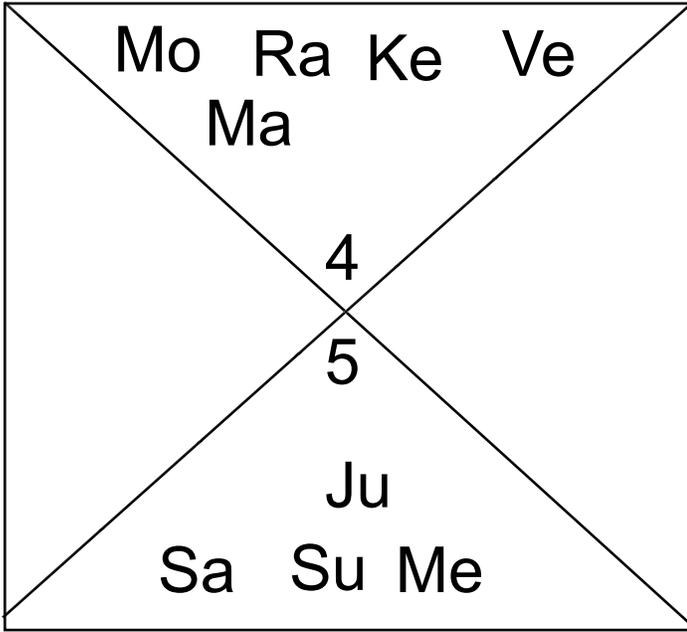
Lagna just shows what a person favours – If the lagna is in Sun’s Horā the person favours production while in Moon’s Horā, he favours demand. ‘The buyer is always right’ is a typical statement of a good marketing executive with lagna in Moon’s horā and the Moon also in Cancer horā.

*Sub-divisions of a Horā*

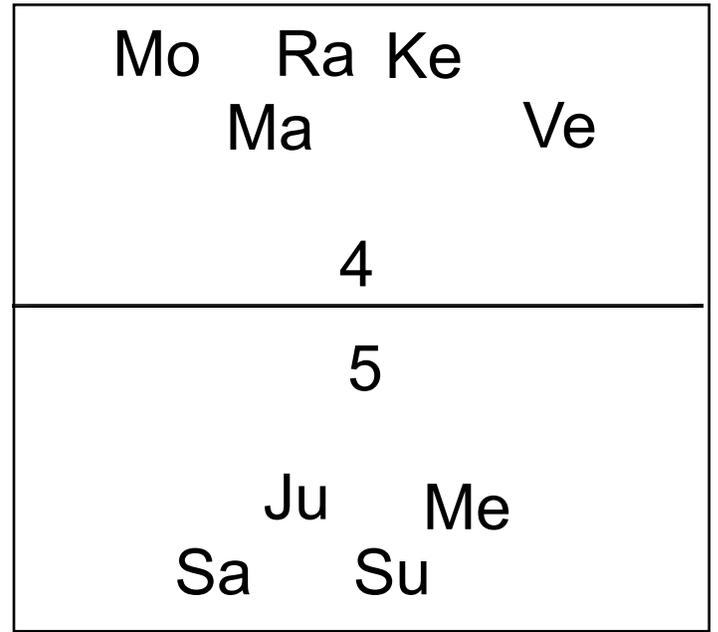
Parāśara advises that the Horā should be divided into 3 parts (of 5° each to understand the potential strength of the planets). The illustration he cites

Figure 2: Horā Strength of Sun





North India



East India

Figure 3: Parāśara Horā Author

is of the Sun itself in its own Horā (svahorā).

“When the Sun is in the beginning of its horā its fruits (yield or strength) is at its peak, middling in the middle and lowest at the end of a horā.”

The Sun rules the first horā (0°-15°) of odd signs and second horā (15°-30°) of even signs. Its strength (money power) is the highest 100% in the beginning (0° of odd signs and 15° of even signs). As the seen moves further, its strength diminishes to 75% in the middle of the Sun’s horā (7°30’ of odd signs and 22°30’ of even signs). When the Sun is at the end of its horā, its strengths is the least i.e. when at 15° of signs or 30° of even sign, its strength reaches 50% of its vimsopāka value for horā.

When the Sun is in Moon’s horā its strengths reduces even further. When the Sun is at the beginning of Moon’s horā its strength is 50% (i.e. at 15° of odd signs and 0° of even sings). In the middle of the Moon’s Horā its strength

reduces to 25% (i.e. at 22° 30’ of odd signs and 7° 30’ of even signs). At the end of the Moon’s Horā its strength is nil (zero) (i.e. at 15° of even sign and 30° of odd sign).

If we draw a graph to show the fluctuations in money flow for production (supply/creation), we find a sharp upswing at the middle of even signs and end of odd signs. The example given by Parāśara showing the Sun’s strength is an indicator of money flow. The initial peak at the beginning of odd signs is the capital available which goes into production. The second peak is actually the Moon’s money i.e. money which has been made available from the demand side by way of loans, working capital etc. to ensure continuing of production as the goods go to the market. The third peak at 15° of even sign is again the Sun’s money which is realised after sales are completed.

The example given for the Sun does not exactly apply to the remaining planets and the production/supply side of Men (Jupiter) and Material (Mars) is different. Similarly the demand side strength of Moon, Venus and Saturn also vary over the Horās of the

Moon and Sun in the three-fold manner. The strength of the nodes is reversed from the end of the sign. Parāśara goes on to say that the vimśopāka strength (whether ṣaḍvarga, saptavarga, daśavarga or soḍaṣavarga) is to be determined in this manner. He has explicitly stated the 'three-fold strength measurement for drekkāṇa, navāṃśa and other divisional charts. Suffice is to say that the computer programs and calculators available should be upgraded to do this detailed calculation if the strength of planets in the various division (aspects of life) are to be used effectively.

We give an illustration to show the use of the Sun's position (Horā) to determine the money supply it may be noted that the same cannot be literally applied to other planets as their calculation are slightly different. In a horoscope (Chart 77), Sun is at 21° 4' Cancer. Cancer is an even sign and the Sun's Horā extends from 15° to 30°. Therefore the Sun is in its own Horā.

The vimśopāka proportion for the Horā chart is at 2 points for ṣaḍvarga (6 divisions), 2 points for saptavarga (7 divisions), 1.5 points for daśavarga and 1 point for soḍaṣavarga. Since we are studying horoscopy in this illustration, we use '1 point' as the maximum or 100% strength of the Sun.

$$\text{Sun at } 15^\circ \text{ Cancer} = 100\% = 1 \text{ Point}$$

$$\text{Sun at } 30^\circ \text{ Cancer} = 50\% = 0.5 \text{ Point}$$

$$\begin{aligned} \text{Therefore Sun at } 21^\circ 4' \text{ Cancer} &= \{(21^\circ 04' - 15^\circ) \div (30^\circ - 15^\circ)\} \times (1 - 0.5) \\ &+ 0.5 \\ &= \{(6^\circ 4' \div 15^\circ) \times 0.5\} + 0.5 \\ &= \{0.4044 \times 0.5\} + 0.5 \\ &= 0.2022 + 0.5 \\ &= 0.7022 \text{ Points} \end{aligned}$$

This strength of the Sun does not simply mean tons of money. It just shows the extent to which the person will have to get his own

Table 6: Parivṛttidvāya horā

No.	Sign	0° - 15°		15° - 30°	
1	Aries	○	Aries	☾	Taurus
2	Taurus	☾	Gemini	○	Cancer
3	Gemini	○	Leo	☾	Virgo
4	Cancer	☾	Libra	○	Scorpio
5	Leo	○	Sagittarius	☾	Capricorn
6	Virgo	☾	Aquarius	○	Pisces
7	Libra	○	Aries	☾	Taurus
8	Scorpio	☾	Gemini	○	Cancer
9	Sagittarius	○	Leo	☾	Virgo
10	Capricorn	☾	Libra	○	Scorpio
11	Aquarius	○	Sagittarius	☾	Capricorn
12	Pisces	☾	Aquarius	○	Pisces

resources of money supply for meeting his personal needs as this is his birth chart.

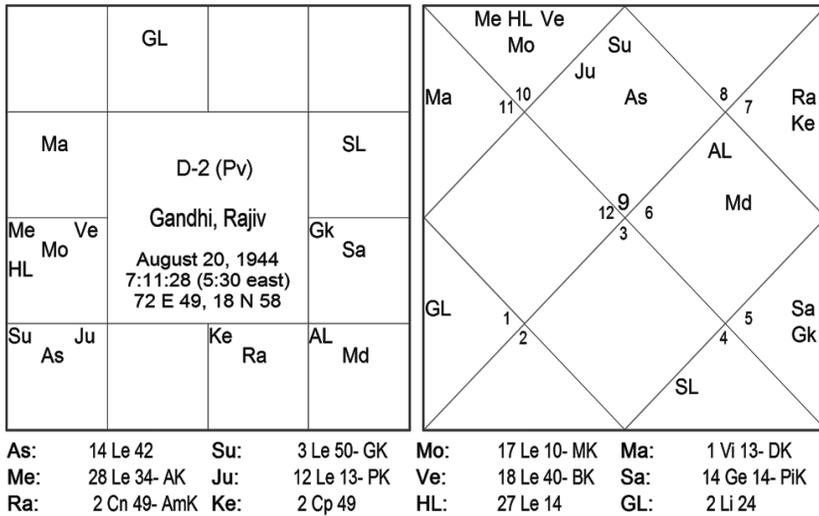
### Parivṛttidvāya Horā: Māraka (Apamṛtyu)

The effect of Saturn is to follow the zodiac blindly as this is created by the Sun and Yama is the son of Sūrya, the Sun god. Yama the god of death symbolises this nature of Saturn to follow the elders blindly with the hope that one day they will achieve the same perfection, the same light and shine. Whether it is the Parivṛttrāya drekkāṇa or the Parivṛttidvāya horā, parivṛitti simply means going around the zodiac as people circumbulate around a temple or holy shrine to be forgiven of sins (Saturn). The word used for the spiritual circumbulation is pari-krama and is close to the word parā-krama. Dvāya means twice and traya means thrice – thus Pari-vṛtti-dvāya means to circumbulate twice while Pari-vṛtti-trāya means to circumbulate thrice.

### APPLICATION

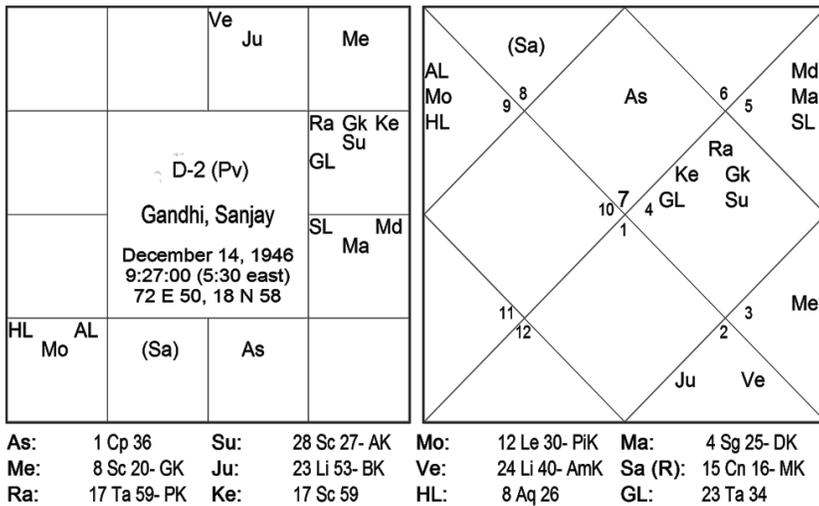
In the Parivṛttidvāya horā (PD Horā) chart of Rajiv Gandhi, the lagna is Sagittarius and the lagna lord Jupiter is placed therein. Sagittarius is both

Chart 1: Rajiv Gandhi PD Horā



for the same. It is evident that this horā chart is based on the principle of Saturn as explained earlier and its use for timing the māraka (death) period using Vimśottarī daśā is exceptionally accurate. The principle used is the standard rules to check the second and seventh house from lagna for death in old age, especially if the Moon associates with the eighth house. In the case of apamṛtyu (premature death) like assassination, accident at young age etc, the second and seventh houses from pāka lagna (sign occupied by lagna lord) has been found to be very accurate.

Chart 2: Sanjay Gandhi PD Horā



In the Parivṛttidvāya horā chart of Sanjay Gandhi, the lagna Libra is unoccupied and its lord Venus is in Taurus. Taurus is the Pāka Lagna and we need to examine the māraka houses from this sign to determine apamṛtyu - premature death. The second house Gemini is occupied by Mercury and is aspected by the Moon. The Moon in Sagittarius is also in the eighth house from the pāka lagna.

Sanjay Gandhi died in an air crash when private aerobatic biplane has an accident as he tried to make a loop on 23 June 1980. The Vimśottarī daśā was Moon daśā Mercury antardaśā Saturn pratyantar daśā. Moon and Mercury associate with the second house and Saturn is placed in the seventh house from Pāka Lagna in the PD Horā chart.

lagna and pāka lagna. The second house is Capricorn with seventh lord Mercury in it afflicted by the lords of the sixth and eighth house Venus and Moon. The nodes are in Libra in eleventh house owned by Venus. Rajiv Gandhi was assassinated on 21 May 1991 in the Vimśottarī daśā of Rāhu, Mercury antardaśā Rāhu pratyantar daśā.

In transit Moon was in Libra in the PD Horā Lagna on the date of death. Once again we see the accuracy with which the PD Horā can be used to time apamṛtyu with the Vimśottarī daśā and Moon transit.

In transit, Rāhu was in Sagittarius which is the pāka lagna. The Moon transit was in Leo in trine to Lagna in PD horā.

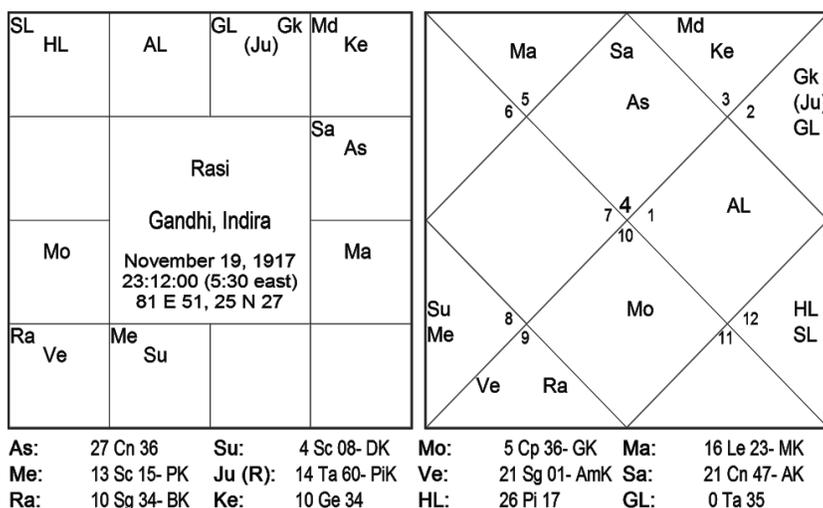
In the Parivṛttidvāya horā chart of Indira Gandhi, the lagna Scorpio is occupied by Saturn and its lord Mars is in Capricorn. Capricorn is the Pāka Lagna and we need to examine the māraka houses from this sign to determine apamṛtyu - premature death. The second house Aquarius is unoccupied but

Although some astrologers advocate the use of the Parivṛtti dvāya horā for rājayoga, we do not know the reason

aspected by the nodes from Leo and Saturn and Rāhu are the lords of Aquarius. The seventh house from Pāka Lagna is Cancer and it is also unoccupied.

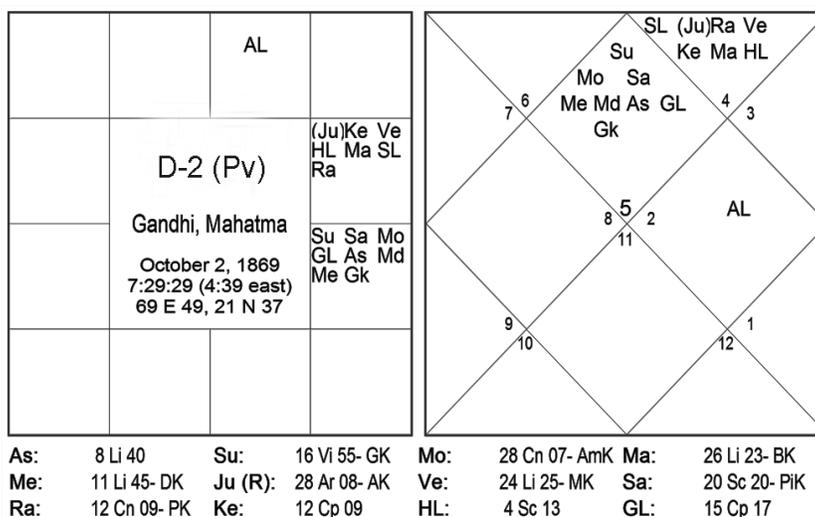
Indira Gandhi was assassinated by her confidential security personnel on 31 October 1984 in the garden in Delhi when she was going to speak to a TV crew. The Vimśottarī daśā was Saturn daśā Rāhu antardaśā Rāhu pratyantar daśā. We have already seen the ownership of second house from Pāka Lagna by Rāhu and Saturn and their placement in the PD Horā chart. Once again tragedy struck and apamṛtyu occurred.

Chart 3: Indira Gandhi PD Horā



In transit Moon was in Capricorn and normally we should have expected the Moon in Scorpio which is the Lagna in PD Horā chart or its trines. However we notice an exchange of signs between Saturn and Mars owning Capricorn and Scorpio causing the effect of the lagna and planets to shift – parivartana yoga.

