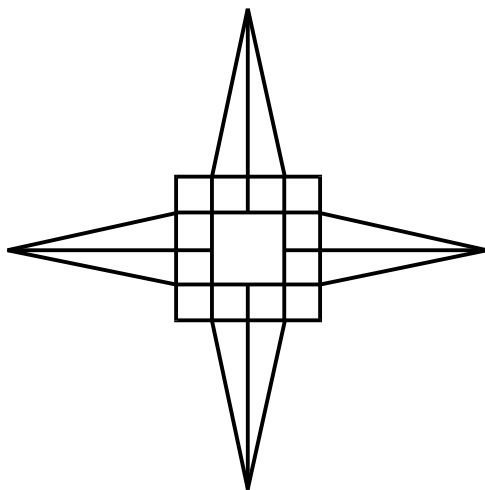

Classical Muhurta

~ Vedic Electional Astrology ~



by

Ernst Wilhelm

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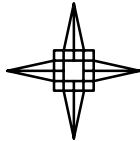
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*Time, has for its nature,
to bring what is to pass.*

*An event begins only
when the commencement
of its allotted time
arrives, and ends when
its time has run its
course.*



*The science of knowing the nature of an event
from the moment of its beginning is Muhurta.*

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Introduction

Muhurta means a moment, in respect to astrology it refers to the astrological influences prevalent at the moment of beginning an event or performing some action. Not only do the success, well-being, and longevity of an event depend upon this moment, the effects that the action has upon the performer are also dependent upon this moment. Performing actions at an astrologically appropriate moment, therefore, not only support the success of the event, but also maintain the well-being of the performer.

In Chapter 2, Sloka 47 of the Bhagavad Gita, Krishna states:

Thy human right is for activity alone, never for the resultant fruit of actions. Do not consider thyself the creator of the fruits of thy actions; neither allow thyself attachment to inactivity.

Therefore, we should choose a favorable Muhurta, not in order to personally benefit from our actions, or out of fear of failure, but in order to fulfill our right, which includes responsibility, for activity.

Muhurta focuses most especially on Time, rather than the actual horoscope. Time, which is measured astronomically, is the essential component. In the *Vasishta Sambita* it is stated:

Time itself is God and God is Time. The knower of God can only be the knower of Time. Even the saints on Earth have not known of Time (completely). For the welfare of all humanity, Lord Brahma, who is seated on the lotus, has created gross spans like days, months, years, Yugas, etc. through the movement of the zodiac and the heavenly bodies.

Studying Muhurta reveals the effects of Time, which can also be applied with great advantage in the context of natal astrology. There are, in fact, a few texts that give the effects of Time on the nativity, such as *Jataka Parijata*, *Hora Ratnam* and *Jataka Bharnam*.

When selecting a Muhurta, it is natural to wonder about the influence of the natal chart. Does the Muhurta correlate to the natal chart, or does it override the natal chart, whether for good or for ill? The factors present at a Muhurta reveal a combination of the fated effects present at birth, the results of one's free will in this lifetime, and God's will. (Keep in mind that God's will is Good, but not necessarily what we want.) If we have merited events that have a greater yield than indicated by the moment of birth, than we find our way to a better Muhurta. Or we may also do so as a result of God's grace.

The first part of this text introduces the various Muhurta components, which are very extensive and involved and which may be, therefore, quite overwhelming. This is particularly due to the fact that there are so many negative factors; each having its own exceptions, and that creates an overwhelming number of permutations. As you read this first part, do not concern yourself with the many negative factors and their exceptions, instead, gain an understanding of the Muhurta components. That will be the key to selecting favorable Muhurtas. Then, in the chapter, "Selecting a Muhurta," you will learn how to quickly and easily cut through all the confusion.

After learning about all of the Muhurta components, you will have an appreciation of the many difficulties that may be faced in all of our actions. It is quite impossible to find a Muhurta without some blemishes, without some difficulty that has to be surmounted. Beginning an event at a favorable Muhurta provides the ability to purposefully and happily surmount the obstacles that are an integral part of each step in life.

A favorable Muhurta is also a remedy for any ills indicated by the natal chart, so it is a great blessing to learn the science of Muhurta, with which one can also remedy, to some degree, the ill effects of their past karmas.

Ernst Wilhelm
May, 2003

1

Time and the Year

The greatest Hindu astronomical text, or Siddhanta, is the *Surya Siddhanta*, which was reputedly given to mankind by an incarnation of the Sun himself. In the *Surya Siddhanta* are given the astronomical means of measuring time, and though this book has, according to scholars, suffered an element of corruption, it is still the best source available for studying the ancient manner of reckoning time and the positions of the planets.

The *Surya Siddhanta*, in sutras ten through thirteen of the first chapter, gives the definition of time and the various types of years:

Kala (Time) is the destroyer of the worlds. Another Kala has for its nature to bring what is to pass. This latter, according as it is gross or minute, is called by two names, Murta and Amurta.

1.10

Time, as a force, is known as Kala in Sanskrit. In astrology, we are not concerned with the Kala that is the destroyer of the worlds, we are, rather, concerned with the Kala that brings events to pass. The Kala that brings events to pass has a gross aspect, called Murta, which means “formed, embodied,” and refers to the concrete time that is actually measured by means of astronomy. It is this Murta aspect of Kala that we, as astrologers, are concerned with.

That which begins with Pranas is called Murta; that which begins with Truti (atoms) is called Amurta. Six Prana make a Vinadi, sixty of these a Nadi.

1.11

Pranas are the movements of the breath of life. Six of these make a Vinadi, which is also known as a Vighati. Sixty Vinadis make a Nadi, which is also known as a Ghati. The terms “Ghati” and

“Vighati” come from the water clocks anciently used to measure time, as a ghati is any type of water machinery. Nadi means pulse, and is the term used throughout this text.

And sixty Nadis make a Nakshatra (sidereal) Ahoratra (day/night). Of thirty of these Nakshatra Ahoratras is composed a month; a Savana month consists of as many sunrises.

1.12

Sixty Nadis make a Nakshatra Ahoratra. An Ahoratra is a cycle of day and night, which we will simply refer to as a day. The cycle of day and night that 60 Nadis makes is a Nakshatra day, which is the time it takes for the Nakshatras, or stars, to revolve once around the Earth, which is actually the time it takes for the Earth to revolve once on its axis. This is a period of 23 hours, 56 minutes and 4.09 seconds of modern time.

After having defined the Nakshatra day, the *Surya Siddhanta* defined the month to consist of 30 Nakshatra days.

The Savana month is also defined to consist of 30 sunrises. This brings us to the second type of day, the Savana day, which is the time from one sunrise to the next. The length in modern values for the Savana day averages 24 hours. The length slightly varies from day to day on account of the variation in the motion of the earth around the Sun.

A lunar month, of as many Tithis (lunar days); a Saura month is determined by the entrance of the Sun into a Rasi. Twelve months make a year.

1.13

After having, in the previous sutra, defined the Nakshatra month and the Savana month, the *Surya Siddhanta* defines the lunar month, which consists of 30 Tithis, or lunar days, and the Saura month. Saura means “of the Sun,” and is, therefore, dependent upon the movement of the Sun around the Earth. The Sun’s motion through one Rasi is one Saura month, but the Rasis that are meant are not the

sidereal Rasis, but rather the tropical. This may come as a surprise to many, but in fact, Hindu astrologers recognized both the sidereal zodiac and the tropical zodiac, though the sidereal zodiac has always been the only one used to determine the placement of the planets in the Rasis. In Hindu mathematics, any circle can be divided into twelve equal arcs. These arcs are known as Rasis (which means a heap) due to being a heap of degrees and are called Aries, Taurus, Gemini, etc. beginning from the point defined as the beginning of the circle. It is no surprise, therefore, that the ancient Hindus also divided the circle of the Sun around the Earth into twelve Rasis, taking as the beginning point the vernal equinox. There is some controversy about the calculation of the Saura year; many astrologers in India consider the Saura year in the context of the sidereal zodiac, but the *Surya Siddhanta* is very clear on the fact that it is the tropical zodiac that is to be taken (these sutras will be discussed later). The length of the Saura day is not specifically stated in the *Surya Siddhanta*, but it is quite obviously a $1/30$ portion of a Rasi, or one degree of the Sun's tropical motion.

Finally, after describing the various months, the *Surya Siddhanta* describes the years. Twelve months of whatever denomination, be they Nakshatra months, Savana months, lunar months or Saura months, make a year. This means that a year has always 360 days, since each month is 30 days, but the length of the days varies, depending upon the denomination used. The following table sums up the types of days and years with their lengths in modern values:

Type of Year	Determination of Day	Length of Year in Modern Values
Nakshatra	One Revolution of the Earth on its Axis	359.017 Days
Savana	Sunrise to Sunrise	360 Days
Lunar	One Tithi	354.363 Days
Saura	One Degree of the Sun's Tropical Motion	365.2422 Days

With four types of years mentioned in the *Surya Siddhanta*, it is fortunate that the *Surya Siddhanta* also gives us some clues as to the use of the different years in chapter 14, sutras 3-6, 13, 18 and 19:

By Saura time are determined the measure of the day and night, the Shadacitimukhas, the Aṅana (solstice), the equinox, and the propitious Sankranti (entrance of the Sun into a Rasi).

14.3

Saura time, which is determined by the Sun's passage through a Rasi, is most importantly used to determine the solstices and the equinoxes, which are dependent upon the tropical zodiac. It is clear, therefore, that the tropical Rasas are meant for determining the Saura months and year, not the sidereal zodiac. Saura time is also importantly used for determining Sankranti- the entry of the Sun into a Rasi. Currently, in India, most astrologers actually determine the Sankranti through the sidereal zodiac, which is not supported by the *Surya Siddhanta*, and which I have not seen give accurate results. Though India has managed to preserve a great deal of knowledge, it has not, unfortunately, been unaffected by the dark ages, and there are inaccuracies prevailing even to this day in their calendar systems. Just as the ancient Greeks used the sidereal zodiac for astrological purposes and knew that the Earth was round, only to forget it in future generations, the medieval Indian, it seems, has forgotten to measure the Sun's time in the context of the solstices and equinoxes. An interesting read is *The Holy Science*, by Svami Sri Yuktesvar, who rediscovered calculations bearing on the Yugas, or Ages, which had been forgotten for over 2,500 years.

The measure of the day and night referred to in the sutra refers to the "day and night of the gods," daytime being for the six months that the Sun moves from the vernal equinox (0° tropical Aries) to the autumnal equinox (0° tropical Libra), and nighttime being for the six months that the Sun moves from the autumnal equinox to the vernal equinox. No use is made in Muhurta of the "day and night of the gods."

The Shadacitimukhas, or eighty-six apertures, are described in the next three sutras:

Beginning from Libra, the Shadacitimukha is at the end of eighty-six days, in succession; there are four Shadacitimukhas, occurring in the dual Rasis.

14.4

Namely, the 26th degree of Sagittarius, the 22nd degree of Pisces, the 18th degree of Gemini, and the 14th degree of Virgo.

14.5

From the last point, the sixteen days of Virgo that remain are suitable for sacrifices, anything given to the Ancestors during them is inexhaustible.

14.6

At 86 Saura day intervals from zero degrees tropical Libra are the four Shadacitimukhas. Since a Saura day is one degree of the Sun's tropical motion, the ends of the Shadacitimukhas are at 26° Sagittarius, 22° Pisces, 18° Gemini and 14° Virgo. The *Surya Siddhanta* does not state what purposes the Shadacitimukhas have, other than that the 16 Saura days, or 16°, following the last Shadacitimukha are particularly suited for sacrifices. Beyond this, no other special use is made of the Shadacitimukhas for purposes of Muhurta, though they have their use in interpreting the horoscope.

After stating some uses of the Saura year, the *Surya Siddhanta* goes on to state some uses of the lunar year in chapter 14, sutra 13:

The Tithi, the Karana, the general ceremonies, marriage, shaving, and the performance of vows, fasting, and pilgrimages are determined through lunar time.

14.7

The Tithi and Karana are two of the most important Muhurta factors, which will be detailed later, each in their own chapters. The *Surya Siddhanta* states that the general ceremonies, marriage, travel,

etc. are to be done according to lunar time; in Muhurta it is lunar time that is most important.

Next, the *Surya Siddhanta* gives some uses of Savana time in chapter 14, sutras 18 and 19:

From rising to rising of the Sun is called Savana reckoning. By that are determined the Savana days and by these the regulation of the time of sacrifices.

14.18

Likewise, the removal of uncleanness from childbearing, etc. and the lords of the Varas, months and years, and also the mean motions of the planets are computed with Savana time.

14.19

The Savana days, from sunrise to sunrise, are the days of the week as given in most astrological texts along with their planetary lords. These are known as Varas and correlate with the modern days of the week, except for some important calculation differences that will be detailed in the “Vara” chapter. Just what Savana means is difficult to translate into English. It basically means, “that which determines the morning, noon and evening,” which obviously is the movement of the Sun across the heavens due to the rotation of Earth.

The Savana month of 30 sunrises and the Savana year of 360 sunrises are also given planetary lords, which are used in Shadbala calculations. The lords of the Savana month and Savana year are dependent upon which Vara the month or year begins. The *Surya Siddhanta* does not mention it in this particular sutra, but the planetary lords of the 24 Horas of the day are also dependent upon Savana time, with the first Hora of a Vara being ruled by the lord of that Vara.

Certain activities are to be done a certain amount of days after some event, such as naming a child on the 10th, 12th or 16th day following birth; in this context it is Savana days that are meant.

The mean motions of the planets as given in the *Surya Siddhanta* and other ancient astronomical texts are always given in Savana time, but as planets are calculated differently these days this no longer has any practical value.

The *Surya Siddhanta* does not state any purpose for the first measure of time mentioned- namely the Nakshatra time determined by one day being the duration of the Earth rotating once on its axis. Nakshatra time is not used for anything related to Muhurta purposes so it can be put aside for now.

LUNAR YEAR

The lunar year has several uses and is the most important in the context of Vedic Astrology. Each lunar month is the period of one new Moon to the next. The year consists of twelve of these months. Twelve lunar months are approximately 354 days of modern time. The Sun requires approximately 365 days to move through the zodiac; therefore, intercalary lunar months are occasionally added to synchronize the movements of the Sun and the Moon. As a result of this, the lunar year is actually a lunar-solar year.

For Muhurta purposes it is important to know the beginning and ending of a lunar year. The lunar year begins at the conjunction of the Sun and the Moon in sidereal Pisces, and has its ending at the beginning of the next lunar year to come.

END OF A YEAR

The last Paksha of the lunar year is unfavorable and nothing of importance should be begun at that time.

Exception: Jupiter in a friendly Rasi or better and in an angle overcomes the ill effects caused by the end of a year.

The end of a lunar year is particularly unfavorable for those things that are meant to last a long time, such as marriage or building a house. It seems that the end of the year does not have much longevity to it. Jupiter on an angle in favorable dignity grants longevity more than any other factor and, therefore, cancels the negative effects of beginning an event at the end of a year.

