

LEARN ASTROLOGY

The Easy Way

By

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From the Author

For quite a long time there has been a persistent demand for an up-to-date and dependable self instructor on Hindu Astrology which could be of practical and useful assistance to those who contemplate an initial study of the subject. This book is unique in the sense that it is written in very simple, lucid and instructive way and lessons prepared by one who has long personal experience of teaching astrology. The lessons are so designed as to take the students up the ladder step by step until they reach a stage when they would be able to decipher the future with ease and understanding. The particular attractions of the book are its lessons on an easy method of casting the horoscope, fixing the longitudes of the planets and houses framing the Bhava chalit and Navamsha charts, effects of lords of various houses, in other houses, judgement of the horoscope, Rajayogas, Female Horoscopy and effects of transit of planets, full details of Vimshottari Dasa are also given in the relevant lessons.

While an effort has been made to be concise; but accuracy, reliability and completeness of information on the various aspects of the subject have not been sacrificed for the sake of brevity.

The author is confident that if the lessons in the book are studied with due care and seriousness, the reader will find himself fully conversant with the subject in a short time, and he will be in a position to clearly understand, make use of more advanced and classical works on Hindu Astrology.

There is no doubt whatsoever that a real and long felt want has been met by the ushering in of this publication.

Lesson I

INTRODUCTORY LESSON

Before we explain what is Astrology or *Jyotish* we must make it quite clear to the students that astrology is not an art of fortune-telling as understood. It is on the other hand as much an exact science like physics or chemistry. In fact it is a divine science which has come to us as a gift from the gods. In the ancient India our sages had developed by their untiring spiritual exercises a divine eye (*Divya drishti*) by which they could see the movements of planets and their effects on human beings. In those days of the past, astrology was a subject which all disciples of a Guru had to learn and it is through this media of instruction that it has come down to us.

Astrology is a branch of *Veda (Vedanga)* with the aid of which it is possible to know about all the past and future events by considering the position of lagna and planets at birth or at the time of putting a query. Astrology has three broad divisions, namely: *Siddhanta*, *Samhita* and *Hora*. *Siddhanta* deals with the astronomical side of the science, *Samhita* with the world events and *Hora* with horoscopy of human and animate objects.

According to tradition, our sages who, with the strength of their spiritual powers, were able to have direct contact with our creator Lord *Brahma*, were initiated by the Lord into divine science. Then the sages propagated these for the benefit of humanity. What at present we have in our Hindu astrology we owe entirely

to those sages and the principles laid down by them still hold good as they were when they came from the mouths of those sages. It will be worthwhile for those who want to enter this divine field, to know the names of those great men who put these principles in writing for the benefit of others. They are Varahamihira, Kalidasa, Varunchi, Vashista, Vyas, Parashara, Venkatesa, kashyap, Neelkantha, Jayadeva, Ganapathi, Satyacharya, Manitha, Jeeva Sharma, Bhaskaracharya, Aryabhatta and many others.

Though when our country lost its independence there was a kind of black out of this divine science; but the science did not die and went on flourishing and we now see today that except those who just for the sake of saying say that astrology is a great bluff, there is hardly any body who does not (though sometimes not openly) believe in this science and seeks its assistance, particularly when he is in distress.

It is true that astrology is a science of tendencies, and a fatalistic or deterministic approach to horoscopes and events is not called for. In this connection we may quote frequently repeated principle of astrology constantly:

"Phalani grahcharen suochoyanti manishinah,
ko vakta tartamyasya Vedhsam vina.

"Those who know astrology can indicate in a way what will take place in future. Who else, except the creator *Brahma*, can say with certainty what will definitely happen?"

We have stated this at length so that the students who are anxious to learn this great and divine science, whether as a hobby or for professional purposes should not take it as a joke or fun. They should also be clear that

the lessons which will be given by us are not sufficient to make them a great Pandit in astrology. These lessons are aimed only to give them a complete grounding in the principles of Hindu astrology and with that strong base (if they make it so by their sincere and serious study of the lessons) they could plunge further into this field and advance their knowledge by study of the classical texts available in the market and by research and practical experience. Astrology is a wide ocean and one can spend his life in studying it and yet he would be far away from the perfectness but a sincere and serious attention to our lessons will undoubtedly make them able to cast and read a birth chart—the limit of accuracy depending on their intelligence, insight, intuitive capacity, sincerity and lastly the grace of God. We will advise the students that since it will be our effort to make these lessons self-sufficient, they should not, to avoid confusion in their minds during the period they are on the course, study any book on astrology except those recommended by us later in this 'Introductory lesson'.

We also must emphasize that as Astrology is a divine science we must study it with a pious mind and with faith and always start the study after offering prayers to god *Ganapathi*— the god of Knowledge and after paying homage to your preceptor (*guru*). If you have no faith in what you have to learn—your studies will prove fruitless. One should, while learning astrology, have faith in it and one who goes to consult an astrologer should go with faith in him. This we must emphasize again and again.

In this connection for the benefit of the students we will point out what the Great Varahamihira in his monumental work *Brihat Samhita* said about the qualities one should possess to become a good

astrologer. He said, "The astrologer should be good looking with well proportioned, undeformed limbs, must be able to explain questions put by others, should worship the devas, observe fast and penance, should be able to suggest remedies and *shantis*, should be thoroughly trained in calculations of the positions of planets, and well-versed with works on astrology...."

Now we should not linger on any more with the introduction and come to our course of instructions which begin with the next lesson. We recommend to the students to begin with the following books:

(1) Lahiri's 'Tables of Ascendants'. This book is available with all booksellers who sell books on Astrology.

(2) Lahiri's 'Indian Ephemeris' for 1973 or the current one available—

Students in Delhi can obtain it from **Ranjan Publications, 16 Ansari Road, New Delhi-2**. These books will be required for casting the horoscope and finding out the position and longitude of planets etc. We will not deal in our lessons with the casting of a horoscope with the help of a *Panchanga* as our experience has shown that for casting the horoscope, Lahiri's 'Tables of Ascendants' and Lahiri's 'Ephemeris' are not only easier but are more scientific and give more accurate results. The *panchanga* method is not wrong; but no two *panchangas* are similar and, therefore, they could lead to errors in casting the horoscope.

Now we give our blessings to our students and we pray to the Lord *Ganapathi* that the lessons which they will hereafter have occasion to read and study may bestow them knowledge they are anxious to gain.

Good Luck!

Lesson II

THE ZODIAC AND THE SOLAR SYSTEM

We will advise the students to study this lesson very carefully as it will be the proper understanding of the basic facts about the Solar System that would enable them to grasp properly the lessons that will follow.

Zodiac

First we should know what is meant by the Zodiac. Zodiac is a broad belt in the heavens extending about 9 degrees on each side of the ecliptic. Ecliptic is the path of the Sun which (path) passes exactly through the centre of the Zodiac. The Zodiac is an imaginary circle of 360 degrees and our ancient learneds divided this circle into twelve equal parts of 30 degrees each. Each equal part of 30 degrees is known as a sign (or a *rasi*). The Zodiac is called *Bhachakara* in Sanskrit, and it revolves on its axis once in a day from east to west.

Signs or Rasis

Thus we have twelve signs in the Zodiac, namely: Aries (*Mesha*), Taurus (*Vrishabh*), Gemini (*Mithuna*), Cancer (*Kataka* or *Karka*), Leo (*Simha*), Virgo (*Kanya*), Libra (*Tula*), Scorpio (*Vrischik*), Sagittarius (*Dhanus* or *Dhanu*), Capricorn (*Makara*), Aquarius (*Kumbha*) and Pisces (*Meena*). As already mentioned above, each of these signs has a stretch of 30 degrees in the Zodiac.

Planets

The planets which, according to astrology, have most powerful influence on the earth are nine in number,

namely: Sun (*Ravi*, *Surya*), Moon (*Chandra*), Mars (*Mangal* or *Kuja*), Mercury (*Buddha*), Jupiter (*Guru* or *Brahaspati*), Venus (*Sukra*), Saturn (*Sanli*), *Rahu* and *Ketu*. The last two are called shadowy planets (*chhaya grahas*) as they do not have physical or celestial bodies like the other seven planets. Of the two places where the Moon crosses the ecliptic (that is, the path of the Sun), the north point is known as *Rahu* and the corresponding south point which is exactly 180° away from the former is called *Ketu*. In spite of the fact that they are not celestial bodies like other planets, they are very sensitive and effective points and it is on account of their powerful influence on the earth, our ancients have ranked them as planets in Hindu astrology.

In western astrology though some recognition is now being given to *Rahu* and *Ketu*, mostly these planets find little importance in their predictive system. On the other hand the western astrologers have given significant place to the newly discovered planets Uranus (also called Herschel), Neptune and Pluto. In Hindu Predictive Astrology, however, we do not generally give any importance to them, because they are at a very great distance from the earth, and very slow moving planets. The view taken is that their influence is more on mundane affairs that is, events affecting masses as a whole and not on individuals. We shall, therefore, exclude these planets from our lessons which are mainly intended for beginners.

Now to come to the planetary system with which we are concerned, let us mention that each planet exercises his influence on the earth according to his strength, position and dignity etc., in the zodiac at the time of birth of an individual or even in day to day affairs. As regards the influence according to power and position of a planet

at a particular time, the necessary discussion will be held at the appropriate stage. In this lesson we shall mention only the preliminaries about them.

Movements and Motions of Planets

All the planets (*Rahu* and *Ketu* excepted) perform the double function of not only revolving on their own axis (from West to East), but also round the Sun. Saturn is the most distant from the earth. Jupiter, Mars, the Sun, Venus, Mercury and the Moon come next in order of their distance from the terrestrial globe. Thus we see that the Moon is nearest to the Earth. The velocity of each planet diminishes as its distance from the earth increases.

We shall now give you an idea of the average motion of the various planets. Students are advised to have this information always at the tip of their tongue as it will prove useful to them when they come to actual working of the motions at the time of preparing a birth chart. It should not, however, be forgotten that motions that would be given here are only average motions. In actual practice the students will find very frequently that on certain days the actual motions are slightly less or more. This is due to the fact that the planets while revolving round the Sun, owing to cosmic influences, become somewhat irregular in their movements. To understand this very clearly a thorough knowledge of astronomy is required which is beyond the scope of our lessons.

The Sun moves at the rate of roughly one degree of the zodiac in one day composed of 24 hours and takes 365 days and 6 hours to complete a circle in the zodiac.

The Moon takes the average rate of one hour and 48 minutes to go through a degree of this space.

Mars moves at the average rate of 45 days for 30 degrees or takes 1-1/2 days per degree.

Mercury moves at the average rate of 1-1/2 degrees a day but there is difference between the movement of Mars and Mercury. Mercury is very close to the Sun and due to solar influence, his movement is very unsteady. He completes the average run in 27 days. He hardly takes a day to move in each degree, but moves on more rapidly for sometime, gets in front of the Sun and then begins to move slowly and goes backwards of the Sun. But in these double motions of backwards and forwards, Mercury never gets away more than 28 degrees in either direction of the Sun.

Jupiter is allotted one year in each sign of 30 degrees but generally it is found that he stays in a sign for a little less than a year.

Venus moves almost at the rate of 1 degree per day.

Saturn takes about 2-1/2 years or 30 months to move in a sign of 30 degrees and thus he takes 1 month to move in a degree.

Rahu and *Ketu* who always move in the reverse direction take 18 months to travel through each sign of the zodiac.

As stated above *Rahu* and *Ketu* always move in the reverse direction. In other words they are always in retrograde motion. The Sun and the Moon are never retrograde. The remaining planets are direct in their motions, but in the course of their journey in the zodiac they are obstructed by certain invisible forces, as a result of which they become stationary for a while, get backward movements and again after sometime, they regain their natural courses. This phenomenon of going backwards is called retrogression. It is said that these

planets become retrograde when they are at a certain distance from the Sun and when they move away from that distance they become direct. It is also said that actually the planets never move backwards but appear to move in this manner as seen from the earth. *As far as we are concerned we should remember that the Sun and the Moon always have direct movement. Rahu and Ketu always move backward. The other planets have both direct and retrograde movements.*

Lesson III

PLANETS, SIGNS AND CONSTELLATIONS ETC.

In this lesson we take you further and give more information about planets (*grahas*), signs (*rasis*) and also knowledge about constellations (*nakshatras*), *yogas*, *tithis* (lunar date) etc. But before we do so it will be useful for the students to have some knowledge of the preliminaries which will be a useful addition to their knowledge.

These preliminaries are:

(1) Ritus or Seasons

Amongst the Hindus we have six seasons, namely—*Vasantha* (spring) (these fall in the lunar months of *Chaitra* and *Vaisakha*; *Greeshma* (summer) (*Jyestha* and *Ashada*); *Varsha* (Rainy season) (*Shravan* and *Bhadra*); *Sarad* (Autumn) (*Aswin* and *Kartika*); *Hemantha* (winter) (*Mrgshir* and *Pausa*); *Sisir* (winter) (*Magha* and *Phalgun*).

(2) Solar Months

A Solar month begins from the date the Sun enters a particular sign. As there are twelve *rasis* there are twelve solar months as under:

(1) The month of *Mesha* (April 20 to May 19)

(2) The month of *Vrishabha* (May 20 to June 19)

(3) The month of *Mithuna* (June 20 to July 19)

(4) The month of *Kataka* or *Karka* (July 20 to Aug 19)

(5) The month of *Simha* (Aug 20 to Sept 19)

- (6) The month of *Kanya* (Sept 20 to Oct 19)
- (7) The month of *Tula* (Oct 20 to Nov 19)
- (8) The month of *Vrischik* (Nov 20 to Dec 19)
- (9) The month of *Dhanu* (Dec 20 to Jan 19)
- (10) The month of *Makara* (Jan 20 to Feb 19)
- (11) The month of *Kumbha* (Feb 20 to Mar 19)
- (12) The month of *Meena* (Mar 20 to Apr 19)

In the above table the dates of Solar months are only approximate. In actual practice the dates may vary in a particular year by a day or two either side.

(3) Lunar Months

The lunar months are also twelve in number. The name of each lunar month is given according to the constellation falling on the Full Moon day of the particular month. While the solar month may extend to 30 or 31 days as the Sun takes about a month to traverse a sign (*rasi*), the lunar month is generally of 27 to 29 days during which the Moon, who is the fastest moving planet, travels along all the signs of the Zodiac. Thus the solar month is the period during which the Sun stays in a particular sign (*rasi*) and the lunar month is the period during which the Moon completes her round through all the twelve signs of the Zodiac.

The twelve lunar months are:

<i>Chaitra</i>	—	March-April
<i>Vatsakh</i>	—	April-May
<i>Jyestha</i>	—	May-June
<i>Ashadha</i>	—	June-July
<i>Sravana</i>	—	July-August
<i>Bhadra</i>	—	August-September

<i>Aswin</i>	—	September-October
<i>Kartika</i>	—	October-November
<i>Mrgshir</i>	—	November-December
<i>Pausa</i>	—	December-January
<i>Magha</i>	—	January-February
<i>Phalguna</i>	—	February-March

(4) Shukla and Krishna Pakshas and Tithis

This is a matter of common knowledge that the Moon waxes and wanes. By 'waxes' it is meant that the Moon becomes fuller and by 'wanes' it is meant the reverse. On the New Moon day we find that the Moon only looks like a thin semi-circular disc. Then every day the semi-circle becomes thicker and bigger until after the 15th days of the New Moon day we have the Moon full of light in a complete circle. This is a full Moon and we call the Full Moon day as *Poornima* or *Poornamasi*. Thus from the New Moon day to the full Moon day, we call the Moon as a 'waxing Moon'. After the full Moon day the Moon starts reverse process and the circle of light gets smaller and smaller until it completely disappears after 15 days of the full Moon Day. This day is known as *Amavasya* and the weakening Moon during this period is called in astrological terminology as 'waning Moon'.

The period of fifteen days from the new Moon day to the full Moon day is known as *Shukla Paksha* or the bright half of the lunar month and the period of fifteen days from *Poornamasi* to *Amavasya* is known as *Krishna Paksha* or the dark half of the lunar month.










Thus there are thirty lunar days. These are called *Tithis*. The new Moon day is the first *Tithi* and *Amavasya* is the 30th *Tithi*. But in common parlance, new Moon day is the first *tithi* or *Shukla Paksha* and the 15th *Tithi*

of *Sukla Paksha* is *Poornima*. Then instead of calling the 16th lunar day as 16th tithi, we call it the first tithi of *Krishna Paksha* and so on until the *Amavasya* is 15th tithi of *Krishna Paksha*. In actual practice the thirty lunar days may be equal to 27 to 29 solar days.

Planets

Although in lesson number two we have had an idea of the planets and signs, it will be useful for the students to know their English and Hindi names and the astrological symbols allotted to them. Though we do not propose to use symbols in our coming lessons yet it is necessary for the students to get acquainted with them because in many books on astrology frequent use is made of these symbols to save space. Here we may also state that after giving both the English and Hindi names of the planets and signs, in future lessons we will use only the Hindi names which is only appropriate for the study of the Hindu system of astrology.

There are nine planets as recognised by the Hindu Astrology. They are as follows:

English Name	Hindi Name	Symbol
Sun	<i>Ravi or Surya</i>	
Moon	<i>Chandra or Soma</i>	
Mars	<i>Kuja or Mangal</i>	
Mercury	<i>Budha or Sowmya</i>	
Jupiter	<i>Guru or Brahaspati</i>	
Venus	<i>Sukra or Bhriku</i>	
Saturn	<i>Sani or Manda</i>	
Dragon's Head	<i>Rahu or Sarpa</i>	
Dragon's Tail	<i>Ketu or Sikhi</i>	

(In our future lessons we will, in the above order, use the names of planets as *Ravi, Chandra, Kuja, Budha, Guru, Sukra, Sani, Rahu* and *Ketu*).

Signs (Rasis)

You have already seen that there are twelve signs of the Zodiac. Their names etc., are as follows: these *rasis* are owned by the seven planets—*Rahu* and *Ketu* not owing any *rasi*.

English Name	Hindi	Shape Name	Symbol	Lord
1. Aries	Mesha	the Ram	♈	Mars
2. Taurus	Vrishabha	the Bull	♉	Venus
3. Gemini	Mithuna	the Twins	♊	Mercury
4. Cancer	Kataka or Karka	the Crab	♋	Moon
5. Leo	Simha	the Lion	♌	Sun
6. Virgo	Kanya	the Virgin	♍	Mercury
7. Libra	Tula	the Balance	♎	Venus
8. Scorpio	Vrischik	the Scorpion	♏	Mars
9. Sagittarius	Dhanu	the man with arrow and the horse as his hind part	♐	Jupiter
10. Capricorn	Makara	the Crocodile	♑	Saturn
11. Aquarius	Kumbha	the Water Carrier	♒	Saturn
12. Pisces	Meena	the Fishes	♓	Jupiter

(Signs in Hindi are called *Rasis*. In future lessons we will use the word *Rasi* for sign and only the Hindi names of *Rasis* will be used).

Constellations (Nakshatras)

While there are twelve signs or *rasis* as explained above, the Zodiac is further marked by 27 constellations or *nakshatras*. The first constellation *Aswini* synchronises with first point of *Mesha*. Each *nakshatra* measures $13^{\circ} 20'$ of arc. (Here I may explain that mark $^{\circ}$ indicates degree and the mark $'$ indicates minutes). These are not measurements of time; but of the stretch of the *nakshatara*. We will have occasions to use similar measuring indications for planets and *rasis* in future lessons. So one *nakshatra* measures $13^{\circ} 20'$ of arc and consists of four quarters (or *padas* the Hindi word) of $3^{\circ} 20'$ each. These 27 constellations or *nakshatras* comprise a *rasi*. The *rasis* and *nakshatras* are both reckoned from the same point, namely, the zero degree of the *Mesha*, the first *rasi* or sign of the Zodiac.

Like the *rasis* the *nakshatras* are owned by the various planets. Here even *Rahu* and *Ketu* have ownership over certain *nakshatras*. The twenty seven *nakshatras* and their lords are given below:

<i>Nakshatra</i>	<i>Lord</i>	<i>Nakshatra</i>	<i>Lord</i>
1. <i>Aswini</i>	<i>Ketu</i>	11. <i>Poorva-phalguni</i>	<i>Shukra</i>
2. <i>Bharini</i>	<i>Shukra</i>	12. <i>Uttara-phalguni</i>	<i>Ravi</i>
3. <i>Krittika</i>	<i>Ravi</i>	13. <i>Hasta</i>	<i>Chandra</i>
4. <i>Rohini</i>	<i>Chandra</i>	14. <i>Chitra</i>	<i>Kuja</i>
5. <i>Mrigsira</i>	<i>Kuja</i>	15. <i>Swati</i>	<i>Rahu</i>
6. <i>Ardra</i>	<i>Rahu</i>	16. <i>Vishakha</i>	<i>Guru</i>
7. <i>Punarvasu</i>	<i>Guru</i>	17. <i>Anuradha</i>	<i>Shani</i>
8. <i>Pushyami</i>	<i>Shani</i>	18. <i>Jyestha</i>	<i>Budha</i>
9. <i>Aslesha</i>	<i>Budha</i>		
10. <i>Magha</i>	<i>ketu</i>		

<i>Nakshatra</i>	<i>Lord</i>	<i>Nakshatra</i>	<i>Lord</i>
19. Moola	Ketu	24. Satabhisha	Rahu
20. Poorva-Ashada	Shukra	25. Poorva-bhadra	Guru
21. Uttara-Ashada	Ravi	26. Uttara-bhadra	Shani
22. Shravan	Chandra	27. Revati	Budha
23. Dhanishta	Kuja		

We have already mentioned earlier that one *rasi* contains $2\frac{1}{4}$ *nakshatras*. The longitudinal span of a *rasi* being 30° and of a *nakshatra* being $13^\circ 20'$, the *nakshatras* are accommodated under the twelve *rasis* as shown in the following table:

<i>Rasis</i>	<i>Nakshatras</i>	<i>Span in Degree & minutes</i>			
1. Mesha	Aswini (1,2,3,4)	0°	to	$13^\circ 20'$	
	Bharini (1,2,3,4)	$13^\circ 20'$	to	$26^\circ 40'$	
	Krittika (1)	$26^\circ 40'$	to	$30^\circ 00'$	
2. Vrishabha	Krittika (2,3,4)	0°	to	$10^\circ 00'$	
	Rohini (1,2,3,4)	10°	to	$23^\circ 20'$	
	Mrigshira (1,2)	$23^\circ 20'$	to	$30^\circ 00'$	
3. Mithuna	Mrigshira (3,4)	0°	to	$6^\circ 40'$	
	Aridra (1,2,3,4)	$6^\circ 40'$	to	$20^\circ 00'$	
	Punarvasu (1,2,3)	$20^\circ 00'$	to	$30^\circ 00'$	
4. Kataka or Karka	Punarvasu (4)	0°	to	$3^\circ 20'$	
	Pushyami (1,2,3,4)	$3^\circ 20'$	to	$16^\circ 40'$	
	Aslesha (1,2,3,4)	$16^\circ 40'$	to	$30^\circ 00'$	
5. Simha	Magha (1,2,3,4)	0°	to	$13^\circ 20'$	
	Poorva-phalguni (1,2,3,4)	$13^\circ 20'$	to	$26^\circ 40'$	

	Uttara-phalguni (1)	26°-40'	to	30°-00'
6. Kanya	Uttara-phalguni (2,3,4)	0°	to	10°-00'
	Hasta (1,2,3,4)	10°-00'	to	23°-20'
	Chitra (1,2)	23°-20'	to	30°-00'
7. Tula	Chitra (3,4)	0°	to	6°-40'
	Swati (1,2,3,4)	6°-40'	to	20°-00'
	Vishakha (1,2,3)	20°-00'	to	30°-00'
8. Vrishchika	Vishakha (4)	0°	to	3°-20'
	Anuradha (1,2,3,4)	3°-20'	to	16°-40'
	Jyeshtha (1,2,3,4)	16°-40'	to	30°-00'
9. Dhanu	Moola (1,2,3,4)	0°	to	13°-20'
	Poorvashada (1,2,3,4)	13°-20'	to	26°-40'
	Uttarashada (1)	26°-40'	to	30°-00'
10. Makara	Uttarashada (2,3,4)	0°	to	10°-00'
	Shravana (1,2,3,4)	10°-00'	to	23°-20'
	Dhanishta (1,2)	23°-20'	to	30°-00'
11. Kumbha	Dhanisha (3,4)	0°	to	6°-40'
	Shatabhisha (1,2,3,4)	6°-40'	to	20°-00'
	Poorvabhadra (1,2,3)	20°-00'	to	30°-00'
12. Meena	Poorvabhadra (4)	0°	to	3°-20'
	Uttarabhadra (1,2,3,4)	3°-20'	to	16°-40'
	Revati (1,2,3,4)	16°-40'	to	30°-03'

The figures 1, 2, 3 or 4 within brackets against the names of *nakshatras* are the *padas* viz. 1 is first *pada*, 2 is 2nd *pada* and so on. It will be seen that some *nakshatras* have all their four *padas* within a *rasi* while the others have only one, two or three *padas* and the remaining ones falling under the next *rasi*. The

significance and use of these dispositions will be clear to the students when they come to a more mature stage in their lessons, but just to give them some idea in this regard we shall give one or two examples.

It will be seen that under *Mesha* there are four *padas* of *Aswini*, four *padas* of *Bharini* and one *pada* of *Krittika*. Now, if the longitude of the Moon or the Sun or any other planet is *Mesha* $15^{\circ}-20'$, it falls in 1st *pada* of *Bharini* which extends from $13^{\circ}-20'$ to $16^{\circ}-40'$. If the longitude of the planet is *Vrishchika* $3^{\circ}-45'$ it falls under the first *pada* of *Anuradha* which extends from $3^{\circ}-20'$ to $6^{\circ}-40'$. The position in respect of the first example is that *Mesha* being the *rasi*, the *rasi* lord is *Kuja* or *Mangal* and the *nakshatra* being *Bharini*, the *nakshatra* lord is *Shukra*. In the second example, the *rasi* being *Vrishchika* the *rasi* lord is *Kuja* and *nakshatra* being *Vishakha*, the *nakshatra* lord is *Guru*. Thus within one *rasi* there will be influence of two planets, namely of the *rasi* lord as well as of the *nakshatra* lord. The effect of these influences will be dealt with when we reach the stage of judging a nativity (nativity means birth chart of a native or individual).

Lesson IV

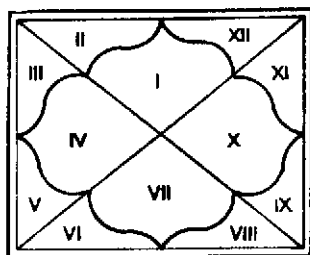
NATURAL CHARACTERISTICS OF RASHIS

In this lesson it would be our effort to acquaint you with detailed information in regard to the rashis; but before we do so, it would be useful for the students to know what a birth chart, horoscope or *Janma Kundali* looks like and how these rashis fit in the structure of the Janma Kundali. As we propose to confine ourselves in these lessons to the Hindu system of Astrology we give you below the form of the horoscope in the south India and in North India. These very forms are adopted in other parts of the country with slight modifications.

*I—Form of Horoscope used
in South India*

Meena	Mesha	Vrish-abha	Mithuna
Kumbha			Kataka
Makara			Simha
Dhanu	Vrish-chika	Tula	Kanya

*II—Form of Horoscope
followed in North India*



The difference in the two forms is that in Form I the rashis will always be at the locations (houses) as shown in the form. If the rising sign or Lagna is Mesha, the house containing the Mesha rashi in the form will become the lagna (Ascendant) and also the first house.

Then in clockwise direction we will have the subsequent houses. If the Lagna falls, say, in Dhanu rashi, the house containing Dhanu rashi will become the Lagna and the first house and the subsequent houses will be counted in the clockwise manner from that house.

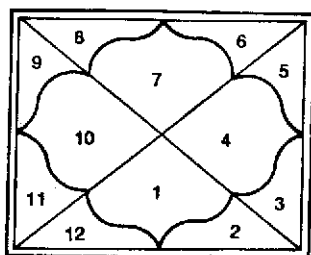
In the Form II, that is, the one followed in North India the house marked I (First) will always be the Lagna whatever be the rising sign. For example, the rising sign is Tula or in other words the Lagna falls in Tula rashi, we will put the lagna in the first house. Thereafter, we move in anti-clockwise direction and the second house will be in Vrischika rashi, the third in Dhanu rashi and so on. If the rising sign is Simha then the Lagna in Simha rashi will be the first house. The second house will be in Kanya rashi and the third in the Tula and so on.

Another difference is that in the form used in South India the number of rashi is not written in the chart and one has to remember the place reserved for Mesha and other rashis would always remain the same. In the former used in North India we show the lagna by putting the rising sign in the first house and the eleven signs subsequent to rising sign in the other eleven houses.

Example I

Lagna			

Example II



In example I, according to Form I given previously the rising sign is Dhanu. If we move clockwise the second house will fall in Makar, the third in Kumbha and ultimately the twelfth house will fall in Vrishchik.

In example II, we have indicated the number of sign of rashi that has risen. In other words we have indicated the rashi of the Lagna (In English terminology Lagna is called the Ascendant) No. 7 means Tula rasi. So the Lagna is Tula and moving in the anti-clockwise order, we will have the second house in Vrishchik, the third in Dhanu and ultimately 12th in Kanya rashi. In this form all the houses are marked by the numbers of their rashis.

Students will do well to remember the detailed description given above of the two forms of charts because at present most of the books on Hindu System of Astrology in English available in the market use the South India form of the horoscope, while those in Hindi use the North India form.

Now we come to the characteristics of the Rashis. Although it would take some more space we will give various characteristics in tabular form wherever possible and in descriptive form where they cannot be easily tabulated.

Moveable Signs (Chara)	Fixed Signs (Sthira)	Dual Signs (Dvitswabhava)
1. Mesha	2. Vrishabha	3. Mithuna
4. Kataka	5. Simha	6. Kanya
7. Tula	8. Vrishchika	9. Dhanu
10. Makara	11. Kumbha	12. Meena

(the Moveable signs are also called *dhatu* or mineral, the fixed signs *moola* or root and the dual ones

as Jeeva or living).

Fiery (Agni Tatwa)	Earthy (Prithwi Tatwa)	Airy (Vayu Tatwa)	Watery (Jal Tatwa)
1. Mesha	2. Vrishabha	3. Mithuna	4. Kataka
5. Simha	6. Kanya	7. Tula	8. Vrishchika
9. Dhanu	10. Makara	11. Kumbha	12. Meena

Pristhodaya (Rising from hind parts)	Sirshodaya (Rising with their heads)	Ubhayodaya (Rising both ways)
1. Mesha	5. Simha	3. Mithuna
2. Vrishabha	6. Kanya	12. Meena
4. Kataka	7. Tula	
9. Dhanu	8. Vrishchika	
10. Makara	11. Kumbha	

All Sirshodaya signs are called diurnal signs (they are said to be powerful during the day births). All Pristhodaya signs and Mithuna are called Nocturnal signs (they are said to be powerful during the night). Meena is a twilight sign.

All odd signs, viz., Mesha, Mithuna, Simha, Tula, Dhanu and Kumbha are male signs. They are also called cruel or fierce signs. All even signs, viz., Vrishabha, Kataka, Kanya, Vrishchika, Makara and Meena are called female signs. They are treated as gentle or *soumya* signs.

The various signs represent the eight directions as follows: Mesha and Vrishabha East, Mithuna South-East, Kataka and Simha South, Kanya South-East, Tula and Kumbha North and Meena North-East.

Kataka, Vrishchika and Meena are *Brahmins*, Mesha, Simha and Dhanu are *Kshatriyas*, Mithuna,

Tula and Kumbha are *Vatsyas* and Vrishabha, Kanya and Makara are *Sudras*.

<i>Rasht</i>	<i>Colour</i>	<i>Stature</i>	<i>Abodes</i>
1. Mesha	Red ✓	Short	Forest
2. Vrishabha	White	Curved or crooked body	Field, Meadow
3. Mithuna	Green	Long	Bed chamber, village
4. Kataka	Pink	Long	Pond or pit with water
5. Simha	Brown	Medium	Mountain cave
6. Kanya	Grey	Medium	Land with water and vegetation
7. Tula	Variegated	Medium	Market Place
8. Vrishchika	Black	Medium	Hole
9. Dhanu	Golden	Long	Battle-field
10. Makara	Yellow	Long	Forest with plenty of water
11. Kumbha	Variegated	Curved or crooked body	Place frequented by potters
12. Meena	Deep Brown	Short	Water

Vrishabha, Simha, the latter half of Dhanu and the first half of Makara are called *Quadruped* (four legged or *Chatuspad*) signs. Mithuna, Kanya, Tula, the first half of Dhanu and Kumbha are said to be *Human* signs. Kataka, Vrishchika and Meena are *Keeta* (reptile) signs. (In actual practice only Vrishchika is generally treated as a *Keeta* sign.)

By now we hope that the students have got an idea of the zodiac and the various signs of the zodiac. This zodiac is represented for astrological purposes in the form of birth chart or horoscope.

The whole zodiac consisting of the twelve signs represents the body of the supreme whom for astrological purposes we call the *Kalapurusha*. The twelve signs according to *Brahm Parashara Hora* stand for head (Mesha), face and throat (Vrishabha), neck and arms (Mithuna), Heart (Kataka), stomach (simha), waist (Kanya), Navel (Tula), private parts (Vrishchika), thighs (Dhanu) legs (Makara), ankle (Kumbha) and feet (Meena).

Here while considering the limbs of *Kalapurusha* one more thing is to be remembered. Mesha is the first sign of the zodiac. Therefore, in the natural zodiac or natural horoscope Mesha is the Lagna and is, therefore, the first limb of the *Kalapurusha*. But what actually happens is that at the time of the birth of the child any of the twelve signs may rise and that rising sign will become Lagna. This rising sign will then be treated as the first limb of the native and the succeeding signs will represent the other limbs in the order given in the previous paragraph. For example, if the Lagna is Tula, then Tula will represent the head of the native and the 12th sign from Tula, viz., Kanya will represent the feet of the native.

Lesson V

THE PLANETS AND THEIR NATURAL CHARACTERISTICS

As we have already stated earlier in our lessons that in the Hindu system of Astrology we are concerned with only nine planets, viz., Ravi, Chandra, Kuja, Budha, Guru, Shukra, Shani, Rahu and Ketu. All these planets have their natural characteristics (or Karakatwas) which have to be carefully taken into account at the time of the study of the birth chart or Janma Kundali.

Sex: Ravi, Kuja and Guru are males; Chandra, Shukra and Rahu are females and Budha, Shani and Ket are eunuchs.

Caste: Guru and Shukra are Brahmins, Ravi and Mangal Kshatriyas, Chandra Vaisya, Budha mixed caste (some are of the view that Chandra is Kshatriya and Buddha Vaisya), Shani Shudra and Rahu-Ketu are outcastes (Chandals).

Nature: Guru, Shukra and waxing Chandra are natural benefics (Shubhas). Kuja when alone or with the above natural benefic planets becomes a natural benefic. If he is associated with a malefic planet he becomes a malefic. Ravi, the waxing Chandra, Shani, Rahu and Ketu are natural malefics. Some authorities are of the view, which we share, that Ravi who gives light and life to the universe cannot be a malefic. Being hot and dry Ravi should be treated as a cruel (Krura) planet. In the Western system of astrology Ravi is treated as a natural benefic.

As regards Chandra, she is treated as waxing and benefic from the 8th day of Shukla Paksha (the bright

half) up to the 8th day of Krishna Paksha (the dark half of lunar month). On the other days she is treated as waning and malefic.

Qualities: Ravi, Chandra and Guru are of Satwik (pure or good) nature, Budha and Shukra are of Rajas (active, emotional, passionate) nature and the rest: namely, Kuja, Shani, Rahu and Ketu are of Tamas (dark, ignorant nature).

Directions: The Sun rules over East, Chandra North-West, Kuja South, Budha North, Guru North-East, Shukra South-East, Shani West and Rahu South-West, (Ketu has the same direction to rule as Rahu).

Colours :	Ravi	—	Dark red
	Chandra	—	White
	Kuja	—	Deep red
	Budha	—	Green
	Guru	—	Golden
	Shukra	—	White
	Shani	—	Blue or jet black
	Rahu	—	Dark honey coloured— (some assign the same colour to Rahu as to Shani)
	Ketu	—	Brown

Note: In the previous lesson we have mentioned the colours of the rashis. Though colours are assigned to the rashis, they are influenced by the colours of the planets they are associated with. For example, the colour of Simha is said to be brown, but if Ravi is posited in Simha rashi, the rashi will take the colour of Ravi.

Humours: Ravi and Kuja have *pitta* or bile as the chief humour of their body; Chandra and Shukra *Vata* and *kapha* or wind and phlegm; Guru *kapha*, Shani *vata*

or wind, Budha a mixture of all humours. Rahu acts like Shani and Ketu as Kuja in this respect.

- Ravi** : Rules over bile, heart, brain, head, eye and bone.
- Chandra** : Breast, saliva, womb, water, blood and lymphatic and glandular systems.
- Kuja** : Bile, ears, nose, forehead, sinews, fibre and muscular tissues.
- Budha** : Abdomen, tongue, lungs, bowels, nerve centres, bile and muscular tissues.
- Guru** : Phlegm, blood, thighs, flesh and fat and arterial system.
- Shukra** : Ovaries, eyes, generative system, Kidneys, water, semen and phlegm.
- Shani** : Feet, wind, acids, knees and marrow.

While the scope of our lessons will not cover the very wide and complicated subject of 'Medical Astrology' on which many learneds have published separate books, we have given this information here to enable the students to have an idea what parts of the body and what kinds of troubles those parts will suffer if the planets controlling them are afflicted. (The word 'affliction' means 'adverse effect').

Seasons: Shukra rules over *Vasant Ritu*, Ravi and Kuja over *Grishma* (summer), Chandra over *Varsha* (rain), Budha over *Sarad* (autumn), Guru over *Hemanta* (beginning of winter), and Shani over *Sisir* (winter).