Chart 4 : Mahatma Gandhi PD Chart



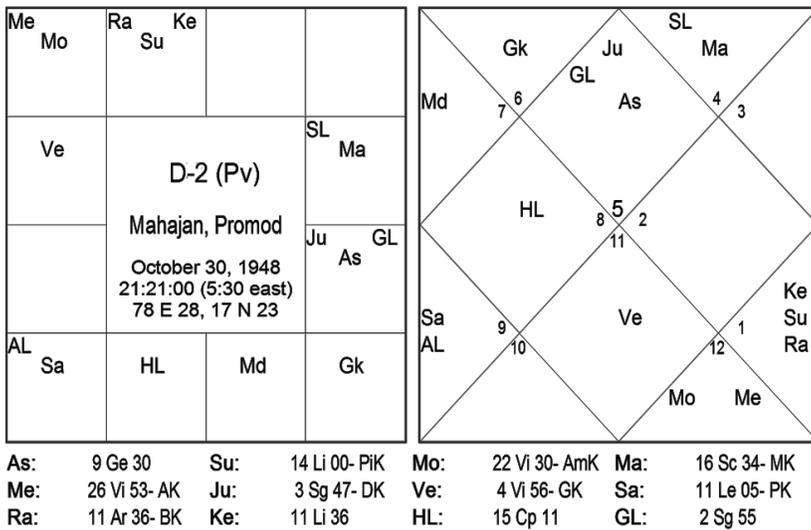
In the Parivṛttidvāya horā chart of Mahatma Gandhi, the lagna Aries is occupied by Mercury and its lord Mars is in Taurus in the second house with Jupiter and Venus. Taurus is the Pāka Lagna and normally we would examine the māra houses from this sign to determine apamṛtyu - premature death. However, the Moon is in the eighth house from lagna and it is very possible that the māra houses from the lagna itself will determine untimely death, especially if this in an advanced age.

The Moon was not in trines to lagna, but instead in Virgo in trines to Pāka Lagna.

Mahatma Gandhi was assassinated by Nathuram Vinayak Godse on 30 January 1948 in the garden in Delhi when he was greeting people for evening prayers. The Vimśottarī daśā was Jupiter daśā Venus antardaśā Venus pratyantar daśā. Jupiter and Venus in the second house from the Lagna of the PD Horā chart proved to be the māra planets.

Pramod Venkatesh Mahajan was one of the leading lights of the Bharatiya Janata Party in India and a Cabinet Minister in the Vajpayee Government. Just as in the previous chart of Mahatma Gandhi, the Moon is in the eighth house and instead of the Pāka Lagna we need to look at the māra houses from the lagna itself, especially those occupied by planets. Lagna is Leo and the māra houses are the second (Virgo) and seventh (Aquarius). Aquarius is occupied by Venus and is owned by Saturn and Rāhu.

Chart 5: Pramod Mahajan



On the morning of 22 April 2006 in Saturn daśā Rāhu antardaśā Venus pratyantar daśā, Mahajan's estranged younger brother, Pravin shot him four times with his licensed .32 Browning pistol inside the former's apartment in Mumbai following a dispute. The first bullet missed Mahajan, but the other three were lodged in his liver and pancreas, damaging several internal organs. Mahajan was rushed to the Hinduja hospital where he was operated upon. After struggling for his life for 13 days, Mahajan suffered from a cardiac arrest and died on 3 May 2006 at 4:10 pm IST in the same period of the planets (Saturn, Rāhu and Venus) associated with the seventh house from the Lagna in the PD Horā chart. Next day he was given a state funeral at the Shivaji Park crematorium in Dadar, Mumbai.

In transit the Moon was in Capricorn on 22 April 2006 when the attack of the malefics for premature death was made. Once again, just as in the previous chart it is in the sixth house from the Lagna (Leo) in the PD horā chart instead of trines. Note that we have not considered the death Moon at Gemini on third May 2006.

The murderer younger brother Pravin surrendered at the police and it is confirmed that the murder was a premeditated attack. Pravin accused his brother of "ignoring and humiliating him, and not giving him his due" and everyone seems to be buying the theory of 'neglected brother who suffered from inferiority complex' which is quite unacceptable given the fact that the Moon was transiting in the sixth house in the PD horā. Just as Godse had hated Gandhi for doing things (sixth house is that of serious enmity caused out of some action done) that caused the partition of India etc, Pravin should have had serious enmity due to things he has not mentioned. In any case, we have seen how the māraka planets from lagna work when the Moon is in the eighth house in PD horā chart and how the transit Moon should be in the sixth house during the event.

We know that Scorpio and Aquarius are the own houses (home) of the nodes and that Virgo and Aquarius are their mūlatrikoṇa (office). Just as all other planets own two houses, one being their home (svakṣetra) and office (mūlatrikoṇa), so also the nodes own two houses. The ownership of the mūlatrikoṇa is generally neglected in Phalita jyotiṣa but in ayur jyotiṣa (longevity matters) it would not be wise to do so as the nodes are crucial planets in timing death.

In the Parivrittivaya horā of President John F. Kennedy, Pisces is the lagna which has two lords – Jupiter (svakṣetra) and Ketu (mūlatrikoṇa). Jupiter is placed alone in Gemini while Ketu is in Virgo with Rāhu and would prefer to do bad things like killing. Reckoned from Virgo, the pāka lagna, the second house is Libra with Saturn in it aspected by Jupiter which is the lord of the seventh house (empty otherwise).

John F. Kennedy was assassinated on November 22, 1963 in Dallas, Texas at

12:30 pm CST in a motorcade. Lee Harvey Oswald was charged with the crime, but was murdered two days later by Jack Ruby before trial. Saturn and Jupiter indicate that the 'native and his attacker' shall both be killed confirming that Lee Harvey Oswald did kill Kennedy. There are other theories and other assassins may have been on the prowl but the chart evidence shows that Oswald was the one. Kennedy's Vimśottarī daśā was Jupiter daśā Saturn antardaśā Saturn pratyantar daśā confirming that (1) we need to look at Ketu as co-lord of Pisces in matters of death, (2) the māraka houses from Pāka lagna work accurately in cases of premature death provided Moon is not in the eighth house, else the lagna itself shall furnish the māraka planets and (3) Vimśottarī daśā is very accurate in timing death and apamṛtyu provided the correct divisional charts are used.

Dr. Shrikant Jichkar (September 14, 1954 - June 2, 2004) was a well respected and the most well educated Indian, although a politician by profession. He had 20 post-graduate University Degrees to his credit starting as a doctor with MBBS and MD, he studied law (L.L.B and L.L.M) followed by a Masters degree in ten subjects including DBM and MBA. He topped all this with D. Litt (Doctor of Letters) in Saṁskṛta, the highest Degree in a University. It was not as if he was just writing papers to get degrees but actually got merit positions thanks to the exalted vargottama Jupiter in lagna in rāśi chart.

In the Parivṛttidvāya horā chart lagna is Scorpio and Moon is not in the eighth house. Both lords of lagna are placed in Virgo which becomes the pāka lagna. The second house is Libra showing the danger while travelling as it did for Kennedy. Libra has Jupiter in it while the seventh house Pisces has debilitated Mercury. Jupiter would not qualify as a māraka and instead gives all the evil

Chart 6: John F. Kennedy

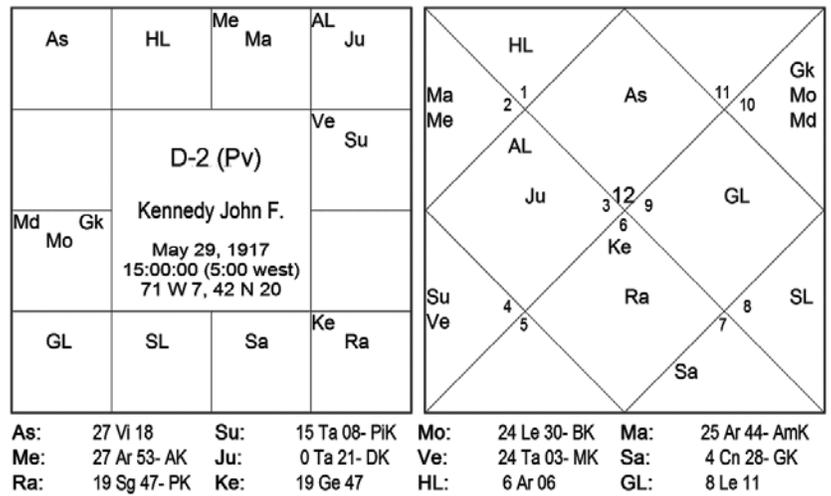
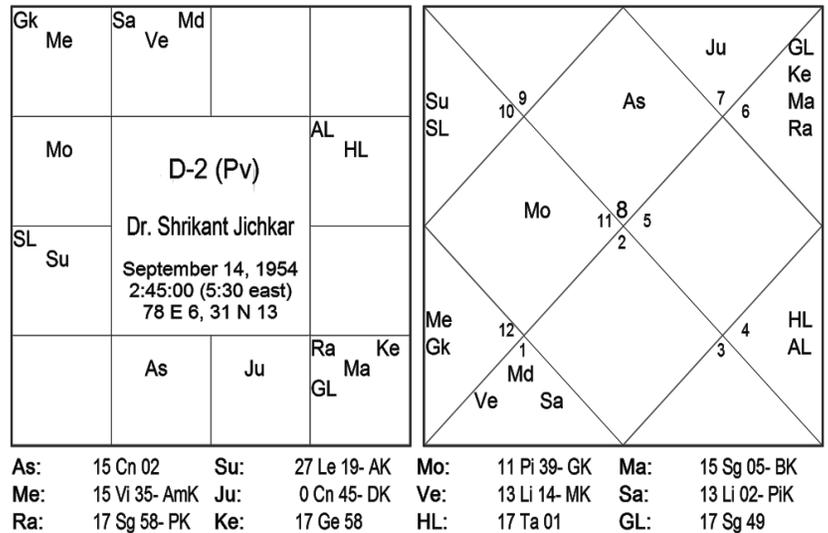


Chart 7: Dr Shrikant Jichkar PD Horā



to the debilitated Mercury in Pisces. Venus is the lord of Libra and conjoins debilitated Saturn in the eighth house Aries thereby aspecting Libra. On 2 June 2004 while driving to Nagpur from his home at Amravati, his car collided with a bus and he succumbed to his injuries. He was under the Vimśottarī daśā of Venus, Mercury antardaśā and Saturn pratyantar daśā. Once again Vimśottarī daśā has proved to be very accurate to the third level and all the rules we had checked earlier has again worked.

Apamṛtyu or premature death need not be only due to assassinations and



śāsi tathānyeapi tatsthānāt ||

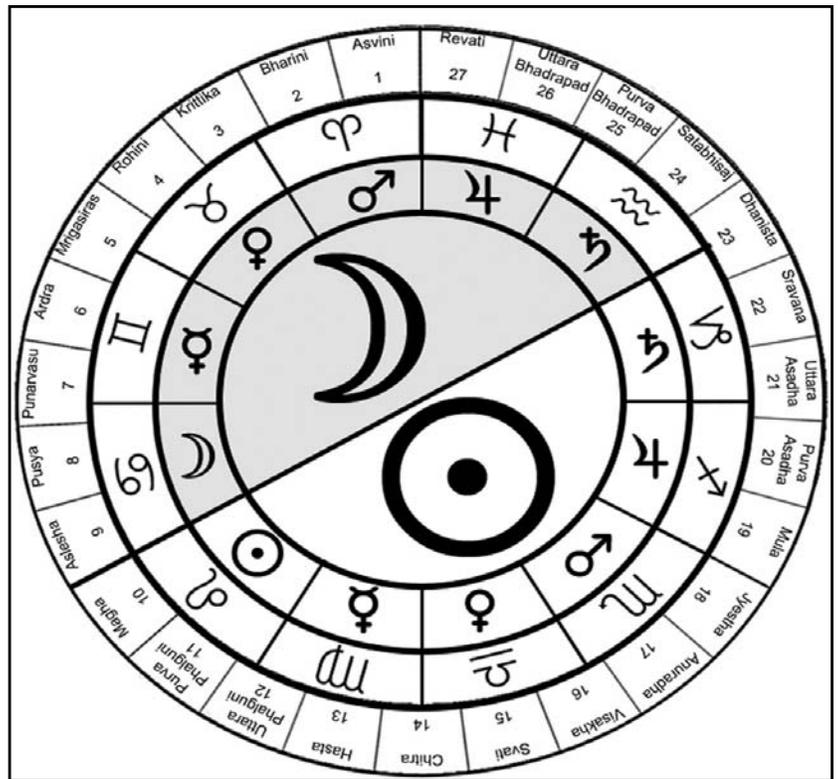
Figure 4: Horā and Signs

The twelve sign zodiac is divided into two parts [by an imaginary line] at the beginning of Leo [and Aquarius]. The signs in the half with Leo are ruled by the Sun and those in the half with Cancer are ruled by the Moon.

Accordingly the six signs, Leo, Virgo, Libra, Scorpio, Sagittarius and Capricorn represent the Sun's Horā. The remaining signs from Aquarius to Cancer represent the Moon's Horā.

The ownership of the signs of the zodiac is also based on this line of bifurcation passing through 0° Leo and 0° Aquarius – the line of Indra and Tvaṣṭā Āditya, called the day-night line 'aho-rārta', from which the word horā is derived taking the last syllable of the day (ho from aho) and first syllable from night (rā from rātra). The Sun as Indra Āditya rules the solar half from Leo to Capricorn and as Varuṇa Āditya rules the Lunar half from Aquarius to Cancer as is taught in the ṛk Veda. The rays of the Sun [for spiritual purposes] decrease from Leo to Capricorn and again start increasing from Aquarius till they reach a maximum in Cancer.

Leaving Leo and Cancer [specifically Maghā nakṣatra in Leo and Puṣya in Cancer] as the seat of the King and Queen (Sun and Moon), the remaining six planets own one sign each in either on the distance of planets from the Sun. Mercury being the closest is allotted Virgo and Gemini which is closest to Leo and Cancer respectively. Saturn being the most distant planet is allocated the most distant signs Capricorn (solar half) and Aquarius (lunar half). The other planets Venus, Mars and Jupiter own the signs in between, again based on their natural distances and distance from Leo/Cancer accordingly.



Based on the principle of Kalyanavarma (Saravali) and the division of a sign into two horās, four types of Horā charts can be drawn. Two of the horā types are based on the following rules.

## A Horā

Table 8: A horā

No.	Sign	L	0° - 15°	15° - 30°
1	Aries	♈	♏	♈
2	Taurus	♉	♉	♎
3	Gemini	♊	♍	♊
4	Cancer	♋	♋	♌
5	Leo	♌	♌	♍
6	Virgo	♍	♊	♍
7	Libra	♎	♎	♉
8	Scorpio	♏	♈	♏
9	Sagittarius	♐	♐	♑
10	Capricorn	♑	♑	♑
11	Aquarius	♒	♑	♒
12	Pisces	♓	♓	♐

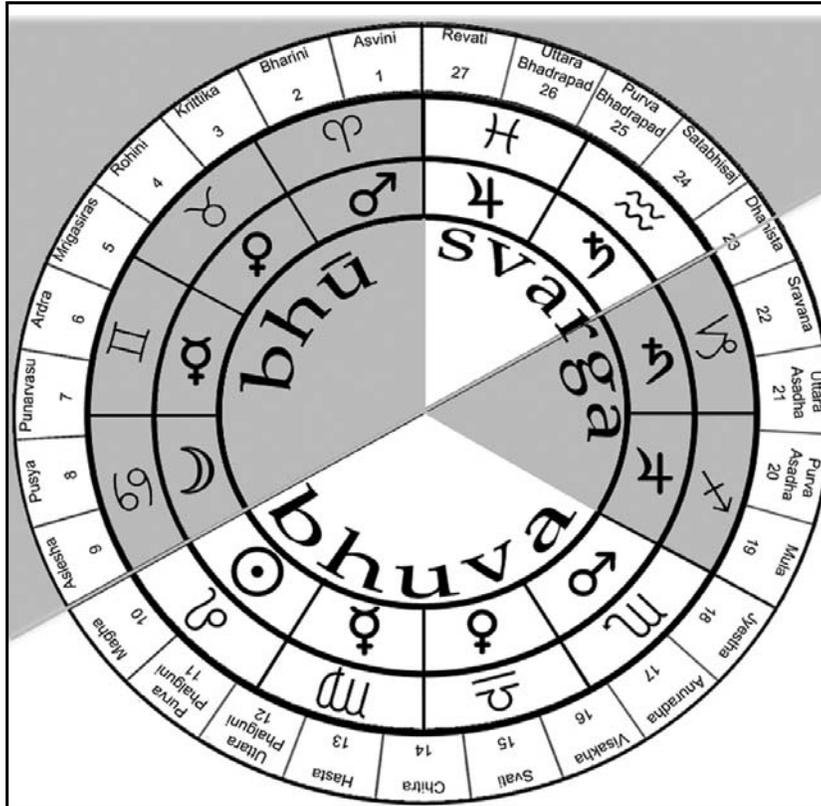
1. मीनौ पुच्छास्यसंलग्नौ मीनराशिरिविबली mīnau pucchāsyaśamlagnau mīnarāśirdivābali 22||

# JAGANNĀTHA HORĀ

Table 9: Jagannātha horā

No.	Sign	L	0° - 15°	15° - 30°
1	Aries	♈	○ Libra	☾ Aries
2	Taurus	♉	☾ Taurus	○ Scorpio
3	Gemini	♊	○ Sagittarius	☾ Gemini
4	Cancer	♋	☾ Cancer	○ Capricorn
5	Leo	♌	○ Leo	☾ Aquarius
6	Virgo	♍	☾ Pisces	○ Virgo
7	Libra	♎	○ Libra	☾ Aries
8	Scorpio	♏	☾ Taurus	○ Scorpio
9	Sagittarius	♐	○ Sagittarius	☾ Gemini
10	Capricorn	♑	☾ Cancer	○ Capricorn
11	Aquarius	♒	○ Leo	☾ Aquarius
12	Pisces	♓	☾ Pisces	○ Virgo

Figure 5: Day/Night Strong Signs



1. If a planet is in Sun's Horā in a sign which is in the Lunar half, then it is shifted to:
  - a. another sign owned by its dispositor (same lord) in solar half or
  - b. opposite sign
2. If a planet is in Moon's Horā in a sign which is in the solar half, then it is shifted to:

- a. another sign owned by its dispositor in the lunar half or
- b. opposite sign Based on the above, we can have four types of horā charts:

1st : Rule 1 (a) and 2 (a) : A Horā

2nd : Rule 1 (b) ii) and 2 (b) : Jagannātha Horā

## Day and Night Signs

The use of day and night strong signs divides the zodiac into two groups' of six signs each. Although Pisces is strong at both day and night, it is stronger in the day and is hence, kept in the day sign group as per the teachings of Parāśara<sup>1</sup>. The Kāśinātha horā is purely based on this teaching of Parāśara whereby the signs are grouped into day and night strong signs and the ownership of the horā by the Sun (implying day strong) or the Moon (implying night strong). This horā chart is advocated by the tradition for enlightenment about one's ṣaḍripu (six weaknesses) that are the real internal enemies and that which gives rise to external enemies.