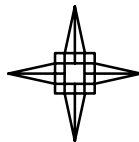
NADIS

The *Surya Siddhanta*, in sutra 11, chapter two (shown above) gives the times of Pranas, Vinadis and Nadis in the context of a Nakshatra day consisting of the Earth's revolution on its axis. The author did so due to the fact that the time it takes for the Earth to rotate once on its axis is quite constant. The other types of days mentioned, the Savana day, Tithi (lunar day) and Saura day regularly vary in length, so to determine specific and smaller portions of time by means of them would not be orderly. For astrological purposes, however, any day, whether it is Savana, Saura or the Tithi, can be divided into 60 Nadis in order to determine different portions of the day. The 60th part of the whole, such as 60 seconds to a minute, 60 minutes to the degree, the 60th part of a Rasi (the shashtiamsa), or 60 virupas in a rupa (for determining planetary strengths) is very important. Sixty is always the next smallest denominator in the science of astrology, and thus the 60th portion of any type of day is important as well.

When a particular portion of a day or Nakshatra is specified in Nadis, it is more readily viewable to convert the portion, which is specified in Nadis, into degrees. Throughout this text, whenever a portion is specified in Nadis, tables converted to degrees will be supplied.

ONENESS OF TIME

Time, as a force, is the same at all places at any given moment. This is different from Space, which is different at all places. The astronomical factors of Time (which are described in this text), therefore, are the same at any moment at any place on Earth. The astronomical factors of Space, such as the Lagna, the rising durations of the Rasis, the midheaven, etc. are, at any given moment, different at different places on Earth.



2

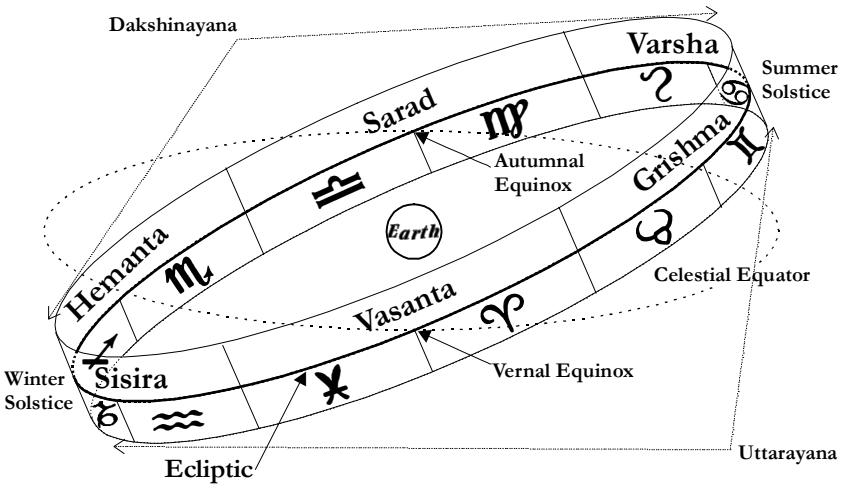
Ayana, Ritu and Sankranti

Having described the basis of time, the three important Muhurta components dependent upon Saura time will be detailed, namely, Ayanas- the Sun's northern and southern motions, Ritus- the seasons of the year, and Sankrantis- the Sun's ingress into a tropical Rasi. Sutras 7-10 of *Surya Siddhanta's* 14th chapter describe these in detail:

In the midst of the zodiac are the two equinoxes, situated upon the same diameter; and likewise the two Ayanas (solstices), these four are well known.

14.7

The equinoxes and solstices are dependent upon two things: the ecliptic, which is the apparent path of the Sun around Earth, and the celestial equator, which is the equator of Earth projected out into the celestial realms. The equinoxes are the points on the ecliptic where the Sun crosses the celestial equator. These points are defined by the intersection of the ecliptic with the celestial equator, as shown in the following diagram:



Due to the tilt of the axis of the Earth, the Sun appears to move north and south of the celestial equator. During the Sun's northern movement the point on the ecliptic where the Sun intersects the celestial equator is the vernal equinox, which is zero degrees Aries (♈) in the tropical zodiac. During the Sun's southern movement the point on the ecliptic where the Sun intersects the celestial equator is the autumnal equinox, which is at zero degrees Libra (♎) in the tropical zodiac.

The Sun is south of the celestial equator for half the year and north of the celestial equator for the other half. The point where the Sun is the furthest south is the winter solstice, which is at zero degrees Capricorn (♐) in the tropical zodiac. The point where the Sun is furthest north is the summer solstice, which is zero degrees Cancer (♋) in the tropical zodiac. These solstice points are known as Ayanas.

Between these are, in each case, two Sankrantis, from the immediateness of the Sankrantis are to be known the two feet of Vishnu.

14.8

Between each equinox and solstice are two Sankrantis, or solar ingresses into the tropical Rasis. These are minor ingresses that are not as significant as the ingresses that happen at the equinoxes and solstices. These minor ingresses are known as the feet of Lord Vishnu, who as the Sun, moves through the heavens. His most significant places are at the equinoxes and solstices, and His minor places are the other ingresses; the two steps he takes in order to arrive at the more significant places.

For astrological purposes, the equinoxes, solstices, and the minor ingresses are collectively known as Sankranti. The astrological effects of Sankranti last for different durations depending upon whether the ingress is into a solstice, equinox or one of the minor places. Details of the effective periods of Sankranti will be given later in the "Doshas" chapter.

From the Sun's Sankranti into Capricorn, six months are his Uttara Ayana (northern progress); so likewise, from the beginning of Cancer, six months are his Dakshina Ayana (southern progress).

14.9

Now we come to an astronomical phenomenon that is very important in Muhurta, that of the two Ayanas, Uttarayana and Dakshinayana. Ayana literally means "course" as well as being the name of the solstices. Uttara means upper and superior as well as referring to the northern direction. The period during which the Sun moves north is known, therefore, as Uttarayana. Uttarayana begins at zero degrees tropical Capricorn (♋) and lasts for six Saura months, until the Sun reaches zero degrees tropical Cancer (♋). Dakshina means compliant and able, as well as referring to the southern direction. The period during which the Sun moves south is known, therefore, as Dakshinayana. Dakshinayana begins at zero degrees tropical Cancer (♋) and also lasts for six Saura months, until the Sun reaches zero degrees tropical Capricorn (♋). As the name infers, Uttarayana is considered more auspicious than is Dakshinayana, and certain events are best done during Uttarayana.

As mentioned in the previous chapter, many astrologers in India are considering the Ayanas based on the sidereal zodiac, which is inaccurate and not supported by the *Surya Siddhanta*, nor is it supported by Varahamihira's *Brihat Sambita*, which states in chapter 3, slokas 1 & 2:

"There was indeed a time when Dakshinayana began from the middle of Aslesha (23° 20' sidereal Cancer) and Uttarayana from the commencement of Dhanishtha (23° 20' sidereal Capricorn). For, it has been stated so in ancient works.

At present Dakshinayana starts from the beginning of Cancer and the other from the initial point of Capricorn. This actual fact, which goes against the old statement, can be verified by direct observation."

As can be seen, Varahamihira states that the Ayanas have moved as compared to his time and more ancient times. This is not possible if the Ayanas were based upon the sidereal zodiac. If the Ayanas were based on the sidereal zodiac, they would not move in reference to the Nakshatras as observed by Varahamihira. Since the Ayanas are determined by the actual points of the Sun's furthest southern and northern movements (tropical Capricorn and Cancer), the seasons and the Saura months are also determined by the Sun's tropical motion, since these are dependent upon the Ayanas. The determination of the seasons and months are next presented by the *Surya Siddhanta*:

Thence are also reckoned the Ritus (seasons), Sisira and the others, each prevailing through two Rasis, these twelve, commencing from Aries, are the (Saura) months, of them is made up the year.

14.10

Six Ritus, or seasons, are acknowledged, and each Ritu lasts two Saura months- the movement of the Sun through two tropical Rasis. The first Ritu is known as Sisira and starts at the beginning of Uttarayana when the Sun crosses the winter solstice (0° tropical Capricorn). Following are the six Ritus:

Sisira “cold”: Sun in tropical Capricorn and Aquarius, ruled by Saturn.

Vasanta “brilliant”: Sun in tropical Pisces and Aries, ruled by Venus.

Grishma “hot”: Sun in tropical Taurus and Gemini, ruled by Mars.

Varsha “rainy”: Sun in tropical Cancer and Leo, ruled by the Moon.

Sarad “mature”: Sun in tropical Virgo and Libra, ruled by Mercury.

Hemanta “frost”: Sun in tropical Scorpio and Sagittarius, ruled by Jupiter.

The second half of the sutra mentions the twelve Saura months, which are named after the twelve Rasis. These months are dependent upon the tropical Rasis, as already explained and as shown in the diagram above. As mentioned, any circle may be divided into twelve Rasis with each part being known by the name Aries, Taurus, Gemini, etc. Ancient astronomical texts do not generally define whether the Rasis referred to are tropical or sidereal, they expect the context of their statements to reveal which Rasis are being referred to. Since the context of the *Surya Siddhanta* in these sutras revolves around the solstices and equinoxes, it is the tropical Rasis that are being referred to.

Even though the Saura months are named after the Rasis, Saura months are not meant to be compared to the Rasis in which the Sun or any other planet may be placed. Actual planetary positions are only measured in the context of the sidereal Rasis. Saura months are only meant to define the astronomical relationship of the Sun with the Earth in the context of the Ayanas, Ritus, Sankrantis and Saura months. The astronomical relationship of the Sun and Earth has a significant sway on life, thus the importance of defining Saura months, Ayanas and Ritus.

The modern calendar is based on the motion of the Sun in reference to the equinoxes, just as is the Saura year, therefore, the approximate modern dates of the Ayanas, Ritus and Saura months can be correlated as per the following table:

Dec, 21	Jan, 20	Feb, 19	Mar, 20	Apr, 19	May, 20	Jun, 21	Jul, 22	Aug, 22	Sep, 22	Oct, 23	Nov, 22
♈/Cap	♉/Aqua	♊/Pis	♋/Ari	♌/Tau	♍/Gem	♎/Can	♏/Leo	♐/Vir	♑/Lib	♒/Sco	♓/Sag
Sisira		Vasanta		Grishma		Varsha		Sarad		Hemanta	
Uttarayana						Dakshinayana					

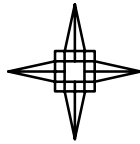
These dates are only approximate; for Muhurta purposes one must calculate these accurately.

ENDS OF AYANAS AND RITUS

No event should be performed during the end of an Ayana or Ritu. The last three Saura days of an Ayana and the last Saura day of a Ritu are the times to be avoided.

Exception: Jupiter in a friendly Rasi of better in an angle overcomes the ill effects due to the end of an Ayana or Ritu.

The ends of the Ayanas and Ritus have much the same effect as the end of a lunar year; they are particularly unfavorable for those things that are meant to last a long time. Again, like the exception to the end of the lunar year, Jupiter on an angle in favorable dignity grants longevity more than any other factor and, therefore, cancels the ill effects of beginning an event at the end of an Ayana or Ritu.



3

Lunar Months and Pakshas

The Sanskrit name for month is Masa, which also happens to be one of the names for the Moon, so it will come at no surprise to find that the lunar month, or Chandra Masa, is the most important type of month.

A lunar month is named after the Nakshatra in which the full Moon of the month falls. Since the lunar months are named after the Nakshatras, which are the stars, the lunar month and year are not only solar and lunar based, but also sidereal based. The twelve months, beginning from Chaitra, along with their English meanings are:

1. **Chaitra** “Distinguished”
2. **Vaisakha** “Churning stick”
3. **Jyeshtha** “Eldest”
4. **Ashadha** “Invincible”
5. **Sravana** “Hearing”
6. **Bhadrapada** “Auspicious foot”
7. **Asvina** “Belonging to the Asvins”
8. **Karttika** “Relating to the Krittikas”
9. **Margasiras** “Seeking a head”
10. **Pushya** “Nourishment”
11. **Magha** “Relating to the Nakshatra of reward- Magha”
12. **Phalgun** “Reddish”

There are two methods by which the lunar month is determined; one method is called Shukladi, which means “beginning from the bright half of the month,” and the other is known as Krishnadi, which means “beginning from the dark half of the month.” The Shukladi method has the month beginning at the new Moon, while the Krishnadi method has the month beginning at the full Moon.

The primary method is the Shukladi method, which is also the method given in the *Surya Siddhanta*, and the method to be used for Muhurta purposes.

Since there are twenty-seven Nakshatras and only twelve lunar months, the full Moon will not always fall in the Nakshatra after which the month is named, it may actually fall in a neighboring Nakshatra. Even though this does not change the common name of the month, it does change the effect of the month and the lord of the month.

CALCULATING LUNAR MONTHS

Since the lunar year is actually a lunar-solar year, it is not straightforward to calculate the months. The first month of the year is Chaitra, so it has its beginning at the lunar new-year, which is, as mentioned, at the Sun/Moon conjunction in sidereal Pisces. Each succeeding month begins at the Sun/Moon conjunction in the succeeding Rasis:

#	Lunar Month	Sun/Moon Conjunction In:
1	Chaitra & Lunar New-Year	Pisces
2	Vaisakha	Aries
3	Jyeshtha	Taurus
4	Ashadha	Gemini
5	Sravana	Cancer
6	Bhadrapada	Leo
7	Asvina	Virgo
8	Karttika	Libra
9	Margasiras	Scorpio
10	Pushya	Sagittarius
11	Magha	Capricorn
12	Phalguna	Aquarius

The Sun takes approximately 365 days to move through the zodiac. The Moon takes approximately 354 days to make 12 conjunctions with the Sun, one conjunction for each of the 12 lunar months. This 11-day discrepancy is what makes the lunar months

more difficult to calculate at times. In order to calculate lunar months correctly, Adhika Masa and Kshaya Masa has to be considered.

WHAT THE LUNAR MONTH DOES

The lunar month is one full cycle of the Sun and Moon, the two planets essentially responsible for all activity and growth. The level of success of any activity is dependent upon the lunar month during which it is begun. If the month has any weaknesses, full success and fulfillment will not be possible. Only if the month is suitable and strong will the event have the capacity to meet with full success. If the month is weak, but other Muhurta factors are favorable, then a reasonable amount of success can be expected; however, for important events of life-long significance it is well worth choosing a suitable and strong month.

FULL MOON NAKSHTRA

The full Moon indicates the full growth and success possible within the month, which is why the month is named after the Nakshatra in which the full Moon falls. This Nakshatra that the full Moon falls in endows the month with unique qualities as per the nature of the Nakshatra. These qualities make the month most suited for particular events, which events have the greatest capacity for a high measure of success and fulfillment. While most any event can be performed in any month, it is well worth performing events of life-long importance during a month in which the full Moon falls in a Nakshatra that is favorable for the event.

LORDS OF THE MONTHS

Most Muhurta factors have planetary lords, including the lunar months. The lord of a month is often that of the lord of the Nakshatra after which the month is named, but not always. In order to determine the true lord of the month, check to see what Nakshatra the full Moon of the month falls in; the lord of that Nakshatra is the lord of the month.