Gems, metals and tastes: Ravi's precious stone is *manikya* or ruby; Chandra's pearl or *moti*, Kuja's coral or *moonga*, Budha's emerald or *panna*, Guru's Pushparaga or *Pukhraj* or topaz, Shukra's diamond or *heera*, Shani's neelam or *sapphire*, Rahu's *gomedh*, Ketu's *valdurya* or cat's eye.

Ravi's metal is copper, Chandra's bell metal, Kuja's copper, Budha's lead, Guru's gold, Shukra's silver and Shani's iron or steel, Rahu's metal is lead. The metal of Ketu is also lead.

Ravi's taste is pungent, Chandra's saltish, Kuja's bitter, Budha's mixed, Guru's sweet, Shukra's sour, Shani's astringent.

Ages of planets: Ravi represents a person aged 50 years, the Moon one of 70 years, Kuja one of 16 years, Budha one of 20 years, Guru one of 30 years, Shukra one of 16 years, Shani and Rahu one of 80 and 100 years. Ketu is similar to Rahu.

We are giving this as a matter of general information; but probably this will not be of much use later in our lessons. Actually the original writers have not clearly stated how this information is to be utilised. Some have stated that this information is utilised for recognising the thief through the process of Prasna Kundali (Horary astrology). That is beyond the scope of our course.

The presiding deities of the planets

Ravi — Rudra or Shiva

Chandra — The Divine Mother Parvati

Kuja — Kartikeya (Shri Ganapati)

Budha — Vishnu

Guru — Brahman or Shiva

Shukra — Lakshmi

Shani — Yama or Rudra

Rahu — Kartikeya (Some say that Rahu is a worshipper of Durga)

Ketu — Brahman

The intention of giving this information is that when a native suffers on account of the affliction of a particular

planet or during his *Mahadasha* or *Antradasha*, he should worship the deity concerned to get relief from his troubles and difficulties.

Dhatus or physical constituents governed by various planets.

Ravi bones, Chandra blood, Kuja marrow, Budha skin, Guru fat, Shukra semen, Shani muscles.

Elements (Tatwas): There are five elements constituting the entire universe namely *Prithvi*, *Jala* (water), *Tejas* or fire, *Vayu* or wind and *Akasha* or ether. Ravi and Kuja own fire, Chandra and Shukra water, Buddha *Prithvi*, Guru ether and Shani wind.

Planetary Cabinet: Ravi and Chandra are the Royal Couple, Kuja the Commander-in-Chief, Budha the Crown Prince (*yuvaraj*), Guru and Shukra the ministers, Shani the servant (and so are Rahu and Ketu).

Senses: Ravi and Kuja govern from (eyes); Chandra and Shukra taste (tongue); Budha smell (nose), Guru sound (ear); Shani, Rahu and Ketu touch (skin).

Aspect of the planets: (While we are giving all possible general informations about planets to make our lessons as self-sufficient as possible, we are pointing out at appropriate places what is of significance and importance for the purpose of our course. It may please be noted that the principles regarding aspects are of very great importance for the judgement of horoscopes and should, therefore, receive very careful attention of the students).

The planets have four kinds of aspects. In other words, they look at certain houses or planets posited therein in this manner: The mode of looking at the 3rd and 10th houses from one occupied by the planet is termed as $1/4$ aspect, looking at 5th and 9th is $1/2$

aspect; looking at 4th and 8th houses is 3/4 aspect; looking at 7th or the opposite house is treated as full aspect. For the judgement of horoscopes only full aspects are taken into account.

All the planets aspect the 7th house from the house in which they are posited. Kuja has full aspect to the seventh house as well as his aspects to the 4th and 8th houses from him are considered full, that is, as powerful as the 7th aspect. Similarly in the case of Guru the aspect to the 5th and 9th houses from him and in the case of Shani his aspects to the 3rd and the 10th houses from him are considered as powerful as the aspect to the 7th house. Some are of the opinion that Rahu and Ketu also have special 5th and 9th aspects; but we are of the view that they aspect only the 7th house from them.

Planets, their houses, their exaltation and debilitation

If a planet is posited in his own rashi he is said to be in his own house or *Swakshetra*. If he is in the sign of exaltation he is said to be exalted (*uchcha*). If he is in his debilitation sign he is said to be in debilitation (*neecha*). In between *Swakshetra* and exaltation, there is another point of strength for a planet. He achieves that strength when he is in his *Moola-trikona* sign.

The following table gives the information mentioned above in a clear form

Planet	Rashi owned by him	Moola-trikona Rashi	Rashi of exaltation	Rashi of debilitation
1. Ravi	Simha	Simha	Mesha	Tula
2. Chandra	Kataka	Vrishabha	Vrishabha	Vrishchika
3. Kuja	Mesha and Vrishchika	Mesha	Makara	Kataka

4. Budha	Mithuna and Kanya	Kanya	Kanya	Meena
5. Guru	Dhanu and Meena	Dhanu	Kataka	Makara
6. Shukra	Vrishabha and Tula	Tula	Meena	Kanya
7. Shani	Makara and Kumbha	Kumbha	Tula	Mesha
8. Rahu	—	—	Vrishabha (According to some Mithuna)	Vrishchika (According to some Dhanu)
9. Ketu	—	—	Vrishchika (same remarks as against Rahu)	Vrishabha

It will be seen in the above table that in the case of all the planets except Chandra one of their signs is in their Moola-trikona rashi also. So in order to differentiate what is Swakshetra and Moola-trikona kshetra the following principles have to be followed. For Ravi the initial 20° portion of Simha is his Moola-trikona and the remaining 10° is his Swakshetra. For Chandra the first 3° of Vrishabha constitute his exaltation portion and the remaining 27° as his Moola-trikona. For Kuja the first 12° portion of Mesha is his Moola-trikona and the rest his Swakshetra. For Budha the first half i.e. up to 15° is his exaltation portion and 16°-20° portion is his Moola-trikona and the rest is Swakshetra. For Shukra the first 20° portion of Tula is his Moola-trikona and the rest is Swakshetra.

For Shani the first 20° portion is his Moola-trikona and the rest is Swakshetra.

For Kuja the whole of the Vrishchika, for Budha the

whole of Mithuna, for Guru the whole of Meena, for Shukra the whole of Vrishabha and for Shani the whole of Makara are also Swakshetras. These rashis are the negative rashis of these planets. In their negative signs the planets are less assertive and active as they are in their positive signs, viz., those signs in which they have their Moola-trikonas.

In the table above we have given the exaltation rashis of the various planets. But the planets at times are at their highest exaltation points. For Ravi the highest exaltation (*Paramochcha*) point is 10° of Mesha, for Chandra 30° of Vrishabha, for Kuja 28° of Makara, for Budha 15° of Kanya, for Guru 5° of Kataka, for Shukra 27° of Meena and for Shani 20° of Tula. 10° of Tula, 3° of Vrishchika, 28° of Kataka, 15° of Meena, 5° of Makara, 27° of Kanya, 20° of Mesha are respectively the lowest debilitation (*Parama neecha*) points of these planets. Similarly the opposite sign of a planet in exaltation is the sign of his debilitation. This can be seen in the table given above.

Lesson VI

FURTHER INFORMATION ABOUT PLANETS PLANETARY LIMBS, SHAPE AND STATURE

	<i>Limbs</i>	<i>Shape</i>	<i>Stature</i>
Ravi	Head	Quadrangular	Normal height
Chandra	Face	Circular	Short
Kuja	Chest	Damaru(Drum like shape)	Short
Budha	Hips	Triangular	Tall
Guru	Belly	Ecliptical	Tall
Shukra	Pelvis & sexual organs	Octogonal	Normal
Shani	Thighs	Window	Short
Rahu	Two hands	} A line	Tall
Ketu	Two legs		Tall

Note: In preparing lockets, rings etc., the shape of one's favourable planet will be propitious (that is, it will appease the planet more effectively).

Planetary bodies

Budha, Guru and Shukra are bipeds (two legged). Ravi, Kuja and Shani are quadrupeds (four legged). Chandra and Rahu are centipeds (without legs). Ketu is biped (two legged).

Planetary periods

Shani and Rahu have one year, Ravi six months

(*ayana*), Budha two months, Guru one month, Shukra fifteen days, Kuja one day and Chandra forty-eight minutes.

(This information is not so useful in horoscopy as in the judgement of *Prasna kundalis*).

It may also be added to make this information complete that Chandra, Kuja, Shani and Rahu are *Dhatu* (mineral) planets. Ravi and Shukra are *Moola* (vegetable) planets. Budha and Guru are *Jeeva* planets.

It will also be useful for the students to know that Ravi represents heat, light and physical evolution. It is a planet of vitality. Chandra denotes humours and mental evolution. Chandra is called *Manas Karaka*. Kuja denotes physical force and passion. Budha represents speed and mathematical proportions. Guru is a planet of expansion. Guru gives intellectual evolution, universal harmony and knowledge. Shukra controls space, electricity and emotion, Shani rules over time and life principles. It is also very often called a planet of restriction and obstruction. Shani delays the fruits of labour; but does not deny them. Shani makes people work hard to achieve their ambitions. Rahu and Ketu denote destructive forces such as dissolution and disintegration. Rahu has more of these qualities. He is also said to be a deceptive planet. Ketu, while a great malefic, is also called *Moksha karaka*. Ketu is also *Gyan karaka* and gives salvation to the soul.

Diseases caused by planets

Ravi: Fever dominated by liver and heart, eye diseases, dental troubles, neuralgia (nervous pain).

Chandra: Sleeping diseases, drowsiness, diseases of lungs (asthma and consumption), diarrhoea, lunacy,

phlegmatic complaints, tastelessness, debility, digestive disorders, jaundice, impurity of blood, infantile troubles, danger from water, cholera and other watery diseases.

Kuja: Billous fever, injury in the marrow of the bone, heat troubles, small-pox, ulcers, blood pressure.

Budha: Nervous disorders, diseases of the brain, epilepsy, skin diseases, anaemia.

Guru: Liver complaints, phlegmatic diseases, ear trouble, fatal disease of cancer, jaundice.

Shukra: Anaemia, billous complaints, diseases caused by loss of semen, venereal diseases, urinary diseases and those of the sexual organs.

Shani: Windy and phlegmatic complaints, belly-ache, paralysis, rheumatism, dyspepsia, bodily deformity, cerebral disorders, Shani tends to make the diseases chronic.

Rahu and Ketu: Epidemics, hysteria, diseases caused by eating poisonous things, epilepsy, carbuncle, cancer, dropsy, eczema and other skin diseases like leucoderma and leprosy. These two planets are cause of some diseases which are difficult to diagnose. They also give sudden attacks of diseases. Ketu is known to have caused heart attacks also. Here we should also remember that Rahu is like Shani and Ketu is like Kuja. While Rahu is a cold planet, Ketu is hot like Kuja.

Relations signified by planets

Ravi and other planets are called *Karakas* or signifiers of certain relatives. Ravi is Karaka for father, Chandra for mother, Kuja for younger brothers and sisters, Budha for maternal uncle, Guru for children and elder brother, Shukra for wife or husband and Shani for servant. Rahu stands for maternal and Ketu for paternal

grandfather. Buddha also represents the adopted son. There are authorities who say that for day birth Ravi represents father and Shukra mother. For night birth Shani becomes father and Chandra mother. While the students are free to form their own opinions in this respect when they go in for advanced and deeper study of the subject. We hold, on the basis of our several years experience, that whether the birth is in a day or at night, we should treat Ravi as representing father and Chandra as mother. We do not find any logic in making their significators of father and mother to Shani and Shukra who by their natural characteristics are not at all suited to fulfil these responsible roles.

A general 'know how' to planets

Ravi: Has a square body, pink eyes, sparse hair both on the head and body. He has no permanent residence, is lazy, has attractive and dominating appearance and speech. He is brave and wrathful.

Chandra: She has a corpulent body (fat body), is young as well as old, is white in complexion, has lovely eyes, black and thin hair, has tender speech and mild temper. She is proficient in politics and is intelligent.

Kuja: He has a slender waist, curly and shining hair, fierce red eyes, cruel nature, is fickle-minded. He has a generous heart. He is expert in striking hard and bears marks of burning and weapons. He is well disciplined and brave. He is also passionate and aggressive.

Budha: He bears a green tint, is full of veins, is pleasant in speech, is fond of fun. He has red and long eyes. He governs skin. He is well-versed in politics and has lots of information on various topics. He has even limbs. He is learned.

Guru: He has golden complexion, brown eyes and hair. He has a corpulent and tall body. He is very wise and learned and has noble qualities. He is very eloquent and also governs wealth and knowledge (particularly of a higher type). He has a loud and heavy voice. He is adept in politics. We very often call him *Dhana karaka* and *Rajya kripa karaka*. He is the preceptor of gods (*devas*). He is also Santan-Karaka.

Shukra: He has black curly hair, huge body, wheaty complexion. He has amiable and attractive personality, broad eyes and plenty of virility (sexual vitality). He is henpacked and is given to fraud. He is the preceptor of demons (*asuras*).

Shani: He is drak, lame, lazy, with sunken eyes, lean body, prominent veins, thick nails and protruding teeth. His hair is coarse and thick. He is dirty, angry, dreadful, full of wrinkles, clad in black clothes, foolish and a tale bearer. His hands and feet are very long. He is merciless and melancholic (depressive nature).

Friendship and enmity amongst planets

As we have friends, best friends, enemies, bitter enemies and neutrals in our life, so do have the planets. The following table gives the inborn (also called permanent) or *nalsargik friendship and enmity* amongst them.

Planets	Friends	Enemies	Neutrals
1. Ravi	Chandra, Kuja and Guru	Shukra and Shani	Budha
2. Chandra	Ravi and Budha	Nil	The rest
3. Kuja	Ravi, Chandra and Guru	Budha	Shukra and Shani

4. Budha	Ravi and Shukra	Chandra	Kuja, Guru and Shani
5. Guru	Ravi, Chandra and Kuja	Budha and Shukra	Shani
6. Shukra	Budha and Shani	Ravi and Chandra	Kuja and Guru
7. Shani	Budha and Shukra	Ravi, Chandra and Kuja	Guru
8. Rahu and Ketu	Budha, Shani and Shukra	Ravi, Chandra and Guru	Kuja

It will be significant to note in the above table that Chandra has no enemy and Guru is not enemy of any planet.

Apart from the permanent friendship and enmity amongst the planets, we also take into account the temporal (or *Tatkalik*) enmity and friendship amongst planets as posited in a particular horoscope. Planets posited in the second, third and fourth, and twelfth, eleventh and tenth houses from a particular planet are his temporary friends. The planets posited in the first, fifth, sixth, seventh, eighth and ninth houses from him become his temporary enemies. After taking into account the natural relationships, we come to know what their actual relationship is in a particular horoscope. This is done in the following manner:

1. Permanent Friends (<i>Natsargik Mitra</i>)	+	Temporary friend (<i>Tatkalik Mitra</i>)	=	Best Friend (<i>Adhi Mitra</i>)
2. Permanent Friend (<i>Natsargik Mitra</i>)	+	Temporary enemy (<i>Tatkalik Shatru</i>)	=	Neutral (<i>Sama</i>)

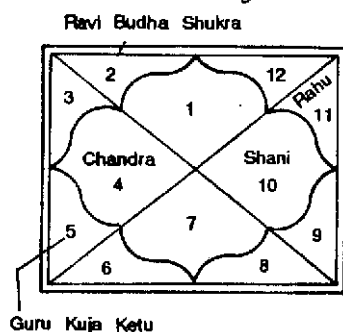
3. Permanent enemy (Naisargik Shatru) + Temporary enemy (Tatkalik Shatru) = Bitter enemy (Adhi Shatru)
4. Permanent enemy (Naisargik Shatru) + Temporary Friend (Tatkalik Mitra) = Neutral (Sama)
5. Permanent neutral (Naisargik Sama) + Temporary Friend (Tatkalik Mitra) = Friend (Mitra)
6. Permanent neutral (Naisargik Sama) + Temporary enemy (Tatkalik Shatru) = Enemy (Shatru)

For the guidance of the students we shall explain this by an illustrative horoscope.

South Indian form

	Lagna	Ravi Budha Shukra	
Rahu			Chandra
Shani			Guru Kuja Ketu

North Indian form



(Please note the Lagna is Mesha, the first sign of the zodiac. The number (1) shown in the second example horoscope which is the same as first except in form signifies Mesha rashi and number (2) as Vrishabha and so on. Students are, by now, expected to remember the various rashis by their serial numbers).

For want of space it will not be possible for us to give

the natural and temporal and then the combined relationship of all the planets; but we will, for the sake of guidance, give illustrations of one planet viz., Ravi.

For Ravi

Budha: Budha is permanent neutral and being in the first house (i.e. in the same house) with him, he is his temporal enemy. So Budha being a permanent neutral and temporal enemy becomes his enemy (Shatru).

Shukra: Shukra is Ravi's permanent enemy. He is also his temporal enemy. Therefore, he becomes his bitter enemy (Adhi Shatru).

Chandra: Chandra is Ravi's permanent friend and being in third house from him becomes his temporal friend also. He has, therefore, become Ravi's best friend (Adhi Mitra).

Guru: Guru is Ravi's permanent friend and being in the fourth house from him becomes his temporal friend also. He, thus, is his best friend (Adhi Mitra).

Kuja: Kuja is a permanent friend of Ravi and like Guru he is also his temporal friend. So he also becomes his best friend (Adhi Mitra).

Ketu & Rahu: These two planets are not taken into account for this purpose.

Shani: Shani is a permanent enemy of Ravi and being in the ninth house from him he becomes his temporal enemy also. Shani is, thus, bitter enemy (Adhi Shatru) in this chart.

In this manner we can work out for all planets and tabulate them. The table so prepared is called *Panchadha Maitri-chakra*. While permanent relationships amongst planets is generally given more weight, the relationship formed in a particular chart by the position of planets is

also to be considered while judging the horoscope particularly at the time of *Mahadasha* of one planet and the *antardasha* of the other. What *Mahadasha* (major period) and *antardasha* (minor period) are, will be discussed at the appropriate stage. for the guidance of the students the Panchadha Maitri-chakra of the planets in the example horoscope has been prepared and is given below. The students are advised to themselves work this out also and then check it with the table given here:

PANCHADHA MAITRI CHAKRA

Planet	Mitra (Friend)	Adhi Mitra (Best Friend)	Shatru (Enemy)	Adhi Shatru (Bitter enemy)	Sama (Neutral)
1. Ravi	—	Chandra, Guru, Kuja	Budha	Shukra Shani	—
2. Chandra	Guru, Kuja	Ravi, Budha	Shani	—	Shukra
3. Kuja	Shukra	Chandra, Ravi	Shani	—	Guru, Budha
4. Budha	Guru, Kuja	—	—	—	Ravi, Shukra, Chandra, Shani
5. Guru	—	Ravi, Chandra	Shani	—	Budha, Shukra, Kuja
6. Shukra	Guru, Kuja	—	—	Ravi	Budha, Chandra, Shani
7. Shani	—	—	Guru	Ravi, Chandra, Kuja	Budha, Shukra

In the next lesson we shall proceed with the method of casting a horoscope. The students are advised to very diligently make a revision of lessons one to six because the contents of these preliminary lessons will prove of great assistance later when we come to the stage of judging or reading a horoscope. Actually the students should always have the main and important natural characteristics of the rashis and planets on the tip of their tongue. It might look difficult *prima facie*, but when they read the lesson a number of times they would find that it is not so.

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PHALA DEEPIKA

(Original Text with Translation, Notes &
Exhaustive Commentary in lucid English)

by

Dr G. S. Kapoor

Excellent Work on Predictive Astrology

Lesson VII

CASTING OF HOROSCOPE (BIRTH CHART OR JANMA KUNDALI)

Before we come to actual process of casting a horoscope, it is necessary to have general information in regard to the items and terms which will be used in this regard.

(1) *Longitude*: As the students already know longitude is the arc drawn from the North Pole to the South Pole to mark the distance or location in degrees of a particular place from a central place. This central place is Greenwich. All cities or places are located either to the west or the east of Greenwich. Let us take Delhi for instance. The longitude of Delhi is $77^{\circ}-13'$ east. This means that Delhi is $77^{\circ}-13'$ east of Greenwich.

(2) *Latitude*: This is the arc to mark distance or location in degrees and minutes of a particular place north or south of Equator. For example, latitude of Delhi is $28^{\circ}-39'$ north. This means that the latitude of Delhi is $28^{\circ}-39'$ north of Equator.

(3) *Sidereal Time*: This is the time taken by the earth to make one full rotation. It is not exactly 24 hours, but goes on changing according to increase or decrease in the durations of days and nights. It is called vernal equinox time and it is a measure of earth's rotation with respect to the equinox which has a very small retrograde motion. At the Greenwich Observatory there is a special clock which indicates the sidereal time for each moment of the day or night. We have mentioned this for information only. There will be no difficulty in this respect as we

have ready made tables of sidereal time in the Table of Ascendants by Shri N. C. Lahiri which I have already advised the students to possess, as without it, it will not be possible to cast the horoscope.

For the purpose of erecting a birth chart or horoscope following information is needed:

(1) Date of Birth: According to Hindu system of astrology a day is counted from sunrise of one day to the sunrise of the other day. Suppose a birth takes place at 1 A.M. at the night between Friday, the 23rd March 1973 and Saturday, the 24th March 1973. According to Hindu system it will be a birth on Friday and not on Saturday, but when the date of birth is noted it should be clearly stated that the time after mid-night is between Friday, the 23rd March and Saturday, the 24th March. If we only say Friday 1 AM, there may be confusion whether it was before sunrise on Friday or after sunrise.

(2) Time of Birth: The time of birth whether it is A.M. or P.M. should be ascertained.

There is some controversy as to what constitutes the exact time of birth. Some are of the opinion that the exact time is when the head or limb of the child appears. Others say that the time of birth is when the head comes out fully. There is yet another view which we endorse that the exact time of birth is the moment when the child is completely severed from umbilical chord of the mother and becomes an independent entity.

In spite of these, principles in practice, we find that the correct or the exact time of birth is seldom available. Still people in India particularly those in urban areas who possessed clocks, time pieces or watches and who were interested in the preparation of correct birth charts of their children did maintain correct time of birth to

some extent. Now-a-days in rural areas also this is done and in urban areas the births are generally arranged in hospitals. Our experience, however, shows that even in hospitals on many an occasion the exact time of birth is not noted as the doctors and nurses are more interested in the safe delivery of the child than the recording of the time of birth.

(3) Place of Birth: The place of birth is very necessary to determine the Lagna at a particular place correctly. We should also, as far as possible, know the latitude and longitude of the place. The 'Table of Ascendants' by Lahiri has given the Latitudes and Longitudes of the important cities of India and of many foreign countries. If this information is not found in the book we may have to take the assistance of a standard Atlas.

Another point which is very important to note that in India the Indian Standard Time was advanced by one hour from 1st September, 1942 to 15th October 1945 for war purposes and was thus 6 hours and 30 minutes ahead of the Greenwich Mean Time (G.M.T.). Any recorded time of this period should, therefore, be reduced by one hour to obtain I.S.T. for erecting the birth chart.

For the purpose of the determination of the ascendant or lagna we have to convert the Indian Standard Time into Local Mean Time. There are two ways to find out the Local Mean Time—one from taking the longitudinal distance from the Greenwich whose longitude is 0° or from the Central Station of India the longitude of which has been put as $82^{\circ}-30'$ East. In the Lahiri's 'Table of Ascendants' the Longitudes as well as the time which is added or deducted to convert the various places is already given, but still we may come across places which are not in this list. In that case we shall first have to find out the Longitude of that place from the Atlas and then

convert it into hours, minutes seconds etc., and find out the Local Mean Time with reference to the central station in India that Longitude of which, as has been stated above, has been fixed as $82^{\circ}-30'$ E or 5 hours and 30 minutes in time. We will explain this by an example.

The I.S.T. of a birth at Hathras is 9-15 A.M. the longitude of Hathras is $78^{\circ}-9'$ E. We have to find the L.M.T. of birth. The formula for converting the Longitude into time is $1^{\circ} = 1 \text{ hour or } 60 \text{ minutes}$.

$$1^{\circ} = 4 \text{ minutes.}$$

If we divide $78^{\circ}-6'$ by 15, the time will come to 5 hours 12 minutes and 24 seconds. Now we deduce it from the longitudinal time of the Central Station, viz., 5 hours 30 minutes. We get the difference between the I.S.T. and L.M.T. as 17 minutes 37 seconds. Thus the L.M.T. of the above birth at Hathras would be:

	Hr.	Min.	S.		
	9	15	00	A.M.	I.S.T.
Minus...		17	37		
	8	57	23		L.M.T.

Having explained the method of finding out L.M.T., we will now work out the ascendant (Lagna) of a boy born at Delhi at 9-15 A.M. on the 15th March, 1973. We will do this with the help of Lahiri's 'Table of Ascendants'. We will go stage by stage pointing out the pages from which the relevant information is taken. As there may be very highly educated or mature persons amongst the students going through these lessons eagerness may arise in their minds to know in detail why the various processes are being followed. We would advise such students to be patient because after they have learnt the preliminaries they would, by their further advanced studies, be able to satisfy their eagerness and curiosity. Here, we

may also mention that we do not propose to give in these lessons the method of casting a horoscope from Panchanga, as there are innumerable panchangas all telling different tales. So please come to the working out of the Lagna of the nativity given above.

Boy born in Delhi at 9-15 A.M. I.S.T. on 15th March 1973

	Hr.	Min.	Sec.	
Time of birth	9	15	00	A.M. I.S.T.
Minus		21	8	
	8	53	52	A.M. L.M.T.

(If you see pages 100-105 of the book you will find there is a list of important cities of India, Ceylon and Pakistan, their latitudes, longitudes, the difference between I.S.T. and L.M.T., correction to Indian Sidereal Time and correction to Greenwich Sidereal Time in respect of all the places included in the list. Delhi will be found on page 102. Its latitude has been given as $28^{\circ}-39'$, longitude as $77^{\circ}-13'$ E, L.M.T. by correction to I.S.T. as '— 21 minutes 8 seconds' and correction to Indian Sidereal Time as '+3 seconds'. We will be using all this information for our illustration).

L.M.T.	Hr.	Min.	Sec.	A.M.
			8-53-52	
Now from page 2 we will take the Sidereal Time for 15th March it is.....	23	29	37	
From page 102 correction for Delhi	+		3	
	23	29	40	
From page 4 we will take correction for 1973 which is	+	01	15	
Sidereal Time for 12 noon for 15-3-1973			23-30-55	

As the birth is before 12 noon we will deduct the L.M.T. 8-53-52 from 12 hours. This will come to 3 hours 6 minutes and 8 seconds. A further correction is necessary to this time according to Table IV on page 5. For 3 hours the correction is +30 seconds and for 6 minutes and 8 seconds the correction is +1 second. So we will add this 31 seconds to the L.M.T. By doing so the corrected time interval before noon will come to 3 hours 6 minutes and 39 seconds. This will have to be deducted from the Sidereal Time for 12 noon on 15-3-1973 viz., 23 hours 30 minutes 55 seconds.

	H. M. S.
Sid. Time for 12 noon	23-30-55
Less corrected time interval before noon	<u>3-6-39</u>
Sid. Time for the Epoch (Time of birth)	<u>20-24-16</u>

On pages 9-79 of the book are given ascendants (lagnas) for the various Sidereal Times of birth for places located on latitude 0° N to 60° N. For locating our ascedt; we have to see the pages on which the lagnas for latitude nearest to the latitude for Delhi are given. We find this on page 48. As the sid. Time of birth in this case is 20 hours 24 minutes and 16 seconds we see under the column of '20 hours'. There we find that the ascendant (lagna) for 20 hours 24 minutes is 0-25-15. This means $25^{\circ} 15'$ of Mesha and the lagna for 20 hours 28 minutes as 0-26°-26'. (The lagnas are given for every 4 minutes). The difference between the two is $1^{\circ} 11'$. This is for four minutes. For one minute it will be about 18 minutes of longitude and for 16 seconds it will be near about 4'.

	H. M. S.
Lagna for 20 hrs. 24 mins.	0-25-15
for 16 seconds	4
For 20-24-16	<u>0-25-19</u>

After obtaining this Lagna we have to make correction in respect of *Ayanamsha* for 1973 as per page 6. For 1973 the correction is—29' (i.e. 29 minutes). After deducting this 29' from 0-25-19' arrived at above we get 0-24°-50' as the final Lagna for the native. This means that the Lagna is Mesha 24°-50'. What we have explained in so much detail for the benefit of students, has been explained very briefly on page (vi) of the book. Here it may be mentioned that to be very exact we have calculated for 16 seconds of sidereal time. There would not have much difference if we had ignored these 16 seconds. This illustration is of a birth before 12 noon. For births after 12 noon we have to proceed in a slightly different manner. We find out the L.M.T. of birth and the sidereal time at 12 noon on the date of birth in the same manner as given above, but instead of deducting L.M.T. for 12 hours as done in the above illustration we just correct the L.M.T. according to Table IV on page 5 and add it to the sidereal time for 12 noon and then work out the Lagna. Suppose the birth is on 15-3-1973 at 5-30 P.M. I.S.T.

	H. M. S.
Birth Time	5 30 00 I.S.T.
Minus	21 08
	<u>5 08 52 L.M.T.</u>
Corrected as per Table IV	+ 0 00 50
(49 seconds for 5 hours and 1 second for 8 minutes 52 seconds)	
Corrected Time interval	<u>= 5 09 42</u>

	H.	M.	S.
Sidereal Time for 12 noon for 15-3-73	=	23	30 55
Plus corrected Time Interval after 12 noon		5	09 42
Sidereal Time for the Epoch		28	40 37
As hours are more than 24 we will deduct 24 hrs.	—	24	00 00
S.T. for the Epoch		4	40 37
		R.	D. M.
For 4 hours 40 minutes lagna is		4	19 25
For 4 hours 44 minutes lagna is		4	20 18
Difference for 4 minutes 53'			
Difference for 1 minute 13'			
Difference for 37 seconds 9'			
Thus for sid. time 4 hrs. 40 minutes		4	19 25
for 37 seconds		0	00 09
∴ For Sid. time 4 hrs. 40 min. 37 seconds		4	19 34
Less Ayanamsha correction for 1973		0	00 29
		4	19 05

Thus the Lagna for the birth at 5-30 P.M. I.S.T. will be Simha 19°-05'.

Lest the students may get confused we make the following two points clear to them:

(1) The time of birth I.S.T. or L.M.T. and the Sidereal Time is expressed in terms of hours, minutes and seconds. The Longitude of the Lagna, other houses (*bhavas*) and planets is expressed in terms of Rashi (sign), degrees signified by the symbol (°), minutes signified by the symbol (') and seconds signified by the symbols ("). The

students should not mix up the minutes and seconds of time with the minutes and seconds of longitude.

(2) In expressing the longitude the Lagna, other bhavas and planets we use '0' for Mesha, '1' for Vrishabha and '2' for Mithuna and so on. Thus if we have to say that the Lagna is Mesha $13^{\circ}-21'$ we will write it as 0- $13^{\circ}-21'$. This means that the previous Rasi Meena is over and Lagna is $13^{\circ}-21'$ past Mesha or Mesha $13^{\circ}-21'$. If the Lagna is Meena (which is the 12th sign) $12^{\circ}-15'$ we will not write it as 12- $12^{\circ}-15'$. This means that 11th sign viz., Kumbha is over and the Lagna has gained $12^{\circ}-15'$ in the next sign Meena. In the 2nd example of working out Lagna above we have written the Lagna 4- $19^{\circ}-05'$ and called it Simha $19^{\circ}-05'$. This means that the 4th sign Kataka is over and the next sign Simha has gained $19^{\circ}-05'$. We would like to advise the students to read in this context carefully pages, V, VI and VII and also the explanatory notes etc., with the Tables on pages 5-7 of the book 'Table of Ascendants' very carefully. We hope that the detailed instructions which we have given read along with those notes will make the process of working out the Ascendant or Lagna for any place whatsoever will be quite clear to them.

Lesson VIII

CASTING OF HOROSCOPE

(continued)

After working out the *Lagna* we have to work out the cusps of the other eleven houses. Here we may explain that cusp means the middle point of a house or *bhava* according to the Hindu System of Astrology. We should never (as is done according to the western system) treat cusps as the commencement of a *bhava*. The longitude of the *Lagna* as worked out in the previous lesson is the middle point of *Lagna* which is the first *bhava* in the birth chart.

In order to work out the cusps of the other houses, we may first work out the cusp of the X House (which you will find in many books being termed as M.C.) In accordance with the method given in the 'Table of Ascendants'. For the working out of the cusp of the Tenth House the sidereal Time of the Epoch (viz. the time of birth) would be the same as has been worked out for *Lagna*. Then the cusp of X house will be calculated in accordance with the Table on page 8 of the 'Table of the Ascendants'.

Let us calculate the X House of the native who was born at 9-15 A.M. on 15-3-73 at Delhi (the first example in the previous lesson).

	H.	M.	S.
Sidereal Time for the Epoch	20	24	16

Now from the Table of the Tenth House on page 8 we find under the column for 20 hours that the longitude for

20 hours 24 minutes of Sidereal Time is $9-10^{\circ}-41'$ and that for 20 hours 28 minutes it is $9-11^{\circ}-39'$. Thus there is a difference of $58'$ in 4 minutes of time.

	R.	D.	M.
For 20 hours 24 minutes X house	9	10	41
16 seconds			04
For 20 hours 24 minutes			
16 seconds	= 9	10	45
Less Ayanamsha correction	— 0	00	29
	9	10	16

Thus the cusp of the X House will be $10^{\circ}-16'$ of Makara

After knowing the Longitude of the Lagna if we add 6 rashis to it we get the Cusp of the seventh house which is just opposite to it in the birth chart. Similarly if we add 6 rashis to the cusp of the X House we get the cusp of the IV house which is opposite to the X House. Then the difference between the ascendant and X House (M.C.) is divided into three equal parts and by adding this third part to the X House we get the 11th House and again adding the third part to the 11th House we get the 12th House. By adding 6 rasis to 11th and 12th houses we get the cusps of the 5th and 6th houses.

Similarly by adding to the Ascendant or Lagna successively the $1/3$ rd of the difference between the 4th house and the ascendant, the longitudes of the 2nd and 3rd houses are obtained. Adding 6 rashis to the longitudes of the 2nd and 3rd we arrive at the longitudes of the 8th and 9th houses that are opposite to them.

By the above method we are only able to obtain the

longitudes of all the twelve houses; but that is not all. We have also to work out the stretch of each house. This we can do when we are able to find out the longitude of the ending point of a particular house and the commencement of the next house. This point of demarcation is called '*Sandhi*' in Hindi. Therefore, the simpler method which will give us not only the cusps of the remaining house except I, IV, VII and X, which we already know after working out the Cusps of Lagna (I) and X House, would be to divide the difference between I and X Houses by 6 and adding successively the 6th part to the longitudes from X onwards, we will not only get the longitudes of XI and XII Houses, but also the *Sandhis* between X and XI, XI and XII and XII and I. In the same manner after finding out the difference between IV and I house, dividing it by 6 and by adding successively the 6th part to the longitudes of I House, we will get the longitudes of II and III Houses as well as the *sandhis* between I & II, II & III, and III & IV. Then by adding 6 rashis of the available longitudes we will get the longitudes of the remaining houses and *Sandhis* between them. The significance of finding out the *sandhis* will be appreciated when we proceed further in our lessons. We will now work out for the sake of illustration the longitudes and *sandhis* in the case of birth at Delhi at 9-15 A.M. on 15-3-73 (the first example) in the previous lesson.

(The following abbreviations will be used extensively and should, therefore, be remembered. R—Rasi, D—Degree (°), M—Minutes ('), S—Seconds ("), Long—Longitude, Lat.—Latitude, S—*Sandhi* or the demarcation point between the previous house and next house).

Longitudes of various houses etc., or *Bhava Spast* in respect of the example under illustration:

		R.	D.	M.	S.	
Long. of I House (Lagna)						
min.	=	0	24	50	00	
minus Long. of X House						
(Lagna) min.	—	9	10	16	00	
		3	14	34	00	
This divided by 6	=	0	17	25	40	
Long. of IV House		3	10	16	00	(obtained by adding 6 rasas to longitude of X house)
Minus Long. of I House	—	0	24	50	00	
	=	2	15	26	00	
This divided by 6	=	0	12	34	20	
Long. of X House		9	10	16	00	
Add	+	0	17	25	40	
Sandhi between X & XI	=	9	27	41	40	
	+	0	17	25	40	
	=	10	15	07	20	
		R.	D.	M.	S.	
XI	=	10	15	07	20	
	+	0	17	25	40	
Sandhi between XI & XII	=	11	02	33	00	
	+	0	17	25	40	
Long. of XII House	=	11	19	58	40	

	+	0	17	25	40
Sandhi between XII & I	=	0	07	24	20
	+	0	17	25	40
I		0	24	50	00
	+	0	12	34	20
S. between I & II		1	07	24	20
	+	0	12	34	20
II	=	1	19	58	40
	+	0	12	34	20
S. between II & III	=	2	02	33	00
	+	0	12	34	20
III	=	2	15	07	20
	+	0	12	34	20
S. between III & IV	=	2	27	41	40
	+	0	12	34	20
IV	=	3	10	16	00

Now having obtained the longitudes of the cusps of the various houses (bhavas) and of the Sandhis between them, it would be convenient and useful to tabulate them as under:

Bhava Spast Table

	I	Sandhi	II	Sandhi	III	Sandhi
R	0	1	1	2	2	2
D	24	7	19	2	15	27
M	50	24	58	33	7	41
S	—	20	40	—	20	40

	IV	Sandhi	V	Sandhi	VI	Sandhi
R	3	3	4	5	5	6
D	10	27	15	2	19	7
M	16	41	7	33	58	24
S	—	40	20	—	40	20
	VII	Sandhi	VIII	Sandhi	IX	Sandhi
R	6	7	7	8	8	8
D	24	7	19	2	15	27
M	50	24	58	33	7	41
S	—	20	40		20	40
	X	Sandhi	XI	Sandhi	XII	Sandhi
R	9	9	10	11	11	0
D	10	27	15	2	19	7
M	16	41	07	33	58	24
S	—	40	20	—	40	20

It will be seen from the workings that we had obtained longitudes of XI and XII and of Sandhis between X and XI, XI and XII and XII and I, longitudes of II and III cusps and of Sandhis between I and II, II and III and III and IV. The longitudes of VII, VIII and IX cusps of Sandhis between VII and VIII, VIII and IX and IX and X have been obtained by adding 6 rashis to the longitude of I, Sandhi between I and II, to II, to Sandhi between II and III, to III and to Sandhi between III and IV. In the same manner longitudes of IV, V and VI cusps and Sandhis between IV and V, V and VI and VI and VII have been obtained by adding rashis to the longitudes of X, XI and XII cusps and the concerned Sandhis.