## Kāśinātha Horā: Wealth

While Parāśara Horā tells us about the 'quality' or strength levels of the planets, Kāśinātha Horā gives us the qualitative aspect of wealth and shows the specific areas of investments, returns from investments, assets creation and ownership etc. It shows how a person distributes his wealth or rather, holds it.

## ILLUSTRATIONS

In the chart of J.R.D. Tata, among the biggest names in Asia in the last century in industry (mainly steel, automobiles and various sectors) the 2nd lord of wealth Jupiter is in lagna showing that the family name and reputation will be the corner

stone of his empire. Since Jupiter is also the fifth lord (shares, speculation) the empire will be controlled and owned through shares and the holding company bears the family name – ‘Tata Sons’. Jupiter or the Moon ins lagna brings fame and here it is the lord of wealth and power showing the cause of the fame.

The Horā lagna in Capricorn (own sign of Saturn) shows the primary business that formed the root of growth is steel (iron and steel is ruled by Saturn). The 9th lord (fortune) and Saturn (4th lord and HL lord) go in 4th house forming a rājayoga. Saturn and Moon conjunction is a rājayoga in 4th, 10th or 11th house as these planets own the 4th, 10th and 11th houses of the natural zodiac. Lagna lord in 8th house shows that the native has the capacity to take many risks which may look like a gamble.

Ketu (aerial direction) conjoins the horā lagna showing that Airlines business was always the dream of JRD for which he started the Tata Airlines and owned it till it was taken by the government through nationalisation and became Air India. The only planet strongly aspecting Jupiter is Saturn which is also the śubhapati as it is the dispositor of the Moon showing success in the things ruled by it. Tata Tea, Tata Salt and other such things are ruled by the Saturn conjunction with the Moon.

In the Kāśinātha Horā chart of Dhirubhai Ambani, the lagna Pisces is conjoined Sun and has Jupiter in a Kendra with the Moon in the tenth house forming a very powerful Gajakeśarī yoga and a rājayoga of the lagna and fifth lords as well as the tenth and fifth lords. These planets by themselves also promise great fame as they have rāśi dr̥ṣṭi on the lagna. Jupiter the śubhapati is also the lagna lord and aspects the Moon. This is a common

Table 10: Kaśinātha Horā

No.	Sign	D/N	L	0° - 15°	15° - 30°
1	Aries	☾	♂	☉	♈
2	Taurus	☾	♀	☾	♎
3	Gemini	☾	♊	☉	♊
4	Cancer	☾	☾	☾	♌
5	Leo	☉	☉	☉	♋
6	Virgo	☉	♍	☾	♍
7	Libra	☉	♀	☉	♉
8	Scorpio	☉	♂	☾	♏
9	Sagittarius	☾	♐	☉	♏
10	Capricorn	☾	♑	☾	♏
11	Aquarius	☉	♑	☉	♏
12	Pisces	☉	♒	☾	♏

Chart 9: J.R.D.Tata

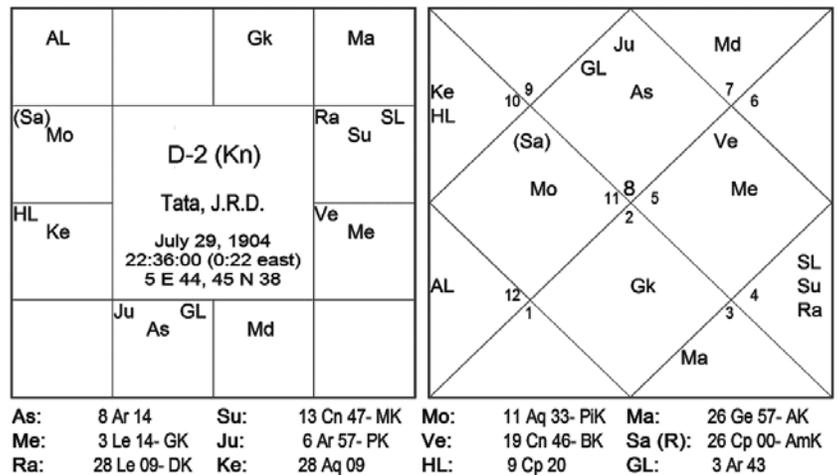
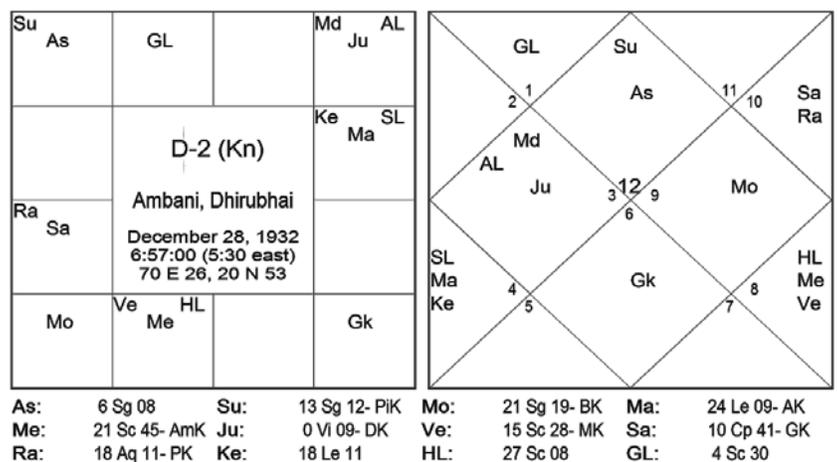


Chart 10: Dhirubhai Ambani



feature involving the charts of people who have ruled empires and can be seen in the chart of JRD as well.

The second lord Mars is also the dispositor of the seventh lord of



business and trading as well as lord of horā lagna. It is placed in Cancer, the fifth house ruling shares and speculation and this is where Dhirubhai Ambani is destined to make his wealth. Mars is debilitated showing that he is not born into wealth. Mars gets complete nīcabhaṅga rājayoga due to Jupiter and Moon (planet who gets exalted in Cancer and lord of Cancer) being in kendra to lagna. Ketu the co-lord of Scorpio is also joins Mars in the house of shares and speculation.

He started his career as a dispatch clerk with A. Besse & Company and two years later was promoted and posted at the port of Aden. His first foray into business started with Rāhu daśā and was in a partnership (1965) that fell through. Dhirubhai started his first textile mill called Reliance Textiles at Naroda, near Ahmedabad in the year 1966 in Rāhu daśā Jupiter antardaśā. Jupiter is all set to promote him to the hilt and he made his business stabilised as his capital grew. He started the brand called Vimal polyester and marketed it with the campaign “Only Vimal” (named after his nephew (Mercury – Vimal Ambani) in rural India and soon had the teeming millions running after the fabric.

His success story that made him the richest man in India is related to the fifth and eighth houses – the houses of risk and speculation and the share market and that is how the Mars shall get its nīcabhaṅga (cancellation of debility). He is the man who started the equity cult in India and got 58,000 investors for his first Reliance IPO in 1977 in Rāhu daśā Venus antardaśā.

Venus is the eighth lord and this was a real gamble. Its placement in the ninth house with horā lagna brought huge capital into his coffers especially since the lagna is Pisces, the exaltation sign of Venus. The IPO was for a textile business which is ruled by Venus as well. But that is not sufficient – it is the magic of the Moon.

Reliance is the only public limited company that is truly public and holds its Annual General Meetings in stadiums. In 1986, The Annual General Meeting of Reliance Industries was held in Cross Maidan, Mumbai and was attended by more than 35,000 shareholders. It is like a mega festival which even the politicians will fail to call. That is the power of the Moon that pulls the public and this power to pull the public is his real wealth as the Moon is the dispositor of the second lord Mars. It is his real authority as the Moon is the fifth lord and it is his real reputation as Moon forms Gajakesari yoga with Jupiter.

With the advent of Jupiter daśā, the time had come to crown him as the Emperor of the Share Market and a situation of war started when Reliance Industries came up against a rights issue regarding partly convertible debentures. A Bear cartel of stockbrokers (Saturn) from Calcutta floated a rumour that Reliance is working hard to maintain its share value and started to short sell the shares of Reliance. The Bulls of Bombay (Mars) countered by picking up the shares at BSE. One can see how these planets oppose each other in the Kāśinātha horā chart and both sides are equally strong but for the fact that Mars seems weak and debilitated tempting Saturn to go for the kill whereas it is actually very strong due to nīcabhaṅga rājayoga.

The Bear’s (Saturn with Rāhu) tried to call the bluff of the Bulls (Mars with Ketu) by

overselling under the badla system where there is a time-lag between selling and physical delivery at settlement and were confident that the Bulls would fail to deliver (Mars is debilitated and weak, failure) the shares on the day of settlement. Huge trades were made to maintain the share price. Bears did not have the shares and were expecting the Bulls to shy away and they would claim non-settlement charges raking in huge bucks for nothing. Finally when the settlement day arrived, the Bears got the shock of their lives when the Bulls showed their horns and asked for delivery of the shares. In case of non-delivery they demanded unbadla of 20% of share price! The Bears rushed back to the share market to buy Reliance shares so that they could meet the delivery deadlines and this caused a further demand for the shares that resulted in skyrocketing the share price. Dhirubhai had won by a mile, and he was the king of the share market. That was Jupiter daśā Jupiter antardaśā and Jupiter is not only the great nīcabhaṅga of Mars but also chara dārākāraka (business, prosperity) and lord of lagna and āruḍha lagna in rāśi chart. That was only the beginning of a golden sixteen year run for Reliance and it went from a middle level company to be an Asian giant.

The way a man fights for his wealth is seen from the second lord in Kāśinātha horā chart.

- The Sun shows one fighting like a lion, fair, square and straightforward;
- Moon shows one who is moody and will move faster than the wind god Vāyu, whose direction he rules;
- Mars shows the guts of the tiger with the

power to stalk and even eat when not hungry;

- Jupiter is the sheer mass and strength of the elephant;
- Venus is the suave and polished diamond that will glitter to attract and cut glass without even incurring a scratch on itself
- Saturn is the ferocious bear who will smell you out of any hole and whose love (bear hug) is death. He has the patience and tenacity of the crocodile
- Rāhu is the python whose coils can grip can crush anything and who waits stealthily for its prey. He eats much more than its size and groans to digest it for months
- Ketu is the poisonous cobra – never forgets his enemies and will pursue them till kingdom come



Here we see the Bull power of Dhirubhai Ambani with a debilitated Mars where he lets the opposition underestimate his prowess and then showed exemplary guts and guile. The uproar that the battle caused rocked the Parliament in Delhi and it was learnt that Dhirubhai Ambani had got a foreign investor with the name “Shah” who owned many companies in the tax heaven at Isle of Man to cover the bulls. The very names of the companies speaks volumes about the guts of this tiger – Crocodile Company, Lotā<sup>2</sup> Company, Fiasco Company...this is not a joke – these are real companies through whom the money was invested and the beauty is that it was all perfectly legal (Jupiter’s requirement to help Mars get nīcabhaṅga).

2. Lotā is a small circular metallic mug that a villager carries water with, to the fields for his morning toilet

# The Yoga System

Swami Krishnananda

**T**here was a sannyasin who read books on pranayama, and thought it was all very good. In spite of instructions to the contrary by elders, the Swami went on practicing pranayama, concentrating his mind on the point between the two eye-brows, which should not be resorted to in the beginning stages without an expert guide by one's side. Once, he was at his practice inside his room for three days, and was found missing by others around him. After a search, it was found that his room was bolted from within and he was inside. No shouting by people could wake him and the door had then to be broken open. Even shaking of his body by others could not bring him to consciousness; probably his pranas were locked up in a centre and could not move up or down. His Guru came and keeping his palm on the forehead of the student, he uttered OM, thrice. The practitioner came to his consciousness. People thought he had attained samadhi, but, to everyone's surprise, he was the same old person, with all his negative qualities, and exhibited no signs of one who had tasted samadhi. Later, on his death, his body got so decomposed and melted that it could not be lifted and had to be swept. The student had no spiritual illumination, but only got into a knot through wrong pranayama and spoiled his health in the

end. Hence the insistent warning given in all scriptures of yoga. The prana should not be forced to get concentrated in any part of the body. One should not concentrate on any spot of the body above the neck, especially in the initial stages. Concentration on parts in the head directs the prana to that centre, the blood supply gets speeded up to the area and it is then that generally people complain of headache, shooting pains, and the like. No meditative technique should be wholeheartedly resorted to without proper initiation.

Also, one should not be under the impression that one can heal others by passing the prana over their bodies. Beginners should not try these methods. One may pray to God for the health or prosperity of any person to whom one wishes good-will, but one should not place one's palm or pass the prana over another in the earlier stages of practice; else one would be a loser. What little one has gained through sadhana might get depleted by such interferences. Out of enthusiasm, one is likely to exhaust one's tapas in these ways. In advanced stages, where one is full with power, there is, of course, no such danger, for one cannot exhaust the ocean by taking any amount of water from it; only if the reservoir is a small well, there is fear of its being emptied. This is the reason why many seekers do not allow people to prostrate themselves before them and

touch their feet. This rule does not apply to advanced souls, but Sadhakas should definitely be careful. The gravitational pull of the earth draws the prana down and it tends to pass through the extremities of the body. Brahmacharins and, sometimes, also Sannyasins are often seen putting on wooden sandals, which are non-conductors

of electricity, as a protection against this natural occurrence. If someone touches the feet of a student, the prana which he has conserved may pass on to the other, by means of the contact. The prana can be drained off by misdirection and overstrain. Let the pranayama continue slowly, and let no one be quick in the practice.

### Suryamaṇḍalāṣṭakam

Yanmaṇḍalaṁ dvīptakaraṁ viśālaṁ ratnaprabhaṁ tībramaṇādirūpaṁ|  
dāridraduḥkhakṣayakāraṇīca punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ devagaṇai supujitaṁ viprai stutaṁ bhāvanamuktikovidam| taṁ  
devadevaṁ praṇamāmi sūryaṁ punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ jñānaghanam tvagamyam trailokyapūjyam triguṇātmarūpaṁ|  
samastatejomayadivyarūpaṁ punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ guḍhahamatiprabodham dharmasya vṛddhiṁ kurute janānām| yat  
sarvapāpakṣayakāraṇīca punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ vyādhivināśaduḥkham yadṛgayajuḥsāmasu sampraḡitam| prakāṣitam  
yena ca bhūrbhuvahsvaḥ punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ vedavido vadanti gāyanti yaccāraṇasiddhasaṅghāḥ| yadyogino  
yogajuṣāṅca saṅghāḥ punātu māḥ tatsaviturvareṇyam||

yanmaṇḍalaṁ sarvajaneṣu pujitaṁ jyotiśca kuryādiha martyaloke| yat  
kālakāladimanādirūpaṁ punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ viṣṇucaturmakhākhyam yadakṣaram pāpaharam janānām|  
yat kālakalpapakṣayakāraṇīca punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ viśvasrjām prasiddhamutpattirakṣāp  
ralayagrahalbham| yasmin jagat sa.harate'khilaṅca  
punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ sarvagatasya viṣṇorātmā  
param dhāma viśuddhatattvam|  
sukṣāntarairyogapathānugamyam punātu māṁ  
tatsaviturvareṇyam||

yanmaṇḍalaṁ brahmavido vadanti gāyanti  
yaccāraṇasiddhasaṅghāḥ| yanmaṇḍalaṁ vedavidah  
smaranti punātu māṁ tatsaviturvareṇyam||

yanmaṇḍalaṁ vedavidopagītam yadyogīnām  
yogapathānugamyam| tat sarvavedam praṇamāmi  
sūryam punātu māṁ tatsaviturvareṇyam||



# Concept of Bhavottama

*House Bhava Vartottama*

G.K. Goel

**T**he savants are well conversant with Vargottama Ascendant and Planets, which means that the ascending sign or planet(s) are in same zodiacal sign in birth (D-1) and any Varga charts. A planet is called Bhavottama when it is in same bhava (house) in birth and any Varga chart irrespective of sign occupied in these charts. This concept has almost become defunct when astrologers had started adopting different methods of house division and ignored the arsh (ancient) method of house division.

Sage Parasara in BPHS teaches us following method of house division:

The Concept of Vargottama and Bhavottama leads the list and is a very important and powerful tool in predictive Astrology. This Concept can only be applied 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 considered the first house and subsequent sign as 2nd house and so on. The longitude of the ascending point becomes the most sensitive points of the ascendant i.e. 1st house, and the sensitive points of other house will be 30° apart. The sensitive point of 10th house will fall in 10th 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 or cusp of 10th house. M.C. is however given prime-importance due to it and is widely used for many other important purposes.



Prasana Marg announces following seven yogas, which lays down the basis of formation of yogas of all categories in Chapter Nine-Sloka: 49, 50, 51 and 52:

There are seven varieties of yogas:

1. Those formed by position – Sthana (sign),
2. Those formed by Bhava (house)
3. Those formed by planets
4. Those formed by sign, Bhava and planets,
5. Those formed by sign and Bhava,
6. Those formed by Bhava and planets and
7. those formed by Sign and planets.
  1. Sthana means 12 zodiac signs.
  2. Bhava (house) means Lagna, etc. 12 houses.
  3. The planets are Sun to Ketu- nine planets.

The dominant cause of the yoga created by the combination of planets, houses and signs or any two of them indicates the nature of results to be experienced. The strongest in bringing about yoga is called Yogakarta (composer of yoga) and it is this combination which gives the yoga results.

In the context of Vargottama last four yogas are most significant and are given in order of their merit and importance:

- a) Yoga of house, sign and planet- This yoga is formed when same sign is rising in two or more Vargas and simultaneously one or more planet(s) is / are in same Bhava(s) – obviously in same Signs

Planet(s) become both Bhava and Sign Vargottama and all the houses of two Vargas become Sign Vargottama. This gives strength to Lagna and it becomes auspicious.

In such a case, if Moon also becomes Lagna Vargottama. This enhances the auspiciousness of the nativity many fold.