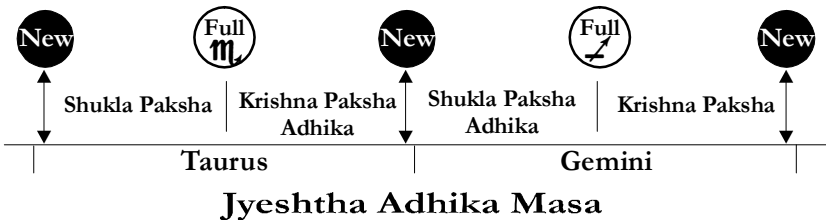
The strength of the month and the measure of success possible during the month are partially dependent upon the lord of the month. If the lord of the month is strong and favorably disposed, the possibility of great success is there. If the lord of the month is weak and poorly disposed, then there can be no great success in anything started, but only success of an average sort, if other Muhurta factors are strong.

IMPORTANCE OF THE SUN AND MOON

The Sun and Moon are that which make the lunar month. The strength of the month and the measure of success possible during the month is, therefore, not only dependent upon the lord of the month, but also upon the Sun and Moon. If the Sun and Moon are afflicted, it is not a favorable time within the month. For any event, it is important that the Sun and Moon are well influenced, or at least not afflicted. If they are afflicted, the measure of success and fulfillment that the event gives cannot be great.

ADHIKA MASA & SAMSARPA

The Sun takes approximately 30.4 days to move through a Rasi. The Moon's synodic period (time from one conjunction with the Sun to another) is approximately 29.5 days. Occasionally, therefore, there will be two new Moons in the same Rasi. This happens approximately every 2 years, 8 months and 16 days. When this happens, there is an intercalary month, which is known as Adhika Masa, or increased month. Adhika Masa is shown in the following diagram:



In the diagram, two new Moons are seen to occur in Taurus, therefore there is an Adhika Masa. From the first new Moon in Taurus until the next full Moon is the first half of the month proper, known as the Shukla Paksha of the month in question (which in the diagram is the month of Jyeshtha). From the full Moon following the first new Moon until the next full Moon is the intercalary Adhika Masa, consisting of two halves, the Krishna Paksha Adhika and the Shukla Paksha Adhika. From this last full Moon until the next new Moon is the 2nd half of the month proper, known as the Krishna Paksha of the month in question. The Adhika portion of the month is unfavorable, while the proper portion of the month is favorable.

Samsarpa: It is unfavorable to perform events during Adhika Masa, other than those that are meant to be performed a particular number of days after some other event. Events of long lasting import and those events that should be avoided during the combustion of Jupiter or Venus should be particularly avoided during Adhika Masa. The negative effects of Adhika Masa are known as Samsarpa, “creeping.”

Exception: If the Sun is exalted or in a friendly Rasi, and if Jupiter is in his own shadvarga, then the negative influence of Samsarpa is removed.

Exception: If Jupiter is in his own Rasi or exalted, and not combust, then Samsarpa does not have a negative influence.

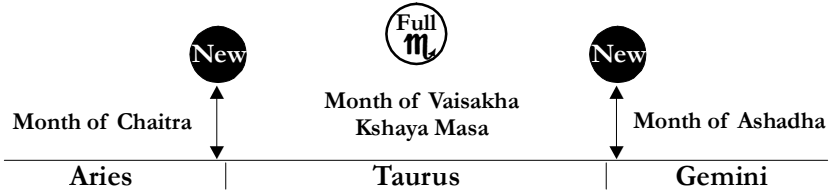
Exception: No month remains blemished when the Sun is aspected by benefics and in its own Navamsa.

Events begun during Adhika Masa have difficulty in reaching the expected heights and any success happens slower than is desirable. If the Sun is well-disposed, as per the exceptions above, the month will have some strength and, with the help of a decent Jupiter (who always brings out the best results possible) or properly influencing benefics the event can come to a decent conclusion.

It will be noted that the strength of the Sun has a lot to say about making an unfavorable month acceptable. The months get their strength from the Sun, which is the foundation of the month, since the Moon proceeds from the Sun.

KSHAYA MASA & ANHASPATI

Very rarely, the Sun will enter two Rasis during one synodic period of the Moon, which means that the Sun will move through an entire Rasi without there being a new Moon. When this occurs it is Kshaya Masa, or loss of a month, as illustrated in the following diagram:



Normally the month of Jyeshtha follows that of Vaisakha, however, since there is no new Moon in Taurus, the month of Jyeshtha is lost and, instead, Ashadha follows Vaisakha.

The month between the two new Moons, during which there is no new Moon in a Rasi, is the Kshaya Masa, as it causes the lost month.

Anhaspati: It is unfavorable to perform events during Kshaya Masa, other than those that are meant to be performed a particular number of days after some other event. Events of long lasting import and those events that should be avoided during the combustion of Jupiter or Venus should be particularly avoided during Kshaya Masa. The blemish of Kshaya Masa is known as Anhaspati, “lord of anxiety.”

Exception: If the Sun is exalted or in a friendly Rasi, and if Jupiter is in his own varga, then the negative influence of Anhaspati is removed.

Exception: No month remains blemished when the Sun is aspected by benefics and in its own Navamsa.

Events begun during Kshaya Masa tend not to be firm and centered; the results are unforeseen troubles and resulting worries. If the Sun is well-disposed, as per the exception above, the month will have some strength and, with the help of a decent Jupiter (who always brings out the best results possible) the event can come to a decent conclusion.

JANMA MASA

The Janma Masa, or lunar month of birth should be avoided for all events of life-long significance.

Exception: If the natal Lagna lord and the lord of the month in question are placed in a friendly Rasi or better and aspected by benefics, any event may favorably be begun.

END OF A MONTH

The last three Tithis of a lunar month are unfavorable and nothing of importance should be begun at that time.

Exception: Jupiter in a friendly Rasi or better in an angle overcomes the ill effects present during the end of a month.

The end of a lunar month has much the same effect as the end of a lunar year; they are particularly unfavorable for those things that are meant to last a long time. Again, like the exception to the end of the lunar year, Jupiter on an angle in favorable dignity grants longevity more than any other factor and, therefore, cancels the negative effects of beginning an event at the end of a month. Only in emergency situations should any event be performed at the end of a lunar month.

JYESHTHA AND THE FIRST-BORN

It is generally unfavorable for the first-born to begin any activities of life-long significance in the month of Jyeshtha.

Exception: If the Sun is aspected by both Jupiter and Venus, the month of Jyeshtha is not unfavorable for the first-born.

Exception: If the Sun is in Gemini, with or aspected by a benefic, the month of Jyeshtha is not unfavorable for the first-born.

PAKSHA

Paksha means the side or half of something. In astrology, Paksha refers to half of a lunar month. There are two Pakshas: Shukla Paksha and Krishna Paksha.

Shukla Paksha: The waxing period of the Moon, which is from new Moon to full Moon, is Shukla Paksha, the bright half of the month.

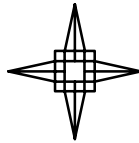
Shukla Paksha is the active half of the month, more favorable for productive acts and for those things that are expected to grow, increase and prosper.

Krishna Paksha: The waning period of the Moon, which is from full Moon to new Moon, is Krishna Paksha, the dark half of the month. Krishna Paksha is the receptive half of the month, more favorable for acts of completion, releasing and letting go.

All other factors equal, Shukla Paksha is more favorable for beneficial events than is Krishna Paksha, and a few certain activities are much better done in Shukla Paksha.

SHORT PAKSHA

The average length of a Paksha is $14\frac{1}{4}$ Savana days. Occasionally, due to the irregular motion of the Moon and the time of day during which a Paksha may begin, a Paksha may end on the 13th Savana day from which it began, in which case it is known as a short Paksha. Short Pakshas are unfavorable for most events of life-long importance as well as the activities that should be avoided when Jupiter or Venus are combust.



4

Tithi

A Tithi is a lunar day, of which there are 30 in a lunar month. The first 15 of the 30 Tithis of the month belong to the Shukla Paksha; the remaining 15 Tithis belong to the Krishna Paksha. The Tithis are numbered from one through fifteen, starting from the beginning of the Paksha to which they belong.

#	Sanskrit Name	Moon° – Sun°		Deity	Nature	Nakshatra Correlation	Group/ Planetary Lord
		Shukla Paksha	Krishna Paksha				
1 ST	Pratipada	00 – 12	180 – 192	Brahma, Agni	Vridhhi (Increasing)	Rohini, Krittika	Nanda Venus
2 ND	Dvitiya	12 – 24	192 – 204	Vidhaatri, Brahma	Mangala (Auspicious)	Rohini	Bhadra Mercury
3 RD	Tritiya	24 – 36	204 – 216	Vishnu, Gauri	Bala (Strong)	Sravana	Jaya Mars
4 TH	Chaturthi	36 – 48	216 – 228	Yama, Ganesha	Khala (Cruel)	Bharani	Rikta Saturn
5 TH	Panchami	48 – 60	228 – 240	Chandra, Sarpa	Lakshmi (Prosperous)	Mrigasira, Aslesha	Purna Jupiter
6 TH	Shashthi	60 – 72	240 – 252	Kartikeya	Yasha (Glorious)		Nanda Venus
7 TH	Saptami	72 – 84	252 – 264	Indra, Ravi	Mitra (Friendly)	Jyeshtha	Bhadra Mercury
8 TH	Ashtami	84 – 96	264 – 276	Vasus, Siva	Dvandva (Conflictual)	Dhanishta, Ardra	Jaya Mars
9 TH	Navami	96 – 108	276 – 288	Sarpa, Durga	Ugra (Fierce)	Aslesha	Rikta Saturn
10 TH	Dasami	108 – 120	288 – 300	Dharmaraja	Saumya (Gentle)	Bharani	Purna Jupiter
11 TH	Ekadasi	120 – 132	300 – 312	Rudra, Visvadevas	Ananda (Blissful)	Ardra, Uttarahadha	Nanda Venus
12 TH	Dvadasi	132 – 144	312 – 324	Savitri, Vishnu	Yasha (Glorious)	Hasta, Sravana	Bhadra Mercury
13 TH	Trayodasi	144 – 156	324 – 336	Kamadeva	Jaya (Victorious)		Jaya Mars
14 TH	Chaturdasi	156 – 168	336 – 348	Kali, Siva	Ugra (Fierce)	Ardra	Rikta Saturn
15 TH	Purnima	168 – 180	N/A	Visvadevas, Chandra	Saumya (Gentle)	Uttarahadha, Mrigasira	Purna Jupiter
15 TH	Amavasya	N/A	348 – 360	Pitris, Chandra	Pitara (Ancestral)	Magha, Mrigasira	Purna Jupiter

Differentiation is made between the 15th Tithi of the Shukla Paksha and that of the Krishna Paksha. The 15th Tithi of the Shukla Paksha is called Purnima, which means, “full,” as the end of the 15th Tithi of the Shukla Paksha is when the Moon is perfectly full. The 15th Tithi of the Krishna Paksha is called Amavasya, which means, “dwelling together,” and refers to exact the conjunction of the Sun and Moon, which occurs at the end of the 15th Tithi of the Krishna Paksha. Amavasya is loosely translated in most texts as new Moon, though that can be a bit misleading if one does not understand that it is the state of the Moon at the end of the Tithi which is being described, and instead erroneously expects the new Moon to be the period when the Moon is first seen emerging from its conjunction with the Sun.

CALCULATING TITHIS

The lunar month begins at the new Moon. Each 12 degrees of the Moon’s separation from its conjunction with the Sun is one Tithi. Calculating a Tithi is rather simple:

$$\text{(Longitude of the Moon – Longitude of the Sun)}/12$$

(Round remainders up to the next whole number.)

For example, if the longitude of the Moon is 20° Capricorn and the longitude of the Sun is 5° Aries, we have $290 - 5 = 285$, $285/12 = 23.75$, thus it is the 24th Tithi which is the 9th (24 – 15) Tithi of Krishna Paksha.

WHAT THE TITHI DOES

The Tithi is important in that it determines how the performer of an activity relates to the activity. Largely from the Tithi will come the performer’s feeling of happiness and their attitude. If the Tithi is appropriate and unblemished, the performer will relate to the favorable aspects of the event and have an attitude that supports the best possible result. If the Tithi is inappropriate or blemished, the performer will relate to the negative aspects of the event, lack enthusiasm, and fulfill their responsibilities within the event only because they have no other choice.

NANDA, BHADRA, JAYA, RIKTA & PURNA TITHIS

The Tithis are grouped into five groups: Nanda (happiness); Bhadra (fortunate); Jaya (triumph); Rikta (empty); and Purna (full). The 1st, 6th and 11th Tithis are Nanda; the 2nd, 7th and 12th Tithis are Bhadra; the 3rd, 8th and 13th Tithis are Jaya; the 4th, 9th and 14th Tithis are Rikta; and the 5th, 10th and 15th Tithis are Purna.

A Tithi is most favorable for those events that have some qualities relevant to the type of Tithi. Nanda Tithis are favorable for events designed towards gaining happiness, such as parties, releasing movies, entertainment, etc. Bhadra Tithis are favorable for events designed to bring favor, success and wealth, such as beginning a job, starting a business, meeting an important person, etc. Jaya Tithis are favorable for events designed to overcome obstacles or for those aimed at some high point of success, such as competitions, examinations, litigations or record-breaking efforts. Rikta Tithis are favorable for undesirable activities and any events that the performer would want to feel the relief of being rid of something such as purging, surgery, destroying an enemy, waste disposal, paying debts, etc. Purna Tithis are favorable for anything designed to create a full measure or abundance, such as education, harvesting crops, minting money, etc.

The Nanda, Bhadra, Jaya, Rikta and Purna Tithis are repeated three times in each Paksha. In the Shukla Paksha, the first set of Tithis is not very favorable, the second set is middling, and the last set is most favorable. In the Krishna Paksha, the first set of Tithis is most favorable, the second set is middling, and the last set is the most unfavorable. This correlates to the periods when the Moon is a benefic or malefic. The first set of Tithis in the Shukla Paksha encompasses the first 60 degrees or the solar-lunar cycle, during which the Moon is a malefic. The 2nd set in the Shukla Paksha encompasses the 60th – 120th degree of the solar-lunar cycle, during which the Moon is not significantly benefic or malefic. The 3rd set of Tithis in the Shukla Paksha encompasses 120th – 180th degree of the solar-lunar cycle, during which the Moon is very beneficial. In the Krishna Paksha, the first set of Tithis encompasses the 180th – 240th

degree of the solar-lunar cycle, during which the Moon remains very beneficial. The second set in the Krishna Paksha encompasses the 240th – 300th degree of the solar-lunar cycle, during which the Moon is again not significantly benefic or malefic. The 3rd set of Tithis in the Krishna Paksha encompasses the 300th – 360th degree of the solar-lunar cycle, during which the Moon is again significantly malefic.