From this tabular statement we clearly get the stretch of each house or bhava. For example, we see that the stretch of first bhava or Lagna is from $0^{\circ}-7^{\circ}-24'-20''$ to $1^{\circ}-7^{\circ}-24'-20''$ that is, from Mesha $7^{\circ}-24'-20''$ to Vrishabha $7^{\circ}-24'-20''$. Again we see that the stretch of the seventh bhava is from $6^{\circ}-7^{\circ}-24'-20''$, that is, from Tula $7^{\circ}-24'-20''$ to Vrishchik $7^{\circ}-24'-20''$. In the same manner we should understand the stretch of each bhava. The utility of this information will be pointed out later.

Lesson IX

CASTING OF HOROSCOPE *(Continued)*

In this lesson we will deal with the fixing of the position of the nine planets in the various rashis and the various houses of the example nativity. Only when this has been done, the birth chart could be completed.

For this purpose we will need the book 'Annual Ephemeris' for 1973 by N.C. Lahiri a mention of which has been made at the commencement of these lessons. A glance through this book would show that it contains daily Longitudes of all the planets at 5-30 A.M. I.S.T. for each month from January to December 1973.

Now in our example nativity we have to calculate the longitudes for the time of birth viz., 9-15 A.M. I.S.T. on 15-3-73. Before we describe the process for such calculations, the students may please note that for calculation in the longitudes of the planets it is not necessary to convert the I.S.T. to L.M.T. as was done to calculate the Lagna.

The process for calculating the longitude for a particular date and particular time is as follows:

- (1) We take out the page on which the longitudes of the month in question is given. Here the month is March 1973. so take out this page.
- (2) Then we should work out the motion of each planet in 24 hours. This is done by finding out the difference in the longitude of the particular date and the next date. In the present case the

date is 15-3-73. So we have to find out the difference between the longitudes of each planet as on 16-3-73 and 15-3-73.

- (3) We will note the difference between the actual time for which the longitude is to be found out and the time for which the longitude is given in the Ephemeris. In our example the time for which longitudes are required is 9-15 A.M. I.S.T. and the time for which longitudes are given in the Ephemeris is 5-30 A.M. So the difference in the two times is 3 hours 45 minutes.
- (4) Then instead of using the usual rule of three we will take the assistance of 'Proportional Logarithms' given on pages 80-81 of the book and work out the longitudes of all planets for 9-15 A.M. I.S.T.

The above instructions will become quite clear by the workings given below:

	<i>For 16-3-73</i>				<i>For 15-3-73</i>				<i>Difference i.e. motion in 24 hours</i>
Ravi	11	1	46	55	11	0	47	10	59'-45"
Chandra	3	24	46	53	3	11	02	50	13°-44'
Kuja	8	28	49	00	8	28	06	00	43'
Budha	10	27	34	00	10	28	32	00	58' (Retro- grade motion)
Guru	9	10	39	00	9	10	28	00	11'
Shukra	10	25	29	00	10	24	15	00	1°-14'
Shani	1	21	00	00	1	20	57	00	3'
Rahu	8	20	42	00	8	20	48	00	6'

Calculating Longitudes of Planets with the assistance of Proportional Logarithms

On pages 80-81 of the book 'Indian Ephemeris' for 1973 we find logs (abbreviation for Logarithms) for both degrees and minutes of Longitude and for hours and minutes of time. In the vertical column are Logs for 0° - 23° or 0-23 hours and in horizontal columns are Logs for 0 to 59 minutes. The manner in which these logs should be used is also given on page 81. Now we will, for the sake of illustration, work out the longitudes of all the planets.

Ravi: The longitude for 5-30 A.M. for 15-3-73 is 11-00-47-10. The motion for 24 hours is $59'-45''$ which we should take as 1° . The difference between time 5-30 A.M. for which longitudes are given in the ephemeris viz. 5-30 A.M. and the time for which longitude is to be worked out viz. 9-15 A.M. is 3 hours 45 minutes.

Log. for 1°	= 1.3802
+ Log. for 3 hrs 45 min.	= .8062
	<hr/>
	2.1864

Now the nearest log. for 2.1864 is 2.241 which indicates that the motion for Sun upto 9-15 A.M. should be taken as $9'$. (It will be seen that the Log. 2.2041 stands for $9'$). If we add this $9'$ to the longitude for 5-30 A.M., we get the longitude of Ravi for 9-15 A.M. Thus the required longitude will be 11-00-56-10.

This method has now to be adopted for calculating the longitudes of the remaining planets.

Chandra : Log. for motion of $13^{\circ}-44'$	= .2424
+ Log. for 3 hours 45 minutes	= .8062
	<hr/>
	1.0486
	<hr/>
	= $2^{\circ}-9'$

(Please note that we have to take the log. nearest to this figure) Adding $2^{\circ}-9'$ to 5-30 A.M. longitude 3-11-02-50 we get 3-13-11-50 which will be the longitude for 9-15 A.M.

<i>Kuja</i> : Log. for motion of $43'$	=	1.5249
+ Log. for 3 hours 45 minutes	=	.8062
		<hr/> 2.3311 <hr/>

This means log. being 2.3311 the motion from 5-30 A.M. to 9-15 A.M. will be $7'$. This added to longitudes for 5-30 A.M. viz. 8-28-06 will give the longitude for 9-15 A.M. 8-28-13.

<i>Budha</i> : Log. for motion of $58'$	=	1.3946
+ Log. for 3 hours 45 minutes	=	.8062
		<hr/> 2.2011 <hr/>

The nearest log. being 2.2041 the motion from 5-30 A.M. to 9-15 A.M. will be $9'$. In the case of *Budha* we find that unlike the previous three planets he is in retrograde motion i.e. he is moving backwards. This is clear when we see that the longitude for 16-3-73 is less than for 15-3-73. Therefore in this case we will deduct $9'$ from the longitude for 5-30 A.M. By doing so the longitude for *Budha* for 9-15 A.M. will be $10-28-32-9' = 10-28-33$.

<i>Guru</i> : Log. for motion of $11'$	=	2.1170
+ Log. for 3 hours 45 minutes	=	.8062
		<hr/> 2.9232 <hr/>

The nearest log. being 2.8573 the motion from 5-30 A.M. to 9-15 A.M. will be $2'$. Thus the longitude for 9-15 A.M. will be $9-10-28 + 2' = 9-10-30$.

$$\begin{array}{rcl}
 \text{Shukra : Log. for motion of } 1^{\circ}-14' & = & 1.2891 \\
 + \text{ Log. for 3 hours 45 minutes} & = & .8062 \\
 \hline
 & & 2.0953
 \end{array}$$

The nearest log. being 2.1170, the motion for 5-30 A.M. to 9-15 A.M. will be 11'. The longitude for 9-15 A.M. will be 10-24-15 + 11' = 10-24-26.

Shani : In this case as the motion for 24 hours is only 3 minutes, there will hardly be any significant motion in 3 hrs. 45 minutes. Thus the longitude for 9-15 A.M. would be the same as for 5-30 A.M. viz. 1-20-57.

$$\begin{array}{rcl}
 \text{Rahu : Log. for motion for } 6' & = & 2.3802 \\
 + \text{ Log. for 3 hours 45 minute} & = & .8062 \\
 \hline
 & & 3.1864
 \end{array}$$

The nearest log. being 3.1584 we get 1' as the motion from 5-30 A.M. to 9-15 A.M. As Rahu and Ketu are always in retrograde motion we deduct 1' from the longitude for 5-30 A.M. and thus get the longitude for 9-15 A.M., as 8-20-47.

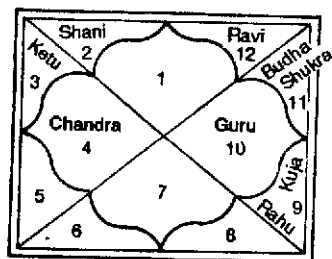
Ketu : As Ketu always remains six rashis away from Rahu the longitudes of ketu would be 2-20-47.

Thus the longitudes for the Lagna and the various planets for 9-15 A.M. on 15-3-73 are as follows:

	R.	D.	M.	S.	
Lagna	0	24	50	00	i.e. Mesha 24°-50'-00"
Ravi	11	00	56	00	i.e. Meena 00°-56'-10"
	or 11	01	00	00	
Chandra	3	13	11	50	i.e. Kataka 13°-11'-50"
	or 3	13	12	00	
Kuja	8	28	13	00	i.e. Dhanu 28°-13'-00"
Budha (R)	10	28	23	00	i.e. Kumbha 28°-23'-00"

Guru	9	10	30	00	i.e. Makara 10°-30'-00"
Shukra	10	24	26	00	i.e. Kumbha 24°-26'-00"
Shani	1	20	57	00	i.e. Vrishabha 20°-57'-00"
Rahu	8	20	47	00	i.e. Dhanu 20°-47'-00"
Ketu	2	20	47	00	i.e. Mithuna 20°-47'-00"

(The above table is called *Graha Spast Table* —i.e. the Table which gives the longitudes of planets known as *Grahas* in Hindi). And we have the birth chart ready.



North Indian form

Ravi	Lagna	Shani	Ketu
Budha Shukra			Chandra
Guru			
Kuja Rahu			

South Indian form

In the birth chart (also called rashi chart or horoscope or *Janma Kundali*) the figure (The house containing the figure '1') is Lagna. We have explained earlier in the North India form of birth charts the Lagna is always shown at the place we have put the figure '1' which means the Lagna is Mesha the first sign or rashi of the Zodiac. Then we move anti-clockwise and in the second house we have Vrishabha rashi in which Shani has been placed according to his longitude. The other planets have been similarly placed in the houses containing the various rashis. In the form used in South India, as explained earlier the places of the rashis are always the same and

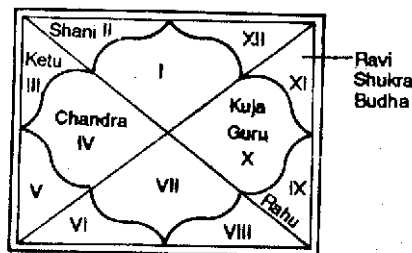
all we have to do is to place the Lagna and other planets in the chart according to their longitudes. This is what we have done in chart No. 2. At the risk and trouble of repeating we may remind the students that in South India form the rashis are placed successively in clockwise order. So when Lagna is Mesha, the second house right to it has Vrishabha rashi and so on.

Bhava Chakra

The Rashi chart which we have prepared above shows the signs or rashis in which the various planets are posited in the birth chart. The Bhava chakra is that chart which bhavas the planets actually occupy according to the stretch of each bhava. As the planets exert their influence not only on the strength of their rashi but also by their position in a particular bhava, the erection of a bhava chart is very important for the judgement of horoscope. In the bhava chart we give no place to rashis but only indicate the bhavas and position of planets in various bhavas. A planet is placed in a bhava, whatever be his rashi in the stretch of a bhava, has already been explained in Lesson VIII.

For the sake of illustration let us prepare the bhava chart for the example horoscope. The *bhava chart* is also called *bhava chalit chakra* or *bhava chakra*.

Bhava Chakra



Note I— The roman figures I, II etc. indicate the numbers of bhavas.

Note II— In the South Indian form the house in which Lagna falls, will always be treated as bhava I.

It will be seen that as a result of the preparation of the Bhava chakra Ravi who was in XII house in the Rasi chart has come to XI bhava, and Kuja who was in the 9th house has come to X bhava. The remaining planets remain in the same position. Now for the changes in the position of Ravi please see the Bhava Spast Table in lesson VIII. The stretch of XI Bhava is from $9-27^{\circ}-41'-40''$ to $11-2^{\circ}-33'-00''$. Ravi whose longitude is $11-00^{\circ}-56'-10''$ falls within this stretch. Ravi has, therefore, been placed in the XI bhava. The stretch of the X bhava is from $8-27^{\circ}-41'-40''$ to $9-27^{\circ}-41'-40''$ and Kuja whose longitude is $8-28^{\circ}-13'$ falls within this stretch. Kuja has, therefore, been placed in the X bhava in the Bhava Chakra. If the students will check and verify, they will find that the other planets have been placed in the other bhavas by adopting the same principle.

In Lesson III we have given the lordships of the various rashis. To repeat Ravi is lord of Simha, Chandra of Kataka, Kuja of Mesha and Vrishchika, Budha of Mithuna and Kanya, Guru of Dhanu and Meena, Shukra of Vrishabha and Tula, Shani of Makara and Kumbha, Rahu and ketu do not own any rashi.

We find that Kuja lord of Lagna (or 1st house) and 8th house is placed in the example Rashi Chart prepared by us is posited in the 9th house; but in the Bhava Chakra he is placed in the X house. Shukra lord of 2nd and 7th houses is placed in the XI house both in the Rashi as well as Bhava Charts. Buddha lord of 3rd and 6th houses is placed in the XI in both the rashi and

bhava charts. Chandra lord of the 4th house is placed in 4th house both in Rashi and Bhava Charts. Ravi lord of the 5th house is placed in the 12th house in Rashi chart; but in the 11th house in the Bhava Chart. Guru lord of 9th and 12th houses is placed in the 10th both in the Rashi and Bhava Charts. Shani lord of 10th and 11th houses is placed in the 2nd in both Rashi and Bhava Charts. Rahu and Ketu remain in the same houses in both Rashi and Bhava Charts. We have mentioned all this here only to bring home to the students that it is the position of a planet in the Bhava chart that counts for the judgement of a horoscope.

Cuspal or Bhava Madhya Chart

We have already explained that the cusp means the middle point of a Bhava. In the Bhava Spast Table in Lesson VIII we have given the Cusp or Bhava spast (which is also Bhava Madhya) of each house. When we prepare the cuspal chart it will clearly show in which rashis fall the cusps of the various houses. The cuspal chart of the example horoscope will be as on the next page.

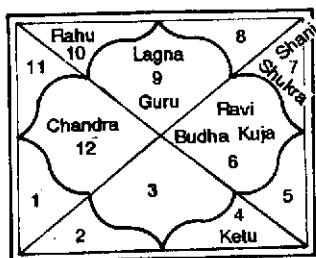
Cuspal Chart

XII 19° 58'	Lagna I 24° 50'	II 19° 58'	III 15° 07'
XI 15° 07'			IV 10° 16'
X 10° 16'			V 15° 07'
IX 15° 07'	VIII 19° 58'	VII 24° 50'	VI 19° 58'

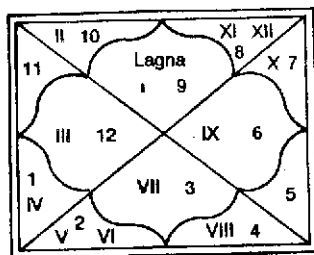
(The roman figure show the house or bhava cusps).

It is a coincidence, in this case all the cusps have fallen in the same rashi as in the Rashi Charts, but quite often it so happens that more than one cusp falls in one rashi. The result of this is that the lord of the rashi becomes lord of both the cusps in that rashi. It will be better if illustrate this by an example of another horoscope.

Rashi Chart



Cuspal Chart

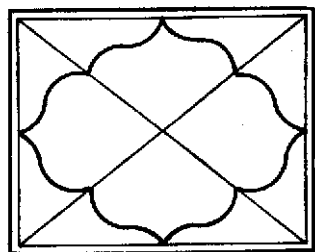


This is the birth chart of a native who has born at Agra at 1.15 P.M. I.S.T. on 1.10.25. Just see the world of difference the position of cusps of the various houses has made in this horoscope. In the Rashi Chart the third house falls in Kumbha rashi while in the Cuspal chart the III cusp falls in Meena rashi. So the lord of III House is Guru and not Shani. Again, in the Rashi Chart the IV House falls in Meena Rashi but in the Cuspal chart the IV cusp falls in Mesha, thus making Kuja the lord of IV cusp. The V and VI cusps have fallen in Vrishabha in the Cuspal chart making Shukra the lord of the V and VI while it would appear in the Rashi Chart the lord of 5th is Kuja. The IX cusp has fallen in Kanya. So the lord of IX became Budha and not Ravi as would appear from the Rashi Chart. The X cusp falls in Tula, making Shukra the

lord of X and not Budha as shown in the Rashi Chart. The XI and XII cusps fall in Vrishchika making Kuja the lord of these two houses and not Shukra (of XI) and Kuja (of XII only) as would appear in the Rashi Chart.

We have dealt this matter at some length in view of great importance of the Cuspal chart in horoscopy. It is from the Rashi Chart that we should see the position of planets in various rashis, their aspects, conjunctions, yogas (this will be dealt with later). From the bhava chart we should see the position of planets in various bhavas; and from the Cuspal Chart we have to see which planet is lord of a particular cusp (bhava or house). If two cusps fall in a particular rashi, the owner of that rashi becomes lord of both the cusps (bhavas). This has already been adequately explained in the example given above.

We would advise the students not to get confused by trying to assess the value of these charts but just to try to follow them and understand them as per instruction given in this lesson and the previous lessons. It will not be difficult for them to understand their significance more clearly as they advance in their study of the subject.



Lesson X

NAVAMSA CHART

According to Hindu system of astrology in order to estimate the strength of planets and also to assess their auspiciousness or otherwise, six, seven, eight, ten or sixteen minute divisions of the lagna and planets are worked out. However, generally six or seven divisions known as shadvargas or saptavargas are in vogue. The shadvargas are Rashi (Janma kundali), Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa, with Saptamamsa added, we have Saptavargas. We do not propose to go into detail about these Vargas because for the beginners it will be sufficient if they have the Rashi (along with Bhava Chart as explained earlier) and the Navamsa charts. Experience has shown that very accurate predictions are possible with these charts only.

Navamsa means ninth part of a sign. So each navamsa is of $3^{\circ}-20'$. For ready use I give the table of navamsa on the next page with the help of which the Navamsa Chart can be prepared in a few minutes.

Now with the help of this chart let us prepare Navamsa chakra or chart for the example horoscope.

We have got the longitudes of the lagna and the various planets. We have to give their navamsas in the Navamsa chart. Lagna is Mesha $24^{\circ}-50'$. In the Navamsa table given above, we find that Mesha $24^{\circ}-50'$ falls in Vrishchika Navamsa (see column 2 of the Table). So the Navamsa lagna falls in Vrishchika rashi. Ravi is Meena $0^{\circ}-56'$. If we see column 13, we find this that it would fall in the Navamsa of Kataka. So we put Ravi in Kataka in the Navamsa chart. Chandra is Kataka $13^{\circ}-11'-50''$. If we

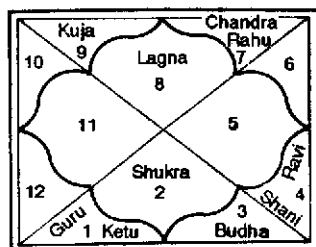
NAVAMSA CHART

Degree Min.	Mes- ha	Vrisha- bh	Mithu- na	Kataka	Simha	Kanya	Tula	Vrischl- ka	Dhanu	Makar	Kumb- ha	Mee- na
0°-3°-20'	1	10	7	4	1	10	7	4	1	10	7	4
6°-40'	2	11	8	5	2	11	8	5	2	11	8	5
10°-00'	3	12	9	6	3	12	9	6	3	12	9	6
13°-20'	4	1	10	7	4	1	10	7	4	1	10	7
16°-40'	5	2	11	8	5	2	11	8	5	2	11	8
20°-00'	6	3	12	9	6	3	12	9	6	3	12	9
23°-20'	7	4	1	10	7	4	1	10	7	4	1	10
26°-40'	8	5	2	11	8	5	2	11	8	5	2	11
30°-00'	9	6	3	12	9	6	3	12	9	6	3	12

Note: The numbers 1, 2, 3 etc. indicate the rashis. For example 1 means Mesha, 2 means Vrishabha, 3 means Mithuna and so on.

see column 5, we find that this falls in Navamsa of Tula rashi. So we put Chandra in Tula in this Navamsa chart. By following this method we will get Kuja in Dhanu, Budha in Mithuna, Guru in Mesha, Shukra in Vrishabha, Shani in Kataka, Rahu in Tula and Ketu in Mesha Navamsa. The Navamsa chart so prepared will be as under:

Navamsa



	Guru Ketu	Shukra	Budha
	Navamsa		Ravi Shani
Kuja	Lagna	Chandra Rahu	

There is another way of describing the position of planets in the Navamsa Chart. The lagna of the Navamsa Chart is Vrishchika. So we will say that the lagna in the Rashi Chart is in the Navamsa of Kuja lord of Vrishchika Rashi. In the same way, we say that Kuja is in the Navamsa of Guru, Guru and Ketu are in the Navamsa of Kuja, Shukra in his own Navamsa (Shukra is lord of Vrishabha rashi), Budha in his own Navamsa (he is lord of Mithuna Rashi), Ravi and Shani are in the Navamsa of Chandra, Chandra and Rahu are in the Navamsa of Shukra.

Lesson XI

HOUSES (BHAVAS) AND THEIR SIGNIFICATIONS

In a horoscope houses 1, 4, 7 and 10 are called Kendras (Quadrants, angle); 5 and 9 trikonas (trine); 2, 5, 8 and 11 Panapharas (cadent) and 3, 6, 9, 12 as apoklimas (succeedent). As 5th and 9th are trines, they should not be treated as panaphara and apoklima respectively. Houses 3, 6, 10 and 11 are upachayas which means houses of growth. The lagna (1st house) is treated as kendra as well as a trikona. Planets when posited in kendras are strongest--next in order are those posited in trikonas, panapharas, apoklimas. It is believed that all planets do good when they are in upachaya houses. There is another school of thought that natural benefics are not so good (rather harmful in these houses) while natural malefics give good results when posited there. We do not agree with the latter view and shall discuss this matter in greater detail at a later stage.

House 3, 6, 8, 12 are bad houses (dusthanas). Any planet posited in these houses destroys the signification of the house which he owns. Lords of these houses do harm to the signification of the houses where they are posited. However, lords of dusthanas if posited in dusthanas give good results. The principle behind this is that lord of a dusthana does good when he is rendered weak. A planet becomes weak when he is placed in dusthana.

Signification of the Houses

First House (Lagna)—Physical stature, complexion, form and shape, constitution, health, vitality and vigour,

natural dispositions and tendencies, personality and struggle for life, honour, dignity, prosperity, general well being, head, upper part of the face, virtues, longevity, start in life and an idea about the general structure of life.

Second House—Money matters, fortune, profit, gain or loss, one's power and resources, worldly attainments and possessions of extrinsic value, jewellery, precious stones, bonds, securities and shares, speech, vision or power, right eye, memory, imagination, nail, tongue, nose, teeth, chin, family members. This is also house of death or maraka sthana.

Third House—Mental inclination, ability, intellect, inclination to study, courage, firmness, valour, prowess, heroism, younger brothers or sisters, cousins, neighbours, short travels, communications such as rail, wireless, posts and telegraphs, correspondence, writings, change of residence, signing contracts or agreements, rumours carrying tales, hands, throat, shoulder blade, collar bone, arms and nervous system.

Fourth House—Mother, one's home (native place), residence, domestic environments, grave, private affairs, secret life, vehicles, fields, pastures, farms, orchards, mines, buildings (houses), ancestral property, hidden treasure, academic education, wells, water, milk, ponds, rivers, lakes.

Fifth House—Progeny (children), inclination, pleasure, artistic talents, recreation, entertainment, amusement, sports, romance, competitive activities like cards, crosswords, lottery, gambling or betting, love affairs, ambassadors, good or bad morals, mantra, tantra, religious mindedness, high learning and wisdom, enormous riches, spiritual practice.

Sixth House—Sickness, disease, nursing, food,

service, employees, subordinates or servants, debts, cattle, tenants, enemies, maternal uncle, miserliness, intense anguish.

Seventh House—House of union or earthly ties, legal bondage, partner in life (wife), partner in business, conjugal life, litigation, influence in foreign countries and reputation achieved there, danger of life, maraka sthana (house of death).

Eighth House—Longevity or span of life, also called house of death (because end of life or longevity is death), inheritance, legacies, wills, insurance, pension and gratuity, accidents, death by drowning, fire or suicide, misery, misfortune, sorrow, strife, worries, disgrace, delay, dejection, disappointment and defeat, loss and obstruction, theft, robbery.

Ninth House—Faith, wisdom and divine worship, fortune (bhagya), philosophy, religious and philosophical beliefs, meditation, intuition and forethought, places of worship, sacrifices and charity, father, preceptor (Guru), teaching, dharma, dreams and visions, communication with spirits, long journeys, sea voyage, air travel, higher education, foreign travels, knees.

Tenth House—Honour, dignity, public esteem, name and fame, power and prestige, credit (for good work) and conduct, success and status, rank and renown, respect and reputation, ambition and authority, worldly activities, responsibilities, premanency (in service), promotion, advancement, appointment, profession, last rites to one's parents, religious functions, Government, high position such as President, Prime Minister or Minister, pilgrimage to holy places, honour from Government, thighs.

Eleventh House—Friends, society, community, fa-

vourites, ambitions, wishes, desires and their fulfilment, gains of wealth, success in undertakings, incoming wealth, profits, prosperity, elder brother, recovery from illness, dawn of fortune, ankles.

Twelfth House—Loss and impediments, restraint and limitation, waste and extravagance, expenses, drudgery and deception, investments, donations, charities, separation from family, going to far away places, sorrow and sin, misery and misfortune, poverty, imprisonment, secret enemies, confinement in hospital, assassination, fraud, scandal, disgrace and secret sorrows. Success through occult affairs, the feet, the left eye, the left ear, comforts of bed, debts, life in a foreign place.

The first house in Hindi is called *Tanu* (body), the second as *Dhana* or *Kutumba* (wealth or family), the third as *Sahaj* or *Parakram* (brothers, courage), the fourth as *Sukha* (happiness) the fifth as *Suta* (children), the sixth as *Ripu* (enemies), the seventh as *Jaya* (wife), the eighth as *Ayu* or *Mrityu* (longevity or death), the ninth as *Dharma*, the tenth as *Karma*, the eleventh as *Labha* (gains) and the twelfth as *Vyaya* (loss or expenditure).

The 8th and 3rd are also called houses of longevity and 2nd and 7th as houses of death or maraka sthanas. According to 'Bhavat Bhavam' theory 3rd is eighth from the 8th house.

Lesson XII

PLANETARY STRENGTH AND AVASTHAS (STATES)

Planets on account of their continuous movement get into certain states of existence called avasthas. Each avastha produces its own result and this has to be taken into account at the time of the judgement of the horoscope. The various avasthas are as follow:

Deepta (bright) or *Exaltation*—A planet in his exaltation sign is *deepta*. The result of this is gain from conveyances, respect from elders, fame, wealth and good progeny.

2. *Swastha* (healthy) or *own house*—A planet gets this avastha when he is in his own sign or rashi. In a horoscope if Shukra is in Vrishabha or Tula rashi, we will say that he is *swastha*. Result—Fame, wealth, good position, etc.

3. *Mudita* (happy)—A planet is happy when he is in a friend's sign. Friend's sign or rashi means the rashi owned by a natural friend. For example, if in a horoscope Guru is in Simha rashi which is owned by Ravi, as Ravi is a natural friend of Guru, it is said that Guru is in a friendly sign. If Guru were in Tula or Vrishabha which is owned by Shukra, we would say that Guru is in an enemy sign as Shukra is a natural enemy of Guru.

Shanta—When a planet is in favourable sub-division (by sub-division means that he is favourably posited in various vargas mentioned in Lesson X) he is said to be *Shanta*. A planet in this avastha is said to give favourable results.

Shakta (powerful)—A planet is powerful when he is retrograde.

Peedya (unhappy)—He is in this avastha when he is in the last quarter of a sign. It is said that a planet between zero to six degrees and 25° to 30° does not give his full results.

We may mention in this connection that this has not been found correct in practice and we would advise our students not to consider a planet weak unless he is in 1° and less or 29° and more. Of course, it is indisputable that if a planet is in 12° to 18° in a rashi he is most powerful.

Deena (helpless)—A planet is in this avastha when he is in enemy's sign. We have already explained above what is enemy's sign.

Vikala (in trouble or distress)—This happens when a planet is combust. A planet is said to be combust when he is near Ravi. The following degrees of nearness to the Ravi to the sign are said to cause combustion:

Chandra	12°	Guru	11°
Kuja	17°	Shukra	9°
Budha	13°	Shani	15°

Here again, we would say that in actual practice combustion as described above has not been found to cause adverse results as described in the classical texts. The adverse results described as disease, becoming orphan, losing wife and children and disgrace. We have seen a number of horoscopes where planets said to be combust have given good results during their mahadasha. But then the principle as laid down by our ancients has to be remembered and judged in actual practice. We may also mention in this connection that it

is also believed when Budha is in rapt conjunction with Ravi, that is, he is in the same degree as Ravi he gives excellent results. We would advise the students to take the nearness of 3° to Ravi as real combustion. In giving this advice we are going against the accepted principles of Hindu Astrology, but then actual experience is more trustworthy than what we read in the books. The students would do well when they get advanced in their studies to test what we have said and from their own judgements in this respect.

Khala (bad)—A planet is in this avastha when he is in his debilitation rashi or neecha rashi. If Ravi is in Tula rashi or Chandra in Vrishchika rashi they would be in **Khala** avastha. Such planets cause losses, troubles, quarrels with parents, imprisonment, etc.

Bheeta (in fear)—This happens when a planet moves much faster than his normal motion. A planet in this avastha also gives adverse results.

Planetary Strengths

Each planet is supposed to get a particular share of strength when he occupies a particular position. There are the following six kinds of strengths considered in Hindu Astrology—called **Shadbalas**:

Sthanabala—This is the strength which a planet derives by virtue of his occupying a particular house in a horoscope. A planet gets sthanabala when he is exalted, is in his own house, moolatrikona and friendly house or when he is in own sign in shadvargas. (For exaltation and moola trikona signs see Lesson V).

2. **Digbala**—This is the directional strength. Guru and Budha have Digbala in the east (that is, when they are posited in lagna), Ravi and Kuja have Digbala in the south (10th house), Shani in the west (7th house),

Shukra and Chandra in the north (4th house).

3. *Chesta bala* (Motional Strength)—Ravi and Chandra get this source of strength when they are in Makara, Kumbha, Meena, Mesha, Vrishabha and Mithuna rashi (which is Ravi's northernly course i.e. Uttarayana). Kuja, Budha, Guru, Shukra and Shani get this source of strength when they are in retrograde motion or when they are in conjunction with Chandra (i.e. within 12° of Chandra).

4. *Kala bala*—This means temporal strength. Chandra, Kuja, Shani are powerful at night (i.e. in chart of night births). Ravi, Guru and Shukra are powerful during the day. Budha is powerful both during the day and in the night. Malefics and benefics are powerful during the dark half and bright half of the lunar month respectively. Budha is powerful at sunrise, Ravi at noon, Shani in the evening, Kuja at first part of the night, Chandra at midnight and Shukra at the last part of the night. Guru is powerful always. Planets are said to be powerful in their week days, months and years.

About this source of strength we may point out to the students who are only beginners that they should keep the above principles in mind.

5. *Drig bala*—Drig bala is reckoned as a result of aspect to which each planet is subjected to by the other. We have already discussed the aspects of planets in Lesson V. The aspect of a malefic or an enemy planet lessens the Drig bala of the aspected planets while the Drig bala is increased if he receives the aspect of a benefic or a friendly planet.

6. *Natsargik bala*—This means permanent or natural strength. Ravi, Chandra, Shukra, Guru, Budha, Kuja and Shani are strong in the above order. Ravi is most

powerful and Shani has the least natural strength or *natsargik bala*.

Our classical texts have laid down very detailed principles to work out the strength of the planets on the basis of the sources of strength described above. It is a very lengthy process and very few astrologers take the trouble of going in that much detail. For our students it will be sufficient to know the various sources of strength. Experience and practice will enable them without arithmetical calculations to judge the strengths of planets in a horoscope. There is a saying that too much arithmetic spoils the predictive ability of an astrologer. Believe it or not, this is very true.

Lesson XIII

THE MAJOR AND MINOR PERIODS OF PLANETS IN VIMSHOTTARI DASHA SYSTEM

There are several dasha systems for timing of the events but vimshottari dasha has been acclaimed as one giving more accurate results than other systems. We shall follow the vimshottari dasha system in our lessons.

The total of different periods (maha dashas) of the planets has been put as 120 years which our ancients considered as the natural life period of a human being.

The position of Chandra at birth is taken into account in the calculation of maha dasha. Every nakshatra covers $13^{\circ}-20'$ of the zodiacal space. Each nakshatra has a planet assigned as its lord and dasa at birth is determined by the nakshatra occupied by Chandra at that moment.

Table of Mahadashas (Major periods)

<i>Nakshatras</i>	<i>Lords</i>	<i>Year</i>
Krittika, Uttara phalguni, Uttara shada	Ravi	6
Rohini, Hasta, Shravan	Chandra	10
Mrigshira, Chitra, Dhanishta	Kuja	7
Aridra, Swati, Shatabhisha	Rahu	18
Punarvasu, Vishakha, Poorva bhadra	Guru	16
Pushyami, Anuradha, Uttara bhadra	Shani	19
Ashlesha, Jyestha, Revati	Budha	17
Magha, Moola, Ashwini	Ketu	7
Poorva phalguni, Poorva shada, Bharini	Shukra	20

The following method is adopted for calculating the balance of maha dasha at birth. In the example horoscope the longitude of the Moon is Kataka $13^{\circ}-12'$. Kataka is composed of one quarter or $3^{\circ}-20'$ of Punarvasu, four quarters ($13^{\circ}-20'$) of Pushyami and four quarters of Ashlesha.

As the longitude of Chandra is $13^{\circ}-12'$ in Kataka, it has passed the 4th quarter of Punarvasu in this sign and is in Pushyami Nakshatra. To find out how much it has moved in Pushyami we will deduct $3^{\circ}-20'$ of Punarvasu from the Chandra's $13^{\circ}-12'$. Thus the balance comes to $9^{\circ}-52'$. The extent of the whole of Pushyami nakshatra is $13^{\circ}-20'$. The lord of this nakshatra is Shani whose total major period is 19 years. Therefore, $13^{\circ}-20'$ being equal to 19 years, $9^{\circ}-52'$ will be equal to 14 years, 0 months and 22 days. This indicates that 14 years and 22 days of Shani's mahadasha are already over at birth and the balance that would remain at credit at birth will be 19 years minus 14 years 22 days, that is, 4 years 11 months and 8 days.

All this detailed calculation will be avoided if we obtain the balance of dasha at birth from the tables given on pages 68 and 69 of the 'Indian Ephemeris' for 1973. The heading of the first table is 'Balance of Vimshottari Dasha by Longitude of Moon'. In column one the longitude of Moon is given and in the other four columns the sign or rashi of the Moon. We find that we in our present case are concerned with the last column under which balance of dasha is given if Chandra is in Kataka, Vrishchika or Meena. The longitude of Chandra is $13^{\circ}-12'$ in the example birth chart. In column five the balance of dasha is given for every $20'$ of longitude. For $13^{\circ}-00'$ of Kataka the balance of Shani dasha (maha dasha) is 5 years 2 months and 21 days. For $12'$ we will have to find

out from the table 'Proportional Parts for Dasha of Planets' on page 69. Here for 10' the balance of Shani dasha is 2 months 26 days and for 2' it is 17 days. So for 12' it would be 3 months and 13 days. If we deduct this from the balance of dasha for 13° viz. 5 years, 2 months and 21 days we get 4 years 11 months and 8 days. This will be the balance of Shani maha dasha at birth. We hope that the students will find the method easier. It is for them to adopt which of the above two methods suits them.

Here we find that the maha dasha at birth is that of Shani. As this dasha system is based on Nakshatra, Budha lord of nakshatra next to Pushyami (in which the Moon is at birth in the example horoscope), that is, Ashlesha, will be the next maha dasha lord. After Budha it will be Ketu, then Venus and so on. The order in which the maha dasha will follow has already been given in the Table of Maha dashas earlier in this lesson.

After finding out the Maha dasha at birth we have to find out the sub-periods of Antardashas. In the Maha dasha of each planet we have the sub-periods of all the nine planets in proportion to the periods of their Maha dasha. The first sub-period belongs to the Maha dasha lord himself and the sub-periods of the remaining eight planets will be in the order given in the table of Maha dashas. In the example case the first sub-period will be of Shani and the remaining sub-periods will be in this order—Budha, Ketu, Shukra, Ravi, Chandra, Kuja, Rahu, Guru.