- b) Yoga formed by Bhava and Sign – this yoga is formed when same sign is rising in two or more Varga's. And any planet may or may not be in Vargottama.

- c) Yoga formed with Sign and planet- this yoga is formed when a planet in the same sign in two Vargas. This planet is disposed to give auspicious results.

In case, Moon is in Sign Vargottama, Moon Lagna becomes strong to provide auspicious results.

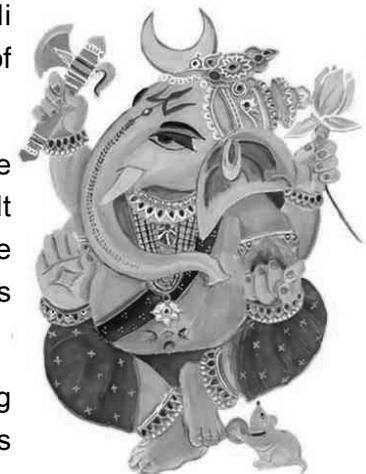
- d. Yoga formed by Bhava and Planet- this yoga is formed when a planet is in same Bhava in two or more Vargas.

The last yoga (d) is termed as “Bhavottama” and this is the topic of discussion of this article.

Mr. C.S.Patel has given the terminology of ‘Bhavottama’ planets on pages 18 to 21 of his book “Navamsa in Astrology” after scanning various classics and Nadi granths. Mr. Patel says on page 20 of this book:

“Bhavottama means a planet in same house in Rasi and Navamsa charts. It enhances the good results of the house occupied. Research on this point is necessary”

It is suggested that the following classics, books and including articles of this scribe may be scanned for better





understanding on this subject:

1. Brihat Parasara Hora Shastra
2. Navamsa in Astrology by C.S.Patel –published Sagar Publication, New Delhi
3. Varga Chakra – a SJC Publication –same publisher as above.
4. Article –CONCET OF VARGOTTAMA by G.K.GOEL
5. Article- HOW TO JUDGE VARGA CHARTS by G.K.GOEL

This study is based on following basic parameters (Savants may verify the findings in this articles based on their own parameters)

- A) Bhava are adopted on whole sign basis-i.e. one sign represent one complete house in all varga's
- B) Chitra Pakchha Ayanamsa is adopted. The definition is as under:

AYANAMSA = Tropical LONGITUDE OF STAR CITRA (SPICA 16) – 180 deg.

This Ayanamsa value could be obtained by deducting 57 secs from the value of Lahiri's Ayanamsa for a period of 1950 -2050.

- C) True Rahu is adopted in this study- Mean Rahu is being use based on long tradition because at that time

other option were not available.

However, savants may adopt true or mean Rahu according to their experience.

- D) JH HORA soft ware is used
- E) When Sixteen Varga scheme is adopted as per the teaching of BPHS, A SIGN IS DEVIDED IN 150 unequal SECTORS – largest sector is being of 30min arc and smallest sector is only of 1min. 40 sec. arc. Thus Ayanamsa value becomes very crucial in the construction of Varga charts.
- F) For the shake of convenience, let us call HOUSE VARGOTTAMA as 'Bhavottama'
- G) Bhovottama planet enhances the good effect of Varga chart as a whole. As an example if a planet is in Bhavottama in D-1 and d-9 charts, it will enhance prospects of marriage even if placed in adverse bhava say in 8th house. The planets' placement even in 8 house WILL NOT CREATE HINDRANCE IN MARRIAGE.
- H) If a Bhavottama planet will be associated with one or more than one planet by association or aspect-(both planetary or sign aspect) it becomes 'YOGAKARTA'.
- I) Other rules of judgment will be similar as given in references given above in this article.

### Examples

#### Example-1-Male

Date of birth- April 3, 1965, 17.25 hrs , 77E36,14N41 ,Tz 05.30 hrs

Mars and Ketu are Bhavottama and occupying 12H and 3H RESPECTIVELY BOTH IN D-1 and D-24 charts. The native was employed in a lucrative job in south India and Joined

(Me) Su Gk	Ve SL Mo	Md Ra Ju	AL
HL Sa	Rasi		GL
April 3, 1965 17:25:00 (5:30 east) 77 E 36, 14 N 41			(Ma)
Ke			As

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

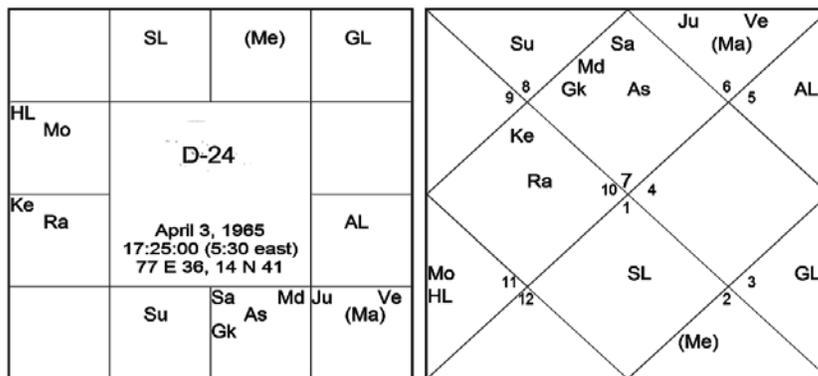
  

As: 4 Vi 37	Su: 20 Pi 09- AmK	Mo: 8 Ar 35- PK	Ma (R): 17 Le 05- PIK
Me (R): 28 Pi 33- AK	Ju: 2 Ta 35- DK	Ve: 17 Pi 56- MK	Sa: 18 Aq 29- BK
Ra: 23 Ta 43- GK	Ke: 23 Sc 43	HL: 23 Aq 22	GL: 13 Cn 53

management course conducted by Birla institute of Pilani, in Mars

MD and Ketu AD .

Mars and Ketu are not directly connected with education in both charts, except that these Planets are Bhavottama and are also acting as 'YOGAKARTA' as they are being aspected by other planets in D-1 and D-24 charts.



As: 4 Vi 37 Su: 20 Pi 09- AmK Mo: 8 Ar 35- PK Ma (R): 17 Le 05- PiK  
 Me (R): 28 Pi 33- AK Ju: 2 Ta 35- DK Ve: 17 Pi 56- MK Sa: 18 Aq 29- BK  
 Ra: 23 Ta 43- GK Ke: 23 Sc 43 HL: 23 Aq 22 GL: 13 Cn 53

**Example-2**

Male- Born on Jan27, 1956, 23.00hrs, 77E36, 28N36.India, Tz 5.30hrsE

Saturn is BHAVOTTAMA in D-1 and D-24 charts and is conjunct or aspected by many planets, thus becomes 'YOGAKARTA' for education.

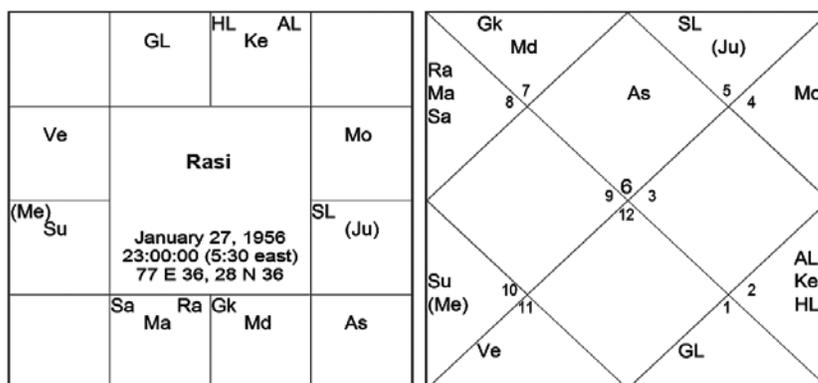
Mercury/ Saturn-He was admitted to IIT Delhi and completed B .Tec in civil engineering

Ketu /Saturn –He has taken admission in management course of IIT Delhi.

Venus/Saturn –He has taken admission in Astrology courses at Bhartiya Vidya Bhavan

Sun/Saturn – Joined Law courses in Delhi University through competitive examination

He had successfully passed all examinations with merit. Saturn is 'YOGAKARTA' in this nativity for education as it is aspected as well as associated with several planets in both charts.

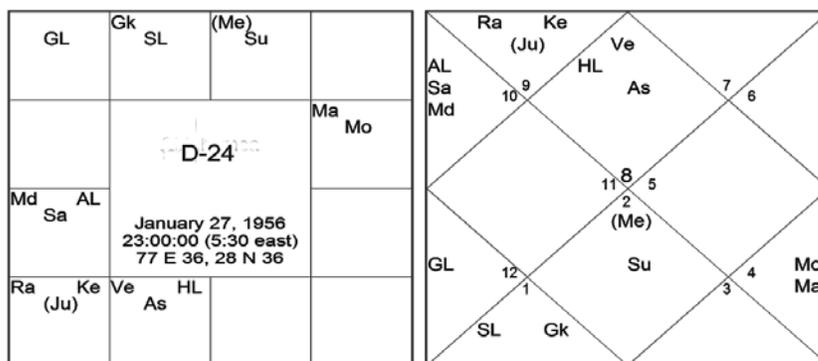


As: 20 Vi 54 Su: 13 Cp 31- MK Mo: 15 Cn 10- BK Ma: 15 Sc 41- AmK  
 Me (R): 13 Cp 11- PiK Ju (R): 5 Le 45- DK Ve: 19 Aq 08- AK Sa: 7 Sc 57- GK  
 Ra: 21 Sc 26- PK Ke: 21 Ta 26 HL: 5 Ta 26 GL: 24 Ar 17

**Example -3**

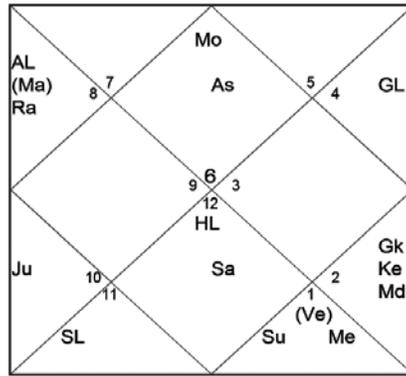
Male born on April 23, 1937, at 16.31hrs IST, 79E23, 25N21, India, Tz 5.30hrsE

D-10 chart is sign Vargottama and ascending sign is occupied by Ketu.Thus Ketu becomes initiator for carrier matters. Mars and Venus though placed in 3h and



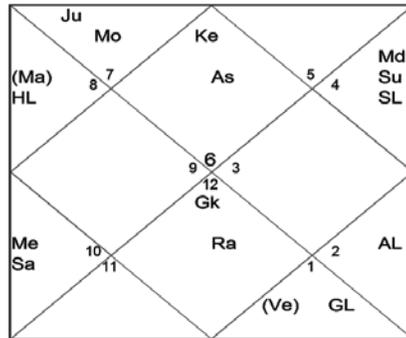
As: 20 Vi 54 Su: 13 Cp 31- MK Mo: 15 Cn 10- BK Ma: 15 Sc 41- AmK  
 Me (R): 13 Cp 11- PiK Ju (R): 5 Le 45- DK Ve: 19 Aq 08- AK Sa: 7 Sc 57- GK  
 Ra: 21 Sc 26- PK Ke: 21 Ta 26 HL: 5 Ta 26 GL: 24 Ar 17

HL Sa	Me Su (Ve) Md Gk	
SL	Rasi	
Ju	April 23, 1937 16:31:00 (5:30 east) 79 E 23, 25 N 21	
	Ra AL (Ma)	Mo As



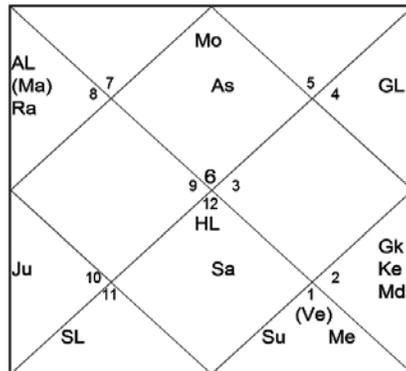
As: 12 Vi 11    Su: 9 Ar 53- MK    Mo: 15 Vi 45- AmK    Ma (R): 12 Sc 04- BK  
 Me: 29 Ar 12- AK    Ju: 3 Cp 34- GK    Ve (R): 1 Ar 18- DK    Sa: 6 Pi 49- PIK  
 Ra: 24 Sc 36- PK    Ke: 24 Ta 36    HL: 1 Pi 22    GL: 4 Cn 15

Gk Ra	GL (Ve)	AL
D-10		SL Su Md
Sa Me	April 23, 1937 16:31:00 (5:30 east) 79 E 23, 25 N 21	
	HL (Ma)	Ju Mo Ke As



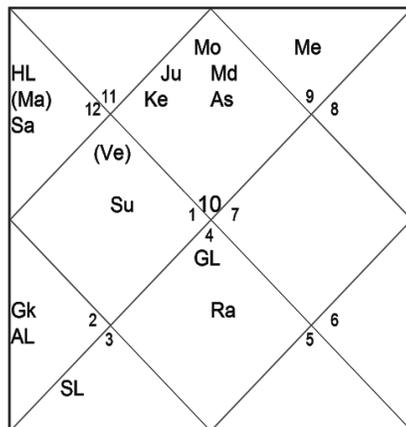
As: 12 Vi 11    Su: 9 Ar 53- MK    Mo: 15 Vi 45- AmK    Ma (R): 12 Sc 04- BK  
 Me: 29 Ar 12- AK    Ju: 3 Cp 34- GK    Ve (R): 1 Ar 18- DK    Sa: 6 Pi 49- PIK  
 Ra: 24 Sc 36- PK    Ke: 24 Ta 36    HL: 1 Pi 22    GL: 4 Cn 15

HL Sa	Me Su (Ve) Md Gk	
SL	Rasi	
Ju	April 23, 1937 16:31:00 (5:30 east) 79 E 23, 25 N 21	
	Ra AL (Ma)	Mo As



As: 12 Vi 11    Su: 9 Ar 53- MK    Mo: 15 Vi 45- AmK    Ma (R): 12 Sc 04- BK  
 Me: 29 Ar 12- AK    Ju: 3 Cp 34- GK    Ve (R): 1 Ar 18- DK    Sa: 6 Pi 49- PIK  
 Ra: 24 Sc 36- PK    Ke: 24 Ta 36    HL: 1 Pi 22    GL: 4 Cn 15

Sa HL (Ma)	(Ve) Su	AL Gk	SL
D-3		GL Ra	
Mo Md Ju As	April 23, 1937 16:31:00 (5:30 east) 79 E 23, 25 N 21		
Ke			
Me			



As: 12 Vi 11    Su: 9 Ar 53- MK    Mo: 15 Vi 45- AmK    Ma (R): 12 Sc 04- BK  
 Me: 29 Ar 12- AK    Ju: 3 Cp 34- GK    Ve (R): 1 Ar 18- DK    Sa: 6 Pi 49- PIK  
 Ra: 24 Sc 36- PK    Ke: 24 Ta 36    HL: 1 Pi 22    GL: 4 Cn 15

8h respectively D-1 and D-10 charts, and are thus Vargottama as well as bhavottama .

As such these planets are strong indicator as well as 'yogakarta ' for profession.

Ketu is occupying D-10 lagna which is in Vargottam.

The native started his carrier in Rahu /Ketu period.

Rahu/Venus – Venus is both house and sign Vargottama- His services were confirmed in this period.

Venus and Mars are placed in 8th and 3rd houses respectively and are in Bhavottama in D-10 chart. The native did not have any problem in his carrier in the dasa of these planets.

Saturn/Mars-This period was running from July3, 1996 to Aug13, 1997, and was coinciding with the retirement age of the native. Saturn was also transiting over natal Saturn. During this period ,in spite of all these factors, the native was absorbed on contract and continued on same post till the end of September 1997.

The main reason was that Mars, the sub-dasa lord, was in Bhavottama.

Now compare D-1 and D-3 charts of this native:

Moon and Mars are Bhavottama in D-1 and D-3 Charts and acting as 'YOGAKARTA' for co-born.

These planets are associated with several planets in both charts

The native was blessed with 5 sisters and two brothers in major dasa (s)of these two planets. Mars major period ended on Dec30, 1949 and his youngest brother was born on July7. 1949.

Example - 4

Male born on March 18, 1917, at 2.18 AM IST, 79E23, 28N21, India, Tz 5.30hrs E.

Moon is Bhavottama in D-1 and D-7 charts. Moon also becomes 'YOGAKARTA' for progeny as Moon is with Rahu and aspected by Mars, Sun, Ketu and Jupiter in D-1 chart ; and Mars and Ketu in D-7 chart. Moon is getting Argala from Rahu (2H) and from Mercury, Venus and Jupiter (4H). D-7 Lagna lord is also getting Argala (11H) from these three planets in D-7 chart .Moon thus becomes key planet in this nativity to give progeny along with Mars (though Combust) and Rahu.

In the major periods of Moon , and also of Mars and Rahu ,the native was blessed with 3 sons and six daughter ( eldest daughter was born on Sep2,1935 and youngest Son was born on July 7, 1949) All the offspring's are alive except eldest daughter who expired on March31,2006 after crossing the age of 70 years.