LORDS OF THE TITHIS

The five groups of Tithis are ruled by the five starry planets: Nanda (happiness) Tithis are ruled by Venus, Bhadra (fortunate) Tithis by Mercury, Jaya (triumph) Tithis by Mars, Rikta (empty) Tithis by Saturn, and Purna (full) Tithis by Jupiter. The degree of happiness and enjoyment that a Tithi is able to provide is dependent upon the disposition of the lord of the Tithi. If the lord of the Tithi is poorly disposed, more ill reasons for feeling unhappy about the event will plague the performer than they will be able to muster the attitude with which to combat the ill, even if the Tithi itself is favorable and unblemished. If the lord of the Tithi is well-disposed, no terribly ill reasons will come to distract from the performer's productive attitude and happiness.

NATURE OF THE TITHIS

Each Tithi has a particular nature, as given in the table above, which will influence the enfoldment of any events begun under that Tithi. The nature of a Tithi represents the activity that is aroused from the feeling and attitude represented by the Tithi.

For example, if one were to perform an activity under the 4th Tithi, which is a Rikta (empty) Tithi with a cruel nature, the performer would be motivated to behave cruelly as a result of the empty feeling derived from the event.

DEITIES OF THE TITHIS

Like most things in astrology, Tithis have presiding deities, and just like the planets, more than one deity is often correlated to a Tithi. In the table above, the first deity listed is that deity given by *Brihat*

Sambita, and the second deity, if listed, is that given by *Muburta Chintamani*. If there is only one deity listed, then both sources list the same deity. Activities related to a particular Tithi's deity and events relating to the qualities of the Tithi's deity are favorably done in a Tithi.

For example, the 14th Tithi, ruled by Siva, would be favorable for the termination of some activity with the hope of a better future, the 10th Tithi, rule by Dharmaraja would be favorable for those things dealing with law and order, as well as death (Dharmaraja is another name for Yama, lord of death).

TITHI & NAKSHATRA CORRELATION

Events that are favorably done in particular Nakshatras are also favorably done in the Tithis that are ruled by the same deities. Thus events favorably done under Jyeshtha are also favorably in the 7th Tithi, as Indra rules both.

UNFAVORABLE TITHIS

The 4th, 6th, 8th, 9th, 12th, 14th and 15th Tithis are unfavorable for most good works and should be avoided unless specified elsewhere. (The 6th is only slightly unfavorable.)

Exception: Jupiter or Venus in the Lagna or aspecting it counteracts the ill effects of an unfavorable Tithi.

Exception: The negative effects of Rikta Tithis, namely the 4th, 9th and 14th Tithis, are removed if benefics are in angles, or if benefics are strong and well-disposed in the trines.

Exception: The 6th, 8th and 15th Tithis are not harmful if Jupiter is in an angle in a friendly Rasi or better.

Jupiter or Venus in or aspecting the Lagna provide the happiness and good attitude that may be missing due to an unfavorable Tithi and benefics in the angles or trines can make the event fulfilling, even in the face of a Rikta Tithi.

PAKSHA CHIDRA TITHIS

Of the unfavorable Tithis mentioned above, the 4th, 6th, 8th, 9th, 12th and 14th Tithis are known as Paksha Chidra "partially infirm."

Chidra literally means a rent, hole or piercing and infers weakness or infirmity as a result of the hole. Beginning actions under a Paksha Chidra Tithi indicates an unsure attitude and inherent weaknesses that are a source of ill feelings and unhappiness.

Exception: The first 8 Nadis of the 4th Tithi; the first 9 of the 6th Tithi; the first 14 of the 8th Tithi; the first 25 of the 9th Tithi; the first 10 of the 12th Tithi; and the first 5 Nadis of the 14th Tithi are wholly unfavorable and should definitely be avoided. The remaining portions of these Tithis can be used if no better Muhurta is available. These particularly adverse periods within the Paksha Chidra Tithis can be looked upon as the holes that cause the Tithis to be weak. Converting the Tithi and Nadis to degrees of Sun/Moon separation, the following are the wholly unfavorable portions of the Paksha Chidra Tithis:

	4 th Tithi	6 th Tithi	8 th Tithi	9 th Tithi	12 th Tithi	14 th Tithi
Shukla Paksha	36°–37°36′	60°–61°48′	84°–86°48′	96°–101°	132°–134°	156°–157°
Krishna Paksha	216°–217°36′	240°–241°48′	264°–266°48′	276°–281°	312°–314°	336°–337°

For example, the first 8 Nadis of the 4th Tithi is unfavorable. The 4th Tithi runs from the time the Moon is 36 degrees from the Sun until it is 48 degrees from the Sun. 8 Nadis of twelve degrees is $8/60 \times 12 = 1^{\circ}36'$. Adding 1.6 to the beginning of when the 4th Tithi runs, namely 36 degrees, gives 37°36′. Thus when the Moon is 36 – 37°36′ degrees from the Sun, the unfavorable portion of the 4th Tithi in the Shukla Paksha prevails.

Exception: The negative effects of Paksha Chidra are removed if the Moon is in the Lagna in Vargottama and Jupiter is in Simhasanamsa.

The Moon in Vargottama always gives strength to the Muhurta and, since it is the cause of the Tithis, to the Tithis as well.

PARVA TITHIS

The 4th, 8th, 12th and 15th Tithis and the Tithi prevailing during Sankranti are Parva “joint” Tithis and should be avoided for most beneficial acts. Parva means a joint, break or knot; astrologically it refers to the four changes of the Moon (when the Moon is conjunct

the Sun and when the Moon is 90, 180 and 270 degrees from the Sun) and to the four intermediate changes (when the Moon is 45, 135, 225 and 315 degrees from the Sun) that happen during the Parva Tithis. Additionally, the Tithi prevailing during Sankranti is also a type of joint Tithi that should be avoided. Actions taken during these Tithis encounter change and transitions that are not conducive to the productivity of the event. If it is a radical transition or change that is desired, then Parva Tithis are quite favorable.

DARK TITHIS

The 1st Tithi of Shukla Paksha and the 11th, 12th, 13th, 14th and 15th Tithis of the Krishna Paksha are particularly unfavorable for all beneficial events and should be avoided unless specified elsewhere. During these Tithis the Moon is combust or in a very waned state and has little power for productivity.

TITHIS OF THE KRISHNA PAKSHA

The first five Tithis of the Krishna Paksha are as favorable or unfavorable, as the case may be, as the same Tithis are of the Shukla Paksha, except for the 1st Tithi, which is only favorable in the Krishna Paksha and not in the Shukla Paksha (since in the Shukla Paksha the Moon is combust during the 1st Tithi).

The second five Tithis of the Krishna Paksha (Tithis 6 through 10) are only middling in favor as compared to the same Tithis of the Shukla Paksha or, in respect to unfavorable Tithis, worse than those of the Shukla Paksha. It is therefore best to only begin an event during these Tithis if there are no better options.

The last five Tithis of the Krishna Paksha (Tithis 11 through 15) are some of the Dark Tithis as mentioned and should be avoided.

KSHAYA & ADHI TITHIS

For a Tithi to be effective it must be present at one, and only one sunrise. If the same Tithi is present on two consecutive sunrises it is known as Adhi “added” Tithi. This is also known as Vriddhi “increased” Tithi. A Tithi that starts after sunrise and ends

before the next sunrise is known as a Kshaya “lost” Tithi. Adhi and Kshaya Tithis are unfavorable and should be avoided.

BIRTH TITHI

The Tithi of the individual’s birth in the Paksha of the individual’s birth should be avoided.

SUUNYA TITHIS

Each month has its Suunya “empty” Tithis. *Kalaprakasika* and *Muburta Chintamani* hold different views regarding which Tithis are Suunya. *Kalaprakasika* gives Suunya Tithis based on the month alone, while *Muburta Chintamani* gives the Suunya Tithis based on the Paksha as well.

	Suunya Tithis Kalaprakasika	Suunya Tithis Muhurta Chintamani	
		Shukla Paksha	Krishna Paksha
Chaitra	8 th & 11 th	8 th & 9 th	8 th & 9 th
Vaisakha	12 th	12 th	12 th
Jyeshtha	13 th	13 th	14 th
Ashadha	6 th	7 th	6 th
Sravana	15 th	2 nd & 3 rd	2 nd & 3 rd
Bhadrapada	7 th	1 st & 2 nd	1 st & 2 nd
Asvina	9 th	10 th & 11 th	10 th & 11 th
Karttika	5 th	14 th	5 th
Margasiras	2 nd & 9 th	7 th & 8 th	7 th & 8 th
Pushya	1 st	4 th & 5 th	4 th & 5 th
Magha	4 th & 10 th	6 th	5 th
Phalgun	14 th	3 rd	4 th

With *Kalaprakasika* and *Muburta Chintamani* not agreeing on the Suunya Tithis, one wonders which to follow. It is best to follow both, considering the method from *Kalaprakasika* as Suunya Tithis in the months, and that from *Muburta Chintamani* as Suunya Tithis in the Pakshas. I have found the Suunya Tithis of the month as given by *Kalaprakasika* to be more powerful than the Suunya Tithis of the Pakshas as given by *Muburta Chintamani*.

Events begun under Suunya Tithis offer little or no reason for fulfillment and should be avoided at all costs unless there is some factor present to neutralize the ill effects of the Suunya Tithi. If the event is directed towards the removal of something unpleasant or problematic, then it is favorable to perform an event under a Suunya Tithi under the following conditions, in which case the ill of the Suunya Tithi is destroyed, taking with it the problem:

1. The lord of the Tithi is in a Dusthana, the 3rd or a Suunya Rasi with no other planet except for another Dusthana lord, the 3rd lord or Suunya lord.
2. The lord of the Tithi is joined with a Dusthana lord, the 3rd lord, and/or another Suunya lord and with no other planets.
3. The lord of the Tithi is in debilitation or with a debilitated planet, and with no other planet other than a Dusthana or Suunya lord or the 3rd lord.

Constructive and beneficial events can also be performed under these conditions, in which case the negative effects of the Suunya Tithi are destroyed. This is not as favorable as having a favorable Tithi to begin with; some difficulties will be given by the Suunya Tithi, but be overcome by the conditions mentioned above.

Exception: If the Lagna lord is in its own Rasi joined or aspected by Jupiter, the negative effects of Suunya vanish.

Exception: If Jupiter is in the same Nakshatra as the Moon, the negative effects of Suunya vanish. (In this case Jupiter should be in a different Rasi from the Moon.)

Exception: All the benefics strong in angles or trines remove the negative effects of Suunya.

BLIND TITHIS

The 11th, 12th, 13th, 14th and 15th Tithis of Krishna Paksha and the 1st, 2nd, 3rd and 4th Tithis of Shukla Paksha are blind; the 5th, 6th and 7th Tithis of Shukla Paksha have one eye; the 8th, 9th, 10th, 11th, 12th and

13th of Shukla Paksha have two good eyes; the 14th and 15th Tithis of the Shukla Paksha and the 1st of Krishna Paksha have again 1 eye; the 2nd, 3rd, 4th, 5th, 6th and 7th Tithis of Krishna Paksha have again two good eyes; and the 8th, 9th and 10th Tithis of Krishna Paksha have one eye. This is tabulated below for easy viewing:

Shukla Paksha														
1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th
Blind			One-eyed				Two-eyed					One-eyed		
Krishna Paksha														
1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th
One	Two-eyed						One-eyed			Blind				

Blind Tithis are said to be destructive, those with two good eyes grant success, and those with one eye produce no good unless the Moon is well influenced, in which case they can be fruitful. Blindness or otherwise is a very general method of determining favorable or unfavorable Tithis and is only meant to be used in certain special cases which will be detailed later in their appropriate sections, otherwise consider the guidelines that have been so far given.

Exception: If Mercury is in the 3rd, 6th, 10th or 11th and the Moon in the 9th or 10th aspected by a benefic, the negative effects of blindness do not exist.

Exception: Strong Mercury, Jupiter or Venus in the 4th, 7th or 10th removes the ill effects of blindness.

Exception: Benefics in or aspecting the Lagna remove the ill effects of blindness.

Exception: The Moon in the 4th, 7th, 9th or 10th removes the ill effects of blindness.

YUGAADI & MANVADI DATES

The following are the months and Tithis during which the Satya, Treta, Dvapara and Kali Yugas are said to have started:

Satya Yuga: Karttika month, Shukla Paksha, 9th Tithi.

Treta Yuga: Vaisakha month, Shukla Paksha, 3rd Tithi.

Dvapara Yuga: Bhadrapada month, Krishna Paksha, 13th Tithi.

Kali Yuga: Magha month, Amavasya.

The following are the months and Tithis during which the different Manvantaras have started or will start:

1. **Svayambhuva** Chaitra month, Shukla 3rd Tithi.
2. **Svarochisha** Chaitra month, Purnima.
3. **Auttama** Karttika month, Purnima
4. **Tamas** Karttika month, Shukla 12th Tithi.
5. **Raivata** Ashadha month, Shukla 12th Tithi/10th Tithi.
6. **Chakshusha** Ashadha month, Purnima.
7. **Vaisvasvata** Jyeshtha month, Purnima.
8. **Savarni** Phalguna month, Purnima.
9. **Daksha Savarni** Asvina month, Shukla 9th Tithi.
10. **Brahma Savarni** Magha month, Shukla 7th Tithi.
11. **Dharma Savarni** Pushya month, Shukla 13th Tithi/11th Tithi.
12. **Rudra Savarni** Bhadrapada month, Shukla 3rd Tithi.
13. **Daiva Savarni** Sravana month, Amavasya/Purnima.
14. **Indra Savarni** Sravana month, Krishna 8th Tithi.

There is some difference of opinion for Manvadi dates for three of the Manvantaras. The first given is that from *Muburta Chintamani* and the other from *Kalaprakasika*. Since these combinations are a rare occurrence it has been difficult to gather sufficient data to test them satisfactorily and determine which method is correct, so it is best to consider the combinations given from both sources.

The dates of the starts of the Yugas and Manvantaras are said by *Muburta Chintamani* to be unfavorable for beginning events other than giving donations, bathing in holy rivers, pilgrimages and other such spiritual actions. *Kalaprakasika* omits them only for the study of the Vedas. I have not found them to be all that significant for most events and not nearly as problematic as other blemishes; if there has to be a blemish to a Tithi, this should be it, as it will only cause very minor problems.