TABLE OF SUB-PERIODS

Ravi's Maha dasha

6 years

Sub-periods	Y.	M.	D.
Ravi	0	03	18
Chandra	0	06	00
Kuja	0	04	06
Rahu	0	10	24
Guru	0	09	18
Shani	0	11	12
Budha	0	10	06
Ketu	0	04	06
Shukra	1	00	00
	6	00	00

Chandra's Maha dasha

10 years

Sub-periods	Y.	M.	D.
Chandra	0	10	00
Kuja	0	07	00
Rahu	1	06	00
Guru	1	04	00
Shani	1	07	00
Budha	1	05	00
Ketu	0	07	00
Shukra	1	08	00
Ravi	0	06	00
		10	years

Kuja's Maha dasha

7 years

Antardasha	
Sub-periods	Y. M. D.
Kuja	0 04 27
Rahu	1 00 18
Guru	0 11 06
Shani	1 01 09
Budha	0 11 27
Ketu	0 04 27
Shukra	1 02 00
Ravi	0 04 06
Chandra	0 07 00
	7 00 00

Rahu's Maha dasha

18 years

Antardasha	
Sub-periods	Y. M. D.
Rahu	2 08 12
Guru	2 04 24
Shani	2 10 06
Budha	2 06 18
Ketu	1 00 18
Shukra	3 00 00
Ravi	0 10 24
Chandra	1 06 00
Kuja	1 00 18
	18 00 00

*Guru's Maha dasha**16 years**Antardashas*

<i>Sub-periods</i>	<i>Y.</i>	<i>M.</i>	<i>D.</i>
Guru	2	01	18
Shani	2	06	12
Budha	2	03	06
Ketu	0	11	06
Shukra	2	08	00
Ravi	0	09	18
Chandra	1	04	00
Kuja	0	11	06
Rahu	2	04	24
<hr/>			
	16	00	00

*Shani's Maha dasha**19 years**Antardashas*

<i>Sub-periods</i>	<i>Y.</i>	<i>M.</i>	<i>D.</i>
Shani	3	00	03
Budha	2	08	09
Ketu	1	01	09
Shukra	3	02	00
Ravi	0	11	12
Chandra	1	07	00
Kuja	1	01	09
Rahu	2	10	06
Guru	2	06	12
<hr/>			
	19	00	00

*Budha's Maha dasha**17 years**Antardasha*

<i>(Sub-periods)</i>	<i>Y.</i>	<i>M.</i>	<i>D.</i>
Budha	2	04	27
Ketu	0	11	27
Shukra	2	10	00
Ravi	0	10	06
Chandra	1	05	00
Kuja	0	11	27
Rahu	2	06	18
Guru	2	03	06
Shani	2	08	09
<hr/>			
	17	00	00

*Ketu's Maha dasha**7 years**Antardasha*

<i>(Sub-periods)</i>	<i>Y.</i>	<i>M.</i>	<i>D.</i>
Ketu	0	04	27
Shukra	1	02	00
Ravi	0	04	06
Chandra	0	07	00
Kuja	0	04	27
Rahu	1	00	18
Guru	0	11	06
Shani	1	01	09
Budha	0	11	27
<hr/>			
	7	00	00

*Shukra's Maha Dasha—20 years**Antardasha*

<i>Sub-periods</i>	<i>Y.</i>	<i>M.</i>	<i>D.</i>
Shukra	3	04	00
Ravi	1	00	00
Chandra	1	08	00
Kuja	1	02	00
Rahu	3	00	00
Guru	2	08	00
Shani	3	02	00
Budha	2	10	00
Ketu	1	02	00
	<u>20</u>	<u>00</u>	<u>00</u>

There is an easy method by means of which the antardasha can be independently calculated. This may be helpful at times when the antardasha tables are not readily available.

Multiply the number of years of the maha dasha period of the planet by the number of years of the maha dasha period of the planet whose antardasha is required. Then cutting off the last digit of the product, multiply it by 3 and keep that figure as days. Suppose, we want to find out the antardasha of Budha in the maha dashes of Shani. Multiply the maha dasha period of Budha 17 years by that of Shani 19 years i.e. $19 \times 17 = 323$. By adopting the above methods the antardasha of Budha will be 32 months and 9 days i.e. 2 years 8 months and 9 days.

The sub-periods are further sub-divided into minor periods (Pratyantardasha). The further sub-divisions are Sookshama, Prana and Swara. In our lessons we would like to confine ourselves to sub-periods only,

because once the principle is known to find the result of mahadasha and antardasha, the results of further subdivisions can also be assessed. That would be a matter for more advanced study of the subject. Here we may mention for the guidance of students that in the books published in South India, the major period (maha dasha) is called 'dasha' and the sub-period (antardasha) is called 'bhukti'.

We have seen in respect of the example horoscope that in balance of Shani mahadasha at birth has been worked out as 4 years 11 months and 8 days. It may be necessary at times also to know the antardasha operating at that time. With the expired portion of maha dasha at birth there would be certain antardashas which would have expired. After determining them we can say under what antardasha the birth has occurred. To do this, find out all the sub-periods (antardashas) in a maha dasha. Add together these antardashas from the beginning one by one till the total is a little over the expired portion of the maha dasha at birth. Reduce this total by the expired part of maha dasha and the remainder gives the balance of unexpired antardasha at birth.

In our example horoscope, the expired portion of Shani maha dasha at birth is 14 years 22 days. The total period of maha dasha is 19 years.

<i>Antardasha</i>	Y.	M.	D.
Shani	3	00	03
Budha	2	08	09
Ketu	1	01	09
Shukra	3	02	00
Ravi	0	11	12
Chandra	1	07	00

Kuja	1	01	09
Rahu	2	10	06
	16	05	18
Less expired portion	14	00	22
	2	04	26

Thus the antardasha of Rahu at birth was 2 years 4 months 26 days. When a very small portion of maha dasha is left as balance at the time of the birth, students proficient in arithmetic or even other can work this out from the other end.

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Lesson XIV

EFFECTS OF BIRTH IN VARIOUS NAKSHATRAS (CONSTELLATIONS) AND YOGAS

By nakshatra, we mean the nakshatra in which Chandra transits at the time of birth. In common astrological parlance such a nakshatra is called Janma nakshatra. The effects of the various Janma nakshatras given below are general in nature. These effects are modified by the structure of an individual's horoscope. They are, however, not completely wiped out.

1. *Ashwani*—Beautiful appearance, love for adornment, liked by all, clever, accomplished, wealthy and unperturbed.
2. *Bharani*—Steady, truthful, healthy, enjoys life, learned, wealthy.
3. *Krittika*—Gluttonous (fond of rich food and drinks), lustful, strong, deceitful, famous, has connections in royal or high official circles.
4. *Rohini*—Truthful, good conversationalist, steady of mind, charitable, exceptionally large eyes.
5. *Mrigashira*—Persevering nature, good talker, wealthy, loves easy life, suffers from inferiority complex, loves good bath.
6. *Ardra*—Insincere, selfish, proud, ungrateful, wicked, easily angered.
7. *Punarvasu*—Well behaved, tactful, invalid, drinks too much water, uses harsh words, clever, cunning.

8. *Pushyami*—Lawyer, dutiful son, good-natured, learned, wealthy, popular, righteous, unperturbed.
9. *Ashlesha*—Strong, joyful, learned, ungrateful, deceitful, multi-tongued.
10. *Magha*—Wealthy, God-fearing, highly enthusiastic, loves flowers and fragrance, has many servants.
11. *Poorva phalguni*—Charitable, sweet tongued, officer far-seeing, unsteady, successful business man.
12. *Uttara phalguni*—Intellectual, truthful, short tempered, healthy minded, bad appetite.
13. *Hasta*—Learned, courageous, enthusiastic, grateful, wealthy towards the later part of life, merciless, shameless, potential thief.
14. *Chitra*—Lovely eyes, shapely figure, good natured, fond of ornaments, dull witted, deliberate, miserly.
15. *Swati*—Well-behaved, charitable, God-fearing, scholarly, dutiful to parents, sweet tongued, has self-mastery, officer of state.
16. *Viṣhakhā*—Jealous, miserly, praying, careful in speech, short-tempered, God-fearing, servant.
17. *Anuradha*—Wealthy, honoured by the great, dutiful to parents, rides on elephants (nowadays we can say that he has comforts of vehicles and conveyances), has beautiful hair, red eye lashes, loves tambul (pan—betel-leaf) has a flare for fair sex, always travels on foreign soil.
18. *Jyeshtha*—Violently angry, uses harsh words, poor, tells lies, charitable, few friends, word-

juggler, joyful.

19. *Moola*—Proud, rich, of steady mind, ease-loving, short-tempered, harsh, hates relatives, loves discipline.
20. *Poorva Ashada*—Tall, proud, has a loving wife, far-seeing, kind to his mother, truthful, loves travels, beloved of women and has wealthy friends.
21. *Uttara Ashada*—Strong, muscular, of long nose, grateful, popular, humble, God-fearing, beloved of his parents, loves wholesome meals, has great regards for his relatives, has clear knowledge of good and bad.
22. *Shravana*—Scholarly, famous, circumspective, beloved of the other sex, loves perfume, enthusiastic, perfect gentleman.
23. *Dhanishtha*—Fearless, independent, noble, valiant, highly opinionated (thinks highly of himself), esteemed by the elderly, loves music.
24. *Shatabhisha*—Lawyer, uncompromising, truthful, harsh-tongued, learned, courageous, tactful, dependent loved by kings.
25. *Poorva bhadra*—Sad, easily won over by women, inherits money through women, has gifted tongue, learned, Godless, avaricious, jealous.
26. *Uttara bhadra*—Charitable, talkative, tactful, deceitful, deadly in argument, prolific in procreation, has an aptitude for learning.
27. *Revati*—Perfect bodied, extremely popular, heroic, scorns other's money, has a weakness for women, easily swayed, tactful speaker, leaves no room for blame.

It will also be relevant to let the students know at this stage that it is generally believed that birth in some quarters of a few nakshatras are considered inauspicious and might cause harmful effects to the native or his parents etc.

If at birth Chandra is in the first quarter (pada) of Aswini, 4th pada of Ashlesha, 1st pada of Magha, 4th pada of Jyestha and 1st pada of Moola, the child may not survive. The life of father or mother may also be in danger. If, however, the child survives the teen age by other powerful combinations, the child is said to ripe old age in a halo of glory.

If at birth Chandra is in the first pada of Jyeshtha, it denotes harm to the elder brother and if Chandra is in the 2nd pada of Jyeshtha, harm may be caused to the younger brother.

Yogas

As there are twenty seven nakshatras, there are twenty seven yogas. So far these yogas have not been given any significance in predictive astrology except that birth in certain yogas is considered auspicious while in others not very auspicious. The general effects of birth in the various yogas are given below; but if the structure of the birth chart is very good the inauspicious effects of the yoga may be negatived to a great extent and vice versa.

1. *Vishkambha*—Conquest over enemies, wealthy, attractive, blessed with cattle and lands.
2. *Priti*—Loved by all, attracted by women.
3. *Ayushman*—Good health and longevity.
4. *Saubhagya*—Happiness and comforts.
5. *Shobhana*—Lascivious, sexy.
6. *Atiganda*—Criminal tendencies, meeting with

many obstacles and accidents in life.

7. *Sukarma*—Doing good and noble deeds, wealthy.
8. *Dhriti*—Indulging in others' money and women.
9. *Shoolam*—Angry and quarrelsome.
10. *Gandham*—Bad character.
11. *Vrtddhi*—Progress day by day, intelligent.
12. *Dhruva*—Fixity of mind, concentration, wealthy.
13. *Vyaghat*—Cruel minded.
14. *Harshana*—Cheerful, intelligent.
15. *Vajra*—Wealthy, lascivious.
16. *Siddhi*—Will have several attainments and protector of others.
17. *Vyatipata*—Unreliable.
18. *Variyan*—Bad character, lascivious.
19. *Parigha*—Wealthy, quarrelsome.
20. *Shiva*—Respected by kings, cool and calm, well versed in Shastras, wealthy.
21. *Siddha*—Good natured, interested in religious rites, successful.
22. *Sadhya*—Good manners.
23. *Shubha*—Wealthy, lustrous, fair, unhealthy.
24. *Shukla*—Good mannered, wavering mind, talkative impulsive.
25. *Brahma*—Highly confidential, high aspirations, has capacity to judge correctly.
26. *Indra*—Wealthy, learned and helping nature.
27. *Vaidhatri*—Cunning, blaming nature, wealthy, strong.

Every nakshatra has a corresponding yoga. Their order is as under:

<i>Star (Nakshatra)</i>	<i>Yoga</i>
1. Pushyami	Vishkambha
2. Ashlesha	Priti
3. Magha	Ayushman
4. Poorva phalguni	Saubhagya
5. Uttara phalguni	Sobhana
6. Hasta	Atiganda
7. Chitra	Sukarma
8. Swati	Dhriti
9. Vishakha	Shoola
10. Anuradha	Ganda
11. Jyeshtha	Vridhi
12. Moola	Dhruva
13. Poorva ashada	Vyaghat
14. Uttara ashada	Harshana
15. Shravan	Vajra
16. Dhanishtha	Siddhi
17. Shatabhisha	Vyatipata
18. Poorva bhadra	Variyan
19. Uttara bhadra	Parigha
20. Revati	Shiva
21. Ashwini	Siddha
22. Bharini	Sadhya
23. Kritika	Shubha
24. Rohini	Shukla
25. Mrigashira	Brahma
26. Aridra	Indra
27. Punarvasu	Valdhriti

How to find yoga at the time of birth

Add the longitude of Ravi and Chandra and then add 3 rashis 3°-20' to it. From the total find out the star falling in that longitude. The yoga will be one which corresponds to that star in the above table. In the example horoscope—

<i>Longitude</i>	<i>Rashi</i>	<i>D.</i>	<i>M.</i>
Ravi	11	00	56
Chandra	3	13	12
Plus	3	03	20
	<hr/> 17	<hr/> 17	<hr/> 28

When the total is above 12 rashis deduct 12 from it. Thus the total in the above case will be **5-17-28** that is Kanya 17°-20'. From the Table of Rashi and Nakshatras in lesson III we may find out the Nakshatra in which this longitude falls. In Kanya rashi we have Hasta nakshatra from 10° to 23°-20'. So the above longitude falls in Hasta nakshatra. The yoga corresponding to this nakshatra is *Atiganda*. But please note the nakshatra worked out above is not Janma nakshatra. Janma nakshatra is only that in which Chandra is transiting at the time of birth. In the example horoscope, the longitude of Chandra is kataka 13°-12'. This falls in Pushyami nakshatra. So Janma nakshatra is Pushyami, which Chandra was transiting in at the time of birth.

Lesson XV

EFFECTS OF RISING SIGNS AND JANMA RASHIS

Rising sign means the ascendant or lagna. Our Zodiac is constantly moving and all the twelve signs get an opportunity to rise or become lagna in the 24 hours comprising a day. Generally the duration of one lagna is two hours.

Janma rashi means the rashi or sign in which Chandra is posited at the time of birth. Janma rashi is also called Chandra lagna and is as important as the lagna in the horoscope. Therefore, the effect of the sign in which lagna or the Chandra lagna falls will almost be the same, and are not being given separately.

Mesha

Persons born under this sign, that is, natives of Mesha lagna or whose Janma rashi is Mesha are of middle stature. They possess a lean and muscular body. They are neither stout nor thick. Their complexion is rough and they have a fairly long neck and face. They may have bushy eye-brows and have a sharp sight.

As Kuja the planet of passion and aggressiveness, rules this sign the Mesha lagna natives will be active and ambitious. They are bold and impulsive. If there is bad influence on the lagna they might become rash and aggressive. If there are good influences on lagna the natives become confident, courageous, enterprising with high aims and also liberal.

Mesha lagna natives desire to be at the head of all

affairs and they are inclined to act according to their own judgement. As Mesha is the positive of Kuja (the other sign owned by Kuja viz. Vrishchika is his negative sign), it gives determination and force of character. The natives of this lagna act with self-confidence. They have much executive ability and uncompromising spirit. Mesha is a movable (chara) sign, they are capable of making changes quite often. As it is a fiery sign, they are aggressive and their desire is always to implement their ideas as quickly as possible. Bad influences make the native quarrelsome and obstinate.

Mesha natives are over optimistic and they like to take up fresh ventures before they have finished the one in hand.

Generally Mesha lagna people, because of their impulsiveness and changeable moods, are not capable of amassing wealth.

Mesha lagna natives are good lovers and have a charm which attracts the opposite sex. If there are bad influences on the lagna the natives (males or females) become jealous, very passionate and they go astray.

Mesha lagna people shine in profession of martial nature like police or army. They can become good surgeons chemists, officers of law, mechanics, engineers (particularly electrical engineering), wrestlers etc.

Vrishabh

Vrishabha lagna people (that is, people whose lagna is Vrishabha or in whose birth chart Chandra is in Vrishabha) will have medium stature and plumpy body. Their forehead would be broad, neck thick and stout, eyes bright, hair dark, complexion clear. They will be solidly built with big shoulders and muscles well-developed.

Vrishabha is a fixed and earthy sign. Vrishabha

lagna people have, therefore, great endurance and patience. But when provoked, they become angry and vicious like a bull (the pictorial symbol allotted to this sign is a bull with horns). They are slow and steady, plodding and persevering, patient and persistent. They are conservatives. They do not waste their energy. They have a strong will. They don't act in an impulsive manner. They wait for the opportunity to come and then take full advantage of it.

If there are bad influences on the lagna, they become lazy and self-indulgent.

The natives of this lagna are fond of good food and are very much after money and other worldly possessions.

They are ambitious and cheerful. They are also fond of enjoyment as the owner of it is Shukra. Shukra gives wealth. So Vrishabha lagna people (if the horoscope is otherwise not weak) are fortunate and are favourites of goddess Lakshmi.

The natives of this lagna are sexy, but they are steadfast in their love. Bad influences may make them take interest in women other than their own wife.

They are fond of music, arts, cinema, drama etc., as Shukra is the lord of the sign. They generally enjoy good health; but if they fall ill, recovery in their case is slow.

They accumulate and hoard money and are very cautious in spending. They never take risks in money matters.

As Shukra is the lord of this sign Vrishabha lagna people take up trade of luxury goods, cosmetics, scents, jewellery and gems. They can also become agriculturists and farmers as this is an earthy sign. They can become actors or actresses or musicians, songsters, film produc-

ers, owners of theatres etc.

They are good husbands or wives and their domestic life is stable and happy. They are generally attached to their native place.

Mithuna

Mithuna lagna or when Chandra is in Mithuna in the birth chart:

Mithuna lagna natives are tall, and upright and have a straight body, the hands being long. Complexion is moderate, fair or dark. The eyes look sharp and active, nose is long.

Mithuna is an airy sign. So persons with this lagna live mostly in the mind. They are carefree and joyous. Their minds are positive and strong. They are versatile, restless and like changes very often—even if they don't like they still get changes.

Budha is the lord of this sign. So one is inclined to be a good reader and is fond of writing. Mithuna lagna has the capacity to adapt himself to any circumstances.

Mithuna is a dual or common sign. This makes the natives of this lagna travel frequently. They are of two minds always and are, therefore, not able to take decisions quickly. Because of the dual nature of the sign, the natives are able to follow more than one occupation at a time. Their faults are mainly because of the duality in their nature which gives them fickle mindedness and inability to finish their work. In spite of these faults they have intellectual qualities. They can understand, analyse and quickly grasp things. They have good retentive power and reproduction ability.

They are curious to know new things. They can become good detectives, research scholars, editors, jour-

nalists, commercial, travellers, accountants, lecturers, solicitors, professors, business men, secretaries, personal assistants, brokers, mathematicians, advertisers. However, persons of this lagna do well when they work under somebody. They are not successful when they are the bosses.

They are good husbands; but they might become intolerable if their married partners come in their way for love of variety and change.

Kataka

Kataka lagna or when Chandra is in Kataka:

Kataka lagna persons have a heavy body, slender limbs and powerful claws. The upper portion of their body is generally large. In later age they get a prominent abdomen. They walk with a rolling gait. Their stature is generally short.

As the lord of this sign is Chandra who wanes and waxes. The natives of this sign have, therefore, a remarkable, changeable life unless the lagna or Moon has influence of Shani or if Chandra is placed in a fixed sign. Shani's influence makes them less changeful. Like the nature of Chandra their lives are full of tides and ebbs (ups and downs). Their imagination is fertile, but they are often emotional and over-sensitive and also sympathetic. Because of sensitiveness, there is a high degree of nervous irritability in their nature. They are timid at one time and courageous at other time. In public life, they are generally successful and are able to achieve honours and wealth. They get angry suddenly; but their anger disappears soon.

Kataka lagna persons are fond of home and family comforts. They have a very good memory and when they get into old age they take pleasure in relating even

unimportant events of their life to their grand children, because they are able to remember the minute details of the past events.

The ladies with this lagna are discreet and independent in many ways, but they are not easy to cope with because of their changing ideas and moods.

Kataka lagna people generally prosper in the later part of their life. They also get inheritances; but never without difficulties or obstructions.

Natives of this sign are fond of travelling as Kataka is a movable (chara) sign.

They are steadfast in their life; but because Shani makes the house of his partner, these persons generally have to face an unhappy married life unless there are good influences on the seventh house or the lord of the seventh house.

Kataka lagna people very often miss the bus as they take a long time in coming to a decision.

Kataka lagna natives love money and like to hoard money. Many of them are of a miserly nature.

They are all prone to digestive and lung troubles and also hysteria, nervous debility etc.

The professions suited for these persons are govt service, commercial career, business in liquids, sea products jewellery, restaurants. They can be good sailors, sea captains, explorers. As Guru is exalted in this sign they can also become judges or ministers.

Simha

Simha lagna or when Chandra is in Simha rashi in the birth chart:

One born with Simha lagna has well-developed bones and broad forehead. He is moderate stature, well

built and muscular. His appearance is dignified, imposing and commanding as this rashi is owned by Ravi significator of royalty and pictorial symbol of this rashi is a lion. The above characteristics will be striking if Ravi is also posited in Simha in the birth chart.

Persons born in this sign are generally (that is, when there is no bad influence on the lagna) noble, large-hearted magnanimous and generous. They are helpful to the mankind. They have great faith in friends and relatives. They become head of organisations with which they are connected. If they are in government or any commercial organisation, they attain high positions there. They do not talk much. They are fair in their views and want to be treated justly. They also deal with others in the same manner.

As simha is a fiery sign, it gives authority, ambition and brilliance, also a boasting nature. Natives of this lagna get honours and respect. They are kind and royal. They like pomp and show.

As Simha is a fixed sign the natives may be obstinate and firm in their thinking and attitudes.

When they get angry they roar like lions; but their anger is short lived.

They have splendid constitution and recover early from illness.

They are spendthrifts, but if their financial position is not good they have the capacity to face hard times. They have also a liking for gambling and speculation.

Profession most suited to them is to be leader of political parties, ministership, government service, jewellery, dealership in precious metals.

Simha lagna native tries to dominate his household and there will be peace only if his authority is accepted

by all. Very often their married life is not happy as the opposite sign which belongs to his partner in life is owned by Shani, an enemy of Ravi the lord of Simha rashi.

Kanya

Kanya lagna or when Chandra is posited in Kanya rashi in the birth chart:

Natives of Kanya lagna are tall with a slender body. Their eye-brows are curved with hair growth. Their voice is very often thin and sometimes even shrill. They walk quickly and they seldom have a pot-belly. As they are very active, they often appear younger than their actual age.

Kanya is ruled by Budha who is an inconstant planet. So Kanya lagna persons are fond of quick changes. However, they are very conscientious and very capable of handling even unfavourable situations. They are quick like the fast moving Budha. They are thorough and methodical, practical and discriminative but they lack will-power.

Kanya is an earthy sign, so the natives will have desire to save money. They have sound commercial instinct and they want to grow rich as quickly as possible.

The professions most suited to them are doctor, auditor, journalist, teacher, commercial agent, accountant, lawyer, statistician, etc.

In spite of the fact that Kanya lagna natives are changeable in nature, their married life is not unhappy; but it is seen that the Kanya lagna natives take a long time in taking a decision about their marriage. Some of them remain bachelors for a long time, on this account. Some remain unmarried for life.

A Kanya lagna wife wants to treat her married life as a legal partnership. She does not find the sex-life very attractive and would like her husband not to be very demanding in this respect.

Our own experience has shown that while Kanya lagna husbands are not so critical or dominating in their homes, Kanya lagna wives criticise their husbands—sometimes to such an extent that their discussions take the shape of a quarrel. Of course, such things happen mostly when lagna gets evil influence of Shani, Kuja, Rahu or ketu.

Tula

Tula lagna or when Chandra is in Tula rashi in the birth chart:

The natives of this lagna grow tall with age and have a well-proportioned body. The limbs are slender but strong. The appearance is graceful and attractive. They get bold in adult age. The nose is like a parrot.

The natives of this lagna are level-headed. They weigh the merits and demerits of a subject and then express their opinion. They are constructive critics. The pictorial symbol of their sign is 'balance'. The Tula lagna natives are, therefore, reasonable and just. They are also modest and gentle. They love happy and harmonious life. They want peace even if they are losers in transaction. If they lose their temper, they soon subside.

Tula is a movable sign. Therefore, Tula lagna persons like changes in their life and environments. They are popular and have a spirit of sacrifice in them.

Tula is an airy sign. All airy signs make the native intellectual. So they have fertile imagination, correct intuition, brilliant intellect, refinement and pleasant nature.

Tula lagna natives have an unassuming nature and humanitarian instincts. They lean more to the spiritual side than to the pure physical one. Many illustrious saints of the world were born with Tula lagna.

Tula lagna natives love peace alright; but they cannot be bullied. You cannot get anything out from them by threatening them or by force. On their side they are against such things.

They are fond of good dress and other comforts as Shukra is the lord of this sign.

Tula lagna persons are most suited for business and law. They can also become good actors, musicians, architects, salesmen and story-writers.

As Tula lagna people love peace, their domestic and married life is generally happy. They love their home, family and their property. Tula lagna girls are tactful, intelligent and wise. They love and adore their partners.

Vrishchika

Vrishchika lagna or Chandra in Vrishchika rashi in the birth chart:

Vrishchika is the negative sign of Kuja and therefore, the persons with Vrishchika lagna will manifest the qualities different from those of Mesha lagna, as Mesha is Kuja's positive rashi. This is not one of the good signs of the zodiac. Vrishchika is pictorially represented as a scorpion who is venomous.

The body of the Vrishchika lagna native is well-proportioned. Hands are generally long. The stature is above average. Face is broad with commanding appearance. Such natives generally have a good personality.

Vrishchika is a fixed sign. As a result the native is particularly determined individual. He will crush the

obstacles before him and move forward. He will fight up to the end even if the battle is a losing one.

It is also a watery sign which gives fertile imagination and sharp intelligence. The native is also emotional. He has remarkable intuitive powers. As a medical man this would help him to diagnose correctly.

The native has self assertion, impulsiveness, courage, resolution, independence excitement and forcefulness. He has his own likes and dislikes. He is an extremist. He has either practical business ability or he is quite reckless. He is unyielding. He is self-made.

It is a highly sexed sign. We have seen in our experience several horoscopes of Vrishchika lagna people whose sexual madness is beyond description. In one case we found that in his sexual adventures the native had illicit connections with low caste women working in his home. He also did not spare even his near female relations falling within prohibited category. Such natives have their lagna and seventh house Guru and Shukra badly afflicted.

A good Vrishchika lagna native evinces great interest in occult sciences and spiritual experiments. There are good research scholars amongst persons having this lagna.

Vrishchika lagna persons have a very harsh tongue, they think of themselves only. They are selfish to the core. They do not hesitate in passing sarcastic remarks. They have something hidden up in their sleeves secrets with which to beat or disgrace others. They are revengeful and if they are at any time beaten or injured by some body in some way or other, they must take revenge even if they have to wait for an opportunity for the whole of their life. They take special pleasure in criticising others

to prove their own superiority.

Recently a lady brought to us a horoscope of her husband. His lagna was Vrishchika with the lord of lagna badly placed. We frankly told the lady that her husband must be a very demanding one. Before we could give further reading of the horoscope she showed us her bare skin which bore blue marks of cane-beating. Such are Vrishchika lagna people if the lagna does not get good influences from planets like Guru. As we have said earlier they are extremists and when they lose control on themselves, they can go to the farthest limit of depravity.

The domestic life of Vrishchika lagna persons can be happy only if every member of the family is submissive to them. Only their say in all matters should count. They are extravagant in expenditure most of which is on their own comforts and pleasures, thus creating at times difficult situations in the family.

The professions most suited to Vrishchika lagna persons are—chemistry, medicine, insurance, surgery, army, police, butchery, naval service. They can become very successful detectives.

Our intention in describing above the general characteristics of Vrishchika lagna persons should not be interpreted to mean that all natives of this lagna are bad. Our late lamented and a statesman of the highest calibre Rajaji was a Vrishchika lagna native; but the students will see that he had also many of the qualities of Vrishchika lagna we have described above.

Dhanu

Dhanu lagna or Chandra in Dhanu rashi in the birth chart:

Dhanu is owned by Guru and it is Guru's positive sign.

The natives of this lagna have a well proportioned and well-developed body. They are generally tall with a large forehead, high and bushy eye-brows, long nose, bright eyes, graceful look, fair complexion and handsome figure.

Dhanu is a fiery sign. The natives are, therefore, bold, courageous and pushful. They are ambitious, greedy and have high aspirations. They are not timid. They face adverse situations with fortitude. They have self-confidence. They are at their best when they have difficulties and obstacles before them. The fiery sign gives them energy, enthusiasm, vigour and vitality.

Dhanu is a dual or a common sign. The natives of this lagna are, therefore, unable to take quick decisions. They will be, for quite sometime, considering the pros and cons of the problems before them.

As Guru is the lord of this sign the natives are God-fearing and love only truth. They stick to their principles. Even though their action is likely to bring unfavourable results.

They go in for higher education and are fond of travelling. The lord of the sign Guru gives them a broad mind, confidence, truth and spiritual uplift.

They are very intuitive and their intuition generally proves correct. They are always for justice.

If the lagna is afflicted by evil influences of Shani, Kuja, Rahu or Ketu, the natives become deceptive. They exaggerate their own qualities. They try to show themselves as great men which they know they are not. They make promises with no intention of keeping them.

Dhanu lagna persons can get success in government service, as judges, lawyers, teachers, writers, astrologers, preachers, politicians, ministers, bank em-

ployees or as heads of workers of religious institutions.

Makara

Makara lagna or when Chandra is in Makara rashi in the birth chart:

Makara lagna persons are emaciated and weak and grow slowly. Their body will not be plumpy or muscular but slender. A native of this lagna grows tall suddenly on becoming young and his constitution improves with age. His nose is long and eyes deep set. The hair are coarse.

Makara is an earthy sign. So the Makara lagna native is economical, prudent, reasonable, thoughtful and practical minded. He is methodical, slow and steady and patient. He is calculative and business-like.

Makara is also a movable sign. This indicates after giving due consideration to any matter, the Makara lagna native will come to a quick decision. He will have push and confidence. He has special organising capacity and lot of tolerance.

A Makara lagna native is generally not an optimistic person. He will have to accept the reality of a thing when the outcome is known.

Makara is owned by Shani. If the lagna does not have evil influences, the native will be honest, sincere and reliable. If the lagna is afflicted, he will be dishonest, selfish, greedy miserly and may even become a criminal. Further with good influences on lagna the native will never be idle. On the other hand, he will be very hard-working always keep himself busy. With bad influences on lagna the native will become lazy and a pessimist to the extreme.

Makara lagna natives are conservative by nature. They will not care for difficulties, handicaps and hin-

drances which will always be there for such people. They will continue to work until they bring their work or task entrusted to them to a successful conclusion. They are hard workers and are able to consolidate their position sooner or later.

Professions most suitable to Makara lagna people are—service in business concerns, municipality or government. They are also very well suited to work in mines and oil concerns. They can also become engineers, scientists or research scholars.

Makara lagna people generally marry late. They are good husbands and fathers of many children; but they do not make a show of their affection. On the other hand, they would enforce discipline in the house as they do in the place of their work.

Kumbha

Kumbha lagna or when Chandra is in Kumbha rashi in the birth chart:

The persons born in this lagna are generally tall with full stature. They are strong. Their complexion is fair and appearance handsome.

Kumbha is an airy sign. So the Kumbha lagna natives are intelligent. They are not carried away by flattery. They are intelligent. They are not carried by flattery. They act after very carefully considering the pros and cons of everything. They are slow in understanding things; but once they get at them, they can handle them with ease and confidence. They have a broad outlook and human understanding. They are unselfish, human and impersonal. They move in a select society. They are reserved in nature and are great moralists. They have wonderful intuitional capacity.

As Kumbha is a fixed sign, the natives stick to their principles. They work persistently in all their undertakings. They are very strong in their likes and dislikes.

They have inclination towards learning psychic subjects. They develop intuition and inspiration. They prefer secluded places and go in deep meditation. Many of the saints of our times and great men who have or had sacrificed their lives for the good of humanity, were born in Kumbha lagna.

Kumbha lagna persons are at home in every profession. They are good in government service, in commercial institutions, as engineers or research scholars. On account of their intuitional capacity they become very proficient astrologers. They shine best as heads of religious or charitable institutions.

The married life of Kumbha lagna native is happy only if their partner is as intelligent as they are. They are steadfast in their affection; but they do not like to display it.

Meena

Meena lagna or when Chandra is posited in Meena rashi in the birth chart:

Meena lagna persons are generally short in stature; but they are plumpy with short hands and feet.

Meena is a watery sign ruled by Guru. The natives are, therefore, by nature philosophical, restless full of imagination, and fond of romantic life. They are honest, humane and helpful. They always have 'forget and forgive' spirit. On account of their being overliberal and overgenerous, they often hamper their own progress. They are very happy when they can spend their money to help others and on charitable causes.

Meena is a dual sign, so the natives are not steady. They may easily change from one profession to another.

Meena lagna people can be good occultists and traders dealing in liquids. They can also succeed in import and export business; but they are best suited for charitable institutions. They can become good actors and musicians as Shukra is exalted in this sign. They can also succeed as ministers and physicians. They are also successful in the navy, in shipping organisations, hospitals or sanatoriums.

The married life of Meena lagna persons is generally happy; but they have a jealous nature and being natives of a dual sign, they are always two minded. Their partners in life have, therefore, to be careful and try to adjust themselves with the changing moods, tastes and fancies of their husbands if they want to have a peaceful and happy domestic life.

Lesson XVI

EFFECTS OF PLANETS IN
DIFFERENT SIGNS (RASI)

RAVI

Mesha: When Ravi is in this sign the native is active, intelligent, famous, fond of travelling, wealthy, but there is rise and fall in fortune. He is ambitious, has initiative and possesses a dominating nature. He is honest, liberal and is inclined towards spiritualism particularly in old age. Ravi is exalted in this sign.

Vrishabha: Slow and steady, obstinate, fond of pleasures, hard worker, fond of music and arts, likes good food and female company, sociable, intelligent.

Mithuna: Talkative, intelligent, learned, scholarly, wealthy, critical, lacks originality.

Kataka: Poor, sad, unhappy, sickly, traveller, subordinate, lack of initiative, dull, homosexual tendencies.

Simha (Own sign)—Obstinate, firm, dominating, not always rich, does not like dependence on others, liberal minded.

Kanya: Fond of literary pursuits, likes poetry and literature, linguist, scholarly, good memory, very good in arguments, logical, acts like females, intelligent, journalist, mathematician.

Tula (Sign of debilitation)—Sells or makes liquor, tactless, drunkard, morals not good, abusive speech, bad character, submissive, showy.

Vrishchika: Reckless, bold, cruel, obstinate, without firm principles, can become a good surgeon and army

or police officer.

Dhanu: Happy, liked by people, earns well, rich, honest, dependable, but short tempered. (This is so because Ravi is a fiery planet and Dhanu is a fiery sign.)

Makara: Mean, obstinate, miser, lazy, hard working, prudent, progress slow.

Kumbha: Unhappy, obstinate, no riches, obstacles and difficulties in life, may renounce world in later age, good astrologer.

Meena: Fond of peace, dealer in jewellery, liquid preparations, sea products, wealthy, liked by women, fond of occult activities.

CHANDRA

Mesha: Likes travelling, impulsive, likes other sex, irritable nature, fickle minded, passionate, ambitious, very sensitive about his self respect, bold, active, aggressive and at times rash.

Vrishabha: Happy, intelligent, good looking, well built body, fond of opposite sex, happy in middle and old age, rich, patient, inconsistent, wavering mind, fond of eating and drinking, popular in public, passionate. (Chandra is exalted in this sign).

Mithuna: Learned, scholarly, good looking, looks younger than his/her age, good speaker, fond of humour music, intuitive, long lived.

Kataka (Own sign)—Under influence of women, good nature but wavering mind, good looking, kind, sensitive, fond of travelling overseas, owns lands and buildings, walks with a wavering gait.

Simha: Bold, arrogant, not liked by the other sex, stomach troubles, unhappy, mental anxiety, proud, ambitious, orthodox views.

Kanya: Beautiful complexion, good looking, rich, honest, well behaved, modest, truthful, virtuous, intelligent, good talker, gets more daughters than sons, astrologer, fond of music, dancing and arts.

Tula: Deformed limbs, sickly, not popular amongst relations, intelligent, business-like, balanced mind, clever, good nature, not ambitious, contented.

Vrishchika (Sign of debilitation)—Likes to live away from his parents and elders, quarrelsome, frank, cruel, malicious, unhappy, obstinate immoral but wealthy.

Dhanu—Good intellect, happy married life, gets inheritance, likes literature and arts, showy, author.

Makara: Virtuous, attached to his wife and children, quick grasp, selfish nature, inconsistent, low morals, lazy, miser, mean.

Kumbha: Fair looking, well formed body, tall, diplomatic, good far-sight, learned, emotional, mystical, healing power, good intuition, fond of meditation and religious activities, gets visions, may renounce world at a later stage in life.

Meena: Dealer in liquids, sea products, jewellery, cosmetics, perfumes, subdued by opposite sex, learned, steady, simple, popular, modest, spiritually, inclined in later life, fond of occult activities.

KUJA

Mesha (Own sign)—A very good organiser, commander, army officer, physician, surgeon, police officer, rash, aggressive, active, hasty, frank, generous, extravagant, acts first and thinks later.

Vrishabha: Very sexual, loose morals, no principles, selfish, tyrant, rash, emotional, more an animal than human in his passions, wrestler.

Mithuna: Fond of domestic life, refined taste, learned, well built, ambitious, good poet or musician, diplomatic intelligent, can become a good detective.

Kataka (Sign of debilitation)—Intelligent, wealthy, rich, wicked, medical and surgical proficiency, fickle minded, speculative nature.

Simha: Leanings towards astronomy, astrology and mathematics, obedient to parents, respects elders, liberal, mental complaints, successful, restless.

Kanya: Digestion poor, married life unhappy, accident prone, conceited, boastful, deceptive.