**Example-5**

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

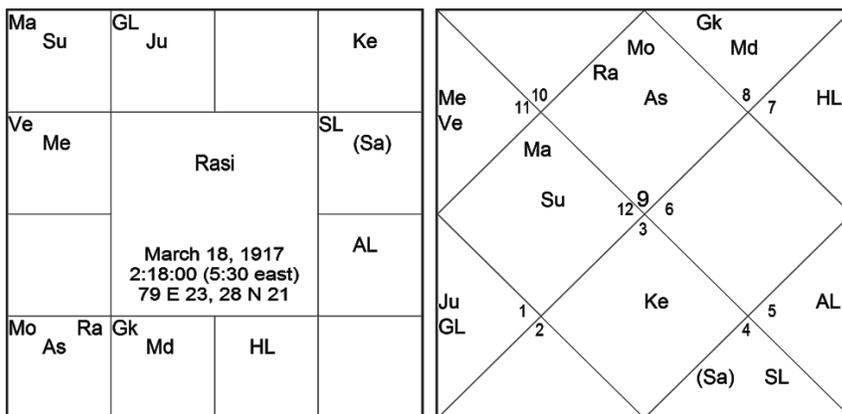
Nakshatra: Revati 1 charan

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

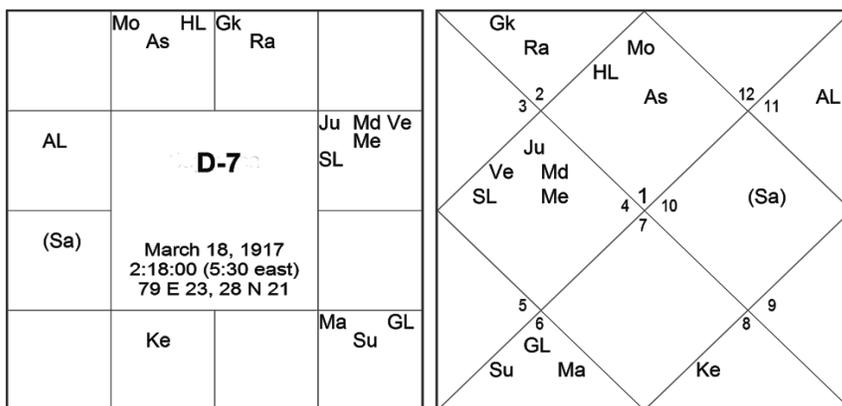
Ketu dasa ends on 13-10-2001

**Marriage of the Sister**

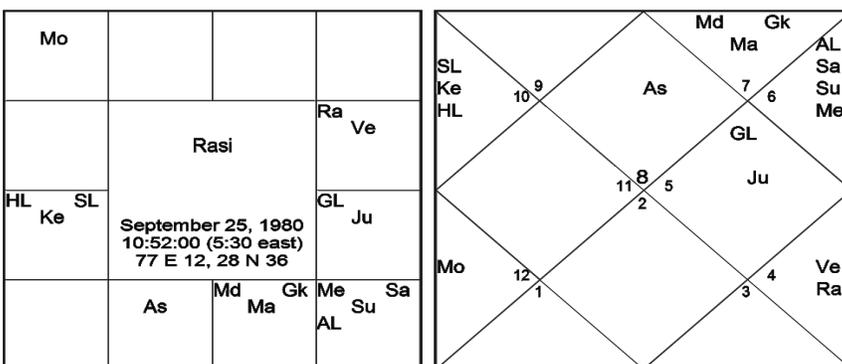
The sign Scorpio is rising both in D-1 and D-3 charts. The Sun and Saturn are sign Vargottam and Bhavottama in these charts and aspected by several planets (Mercury and Moon in D-1 charts and Ketu, Venus and Rahu in D-3 charts). Mercury is exalted in D-1 chart and Venus is exalted in D-3 chart. Venus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



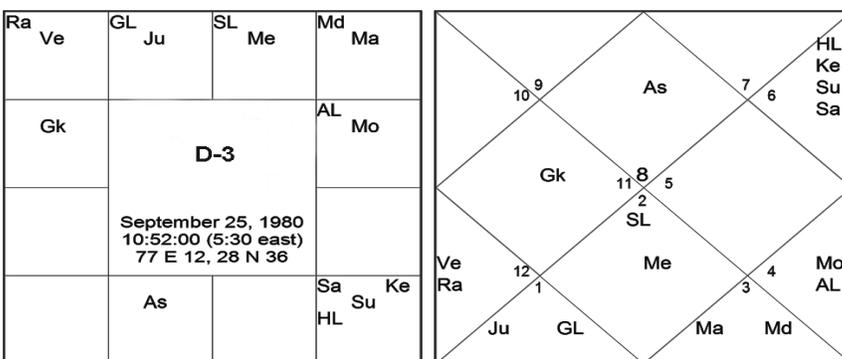
As: 19 Sg 18 Su: 3 Pi 60- PK Mo: 21 Sg 22- BK Ma: 0 Pi 23- DK  
 Me: 23 Aq 01- AmK Ju: 13 Ar 30- MK Ve: 23 Aq 53- AK Sa (R): 1 Cn 01- GK  
 Ra: 23 Sg 39- PiK Ke: 23 Ge 39 HL: 29 Li 48 GL: 24 Ar 45



As: 19 Sg 18 Su: 3 Pi 60- PK Mo: 21 Sg 22- BK Ma: 0 Pi 23- DK  
 Me: 23 Aq 01- AmK Ju: 13 Ar 30- MK Ve: 23 Aq 53- AK Sa (R): 1 Cn 01- GK  
 Ra: 23 Sg 39- PiK Ke: 23 Ge 39 HL: 29 Li 48 GL: 24 Ar 45

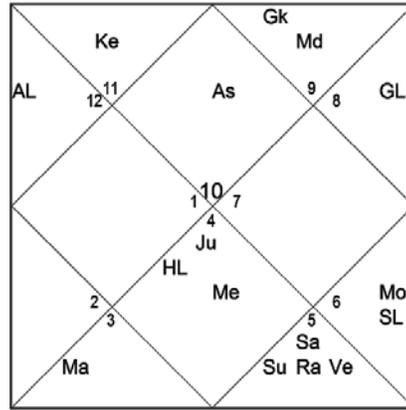


As: 8 Sc 34 Su: 8 Vi 43- PK Mo: 18 Pi 57- PIK Ma: 24 Li 29- MK  
 Me: 29 Vi 50- AK Ju: 29 Le 44- AmK Ve: 25 Cn 23- BK Sa: 6 Vi 53- GK  
 Ra: 24 Cn 06- DK Ke: 24 Cp 06 HL: 27 Cp 08 GL: 25 Le 03



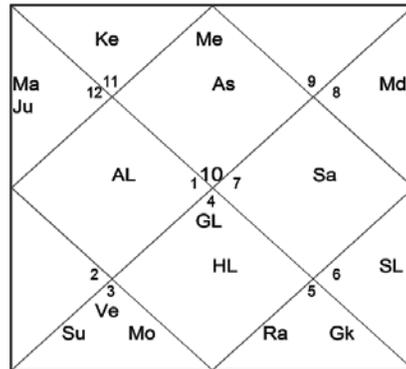
As: 8 Sc 34 Su: 8 Vi 43- PK Mo: 18 Pi 57- PIK Ma: 24 Li 29- MK  
 Me: 29 Vi 50- AK Ju: 29 Le 44- AmK Ve: 25 Cn 23- BK Sa: 6 Vi 53- GK  
 Ra: 24 Cn 06- DK Ke: 24 Cp 06 HL: 27 Cp 08 GL: 25 Le 03

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



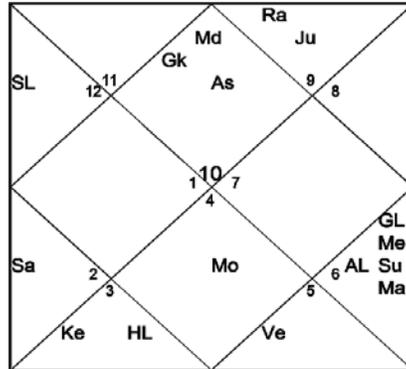
As: 1 Cp 54    Su: 9 Le 04- DK    Mo: 19 Vi 49- MK    Ma: 18 Ge 09- PIK  
 Me: 23 Cn 01- AmK    Ju: 29 Cn 20- AK    Ve: 9 Le 20- GK    Sa: 21 Le 48- BK  
 Ra: 15 Le 05- PK    Ke: 15 Aq 05    HL: 0 Cn 22    GL: 2 Sc 59

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



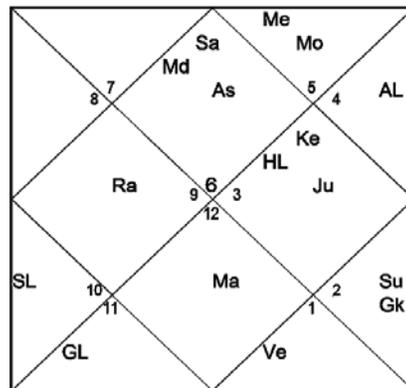
As: 1 Cp 54    Su: 9 Le 04- DK    Mo: 19 Vi 49- MK    Ma: 18 Ge 09- PIK  
 Me: 23 Cn 01- AmK    Ju: 29 Cn 20- AK    Ve: 9 Le 20- GK    Sa: 21 Le 48- BK  
 Ra: 15 Le 05- PK    Ke: 15 Aq 05    HL: 0 Cn 22    GL: 2 Sc 59

SL		Sa	HL Ke
	Rasi		Mo
Md Gk	October 1, 1972 15:45:00 (5:30 east) 77 E 12, 28 N 36		Ve
Ra Ju			Ma AL Me Su GL



As: 27 Cp 09    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 03    GL: 3 Vi 26

Ma	Ve	Gk Su	Ke Ju HL
GL	D-9		AL
SL	October 1, 1972 15:45:00 (5:30 east) 77 E 12, 28 N 36		Me Mo
Ra			Sa As Md



As: 27 Cp 09    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 03    GL: 3 Vi 26

His sister was married in Venus/Sun period (operating from 19-2-2005 to 19-2-2006) with the active help and assistance of the native.

### Example - 6 and 7

#### Husband and wife

The couple was married on 27.11.2005. The husband was running Rahu major period. Rahu is placed in 8th house in Navamsa chart but is Bhavottama and Vargottam. The wife was running Ketu dasa. Ketu is placed in 6th house, but in 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 and Vargottam in both D-1 and D-9 charts. This indicates strong attachment among the couple.
2. Rahu and Ketu are Bhavottama and also Vargottam and placed in 2/8th house axis. Rahu is with 8th lord SUN, Yoga-Karka Venus and Ascendant lord Saturn.

The native was married on 27.11.2005 in Rahu/Moon/Venus directional period though Rahu is placed in 8th house in D-9 cart. 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.

#### Marriage

1. There are following interesting features





GL	Md (Ma)		Ve
Me	D-7 November 25, 1973 8:46:24 (5:30 east) 77 E 12, 28 N 36		Mo Su Ke
Gk Ra			HL AL (Sa)
As	SL	Ju	

As: 3 Sg 22      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 32      GL: 27 Pl 38

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

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

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

Similarly, fifth house is occupied by retrograde Mars in Acvani Nakshatra. The Karka Jupiter is in debilitation and its dispositor Saturn is retrograde and placed in Rahu/Ketu axis in 7th house. These are also not good indications either 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 The 7th lord Mercury though is in the sign of debilitation in D-9 chart, but in BHAVOTTAMA. Mars is in 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 which are ascendant lords of D-1 and D-9 charts respectively. Besides other influences, Bhava Vargottama Ketu plays the key-role in arranging marriage.

**For Progeny**

- 1 Mars is in fifth house in D-1 and D-7 and becomes both Vargottama and bhavottama. Mars is aspected by Mercury in D-1 chart and by Jupiter in D-7 chart.
- 2 Venus is in house Vargottama in D-9 and D-7 chart and aspected by Jupiter in D-7 chart.
- 3 Ascendant of both D-1 and D-7 charts are in Vargottama.
- 4 The native was blessed with the child in Ketu/Mercury period. Vargottama Ketu is giving auspicious argala to 5th house and Vargottama Mercury is aspecting 5th house and its lord.
- 5 In D-7 chart, Ketu is placed in 8th house and Mercury in 3rd house. With the result, the native should lose the custody of the child or child may not survive.
- 6 In D-9 and D-7 Venus is Bhavottama and this indicates the strong affinity of mother with child.

**Separation**

As soon as, Venus dasa commenced after 24-8-2003, both partners separated from each other and wife returned to her parental home with the child.

It may be noted that no sooner Vargottama Ketu dasa was over; the marriage could not sustain on account of other evil Yogas and also resulted in the separation from the progeny.

# Mātaṅgī: A Writeup

Begun Śravaṇa, Śukla Dvadaśi, Sunday, Mūla Nakṣatra during Sun's Horā at 1 PM, Petrovaradin, Serbia.

Visti Larsen & Andrew Foss

## Emergence of the Mahāvidyā

The Mahābhagavata Purāṇa speaks of the emergence of the Mahāvidyā (Kinsley 1998, 22). The story goes that Śrī Śiva and his spouse Satī were arguing about whether to attend a spiritual rite held by Śrī Dakṣa Prajapati the father of Satī, as they had not been invited. Śiva argues that it is his right to attend the same as his divinity is required for the rite to bear fruit, but as they had not been invited they should not attend and forbids Satī to do so.

Commentary: Here Śiva is referred to as the Guru as he gives the fruits of all Karmas by sitting in the center of the Digchakra. In the tradition he is worshipped here as Śrī Vedavyāsa for the same reason.

As Śiva had not being invited implied that Dakṣa had performed great Adharma. The argument ensued and Satī began to glow red with anger. Śiva closed his eyes in fear and when he opened them saw Satī appearing in a most terrible form. Śiva in fear walked away from Satī in the southern direction.

Commentary: This situation holds special meaning since as per implication God will walk away once arguments ensue, and as per Horā Śastra Śiva, or Sadaśiva signified by Jupiter in the chart, and will

find its Māraṇa Kāraka Sthāna in the third house which is signified by Mars. This can also be adverse to life as for Jupiter the eighth or Grahaṇa Graha in the Vārachakra is Mars which is quite devastating for the body of Jupiter. Mars further rules the southern direction which is the path of Mars clearly showing the negatives of Mars manifesting during this incident.

Satī seeing this immediately manifested herself in the form of Kālī blocking his path. Śiva then looks up to see Tārā. He then turns around to find Bagalamukhī blocking his path (north). He turns to his left (east) to find Bhuvaneśvari and right (west) to find Chinnamastā. In the process of turning he

Direction	Dikgraha	Mahāvidyā	Kāraka
East	Sun	Bhuvaneśvarī	Moon
South East	Venus	Dhūmavatī	Ketu
South	Mars	Kālī	Saturn
South West	Rāhu	Kamalātmikā	Venus
West	Saturn	Chinnamastā	Rāhu
North West	Moon	Mātaṅgī	Sun
North	Mercury	Bagalāmukhī	Mars
North East	Jupiter	Tripurasundarī	Mercury
Up	Ketu	Tārā	Jupiter
Down	Lagna	Bhairavī	Lagna



finds all ten Mahāvidyā blocking his path in all eight horizontal directions and further also Tārā blocking his upward path whilst Bhairavī manifests underneath him. Mātāṅgī appeared in the north-west.

Here Satī manifesting in the ten directions is symbolic of Satī also presiding over the ten directions of Karma. According to verse four of the Śiva Taṇḍava Stotra, the Daśamahāvidyā preside over the fruits that the ten Digpalaka give to all those pursuing their Karmas. Worship of the Mahāvidyā can ensure the fruits of all ones work and grants success especially if such worship is prescribed keeping the Daśāṁśa (D-10) divisional chart in mind.

The story does not end here as Satī ends up attending the spiritual rite alone and without Śiva's knowledge. There Satī after lamenting and complaining about the non-presence of her husband to her father Dakṣa, leaves her body in the middle of the spiritual rite.

For this reason all Mahāvidyā worship cannot give fruit without the worship of Śiva, as then surely all the fruits acquired or sought will surely disappear as the sanction of the Guru has not been sought.

When Śiva shortly after learned of this from Devaṛṣi Nārada, he in a furious mood creates Virabhadra from a strand of his hair and sent him and his Gaṇa to demolish the rite which was held. Śiva then began to dance the Taṇḍava in a process of causing the destruction of the universe or Pralaya.

Ketu represents hair and further represents the upwards direction of the Dig- and Kālachakras. This vertical up- or downwards

direction is the direction of loka or tala which follows after leaving this body provided rebirth in the same world is not indicated, and is based on Karma. Based on this Ketu is the natural cause of dissolution and Pralaya.

Satī is later reincarnated as Parvatī and marries Śiva after great penance.

## Mātāṅgī Appears

According to the Śakti Saṅgama-Tantra (Kinsley 1998, 213), at an occasion Viṣṇu and Lakṣmī had travelled to visit Śiva and Parvatī. There they offered food to Śiva and Parvatī and some of the food fell to the ground. From these food-remnants arose a maiden who asked for leftover foods. The four then offered her their leftovers as Prasāda. Śiva then blessed the maiden that those who worshipped her would subdue their enemies and attain their desires. She then became known as Ucciṣṭa-mātāṅginī.

The leftover foods are the Prasāda of the Iṣṭa Devatā. Mātāṅgī is worshipped in this form so that we may receive the Prasāda of our own Iṣṭa Devatā. The boon arising from Śiva implies that this is a means of purifying or correcting the Atma itself as Śiva is the pratyadhidevatā of the Sun which is the naisargika Ātmakāraka. This is further exemplified under the next heading.

## Mātāṅgī Appears to Śiva

According to the Prāṇatoṣinī Tantra (Kinsley 1998, 213), Parvatī had travelled to visit her father in the Himalayas and had left Śiva at home. Śiva, who had unwillingly consented to her leaving for more than a few days, had become jealous and felt deprived of her when she had not arrived home and travelled to visit her in the guise of an ornament vendor. In her presence he offered to sell her seashell bangles but when enquired of his price he sought to test her fidelity by asking Parvatī to repay him with sexual favours. Śrī Parvatī

feeling enraged by this statement was ready to curse the vendor but realised through her intuition that this was no other than her own husband Śrī Siva himself. Hence, in reply she merely answered yes but asked that the payment be given at a later time. The vendor agreed and left the residence of Parvatī for his home.

Later that evening at his home as Śiva prepared to perform his evening prayers Parvatī arrived there at the Mānasa Lake in the guise of a highly attractive outcaste woman and began to dance. When Śiva enquired as to the ladies purpose there she answered that she was the daughter of a Caṇḍāla and had arrived to perform austerities. Śiva revealed that he himself was the giver of all boons and then took her hand, kissed her and prepared to make love to her. In the course of the same Śiva found that he himself had been turned into a Caṇḍāla. Realising himself to be in this state he further recognised the woman that had arrived to be his wife Parvatī. Following their lovemaking Parvatī asked Śiva for a boon, namely that the form that she had taken to unite with Śiva be known forever as Ucchiṣṭa-caṇḍālinī and that all those who seek to reach Śiva have to worship this form for their penance to bear fruits.

Notably the name Ucchiṣṭa-caṇḍālinī specifically refers to Mātāṅgī in the form where she united with Śiva. This name is not interchangeable with that of Ucchiṣṭa-Mātāṅginī despite indicating the same form.