TITHI VISHANADI

Each Tithi has a negative period known as Vishanadi, “poison vein,” which is amongst the worst of blemishes. The negative period is for 4 Nadis and begins at the following Nadis of each of the fifteen Tithis: 24 Nadis; 12 Nadis; 55 Nadis; 5 Nadis; 54 Nadis; 5 Nadis; 34 Nadis; 10 Nadis; 21 Nadis; 7 Nadis; 29 Nadis; 6 Nadis; 13 Nadis; 21 Nadis; and 35 Nadis. Vishanadi is also known as Tyajya, “to be shunned.” Converting the Tithi and Nadis to degrees of Sun/Moon separation, the following are the Vishanadi portions of the Tithis:

Tithi	Shukla Paksha Sun/Moon Degrees	Krishna Paksha Sun/Moon Degrees
1 ST	4° 48' – 5° 36'	184° 48' – 185° 36'
2 ND	14° 24' – 15° 12'	194° 24' – 195° 12'
3 RD	35° – 35° 48'	215° – 215° 48'
4 TH	37° – 37° 48'	217° – 217° 48'
5 TH	58° 48' – 59° 36'	238° 48' – 239° 36'
6 TH	61° – 61° 48'	241° – 241° 48'
7 TH	78° 48' – 79° 36'	258° 48' – 259° 36'
8 TH	86° – 86° 48'	266° – 266° 48'
9 TH	100° 12' – 101°	280° 12' – 281°
10 TH	109° 24' – 110° 12'	289° 24' – 290° 12'
11 TH	125° 48' – 126° 36'	305° 48' – 306° 36'
12 TH	133° 12' – 134°	313° 12' – 314°
13 TH	146° 36' – 147° 24'	326° 36' – 327° 24'
14 TH	160° 12' – 161°	340° 12' – 341°
15 TH	175° – 175° 48'	355° – 355° 48'

Exception: The Moon in the 9th or 10th aspected by Jupiter overcomes the ill effects of Vishanadi.

Exception: The waxing Moon in exaltation, own Navamsa, in the Lagna, or in Simhasanamsa removes the ill effects of Vishanadi.

As mentioned, Vishanadi is present for 4 Nadis. The 1st Nadi is said to bring ruin; the 2nd to adversely affect the life of the individual; the 3rd to ruin everything and everyone; and the 4th to harm the prosperity of the family. ✦

5

Karana

A Karana is half a Tithi; therefore, there are sixty Karanas in a lunar month. Though there are sixty Karanas in a month, there are actually only eleven different Karanas, which fall into two groups, Chara “moveable” Karanas, and Sthira “fixed” Karanas:

Moveable Karanas

Bava
Balava
Kaulava
Taitila
Gara
Vanija
Vishti

Fixed Karanas

Sakuni
Chatushpada
Naga
Kintughna

The moveable Karanas are seven in number and repeat themselves eight times throughout the solar-lunar cycle beginning from the second half of the 1st Tithi of the Shukla Paksha. Moveable Karanas are called moveable on account of their being in different places throughout the solar-lunar cycle. The fixed Karanas are four in number and have their places from the second half of the 14th Tithi in the Krishna Paksha to the first half of the 1st Tithi in the Shukla Paksha. Fixed Karanas are called fixed on account of being in only one place throughout the solar-lunar cycle.

Following is a table showing the location of the Karanas relative to the Tithis, as well as a second table with the meanings, deities and lords of the eleven Karanas:

Shukla Paksha				Krishna Paksha			
Tithi		Karana		Tithi		Karana	
1 ST	Prathami	1 st half	Kintughna	1 ST	Prathami	1 st half	Balava
		2 nd half	Bava			2 nd half	Kaulava
2 ND	Dvitiya	1 st half	Balava	2 ND	Dvitiya	1 st half	Taitila
		2 nd half	Kaulava			2 nd half	Gara
3 RD	Tritiya	1 st half	Taitila	3 RD	Tritiya	1 st half	Vanija
		2 nd half	Gara			2 nd half	Vishti
4 TH	Chaturthi	1 st half	Vanija	4 TH	Chaturthi	1 st half	Bava
		2 nd half	Vishti			2 nd half	Balava
5 TH	Panchami	1 st half	Bava	5 TH	Panchami	1 st half	Kaulava
		2 nd half	Balava			2 nd half	Taitila
6 TH	Shashti	1 st half	Kaulava	6 TH	Shashti	1 st half	Gara
		2 nd half	Taitila			2 nd half	Vanija
7 TH	Saptami	1 st half	Gara	7 TH	Saptami	1 st half	Vishti
		2 nd half	Vanija			2 nd half	Bava
8 TH	Ashtami	1 st half	Vishti	8 TH	Ashtami	1 st half	Balava
		2 nd half	Bava			2 nd half	Kaulava
9 TH	Navami	1 st half	Balava	9 TH	Navami	1 st half	Taitila
		2 nd half	Kaulava			2 nd half	Gara
10 TH	Dasami	1 st half	Taitila	10 TH	Dasami	1 st half	Vanija
		2 nd half	Gara			2 nd half	Vishti
11 TH	Ekadasi	1 st half	Vanija	11 TH	Ekadasi	1 st half	Bava
		2 nd half	Vishti			2 nd half	Balava
12 TH	Dvadasi	1 st half	Bava	12 TH	Dvadasi	1 st half	Kaulava
		2 nd half	Balava			2 nd half	Taitila
13 TH	Trayodasi	1 st half	Kaulava	13 TH	Trayodasi	1 st half	Gara
		2 nd half	Taitila			2 nd half	Vanija
14 TH	Chaturdasi	1 st half	Gara	14 TH	Chaturdasi	1 st half	Vishti
		2 nd half	Vanija			2 nd half	Sakuni
15 TH	Purnima	1 st half	Vishti	15 TH	Amavasya	1 st half	Chatushpada
		2 nd half	Bava			2 nd half	Naga

	English Meaning	Deity	Lord
Bava	Not directly translatable.	Indra	Sun
Balava	Not directly translatable.	Brahma	Moon
Kaulava	Not directly translatable.	Mitra	Mars
Taitila	Rhinoceros	Aryaman	Mercury
Gara	Swallowing	Bhu	Jupiter
Vanija	Trade	Sri	Venus
Vishti	Drudgery	Yama	Saturn
Sakuni	Large bird	Kali	–
Chatushpada	Quadruped	Vrisa	–
Naga	Serpent	Sarpa	–
Kintughna	Destroying all but...	Marud	–

WHAT THE KARANA DOES

Karana means doing, making, effecting, etc. By their very name it becomes quite obvious that the Karana is a very important component of Muhurta. It is the Karana, more than anything else, that is responsible for doing what needs to be done in order to bring anything to its concrete realization. If the Karana is unfavorable, the work that is required to maintain any beneficial activity or to bring any beneficial deed to a successful conclusion will be more than it is felt to be worth.

LORDS OF THE KARANAS

A Karana's capacity to do what is necessary to maintain the event started and bring it to a successful conclusion is dependent upon the lord of the Karana. If the lord of the Karana is poorly disposed, the performer of the event will be unable to perform the actions required to maintain the well-being of the event due the circumstances being overwhelming or impossible, or the performer of the event will take incorrect actions that cause the event to suffer instead of prosper. If the lord of the Karana is well-disposed, the performer of the activity will easily and readily take the proper actions that provide for the well-being and success of the activity.

The fixed Karanas do not have planetary lords, as do the moveable Karanas. In order to qualify the well-being of the fixed Karanas, look to the influences to the Sun and the Moon, which are the producers of the Karanas.

UNFAVORABLE KARANAS

The four Sthira "fixed" Karanas (Sakuni, Chatushpada, Naga and Kintughna) and Vishti Karana are unfavorable for most beneficial activities. They are, however, said to be favorable for malicious deeds and give power for executing acts of violence.

As mentioned, if the Karana is unfavorable at the time of beginning any beneficial activity, the work that will be required to maintain the activity and to bring it to a successful conclusion will be more than it is felt to be worth. Vishti "drudgery" Karana is ruled by

Saturn and requires much more work than is desirable or that other undesirable tasks must be performed that were not expected. Vishti Karana can also cause delays to the success of the activity and to the expected fulfillment. If the Karana lord is well-disposed, the work will be possible, but leave the performer feeling like they have to work much too hard for what they are getting. The four fixed Karanas are very discontenting and make it almost impossible to enjoy the fruits of any actions. The fixed Karanas also make it difficult for the performer to get a handle on what must be done in order to bring the event to a successful conclusion. For this reason they do not have planetary lords, as do the moveable Karanas, with which to bring about that which must be done. Vishti Karana is not as unfavorable as the four fixed Karanas. Vishti lets the performer know what needs to be done and gives room for the performer to feel that their actions are productive; it is just that the work asked of them is more than is desirable.

Exception: Jupiter or Venus in good dignity in an angle removes the negative effects of Vishti Karana.

Exception: All three benefics placed in angles, or powerful in the trines, reduce the negative effects of Vishti Karana.

Exception: The adverse qualities of Vishti Karana do not prevail after midday.

The adverse qualities of Vishti Karana can at least be mitigated and help the performer feel like the activity is somewhat worth the effort. Jupiter or Venus strong in an angle, or else all of Mercury, Jupiter or Venus in angles or strong in the trines, increase the success and fulfillment of the event, which makes any extra work that Vishti Karana requires acceptable. Though the ill effects of Vishti Karana are said to diminish after midday, it is best to avoid Vishti Karana at all times of the day unless other exceptions are also present.

AUSPICIOUS FUNCTIONS FOR THE KARANAS

Most any beneficial event may be favorably done in any of the Karanas except for Vishti Karana and the four fixed Karanas. Additionally, those things favorably done under a Nakshatra may also be favorably done in the Karana ruled by the same deity as rules the

Nakshatra. Additionally, some types of events are most favorably done in a particular Karana.

Bava Karana: Favorable for those things auspicious, temporary or permanent, and things that increase one's health and strength. Those things done in Visakha and Jyeshtha may also be very favorably done in Bava Karana.

Balava Karana: Favorable for religious or meritorious acts, and things that are beneficial to Brahmanas. Those things done in Rohini may also be very favorably done in Balava Karana.

Kaulava Karana: Favorable for those things based on love, choosing friends, and selecting a bride. Those things done in Anuradha may also be very favorably done in Kaulava Karana.

Taitila Karana: Favorable for those things leading to popularity, taking shelter, and affairs connected with houses. Those things done in Uttaraphalguni may also be very favorably done in Taitila Karana.

Gara Karana: Favorable for cultivation of land, sowing seeds, and construction of houses and the like. Those things done in all favorable Nakshatras may also be done in Gara Karana.

Vanija Karana: Favorable for lasting things, trading and association. Those things done in all favorable Nakshatras may also be done in Vanija Karana.

Vishti Karana: No beneficial activity done in Vishti leads to beneficial results, but attacking enemies, administering poison and such things are successful. Those things done in Bharani and Ardra may also be very favorably done in Vishti Karana.

Sakuni Karana: Favorable for tonics, medicines, herbs and spells.

Sakuni also means portentous phenomenon, therefore this Karana is also favorable for predictions, prophecy, astrology, etc.

Chatushpada Karana: Favorable for those things relating to cattle, Brahmins, Manes (ancestors) and countries (political affairs).

Naga Karana: Favorable for those things pertaining to immovable objects, acts of cruelty, taking things by force, and hateful activities. Those things done in Aslesha may also be very favorably done in Naga Karana.

Kintughna Karana: Favorable for meritorious acts, sacrifices, nutritive things, auspicious ceremonies like marriage, and those things that promote the mentioned things. Those things done in Svati may also be very favorably done in Kintughna Karana.

Gara and Vanija Karanas are the most favorable Karanas under which most any type of beneficial activity may be very favorably performed.

BHADRA

Vishti, the unfavorable moveable Karana, is also known as Bhadra, who was born from the form of Lord Siva. Additional consideration may be taken in respect to Bhadra.

Mouth and Tail of Bhadra: Bhadra is not always unfavorable. Bhadra has a mouth and a tail, which determine the favorable and unfavorable periods of Bhadra. In order to determine the mouth and tail of Bhadra, Bhadra is first divided into 4 equal parts, each of which is 1½ degrees of the Karana's duration:

Mouth: The mouth of Bhadra begins at the beginning of the 1st, 2nd, 3rd or 4th parts and lasts for 5 Nadis, or one degree:

2nd half of 4th Tithi, Shukla Paksha: Mouth begins at 1st part.

1st half of 8th Tithi, Shukla Paksha: Mouth begins at 2nd part.

2nd half of 11th Tithi, Shukla Paksha: Mouth begins at 3rd part.

1st half of 15th Tithi, Shukla Paksha: Mouth begins at 4th part.

2nd half of 3rd Tithi, Krishna Paksha: Mouth begins at 4th part.

- 1st half of 7th Tithi, Krishna Paksha: Mouth begins at 3rd part.
 2nd half of 10th Tithi, Krishna Paksha: Mouth begins at 2nd part.
 1st half of 14th Tithi, Krishna Paksha: Mouth begins at 1st part.

The mouth of Bhadra is the most unfavorable part of Bhadra. Events begun in the mouth of Bhadra suffer the full measure of ill that Bhadra has to give, thus no beneficial events should be done in the mouth of Bhadra. Ill actions, however, are very favorably done in the mouth of Bhadra, and incur their full damage.

Tail: The tail ends, after 3 Nadis or 36 minutes of arc, at the end of the 1st, 2nd, 3rd or the 4th part:

- 2nd half of 4th Tithi, Shukla Paksha: Tail ends at 4th part.
 1st half of 8th Tithi, Shukla Paksha: Tail ends at 1st part.
 2nd half of 11th Tithi, Shukla Paksha: Tail ends at 2nd part.
 1st half of 15th Tithi, Shukla Paksha: Tail ends at 3rd part.
 2nd half of 3rd Tithi, Krishna Paksha: Tail ends at 3rd part.
 1st half of 7th Tithi, Krishna Paksha: Tail ends at 2nd part.
 2nd half of 10th Tithi, Krishna Paksha: Tail ends at 1st part.
 1st half of 14th Tithi, Krishna Paksha: Tail ends at 4th part.

The tail of Bhadra is actually favorable; it represents the end of all duress, therefore, when no better Muhurta is available, beneficial events may be performed in the tail of Bhadra. Ill actions, however, should not be performed in the tail of Bhadra, as their maliciousness and destructive capacity will fall short.

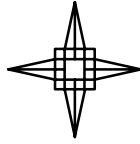
Residence of Bhadra: Bhadra resides in different places depending upon the Rasi that the Moon is in:

When the Moon is in Cancer, Leo, Aquarius or Pisces, Bhadra lives in Mrityuloka (Earth).

When the Moon is in Aries, Taurus, Gemini or Scorpio, Bhadra lives in Svargaloka (Heaven).

When the Moon is in Virgo, Libra, Sagittarius or Capricorn, Bhadra lives in Patalaloka (Underworld).

Bhadra is considered to most significantly affect the area in which it resides. The effects of Bhadra will be most felt when the Moon is in Cancer, Leo, Aquarius or Pisces, since at that time Bhadra lives on Earth. In situations when no better Muhurta is available, beneficial actions may be performed under Bhadra when Bhadra is not living on Earth; in other words, when the Moon is not in Cancer, Leo, Aquarius or Pisces. On the other hand, when performing ill actions under Bhadra it will be the most favorable to have Bhadra living on Earth.



6

Vara

The Savana day, which is from one sunrise to the next, is called Vara. Vara means a turn, such as a person's turn in a game. Astronomically, Vara refers to the lordship of the day as each planet takes its turn ruling the day: the Sun ruling Sunday, the Moon ruling Monday, Mars ruling Tuesday, Mercury ruling Wednesday, Jupiter ruling Thursday, Venus ruling Friday, and Saturn ruling Saturday.