Tula: Tall, good body, complexion fair, ambitious, works hard to become wealthy, warlike, kind, gentle, fond of women and gets into trouble on account of his excesses in this direction.

Vrishchika: Diplomatic, good memory, malicious nature, very obstinate, aggressive, proud, successful.

Dhanu: Popular, famous, achieves high authority in administration, good statesman, few children, quarrelsome, law abiding, active, ambitious, aggressive pushful.

Makara (Sign of exaltation)—Rich, high political position, commander, high police officer, administrator, many sons, generous, industrious, good constitution, respected, brave, influential.

Kumbha: Unhappy, poor, liar, idiot, unwise.

Meena: Fair complexion, passionate, faithful, unclean, instable life, unhappy domestic life.

BUDHA

Mesha: Moderate height, clever, social, materialistic, instable thinking, impulsive, deceitful, unreliable, evil minded.

Vrishabha: Well built, intelligent, stability in think-

ing, generous, wealthy, sensual, capable of holding high position, well read, showy.

Mithuna (Own sign)—Well behaved, good looking, youngish features, tall, active, good in research work, witty fond of music, fond of travelling, long lived, wealthy.

Kataka: Low stature, diplomatic, sensitive, sensual, liable to consumption, loose morals, wavering nature.

Simha: Wanderer, proud, orator, early marriage, impulsive, likes wandering about, generally likes to be in stable profession like government service.

Kanya (Own and exaltation sign)—Good looking, well-read, generous, good intuition, orator, author, journalist, astrologer, astronomer, mathematician, teacher, good character.

Tula: Fair looking, good intuition, courteous, faithful balanced mind, philosophical.

Vrishchika: Loose morals, excessive sex indulgence, victim of venereal diseases or diseases of generative organs, selfish, arrogant, indiscreet.

Dhanu: Respected in society, talented, well built, reckless, learned, rash, good organiser, capable, honest.

Makara: Inclined to enter business line, economical, clever, suspicious, slow, hard working.

Kumbha: Quarrelsome, sociable, famous, makes quick progress, health not good.

Meena (Sign of debilitation)—Servant, imitable nature, brooding, petty minded, failures in life.

GURU

Mesha: Fiery nature, powerful, wealthy, learned, many children, generous, courteous but has a sense of superiority, happy married life, holds high positions.

Vrishabha: Learned, stability in life, has fixed ideas about things, showy, very able, sensual, inclined to the evil of self gratification.

Mithuna: Able debater, tall, well built, generous, learned linguist.

Kataka (Sign of exaltation)—Well read, like a king, wealthy, intelligent, faithful, minister or high priest or a great saint.

Simha: Impressive appearance, moderate stature, ambitious, active, happy, intelligent, literary pursuits, author, holds governmental positions.

Kanya: Ambitious, selfish, fortunate, miser, learned, patient.

Tula: Good looking, open-minded, strong, able, religious minded, just.

Vrishchika: Good manners, well built, fond of showing his superiority over others, selfish, not very good health, passionate, unhappy.

Dhanu (Own sign)—Wealthy, learned, influential, noble, dependable, charitable, good organising capacity, good talker

Makara (Sign of debilitation)—Tactless, ill behaved, unhappy, jealous, inconsistent.

Kumbha: Not rich but learned, popular, amiable nature, dreamy and meditative, inclinations towards renunciation.

Meena (Own sign)—Likely to get some inheritance, medium stature, enterprising, holds high positions.

SHUKRA

Mesha: Emotional, impulsive, dreamy, fickle minded, unhappy, wise, easy going, loose morals, extravagant, mainly spends for satisfaction of lust.

Vrishabha (Own sign)—Good looking, good body, firm, independent, sensual, fond of pleasures, lazy, has taste in music, dancing, fine arts.

Mithuna: Wealthy, generous, respected, popular, intelligent, fond of women, learned.

Kataka: Emotional, timid, may marry more than once, sorrowful nature, many children, sensitive.

Simha: Makes money through or from women, passionate, emotional, hasty, superiority complex, victory over enemies.

Kanya (Sign of debilitation)—Unhappy, sexy, illicit connections, talkative, rich, learned, loose morals.

Tula (Own sign)—Intelligent, generous, philosophical, good looking, happy marriage, passionate, proud, respected, good intuition, intellectual pursuits, wide travels, may become a great statesman, balanced nature, inclined to write poetry or fiction on romantic themes.

Vrishchika: Quarrelsome, independent, unjust, notorious for love affairs, not rich, sex maniac.

Dhanu: Wealthy, powerful, influential, respected, happy domestic life, high position.

Makara: Fond of low class women, no principles, loose morals, weak body.

Kumbha: Popular, handsome, chaste, loves peace, helpful to others.

Meena (Sign of exaltation)—Good and humorous nature, learned, popular, refined, respected, fond of comforts and pleasures, wealthy.

SHANI

Mesha (Sign of debilitation)—Idiot, wanderer, cruel, commits frauds, quarrelsome, perverse, sorrowful, unhappy.

Vrishabha: Deceitful, successful, likes loneliness, has self control, worries about small things.

Mithuna: Miserable, untidy, thin, few children, narrow minded.

Kataka: Poor, pleasure seeking, few children, rich but selfish, obstinate, may be deprived of mother's association.

Simha: Obstinate, few sons, unfortunate, good writer, malicious nature.

Kanya: Poor, malicious nature, quarrelsome, rude, weak health, orthodox type.

Tula (Sign of exaltation)—Famous, leader of men, politician, rich, respected, powerful, sound judgement, charitable, fond of women.

Vrishchika: Rash, hard-hearted, petty minded, violent, unhappy, danger from poison, fire and weapons, poor health, bad habits.

Dhanu: Active, clever, famous, loves peace, unhappy married life, wealthy, generally happy.

Makara (Own sign)—Intelligent, hard working, good domestic life (if Chandra is not afflicted), learned, suspicious, revengeful, philosophical.

Kumbha (Own sign)—Diplomatic, able, happy, intellectual, enemies prove more powerful.

Meena: Wealthy, famous, gifted, polite, happy, helpful.

RAHU

Mesha: No courage, lazy, not straight forward, immoral.

Vrishabha (Sign of exaltation)—Happy, ugly, emotional, wealthy.

Mithuna: Singer, saintly, courageous, long lived.

Kataka: Liberal, sickly, poor, clever, deceitful, many enemies.

Simha: Clever, diplomatic, noble, thinker.

Kanya: Popular, soft-spoken, poet, writer, singer, wealthy.

Tula: Short lived, dental troubles, good executive, gets inheritance.

Vrishchika (Sign of debilitation)—Deceitful, loose moral, sickly, extravagant.

Dhanu: Happy in early life, may be adopted in childhood, a bad friend.

Kumbha: No family, learned, friendly, sweet speech, (Some take Kumbha as own sign of Rahu).

Meena: Religious minded, well behaved, peaceful, fond of arts, clever.

KETU

Mesha: Instable, talkative, happy.

Vrishabha (Sign of debilitation)—Unhappy, lazy, talkative, lusty.

Mithuna: Suffers from windy troubles, proud, not easily satisfied, short lived, loses temper easily.

Kataka: Unhappy, fear from ghosts.

Simha: Talkative, timid, impatient, fear of snake-bite.

Kanya: Sickly, idiot, suffers from digestive troubles.

Tula: Suffers from leprosy, lusty, short-tempered, unhappy.

Vrishchika (Sign of exaltation)—Short-tempered, leprosy, clever, talkative, deceitful, poor.

Dhanu: Liar, deceitful.

Makara: Goes in exile, hard working, courageous, famous.

Kumbha: Unhappy, wanderer, extravagant, ordinary means.

Meena: Goes to foreign lands, emotional, hard working devotional, inclined towards spiritualism.

Note I: Rahu and Ketu are shadowy planets and generally give the results or effects of the lord of the sign in which they are placed or the planet with which they are in conjunction. The rashi-wise effects of Rahu and Ketu should not, therefore, always be accepted as gospel truth.

Note II: The above are general effects of planets in different signs. The results are modified according to their position with reference to lagna, and other influences on the planets by aspects of other planets or by conjunction etc.

Lesson XVII

GENERAL EFFECTS OF PLANETS IN DIFFERENT HOUSES (BHAVA)

RAVI

First: Very particular about his self respect, short-tempered, suffers from bilious and windy troubles, emotional, lives in foreign lands, thin body, broad forehead, courageous, wealthy unstable, little hair on the head.

Second: Mouth troubles, wealthy, fortunate, quarrelsome, poor eyesight, dental troubles, troubles from government, family unhappiness.

Third: Brave, famous, respected by government, poet, no happiness from brothers and relations, wealthy.

Fourth: Unhappy, handsome, cruel, squanders, ancestral wealth, unhappiness from relations, fond of occult sciences, no conveyances.

Fifth: Sickly, few children, good morals, intelligent, unhappy, short-tempered.

Sixth: Conquers enemies, famous, good vitality, bad for maternal relations, brave, just, healthy.

Seventh: Unhappy conjugal life, sensitive about self-respect, hard hearted, selfish, punished by government, anxiety.

Eighth: Bilious troubles, anxiety, short tempered, wealthy, impatient, dull headed.

Ninth: Yogi, good morals and good behaviour, leader, astrologer, courageous, comfort of conveyances,

servants, bad for father.

Tenth: Respected, wealthy, famous, respected and honoured by government, high administrative position, minister, liberal, popular.

Eleventh: Wealthy, powerful, happy, proud, yogi, few children, stomach troubles.

Twelfth: Left eye troubles, lazy, goes to foreign countries and prospers there, no friends, emaciated body.

CHANDRA

First: If Iagna be in Kataka, Mesha, Vrishabha or Tula rashis, or Chandra be waxing, then native will be handsome, liberal, learned and wealthy. In other rashis Chandra gives bad effects like bad health, little wealth and unhappiness.

Second: Happy, good friends, wealthy. If there be full Moon, the native is very wealthy.

Third: Looks after his brothers and sisters, bold, learned, miser, changes his profession many times.

Fourth: Good relations, happiness, wealthy, conveyances, all comforts.

Fifth: Timid, learned, intelligent, many children.

Sixth: Stomach troubles, sickly, defeated by enemies, poor.

Seventh: Handsome, happy, lusty. If the Chandra be waning, sickly and poor.

Eighth: Intelligent, sickly, short lived if Chandra be waning.

Ninth: Intelligent, happy, happiness in regard to children, attracts women.

Tenth: Wealthy, pious, courageous, charitable,

happy.

Eleventh: Wealthy, many children, long lived, good friends, many servants, famous, courageous.

Twelfth: Jealous, mean, eyesight weak, lazy, unhappy, gets disgrace and insults.

KUJA

First: Cruel, courageous, rash, ambitious, prone to accidents, marks of wounds, cuts on face or body, unhappy, not rich.

Second: Harsh tongue, poor, dull headed, causes quarrels in family, thief, eye troubles.

Third: Famous, brave, patient, courageous, expert in many fields, loss of brothers and sisters, harsh tongue.

Fourth: Comfort of conveyances, blessed with children, loss of mother or unhappiness from that direction, may live away from native place, short lived, untimely death, gains in agriculture.

Fifth: Short-tempered, deceitful, bad habits, sickly, particularly stomach troubles, emotional, loss of children.

Sixth: Courageous, powerful, patient, vanquishes enemies, indebted, police officer, skin troubles, blood poisoning, extravagant.

Seventh: Unhappiness in married life, loss of life partner, short-tempered, harsh tongue, cunning, poor, jealous.

Eighth: Sickly, loose morals, drunkard, harsh tongue, eye troubles, thief, poor.

Ninth: Jealous, false pride, short-tempered, leader, high officer, famous, bad relations with brothers, bad for father.

Tenth: Wealthy, happy, famous, respected, comforts of conveyances, few or no children, bad for mother.

Eleventh: Harsh tongue, false pride, short-tempered, wealthy (though by undesirable methods), courageous.

Twelfth: Bad eye-sight, loss of wife/husband, short-tempered, quarrelsome, extravagant, mean, has secret enemies or he acts as a secret enemy to others.

BUDHA

First: Long lived, mathematician, witty, liberal, learned, popular with opposite sex, soft speech, friendly nature, wealthy.

Second: Orator, handsome, happy, clever, a good lawyer, successful agent, accumulates wealth, courageous, good deeds.

Third: Proficient in his work, hard working, timid, author, good palmist, editor, poet, has children, fond of comforts, few brothers and sisters, instable, good businessman, fond of short travels, good neighbours.

Fourth: Learned, fortunate, comfort of conveyances, charitable, diplomatic, heavy body, lazy, fond of music, liberal writer.

Fifth: Happy, intelligent, respected, fond of instrumental music, poet, hard working.

Sixth: Quarrelsome, lazy, sickly, proud, weak, constitution, lusty, illicit love affairs.

Seventh: Handsome, learned, good in business, wealthy, writer, editor, happy, religious minded, lacks vitality, long lived.

Elghth: Long lived, respected, proud, respected by government, mental unhappiness, orator, wealthy, likely to get inheritance.

Ninth: Good morals, poet, singer, editor, writer, astrologer, learned, fortunate, likes to be a businessman.

Tenth: Truthful, learned, popular and respected, studious, clever, fortunate, obedient to parents, landlord.

Eleventh: Longlived, yogi, good morals, wealthy, famous, learned, honest, handsome, has children, victorious over enemies.

Twelfth: Learned, lazy, speaks little, learned in shastras, writer, knowledge of Vedanta, charitable.

Note: It should always be kept in mind that Budha is generally very near the Sun and on account of this constant association, he is not able to give all results in full as described above. He is able to give results ascribed to him when he is free from combustion and malefic association.

GURU

First: Astrologer, long lived, devoted to his work, learned, social worker, illustrious, frank, sensitive about his self respect, handsome, happy, humble, wealthy, has many children, respected by government, religious minded.

Second: Handsome body, sweet speech, loud voice, has children, wealth and immovable property, respected by government, popular, good deeds, fortunate, defeats enemies, long lived.

Third: Has control over his senses, learned in shastras, author, goes away from native place, yogi, respected, lusty, fond of women, fond of travelling has many brothers and sisters.

Fourth: Fond of comforts, good body, proficient, hard working, astrologer, good education, few children,

respected by government, loves mother, practical habits.

Fifth: Astrologer, popular, highest position in the family, successful in speculation, many children.

Sixth: Soft spoken, famous, learned, weak constitution, recovers from illness early, few enemies.

Seventh: Fortunate, learned, orator, head of clan, humble, patient happy married life.

Eighth: Long lived, good manners, soft-spoken writer, loses wealth, gets diseases in secret parts.

Ninth: Famous, many renounce world, yogi, highly religious, learned in shastras and vedanta, fortunate, learned, respected by government and people, intelligent, has children.

Tenth: Good deeds, famous and respected, holds position of dignity, judge or minister, prime minister, president, just, successful astrologer, truthful, obedient to gurus and parents, rich.

Eleventh: Handsome, healthy, gains wealth, good businessman or banker, contented, few children, learned, respected by government, spends on good causes.

Twelfth: Lazy, happy, yogi, helpful to others, liberal, greedy.

Note: There is a school of thought that if Guru is posited alone in bhavas 2, 5, 7 and 11, he gives evil results of that bhava. Experience has shown that this is not true. Actually if a malefic planet in any bhava comes in association with Guru, he gives good results at the cost of Guru's good qualities. Guru thus gives evil results only when he is in association with a malefic planet or owns evil houses in any particular horoscope. We shall discuss this matter further in a later lesson.

SHUKRA

First: Long lived, handsome face and body, respected and famous, happy, soft spoken, cultured, likes to go away from his native place (this happens when Shukra is in a moveable sign), passionate, attraction towards opposite sex, respected by government (this means he holds high position in government).

Second: Wealthy, fond of sweet foods, famous, fortunate, good family, dealer in jewellery or owns jewellery, learned.

Third: Happy, wealthy, miser, lazy, artist, learned, fortunate, fond of travelling, has more sisters than brothers.

Fourth: Handsome, powerful, helpful to others, charitable, proficient, practical and clever, fond of comforts fortunate, has children, long-lived, owns conveyances.

Fifth: Happy, fond of pleasures, just, charitable, dependable, learned, famous, orator, blessed with children, poet, romantic.

Sixth: Benefit of conjugal happiness, many friends, immoral, urinary troubles, poor, disease in secret parts, no enemies.

Seventh: Conjugal happiness, liberal, popular, wealthy improvement in life after marriage, passionate, illicit connections, fond of music, fortunate.

Eighth: Goes to foreign lands, cruel, sickly, short tempered, inclination towards occult sciences, studious, unhappy, illicit relations with persons of opposite sex.

Ninth: Religious minded, clever, happy domestic life, kind, goes for pilgrimage to holy lands, respected by government.

Tenth: Fond of pleasures, has conveyances, stable wealth, popular, helpful to others, jeweller, very rich, passionate, has children.

Twelfth: Just, lazy, sinful, seminal disorders, has connections with persons of the opposite sex, wealthy, voracious eater, extravagant.

SHANI

First: If Shani is in Makara or Tula rashi (own and exalted signs respectively) then very rich and happy, otherwise poor.

Second: Diseases of mouth, harsh tongue, quarrels in family. Good if Shani is in Tula or Kumbha rashis. Then wealthy and good family relations.

Third: Good health, yogi, learned, quick worker, wrestler, defeats enemies, fortunate.

Fourth: Infamous, emaciated body, short-tempered, deceitful, fortunate, melancholy, little domestic happiness, bad for mother.

Fifth: Windy troubles, wanderer, learned, has children, lazy.

Sixth: Vanquishes enemies, fond of pleasures, yogi, throat troubles, asthma sufferer, powerful but immoral.

Seventh: Short tempered, poor, wanderer, low deeds, lazy, passionate, troubles in conjugal life or no marriage at all or marriage at late stage, illicit connection with persons older in age.

Eighth: Deceitful, talkative, suffers from leprosy, timid, disease of generative organs, piles, learned, liberal, long-lived.

Ninth: Sickly, wanderer, talkative, religious minded, without brothers and sisters, bad position for father.

Tenth: Leader, just, hard worker, stomach troubles,

respected by government, rich (It is believed that Shani in tenth at times brings a sudden fall from high position).

Eleventh: Long life, short tempered, happy, yogi, hard working, successful business, learned, childless, may have some daughters, good health, powerful.

Twelfth: Insanity, imprisonment, lazy, sickly, extravagant, bad habits, immoral, harsh tongue, suspicious, jealous, harmful for maternal relations.

RAHU

First: Selfish, suspicious, head diseases, rebel, low deeds, studious, weak constitution, passionate, few children.

Second: Prospers in foreign lands, generally lives away from family or creates troubles in family, harsh tongue, few children, wealthy, miser, meat eater.

Third: Yogi, goes away from native place, long-lived, learned.

Fourth: Discontented, unhappy, little happiness from mother's side (may be due to early death of mother), untruthful, domestic life disturbed.

Fifth: Stomach ailments, a good diplomat, poor, squanders family's wealth, fortunate, fond of shastras, not a good position for progeny (children)—causes abortions or gives few children if in a benefic rashi.

Sixth: Gains from foreigners, healthy, vanquishes enemies, waist pains, long-lived, courageous, wealthy, famous.

Seventh: Early death of wife, loss in business, wanderer, immoral, greedy.

Eighth: Diseases of generative organs or other secret parts, short-tempered, harsh tongue, boastful, passionate.

Ninth: Goes away from native place, does pilgrimage to holy places, not very fortunate up to the age of 42, religious minded.

Tenth: Lazy, talkative, irregular in work, religious minded, unhappiness in regard to children.

Eleventh: Few children, not intelligent, gains from foreigners, long-lived, hard worker, earns wealth through questionable means.

Twelfth: Immoral, idiot, hard working, servant, extravagant, passionate.

KETU

first: Instable mind, timid, mischievous, cruel, short-lived, idiot, good results if Ketu is in Vrishchika rashi. Then he gives wealth and comforts.

Second: Unhealthy, harsh tongue, mouth diseases, rebel.

Third: Instable, suffers from windy diseases, no brothers or sisters or little happiness from them, good for wealth.

Fourth: Talkative, useless, lazy, unemployed.

Fifth: Harms progeny, yogi, intelligent but suspicious, short tempered, fond of pleasures, does not do good to anybody.

Sixth: Fear from ghosts, windy diseases, fevers, accidents, long-lived, wealthy, quarrelsome, litigation.

Seventh: Idiot, unhappy conjugal life, may cause separation amongst partners.

Eighth: Evil minded, mean society, clever, short-lived, bad for husband in a female horoscope.

Ninth: Infamous, unhappy, no rise in life up to 48 years.

Tenth: Misbehaves with father, unfortunate, false pride, yogi, may renounce world.

Eleventh: Gains from unfair means, not intelligent, harms himself, long-lived.

Twelfth: Thief, *tantrik*, yogi, extravagant, ill health, may cause insanity, gives salvation.

Note: Above are described the general effects of planets in different bhavas (houses) according to the natural significations and characteristics of the planets and the houses (bhavas). These effects are likely to be modified in different birth charts in accordance with the rising sign i.e. lagna and the sign in which a planet is posited. The lordship of houses of the planets will also have influence. For example, if Mesha is lagna and Guru is in the fourth house, he will be in Kataka rashi which is the exaltation sign of Guru. But if Tula is lagna fourth house will fall in Makara rashi and Guru will then be in his sign of debilitation (*neecha rashi*). In Mesha Guru is lord of ninth house, an auspicious house, so his presence in fourth will give very auspicious results in regard to what Guru signifies, what the fourth house signifies and what the ninth house signifies. In Tula lagna Guru will give bitter results because not only he will be in his sign of debilitation but because he would be lord of the 3rd and 12th houses—two inauspicious houses. In this manner the results have to be assessed from the position of a planet in a particular house—but weight has also to be given to the natural significations as described in this lesson in coming to a final conclusion.

Lesson XVIII

EFFECTS DUE TO OWNERSHIP OF VARIOUS HOUSES BY PLANETS

After giving the students a general idea of the characteristics of rashis and planets, guiding them how a horoscope is cast, how the positions and strength etc., of planets are ascertained, what is the signification of each house, how the vimśottari dasa, major periods and minor periods are worked out, we came to the predictive part of astrology from Lesson XIV. The present lesson is the most important one from the predictive point of view and for judgement of a horoscope. Because it is the ownership of a planet of a good or bad house which modifies, to a great extent, the effects of his natural good or malefic nature. Natural benefics like Guru, Shukra, Chandra, Budha become malefics and even killers (marakas) for certain ascendants on account of their ownership of bad houses while malefics like Shani and Kuja become benefics *par excellence* by virtue of the ownership of good or auspicious houses.

According to Parashari system (that is according to principles of Hindu Astrology laid down by Maharishi Parashara) the lords of trines (trikonas) are always auspicious. The trikonas are 5th and 9th houses and also 1st which is a trikona as well as a kendra house. When benefics own kendras they are said to become evil. When malefics become lords of kendras (angles or quadrants), they are believed to invariably become good. The lords of 2nd and 12th houses give good results if they are in conjunction with favourable planets. This is what the

Parashari principles say but in actual experience and working we do not consider the lord of 12th giving good results. 12th house is one of the bad houses and its lord should be treated as such. This is our advice based on practical experience.

The lord of 8th, if he happens to be lord of 1st or lagna, becomes good. We will find this position only when the lagna is Mesha or Tula. When Mesha will be first house, the 8th house will fall in Vrishchika Rashi. So Kuja the lord of 1st and 8th for Mesha lagna will give good results in spite of his lordship over the 8th house. In Tula lagna Shukra will be lord of 1st and the 8th houses. Here the 8th house will fall in Vrishabha rashi. When a planet is lord of a kendra as well as a trine he will be a benefic *par excellence*. In astrological terminology we call such a planet as a yogakaraka planet for that lagna. Rahu and Ketu produce good results when they are in lagna. Rahu and Ketu produce good results when they are in benefic signs—that is, in the signs of planets who are benefic by lordship for particular lagna.

Another principle is that the good or evil planets (by lordship) become more and more powerful as they are lords of 1st, 4th, 7th, 10th houses; 5th, 9th houses; 3rd, 6th, 11th houses. In other words, 4th is stronger than 1st, 7th than 4th and 10th more than 7th. Similarly 9th is a more stronger trine house than the 5th, and amongst *upachaya* houses 11th is the strongest and the 3rd the least powerful. These are three separate groups.

Then another Parashari principle is that the lords of 3, 6, 8 and 11 do evil and cause miseries in life. Here with due respect to the principles laid down by the great Parashara, we in actual practice find that the lord of 11th (11th house being the house of gains) gives monetary gains to the native according to its strength and position

in the horoscope. Here it is worth mentioning that while the 11th lord has been called evil, nowhere in any standard classical text-book written according to the Parashari system of astrology has the 11th house been called inauspicious. On the other hand, we have invariably found all such books telling us that if the lord of 11th is strong whether he be the natural benefic Guru or the natural malefic Shani, he will fetch enormous financial gains to the native in his mahadasha. Apart from this, the lord of 11th in a horoscope is a very beneficial partner for creating *dhana yogas* (wealth giving combinations) with lords of other good houses. So we do not consider the lord of eleventh house as evil. However, except Chandra and Ravi all planets own two houses, so it is possible that the lord of eleventh for a particular lagna may also be lord of an evil house. An easy example is of Mithuna lagna where the lord of 11th Kuja is also lord of sixth house. As lord of 11th Kuja will give good results when he forms a combination with lord of another good house such as lord of second which is the house of wealth (*dhana bhava*) or lord of 9th (*bhagya house*) but being lord of 6th he will also create debts, diseases and enemies. This is how we should follow these principles.

It is said that benefics when they own kendra, become evil. There are four lagnas—Mithuna, Kanya, Dhanu and Meena where we find that two kendras are owned by benefics. In Mithuna lagna, Budha owns the 1st and the 4th. Both are kendras but the 1st is trikona also, but Guru owns the 7th and 10th the two kendras. For Kanya, Budha owns 1st and 10th—the first being both kendra and trikona and 10th only a kendra and Guru owns 4th and 7th kendras. For Dhanu lagna Guru owns 1st and 4th—first being kendra and trikona and 4th being only kendra, and Budha owns 7th and 10th both

kendras. For Meena Guru owns 1st and 10th—the first being kendra and trikona and the 10th being only kendra, and Budha owns the 4th and 7th—both kendras. According to the strict exponents of the Parashari principles for Mithuna and Kanya lagnas, Budha has been treated as a neutral planet and Guru an evil one. For Dhanu and Meena lagnas Guru has been treated as a neutral planet and Budha an evil one. There is some controversy in this regard. There is a school of thought that benefics as lord of kendras do not become incapable of giving good results. Our view is that they are not incapable of giving good results in respect of wealth etc., but they do cause ill health and even death if they are posited in bad houses, particularly 2nd and 7th which are called maraka sthanas (we will come to this later in this lesson) or when they are conjoined with such planets, or are aspected by them. We are also of the opinion that if a planet is lord of lagna and also owns a benefic house, he will be good for the native and will not bring any untoward results. The lagna represents the native and the lord of the lagna is always the protector of the native. We are sorry to say that the contradictions of this nature which put the students of astrology particularly the beginners in confusion. While orthodox or strict followers of the Parashari system at one place say that if the lord of lagna being a natural benefic owns a kendra he becomes a neutral, they do hesitate in saying that the lord of lagna enhances the good results of a house where he is posited.

What we have said about natural benefics holds good also for natural malefics. There is no lagna in which any malefic is owner of two kendras, therefore, when assessing the results of such planets we should attribute both good and bad results to them according to their

lordship of a kendra and an inauspicious house. But when a benefic or malefic is lord of trine and also an evil house, he would predominate in giving good results as lord of the trine. When a planet is lord of a kendra as well as a trine, he is, as we have already said, a benefic *par excellence* or a yoga-karaka for that birth chart. By yogakaraka we mean a planet who gives wealth, name, fame and high position. Thus our view is that 1, 2, 4, 7, 9, 10 and 11 are auspicious houses and 3, 6, 8 and 12 are inauspicious houses or dusthanas (bad houses). There is a peculiarity about 3, 6 and 11. They are also called upachaya houses, that is, the houses of growth. Amongst them 6th being a dusthana, is a weak upachaya house. While the lord of the 3rd and 6th are evil planets posited in these houses are said to give good results gradually. All planets are said to give good results in the 11th house, but in the 6th upachaya effects may be expected when the house has the aspect of a benefic, otherwise it should be treated as dusthana. Amongst the dusthanas 3rd is a mild dusthana, the 8th is the worst. Then come the 6th and the 12th. It is said that lords of dusthanas destroy the effects of the houses where they are posited and if the lords of the good houses, if posited in dusthans i.e. 3, 6, 8 and 12, spoil the effects of the houses they own. For example, if the lord of 4th house is posited in the 8th house. This will spoil the effects of the 4th house and cause domestic unhappiness, obstructions in education, loss of ancestral property and unhappiness from the side of mother. The lord of the 8th house, if posited in 4th house, will spoil the significations of the 4th house and at the same time because he becomes stronger by being posited in a kendra house, it will enhance the significance of the 8th house. That is, while it will give good longevity, other evil significations

of the 8th house will increase.

It is also mentioned in our standard classical texts that if Chandra and Ravi, who are also called luminaries, are lord of the 8th house they do not become evil. Our experience and that of many learneds is that in practice that is not true. No exception should, therefore, be made in case of Ravi and Chandra.

Maraka or Death Inflicting Planets

The 8th house and the 3rd, therefrom i.e. the 3rd house, are considered as houses of longevity. As the 12th house to the lagna is known as the house of loss, so the 12th house to every house will be house of loss to it. On this principle 12th to 8th is the 7th house and 12th to 3rd is the 2nd house. Therefore, these houses cause loss to longevity and are called maraka sthanas. Planets posited in these houses, those aspected by these planets and lord of these two houses are called marakas or death inflicting planets.

There is another class of maraka planets also. They are those which are posited in the *Badhaka* House (house of obstructions), its lord and the planets aspected by them. For a lagna falling in movable sign, the 11th house is a *Badhaka* house or *Badhaka* sthana, for lagna in a fixed sign the 9th and for lagna in a dual sign the 7th house is a *Badhaka* sthana.

The maraka planets mentioned above cause death in their mahadasha or antardasha if according to the assessment of longevity of the native, the mahadasha or antardasha coincides with the age when the death is likely to occur. The assessment of longevity is a very intricate and complicated process and astrologers with great proficiency in arithmetic and astrology can pinpoint the period of death; but it is possible to judge

without much difficulty whether a person will be long lived or short lived from the structure of horoscope. However, we will deal with this subject briefly in a later lesson but detailed and complete discussion on this subject is beyond the scope of our lessons which are intended only for beginners.

We have said above that lords of 2nd and 7th are marakas—also lords of 11th, 9th and 7th who are lords of badhaka sthanas for lagnas in movable, fixed and dual signs respectively. We have also said that they have powers to inflict death in their maha-dasha or antardasha. The second house is also called dhana bhava or the house of wealth. The seventh house is also called jaya bhava or the house of life partner or marriage. The ninth house is also the house of bhagya and the 11th house is also of gains. It can be argued why the lords of houses which are givers of wealth, which cause marriage, which improve our bhagya and which give us gains of wealth are marakas. The reply to such an argument is not difficult to give. The lords of the 2nd, 9th or 11th can give gains of wealth and also cause death if the time of death has arrived according to the assessment of the longevity of the native. Have we not seen cases when a person immediately after taking charge of a high position dies suddenly or after winning a large sum in a lottery is so overwhelmed with joy that he dies of shock?

According to the principles of astrology the marriage is likely to take place in the maha dasha or antardasha of the lord of 2nd or 7th both of whom are maraka planets also. Have we not heard of cases where the bridegrooms are killed soon after marriage as a result of some accident or other causes? So both the events can take place simultaneously during the Maha dasha or antardasha of such planets. But the person who gains wealth on ac-

count of happy positions of the lords of 2nd, 9th and 11th, will continue to enjoy it if the time of death has not come according to the assessment of the longevity of the native. Similarly, if the marriage takes place in the mahadasha and antardasha of the lords of 2nd or 7th, the natives will enjoy their married life if further lease of life is promised to them in their birth chart.

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Lesson XIX

AUSPICIOUS AND INAUSPICIOUS PLANETS FOR DIFFERENT LAGNAS BY VIRTUE OF THEIR OWNERSHIP OF VARIOUS HOUSES

This lesson is in continuation of the previous lesson and deals with the same subject.

We are taking the liberty of mentioning the auspicious and inauspicious lords of bhavas as given in the book 'Hindu Predictive Astrology' by Shri B. V. Raman.

Prof Raman calls them, 'Key Planets for Each Sign' in other words, key planets for each lagna. They are described as under in his book referred to above.

Mesha lagna—Shani, Budha and Shukra are ill disposed, Guru and Ravi are auspicious. The combination of Guru and Shani produces no beneficial results. Guru is yoga karaka or the planet producing success. If Shukra becomes a maraka he will not kill the native, but planets like Shani will bring about the death of the person.

Vrishabha lagna—Shani is the most auspicious and beneficial planet. Guru, Shukra and Chandra are evil planets. Shani alone produces rajayoga. The native will get death in the periods and sub-periods of Guru, Shukra and Chandra if they get death inflicting powers.

Mithuna lagna—Kuja, Guru and Ravi are evil. Shukra alone is most beneficial and in conjunction with Shani in good signs produces an excellent career of much fame. Shukra and Budha when well associated

cause rajayoga (this means that this combination gives name, fame and wealth to the native). Chandra (who is lord of 2nd the maraka sthana) does not kill. Here Guru, lord of 7th (another maraka sthana) becomes a maraka planet and may kill the native when his dasha or antardasha is operating.

Kataka lagna—Shukra and Budha are evil. Guru and Kuja give beneficial results. Kuja is rajayoga karaka. The combination of Guru and Kuja also causes rajayoga. Ravi, though lord of 2nd, does not kill. Shukra and other inauspicious planets kill the native.

Simha lagna—Kuja is the most auspicious planet. The combination of Shukra and Guru does not cause rajayoga, but the conjunction of Guru and Kuja in favourable houses produces rajayoga. Shani, though lord of 7th, does not kill, but Budha (lord of 2nd) and other evil planets inflict death when they get maraka powers.

Kanya lagna—Shukra alone is most beneficial. Budha and Shukra when combined together cause rajayoga. Kuja and Chandra are evil. Ravi does not kill even if he becomes a maraka; but Shukra, the Chandra and Guru will inflict death when they are possessed of death inflicting power.

Tula lagna—Shani alone causes rajayoga. Guru, Ravi and Kuja are inauspicious. Budha and Shani produce good. The conjunction of Chandra and Budha produces rajayoga. Kuja himself will not kill the person. Guru and Shukra, when possessed of maraka powers, certainly kill the native.

Vrishchika lagna—Guru is beneficial. Ravi and Chandra produce rajayoga. Budha and Shukra are evil. Guru, even if he becomes a maraka (lord of 2nd), does not inflict death. Budha and other evil planets when they get

death inflicting powers do not spare the native.

Dhanu lagna—Kuja is the best planet and in conjunction with Guru produces much good. Ravi and Kuja also produce good. Shukra is evil. When Ravi and Kuja combine together they produce rajayoga. Shani (though lord of 2nd) does not bring about death. But Shukra causes death when he becomes a maraka planet.

Makara lagna—Shukra is the most powerful planet and in conjunction with Budha produces rajayoga, Kuja, Guru and Chandra are evil.

Kumbha lagna—Shukra alone is auspicious. The combination of Shukra and Kuja causes rajayoga. Guru and Chandra are evil.

Meena lagna—Chandra and Kuja are auspicious. Kuja is most powerful. Kuja with Chandra or Guru causes rajayoga. Shani, Shukra, Ravi and Budha are evil. Kuja, though lord of 2nd, does not kill.

The above description of the auspicious and inauspicious planets by Prof Raman is strictly according to the Parashari principles and should be followed by the students to what has been stated by us in the previous lesson. If they go through the above description, they will find that the evil planets are lords of the 3rd, 6th, 8th, 11th and 12th and the benefics are lords of kendras. Amongst the auspicious or favourable planets are lords of lagnas, planets who own trines. Amongst the yoga karaka planets are those who are lords of a trine and a kendra. It will also be noted from the above description that in most cases lord of 2nd (which is a maraka sthana) has been exempted from the power of inflicting death. Our humble view based on experience is that this exemption does not prove true in practice.

In the previous lesson we have stated in detail very clearly what happens actually in practice in spite of the

principles of Parashari system and the students would do well to read the points made out by us very carefully. Experience alone will prove the truth of what is contained in that lesson. We have given the description of auspicious and inauspicious planets from Shri Raman's book with a view to acquaint the students with the Parashari principles.

Ancient Classics on Hindu Astrology

(Text in Sanskrit with notes and commentary in English)

- | | |
|---|--------------------------------------|
| ◆ Brihat Parasara Hora Sastra
(2 Vol. set) | — Maharishi Parasara |
| ◆ Phala Deepika | — Mantreswara |
| ◆ Uttar Kalamrita | — Kalidasa |
| ◆ Jaimini Sutras | — Maharishi Jaimini |
| ◆ Bhrigu Sutras | — Maharishi Bhrigu |
| ◆ Satya Jatakam | — Sage Satyacharya |
| ◆ Hora Sara | — Prithuyasas son of
Varahamihira |
| ◆ Brihat Jatak | — Varahamihira |
| ◆ Dalvajana Vallabha | — Varahamihira |
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| ◆ Jataka Parijata (3 Vol. set) | — Vaidyanatha |

AMAZING NADI BOOKS

- | | |
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| ◆ Bhrigu Nandi Nadi | — R.G.Rao |
| ◆ Sapta Rishi Nadi | — J.N.Bhasin |
| ◆ Doctrines of Suka Nadi | — R.Santhanam |
| ◆ Nadi System of Prediction | — Rattan Lal |
| ◆ Basis of Dhruva Nadi | — Satyacharya |

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learned, respected, wealthy.

Tenth: Respected by government, gains from governmental sources like government service or contracts, fortunate, wealthy, good morals.