The process of attracting is known as Vaśīkaraṇa and the two Graha responsible for this are Moon and Venus. Herein Venus is the one who helps one to attract oneself to the thought of marrying and finally also attracts a spouse through which the marriage can occur. The

Adhidevatā of Venus is Śacī, the spouse of Indra, and is responsible for giving everyone taste and a desire to explore the sense of taste through which all sensual experiences arise. Once this taste has been satisfied, the Pratyadhidevatā of Venus being Indra ends the desire for exploring this sense anymore, and Indra further being the Adhidevatā of Jupiter brings children into this world. The goal of Venus thus becomes Jupiter and the Pratyadhidevatā of Jupiter is Sadaśiva making this the real goal. Therefore herein the process of Vaśīkaraṇa is to attract God and Mātāṅgī thus can enable the worshipper to attract his/her Iṣṭa Devatā or personal aspect of God for worship.

Chaṇḍālī is a lady who does not ascribe to the caste system and by implication also does not partake in the order and roles governing an established society. The male equivalent of the same being a Chaṇḍāla.

The incident occurring at the evening time is a reference to Śiva Gāyatri or sunset. Sunset is the time of the seventh house as the sun is placed in the seventh from the Lagna at this time. The natural seventh house is the sign of Libra which happens to be the cause of debilitation for the Sun, hence Mātāṅgī is associated with the Sun. Being further associated with the Sun whose Pratyadhidevatā is Śrī Śiva, the importance of Mātāṅgī Sadhana in attaining the blessings of Śiva comes to fore.

The Sun, signifying Mātāṅgī, attains its Digbala in the natural tenth house. As per the tradition, the tenth house signifying Siddhi brings Mātāṅgī under the grouping of Siddhividyā. Similarly Dhūmavātī (Ketu) and Bagalāmukhī (Mars) are also Siddhividyā, Vidyā are Kamalātmikā and Bhuvaneśvarī





as the remaining (Tārā, Tripurasundarī, Kālī and Chinnamastā) are Mahāvidyā. Further, as per the teachings of the tradition, different forms of one particular Devī can be Mahāvidyā, Siddhividya or Vidyā.

It was in this form that the couple established the Grṣneśvara Jyotirliṅga in the Kanyakavana forest, when by accident whilst Mātaṅgī was mixing sindoor and saffron with her thumb a beam of light appeared in her palm. This then became known as Kumkumeśvara or Grṣneśvara.

### Mataṅga Ṛṣi

The Mahabharata (Ganguli 2008, xiii-189) describes the emergence of the Ṛṣi Mataṅga. Born from a Brahmin mother and

Śudra father, Mataṅga despite having all the rites performed for him as if he were a Brahmin became aware of his factual caste from a she-ass, when she complained about his mistreatment of her own child, which she ascribed to the caste from which he originated.

When the caste of the bride is higher than that of the groom it causes degradation of the caste of the children and is termed a Pratiloma marriage (Rath 2006, 18-19). Specifically, the offspring of a Brahmin mother and father of a lower caste become members of the Caṅḍāla caste responsible for maintaining the dead, burial grounds and also act as executioners and the likes. According to Pārāśara, Rāhu signifies the Caṅḍāla caste and the cruelty ascribed to ones of this nature arises from the nature of Rāhu.

Learning of his true caste he became unhappy and became determined to raise his own caste to that of a Brahmin. He set off to the forests to perform austerities to acquire the status of a Brahmin. Having performed severe austerities, which got the attention of the Devas, Indra appeared before Mataṅga to learn of his desire. Mataṅga revealed his intention to which Indra objected and stated this pursuit to be impossible. Mataṅga refusing to receive any other boon then continued for one-hundred more years. Arguing on several occasions with Mataṅga that the caste of Brahmin is unattainable without being reborn, Indra tried to sway Mataṅga but unsuccessfully. Thousands of years passed with Mataṅga increasing the intensity of his penances being reduced to mere skin and bones and standing on his toes alone to do penance, Mataṅga became exhausted being unable to attain his goal.

The process of raising ones caste happens naturally through the courses of rebirth. According to the Mahabharata (Ganguli 2008,

xiii-188) being born in any of the castes of Pulkasa or Caṇḍāla one will have to exist for a period of one-thousand years before being born as a Śudra. Thirty-thousand years more are required for the status of Vaiśya. Sixty-thousand more for the status of Kṣatriya. Three-million-six-hundred-thousand years (3,600,000) will then transpire for one to become reborn as a fallen Brahmaṇa, and one-trillion-eight-hundred-million years (1,080,000,000) will transpire before one is a Brahmaṇa being initiated into the Gayatri and other sacred mantras. Four-hundred-thirty-two-billion years (432,000,000,000) years will pass before one becomes familiar with the Vedas and scriptures.

According to the Prāṇatosinī Tantra, at the end of one-hundred-thousand years of penance in the Sunshine, a Devi appeared before Mataṅga in the most pleasing form, being dark complexioned and radiating in a mass of light resembling Kālikā in her Lalita form, known as Mahāvidyā Rājamātaṅginī. She granted him the boons of attaining any of his hearts desires and subjugation of all enemies. According to the same Tantra, she was said to emerge on the month of Bhadrapada (Sun in Virgo) during Kṛṣṇa Aṣṭamī Tithi.

Mātaṅgī is among the Siddhavidya. The comparison of Rājamātaṅginī and Kālikā also refers to Rājamātaṅginī to be the Mahāvidyā form of Mātaṅgī. When describing the worship of Rājamātaṅginī, the Prāṇatosinī Tantra also uses the word 'tejoraśī' which can either mean 'mass of light' or one of the three fiery signs of Aries, Leo or Sagittarius, all of which can be advised for her worship. The worship in the sunshine (atapyata) can refer to worship during the Abhijit Muhūrta which transpires during the midday.

Samhara rūpa	Muhūrta	Colour
Sumukhī	Sunrise	Red
Rājamātaṅginī	Midday	Yellow
Ucchiṣṭa-caṇḍālī	Sunset	Dark gray
Ucchiṣṭa-mātaṅginī	Midnight	Black

Bhadrapada Kṛṣṇa Aṣṭamī would place the Sun in Virgo as the Moon is either in Taurus or Gemini (approximately 84-96 degrees from the advent of Pisces). As the fourth house from the Moon is said to bring the form or Rūpa of the mother, it is more appropriate that the Moon be placed in Taurus where the fourth therefrom will be occupied by Leo and the Sun signifying Mātaṅginī.

Saturn signifies her dark complexion and all idols of Sūrya are worshipped in this dark complexion as Sūrya's prominent Tattva or element is Agni. Agni being signified by Mars gets exalted in the sign of Saturn indicating this complexion.

According to the Brahma Yamala Tantra, Mataṅga also asked for the boon of being known as the father of the Devī Mātaṅgī due to which she was born as the daughter of Mataṅga and his wife Siddhimaṭī. It is from this incident that the Devī became known as Mātaṅgī.

Further according to the Prāṇatosinī Tantra, she is known as the slayer of Mātaṅgāsura.

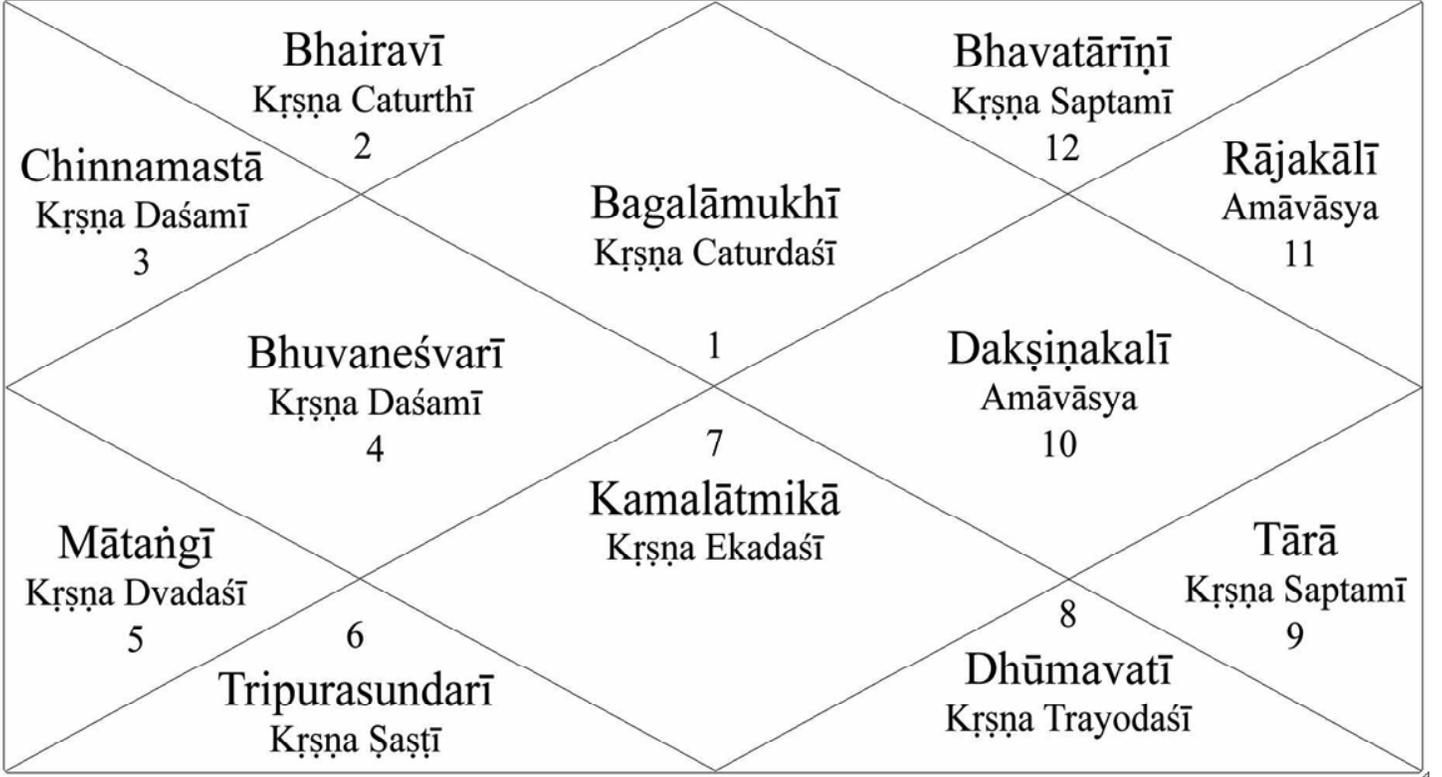
## Dhyāna

### Astra

The astras held by Mātaṅginī differ depending on the form she takes. Her rūpa as Mātaṅginī is depicted with four arms holding aṅkuśa, asilatā, pāsa and kheḍaka.

As Sumukhī she holds a skull as well as

Figure 1: Mahāvidyā Rāṣi



scissors (kartari) which symbolises the bija mantra for the first house that helps overcome all problems with the Lagna or first house.

According to Mantra Maharnava, the form which appeared to Mātaṅga Ṛṣi is described as playing the Vallakī, an instrument compared to the Vīṇā. As the form which appeared to Mātaṅga was Rājamātaṅginī we may ascribe the Vīṇā to her. As Rājamātaṅginī is her Mahāvidyā rūpa we can ascribe her Astra-manta to be:

mātaṅgyai vināhastāya svāhā].

The Kāraka of all musical instruments is the Sun as well as the natural fifth house Leo. Therefore mantras which carry the power of the Vīṇā should have akṣaras corresponding to the fifth house. The fifth house also carries the Sarasvatī Bīja 'aim' which carries the power of the Vīṇā. The syllables have to be more than sixteen

syllables long and less than sixty-four. Herein if the Vīṇā is making the first step towards spirituality it would correspond to between sixteen and twenty-four syllables (S. Rath 2007) to cross over the spiritual hurdles in life. Therefore, to arrive at the fifth house the Vīṇāstra mantra should be seventeen syllables long. This also corresponds to the mantra arrived at as the Prasiddha mantra for Mātaṅginī.

#### Colours

Varṇa or complexion defines the colour of any Devatā. The forms of Mātaṅgī carry four distinct colours, namely Śyāma (dark gray, dark blue or dark green), Kṛṣṇa (black), Pīta (yellow) and Rakta (blood red). Specifically her form as Rājamātaṅginī can, as per her Dhyāna, be depicted as either dark gray or yellow. Yellow is the natural colour of the Devi which makes her yellow complexioned form the Mahāvidyā rūpa (Rājamātaṅginī), whereas the other is the Siddhividya rūpa, and shares this colour with her forms

as Mātaṅginī, Ucchiṣṭa-caṇḍālinī and Vaiśya-mātaṅgī. Sumukhī is depicted as red whilst Ucchiṣṭa-Mātaṅginī is depicted as black.

Ucchiṣṭa-caṇḍālī is the favourite of Śiva whom which he united with during the evening. As a result her rūpa can be associated with the sunset which is also the Śiva Gāyatri. Rājamātaṅginī appeared to Ṛṣi Mataṅga during the day time after his many years of penance, hence her rūpa and the light-yellow colour may be associated with the midday. Sumukhī is depicted as sixteen years old and of red complexion, an image which has a striking similarity with that of Ṣoḍaśī (a rūpa of Tripurasūdarī) and has a complexion compared to that of the sunrise. Sumukhī is further described as holding a skull representing the intelligence of human beings which is associated with the Lagna and Brahmā Gāyatri. This finally brings Ucchiṣṭa-mātaṅginī to the midnight and Kalī Gāyatri which is the form which received the Prasada from the Devatās and therefore may symbolise the means to approach the Iṣṭa Devatā.

## Vahaṇa and Animals

Whilst never described as riding any particular animal, Mātaṅginī is primarily depicted as being surrounded by parrots. Birds in general are signified by the Sun and Leo where Śrī Garuḍa is the king of birds. The significance of the parrot is that among birds it has the power to imitate the spoken word or voices of other creatures. It symbolises the perfect student whose ability of repetition (Mercury) enables it to repeat acquired knowledge. Mātaṅginī therefore represents the voice of the teacher as the parrot symbolises the student. Worshipping her with this in mind

enables one to attain dikṣa of a qualified Guru.

The importance of birds in teaching is pronounced in the Markendeya Purāṇa where the Mahaṛṣi Jaimini is said to have learned the entire Purāṇa from four birds named Piṅgākṣa, Vivodha, Suputra and Sumukha. Likely, the four birds each symbolise the four heads of Brahmā each reciting the Vedas.

## Spouse

The spouse of Mātaṅgī is known as Śiva Mataṅga. The prefix to his name helps to distinguish him from the Ṛṣi Mataṅga bearing the same name. Śiva Mataṅga attained his form when in unison with Parvatī in her form as Ucchiṣṭa-caṇḍālinī. Here Śiva had changed to that form on account of Parvatī's desire. Further, it was in this union that Śiva granted the boon that all those who had to reach him had to worship Mātaṅgī first.

The natural Rāśi of Śiva is Aquarius, the natural Hara bhava. It is during the Sun's solar transit in this sign in the month of Māgha that the Kumbha Mela is performed and when Jupiter arrives here it is Mahākumbha mela. Mātaṅgī sits in the sign opposite in the sign of Leo and acts as the doorway to Śiva as a result. This is notably also the natural sign of Mātaṅgī and is where the Moon will exist during the Full Moon of Māgha, perfectly tying into the boon that Śiva had given.

## Mantras of Mātaṅgī

Based on the teachings of the tradition the Tithi of worship of the Mahāvidyā furnishes the Rāśi where the Mahāvidyā reside. This further furnishes the Prasiddha mantras of the Mahāvidyā. An example is worth mentioning herein. The Dakṣiṇakālī mantra is traditionally well known as the twenty-two syllable mantra:

krīm krīm krīm huṁ huṁ hrīm hrīm

dakṣiṇakālīke hrīm hrīm huṃ huṃ krīm krīm krīm svāhā. This mantra being twenty-two syllables corresponds to the tenth house as it being reduced from twelve corresponds to the number ten or tenth house of the natural zodiac namely Capricorn. Similarly the Rājākālī mantra is twenty-three syllables long corresponding to the eleventh house in the chart.

Notably, when calculating Mantrakriya, Mantrabhoga and Mantradevatā of the Dakṣiṇakālī mantra, we find that the Mantrakriya corresponds to the number nine or ninth house as the mantra has nine words. The Mantrabhoga is the number of syllables being twenty-two and corresponds to the tenth house. The Mantradevatā thus corresponds to the eleventh house which is from which the Tithi of worshipping Śrī Dakṣiṇakālī is derived, namely Amāvāsya lorded over by Rāhu.

Based on this the Prasiddha Mātāṅgī mantra is to be found. Her Rāśi corresponds to the fifth house of Leo and therefore her mantra can be five, seventeen, twenty-nine syllables or other higher multiples of twelve added to five. To find this mantra we have perused the Mātāṅgī Sumukhī Kavacha. One such mantra appears with seventeen syllables in two forms:

a) ucchiṣṭacāṇḍālī mātāṅgī sarvavaśaṅkari namaḥ

b) ucchiṣṭacāṇḍālī mātāṅgī sarvavaśaṅkari svāhā

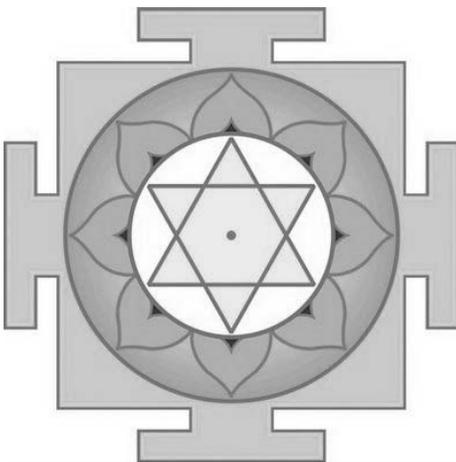
The Kavacha suggests a third variation of the same mantra being nineteen syllables long:

c) ucchiṣṭacāṇḍālī mātāṅgī sarvavaśaṅkari namaḥ svāhā

The third option is out of the question being that it doesn't correspond to the fifth house after removing multiples of twelve, yet is a valid mantra as two names exist in the mantra and therefore two offerings can be made i.e. namaḥ and svāhā. Applying the same principles as we did with the Dakṣiṇakālī mantra, we find that the two earlier mantras have four words making the Mantrakriya the fourth house. The Mantrabhoga is the fifth house based on the number of syllables, and finally the Mantradevatā is the sixth house from which we derived the Tithi of worshipping Mātāṅgī, namely Dvadaśī lorded over by Mercury.