CALCULATING VARAS

Most modern astrologers simply calculate the Vara by determining the time of local sunrise and assume that to be the beginning of the Vara. This results in the Vara being different and of different durations at different places on Earth. At far northern or southern latitudes (above and below the polar circles) the Vara may actually be six months in duration if calculated in this manner. Many calculations that are being done by modern astrologers fall apart above the Artic Circle and below the Antarctic Circle, which they are able to ignore since so few people coming to astrologers are born at such far northern or southern latitudes. According to the Siddhantas, the Vara is meant to be the same at all places on Earth and of the same duration at all places on Earth, just as are the other factors of Time such as the Tithi and Karana. See what Varahamihira has to say in his *Panchasiddhantika* about calculating the Vara based on local sunrise:

“If we determine the lord of each Vara by the moment when the Sun has half risen we have in favor neither any traditional authority nor reasoning of any kind.

Owing to the Sun, it is twilight in one place, day in another and night in another place. A small difference of place thus suffices to entangle the question as to who is the lord of the Vara.

The question as to the Horas is in the same predicament, for the first Hora of the Vara belongs to the lord of that Vara. If, then, the latter is not fully determined, how can the lord of the Hora be so?"

The Vara is to be calculated for the place on Earth upon which the Sun was rising at the first day of creation, which determines the astronomical prime meridian. According to the *Surya Siddhanta*, the Vara begins at midnight upon the meridian that runs from the South Pole upwards through the city of Avanti to the North Pole. Avanti is modern day Ujjain, which is located at longitude 75 degrees and 46 minutes east. The point on the equator that is below the city of Ujjain is known, according to the Siddhantas, as Lanka. (This is not the Lanka that is now known as Sri Lanka; Aryabhata is very clear in stating that Lanka is 23 degrees south of Ujjain). The place upon the equator ninety degrees east of Lanka is known, according to the Siddhantas, as Yamakoti. Midnight at Lanka is sunrise at Yamakoti, so it is clear that the rising of the Sun at Yamakoti begins the Vara, and that the astronomical prime meridian runs through Yamakoti, which is at 165 degrees and 46 minutes east longitude. Yamakoti falls in the middle of the Pacific Ocean and is, therefore, more likely to be an important ancient point than an actual city, unless it was an Atlантиan type city that has long ago sunk into the ocean.

Muhurta Chintamani agrees with *Surya Siddhanta* over the Vara being the same at all places on Earth at any given moment, however, *Muhurta Chintamani* considers sunrise at Lanka to be the time at which the Vara begins. This is six hours later from what is stated in *Surya Siddhanta*. *Panchasiddhantika* mentions that different astrologers follow both these views. The *Surya Siddhanta* is the oldest authoritative text. *Muhurta Chintamani* is a 16th century text, while *Panchasiddhantika* is from sometime between 1-500 AD. Currently, most astrologers are in the habit of calculating the Vara based on local sunrise, a practice that is certainly a few hundred years old. All the methods, outside that given in the *Surya Siddhanta*, are those that prevailed during the Kali Yuga (Dark Age) during which Man's consciousness became more and more confined and restricted. It is quite likely that the method of

determining the Vara based on sunrise at Yamakoti was followed before the dawn of the Kali Yuga. Upon the dawn of the Kali Yuga, Man's consciousness became restricted and self-absorbed, which always results in Man considering their place and culture as the only important one, which could easily have led the Hindus to forget about far away Yamakoti in preference of Ujjain, one of the most important cities in the middle of India. As the Kali Yuga progressed and Man's consciousness grew still dimmer, each began considering their local place as the important place and so the Vara was calculated for one's local place.

I have found the Vara as calculated for Yamakoti to give excellent results, better results than calculating the Vara for the local place. Yamakoti means "the reins of Yama." Yama is a deity who presided over time, so it is an apt name for the place that the time of the Vara should be calculated. I certainly recommend calculating the Vara for Yamakoti. If, for some reason, the reader still prefers to calculate the Vara for the local place, then the guidelines set forth in this text can still be followed, after calculating the Vara as deemed fit. In order to determine when the Vara begins at Yamakoti:

1. Find the time of sunrise upon the equator (0 latitude) for the local longitude.
2. Subtract -165 degrees and 46 minutes from the local longitude. If the local place is between 165E46 and 180E00, then subtract the result from 360. West longitudes are positive values and East longitudes are negative values. (For a birth at 10 west, subtracting -165 degrees and 46 minutes yields 175 degrees and 46 minutes. For a birth 10 east (which is -10), subtracting -165 degrees and 46 minutes yields 155 degrees and 46 minutes.)
3. Divide the result of #2 by 360, which is the fraction of the Vara expired. This is the fraction of the Vara earlier than the sunrise as determined at #1 that the Sun rises at Yamakoti.
4. Find the time of the next sunrise upon the equator for the local longitude.

5. Subtract the sunrise as determined at #1 from sunrise determined at #4 in order to arrive at the length of the Vara.
6. Multiply the length of the Vara by the fraction of the Vara expired as determined at #3, which gives the time before the sunrise determined at #1 that the Sun rises at Yamakoti.

After knowing the local time that the Vara begins, the Vara at any given moment can be ascertained by the following step:

7. Add the length of the day, as determined in #5 above, to the time that the Vara begins.
 - a. If the time of Muhurta is less than #7, then the Vara is that of the planet which rules the weekday as per the modern calendar.
 - b. If the time of Muhurta is greater than or equal to 1, then the Vara is that of the next planet from the planet that rules the weekday as per the modern calendar.

Note: Sunrise in Vedic Astrology is calculated for the time that the center of the Sun is on the horizon as compared to Western astrologers who calculate sunrise for the time that the top of the Sun is upon the horizon.

Example: To determine the time at which the Vara begins in Los Angeles, California (Lat. 34N01, Long. 118W11) on Sunday March 19, 2000:

1. The time of sunrise at 118W11 at the equator (00N00 Lat.) is found to be at 6:00:23 AM.
2. Subtracting $-165E46$ from the local longitude of 118W11 yields 283 degrees and 57 minutes.
3. Dividing 283 degrees and 57 minutes by 360 yields 0.78875, which is the fraction of the Vara expired.
4. The next sunrise at the local place (sunrise on March 20th) is at 6:00:06 AM.
5. Subtracting 1 from 4 gives 23 hours, 59 minutes and 43 seconds, which is the length of the Vara.
6. Multiplying the length of the Vara as in #5 above by the fraction of the Vara expired from #3 above yields 18 hours, 55 minutes and 35 seconds, which is the time before the sunrise at #1 above that the Sun rises at Yamakoti-6:00:23 AM – 18:55:35 = 11:04:48 AM on the 18th, the day before the 19th.

7. Finally, the actual Vara at a given time of the day must be determined: If the time of Muhurta was 10:00 AM on the 19th, adding the length of the Vara (23:59:43) to the local time that the Vara begins (11:04:48 AM on the 18th) gives 11:04:31 AM on the 19th. Since the time of Muhurta (10:00 AM on the 19th) is less than 11:04:31, the Vara remains the same as the modern calendar, that of the Sun, or Sunday. If, on the other hand, the time of Muhurta was 11:04:31 or later on the 19th, the Vara would instead be that of the Moon, since astronomically it would be Monday.

WHAT THE VARA DOES

The Vara provides the Muhurta with creative force and vitality. If the creative force and vitality are strong, the event has the energy to produce success and to last a long time. If the creative force and vitality are weak, the event's success is meager and the longevity of the event is threatened. The Vara itself determines the type of creative force prevailing and thus the events that are most suitably performed. The creative force on a Vara that is not favorable for an event does not vitalize the event with full force and the event can, therefore, become more easily sidetracked. This is only a slight blemish that will have no consequences as long as the Vara lord is well-disposed, since the real strength of the Vara's vitality and creative force is determined by the lord of the Vara.

LORD OF THE VARA

If the lord of the Vara is poorly disposed, events started will not have much reserve and force with which to deal with any difficulties that may be encountered. As a result, the event does not sustain itself and will not be capable of the stamina required for any great success. Additionally, the longevity of the event will also suffer. If the lord of the Vara is well-disposed, then the Vara is favorable for any activity; the vitality will be such that any event started may meet with success.

UNFAVORABLE VARAS

The Varas of the malefic planets, the Sun's Vara, Mars's Vara and Saturn's Vara are unfavorable for most beneficial events and should

generally be avoided. The Sun's Vara is only considered to be slightly unfavorable as compared to Mars's or Saturn's.

Events performed under the Varas ruled by the malefic planets give things in much the same manner that the malefic planets do - with associated trouble, stress, delays, confrontations or sacrifice. If the Vara lord is well-disposed in the Muhurta chart, the day's events will come to a successful conclusion, regardless of who the lord of the Vara is. A malefic, however, will never give as easily as a benefic, so it is always best to choose the Vara of a benefic when performing any beneficial activity.

Exception: No Vara is unfavorable, provided the lord of the Vara is strong and well-disposed.

Exception: The adverse effects of the Varas ruled by the malefic planets do not prevail during the 2nd half of the Vara.

Exception: Mar's Vara is not unfavorable after midday.

Exception: Even if the lord of the Vara is a malefic, the Vara will produce good if the lord of the day is in the Lagna, the 6th, 11th or 12th.

Exception: Jupiter or Venus well placed and in the Lagna or aspecting it removes all adverse effects of an unfavorable Vara.

AUSPICIOUS FUNCTIONS FOR THE VARAS

Though the well-being of the Vara lord is most important for determining a favorable Vara, each Vara has qualities that make it best suited for performing particular events, in addition to being particularly favorable for those things that its lord is the Karaka for.

Sun's Vara

The Sun's Vara is Dhruva, "fixed" - favorable for all those things recommended in Dhruva Nakshatras. The Sun's Vara is also beneficial for acts relating to:

Gold, copper, horses, wood, bones, skin, woolen articles, mountains, trees, perfume, shells, serpents, thieves, weapons, forests, cruel deeds,

service of kings, coronation of kings, medicine, silk, trade, jungle products, cowherds, deserts, physicians, stone, fraud, spotless ones, famous ones, heroes, those famous for fighting, marchers, and fire.

Moon's Vara

The Moon's Vara is Chara, "moveable" - favorable for all those things recommended in Chara Nakshatras, as well as those things recommended during Jupiter's Vara. The Moon's Vara is also beneficial for acts relating to:

Ornaments, conch-shells, pearls, lotus and the like, silver, water, sacrifices, sugarcane, eatables, women, milk, milky trees, grass, marshy places, corn, liquids, Brahmans, paths, travel, singing, horned animals, agriculture, commander of an army, a king who attacks another from behind, kings, popularity, nocturnal beings, medicines for phlegmatic troubles, maternal relatives, flowers and clothes.

Mars's Vara

Mars's Vara is Ugra, "fierce" - favorable for all those things recommended in Ugra Nakshatras, as well as those things recommended during Saturn's Vara. Mars's Vara is also beneficial for acts relating to:

Mines, ores, gold, fire, coral, weapons, cruel deeds, theft, beating, forests, command of an army, trees with red flowers, red substances, bitter and pungent things, fraud, snake-charming, boys, physicians, Buddhist monks, nocturnal activities, roguery and snobbery.

Mercury's Vara

Mercury's Vara is Misra, "mixed" - favorable for all those things recommended in Mridutiksna (Misra) Nakshatras. Mercury's Vara is also beneficial for acts relating to:

Green substances, gems, lands, perfume, garments, things that are both harsh and mild, drama, Sastras, science, poetry, all fine arts, preparation of compounds and mixtures, mantras, alchemy, arguments, skill, meritorious deeds, vows, messengers, elixirs, feigned

talk, falsehoods, baths, and things done in short, moderate or long intervals to captivate other's hearts.

Jupiter's Vara

Jupiter's Vara is Kshipra, "swift" - favorable for all those things recommended in Kshipra Nakshatras, as well as for those things recommended during the Moon's Vara. Jupiter's Vara is also beneficial for acts relating to:

Gold, silver, horses, elephants, bulls, physicians, medicines, herbs, propitiation of Brahmins, the Manes, gods, rulers, umbrellas, money, ornaments, kings, temples, performance of religious acts, auspicious ceremonies, Sastras, attractive things, tonics, truthful speech, vows, sacrifices, wealth, and all other beautiful and excellent things.

Venus's Vara

Venus's Vara is Mridu, "gentle" - favorable for all those things recommended in Mridu Nakshatras. Venus's Vara is also beneficial for acts relating to:

Painting, clothes, aphrodisiacs, courtesans, loving damsels, sports, laughter, enjoyment of youth, places of attraction, crystals, silver, indulging in amorous activities, vehicles, sugarcane, autumnal crops, cattle, trade, agriculture, medicines, and lotus.

Saturn's Vara

Saturn's Vara is Tikṣna, "sharp" - favorable for all those things recommended in Tikṣna Nakshatras, as well as for those things recommended during Mars's Vara. Saturn's Vara is also beneficial for:

Female buffaloes, goats, camels, iron, slaves, the elderly, lowborn people, birds, thieves, hunters, the rude, broken pots, elephant catching and obstructionist activities. In other activities one will not get even a drop of water in the ocean.

THREE NAKSHATRAS OR THREE TITHIS

Three Nakshatras or three Tithis during a single Vara indicate a Vara that has no influence for good; on the other hand, any affairs

started on such Varas are said to prove too disastrous to be remedied. Three Tithis during a single Vara is known as Kshaya Tithi, as per the previous chapter on the Tithis. Events started during Varas of three Tithis or three Nakshatras lack the consistency and focus required to bring about a successful conclusion.

For example, if upon sunrise on Mars's Vara the Moon is in Rohini, and if the Moon shortly thereafter moves into Mrigasira, and if the Moon then moves into Ardra before the next sunrise, three Nakshatras would have been present during the same Vara. Similarly, if upon sunrise the 3rd Tithi is prevailing, and if shortly after sunrise the 4th Tithi begins, and if the 5th Tithi then begins before the next sunrise, three Tithis would have been present during the Vara.

VARA VISHANADI

Just as there is a Vishanadi (poison vein) portion for the Tithis, there is also Vishanadi for the Varas. The negative period lasts for 4 Nadis and begins at the following Nadis after sunrise:

Sun's Vara -	30 Nadis.	Jupiter's Vara -	2 Nadis.
Moon's Vara -	42 Nadis.	Venus's Vara -	22 Nadis.
Mars's Vara -	41 Nadis.	Saturn's Vara -	20 Nadis.
Mercury's Vara -	31 Nadis.		

Of the 4 inauspicious Nadis: The 1st Nadi is said to bring ruin; the 2nd to adversely affect the life of the individual; the 3rd to ruin everything and everyone; and the 4th to hurt the prosperity of the family.

Exception: The Moon in the 9th or 10th Bhava aspected by Jupiter overcomes Vishanadi.

Exception: The waxing Moon in exaltation, in own Navamsa, in the Lagna, or in Simhasanamsa removes the ill effects of Vishanadi.