Eleventh: Famous businessman, very wealthy, famous, conquest over enemies, fortunate. This is an excellent position for the lord of 2nd. This position brings easy gains to the native.

Twelfth: Poor, indebted, goes to foreign lands for his livelihood, earns by undesirable means.

Lord of 3rd Bhava if in

First: Idiot, loose morals, servant, cruel, bad relations in family, not rich, quarrelsome.

Second: Beggar, poor, short lived; but if the lord of 2nd is a natural benefic the results are better. Then natives become fortunate and not poor. Still this is not a beneficial position for the lord of 3rd.

Third: Friendly, religious minded, gains from government and if the lord of 3rd is a natural benefic, then will be good relations amongst brothers and other near relatives. If he is natural malefic the relations amongst brothers etc., may not be good. Still it is a good position for the lord of the 3rd as he will be in his own house. Every planet whether he is benefic or malefic gives good results of the house he owns if he is posited there.

Fourth: Rebels against parents, greedy, notorious, squanders ancestral wealth, domestic unhappiness.

Fifth: Not intelligent, has children, is able to earn enough for his livelihood, good relations with brothers.

Sixth: Quarrelsome, bad connections with near relatives, helpful to brothers, respected.

Seventh: If the lord of 3rd is a benefic the wife will

be beautiful and fortunate; but if the lord of 3rd is a malefic the wife will be of loose morals and may have illicit connections with any of his younger brothers. It is not good position for the seventh house to have the lord of 3rd posited there.

Eighth: Troubles from brothers or loss of brothers sisters, bad relations with near relatives, loss of courage, good for longevity as both the 3rd and 8th house are of longevity.

Ninth: Prosperity for younger brothers and sisters (because from ninth house the lord of 3rd aspects his own house), bad position for native. If the lord of third is a benefic the native gets help and respect from his brothers and sisters.

Tenth: It is stated in the classical texts that this is a good position for the lord of 3rd and makes the native prosperous, respected and fortunate. Our humble view which we will recommend to the students is that if the lord of 3rd is in the 10th, the native has to put in colossal efforts to make himself prosperous in life. If the structure of the horoscope is otherwise good and there are benefic influences by aspect or conjunction on the 10th house and the lord of 3rd, the native gets brilliant success in his efforts.

Eleventh: This again is considered a good position for the lord of the 3rd by our ancients; but our humble view is the same as we have given in respect of the 10th house. The gains will be there; but they will not be easy gains. To get them the native will have to put in hard work. In this position there is likelihood of the native getting gains through brothers.

Twelfth: Does not like relatives or friends, jealous, goes to foreign lands, strange habits. We have already ex-

Lesson XX

GENERAL EFFECTS OF LORDS OF BHAVAS WHEN POSITED IN BHAVA I TO XII

Lord of 1st Bhava if in

First: If the lord of lagna is in lagna the native will be healthy, long-lived, powerful, hard working, wealthy. He will have a happy childhood and will have a good start in life.

Second: Wealthy, respected, long-lived, will do good deeds, leader and graceful.

Third: Good brothers and sisters and friendly, courageous, charitable, religious minded, respected in society.

Fourth: Respected by government, long-lived, obedient to parents, gets ancestral property, hard working and bold.

Fifth: Good children, has spirit of sacrifice, respected, famous, wealthy, humble, learned, long lived, devoted.

Sixth: Powerful, miser, poor health, poor start in life, has enemies.

Seventh: Well behaved, husband of a devoted, chaste and beautiful wife, fortunate, long-lived.

Eighth: Bad health, miser, short lived, gets diseases in secret organs, immoral if the planet is a malefic.

Ninth: Charitable, courageous, famous, proud, well behaved, good morals, religious minded, famous, lucky,

wealthy.

Tenth: Learned, good morals, gains from government and in profession, respected, wealthy and good longevity.

Eleventh: Healthy, good gains from profession, happy, famous, respected, powerful, hard working.

Twelfth: Cruel, deceitful, goes away from native place, sickly, poor start in life.

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Lord of 2nd Bhava if in

First: Stingy, trader, self made man, earns wealth by his own efforts, famous, respected.

Second: Wealthy, charitable, helpful to others, greedy, clever, earns wealth easily, gains in business, famous, good speaker, learned handsome, good eyesight.

Third: Quarrelsome, thief, instable life, discourteous, dishonest.

Fourth: Gains from father, gains of ancestral property, truthful, long lived, owns lands and buildings, happy, hard working.

Fifth: Gains through children, good deeds, good morals, famous, miser, intelligent.

Sixth: Accumulates wealth but also loses it on account of acts of his enemies, by theft or by being deceived by others, earns by doing service, poor eyesight, not a good position for the lord of 2nd.

Seventh: Husband of a wife fond of pleasure, wife helps in accumulation of wealth, gains after marriage, fond of women other than his own wife, may commit suicide.

Eighth: Deceitful, sudden gains of wealth by inheritance or otherwise, lazy, fatalist, wealthy.

Ninth: Charitable, famous, religious minded,

pressed the view that 3rd house is a dusthana (an inauspicious house) and so is the twelfth. If the lord of a dusthana is posited in another dusthana, he gives good result—actually this disposition is called *Vipreet Rajayoga*. The principle behind this is that if the lord of a dusthana becomes powerful he does harm to the house he owns; but if he becomes weak he gives opposite results (i.e. good results). 'Vipreet' means opposite. The lord of dusthana becomes powerful if he is posited in kendra or trikona or even in 2nd and 11th which we don't consider as bad houses except that the 2nd and 7th houses are also maraka sthanas. The lord of dusthana becomes weak if he is posited in any of the dusthanas, or if posited in auspicious house in debilitation or rendered weak by aspect or conjunction of malefics. What we have stated here will apply to the lords of all dusthanas.

Lord of 4th Bhava if in

First: Obedient and loyal to parents, loved by parents particularly mother, improves the position of his family, wealthy, inherits ancestral property, owns land, buildings and conveyances.

Second: Gets gains of wealth from mother and from maternal relations, inherits ancestral property, domestic happiness, good in education. A natural malefic, if lord of 4th, may create troubles in family.

Third: Quarrels with mother, causes losses to mother, loss of paternal property, not good domestic life. Not good position for the lord of 4th, as the 3rd house being 12th to 4th is a negative house for the 4th house.

Fourth: Respected by parents and the government or king, gains from ancestral property, long lived mother, owner of land, buildings and conveyances, domestic

happiness, prospers most in his native land, good morals, peaceful and happy end of life, may get hidden treasure (this may happen if there is good relationship by aspect or conjunction with the lord of 11th).

Fifth: Long lived, receives honours from government, high position in Government, highly educated, intelligent, famous, enjoys ancestral property.

Sixth: Accumulates wealth; but it may be lost on account of diseases or by enemies, unhappiness from mother, may not get ancestral property, bad character, no peace of mind.

Seventh: Gains from father-in-law, conjugal happiness, good education; but may get a step-mother.

Eighth: Unhappiness from mother who is long lived, loss of ancestral property, land, building and conveyances or may not be able to own land, building or conveyances. Not a good position for the lord of the fourth as far as the native is concerned. It also disturbs domestic happiness and peace of mind.

Ninth: Learned, remains in good society, religious minded, if in movable sign may have occasion for foreign travel and to acquire wealth, devoted to father and guru, pilgrimage to holy places.

Tenth: Owns lands and buildings, long lived mother, success in professional career, respected, learned, does good deeds if the planet is a natural benefic like Guru and Shukra. If Guru, he will be religious minded and a good and successful lawyer, judge or minister. If Shukra, he will be equally successful; but will be inclined to have pleasure and comforts and association of women for pleasure's sake.

Eleventh: Wealthy, respected, comfortable, happy, gains from mother.

Twelfth: May have to live in foreign lands, domestic unhappiness, loss of ancestral property. If a natural benefic end of life may be peaceful—if a natural malefic, it may be otherwise.

Lord of 5th Bhava if in

First: Good children, learned in Shastras, intelligent, thinker, clever.

Second: Wealthy, famous, gains from speculation, lottery etc. (For lottery the conjunction of lord of 11th in second or his aspect on the lord of fifth in 2nd is necessary). He has many children, looks after his family and is loved by his wife.

Third: Liked by brothers, backbiter, miser, selfish. This is not a good position as far as the native is concerned as the 3rd house is dusthana (bad house).

Fourth: Happy, father and mother long lived and prosperous, intelligent, minister; but few or no children because fourth is 12th to 5th and, therefore, a house of loss for the 5th. It gives good results in other respects because the lord of 5th being the lord of trine is posited in a kendra which is an auspicious house and from there aspects the 10th house, the house of profession and honours.

Fifth: Happiness from children, clever, intelligent, famous. Here the lord of the 5th is in his own house. Therefore, all good results of the significations of this house may be expected.

Sixth: Enmity or quarrels with his own children or childless, or adopts a child.

Seventh: Respected, happiness from children, charitable, good for conjugal life.

Elghth: Few children or no children, asthma pa-

tient, loss of peace of mind, short-tempered, unhappy.

Ninth: Son becomes famous, high officer, minister. He is wealthy, happy, author, famous and brings good name to his family.

Tenth: This is an excellent position for the lord of fifth. He becomes wealthy, holds high position in Government or otherwise, gets name and fame; but few children.

Eleventh: This is also a very good position because an auspicious lord is in an auspicious house and from the 11th house he aspects his own house. When the lord of a house aspects his own house particularly from an auspicious house, the aspected house gets strengthened and gives good results according to its significations. Thus with this disposition the native is wealthy, famous, has children, popular, highly intelligent, author and powerful.

Twelfth: Loss of children or childless or adopts a child. This is a bad position because the 12th house is the house of loss for the native, as it is 8th from fifth house. It may be noted here when the lord of a house is in 3rd, 6th, 8th or 12th from his own house, the significations of that house differ. This principle is of a great importance and should always be kept in mind. The exceptions to this principle is that when the lord of house is in 3rd, 6th, 8th or 12th from his own house; but that house is an auspicious house, the significations of the house will suffer; but predominantly good results will be seen. Thus lord of 5th gives good results to the native if he is in 10th, which is 6th from 5th, as the 10th is a very powerful and auspicious kendra house.

Lord of Sixth Bhava if in

First: Sickly, famous, inimical to his relations, rich, courageous. The native is more sickly than famous or

rich in this disposition.

Second: Losses through enemies or bad health, bad eyesight, diseases of the mouth, may do better in foreign lands.

Third: Short tempered, inimical to younger brothers and sisters.

Fourth: Little happiness from mother, loss of land and property through enemies, backbiter, jealous, indebted.

Fifth: Inimical relations with children. Instable wealth. But this position is good for health. 5th being 12th to 5th, i.e. the house of loss for the 6th, the disposition of the lord of 6th in 5th destroys enemies and bad health. In other words he keeps good health, is free from enemies, debts etc.

Sixth: This will be his own house and it is, therefore, a good position. The lord of 6th in 6th will destroy enemies, give good health to the native and also wealth by service and through cattle.

Seventh: Bereft of conjugal happiness, wife sickly, the native also suffers from ill health.

Elghth: Sickly, loose morals but wealthy. As explained earlier the disposition of a lord of dusthana in another dusthana gives rise to *Vipreet Raja-Yoga* and this makes the native wealthy. But this happens only when the maha dasha or antardasha of lord of the sixth is in operation.

Ninth: Creates obstructions in the rise of the native, causes losses of wealth.

Tenth: As a lord of dusthana he creates obstructions in profession through enemies, not a good position.

Eleventh: May get gains from enemies. Losses through enemies are also indicated.

Twelfth: Extravagant, loose morals, violent, jealous; but may get sudden wealth as lord of 6th will be in a dusthana.

Lord of Seventh Bhava if in

First: Adulterous, clever, impatient, wife long lived.

Second: May have more than one marriage, gains after marriage.

Third: Loss of children, no marriage or delay in marriage.

Fourth: Happy, intelligent, religious minded.

Fifth: Famous, respected, happy, wealthy.

Sixth: Sickly wife or may be bereft of wife or unhappy conjugal life.

Seventh: This will be his own house for the lord of 7th. He will have a good healthy wife, early marriage, good children, he will be wealthy and have good position in life; if in business good relations with partners.

Eighth: Wife sickly, loss of conjugal happiness, wife wealthy if lord of seventh is a benefic planet and owns a good house counted from the 7th. The 8th house will be 2nd to 7th and will, therefore, be *dhana bhava* (house of wealth) for the wife.

Ninth: Many women will come in his life, wealthy happy, gains after marriage.

Tenth: Happy, wife may also be earning and a little dominating, success in business partnership.

Eleventh: Gains after marriage or through wife, good children.

Twelfth: A very bad position for the lord of 7th and as the 12th will be 6th to the 7th house and, therefore, the house of diseases, debts and enemies for the wife. Result—wife sickly, loss of wealth through wife or on ac-

count of her health. In a female horoscope sickly or poor husband.

Lord of 8th Bhava if in

First: Bereft of bodily happiness, that is, ill health, prone to accidents. Some authorities are of the view that this position is good for longevity. The reasoning is that the 8th house is house of longevity and when 8th lord is in the first house, he becomes very powerful and, therefore, bestows good longevity. This reasoning looks to us quite plausible; but for good longevity not only the lord of 8th be in the 1st; but the lord of 1st should also be very powerful by being posited in an auspicious house with favourable aspects.

Second: Poor, he never gets back what is lost, good for longevity as lord of 8th will aspect his own house.

Third: Bereft of happiness from younger brothers and sisters, lazy, weak minded, timid. But lord of 8th is said to give longevity as the 3rd being 8th to 8th is also treated as a house of longevity.

Fourth: Bereft of happiness from the mother or loss of mother in childhood, loss of ancestral property or no ancestral property, unhappy.

Fifth: Idiot, few children, long lived.

Sixth: Defeats his enemies, sickly, danger of snake bite or accidents particularly by drowning, may get wealth suddenly (lord of a dusthana in another dusthana).

Seventh: Loss of wife, unhappy married life, losses in business partnership.

Eighth: Long lived, loose morals, backbiter.

Ninth: Long lived, unpopular, causes obstructions in rise in life, loss of wealth, bad for father.

Tenth: Losses and obstructions in profession, loose morals, backbiter.

Eleventh: Long lived; but poor.

Twelfth: Extravagant, not good for longevity; but good for wealth as lord of 8th will be in another dusthana.

Lord of 9th Bhava if in

First: Fortunate, respected by govt/king, good manners, good morals, handsome, learned, popular.

Second: Learned, popular, wealthy, lusty and has happiness in regard to family and children.

Third: Happy relations with brothers and sisters, wealthy, clever, good manners. It will be noted that third house is a dusthana; but lord of 9th gives good results in this house, firstly because he is the lord of a very auspicious house and secondly because he aspects the 9th house (his own house) from this position making it powerful.

Fourth: Comforts of houses, lands and conveyances, happiness in respect of mother.

Fifth: Good children, native devoted to his preceptor, good morals, religious minded, learned, respected, famous and wealthy.

Sixth: Fluctuating fortunes, no good terms with maternal relations, troubled by enemies.

Seventh: Good gains after marriage, learned, famous.

Eighth: Unfortunate in every respect. This is the worst position for the lord of the 9th; as 8th is 12th to 9th and is, therefore, the house of loss for the 9th.

Ninth (Own house): Very fortunate, gets all he wants. If 9th may be a movable sign he may go abroad

and earn wealth, name and fame there also. Has long lived and prosperous father. In this position the lord of 9th causes a powerful raja-yoga.

Tenth: Becomes king or like a king or minister, Prime Minister, President, a high govt. official, a very successful businessman. This disposition also gives rise to a powerful raja-yoga.

Eleventh: Gains always, devoted and obedient to elders and his guru; clever, charitable.

Twelfth: Unfortunate, spends lavishly on good causes and thereby becomes poor (there are many examples of people who give all their wealth for charitable purposes). It will be noted that 12th being 4th from 9th, the position of lord of 9th in 12th is not bad; but good for the father of the native.

Lord of Tenth Bhava if in

First: Learned, famous, wealthy, poet, sickly in childhood, later picks up health, his wealth grows day by day.

Second: Happy, wealthy, respected by govt., charitable, generally his wealth is self acquired.

Third: Courageous, generally his livelihood is from service and he can become well off only by hard work.

Fourth: This is an excellent position for the lord of tenth. From here he aspects his own house the tenth, happiness from mother, owns conveyances, lands and buildings, is wealthy and learned.

Fifth: Rise in career by changes, high education, course of good career, learned, intelligent, wealthy, happiness from children. The 5th house is 8th from 10th and, therefore, a dusthana for the 10th house. But the 5th house is very auspicious from the lagna. Therefore,

while there may be changes in career, ultimate result will be beneficial to the native.

Sixth: Ups and downs in professional life, unfortunate, troubles from enemies in his profession. For a person in service, this position of the lord of the tenth may result in being often superseded by his juniors who may be engaged in inimical activities against him.

Seventh: Learned, good thinker, studious, good married life. His wife may also be earning, and may be helping him in his profession.

Eighth: Bad morals, backbiter, black mailer, losses in profession, disgrace but long lived.

Ninth: Although ninth is 12th to 10th and, therefore, the house of loss for the 10th. But 9th is the most auspicious house counted from lagna. Therefore, the disposition of the lord of the 10th in the 9th gives rise to a powerful raja-yoga giving name, fame and wealth to the native. He has good children and is learned and happy.

Tenth: This will be his own house. In this position lord of tenth gives rise to a powerful raja-yoga. He is clever, happy enterprising, truthful, wealthy, famous, learned and gets honours from government. He holds high position in govt or political spheres.

Eleventh: Happiness from children, truthful, always happy. Good gains of wealth by own efforts—that is, by his professional career.

Twelfth: Losses through govt. (like fines, taxes etc.) unhappy, losses in profession, troubled in profession by secret enemies.

Lord of Eleventh Bhava if in

First: Wealthy, happy, poet, orator, always gets gains.

Second: Has wealth of all kinds, all ambitions fulfilled, successful in all ventures, happy. He may get sudden gains from speculation if there is an aspect or conjunction of the lord of the 5th.

Third: Obstructions in gains on account of brothers. Not a good position for the lord of 11th as the native is concerned.

Fourth: Gains of wealth from the mother or maternal relations, fond of pilgrimage to holy places, acquisition of lands and buildings etc.

Fifth: Good and prosperous children, happy, learned.

Sixth: Sickly, never goes straight in life, goes away to foreign lands, troubled by enemies. Also losses through enemies.

Seventh: Gains from wife's side, that is, from the father-in-law's family, liberal, lusty, dominated by his wife.

Eighth: Long lived; but life full of obstacles and losses. His wife dies during his life-time.

Ninth: Fortunate, clever, writer, editor, respected by govt, wealthy.

Tenth: Tenth is 12th to eleventh and, therefore, the house of loss for the eleventh; but again 10th is a powerful auspicious house from lagna. Therefore, the presence of lord of 11th in the 10th is considered auspicious and good for the native, but the gains of wealth will come as a result of hard work in the profession and not easily. In this disposition there is also a tendency for the native to renounce the world and become a *sanyasi*.

Eleventh: This will be his own house and, therefore, will bring easy gains of wealth. The native will be happy both in regard to wealth as well as children. His elder

brother will be prosperous and long lived. He will have good and true friends.

Twelfth: spends on good causes, extravagant, fond of women (the twelfth house also represents comforts of bed).

Lord of Twelfth Bhava if in

First: Extravagant, weak constitution, bereft of wealth and education. This disposition also adversely affects the longevity of the native.

Second: spends on good causes, religious minded, happy; but without much wealth.

Third: Bereft of happiness from brothers and sisters, jealous, no initiative, selfish and unhappy.

Fourth: Deprived of comforts of lands, buildings, conveyances, loss of domestic happiness, with this disposition the native may not get happiness from his mother; but it is good for his mother because 12th house is 9th from the 4th and is, therefore, the *bhagya* house for his mother.

Fifth: Devoid of education and children or has to incur losses through his children.

Sixth: Jealous, short tempered, unhappy, adulterer, but he is wealthy and famous because the disposition of the lord of a dusthana in another dusthana causes *ulpreet raja-yoga*.

Seventh: Losses through women, little married happiness. There may be separation between husband and wife.

Eighth: Wealthy (Lord of dusthana in other dusthana) medium life.

Ninth: Selfish, poor, unfortunate.

Tenth: Unhappy, difficulties in profession, may be

punished or disgraced by government.

Eleventh: Here almost all the classical texts say that in this position the lord of 12th results in extravagances on the part of the native. We feel that 11th is 12th to 12th (house of loss) the disposition of the lord of 12th will negativate the losses and make the native wealthy.

Twelfth: This will be own house for the lord of 12th. Every planet is happy and beneficial in his own house. This position will give the native good gains of wealth, comfort of bed (he may get the company of many women). If the lord of 12 is Guru, Ravi, Chandra or Shani, the expenditure will be on good causes, otherwise on getting pleasures.

Lesson XXI**RAHU AND KETU**

We have decided, for the guidance of students, to have a separate lesson on these planets. All learneds in astrology agree that Rahu and Ketu are only shadowy planets and have no physical bodies like other seven planets, but there is lot of controversy as to whether they are owner of any rashis or not. We would advise the students, until by further study and experience they are able to form their own judgement, to accept the position that Rahu and Ketu are not lords of any rashis, and also that Vrishabha is the exaltation rashi of Rahu and Vrishchika is his debilitation sign or rashi. Similarly, Vrishchika may be accepted as the exaltation sign of Ketu and Vrishabha as his sign of debilitation. This view is supported by Maharishi Parasara's Brihat Parasara Hora.

Rahu and Ketu should be treated as shadowy planets. They represent the lord of the sign. They also act as a strong agent to the planet with which they are conjoined. If they are not conjoined with any planet, they give the results of the planets which aspect them. Only when they are neither conjoined with nor aspected by any planets, they represent the lord of the house in which they are posited. It is on account of this principle of astrology that we find that while people shiver when they are told that the maha dasha of Rahu or ketu is on or is about to operate, but actually when we see the results they prove very auspicious if Rahu and Ketu represent auspicious planets in the chart.

If Rahu and Ketu occupy beneficial houses like the

fifth or the ninth and if they are in conjunction with or aspected by the lord of the maraka house 2 or 7, they cause death in their dasha even though the lord of houses 5 and 9 are to produce raja-yogas (good results).

If Rahu and Ketu are in maraka houses i.e. 2 or 7 and if they are conjoined with or aspected by the lords of the 5th and the 9th, they do not cause death, but on the other hand, they increase one's wealth, improve one's health and contribute for a long span of life. But if Rahu and Ketu are in 2 or 7 and if the lords of 2 or 7 are conjoined with either of them or if they aspect Rahu or Ketu, the latter then get power of inflicting death.

If Rahu and Ketu occupy an evil house and conjoin with lords of kendras or trikona they cannot produce beneficial results.

If Rahu or Ketu is in either 6, 8 or 12 and if they are connected with lords of kendras or trikonas, the natives will enjoy the beneficial results during the antardasha of such a lord, but they will suffer from disease, undergo many difficulties, meet with accidents etc., during antardasha of the lord of 6th, 8th or 12th.

If Rahu or Ketu occupies the houses 1, 3, 4, 7 or 9 or 10 and yogakarka planets conjoin them or aspect them, one can expect happiness, health, wealth, children, power, prosperity and comforts of conveyance in their periods.

Lesson XXII

JUDGEMENT OF HOROSCOPE

In our previous chapters beginning from lesson XIV we have given, in sufficient detail, almost all necessary informations with our comments for the judgement of a horoscope. We have indicated the general characteristics of persons born in a particular constellation, yoga and lagna, the effects of various planets in each sign and house, the auspicious and inauspicious planets for each lagna and the effects of the lords of houses when posited in various houses. Actually with this information it should be possible for a student to judge a horoscope. Still we have added this lesson so that there may be no kind of confusion left.

Before coming to the judgement stage of the horoscope we should ensure that we have before us:

- (1) The Rashi chart (Janma Kundali),
- (2) The Bhava chart,
- (3) The Cuspal chart,
- (4) The longitudes of planets (Grah spast),
- (5) The longitudes of bhavas (Bhava spast),
- (6) The Navamsa chart.

In examining a house in horoscope due importance should be given not only to the Rashi; but also to the Navamsa and the other charts mentioned above.

Each house or bhava has to be analysed carefully one by one. In doing so the following factors should be taken into account:

- (1) The strength, aspects, conjunctions and location of the lord of the house.

(2) The strength of the house itself. This will be judged by the position of its lord, the position of planets (benefic or malefic) in the house, by aspects on the house, and the conjunction of the lord with other planets (benefic or malefic) and the aspects on him.

(3) The natural characteristics of the house, of its lord and the planets in it or those who aspect the house.

(4) Whether the lord of the house is exalted, in debilitation, retrograde or direct, in a friendly or inimical house.

(5) Whether the lord of the house is favourably situated in Navamsa. If the lord of the house under judgement is situated in the Navamsa chart in the same sign as in the Rashi chart, it is a very good position which in astrological terminology is called Vargottama position. If the lord of such house is exalted in the Rashi chart; but is in debilitation in the Navamsa, the good effects of his being exalted vanish. On the other hand, if such lord is in debilitation in the Rashi chart and exalted in the Navamsa the bad effects of the planet in question will be converted into good effects as if the planet is exalted. In Navamsa the planet in question (lord of the house under judgement) is said to be favourably situated if it is Vargottama, in exaltation, in his own sign and in a friendly sign. Even if he is in an enemy sign he will not be very bad if he is posited in a kendra, trikona, 2nd and 11th, but he will be considered in unfavourable navamsa position if he is in debilitation or posited in 3, 6, 8 or 12 houses of the Navamsa chart.

Here, for the benefit of the students, we shall quote principles for the judgement of bhavas as given in a very respected treatise in Hindu astrology, namely '*Jataka Desamarga*' without clarifications and amplifications. We have so far abstained from quoting from any classical

texts; but we are doing this now because the principles laid down are most scientific and will be of great use in the judgement of a horoscope. These principles are as follows:

(1) A horoscope or birth chart should be judged with reference to lagna as well as Chandra lagna i.e (the sign in which Chandra is posited is Chandra lagna). We should judiciously judge the effects of the Rashi in which the lagna and the Chandra fall.

(2) The effects of planets in conjunction with the bhava and those aspecting them should be taken into account.

(3) The position of *karakas* of the bhava to be judged has to be considered. The *karakas* are natural signifiers of a house. The *karakas* for the various houses are as under:

First house	—	Ravi
Second house	—	Guru
Third house	—	Kuja
Fourth house	—	Chandra (for mother) and Shukra (for happiness, comforts etc.)
Fifth house	—	Guru
Sixth house	—	Kuja and Shani
Seventh house	—	Shukra
Eighth house	—	Shani
Ninth house	—	Ravi & Guru
Tenth house	—	Budha
Eleventh house	—	Guru
Twelfth house	—	Shani

The principle to be followed is that while judging a bhava in addition to other things like the position of the

lord of bhava etc., the position of the karaka should also be considered. The karaka is a kind of natural lord of the bhava while the rashi lord is the functional lord. Thus while the functional lord will be the lord of the rashi falling in a bhava and may be different in the birth chart with different lagnas, the karaka of each bhava (whatever be lagna) will always remain the same.

(4) Benefic planets (natural benefics) will produce good results while evil ones (natural malefics) will do the reverse i.e. generally destroy the advancement of the bhava. When a planet functions as a karaka for a good (auspicious) as well as a bad house it will produce good effects if it is endowed with strength, otherwise it will only cause evil.

(5) A bhava becomes completely successful and effective when it is in a benefic rashi (this means that the lord of that rashi is a natural benefic), is occupied by a benefic planet, by its lord or a friendly planet, or aspected by a planet possessed of strength, or when the lord of the bhava or its karaka is endowed with superior strength.

(6) When the several signifiers mentioned in (5) above are aspected by a malefic, the lord of 6th, or the 8th house, it should lead to the extinction of the bhava.

(7) If there are malefics (natural) on both sides of bhava, they occupy 4th and 8th houses from the same (i.e. the 4th & 8th houses from the bhava under judgement), or the 5th or 9th position from the same, the destruction of the bhava will be the result.

(8) If a bhava is aspected or occupied by its own lord, the bhava is strengthened. (Here we mention that this is our view which is different from one given by the author of '*Jataka Deshmarga*'. According to that author if a bhava be conjoined with or aspected by its lord who is a

malefic and is possessed of strength, the effect of the bhava will prove mostly evil). We will give an example. Suppose we are judging the 1st bhava which is in Makara rashi. The lord of the Saturn occupies the 1st bhava which will be his own bhava. Shani the lord is a natural malefic. Our view is that by the occupation of the 1st bhava by Saturn in spite of his being a natural malefic, the 1st bhava will give excellent results—i.e. the native will have good appearance, good health, good start in life and good longevity. The same will be the position if Shani aspects bhava by his 3rd, 7th or 10th aspect from any place in the horoscope. It is not logical that whether a man is good or bad he will never like to spoil the house belonging to him?

(9) In all cases it is auspicious for any bhava to be connected with the lord of lagna by conjunction, aspect or by his occupation of kendra or trikona house, and it is inauspicious to have any sort of mutual *Sambandha* (relationship) or connection with the lord of 6th, 8th or 12th (from lagna) by conjunction, aspect etc.

(10) the lord of 6th will cause danger from enemies, debts, diseases etc., while the lord of 8th will cause risk to life. The lord of the 12th house will cause fall from one's position, poverty and the like. These adverse effects will become more and more acute when a malefic conjoins with, or aspects such planets, namely the lords of 6th, 8th or 12th.

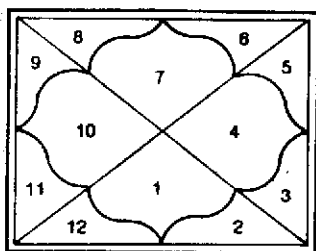
(11) The 6th, 8th, 12th houses in any nativity are evil houses (In addition 3rd house is also evil). Even those houses whose lords are conjoined with or aspected by the planets owning the 3rd, 6th, 8th, 12th houses, the planets occupying these houses and the houses themselves are productive of evil results of the native.

The sum and substance of this principle is that a bhava will give bad results if the lord of 3rd, 6th, 8th or 12th is posited there or if the bhava is posited in any of these houses.

(12) If the bhava lord and the bhava karaka or any bhava occupy exaltation, own, friendly and favourable position in Navamsa, but be placed in 8th, the benefic results of that Bhava will not be enjoyed by the native. Where a bhava lord and karaka due to their occupation of debilitation houses and the like, have become weak, but are posited in very auspicious houses such as the 11th etc., they prove good notwithstanding their decayed condition.

The above is what exactly the book *Jataka Deshmarga* says. We agree with everything except that if the lord of the 6th is in 6th, or the lord of 8th is in 8th or the lord of 12th is in 12th, they would not give evil results. Also, if the lord of one evil house is in another he gives *vipreet raja-yoga*. Therefore, the position of the lord of 6th in 6th, 8th, 12th or 3rd, the position of the lord of 3rd in the 6th, 8th, or 12th the position of lord of 8th in 3rd, 6th or 12th and the position of the lord of 12th in 3rd, 6th or 8th is productive of good results, as this disposition causes *virpeet raja-yoga*.

These are the general principles which should be followed in judging a horoscope. When we take a bhava for judgement we should treat as if that bhava is lagna and then see how the planets are placed in that chart as reckoned from the bhava. It is bad for that bhava if the lord of that bhava is placed in the 3rd, 6th, 8th or 12th as reckoned from that bhava as well as from lagna. Lagna represents the native. Therefore, the position from lagna has to be taken into account.



In this chart we want to judge the 5th bhava regarding children. Let us treat the 5th bhava as lagna. We find that lord of the 5th Shani is in the 4th from 5th; but in the 8th from lagna. 5th house represents the first child of the native. 5th is also the house of progeny. Here the house is also aspected by its lord, thus strengthening it. The karaka for the 5th is Guru which is very strong in the 3rd being in his own sign. Guru is in the 11th from the 5th. The results of this disposition are to be read as follows:

(1) As lord of 5th Shani is in the 8th, the position of 5th lord is not good for native. But the 5th lord aspects 5th house, therefore, the position has improved. There is no bad aspect on the 5th house not on its lord Shani. The karaka for the 5th Guru is strong and there is no bad influence on it by conjunction or aspect. So the native will have children; but not many and he will not derive much happiness from any child. As far as the child is concerned, he will be well off as the lord of 5th which is the representative of 1st child aspects his own house from the 4th house to the 5th and the karaka for the 5th is in 11th to 5th, a very good position. However, there are malefics in the 2nd house to 5th who will cause loss of wealth to the first child of the native. The position of Ketu in 8th to the 5th is also not good. This is how each bhava of the horoscope is to be judged.

Two things more remain to be mentioned here—

(1) After examining the bhava in all their aspects we should examine whether there are any raja-yogas, dhana-yogas, daridra yogas or avayogas present in the chart and if so how strong they are. We would give information about important yogas in one of the following lessons. Yogas are only certain dispositions of the planets in the horoscope. Good dispositions become raja-yogas and dhana-yogas and bad ones become avayogas (bad yogas).

(2) All conjunctions, aspects and yogas are to be judged from the rashi chart. The lordship of a particular bhava should be considered from the cuspal chart and the position of a planet *vis-a-vis* another planet or a bhava should be considered from the bhava chart or bhava chakra.

When considering aspect, we should judge its strength by the difference in the longitude of aspector and aspectee whether the aspectee be a bhava or a planet. If the aspect falls within 10 or 12 degrees of the cusp (middle point or bhava madhya) of the bhava or the longitude of the aspected planet it is effective. When it is behind the longitudinal degree it is an applying aspect and when it is after the longitudinal degree of the cusp of the bhava of the aspected planet it is separating aspect. Naturally the effect of the aspect will be more pronounced when it is very near the cusp of the bhava or the longitudinal degree of the aspected planet. The applying aspect is considered stronger than the separating aspect. For example, lagna is Vrishabha with the lagna cusp at 27°. Shukra the lord of lagna is in the seventh house in Vrishchika 24°. Here there is difference of only 3° between the longitude of Shukra and the lagna cusp. Therefore, he powerfully aspects the lagna which is his own house.

Lesson XXIII

JUDGEMENT OF HOROSCOPE

(Contd.)

In this lesson another scientific method of judging the horoscope is being given for the guidance of students.

We may divide the planets, except Rahu and Ketu who do not own any sign, into four sets.

1. *Natural benefics*: These are those who are benefic by nature. They are Guru, Shukra and Budha unassociated with any malefic. The waxing Chandra (i.e. from the 8th tithi of Shukla paksha to eighth tithi of krishna paksha) is also a natural benefic.

2. *Natural malefics*: Budha associated with natural malefics, waning Chandra, Ravi, Kuja, Shani, Rahu and Ketu.

3. *Functional benefics*: All planets whether natural benefics or malefics owning houses other than 3, 6, 8 and 12.

4. *functional malefics*: All planets whether natural benefics or malefics owning houses 3, 6, 8 or 12.

The effects of these natural and functional benefics and malefics should be assessed as follows:

(a) Natural benefics *do good to the bhava they conjoin (occupy)* or aspect while so far as their natural characteristics (karakatwas) are concerned they do good while in good bhavas (1, 2, 4, 5, 7, 9, 10, 11) and bad when in dusthanas except in case of 3 and 6 (upachaya) where gradual good is seen.

(b) Natural malefics *spoil the effects of all the bhavas they conjoin or aspect* while their karakatwas prove to be good when in good bhavas and bad when in 8 and 12 bhavas giving gradual good in 3 and 6 the upachaya house.

(c) Functional benefics when in good bhavas *do good to the bhavas they own* while in 3, 6, 8 and 12 they *spoil the good of the bhava owned by them*.

(d) Natural malefics when in good bhavas *attain strength to increase the bad effects of the bhava they own* while in dusthanas (3, 6, 8 and 12) they *get weakened to do bad and subsequently cause what is known as vipreet raja-yoga*.

While reading the effects of the natural and functional benefics and malefics we will find contradictory effects arising. These differential effects will occur during the dasas of such planets. For example, for Tula lagna Guru, a natural benefic, being lord of the 3rd and 6th house is a functional malefic. He is posited in 4th house. Guru as natural benefic in the 4th house in his dasha will give domestic happiness, good education, comfort to mother, happiness from mother, a house or conveyance, children, wealth. Thus he will do because as a natural benefic he is in a good house. He does good to the 4th house where he is posited and he also gives fruits of his natural good qualities. He is giver of wealth, knowledge and children. So by his being posited in 4th he will show these good results but since he is lord of 3rd and 6th, he, on account of being placed in a kendra house becomes stronger to increase the evil significations of these houses. His brothers will be many; but there will be bad relations with them. He will be courageous; but he will be on the wrong side. As lord of 6th in 4th he will make the native suffer from enemies, debts and diseases.

In following the above principle one should not be misled by the fact that because a planet is in exaltation, he is good. Exaltation gives the planet more strength to do good or bad. If a natural benefic is exalted he will do more good to the house where he is posited and if he is a functional benefic also i.e. if he is lord of a good house (other than 3, 6, 8 and 12) he will give excellent results of that house also. However, if he is a functional malefic he will do more harm to the house he owns—in other words, he increases to a greater degree the evil significations of the house owned by him.

A planet whether a natural malefic or natural benefic if he is posited in his own house, gives good results in regard to that bhava. For example, if the lord of 6th whether he is Shani or Guru will, if posited in the 6th, free the native from debts, diseases and enemies and get him name, fame, wealth and good health during his dasha. But if he is lord of a good house also, e.g. Kuja for Mithuna lagna is lord of 6th and 11th, then as lord of 6th in 6th he is good, but as lord of 11th in the 6th he will spoil the good effects of 11th house. So both these results will manifest in the dasha of Kuja. Lord of 8th whether Kuja or Shani if posited in 8th will increase longevity, bring inheritance, and sudden gains to the native because from this house the lord of the 8th posited in his own house will aspect the 2nd house, the house of wealth. Here also if a planet is lord of 8th as well as a good house then as lord of good house in 8th he will spoil the good effects of the later house.