### Miscellaneous information

- Complexion: ghanaśyama or dark like a pregnant cloud.
- Flower: Kadamba.
- Māla: either Kadamba or Guñja.
- Incense: mixed with aloe fragrance.
- Garments: red.
- Food: Chillies.
- Astra or weapon: Vīna mainly.
- Animals associated: Parrot.
- Month of worship: Sun in Aries (Vaiśakha) and especially these two spring months of Chaitra and Vaiśakha. This is the morning of the Deva hence she can be worshipped during Brahmā muhurta as well.
- Tithi of worship: Kṛṣṇa Dvadaśī.
- Day of worship: Sunday (lording Leo) or Saturday (lording opposite sign from Leo).
- She is strong in the North-western direction from which she emerged.



# Jyotish Basics Illustrated

O. D. Mande

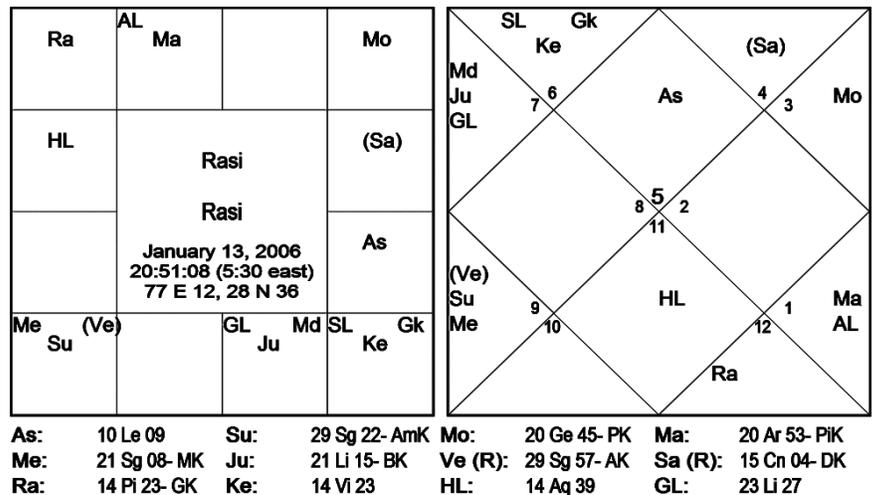
The casting of horoscope is an important step in the initial stage of astrology learning. After the ascendant and longitudes of planets are computed, the horoscope can be cast in any convenient format viz. North- Indian, South- Indian, Eastern etc. However, none of these formats can give a proper picture of the actual planetary positions in their orbits. This knowledge is essential in order to appreciate astronomical terms and phenomena such as ascendant, janma-rashi (moon-sign), geocentric longitudes, heliocentric longitudes, Rahu, Ketu, combustion and retrogression. With this objective in view, the author has prepared a set of three diagrams pertaining to a specific horoscope. The birth particulars of the native are as under:--

The natal chart and longitudes of planets are as under

Asc 16:44, Sun 29:54, Moon 27:7, Mars 21:3, Merc 21:57, Jup 21:19 Ven(R) 29:37

Sat(R) 15:2, Rahu/Ketu 14:21, Uranus 14:19, Neptune 22:29, Pluto 1:24

It is needless to say that the above longitudes are the usual geocentric longitudes with earth as fixed reference point for their measurement. But in reality the Sun is fixed and earth and other planets (except Moon) are revolving around him.

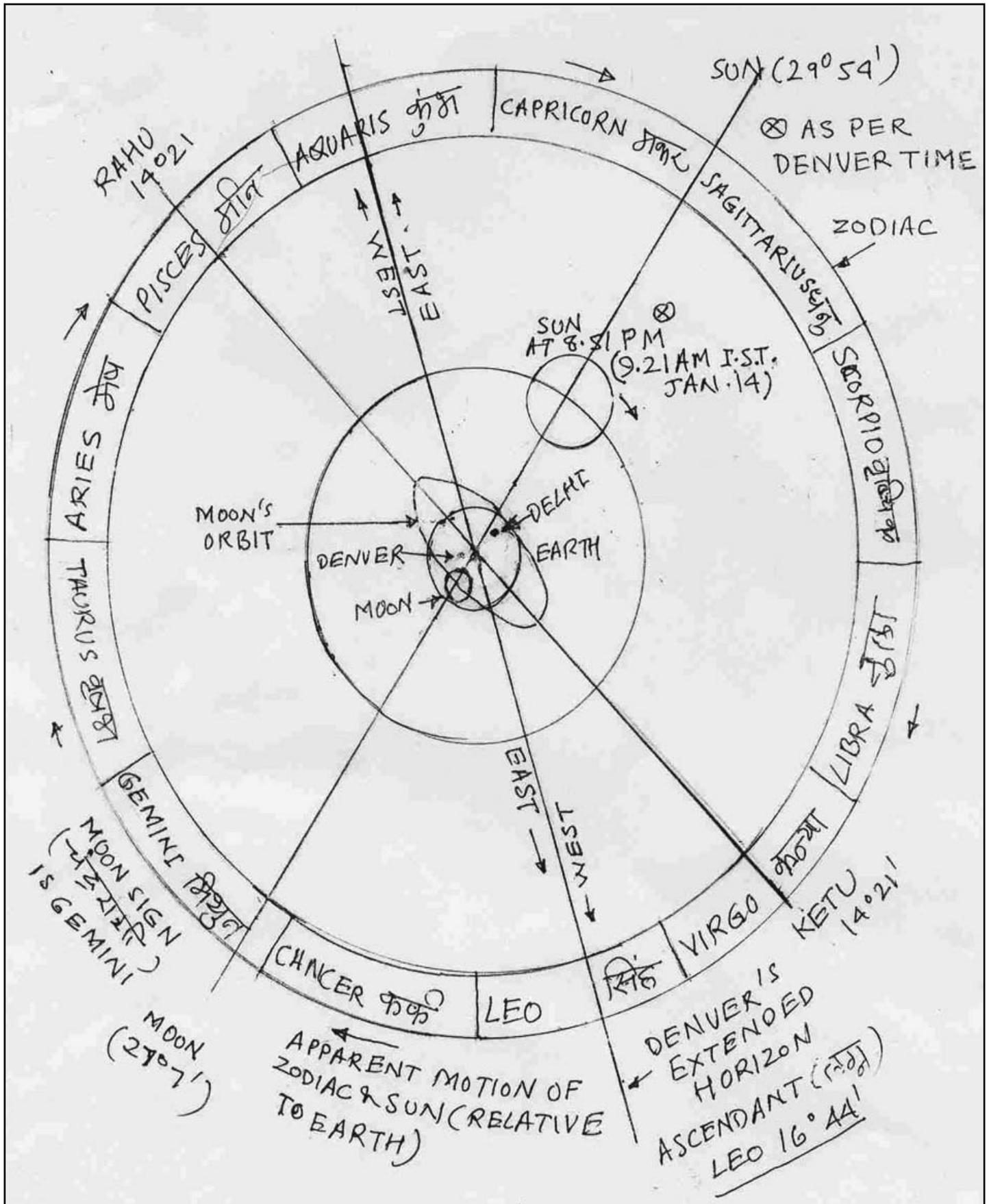


The longitudes of planets measured with the Sun as reference point i.e. heliocentric longitudes, are different. These longitudes can be computed using Lahiri's Indian Ephemeris.

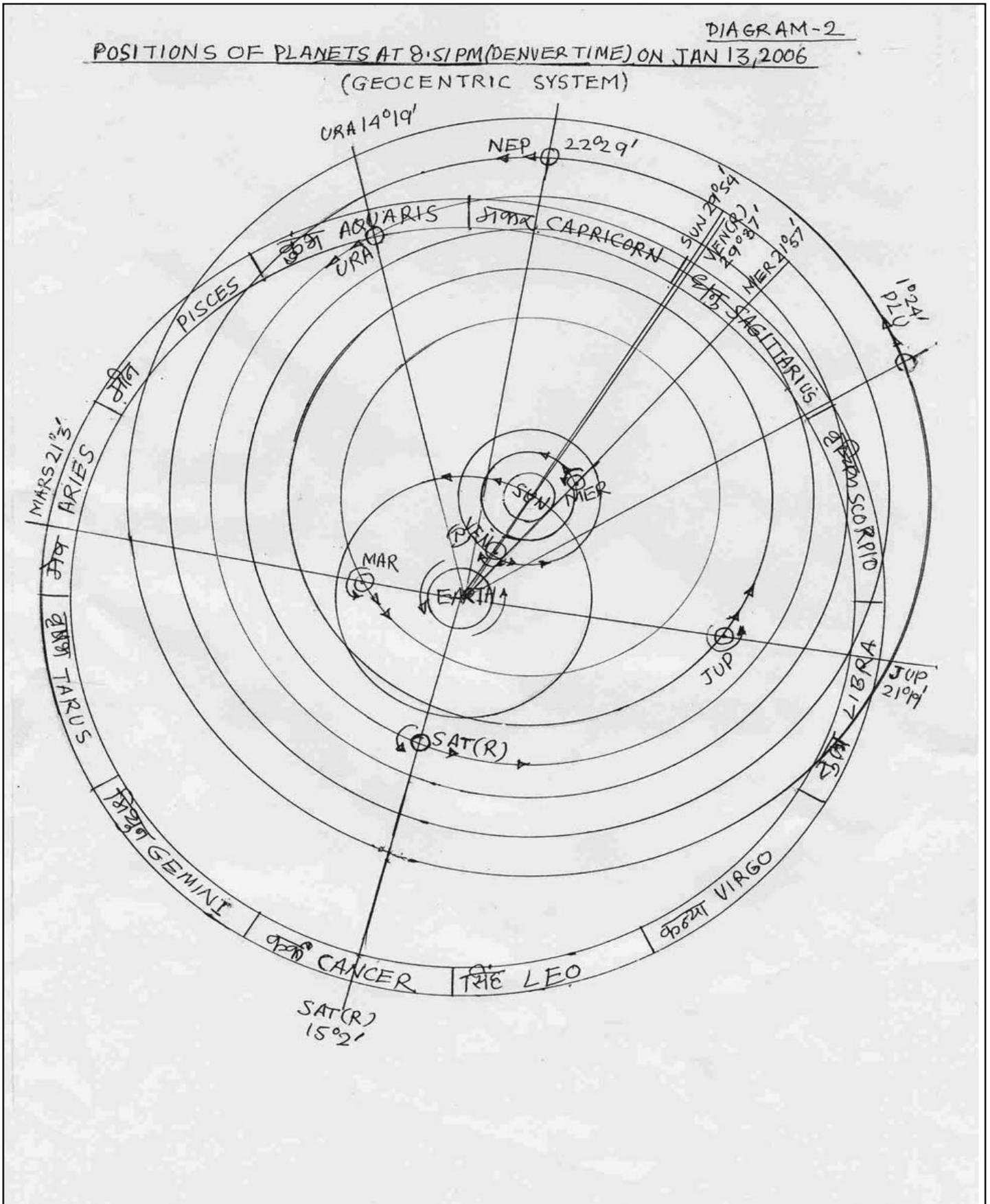
Having computed the geocentric and heliocentric longitudes at birth time of the native, the author has prepared a set of three diagrams. For the sake of simplicity, planetary orbits in the diagrams are shown as circular (instead of elliptical) and secondly, they are plotted 'not to scale'; this is unavoidable owing to very wide range of orbits from Mercury to Pluto. The three diagrams are as under:--

**Diagram 1** : This diagram shows Denver (the place of birth), Delhi, Ascendant (i.e., the sign rising in the East at birth time), Sun, Moon, Moon-sign, Rahu and Ketu and their longitudes in geocentric system.

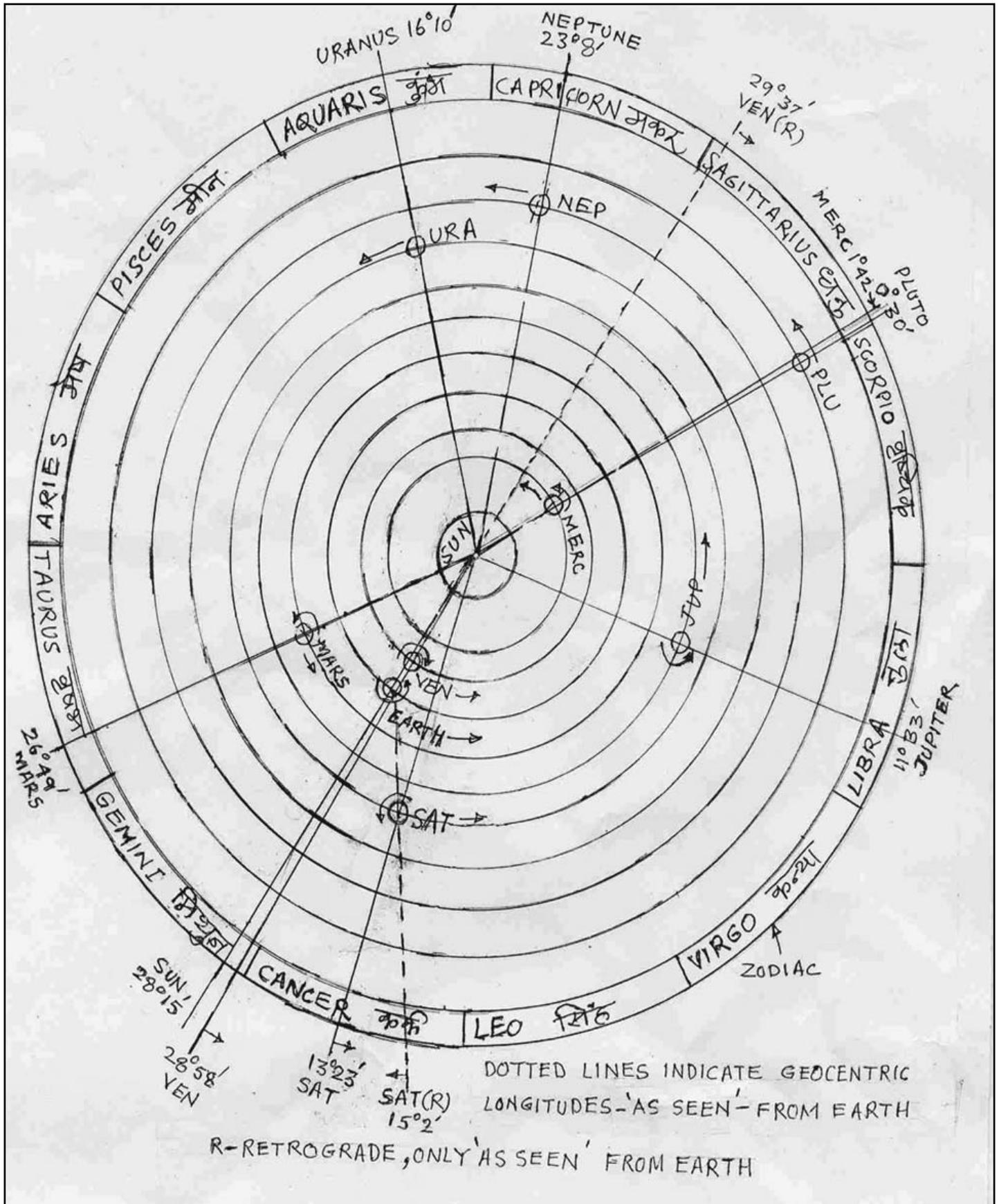
**Diagram - 1 : Ascendant & Positions of Sun & Moon  
At 8.51 PM (Denvert Time) on Jan 13, 2006  
(Geocentric System)**



**Diagram-2 : Positions of Planets  
At 8.51 pm (Denver Time) on Jan. 13, 2006  
(Geocentric System)**



**Diagram-3 : Positions of Planets  
At 8.51 pm (Denver Time) on Jan. 13, 2006  
(Heliocentric System)**



( i ) The Indian Standard Time (IST) is ahead of GMT by 5 hours and 30 minutes whereas Denver time is behind GMT by 7 hours and so the IST is ahead of Denver time by 12 hours & 30 minutes. The IST at the birth of native was 9.21 AM on 14 Jan 2006. (The birth chart has to be cast for the time & place of birth only.)

(ii) East and West directions of the horizon are relative to the place of reference; what is 'East' in Denver becomes 'West' in Delhi and vice versa.

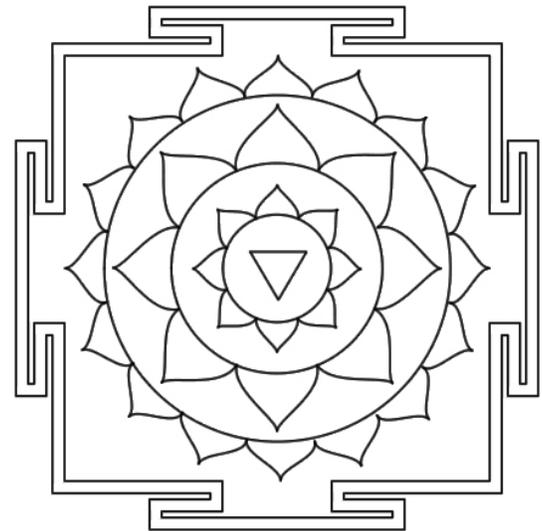
(iii) Rahu & Ketu are the points at which the Moon's orbit intersects the plane of ecliptic and are always 180 degrees apart. These intersection points are constantly shifting westwards along the ecliptic and hence the movement of Rahu/Ketu is always retrograde.

**Diagram 2 :** This diagram shows geocentric positions and longitudes of Sun, Mars, Mercury, Jupiter, Venus, Saturn, Uranus, Neptune and Pluto. (The Ascendant, Moon Moon –sign , Rahu & Ketu are not shown in this diagram.) The earth is shown as fixed with the Sun moving around her. The other planets are primarily moving around the Sun but the entire system is shown moving around the earth.