In order to calculate Vara Vishanadi, divide the length of the Vara, from sunrise to the next sunrise, by 60 (as there are 60 Nadis in a day). Multiply the 60th portion of the day by the number of Nadis at which Vishanadi begins and add to sunrise on that day to determine the beginning of Vishanadi. Then multiply the 60th portion of the day by 4 and add to the beginning of the Vishanadi portion to arrive at the ending portion of Vishanadi.

GULIKA'S PORTION

The daytime and nighttime portions of the Vara are each divided into eight equal parts. The first seven parts of the daytime are ruled by the seven planets in their regular order, beginning from the planet that rules the Vara in question. The first seven parts of the night are also ruled by the seven planets in their regular order, but beginning from the 5th planet from the Vara lord. The 8th part of both the day and night are lordless. The names of the seven planetary portions are:

Sun's portion:	Kaala (time or black)
Moon's portion:	Paridhi (an enclosure, halo enclosing the Sun or Moon)
Mars's portion:	Mrityu (death)
Mercury's portion:	Ardhprahara (half a watch)
Jupiter's portion:	Yamaghantaka (bells of death)
Venus's portion:	Kodanda (bow)
Saturn's portion:	Gulika (ball as a missile)

Saturn's portion of the Vara, the time of Gulika, is unfavorable and no event should be started during that period.

Gulika's portion has no ill influence and instead is favorable for harvesting, gathering grains, oil-baths, buying and selling, funerals, the anniversary of death rites, ornamentation, liquidating debts, worship of fire, perfuming oneself, medical treatment, sitting on an elephant or horse, initiation, installing a deity, black magic, giving land, and studying the Vedas.

Exception: Gulika's portion produces no harm if Jupiter is in an angle.

Exception: All evil effects produced by Gulika's portion vanish when the malefics are aspected by strong Jupiter, Venus or Mercury.

Exception: If the lord of the Vara is in good dignity, or in the Lagna, Gulika's portion need not be considered as adverse.

Exception: The strong Moon in the Lagna in the Navamsa of a benefic or in the Navamsa of the lord of the Vara removes the ill effects.

Exception: Jupiter or Venus in the Lagna, aspected by benefics, nullifies the ill effects of Gulika's portion. ✦

7

Nakshatra

The Nakshatras are a division of the zodiac into 27 portions, each of 13 degrees and 20 minutes. Nakshatra simply means, “star;” each of the 27 portions are named after a prominent star in the portion.

The 27 Nakshatras are considered to be the wives of the Moon. In Vedic mythology the wife of a deity represents the deity’s Shakti, or power. As the wives of the Moon, the Nakshatras represent the powers of the Moon. Of what sort are these powers? The Moon’s favorite Nakshatra/wife is Rohini, which means to grow, and which is presided by Prajapati, the lord of creation. The Nakshatras, therefore, indicate the powers that grow that which is created.

For Muhurta purposes it is the Nakshatra of the Moon that is important. The Nakshatra through which the Moon is moving holds sway over all events, and is considered to be the ruling Nakshatra at the time. When a Nakshatra is indicated as favorable or unfavorable for some event, it is the Nakshatra of the Moon that is under consideration.

WHAT THE NAKSHATRA DOES

The Nakshatra is primarily responsible for growing that which is created. The different qualities of the Nakshatras make each Nakshatra more suitable for growing and creating different things. A favorable Nakshatra provides the proper energy for smooth and steady growth and the successful creation of the desired end. An unfavorable Nakshatra only provides energy that is not in alignment with the view in mind, which results in disrupted growth and a creation that is less than desirable.

Following are tables with the Nakshatra indications that are pertinent to Muhurta:

#	Nakshatra	Degrees	Meaning	Deity
1	Asvini	00:00–13:20 Aries	Horsemen	Asvins- twin horseman
2	Bharani	13:20–26:40 Aries	Bearers	Yama- Death
3	Kritika	26:40 Aries–10:00 Tau.	Razor, Cutter	Agni- Fire
4	Rohini	10:00–23:20 Taurus	Ruddy cow, Growth	Prajapati- Creator
5	Mrigasira	23:20 Tau. –6:40 Gem.	Head of a deer	Soma-god of immortality
6	Ardra	6:40–20:00 Gemini	Moist	Rudra- god of storm
7	Punarvasu	20:00 Gem. –3:20 Can.	Restoring good	Aditi-mother of the Gods
8	Pushya	3:20–16:40 Cancer	Nourishment, Flower, the Best	Brihaspati- guru of the Devas
9	Aslesha	16:40–30:00 Cancer	Entwining	Sarpa- serpent
10	Magha	00:00–13:20 Leo	Reward, Bounty	The Pitris- Ancestral Fathers
11	Purva-phalguni	13:20–26:40 Leo	Previous red one	Bhaga- the Sun as bliss
12	Uttara-phalguni	26:40 Leo–10:00 Virgo	Later red one	Aryaman- Sun as friend, beloved
13	Hasta	10:00–23:20 Virgo	Hand	Savitara- Sun as inspiration
14	Chitra	23:20 Virgo– 6:40 Libra	Bright, Distinguished	Visvakarma- divine architect
15	Svati	6:40–20:00 Libra	Sword	Vayu- Wind
16	Visakha	20:00 Libra–3:20 Scorpio	Branched	Indragni- god of lightning & fire
17	Anuradha	3:20–16:40 Scorpio	Subsequent success, Following Radha	Mitra- divine friend, lord of compassion
18	Jyeshtha	16:40–30:00 Scorpio	Eldest	Indra- god of thunder
19	Mula	00:00–13:20 Sagittarius	Root, Commencement	Nirriti- goddess of disaster, Alaksmi
20	Purvashadha	13:20-26:40 Sagittarius	Previous invincible	Apas- goddess of Water
21	Uttarashadha	26:40 Sagittarius– 10:00 Capricorn	Later invincible	Visvadevas- Universal Gods
22	Sravana	10:00–23:20 Capricorn	Hearing	Vishnu- the Pervader
23	Dhanishtha	23:20 Capricorn–6:40 Aquarius	Very rich, Very swift	Vasus- gods of Light and Abundance
24	Satabhisha	6:40–20:00 Aquarius	100 Doctors	Varuna-god of Water
25	Purvabhadra-Pada	20:00 Aquarius–3:20 Pisces	Previous auspicious foot	Aja Ekapada
26	Uttarabhadra-Pada	3:20–16:40 Pisces	Later auspicious foot	Ahir Budhya- dragon of the depths
27	Revati	16:40–30:00 Pisces	Rich	Pushan- Sun as nourisher, fosterer

#	Nakshatra	Shakti (power to/of...)	Results of Shakti
1	Asvini	Quickly reaching things	World becomes free from disease
2	Bharani	Take things away	Moving on to the next world
3	Krittika	To burn	Burning or purification
4	Rohini	Grow	Creation
5	Mrigasira	Giving fulfillment	Make the world enjoyable
6	Ardra	Effort	Brings about achievement
7	Punarvasu	Gain wealth or substance	Revitalization of plants
8	Pushya	Create spiritual energy	Creation of spiritual energy
9	Aslesha	Inflict with poison	Destruction of the victim
10	Magha	Leave the body	Death
11	Purvaphalguni	Procreation	Creation of the fetus
12	Uttaraphalguni	Giving of prosperity through union or marriage	Accumulation of wealth
13	Hasta	Gain what one is seeking and place it in one's hands	Puts what one wishes to gain in one's hand
14	Chitra	Accumulate merit in life	Gain honor in one's work
15	Svati	Scatter like the wind	Transformation
16	Visakha	Achieve many and various fruits	Fruit of the harvest
17	Anuradha	Worship, Devotion	Honor and abundance
18	Jyeshtha	Rise or conquer, gain courage in battle	One becomes a hero
19	Mula	To ruin or destroy	The power to destroy
20	Purvashadha	Invigoration	Gain of luster
21	Uttarashadha	Grant an unchallengeable victory	Becomes unchallenged winner
22	Sravana	Connection	Connection of all things
23	Dhanishtha	Give abundance and fame	Bringing people together
24	Satabhisha	Healing	World freed of calamity
25	Purvabhadrapada	Gives the fire to raise worshiper up in life	Support the entire world
26	Uttarabhadrapada	Bringing of the rain	Stability of the three worlds
27	Revati	Nourishment, symbolized by milk	Nourishment of the entire world

#	Nakshatra	Nature	Facing	Activity	Goal	Lord	Stars
1	Asvini	Swift, light	Side	Passive	Dharma	Ketu	3
2	Bharani	Fierce	Down	Balanced	Artha	Venus	3
3	Krittika	Soft/sharp, mixed, ordinary	Down	Active	Kama	Sun	6
4	Rohini	Fixed	Up	Balanced	Moksha	Moon	5
5	Mrigasira	Soft, friendly	Side	Passive	Moksha	Mars	3
6	Ardra	Sharp/hot, Horrible	Up	Balanced	Kama	Rahu	1
7	Punarvasu	Movable	Side	Passive	Artha	Jupiter	5
8	Pushya	Swift, light	Up	Passive	Dharma	Saturn	3
9	Aslesha	Sharp/hot, Horrible	Down	Active	Dharma	Mercury	6 / 5
10	Magha	Fierce	Down	Active	Artha	Ketu	5
11	Purvaphalguni	Fierce	Down	Balanced	Kama	Venus	8 / 3
12	Uttaraphalguni	Fixed	Up	Balanced	Moksha	Sun	2
13	Hasta	Swift, light	Side	Passive	Moksha	Moon	5
14	Chitra	Soft, friendly	Side	Active	Kama	Mars	1
15	Svati	Movable	Side	Passive	Artha	Rahu	1
16	Visakha	Soft/sharp, mixed, ordinary	Down	Active	Dharma	Jupiter	5 / 4
17	Anuradha	Soft, friendly	Side	Passive	Dharma	Saturn	4
18	Jyeshtha	Sharp/hot, Horrible	Side	Active	Artha	Mercury	3
19	Mula	Sharp/hot, Horrible	Down	Active	Kama	Ketu	11
20	Purvashadha	Fierce	Down	Balanced	Moksha	Venus	2
21	Uttarashadha	Fixed	Up	Balanced	Moksha	Sun	8 / 2
22	Sravana	Movable	Up	Passive	Artha	Moon	3
23	Dhanishtha	Movable	Up	Active	Dharma	Mars	5 / 4
24	Satabhisha	Movable	Up	Active	Dharma	Rahu	100
25	Purvabhadrapada	Fierce	Down	Passive	Artha	Jupiter	2
26	Uttarabhadrapada	Fixed	Up	Balanced	Kama	Saturn	8 / 2
27	Revati	Soft, friendly	Side	Balanced	Moksha	Mercury	32

IMPORTANCE OF THE MOON

Even if a Nakshatra is favorable for some event, any Nakshatra is only as favorable as the Moon is well-disposed. A poorly disposed Moon will decrease any Nakshatra's capacity to grow and create the desired result. Instead, that which is desired will become twisted and warped, and not at all what one hoped for or expected. On the other hand, even an unfavorable Nakshatra can give some productive growth if the Moon is well-disposed. If finding a favorable Muhurta is impossible due to some constraints and compromise has to be made, a well-disposed Moon is always more important than a favorable Nakshatra.

LORDS OF THE NAKSHATRAS

The planets that rule the different Nakshatras should be well known to every astrologer. The healthy growth of any event is dependent upon the well-being of not only the Moon, but almost equally so upon the lord of the Nakshatra. Any afflictions to the lord of the Nakshatra will bring about difficulties to the successful creation of the goal in mind.

DEITIES OF THE NAKSHATRAS

Any activities related to the presiding deity of a Nakshatra may be successfully performed in the Nakshatra. For instance, the Asvins, who preside over Asvini, are the divine physicians; therefore, any activities related to medicine, curing disease, etc. are favorably performed under Asvini. The Asvins are also one of the deities who have propagated astrology; therefore, learning astrology may also be favorably done under Asvini.

SHAKTI OF THE NAKSHATRAS

The Shakti of a Nakshatra is the power with which the Nakshatra grows that which is created and is really the most important facet of each Nakshatra, as that is where it gets its strength to create. The Shakti gives important insights into a Nakshatras, and it is well worth

contemplating each Nakshatras Shakti before selecting it for a Muhurta, or for reading the Nakshatra in the birth chart.

Any event that would benefit from the Shakti of a Nakshatra is very favorably done under that Nakshatra. Mrigasira, for instance, has the Shakti of “giving fulfillment,” and is, for that reason, a favorable Nakshatra for most enjoyable and beneficial events.

The result of a Nakshatra’s Shakti is equally useful for determining events that are favorable to perform under a particular Nakshatra. The result of Chitra’s Shakti, for instance, is to “gain honor in one’s work;” Chitra would, therefore, be favorable for establishing a career.

NATURE OF NAKSHATRAS & THEIR USE

The nature of a Nakshatra is the single most important characteristic for determining which Nakshatras are favorable for a particular event.

Mridu “soft” Nakshatras

Mrigasira, Chitra, Anuradha, Revati

Mridu Nakshatras are also known as Maitra, “friendly” Nakshatras and are favorable for all gentle, subtle, joyful, entertaining and comforting events.

“Making friends, sexual union, use of garments and ornaments, performance of auspicious ceremonies, playing games, singing, and making and wearing jewelry.”

Dhruva “fixed” Nakshatras

Rohini, Uttaraphalguni, Uttarashadha, Uttarabhadrapada

Dhruva Nakshatras are favorable for beginning those things that one wants to last a long time, or for performing actions with respect to things that one does not want to change. Dhruva Nakshatras are also favorable to perform those things recommended in Mridu Nakshatras.

“Coronations, expiatory rituals, planting trees, laying the foundation of towns, commencing meritorious deeds, sowing seeds, permanent things, things of fixed nature, things concerning one’s house, things for getting peace, planting a garden.”

Chara “moveable” Nakshatras

Punarvasu, Svati, Sravana, Dhanishtha, Satabhisha

Chara Nakshatras are favorable for beginning events that one would like to have change at some future time, or for performing actions that are designed to create change. Chara Nakshatras are also favorable for those things recommended in Kshipra Nakshatras.

“Beneficial for ephemeral things, riding an elephant, walking in a garden.”

Kshipra “swift” Nakshatras

Asvini, Pushya, Hasta

Kshipra Nakshatras are also known as Laghu, “light” Nakshatras and are favorable for all things requiring speed, dexterity, skill, efficiency or a quick result. Kshipra Nakshatras are also favorable for those things recommended in Chara Nakshatras.

“Trade, sensual pleasures, sports, education, decorations, ornamentation, fine arts, skilled labor, medical treatment, journeys and the like, business, selling, sexual intercourse, learning Shastras, making and wearing jewelry, the many arts.”

Tiksna “sharp/hot” Nakshatras

Ardra, Aslesha, Jyeshtha, Mula

Tiksna Nakshatras are also known as Daruna, “horrible,” Nakshatras and are favorable for all things that cause harm or pain. Some painful things can be beneficial in the long run, like surgery, which is well done in Tiksna Nakshatras.

“Attacks, incantations, raising goblins, imprisonment of others, murder, separation of friends, ambush, horror, training and tying of animals, alliance with kings, and the like.”