It is thus likely that confusion may arise in respect of planets which own two houses, one of which may be a dusthana and the other a good house. For Tula lagna, Shukra is lord of 1st a good house and 8th a bad house. For Vrishchika lagna Kuja is lord of 1st a good house and

6th a bad house. For Kataka lagna Guru is lord of 9th house a good house and 6th-a bad house. When such is the case the planet should be treated both as a functional benefic as well as a functional malefic. Take the case of Guru for Kataka lagna. If Guru is posited in 10th house, as a natural benefic he will do good to the significations of the 10th house, that is, he will give good rise in profession, make a man religious minded, bless him with children, will give him name and fame. By being a functional benefic as lord of 9th posited in a good house, he will also improve the signification of the 9th house, the house of bhagya and father etc. But he, being lord of 6th also, will act as a functional malefic and by his being posited in the 10th house (a good house), he will gain more strength to increase the bad effects of the 6th, house i.e. set backs in career on account of enemies and diseases. The effects of ownership of both the houses will be realised during the dasha of Guru; but as 9th house is one of the most auspicious houses in the horoscope there will be predominance of good effects during the dasha of Guru. Here, there is one exception. If Guru as lord of 9th is posited in the 9th itself, the evil effects of his lordship of 6th will not be felt at all.

Lesson XXIV

JUDGEMENT OF HOROSCOPES*(Contd.)*

We have said almost everything we could about the principles to judge a nativity (horoscope) but we have since come across some very important tips which we give here for the benefit of our readers.

Every planet has definite characteristics which become imprinted upon the child at birth. Whatever be the cause for this, it has been proved by experience that those who are born under the influence of a particular planet portray the characteristics of that planet most strongly in their mental temperament and this finds reflection in both motive and action.

The influences of the strongest planet are called in astrological terminology the 'signatures of the planet'.

The planet who is placed in the lagna, or the 10th house (which is also known as mid heaven) or the lord of the ascendant or the 10th house has chief influence in this matter. Very often the strongest planet in the chart (particularly when the lagna lord or the 10th lord is ill placed or weak) speaks of characteristics of the individual.

The effects of various planets in such a position be as follows:

RAVI

Ravi denotes a regal and magnanimous nature, clear thinking, open mindedness, frankness, kindness, fondness for the daylight and averseness to cliques. He

gives generosity, but firmness and fitness to govern and direct others.

When afflicted Ravi indicates a person who is fond of flattery, false pride, an egotist, an overbearing and self-regarding person always thinking himself more important, vain glorious, fond of exaggeration and finery of all sorts, ruled by appearance rather than by intrinsic values. Weak and vacillating, unstable and time serving.

CHANDRA

Chandra exerts her benign influence in the direction of producing a character that is marked by grace and proper dignity, one who is kindly and humane, and very sympathetic, easily persuaded by appeal to the feelings, generous in the scorn of consequence, and well disposed according to regulation of social and domestic life. Persons under the strong influence of Chandra are frequently disposed to public life and to activities which conduce to a degree of publicity. They are fond of travelling, have a disposition to romance and are gifted with creative imagination. They thus become good writers and artists.

If Chandra is afflicted in a chart, we very often find in the native some most unfortunate and disreputable characteristics. Such natives are instable, self indulgent, unreliable, shifty, wandering and never finding anchorage.

KUJA

Kuja gives frankness, directness of attack, ability to take decisions, good organising capacity, courage, daring warmth of feeling and truthfulness. He has strength of body as well as character and is fearless.

If Kuja is afflicted or badly placed, he tends to

encourage quarrels, strife and violence, destructiveness and lawlessness. Instead of industry, we find thievishness and licentiousness. He is careless and is inclined to achieve his object even if violence has to be employed.

BUDHA

Budha gives activity, alertness, desire for knowledge, watchfulness, general ability in languages and commerce and often in science and art. The person is well informed and is eager for knowledge of all kinds. Such natives are quick and energetic, both physically and intellectually and alongwith not commanding the highest positions, they are found in the forefront of all progressive movements.

If Budha is afflicted, the native has in his nature pettiness and meanness of spirit, lack of ambition and slavishness.

GURU

Guru renders the mind buoyant (cheerful) and hopeful, generous and just, incapable of lasting resentment, forgetful of injuries, disposed to ambitious projects on the grand scale, free, frank and easy going, sympathetic and companionable. Guru is at his best in all philanthropic works and organisations for the betterment of people.

If Guru is afflicted or badly placed he tends to exaggeration and extravagance, and lends himself to dissipation and high living, bravado, bragging. The native becomes a 'swelled head'.

SHUKRA

Shukra renders the nature docile, gentle, kindly, elegant and artistic. The person is refined and cultured,

sociably disposed and very amiable. The artistic sense to which Shukra is allied may express itself variously in personal neatness and good taste or in the production of works of art, music, painting, singing, sculpture, poetry, etc.

If Shukra is afflicted, this planet produces idleness, disorder, uncleanness and neglect of obligations of social and domestic life. No planet is capable of greater perversion than Shukra if afflicted.

SHANI

Shani gives the native a melancholy habit of mind and a philosophical turn of thought. Persons under the influence of Shani are thrifty, careful, cautious and slow. They are patient and enduring and very steadfast in their affections, having rooted likes and dislikes. They are inclined to become creatures of habit and lack flexibility of temperament.

If afflicted or badly placed, Shani tends to produce a morbid person, gives meanness of nature and makes the native tyrannous over the weak and poor. He becomes wholly immersed in selfish thought and care.

Lesson XXV

IMPORTANCE OF YOGAS IN THE JUDGEMENT OF HOROSCOPES

Yoga is a Hindi word which means addition; but while using this term in connection with the judgement of a horoscope, yoga means a combination or disposition of some planets in such a way as to mar or improve the structure of the horoscope. Good disposition of the auspicious planets in the horoscope gives rise to beneficial yogas which have been given different names as *dhana yogas* meaning wealth giving combinations, *raja-yogas* meaning combinations which give name, fame, honour and wealth to the native. Still highly categorised yogas are called *maha bhagya yogas*, *maharaja yogas* etc., to the native. Classical texts on Hindu astrology are full of such yogas. There are thousands of them and it is impossible to bring them all in our lessons but still we will, in order to give an idea to the students, describe in this lesson some of the good and bad yogas. That will also give them guidance to judge the disposition and combination of the planets in the horoscope and find out which of them could be beneficial to the native and which one would be harmful.

At first we will describe how the *dhana yogas* (wealth giving combinations) and *daridra yogas* (poverty giving yogas) are formed.

Dhana Yogas

- (1) When lords of 9th and 11th house are in one house
- (2) When lords of 9th and 10th house are in one house

- (3) When lords of 9th and 4th house are in one house
- (4) When lords of 9th and 5th house are in one house
- (5) When lords of 9th and 1st house are in one house
- (6) When lords of 9th and 2nd house are in one house
- (7) When lords of 10th and 11th house are in one house
- (8) When lords of 10th and 4th house are in one house
- (9) When lords of 10th and 5th house are in one house
- (10) When lords of 10th and 2nd house are in one house
- (11) When lords of 10th and 1st house are in one house
- (12) When lords of 11th and 1st house are in one house
- (13) When lords of 11th and 2nd house are in one house
- (14) When lords of 11th and 4th house are in one house
- (15) When lords of 11th and 5th house are in one house
- (16) When lords of 1st and 2nd house are in one house
- (17) When lords of 1st and 5th house are in one house
- (18) When lords of 1st and 4th house are in one house
- (19) When lords of 2nd and 5th house are in one house
- (20) When lords of 2nd and 4th house are in one house
- (21) When lords of 4th and 5th house are in one house

These yogas will bear fruit only if they are formed in auspicious houses i.e. 1st, 2nd, 4th, 5th, 7th, 9th, 10th and 11th. They will be of little value if they are formed in houses 3, 6, 8 and 12. Not only the association of the above planets constitutes dhana yoga but the yoga arises also if there is mutual aspect or even one sided aspect amongst them.

Daridra Yogas

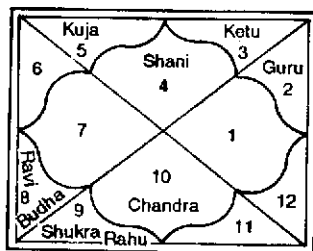
Combination of lords of

- | | |
|------------------------|--------------------------|
| (1) 6th and 2nd houses | (10) 6th and 7th houses |
| (2) 6th and 1st houses | (11) 12th and 5th houses |
| (3) 6th and 4th houses | (12) 12th and 7th houses |

- | | |
|--------------------------|---------------------------|
| (4) 12th and 4th houses | (13) 6th and 9th houses |
| (5) 12th and 2nd houses | (14) 12th and 9th houses |
| (6) 12th and 1st houses | (15) 6th and 3rd houses |
| (7) 6th and 10th houses | (16) 12th and 3rd houses |
| (8) 12th and 10th houses | (17) 6th and 11th houses |
| (9) 6th and 5th houses | (18) 12th and 11th houses |

Rashi Parivartan Yoga

This means when the lord of one sign (house) is in another sign (house) and the lord of the latter sign (house) is in the former. This yoga becomes a *mahabhagya yoga* if exchange is between lords of auspicious houses viz. 2, 4, 5, 7, 9, 10 and 11. Such yoga gives in the maha dasha of one and the antardasha of other planet (who are involved in the yoga) great name, fame and wealth. However, if the exchange is between the lord of good house and lord of 3, 6, 8 or 12 it is called *dainya yoga* which causes ups and downs and struggles in life, particularly in the maha dasha and antar dasha of planets involved in the yoga. The exchange of houses between lords of 3, 6, 8 and 12 amongst themselves is good and becomes vipreet rajayoga.



The above is the horoscope of our late Prime Minister Shrimati Indira Gandhi. In this horoscope there is rashi parivartan yoga between the lord of 2nd and 5th

and between 1st and 7th. This was proved very beneficial for Shrimati Gandhi. There was also a dainya yoga caused by the exchange between the lord of 11th and 6th.

Sunapha Yoga

When there are planets in the 2nd to Chandra this yoga is caused. It gives wealth, name and fame to the native according to the natural qualities of planet. Even a malefic is considered good in this yoga—of course he will give the benefit according to his own qualities. Ravi, Rahu and Ketu don't count in this yoga.

Anapha Yoga

This is formed when there are planets in the 12th house to Chandra. Here it is better if the planets are natural benefics. Malefics give trouble and benefics give the native name, wealth, fame and success; but all has to be achieved by his own efforts. Here also Ravi, Rahu and Ketu are not considered.

Durudhara Yoga

This is caused when there are planets both in the 2nd and 12th houses to Chandra. Benefics give very good results and malefics cause trouble. Benefics and malefics combined give mixed results.

Kemadruma Yoga

This is an inauspicious yoga and is caused when there are no planets in the 2nd and 12th houses to Chandra. Presence of this yoga in the horoscope, it is said, lessens the good effects of other yogas and gives little success to the native in his life. It is believed that the evil effects of this yoga are cancelled if Chandra is posited in the horoscope in kendra to the lagna, or

Chandra is in his own sign Kataka or if there are planets in kendra position of Chandra. We have in our experience, seen very evil results coming out if this yoga is present in a horoscope.

Chandra Mangal Yoga

If Kuja (Mangal) is associated with Moon this yoga is formed. Some say that this yoga is also formed if there is mutual aspect between Chandra and Kuja. The effect of this yoga is gain of wealth though through occupations like selling liquor, blackmarketing, selling women, keeping brothels. If the combination has good aspect of Guru or Shukra, the gain of wealth will be through fair means.

Lagnadhiyoga and Chandradhiyoga

When there are benefics (Guru, Shukra and Budha) in the houses 6, 7 and 8th or 6th or 7th or 8th from lagna or Chandra (Chandra lagna) this yoga is formed. For the yoga to be fully effective it should be formed by all three benefics not by one or two only. The presence of this yoga in the birth chart will make the native polite and trustworthy, happy, wealthy, famous and will enable him to be victorious over his enemies. This is considered to be one of the most beneficial and auspicious yoga.

Chatussara Yoga

This yoga is caused when all the kendras are occupied by planets. With this yoga in the horoscope the native will earn good reputation, will be very well off in his life and will be blessed with children and will have name and fame all over the country.

Vasumati Yoga

This yoga is formed when benefics occupy

Upachaya houses (3, 6, 10 and 11) from Lagna or Chandra. The result of this yoga is that person will not be dependent on others and will be wealthy.

Amala Yoga

This yoga is formed when there is a benefic in the 10th house from Chandra or Lagna. The presence of this yoga in the birth chart will enable the native to achieve lasting fame and reputation. He will have good moral character and be prosperous.

Kahala Yoga

This yoga is formed when the lords of the 4th and 9th houses are in kendras from each other and lord of lagna is strong. This yoga makes the native stubborn, brave and head of a village or community.

Shubha Vesi Yoga

If benefic planets other than Chandra occupy the 2nd from Ravi, this yoga is formed. This yoga makes the person fortunate, happy, virtuous and famous.

Papa Vesi Yoga

This yoga is formed by the malefics being 2nd to Ravi. The result is opposite to Shubha Vesi Yoga.

Shubha Vasi Yoga

Benefic planets are in 12th house to Ravi. The effect is good orator, well proportioned limbs, wealthy and famous.

Papa Vasi Yoga is formed by malefics in the 12th to Ravi and gives opposite results.

Ubhayachari Yoga

This is formed when there are planets on both sides

of Ravi. Obviously benefic planets will give the results of the Shubha Vesi and Shubha Vasi yogas and the malefics the reverse of that.

Gaja Kesari Yoga

This yoga is formed when Guru is in kendra from Chandra. This yoga gives many relations, makes the native polite and generous, builder of a village or town or its ruler and famous.

Pancha Mahapurusha Yogas

(1) *Ruchaka Yoga*: when Kuja is in his exaltation sign or own sign and is in kendra to lagna or Chandra. The person born in this yoga will have good health, will be ruler or will hold high office in the army or police. He will be liberal, wealthy and longlived.

(2) *Hamsa Yoga*: When Guru is in his exaltation or own sign and is in kendra to Chandra or lagna. With this yoga the native will possess a beautiful body, he will be liked by others and will have a good moral character.

(3) *Bhadra Yoga*: When Budha is in his exaltation or own sign and is in kendra to lagna or Chandra the person born in this yoga will have good physique and well proportioned limbs, strong as that of a lion. He will be longlived and will do good to others.

(4) *Malavya Yoga*: When Shukra is in his exaltation or own sign and is in kendra to lagna or Chandra. Person with this yoga will have a well built body, be handsome, wealthy, happy with wife and children. He will also be longlived, famous and will have the comfort of vehicles—(his own or those under his control).

(5) *Sasa Yoga*: When Shani is in his exaltation or own sign and is in kendra to lagna or Chandra. The person with this yoga will have many servants at his

disposal. He will be cruel, a leader or the head of a village, town or he will be inclined to deprive others of their riches for his own benefit.

Pushkala Yoga

This yoga is formed when the lord of the sign occupied by Chandra (who should be associated with the lord of lagna) be in kendra or in the house of an intimate friend aspecting lagna and at the same time lagna be occupied by powerful planets. This yoga makes the native wealthy soft-spoken, famous and respected by government.

Lakshmi Yoga

This yoga is formed when the lord of lagna is powerful and the lord of the 9th occupies a kendra trikona in own or exaltation sign. With this yoga the native will be noble, rich, learned, handsome, famous, honest, good ruler and will enjoy all comforts of life.

Kalanidhi Yoga

This yoga is formed when Guru be aspected by Budha or Shukra either in the 2nd or in the 5th house and Guru be in the 2nd or 5th in the sign of Budha or Shukra. This yoga makes the native highly passionate, good natured, respected by authorities and he gets comforts of conveyances and other luxuries.

Kusuma Yoga

This yoga is formed when Guru is in lagna, the Chandra in the 7th and Ravi in the 8th from Chandra. With this yoga the native will be a person of a very high status or be head of a town, village or community and he will have good reputation.

Asatyavadi Yoga

This yoga is formed when the lord of the 2nd occupies the house of Shani or Kuja and if malefics join kendras and trikonas. This yoga makes the native a perfect liar.

Rajayogas

Rajayogas are those which give name, fame, wealth and authority. Some selected rajayogas are given below:

- (1) Three or more planets should be in exaltation, own house, occupying kendras.
- (2) When a planet is in debilitation but is retrograde and occupies a favourable position.
- (3) Three or four planets possess digbala.
- (4) The lord of the sign in which a planet is debilitated or the planet who would be exalted there, should be in kendra to Chandra or lagna. This is also called *Neechabhanga rajayoga*.
- (5) Chandra be in kendra (not in lagna) and be aspected by Guru.
- (6) Out of the lords of the 2nd, 9th and 11th houses, at least one planet be in kendra from Chandra; and Guru be lord of 2nd, 5th or the 11th house.
- (7) (a) Lord of 9th in 9th.
 (b) Lord of 10th in 10th.
 (c) Lord of 9th in 10th or lord of 10th in 9th.
 (d) Lord of 9th and 10th in 10th or in 9th.
 (e) Lord of 9th from 9th i.e. 5th in 5th.
 (f) Lord of 10th from 10th i.e. 7th in 7th.
 (g) Lord of 10th from 9th i.e. 6th in 6th.

Mahabhagya Yoga

As the name denotes this yoga is supposed to make the native very fortunate. This yoga is formed in day birth chart if the lagna, Chandra and Ravi are all in odd signs. In a night birth chart the lagna, Ravi and Chandra should be in even signs.

The above are some of the selected yogas collected for the benefit of the students. Students are advised to check the yogas when present in the horoscope very carefully because yogas to be fully efficacious should be formed in auspicious houses and the lords of auspicious houses with the exception of Chandradhi and lagnadhi yogas in which the planets have to be in the 6th, 7th or 8th houses from the lagna or Chandra.

Lesson XXVI**RESULTS OF DASHAS AND
ANTARDASHAS**

In lesson XIII we have given the students a clear idea of mahadashas (which we shall call for convenience as 'dasha or dashas') and antardashas of all the nine planets and how they are calculated according to Vimshottari dasha system. These dashas and antardashas are meant for predicting as to when a particular event will happen and whether at a particular time an individual is going through a favourable or unfavourable period.

A planet during his dasha or antardasha will be capable of producing good or bad results pertaining to his natural characteristics (karakatwas), the sign and the house he owns. The results would be favourable according to his being strong or benefic, or weak or malefic in the horoscope concerned. It is impossible for us to lay down any firm or definite details or description of the results of the dashas and antardashas of different planets as their operation would depend on the structure of each horoscope and like a human face we seldom find two horoscopes almost identical. We shall, therefore, give a general idea of the results and with this it should be possible for the students to work out the results in an individual horoscope.

RAVI MAHADASHA

If Ravi be a strong benefic (that is, lord of an auspicious house) and well placed in the horoscope (that is, not placed in houses 3, 6, 8, 12) during the dasha or antardasha, there will be birth of children and the native

would get power and authority, fame, favour from elders and govt. There will be success in undertakings and the father of the native would benefit. The native would also enjoy good health.

If Ravi be weak and malefic in the birth chart his dasha and antardasha results would be unfavourable. Ill health, bilious troubles, heart diseases, eye troubles, skin troubles, loss of wealth and reputation, imprisonment, ill health of father and quarrels in the family may be expected.

CHANDRA

If Chandra be strong, benefic and well placed in the birth charts, her dasha and antardasha will bring tranquility of mind, success in business, enjoyment of comforts, birth of children, marriage, gains from lands, houses and government.

If Chandra be weak, malefic and ill placed the results would be unfavourable. Sleeping disease, drowsiness, anxiety of mind, diseases like diarrhoea, jaundice, anaemia and impurity of blood may be expected. Danger to mother, loss of ancestral property and loss through female agency may be expected.

KUJA

If strong, benefic and well placed success in litigation, defeat of enemies, birth of brother or prosperity to him, gains from lands, minerals etc., may be expected. Fame will increase and the native may be able to get a position of command and power.

If Kuja be weak, malefic and ill placed, failure in litigations or other ventures, quarrels in the family, ill health to or loss of brothers, loss of property, danger from accidents, displeasure from high officials, loss by fire and diseases like bilious troubles, impurity of blood, high

blood pressure, fevers, eye troubles, appendicitis, throat troubles etc., may be expected during Kuja's dasha and antardasha.

BUDHA

If Budha be strong, benefic and well placed, we may expect in his dasha and antardasha increase of fame, improvement in educational field, new knowledge, respect from learneds, honours in sports, high position, gains from business, proficiency in subjects like astrology, astronomy, mathematics etc.

If Budha be weak, malefic and ill placed, skin troubles, anaemia, heart trouble, mental troubles, nervous disorders, quarrels with friends, displeasure from superiors, failures in educational and research work, losses in business, losses to or death of maternal relatives may be expected during his dasha and antardasha.

GURU

If Guru be strong, benefic and well placed in the horoscope increase of wealth, expansion of the field of activity in which the native is engaged, gains of name and fame, respect from elders, favours from govt., promotion in service, birth of children, acquisition of vehicles, marriage of self or in family, acquisition or improvement in knowledge, relating to religious scriptures, good health etc., may be expected during his dasha and antardasha.

If Guru be weak, malefic and ill-placed, ill health or loss of children, scandals, failure in undertakings may be expected. The native may also suffer from intestinal disorders, appendicitis, fainting, ear troubles, giddiness, liver troubles, diabetes, cancer during his dasha and antardasha.

SHUKRA

If Shukra be strong, benefic and well placed, there

will be marriage, conjugal enjoyments, birth of daughters, acquisition of articles of luxury and comfort, conveyances and house, honours from govt., success in undertaking, gain of wealth etc., may be expected.

If Shukra be weak, malefic, or ill placed, ill health or death of wife, entanglement with low class or immoral women, loss of vitality etc., may be expected in his dasha and antardasha. Diseases like venereal complaints, anaemia, kidney and urinary troubles, eye troubles etc., may also be expected.

SHANI

If Shani be strong, benefic and well placed in the birth chart we may expect during his dasha and antardasha, gain of high position and authority, influence over masses (Shani represents democracy), gains through servants, gains from land and agriculture, cattle, business etc.

If Shani be weak, malefic and ill placed, we may expect during his dasha and antardasha ill health (chronic troubles), death of elderly members in the family, trouble through servants, loss from lands, quarrels, and loss of influence in the public. Shani at times gives lot of misery if he is badly placed in the birth chart. It may also produce rheumatic complaints, colic pains, fatigue, general debility, injuries, ill health to wife and children or their death. Shani if a great malefic in the chart, becomes first class death inflicting planet to the native.

RAHU

If Rahu be strong, benefic and well placed in the horoscope, we may expect during his dasha and antardasha, accumulation of wealth, gains from business, prosperity or promotion in profession, gains of position and respect, a diplomatic or political assignment, general

happiness and pilgrimage to holy places.

If Rahu be weak, malefic and ill placed, we may expect loss of wealth, wanderings, quarrels, disputes, poverty, ill health (diseases may defy diagnosis), death in the family, contagious diseases etc.

KETU

If Ketu be strong, benefic, and well placed in the birth chart, we may expect during his dasha and antardasha gain of wealth, gains through evil actions, well being and general prosperity. It is said that death during the dasha of Ketu gives *moksha* (salvation from rebirth).

If Ketu be weak, malefic and ill placed, we may expect during his dasha and antardasha loss of wealth, ill health, disgrace, imprisonment, association with low class people, fear from thieves or the native becoming a thief himself, diseases like leprosy and other troubles of chronic or incurable nature.

Note: The benefic places for Rahu and Ketu are 3rd, 6th and 11th houses. Rahu is powerful to do good in the 4th, 9th and 10th houses also; but in 5th house, he will cause death of children or abortion. In the 8th and 12th he is very troublesome. In 7th he will cause death of wife and immoral tendencies.

Ketu is benefic in 3rd, 6th and 11th places. He is malefic in other places.

Rahu and Ketu being shadowy planets, their functioning will, in spite of what is stated above, also depend mainly on their conjunctions with other planets and the aspects they receive. In this connection what has been stated in lesson XXI about Rahu and Ketu should always be kept in mind while assessing their results during their dasha and antardasha.

Lesson XXVII**RESULTS OF DASHAS AND
ANTARDASHAS OF PLANETS (contd.)**

In the previous lesson we have given the results we might expect in the periods (dasha and antardasha) of the planets Ravi, Chandra etc., according to their natural characteristics. But what actually happens is that along with these effects they also give results according to the significations of the houses they own in a particular nativity (birth chart). The results according to the lordship of various houses are given below.

I HOUSE (Lagna)

During the dasha of the lord of lagna who is strong and well placed, the person will rise to eminence, will be happy, enjoy good health, gains wealth, name and fame and his popularity and influence will increase.

If the lord of lagna be weak, ill placed and afflicted (affliction means bad conjunction, bad aspect, etc.), the person will suffer from ill health, mental anxiety, loss of wealth and position and will lead a miserable life. He may even have to leave his native place.

II HOUSE

If the lord of 2nd house is well placed during his dasha and antardasha, there will be general prosperity in the family, enjoyment of good food, accumulation of wealth, gain of knowledge, political gains etc.

If the lord be weak, ill placed or afflicted during his periods, we may expect financial loss, loss of property, troubles amongst members of family, heavy expenditure

and fall in income. The native might suffer from eye and mouth diseases and indulge in falsehood.

III HOUSE

If the lord of the III house is strong and well placed, during his periods, we may expect prosperity of brothers and sisters, receipt of good news and success in new ventures.

If otherwise, the native might face loss of brothers or sisters, become timid and immoral and suffer disgrace.

IV HOUSE

If the lord of the IV house be strong and well placed during his periods, the native would enjoy domestic happiness, achieve success in educational field, get help from his relations and friends, there will be good income from house and landed property and comfort of vehicles. He might achieve higher status in society and get promotion if in service. Pleasant trips might also be enjoyed by him.

If otherwise, we may expect illness or loss of mother, domestic troubles, departure from native place, loss of ancestral property, loss of vehicles etc.

V HOUSE

If the lord of the V house is strong and well placed, during his periods the native may expect birth of children. The native may achieve success in *mantra* and *siddhi*. If a politician or in service he might get a good diplomatic assignment, or become a minister. He would do virtuous deeds, become popular and be happy.

If the lord of V be weak or ill placed we may expect the native to suffer from loss of mental equilibrium and loss of children. He may have to face scandals and troubles of stomach.

VI HOUSE

If the lord of the VI house be well placed, during his periods we may expect the native to vanquish his enemies, to pay off his debts, to enjoy good health and to gain name, fame and wealth by daring acts. It is not good for the lord of this house to be strong.

If it be otherwise, the results will be opposite and the native be expected to have a miserable time on account of ill health, debts and enemies.

It should, however, be remembered that the 6th house is a dusthana. So it is always better for the lord of 6th to be weak in the horoscope or to be in his own house or to be in 8th or 12th house by which position he would cause a *vipreet rajayoga*.

VII HOUSE

If the lord of the VII house be strong and well placed, the native may expect during his periods, his marriage, acquisition of items of luxury and comforts, married happiness, success in partnership business etc.

If it be otherwise, there will be separation from wife, troubles from other women, venereal disease, tiring journeys and wanderings.

VIII HOUSE

If the lord of the VIII house be strong and well placed, during his periods the native is expected to discharge his debts, gets sudden wealth by inheritance, insurance money, pension, gratuity etc.

If it be otherwise, the native would suffer from obstructions from loss of health.

As to what would be good position for the lord of 8th, what has been said under the VI house will apply to the lord of VIII house also.

IX HOUSE

If the lord of the IX house be strong and well placed, the native can expect all kinds of happiness and comforts, name, fame and wealth. He can also attain success in higher education, become learned in scriptures and may perform gainful journeys to distant places (foreign countries).

If it be otherwise, the results will be the reverse of what has been said above.

X HOUSE

If the lord of the X house is favourably disposed, during his periods the native will achieve success in his profession, acquire name, fame and honours. If a politician, he may become a minister, prime minister or president; will do good deeds and will lead a happy life.

If otherwise the results will be opposite of what has been said above.

XI HOUSE

If the lord of the XI house is favourably disposed, the native will have continued gains of wealth, his business will become very profitable and he will receive respect from others. He will make good friends and will construct houses and own conveyances.

If it be otherwise, the results will be also otherwise.

XII HOUSE

If the lord of the XII house is in his own house or in 6, 8 or 12 the native will gain name, fame, wealth and get bed comforts, will possess luxuries and be happy. If the lord of 12th is posited elsewhere he will involve all kinds of losses to the native and his life will be miserable.

The results on account of lordship of house given

above should be read along with Lesson XX in which we have mentioned the results of the lords of various houses on account of their position in different houses.

Thus in order to arrive at a conclusive decision as to what will be the effect of a planet we should carefully see the results by his position in a rashi and house and his lordship, as well as his natural qualities.

The lesson XVII may also be read in which we have given the results of position of planets in various houses. The results given there will also occur in the dasha or antardasha of these planets.

Thus we find that on account of the varieties of functions performed by planets (viz. his being a natural benefic or malefic, his being a functional benefic or malefic by lordship, having his own natural characteristics and his position in a particular house), the results given by him in his dasha or antardasha will be many. In order, therefore, to assess all results correct the varieties of the functions should be taken into account.

In our endeavour to give as much guidance as possible in the limited space available, we give some further tips for assessing the antardasha readings. The major dasha of a planet lasts from 6 years in case of Ravi to 20 years in case of Shukra. So about the whole major period we can only say dasha of such a planet will be generally good or bad according to his standing in the horoscope. For the antardasha we will have to be precise. While the dasha lord will make his effects feel throughout the dasha; it will be the antardasha lord who will have a real say during the period of his antardasha according to his position.

While assessing the merits of an antardasha lord, we should study his position to see how he could act if

he were the dasha lord. After this assessment the following principles may be followed to judge his effects.

(1) If the major lord (mahadasha or dasha lord) is good.

(a) and sub-lord (antardasha lord) is also good, good effects of both the major lord and antardasha lord will be felt if they are mutually related. There will be mutual relation amongst the two planets where:

(i) they occupy each other's sign;

(ii) they are in conjunction; or

there is mutual aspect amongst them;

(iii) they are in mutual kendras; or in trikona position.

(b) A good sub-lord not related to the major lord remains neutral and the effects of the major lord will only be felt.

(c) A bad sub-lord related to the good dasha lord modifies the dasha lord's effects depending on their relative strength in the chart.

(d) A bad sub-lord not related to the good major lord remains neutral and major lord's good effects only will be felt with traces of evil effects of the antardasha of sub-lord.

(2) A major lord in the house of a sub-lord becomes the latter's tenant. As such he gets its trait changed by the sub-lord. If that sub-lord be good, good effects will be realised but if he be bad, bad effects of the sub-lord will be felt by the native. If the major lord is also bad, very bad results may be expected. If the malefic sub-lord is weaker than the good major lord, there will be mitigation to a great extent of the evil effects of the sub-lord.

(3) If only one of them aspects, the other one not re-

reciprocating, the characteristics of the aspector should be added to the aspectee and combined results should be predicted. If the aspector is the dasha lord his effects will be more predominant and vice-versa.

(4) In the case of conjunction the effects of more powerful planet predominates.

(5) There is a view that the major lord in his own sub-period (which is always the first antardasha) does not give his effects. Practical experience has proved this theory to be incorrect. If the major lord is good and well placed, in his antardasha we should expect all good effects due from that planet.

(6) The relative positions of the major lord and antardasha lord are also of great importance. If they are 6, 8 and 12, the antardasha will not be good in spite of the major and antardasha lords both being good. When the sub-lord is in the 2nd the position is not so bad; but if it occupies the 12th house to the major lord, the position will be considered bad. There is a dictum in our classical texts that *dwitrdwadasha* (2nd and 12th) position of the majority of planets in a horoscope is not a healthy sign in a horoscope. Such a position makes the life full of struggle and ups and downs.

Lesson XXVIII

FEMALE HOROSCOPY ! (STRI JATAKA)

There is practically not much difference in the analysis in male and female horoscopes. What is said of male horoscopes applies equally to female horoscopes except for the following difference—If the female native is not an independent earning member living separately or maintaining a separate individuality, all effects read out of her chart except a specified few should be ascribed to the person on whom she is dependent, namely father, mother, brother or husband.

There are two lagnas both for men and women, namely the rising sign or *janma rashi* (the sign occupied by the Moon). As we have already mentioned earlier, the odd signs are called cruel and the even signs are called mild. From the *janma lagna*, we get indications about the complexion, beauty and general appearance of the women and the 8th house from lagna is to be consulted for her widowhood or *saubhagya* (*mangalyam*) the disposition of the 7th house from lagna is to be examined for the conditions of married life, sexual passions, her husband's character, her fortune and general happiness. The fourth house gives information about her character and the fifth house has to be examined to find out matters relating to her issue conceptions and abortions. If the lagna or Chandra falls in even signs, she will have feminine characteristics. If they have beneficial aspects or conjunctions, the female will be beautiful, will have ornaments and will be respected.

If lagna and Chandra fall in odd signs she will be masculine in appearance and temper. If these lagnas are

combined with, are aspected by cruel planets, her character will be bad and sinful.

We now give below the characteristics which the female native may possess when born in vanomous nakshatras, yogas and lagnas.

Effects of birth in different nakshatras

Here we may repeat that the nakshatra means here the nakshatra in which Moon transits at the time of birth. Suppose the longitude of Chandra at the birth is $3-10^{\circ}-15'$ i.e. $10^{\circ}-15'$ of Karka. If we see the table given in lesson No. III, we will find that Chandra with this longitude will be in Pushyami Nakshatra—which would become the janma nakshatra.

Ashwini: A female born in this nakshatra will be clever in domestic and other work, handsome, *Soubhag-yavati*, loyal and faithful to her husband, dear to the members of her family, plumpy and will be loved by her husband.

Bharini: Healthy, regular and punctual, will be blessed with wealth, children and other comforts. She will also be handsome and trust worthy.

Krittika: She will be a voracious eater, mischievous, miser and an adulteress.

Rohini: One born in this nakshatra will be of good nature, will speak the truth, handsome, stable minded and wealthy.

Mrgashira: Timid, clever, faithful, instable nature, cheerful and blessed with children and wealth.

Aridra: Cruel hearted, proud, ungrateful, sinful and quarrelsome.

Punarvasu: Handsome, happy and comfortable, satisfied with what she gets, not very intelligent.

Pushyami: Fortunate, wealthy, blessed with children, learned, calm and clever in household duties.

Ashlesha: 1st quarter evil for her mother, non-vegetarian, ugly, instable mind, deceptive ungrateful, violent.

Magha: Obeys her parents, wealthy, has many servants, hard working and pains taking.

Poorvaphalguni: Sweet speech, wife of a king or a person of king's status, handsome, playful, charitable.

Uttara Phalguni: Fortunate, *soubhagyawati*, wealthy, well educated, blessed with children and other comforts, loved by her husband.

Hasta: Bereft of shame and sympathy, fond of intoxicants, handsome, thief, instable mind.

Chitra: Beautiful eyes, good morals, has many ornaments, loved by her husband.

Swati: Good natured, well behaved, sweet speech, religious minded, observes the prescribed fasts etc., clever in business.

Vishakha: Handsome, good conversationalist, jealous. Birth in last quarter evil for the younger brother of her husband.

Anuradha: Always hungry, fond of wandering, wealthy, generally away from her husband (who perhaps has to go out of the native place for his livelihood).

Jyeshtha: Easily angered, first quarter of *nakshatra* evil for the elder brother of her husband, satisfied with whatever she gets, performs religious ceremonies.

Moola: If born in last *pada* of this *nakshatra* she is evil for her father-in-law.

Otherwise has patience and perseverance, violent, has all luxuries and comforts at her disposal.

If born in 4th *pada* of this nakshatra, she is very fortunate, wealthy, learned, popular, kind and religious minded.

Poorvashada: Pious, good husband, wealthy, has all luxuries and comforts at her disposal and is blessed with children.

Uttarashada: Humble, religious minded, grateful, fortunate, blessed with children.

Shravana: Has good general knowledge, well informed, famous for her good qualities and good deeds, wealthy, wife of handsome husband, blessed with children.

Dhanishta: *Soubhagyawati*, increases family wealth, charitable, patient, clever in music.

Shatabhisha: Conquers her enemies, frank, no control of anybody on her, courageous.

Poorvabhadra: Unhappy, keeps her husband under her control, learned, wealthy but miser.

Uttarabhadra: Wealthy, conquers her enemies, tactful faithful to her husband, wealthy, blessed with children.

Revati: Respected everywhere, wealthy, fortunate, very handsome, has a beautiful body, is blessed with children.

General effects of birth in different yogas

Vishkambha: One born in this yoga is wise, learned, wealthy, gets good ornaments, religious minded, handsome, fortunate.

Priti: Loving and affectionate nature, pious, loved by her husband, well versed in religious scriptures, hard working.

Ayushman: King's wife or wife of a person of equiva-

lent status, proud, wealthy, learned, long lived.

Soubhagya: Fortunate, happy, well versed in affairs of household, beloved of her husband.

Shobhan: beautiful body, fortunate, blessed with children, careful about household property, cheerful and clever.

Atiganda: Troubles for mother, love of freedom, separated from husband, adulteress.

Sukarma: Pious, well versed in domestic affairs, good morals, well behaved, sickly, sweet speech.

Dhriti: Patient, wealthy, famous, well educated, fortunate.

Shoola: Suffers from colic pains, well versed in *shastras*, religious minded.

Ganda: Suffers from throat troubles, handsome, wife of a man of high status, blessed with children.

Dhruva: Fair complexion, stable mind, beautiful eyes, handsome, longlived.

Vyayaghata: Receives injuries from weapons, good general knowledge, popular, clever.

Harshana: Always happy, healthy, very wealthy like a queen, well versed in religious scriptures.

Vajra: Well built body, firm, well educated, wealthy.

Siddhi: Always achieves success, charitable, wealthy, healthy.

Vyatipata: Dies in childhood. If on account of other good factors in the horoscope she survives, she becomes very well off in every respect.

Variyan: Powerful, faithful to husband, well versed in religious scriptures, fond of music and dancing.