**Diagram 3 :** This diagram shows heliocentric positions and longitudes of planets covered in Diagram 2

(i) Venus and Saturn are retrograde in the horoscope and remarked to be so in this diagram. But retrogression of planet is an illusion and can take place when the concerned planet is close to the earth. In other words, a retrograde planet does NOT actually move backwards but only appears to be in retrograde motion as observed from the earth. The earth moves faster than Saturn

but slower than Venus. Consequently, the dotted lines joining the earth and Venus/saturn in this diagram would move backwards indicating decreasing (geocentric) longitudes for these planets, as observed from the earth. It is ,however, pointed out that although retrogression of planet is an illusion it's effect on a native's life is very much real !

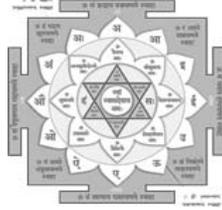


(ii) Venus has come in between the Sun and the earth and therefore Venus' rays are ;overpowered' by Sun's rays. Astrologically , Venus is said to have become 'combust' i. e. ineffective. Astronomically this phenomenon is termed 'inferior conjunction'. If a planet were behind the Sun, it's rays would get completely blocked , creating a more severe 'combust' state for the planet. This phenomenon is termed 'superior conjunction'. The two types of conjunction are possible in case of Venus and Mercury only. For the remaining planets only superior conjunction is possible.

## Conclusion

It is hoped that this article would be educative for beginners , particularly those with non-science background. It may also serve as a teaching –aid for astrology teachers.

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## PARASHARA JYOTISA

A five year online and contact program

### Objectives

The Parashara Jyotisa course is to be taught in the tradition of Puri, India and

includes spiritual instructions to develop the mind in order to grasp the entire subject. The student is to develop a keen understanding of Vedic astrology and will master all the shloka of Brihat Parashara Hora SHastra (BPHS).

#	Topic	Days	#	Topic	Days
Year-1	Year-2				
1	Creation & Incarnations	1	8	Divisional Charts	16
2	Navagraha	6	9	Aprakasha Graha	4
3	Rashi	1	10	Ṣadbala	6
4	Lagna	4	Year-4		
5	Bhava	6	15	Rajayoga	6
6	Dristi	2	16	Dhanayoga	2
7	Birth Circumstances (Janma)	2	17	Longevity	6
Year-3	18	Avastha	3		
11	Arudha	6	19	Dasha	6
12	Argala	4	20	Dasha Results	4
13	Karaka	8	Year-5		
14	Yoga	6	21	Astakavarga	6
Days refers to the	22	Rays (Rashmi)	1		
number of contact	23	Panca Tattva	2		
program days in	24	Nasta jataka	3		
India Detailed	25	Stri Jataka	3		
syllabus will be	26	Curse & Remedy	4		
mailed to the	27	Kala dosa	2		
participants	28	Prashna	3		

## Syllabus

The syllabus primarily includes the Jyotisa classic Brihat Parashara Hora Shastra as available today. The various chapters are grouped into 28 topics to be covered in five years.

## Description

The course for each academic year of the Parashara Jyotisa Pandita program shall commence from Makara sankranti (about 15 January) and shall be taught online. The contact course shall be for about 30 days (as required for each year, refer syllabus) in the Himalayas, India during the auspicious

Tula masa (Kartika Purnima, Guru Nanak Jayanti)

## Schedule

Students will not be admitted to subsequent years if they fail to attend the contact course in India. Special allowances can be made for unforeseen circumstances at the discretion of the course director.

## Instructors

### Information

All courses are designed and taught by Pt. Sanjay Rath who will be supported by assistant instructor(s) to help with assignments, calculations etc.

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Phone: +91-11-42430122, +91-11-45641849

Sanjay Rath  
Email: sanjayrath@sohamsa.com  
Skype: sriguruji (India)

Year	1	2	3	4	5	
	2010	2011	2012	2013	2014	Tithi
Preparatory Lessons	29-Jan	17-Feb	06-Feb	24-Feb	13-Feb	
Course Start	15-Mar	03-Apr	22-Mar	10-Apr	30-Mar	Chaitra SHukla 1
Online Course End	28-Jul	15-Aug	04-Aug	24-Jul	12-Aug	SHravana Krisna 3
Course days	135	134	135	105	135	
Lessons	6	6	6	5	6	Including Preparatory
Contact Class Start	23-Oct	10-Nov	29-Oct	18-Oct	06-Nov	Kartika Purnima
Contact Course	29	34	31	35	31	Days
Course Ends	21-Nov	14-Dec	29-Nov	22-Nov	07-Dec	

## Tuition Fees

A three tier fee structure has been made for students from three regions.

1. The nationality or residence of a student shall be considered as the basis in addition to annual family income for allowing the concessions. Concessional fee rate is based on need, is applicable to the needy and is the personal discretion of the instructors. Unless otherwise allowed, the standard fee should be assumed to be that for Region C.
2. The application amount of Rs. 700 should be sent along with the application form.
3. The fees for online lessons are payable latest by the 15th day of January every year.
4. The fees for contact classes are payable latest by the 1st day of October every year.
5. All payments should be made to Sanjay Rath by Bank Draft payable at New Delhi, India
6. For payments through Paypal (pay at [www.paypal.com](http://www.paypal.com)), an additional amount of 5% should be made to cover the transaction and money transfer costs to an India (Indian Bank). Pay to \*[guruji@srath.com](mailto:guruji@srath.com)\*
7. We do not take any Credit card numbers. Please do not send any Credit or Debit Card information to Sanjay Rath or any of our officers.
8. The tuition fee does not include the cost of travel, boarding, lodging, books and other material (other than the reading material which is a part of the course)
9. Maximum 40 seats with 10 reserved for Indian residents. Priority and fee discount of US\$ 400 shall be given to full-course students of Brihaspati Jyotish Program. These are those who have enrolled for any of the first two years of complete program at SoHamsa.com Additional background information provided with the application should accompany the printed form.

### Amounts in United States Dollars

### Annual Fee Structure

Region	Application	Online Lessons	Contact Class	Concession
A	\$15	\$100	\$560	50%
B	\$15	\$100	\$746	33%
C	\$15	\$100	\$1,120	0%

### Amounts in Indian Rupees

Region	Application	Online Lessons	Contact Class	Concession
A	Rs. 700	Rs. 4,600	Rs. 26,200	50%
B	Rs. 700	Rs. 4,600	Rs. 34,900	33%
C	Rs. 700	Rs. 4,600	Rs. 52,400	0%

Region A : Indian subcontinent and Africa

Region B: Asia other than region A

Region C: World

## Application Form

Application for Parashara Jyotisa Program			Affix Passport Size Photograph clearly showing face  Attest your signature across photograph  Attach two additional photographs with form
Name	First	Middle	Last
Spouse (married)	First	Middle	Last
Father (unmarried)	First	Middle	Last
Birth Date DD/MM/YYYY			
Birth Time HH:MM AM/PM			
Birth Place Town, State, Country			

Do you belong to SC/ST/OBC/UR/PH or any other socially backward or deprived community

- Yes (Proof attached along with annual income statement)
- Maybe (Annual income attached)
- No

Nationality			
Passport	Number		
	Date of Issue		
	Place of Issue		
	Valid till		

Present Postal Address

Permanent Address (if different from above)

Phone
Mobile
Email
Skype



## Declaration

I affirm that information given in this application is true and correct. I also fully understand that if at any stage it is discovered that any attempt has been made by me to conceal wilfully or misrepresent the fact(s), my candidature may summarily be rejected or admission to the course be terminated.

Place.....

Date .....

Signature

		Full Name (Ink)
List attachments		

For Office Use only (Do not write below this)

<input type="checkbox"/> 2 Photographs attached	<input type="checkbox"/> Computer	<input type="checkbox"/> Chart notes
<input type="checkbox"/> Application Fee	<input type="checkbox"/> Email	
<input type="checkbox"/> Form complete	<input type="checkbox"/> Skype	

Best Wishes

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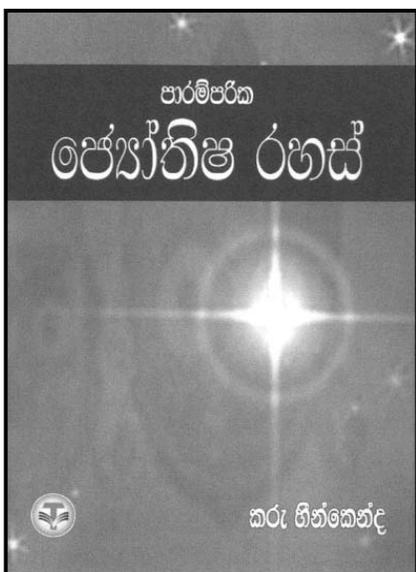
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# Book Review

## Paramparika Jyotisha Rahas

Karu Heenkenda, Thusitha Publications, Ratmalana-Colombo-Sri Lanka,  
2006, 376 pages ISBN955-1419-02-2



The appropriate English translation for the book written in Sinhalese is “Traditional Secrets of Astrology”. The book consists of 376 pages where first page is dedicated to Guru Pt. Sanjay Rath with a brief note of gratitude for him (Guru Pranam).

12 chapters grouped each under 12 Ganesha Mantras is the theme of the book. It is very clear that the author’s intention was to impart the knowledge through the pacification of Lord Ganesha. The reader was presented with Narada Ganesha Yantra at the end of the book, wishing them success in grasping

contents without any hindrances in the mind.

The author Karu Heenkenda tries to unveil some of the astrological rules given in great treatise like Brihat Parasara Hora Shatra of sage Parasara and other famous manuscripts. In each chapter, he exposed and introduced very interesting secrets from the tradition which were supposed to be new experience for the Sri Lankan Sinhalese reader. Karaka Sidhantha, Aragala, Nakshatra, Arudha, Kala and Dig Chakra could be cited as some of the examples. Above all, he managed to consolidate validity of all the rules given in the book supported by his own research along with quite a number of notable Sri Lankan horoscopes. In this context, it is presumed that he is the first Sri Lankan to write such an elucidated book based on his own research.

Karu Heenkenda wrote a series of lessons, during the period of 2004/2005, published in one of the leading astrological news papers in

Sri Lanka where he presented interesting basics in Vedic Astrology which were not generally in practice in Sri Lanka. At a certain instance it is reflected as though the author is concentrating specially on his students/admirers who have read these lessons, to bring in what was lack in those lessons. In that case, it seems more like a Astrological hand book than a traditional astrology book. Therefore it is presumed very useful for those who have a background in Vedic Astrology. On the other hand, the book will storm the brain of those who seeks knowledge, to become inquisitive to dig in for more and more knowledge on this divine subject.

As given in the preface supplied by him to the book, he mentions that, “When the contents of the book is thoroughly studied, readers would be able to understand that Vedic Astrology is not merely confined to forecasting. In fact, since there are so many other methods which can be applied for forecasting, if any body wants to study the foundation of creatures on earth who are roaming round in birth after birth due to their karmic bondage and the desire of soul as to the way they select to fulfill their ultimate goals, I believe that the only subject which is prevailing in the world is non other, Vedic Astrology.”

“As a Teacher of Astrology, I expect not the followers who stay behind me in knowledge but who make their efforts to surpass me in knowledge.”

The “Paramparika Jyotisha Rahas” will be a land mark among the books of Astrology printed in Sri Lanka in Sinhalese media.

MDPT Goonatilaka



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## Jaimini Scholar Program



### Taught by Pt. Sanjay Rath

- \* Membership is OPEN to all but the Jaimini Scholar Certification is conditional to having a teacher-scholar
- \* Website fees for any year is €200 (200 Euro only) and is to be paid through paypal.com This is applicable for everyone, including those who are here only to learn from the Power Point slides

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2  
Teacher fees (dakshina) is payable to your teacher directly and this program does not monitor nor fix these fees charged by the teachers. Unless you are specifically recommended by a teacher/Jaimini scholar, you will not be certified as a scholar even if you join the website online classes.

3  
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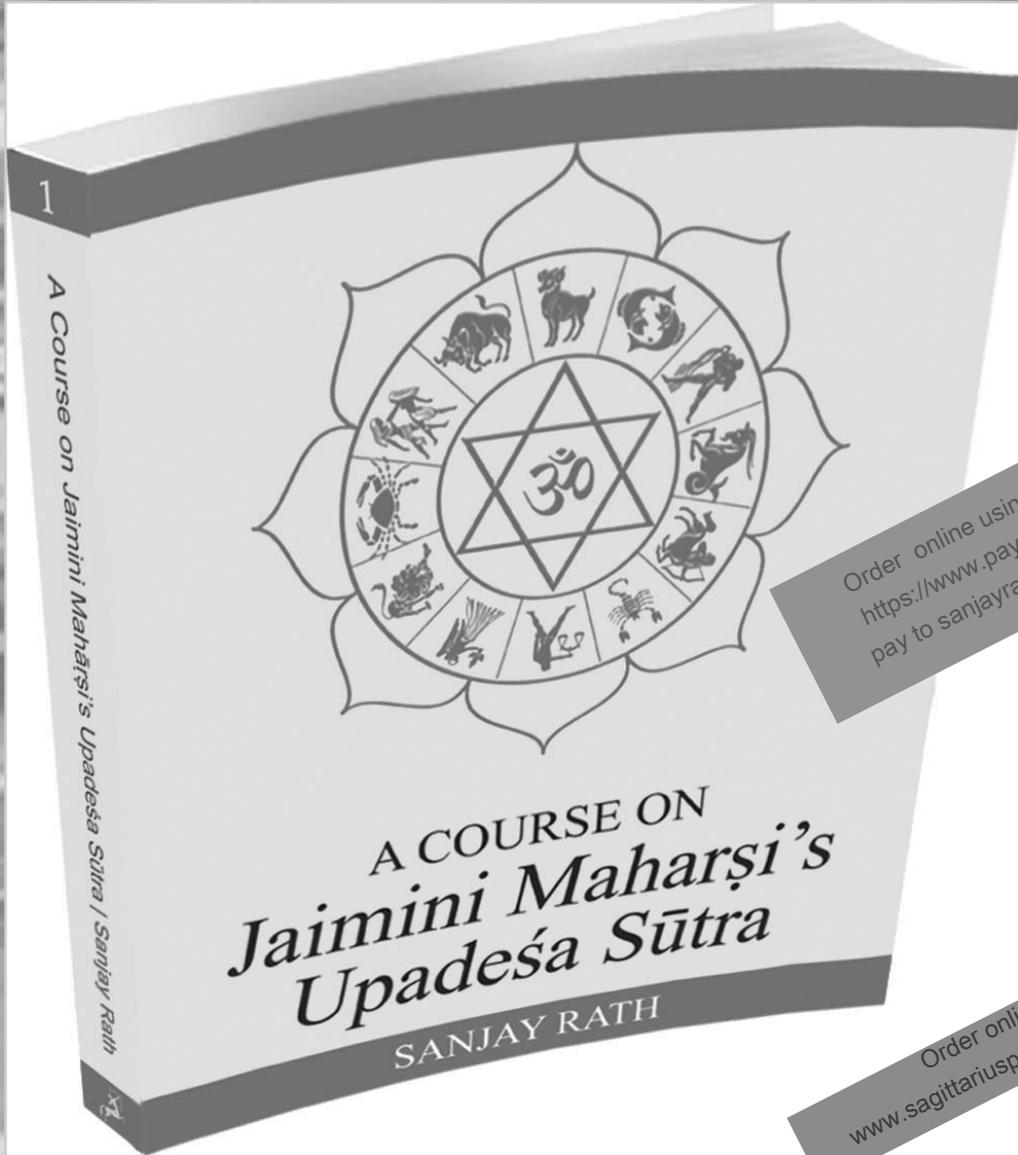
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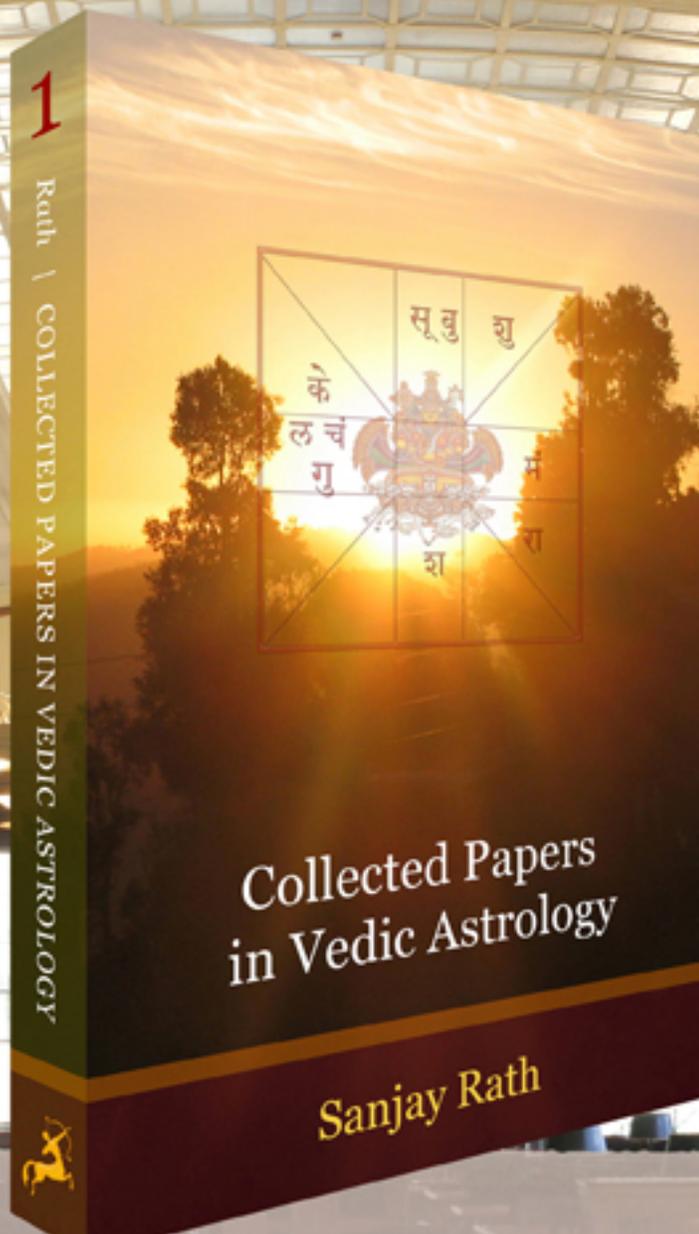


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