Paridhi: She is the lustre of both her father's and husband's house, powerful, wise, learned, sensuous,

sweet speech.

Shiva: Happy, gets all comforts of life, wise, beautiful body, fond of *shastras* and music.

Siddha: Fulfills all her ambitions, blessed with children, handsome, successful in all ventures.

Saddhya: Faithful to husband, happy, famous, respected.

Shubha: Fortunate, happy, beautiful body, religious minded, speaks truth, honest, wise.

Shukla: Like an ornament for the parents, and husband's family, learned, wealthy, blessed with children.

Brahma: Intelligent, wise, well educated, clever, happy, fortunate, *soubhagyavati*.

Indra: Husband highly placed. Becomes very wealthy and attains high status even if born in a poor family.

Vaidhriti: Always busy in doing some work or other, good character, does good to others, still not very popular.

Effects of birth in different Lagna or Janma Rasi

Mesha: Angry nature, unhappy, suffers from bilious complaints, bereft of happiness from parents in childhood miserly, few children.

Vrishabha: Thick lips and nose, wealthy, extravagant, few children, hard working sensuous, highly sexed.

Mithuna: Suffers from phlegm, wind and biles. Not very intelligent, small body, sweet speech, extravagant.

Kataka: Suffers from phlegm and wind doshas, suffers from venereal diseases, disgraced by her relations, husband not suited to her, many children, spends other people's money.

Simha: Thick nose, non-vegetarian, powerful, few

children, popular, slender waist, wanderer, earns wealth herself, suffers from *pitta dosha*, miserly.

Kanya: *Soubhagyavati*, many daughters, suffers from *kapha*, *vatta*, *pitta doshas*, well versed in household affairs, religious minded, well provided with her requirement of cloths and ornaments, wealthy.

Tula: Small sized neck, obedient to parents and elders, stable mind, fond of travelling, suffers from *kapha* and *vata doshas* high position amongst women, wealthy.

Vrishchika: Long face, *pitta dosha*, eyes honey coloured, extravagant, passionate, mischievous, bereft of happiness from her husband on account of her loose morals.

Dhanu: Thick lips, big teeth, thick nose, *kapha* and *Vata doshas*, strong arms and thighs, learned, does not keep good relations with husband.

Makara: Big face, small nose, *vata dosha*, timid, miserly not very rich, few children, beautiful eyes, instable mind, husband mean and troublesome.

Kumbha: Cruel, holds a respectable position in her family, *vata-pitta dosha*, beautiful nose, many servants, extravagant, does not carry on well with her own relations.

Meena: Thick nose, *kapha* and *pitta doshas*, skin troubles, wealthy, good morals, good and respected husband.

Effects of planets in different houses in female horoscope

RAVI

1st: Sickly in childhood, eye troubles deprived of happiness of children, poor. If Ravi be exalted and is low

or in an auspicious house or be in his own sign, effects will be good.

2nd: Eye troubles, family troubles, ordinary wealth. If Ravi be exalted, in his own sign or lord of an auspicious house effects will be good.

3rd: No happiness from the side of brothers; but gets a good husband and children. She is wealthy courageous and protector of others.

4th: Happy, comfortable, good nature, good husband, cheerful, loves music.

5th: If Ravi is in any sign other than Mesha or Simha, sickly in childhood, few children, poor. Ravi if exalted or posited in his own sign will give good results in this regard.

6th: Victory over enemies or rivals, good body, looks after her relations well, blessed with children, intelligent and popular.

7th: Unhappy married life, loose morals, angry nature, husband cruel.

8th: Sickly, immoral, without happiness from husband, but long lived.

9th: Wealthy, respected, beautiful hair, truthful, sickly in childhood, happy in middle age, unhappy in old age.

10th: Charitable, proud, fortunate, wealthy, blessed with children, fond of music and dancing.

11th: Always happy and wealthy, handsome, good morals, well behaved, blessed with children.

12th: Eye troubles, lean and thin, passionate, foolish adulteress.

CHANDRA

1st: If Chandra is good and strong the native will be well versed in world affairs, wealthy and very beautiful.

If Chandra be weak (waning Chandra), the native will be lean and thin and unhappy.

2nd: Wealthy, happy, well behaved, charitable.

3rd: Many brothers and sisters, wealthy and blessed with children.

4th: Domestic happiness, beautiful, sweet speech, fond of meat, waning Chandra gives bad results.

5th: If Chandra be good and strong wealthy, many children, happy, well behaved, beautiful. Waning Chandra gives opposite results.

6th: Sickly in childhood, victorious over enemies or rivals. If Chandra be exalted or in own sign good results may be expected.

7th: If Chandra be good and strong, she will have a learned and handsome husband. She will be happy, beautiful and well behaved. Waning Chandra will give opposite results.

8th: If Chandra be in conjunction with or aspected by a natural malefic, death in early age. Otherwise also this position for Chandra is not good. Causes asthmatic troubles.

9th: Fortunate, happy. If Chandra be waning she will be devoid of happiness.

10th: If Chandra be strong and good (by good is meant good by lordship), wealthy, good husband, good children all happiness. If Chandra be malefic opposite results.

11th: Always has lots of wealth, beautiful, *Soubhagyawati*, wealthy, blessed with children. If Chandra be waning the quantum of good results will be reduced, but not wiped out.

12th: Extravagant, Sickly, weak eye sight, immoral.

KUJA

1st: Lean and thin, sickly in early age, no happiness, sinful. The results will not be bad if Kuja is in Mesha, Vrishchika or Makara.

2nd: Little wealth, hard working, lean and thin, wife of a gambler, may become a widow. Not a good position for Kuja unless he is in his own sign or exalted.

3rd: lean and thin, devoid of happiness in regard to brothers and sisters. Opposite results if Kuja is in own or exalted sign.

4th: Domestic troubles, unhappy, greedy, immoral, foolish, sickly.

5th: Children die after birth, bad character, unhappy. Not so bad results if Kuja is in his own sign or exalted.

6th: Fearless, healthy, happy, wealthy, good husband.

7th: If Kuja does not receive a benefic aspect or conjunction, widowhood.

8th: This position of Kuja also causes widowhood or separation from husband. Wealth also not good.

9th: Not wealthy, not religious minded; but clever in arts.

10th: Respected position in family and community, wife of a person of high status, helps others, contented, wealthy.

11th: Wealthy, gains from all sides, good husband and children.

12th: Extravagant, widowhood or separation from husband, unhappy, poor, bad character.

BUDHA

1st: Learned, patient, well behaved, many children,

well-versed in domestic duties, fond of arts, sweet speech, charitable.

2nd: Wealthy, handsome, obedient, hard working, happy, blessed with children.

3rd: Narrow minded, unhappy, few brothers and sisters.

4th: Happy, good and pious friends, respected family, charitable.

5th: Few children, well to do husband, handsome, respects elders, ordinary wealth, objectionable conduct.

6th: Hating enemies, kind hearted, long life, active habits, passionate.

7th: Respected, well versed in domestic duties, religious minded, good reputation.

8th: Ungrateful, unsympathetic, uncharitable, sickly, timid; but long lived. Gets inheritance.

9th: Pious, good moral character, wealthy, sweet speech, truthful, happy.

10th: Good character, devoted to husband, wealthy, handsome, courteous.

11th: Contented, gains of wealth, good nature, good moral character, balanced temperament, popular.

12th: Foolish, quarrelsome, thin and lean body, sickly.

GURU

1st: Very good position for Guru in a female horoscope even if he is a lord of an inauspicious house. Guru represents husband in a female horoscope and from this house he improves the first house, aspects 5th, 7th and 9th houses which are all important houses.

The results are—truthful, good, happy life, respected, beautiful, leader amongst women.

2nd: Wealth, enjoyable life, good and friendly nature, good deeds, a useful member of family. From here Guru aspects the eighth house the house of '*Mangalam*'. If Guru is in the 2nd house the wife will die *Soubhagya-wati*. With few exceptions and inspite of the effect of western culture on the women now a days, Hindu wife will consider herself very fortunate if she dies in the life time of her husband and is saved from the stigma of widowhood.

3rd: Disgrace, no respect, sinful, sickly.

4th: Excellent position for Guru, great happiness, wealthy, many servants, rich parents and rich parent-in-laws, good moral character, possesses costly ornaments, beautiful, a very comfortable old age.

5th: This is also a very good position for Guru, because he improves the 5th house effects and aspects Lagna and the 9th house—the house of *bhagya*.

Results are—Good and prosperous children, pious, good nature, religious minded, truthful, respected.

6th: Pious, sickly, timid, insincere.

7th: Excellent position for Guru. Results are—good nature and conduct, a very learned and truthful husband, few enemies, showing moral character, faithful to husband.

8th: Liar, long lived and *soubhagyawati*; but life not very happy.

9th: Truthful, religious minded, happy, charitable, fine reputation, wealthy. From this house Guru aspects lagna and the 5th house.

10th: Very good nature and moral conduct. From this position Guru removes many *doshas* (bad effects) from the horoscope, beautiful, polite, virtuous.

11th: Good reputation, devoted to husband and

blessed with children, wealthy, truthful.

12th: Spends lot of money on charitable institutions, sickly, becomes poor on account of extravagance, good end of life.

SHUKRA

1st: Good husband, happy life, wealthy, pious, good nature, well versed in household duties.

2nd: Very wealthy, beautiful in all respects, charitable, sweet speech, learned, well up in house-hold duties.

3rd: Poor, unhappy, speaks like a defeated person, timid.

4th: Great happiness and wealth, cheerful, witty charitable, control over passions, an asset to the family.

5th: Wealthy, many daughters, holds respectable position in the family.

6th: Mean, cruel, passionate, unhappy married life.

7th: Wealthy, good, beautiful, clever, happy married life, passionate; but character good unless there is influence of Kuja or Shani.

8th: Proud, unhappy, poor, loose moral, but a benefic as Shukra in this position is good for *soubhagya* (saves from widowhood).

9th: Holds a respectable position in the family or a community or group of women, social worker; wealthy, fond of luxuries, good husband.

10th: Good respect and reputation, wealthy, beautiful, does good deeds.

11th: Great gains, great influence, many houses.

12th: Extravagant, unhappy, deceitful, sickly.

SHANI

1st: Ugly and deformed body, unhappy, protruding

teeth, fiery temperament, obstinate, there will be good results if Shani is in Tula, Dhanu, Makara, Kumbha or Meena rashi.

2nd: Poor, insignificant, cruel, unjust, irritable, harsh language.

3rd: Good position, powerful, many issues, charitable, wealthy.

4th: Unhappy, dull, ungrateful, miserly, does evil deeds, questionable morals.

5th: May have no issues, very proud, unchaste, bad associations.

6th: Dull, many issues, good position in family, good character.

7th: Delay in marriage or no marriage, if married widowhood likely, bad associations, sinful, sexual acts with elders and low caste people.

8th: Sinful, cruel, liar, thief, deceitful, life full of dangers.

9th: Mean, extravagant, uneducated, harsh manners.

10th: Evil deeds, angry nature, love for filthy literature, poor, bad conduct.

11th: Good issues, great wealth, handsome personality, luxurious food, great gains, bold.

12th: Blood complaints, windy diseases, stupid, perverse nature, sorrowful and rejected by many.

Rahu acts like Shani and Ketu acts like Kuja. It may also be noted that the above results are likely to be modified if a particular planet owns a good house and is posited in an auspicious house. Every planet whether benefic or malefic gives good results if he is in the house he owns.

In a female horoscope great importance is given to the trimsamsas, in which lagna or Chandra are posited. This is done to check up the character of the person. Take lagna or Chandra and find out who is most powerful amongst the two. Having done so find out trimsamsa in which the lagna or Chandra is situated. For ready reference, we give here how to find out the trimsamsa. Trimsamsa means $1/30$ th of a sign or one degree. In *odd signs* the trimsamsas are distributed thus:

Kuja	5	degrees
Shani	5	degrees
Guru	8	degrees
Budha	7	degrees
Shukra	5	degrees
Total	30	degrees

In even signs the reverse holds good. Thus in the even sign

Shukra	5	degrees
Budha	7	degrees
Guru	8	degrees
Shani	5	degrees
Kuja	5	degrees
Total	30	degrees

Thus in odd signs the first trimsamsa will go to Kuja, then Shani, Guru, Budha and Shukra, and in the even signs this order is reversed, so that the first Trimsamsa is ruled by Shukra and last by Kuja. Ravi and Chandra have no lordship in trimsamsa.

If the lagna or Chandra falls in Mesha or Vrishchika i.e., if lagna is Mesha or Vrishchika or Chandra is in

these signs and it is in the trimsamsa of Kuja, the girl will have very loose morals and may be a virtual prostitute. If it is in Shukra's trimsamsa she will become adulterous. If she is born in Budha's trimsamsa, she becomes, a very bad woman. She will commit adultery in such a way that nobody will be able to detect her sinful actions. If the lagna or Chandra falls in Guru's trimsamsa, the girl will be virtuous, modest, dignified and respectable. If she is born in Shani's trimsamsa, she becomes a servant or dependant in which position she may be forced to lead a sinful life.

If lagna or Chandra falls in Kanya or Mithuna and it is Kuja's trimsamsa, the woman becomes clever in concealing her sins. If it is in Shukra trimsamsa she becomes a prostitute. If it is in Budha trimsamsa the woman will be noble and chaste. If it is in Guru trimsamsa the girl is virtuous, grateful and loving. If it is in Shani's trimsamsa, she may become impotent (I hope that the parents know that females can also be impotent—which means that they are physically incapable of having a sexual act).

If lagna or Chandra falls in Tula or Vrishabha, and it is in Kuja's trimsamsa, her character is questionable. If it is Shukra's trimsamsa she becomes a good and learned woman. If it is in Budha's trimsamsa, the girl becomes skilful and expert in music. If it is in Guru's trimsamsa, she will be noble, generous and virtuous. If it is in Shani's trimsamsa, she marries another person after her marriage.

If Chandra or lagna falls in Kataka, and it is in Kuja's trimsamsa, she will be sinful and have loose morals. If it is in Shukra's trimsamsa, she becomes immoral. If it is in Budha's trimsamsa she becomes fond of music and arts. If it is in Guru's trimsamsa she will

possess noble qualities. If it is in Shani's trimsamsa, she might be unchaste and even kill her husband.

If Chandra or lagna falls in Simha, and if it is Kuja's trimsamsa, she will have masculine qualities. If it is in Shukra's trimsamsa, she becomes adulterous. If it is in Budha's trimsamsa, she becomes masculine character. If it is in Guru's trimsamsa, she becomes a noble woman, a queen or like a queen. If it is in Shani's trimsamsa, she will change her caste and go to other caste.

If lagna or Chandra falls in Dhanu or Meena, and it is in Kuja's trimsamsa, she becomes a good lady. If it is in Shukra's trimsamsa, she becomes adulterous. If it is in Budha's, she becomes a clever artist. If it is in Guru's trimsamsa, she will possess good qualities. If it is in Shani's trimsamsa, she will have little sexual desire—may be impotent.

If lagna or Chandra falls in Makara or Kumbha, and if it is in Kuja's trimsamsa, she becomes a servant. If it is in Shukra's trimsamsa she becomes a widow woman. If it is in Guru's trimsamsa, she becomes a loving wife. If it is Shani's trimsamsa, she becomes fond of low class women.

Some yogas peculiar to female horoscopy

1. *Soubhagya yoga*: This is caused when:

(a) The lord of 7th is in lagna with the lord of lagna and is aspected by Shukra.

(b) The lord of 7th is in 7th and the lord of lagna is also there aspected by Guru and Chandra.

(c) If the lord of 7th is exalted and the lord of lagna is in lagna.

(d) If lord of lagna is in his highest exaltation degree, the lord of 7th is in 7th and benefics are in kendras.

These yogas in a female horoscope makes the native lucky and she enjoys conjugal happiness for a long time.

2. *Sahacharya yoga*: This yoga arises when:

(a) If lord of 7th occupies 6th or if the lords of 6th & 7th are together in 12th.

(b) If the lord of 7th is in lagna, lord of 6th is in 12th and have mutual aspects.

(c) If the lord of 7th is Chandra and is in its last navamsa and is aspected by the lord of 6th.

(d) If the lord of 7th is in 1, 4, 7 or 10, and is found in the navamsa of the lord of 6th and has the aspect of the lord of 12th. The result of these combinations in a female horoscope will be that the woman will be virtuous, modest popular and will command respect from others.

3. *Vaidhavya yoga (widowhood)*: This is caused when:

(a) The lords of 7th and 8th are in 8th aspected by evil planets, there can be widowhood.

(b) Rahu is in 7th and the lord of 7th has conjunction with Ravi, and has aspect of the lord of 8th, there will be widowhood.

(c) If the lord of 7th is with Shani, is aspected by Kuja and Chandra, and Rahu is in 8th, there will be widowhood.

(d) If Kuja is in 8th in combination with the lord of 8th, and lagna falls in an evil navamsa, there will be widowhood.

(e) If Rahu is with Shani and Kuja and they are in 7th or 8th, early widowhood is indicated.

(f) If the lords of 7th and 8th join together and are posited in the 12th, and the 7th has evil aspect, there will be widowhood very early in life.

(g) If lord of 7th is badly placed or afflicted and Kuja and Shani are in the 7th or 8th early widowhood is indicated.

(h) If the 7th house is between two or more malefic (natural) planets and the lord of 7th is similarly situated without beneficial aspects, widowhood may take place.

In all the above widowhood cases, the tragedy is likely to be averted if the 7th house or the lord of 7th gets conjunction or aspect of Guru who is the greatest benefactor to women in their horoscopes.

Kuja Dosha or Mangali Dosha

The following sloka explains what is Kuja or Mangali Dosha in a horoscope.

धनव्यये च पाताले जामित्रे च अष्टमे कुजः ।
स्त्रीनम् भरतारु विनाशं च भरतारुनम् स्त्रीविनाशनम् ॥

This means—"If Kuja is in the 2nd, 12th, 4th, 7th and 8th house in the horoscope of a female, the death of the husband will occur; similar situation in the husband's horoscope causes death of wife".

The lagna represents body, the Chandra mind and Shukra sexual relations. Therefore, the houses have to be reckoned with reference to all the three, viz., lagna, Chandra and Shukra. The dosha (evil) is considered weak when it exists from lagna, a little stronger from Chandra and still stronger from Shukra. Some learneds say that even if Kuja is in the 1st house, there will be *Kuja dosha*. It is so because from here Kuja aspects the 7th house.

The second house signifies family, the twelfth represents comforts and pleasures of bed. The fourth rules domestic happiness. The seventh indicates husband and

the eighth represents the longevity of the husband or wife. Therefore, the placement of Kuja in these houses is supposed to produce Kuja dosha. It is also believed that if such dosha is found in both the horoscopes of bride and bridegroom, the dosha gets cancelled.

Unfortunately the family pandits or astrologers give so much importance to this dosha that it becomes difficult for a girl with such dosha in her horoscope, to get a suitable partner. However, it is now being realised that there are several elements of much more importance in a horoscope than Kuja dosha—and the evil influence on account of the bad position of Kuja is only one of them. We have seen several horoscopes of girls and boys when there is no Kuja dosha per lagna, Chandra or Shukra, still the girl became a widow or was sent away by or separated from the husband. We have also seen horoscopes when Kuja dosha is present in one of the horoscopes, still the couple have been living happily.

What is necessary is that the horoscopes of both the bride and bridegroom should be examined carefully and if they promise domestic happiness and good longevity to the couple, the Kuja dosha should not be made an obstacle in their being united by marriage.

Professor B. V. Raman's view as given in his book 'Electional Astrology' is given below for the guidance of the students:

".....Granting that Kuja dosham is a factor whose occurrence should not be ignored, there are antidotes which are not generally known to the rank and file of Hindu Astrologers. The exceptions are:

Mars (Kuja) in the 2nd is bad provided 2nd house is any other than Gemini and Virgo; in the 12th the dosha is produced when such 12th house is any other than

Taurus or Libra; in the 4th house Mars causes dosha provided the house falls in any sign other than Aries or Scorpio; when the 7th is other than Capricorn and Cancer, the dosha is given rise to; and Mars gives bad effects in 8th, provided the 8th house is other than Sagittarius and Pisces. In Aquarius and Leo, Mars produces no dosha what so ever. The dosha is counter-acted by the conjunction of Mars and Jupiter or Mars and the Moon."

Prof. Raman has expressed the view which should be followed by the students that Kuja dosha does not deserve much consideration which is now being paid to it. In the consideration of marriage adaptability there are various other factors which should be carefully examined.

I also take the liberty of quoting here very interesting views in this regard by Shri H. R. Seshadari Iyer. He says in his book 'New Techniques of Prediction—Part I'—"*Angarak (Kuja) dosha* is another greatly misconcieved subject. Its mere posture in 1, 2, 4, 7, 8 and 12 from lagna, Moon or Shukra is supposed to cause widowhood or widowerhood. I have witnessed many horoscopes being discarded for marriage alliance on this ground. If it exists in one chart they require one with a similar dosha to counteract the evil. What a wonderful illogical statement it is! As per their own fear that the existence of this dosha in one is likely to kill the other, then I argue that both die due to dosha of each other. If really there by such a dosha in a horoscope, you must look to the longevity of the other and not a similar dosha. Merely because Kuja is there how can you mark his real quality? If suppose, he be in 8 (8th house) is he there to harm the partner, his younger co-borns, his lands or the effect of bhavas owned by Kuja or not at all to harm but to give

yoga (good results)? For Simha lagna Kuja in 4 (4th house) is yogakaraka (giver of wealth and fame). Then I say there is Kuja and not Kuja dosha.Astrology is not so easy to handle. Let the old school revise their conception at least hereafter."

For merely it was not our intention to include the subject 'Female Horoscopy' in our lessons; but we felt that the grounding we intend to give would have been incomplete without this important subject. But the students may note that we have given only essential features of this very exhaustive subject. The students will learn more about it when they go through the classical texts and more advanced books on Hindu System of Astrology.

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Lesson XXIX

EFFECTS OF TRANSITS OF PLANETS OR GOCHARAPHALAM

As we have already explained in our previous lessons that the planets are always moving. It is the effect of their movement from one sign to another that is called '*Gochar phala*' in Hindi. Almost all the periodicals now-a-days give transit results of the planets for persons born between certain dates under the heading 'How is this week for you?' or 'How is this month for you?' but it is generally found that such results do not generally prove correct. This is due to the fact that those results are based either on the position of planets with reference to Ravi or with reference to Chandra, and then how can the results given for the period of one week or one month can apply to all persons born during that period—because their birth charts would be different from each other—and the most effective, sensitive and important point in the horoscope—the lagna would be different. Correct or nearly correct results from transit can be ascertained only with reference to one's own chart and how this is done, is the subject matter of this lesson.

Planets during their periods through various signs of the zodiac produce certain effects according as they are benefic or malefic in the horoscope. Transit results are important in as much as they supplement and modify the dosha and antardasha results. Suppose a person is having Guru Mahadasha and Guru is well placed in the natal chart (this is another name for the birth chart). If in transit Guru gets in debilitation or in an unfavourable

position the result of the dasha as long as Guru remains unfavourable would be slightly unfavourable. The same would apply to the antardasha lord. Thus when we are judging the dasha and antardasha results we should also see how the dasha lord and antardasha lords are placed with reference to Chandra lagna and with reference to each other. If they get into 6th-8th position between themselves, they would adversely affect the dasha and antardasha results.

While considering the effects of transit the Chandra lagna or the sign which Chandra is posited in the birth chart (Janma rashi) and not the lagna is taken into consideration. The sign where Chandra is posited at birth is the radical sign of Chandra which is popularly known as Chandra lagna.

As mentioned above reference to transits of planets are always made from the radical Chandra. Houses are reckoned for this Chandra in the same manner as from lagna. The general results of various planets transiting places counted for Chandra lagna are given below.

RAVI

Ravi, when he transits the 3rd, 6th, 10th and 11th houses reckoned from Chandra lagna produces benefic results. In other houses he will be malefic.

1st house: Loss of wealth and honour, ill health like blood pressure, heart disease, fatigue, stomach ache, chest pain, aimless travels, irritation.

2nd house: Loss of money, anxiety, quarrels with friends and relatives.

3rd house: Happiness, improvement in career, promotions in service or business, honour, good health, domestic comforts.

4th house: Domestic unhappiness, ill health, debts, financial troubles, quarrels with relatives.

5th house: mental agitation, ill health to self and children, displeasure from govt.

6th house: Good health, destruction of enemies, happiness, peace of mind, success in all undertakings.

7th house: Unnecessary and ungainful travelling, diseases of stomach and anus, urinary complaints, fever, unhappy married life.

8th house: Ill health of wife, disgrace, displeasure from superiors, depression of mind, unhappiness in conjugal relations.

9th house: Loss of status, enmity with elders, separation of near relations.

10th house: Victory, fulfilment of ambitions, gains of honour, money and articles of luxury, promotion to higher posts—for politicians ministership etc.

11th house: New position and honour, gain of wealth, success and prosperity, domestic happiness.

12th house: Sorrows, loss of wealth, ill health, disgrace, anxiety etc.

CHANDRA

Chandra, when she transits the 1st, 3rd, 6th, 7th, 10th and 11th houses from her position in the birth chart, shall produce benefic results. In other places she will give unfavourable results.

1st house: Good health, peace of mind, good gains, sexual enjoyments.

2nd house: Loss of honour, expenditure.

3rd house: Success, gains of good dress, gains of wealth, happiness. The native may get a change for the better.

4th house: sorrows, domestic unhappiness, loss of property and money, anxiety, worries etc.

5th house: Illness, disappointments, loss of money, etc.

6th house: Gains of wealth, happiness, good health.

7th house: Sexual enjoyments, conjugal happiness, marriage if not married, birth of children, gain of wealth, enjoyable journeys.

8th house: Loss of money, disgrace, ill health.

9th house: Mental agony, general debility, loss of money etc.

10th house: Good gains in service or business, success in undertakings, pleasure, comforts at house.

11th house: Marriage, happiness from friends, good gains of money, gains in speculation, good health.

12th house: Business losses in undertakings, expenditure, illness, disgrace.

KUJA

Kuja, during his transit in the 3rd, 6th and 11th houses for radical Chandra produces good effects while in other houses gives unfavourable results.

1st house: Danger from fire, poison, accidents, weapons etc., loss of money, ill-health, diseases of blood, bile, heat etc.

2nd house: Displeasure from govt., payment of fines, loss of money in other ways also, honest speech, fear from thieves and enemies, disgrace, etc.

3rd house: Good health, gets position of authority, gains of money, happiness, success in undertakings, pleasure from brothers and sisters.

4th house: Ill-health on account of digestive troub-

les, fever, blood pressure, blood discharges, loss of position, loss of property, domestic troubles and worries.

5th house: Quarrels with sons and relatives, ill-health to children, loss of peace of mind, set back in education, irritable temperament.

6th house: Good health, success over enemies, success in litigation, success in undertakings, honour, increased income.

7th house: Quarrels with wife or business partner, domestic quarrels, loss of money, urinary complaints etc.

8th house: Accidents, wounds, fever, loss of health, anaemia, mental worry, death etc.

9th house: General debility, wearisome journeys, disgrace, loss of money etc.

10th house: Failure in attempts, misbehaviour, ill health. It is said that in second half of transit in this house Kuja gives favourable results.

11th house: Financial gains, good health, gains of landed property, honour, birth of children, success in undertakings, domestic happiness.

12th house: Unnecessary expenditure, eye troubles, quarrels with wife, mental worries, dishonour and losses.

BUDHA

During his transit from the position of radical Chandra, Budha produces mixed results in the 2nd and good results in the 4th, 6th, 8th, 10th and 11th houses and in other houses he will produce malefic results.

1st: Unsteady mind, wicked speech, loss of property, dull intellect, evil advice of wicked people.

2nd: Harsh speech, scandals, grief, anger; but gain of money.

3rd: Enmity with brothers, sisters and neighbours, troubles from superiors, receipt of bad news, ungainful journeys.

4th: Prosperity to relatives and family, domestic happiness, gain of money and property, success in education, honours, happiness, prosperity.

5th: Quarrels with wife and sons, scandalous love affairs, loss of position, dishonour, dull intellect, loss of peace of mind.

6th: Popularity, victory and eminence, prosperity, mental and domestic happiness, gain of money, success in undertakings, renown etc.

7th: Mental worry, conjugal unhappiness, obstacles in undertaking, useless journeys, domestic worries.

8th: Sudden gains of wealth, importance, good intellect, happiness.

9th: Obstacles and hindrance in undertakings, loss of money, disgrace, wearisome journeys.

10th: Success in undertakings, gains of name, fame and wealth, success over enemies, domestic happiness, professional success, prosperity.

11th: Gain of money, birth of children, marriage, auspicious functions in the family, increase in prosperity.

12th: Troubles from enemies, illness, domestic quarrels, loss of mental peace, etc.

GURU

Guru during his transit in the 2nd, 5th, 7th, 9th and 11th houses from radical Chandra produces very good results. In other houses bad effects are realised.

1st: Loss of money, disgrace, domestic worries,

increase of enemies, heavy expenditure, ill health, failure in undertakings.

2nd: Gains of wealth, domestic happiness, success in undertakings, marriages, birth of children, new status and position, prosperity.

3rd: Loss of wealth, failures in undertakings troublesome journeys, loss of position, ill-health, change of place.

4th: Disgrace, demotion, false accusations, loss of relatives, domestic unhappiness, worries, loss of wealth etc.

5th: Birth of children, marriage, success in romance, official favours, *mantra siddhi*, honours, defeat of enemies auspicious functions, gain of knowledge, acquisition of jewellery, increase in prosperity, etc.

6th: Domestic unhappiness, ill health, quarrels, anxiety, troubles from enemies, indebtedness, loss of money.

7th: Domestic and conjugal happiness, marriage, birth of children, gain of wealth, good health, acquisition of vehicles, prosperity.

8th: Fatigue, ill-health, loss of money, grief, dishonour, disputes, accidents in journeys.

9th: All round success, prosperity, marriage, birth of children, promotion in service, success in undertakings, new status, auspicious functions, increased income, etc.

10th: Loss of status, ill-health, loss of money, ill-health to children, change of places, danger to property, scandals, displeasure of superiors etc.

11th: Domestic happiness, health, birth of children, marriage, promotion, success in undertakings, honour, respect, prosperity.

12th: Loss of money, grief, separation from family, loss of children, increased expenditure.

SHUKRA

Shukra produces good results when it transits the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th from Janma Rashi and in other houses evil results are realised.

1st: Acquisition of articles of luxury, conjugal happiness, marriage, prosperity, good health.

2nd: Birth of children, marriage, gains of wealth, receipt of gifts and presents, prosperity in family, domestic happiness.

3rd: Increased influence and position, wealth, respect.

4th: Domestic happiness, acquisition of vehicles and articles of luxury, marriage, birth of children, increased happiness, pleasure trips, gain of property.

5th: Birth of children, good friends, mental peace, success in love affairs, honours, gains of name, fame and wealth.

6th: Dishonours, troubles from enemies, ill health, indebtedness, litigation, danger.

7th: Troubles from women, venereal diseases, ill health to wife, domestic unhappiness, loss of money through women.

8th: Gain of health and wealth, land, houses, domestic happiness, married bliss, favours, honours, prosperity.

9th: Good deeds, gain of wealth, marriage, gain of articles of luxury, increase in knowledge, gainful journeys, prosperity.

10th: Disgrace, quarrels, defeat in litigation, but success in profession.

11th: Gain of friends, wealth, birth of children, increased prosperity.

12th: Gain of things of enjoyment, luxury, increased expenditure and indulgence in temporary pleasures.

SHANI

Shani, during his transit from the Janma rashi produces good results in the 3rd, 6th and 11th houses. In other places evil results may be realised.

1st: Ill health, death of relatives, fear from enemies, journey to distant places and separation from family, loss of wealth, imprisonment, death of children, death of or separation from wife, increased expenditure.

2nd: Loss of wealth and happiness, ill health, loss of position, increased expenditure, financial difficulty, gain of wealth to be lost later, death of wife and children.

3rd: Gain of wealth and servants, prosperity, good health, success in undertakings, defeat of enemies, increased influence, happiness.

4th: Loss of wealth, separation from family, death of relations, disgrace, ill-health, unhappiness.

5th: Loss of children, loss of wealth, increased expenditure, confusion in mind, separation from family, anxiety.

6th: Victory over enemies, good health, married happiness, gain of wealth and all round prosperity.

7th: Troublesome journeys, separation from wife, ill health, delay in marriage, loss of wife and children, disease of sexual organs, ill health of wife and children.

8th: Loss of wealth, ill health, disgrace, accidents, death of wife, miserable life, gambling and indulgence in other vices.

9th: Troubles from enemies, criminal prosecution,

loss of wealth, failures, unhappiness.

10th: Loss of money, scandals, new employment, prosperity and success in undertakings, loss of savings, sinful deeds, loss of honour.

11th: Gain of property, marriage, gain of servants, increased fame, acquisition of wealth, honour and position.

12th: Calamities, loss of wealth, ill health hospitalisation, imprisonment, disgrace, quarrels in family, general debility, separation from family.

The transit of Shani in the 12th, 1st and 2nd houses from the Janma Rashi is known as *Sade-Sati* (7-1/2 years evil period). In the life of a person, the cycle may occur once, twice or three times according as the native is short lived, medium or long lived. In the first cycle the evil effects shall be felt by the parents. In the second cycle the evils shall be concentrated on the domestic and professional fields of the person. During the third cycle it affects one's children, health and may even cause death.

Shani's transit in the 8th from the Janma rashi is known as 'Ashtamesh Shani.' This transit also causes very evil effects and makes the life of the native miserable unless he is passing through a favourable dasha. It is, however, believed that the Shani's sade-sati and 'Ash-tamesh Shani' are less evil for people whose lagna or Janma rashi is Tula, Vrishabha, Makara or Kumbha. For Tula and Vrishabha Shani is a yogakaraka planet and Makara and Kumbha rashis are owned by him.

How to apply transit results

Transit results of Rahu will be like Shani. But Rahu will give good results while transiting the 10th house. The result of ketu will be like Kuja.

The results of the transits of the various planets given above are to be applied with reference to the position of planets in a horoscope. Some tips as given by the famous author *Jupiter* in this book '*What the Stars Foretell*' are given below.

(1) A planet while transiting a favourable house identical with its exaltation, own or friendly sign will produce very good, good or ordinary results; while in inimical or depression sign it will produce no good results at all.

(2) Planets while transiting unfavourable houses identical with their exaltation, own or friendly signs will produce only very mild and ordinary bad results while in their inimical and depression signs they will produce maximum miseries.

(3) If the transiting planet be benefic to the horoscope, in the favourable houses it will produce good results and in unfavourable houses produce the intensity of evils.

(4) If the planet be malefic to the native, the good effects will be feeble while transiting favourable houses, and the evils will be maximum while moving in unfavourable houses.

(5) During the transit if the planet receives benefic aspects or association good results will be increased and bad results will be reduced, whereas if the aspect or association be malefic, good results will be minimum and bad results will be maximum.

(6) A natural benefic while transiting a favourable house, if retrogrades will intensify the good results. If the transitting house be malefic the evil results of transit will be reduced to minimum.

(7) A natural malefic while transiting a favourable

house, if it gets into retrograde motion there, will neutralise the benefic results of transit, whereas in an unfavourable house under retrograde motion the malefic results will be accelerated.

(8) A benefic planet while operating its dasha and antardasha produces good results during its transit in favourable houses to the full extent, whereas in evil houses the evils of transit as well as the benefic nature of dasha and antardasha will be increased.

(9) If a malefic planet, while operating its dasha or antardasha transits through a benefic house, it will reduce the benefic effects of transit. If it transits through an unfavourable house, the evils of transit will be increased.

(10) Planets when transiting through favourable places from Chandra, if eclipsed, they become incapable of producing good results whereas, if they be eclipsed while in unfavourable places for Chandra, the evils will be maximum.

(11) If a planet, while transiting a favourable place from Chandra, be hemmed in between two malefics, the good results of transit will not be felt, whereas when transitting unfavourable houses in these circumstances the evils will be felt to the greatest extent.

(12) If a planet, while transiting a favourable house, be hemmed in between two benefic planets, the good results of transit will be maximum. If the transit be through unfavourable house and the planet be between benefics, the evil results of transit will not be realised.

(13) If there be a benefic planet in the 4th, 5th, 9th houses reckoned from a planet who is transitting through a favourable house, the good results will be reaped to the full extent, whereas if the transiting place be unfavourable under similar conditions, the evil results will not be felt.

(14) If there be malefic planets in the 4th, 5th, 8th or 9th house reckoned from a transiting planet who is favourable, the good effects of transit will be neutralised whereas, if the transit be unfavourable the evils will be increased.

(15) When a planet transits through a sign (whether favourable or unfavourable) if there be another planet moving at the *vedha* point, the effects of transit will be checked and will not be felt. Vedha points or points of obstruction are as under:

	3	6	10	11					
Ravi	9	12	4	5					
	1	3	6	7	10	11			
Chandra	5	9	12	2	4	8			
	3	6	11						
Kuja	12	9	5						
	2	4	6	8	10	11			
Budha	5	3	9	1	7	12			
	2	5	7	9		11			
Guru	12	4	3	10		8			
	1	2	3	4	5	8	9	10	12
Shukra	8	7	1	10	9	5	11	6	3
	3	6	11						
Shani	12	9	5						

In the above numerals those above the line are places of benefic transit of the planet. Those below each number are the *Vedha* or obstruction houses for such transits. For 6th, 10th and 11th for janma rashi. If there is another planet transiting the 9th house for Chandra lagna while Ravi is in the 3rd, vedha or obstruction is caused. Whatever benefic results Ravi ought to produce in the 3rd house, will not be realised as the planet in the 9th house has obstructed Ravi's influence. Conversely if Ravi by transitting the 9th house and there is a planet moving in the 3rd house, then also obstruction to Ravi's evil influence in the 9th house takes place. The same should be understood for other places of Ravi and other planets. But it may be noted that there is no *Vedha* between Ravi and Shani and Chandra and Budha. *Vedha* must be taken into consideration while considering the transit effects of various planets.

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