Ugra “fierce” Nakshatras

Bharani, Magha, Purvaphalguni, Purvashadha, Purvabhadrapada

Ugra Nakshatras are favorable for all things that require intensity, ferocity, recklessness, unabandoned courage, etc. Ugra Nakshatras are also favorable for those things recommended in Tikсна Nakshatras.

“Ruining enemies, destruction, deceit, imprisoning, poisoning, arson, striking with weapons, ambush, murder and the like.”

Mridutiksna “soft and hot” Nakshatras

Krittika, Visakha

Mridutiksna Nakshatras are also known as Misra, “mixed,” or Sadharana, “ordinary” Nakshatras and are favorable for events of only minor importance, for mixed activities, for weakening but not destroying, and for entertainment that has sting to it, such as horror movies, violent games, and other such things. Mridutiksna Nakshatras are also favorable for those things recommended in Ugra Nakshatras.

“Day-to-day activities, Agnihotra, adulteration, giving of animals for remedial rites.”

FACING DIRECTIONS OF THE NAKSHATRAS

The directions in which the Nakshatras are facing often become an important consideration for determining the Nakshatras favorable for a particular event:

Urdhva Mukha “face up” Nakshatras: Rohini, Ardra, Pushya, Uttaraphalguni, Uttarashadha, Sravana, Dhanishtha, Satabhisha and Uttarabhadrapada

It is favorable to do things that go up under Urdhva Mukha Nakshatras, such as coronations, flag hoisting and building high-rise buildings.

Adho Mukha “face down” Nakshatras: Bharani, Krittika, Aslesha, Magha, Purvaphalguni, Visakha, Mula, Purvashadha and Purvabhadrapada.

Adho Mukha Nakshatras are generally unfavorable for things other than those that one would want to go downwards, such as digging, work on the ground, and fighting.

Tiryag Mukha “horizontal facing” Nakshatras: Asvini, Mrigasira, Punarvasu, Hasta, Chitra, Svati, Anuradha, Jyeshtha and Revati.

It is favorable to do things that move across the ground, or which go neither up or down, or which go both a bit up and down in Tiryag Mukha Nakshatras, such as travel, plowing, planting trees and activities involving land born vehicles.

The facing directions of the Nakshatras are a very important point in Muhurta. Nakshatras only give significant growth in respect to the direction in which they are facing. Activities that are designed to go in the opposite direction from that which the Nakshatra prevailing at the time is facing should be avoided.

ACTIVITY OF THE NAKSHATRAS

The active nature of the Nakshatras, whether active, passive or balanced also makes a Nakshatra more suited to particular events. Active Nakshatras are favorable for those events that require great initiative, passive Nakshatras are favorable for those events that require receptivity, and balanced Nakshatras are favorable for those events that require both initiative and receptivity.

GOAL OF THE NAKSHATRAS

Artha Nakshatras are favorable for events directed towards one’s material well-being and family life. Kama Nakshatras are favorable for fulfilling desires and seeking pleasure. Dharma Nakshatras are favorable for pursuing all inspired activities and heart felt interests. Moksha Nakshatras are favorable for all spiritual actions, surrender, and completions.

NUMBER OF STARS IN THE NAKSHATRAS

According to *Brihat Sambita*, the effects of a Nakshatra, whether for good or ill, at the time of marriage will come to pass in as many years as there are stars in the Nakshatra, and a fever or other illness will disappear in as many days. There are different views on just how many stars are in some of the Nakshatras. In the table, the first number given is from *Brihat Sambita*, while the second number given is from *Muhurta Chintamani*.

UNFAVORABLE NAKSHATRAS

Bharani, Krittika, Ardra, Aslesha, Magha, Purvaphalguni, Jyeshtha, Purvashadha and Purvabhadrapada are generally not productive of favorable results and should, therefore, be avoided for beginning most important events of beneficial nature. For several intense, painful and ruthless events, like surgery, these Nakshatras have their use and are very favorable.

PUSHYA

Pushya is the most favorable of all the Nakshatras for beginning any beneficial activities except for marriage, for which it is not favorable. Pushya is said to neutralize all blemishes and can, therefore, be used during times when no other favorable Muhurta is available.

NAKSHATRAS FAVORABLE FOR MASCULINE WORKS

Hasta, Mula, Sravana, Punarvasu, Mrigasira and Pushya are auspicious for all masculine sacraments and works.

MALEFICS IN OR NEXT TO A NAKSHATRA

A Nakshatra with a malefic in it, the Nakshatra before it, and the Nakshatra after it are all unfavorable.

Exception: If the malefic is aspected by Jupiter, or by strong Mercury or Venus, the Nakshatra that the malefic is in as well as the one before it and the one after it has the sting of the malefic removed.

Exception: If the Moon is aspected by Jupiter, who is exalted, or in his own or exaltation Navamsa, the Nakshatra holding a malefic is no longer troublesome.

In the event that there is an exception present to this rule, the event should only be performed if the Moon and the malefic are in different Rasis, as per the rule that the Moon should not be conjunct any other planet, as described in the chapter on Doshas.

JUPITER'S INFLUENCE ON NAKSHATRAS

The Nakshatra with Jupiter, the one before it, and the one after it are particularly beneficial, so long as the Moon and Jupiter are in different Rasis.

STHULA, KANTAKA & KANTAKA STHULA

Sthula: Count the Nakshatras from the Sun to Mula. The Nakshatra arrived at by counting the same from Mula is the unfortunate Sthula “dense/massive” Nakshatra.

Kantaka: Count the Nakshatras from Mars to Mula. The Nakshatra arrived at by counting the same from Mula is the unfavorable Kantaka “thorn” Nakshatra.

Exception: A planet in its own Varga or in exaltation and aspected by a benefic, is not affected by Kantaka.

Kantaka Sthula: Count the Nakshatras from the Sun to Mula and add to the number of Nakshatras counted from Mars to Mula. The Nakshatra arrived at by counting the sum from Mula is Kantaka Sthula “massive thorn”, which is very destructive. Remedial forces and even powerful beneficial influences do not diminish its harmful effect.

Events started under Sthula tend to suffer some obstructions, those started under Kantaka will be the source of some pain, but neither will be a source of ruin. Kantaka Sthula may, however, be a source of ruin and should be avoided.

NAKSHATRAS FROM OTHER PLANETS

Certain Nakshatras counted from the different planets gain or lose some favor:

Ravi Yoga: The Moon in the 4th, 6th, 10th, 13th or 20th from the Sun's Nakshatra forms the auspicious Ravi "Sun" Yoga, which destroys all that is unfavorable.

Vidyut: The 5th Nakshatra from that holding the Sun is the inauspicious Vidyut "lightning."

Bhukampa: The 7th Nakshatra from that holding the Sun is the inauspicious Bhukampa "earthquake."

Sula: The 8th Nakshatra from that holding the Sun is the inauspicious Sula "spike."

Ulka: The 10th Nakshatra from that holding the Sun is the inauspicious Ulka "meteor." This also forms the favorable Ravi Yoga. Consider this to give unfavorable results if the Tara and Nakshatra are unfavorable and favorable results if they are favorable.

Exception: Jupiter or Venus strongly placed in the Lagna dispels the negative effects of Ulka.

Nirghata: The 14th Nakshatra from that holding the Sun is the inauspicious Nirghata "tornado/hurricane."

Brahma Dhanda: The 15th Nakshatra from that holding the Sun is the inauspicious Brahma Dhanda "Brahma's staff."

Jvalita The 5th, 7th, 10th, 14th, 16th and 25th Nakshatras from the Nakshatra holding Mars is the inauspicious Jvalita "flaming" Nakshatra.

Parigha: The 5th, 7th, 16th, 24th and 25th Nakshatras from that holding Mars is the inauspicious Parigha "iron locking bar" Nakshatra.

From Mercury: The 8th, 18th and 24th Nakshatras from that holding Mercury are unfavorable.

Dhvajadanda: The 9th Nakshatra from that occupied by Jupiter is the inauspicious Dhvajadanda “flagpole.”

Samahata: The 7th and 9th Nakshatras from the Nakshatra holding Jupiter; the 10th and 15th from that holding Venus; and the 6th, 10th, 11th and 20th from that holding Saturn are known as Samahata “struck down,” and are unfavorable for all enjoyable events.

From Rahu: The 5th, 11th and 13th Nakshatras from that holding Rahu are unfavorable.

Asiivisha: The 2nd, 6th, 9th, 11th, 13th, 18th and 27th Nakshatras from the one in which the Sun and Moon have joined are Asiivisha, “poisonous snake,” which is very inauspicious for all things except marriage, conception, Pumsavana and Siimantham.

Exception: Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Anuradha, Uttarashadha, Sravana and Uttarabhadrapada are unaffected by Asiivisha.

Exception: The Moon aspected by Jupiter while being in the Navamsa of Jupiter destroys the ill effects of Asiivisha.

Exception: If the Moon is in Aslesha and aspected by Jupiter, Asiivisha has no negative effects.

Exception: The waxing Moon in a friendly Navamsa or in Mercury’s Navamsa destroys the ill effects of Asiivisha.

If the Moon is in an unfavorable Nakshatra from some other planet, problems come about that are the results of no support coming from the planet in question, or from the planet in question acting disruptively. The nature of this planet will indicate the problem.

Each of these Nakshatras produces some problems; for the more important events it is preferable that they be avoided. The

problems these Nakshatras produce are not insurmountable, but they do give problems associated with their names. The unfavorable Nakshatras from the planet that is the Karaka for the event, however, must always be avoided or else there will be severe consequences, for the Karaka will, in that case, not support the event at all.

SUUNYA NAKSHATRAS IN THE MONTHS

Just as there are Suunya, or empty Tithis, there are also Suunya Nakshatras. Again, *Kalaprakasika* and *Muhurta Chintamani* are not in complete agreement with just which Nakshatras are Suunya each month:

	<i>Kalaprakasika</i>	<i>Muhurta Chintamani</i>
Chaitra	Asvini, Rohini	Same as <i>Kalaprakasika</i>
Vaisakha	Chitra, Svati	Same as <i>Kalaprakasika</i>
Jyeshtha	Punarvasu, Uttarashadha	Pushya, Uttarashadha
Ashadha	Purvaphalguni, Dhanishtha	Same as <i>Kalaprakasika</i>
Sravana	Purvashadha	Uttarashadha, Sravana
Bhadrapada	Satabhisha, Revati	Same as <i>Kalaprakasika</i>
Asvina	Purvabhadrapada	Same as <i>Kalaprakasika</i>
Kartika	Krittika, Mrigasira, Pushya, Magha	Krittika, Magha
Margasiras	Visakha, Anuradha, Uttarabhadrapada	Chitra, Visakha
Pushya	Ardra, Aslesha, Hasta	Asvini, Ardra, Hasta
Magha	Mula, Sravana	Same as <i>Kalaprakasika</i>
Phalgun	Jyeshtha, Bharani	Same as <i>Kalaprakasika</i>

Why *Kalaprakasika* and *Muhurta Chintamani* are not in full agreement, and from where they sourced their Suunya Rasis is unknown. Both methods have proven accurate, and since Suunya is a very severe blemish, all the Nakshatras mentioned from both sources should be avoided. Any events done under Suunya Nakshatras are said to cause loss of wealth.

The negative effects of the Suunya Nakshatra manifest through the lord of the Suunya Nakshatra. The Bhavas and planets it joins become empty and useless. It is only acceptable to have the Moon in a Suunya Rasi if the event is directed towards overcoming some obstacle and if the lord of the Nakshatra is in a Dusthana, the 3rd, a

Suunya Rasi, or in debilitation Rasi or Navamsa, or if it is joined with the lord of a Dusthana, the 3rd lord, the lord of a Suunya Rasi or a planet debilitated in the Rasi or Navamsa. In this case the lord of the Suunya Nakshatra should not be joined with any other planet than those mentioned, else that planet becomes destroyed and a source of unhappiness.

Exception: If the Lagna lord is in its own Rasi joined or aspected by Jupiter, the negative effects of Suunya vanish.

Exception: If Jupiter is in the same Nakshatra as the Moon, the negative effects of Suunya vanish. (In this case Jupiter should be in a different Rasi from the Moon.)

Exception: All the benefics strong in angles or trines remove the negative effects of Suunya.

The blemish of Suunya is quite severe; it is never a good idea to begin any action when the Moon is in a Suunya Nakshatra, even if an exception is present.

UNFAVORABLE NAKSHATRA PADAS

Each Nakshatra is compromised of four Padas, or quarters, of 3 degrees and 20 minutes. Certain Nakshatra Padas, or quarters, are unfavorable during the daytime:

Dina Mrityu “death day” Yoga: The Moon in the 1st Pada of Dhanishtha and Hasta, the 2nd Pada of Ardra and Visakha, the 3rd Pada of Aslesha and Uttarabhadrapada, or the 4th Pada of Bharani and Mula, during the daytime, forms this powerfully inauspicious Yoga.

Dina Roga “disease day” Yoga: The Moon in the 1st Pada of Aslesha and Uttarabhadrapada, the 2nd Pada of Bharani and Mula, the 3rd Pada of Uttaraphalguni and Sravana, or the 4th Pada of Svati and Mrigasira, during the daytime, forms this inauspicious Yoga.

BLIND NAKSHATRA PADAS

Count the Nakshatra Padas from Purvabhadrapada to that of the Moon. Divide by 27. If the remainder is 1 to 6 the Nakshatra Pada is blind; if the remainder is 7 to 15 the Pada is blind in one eye; and if the remainder is 16 to 27 the Pada has two good eyes.

Blind Padas are said to be destructive; those that have two good eyes grant success; and that those that have one eye are said to produce no good, unless the Moon is well-disposed in which case they can be fruitful. The blindness of Nakshatra Padas is only a minor blemish, and need only be considered in special cases, to be mentioned later.

Exception: If Mercury is in the 3rd, 6th, 10th or 11th while the Moon is in the 9th or 10th aspected by a benefic, the ill effects of blindness do not exist.

Exception: Strong Mercury, Jupiter or Venus in the 4th, 7th or 10th removes the ill effects of blindness.

Exception: Benefics in or aspecting the Lagna remove the ill effects of blindness.

Exception: The Moon in the 4th, 7th, 9th or 10th removes the ill effects of blindness.

END OF A NAKSHATRA

The last two Nadis of a Nakshatra are unfavorable and nothing of importance should be begun at that time. (The last two Nadis of a Nakshatra amounts to the last 26 minutes and 40 seconds of arc.)

NAKSHATRA VISHANADI

Like the Tithis, each Nakshatra has a negative Vishanadi, “poison vein,” period. The following table gives the negative period for each Nakshatra along with the Nadis converted to degrees of longitude for ease of reference:

Nakshatra	Nadis	
Asvini	50 – 54	11:06:40 – 12:00 Aries
Bharani	24 – 28	18:40 – 19:33:20 Aries
Krittika	30 – 34	3:20 – 4:13:20 Taurus
Rohini	40 – 44	18:53:20 – 19:46:40 Taurus
Mrigasira	14 – 18	26:26:40 – 27:20 Taurus
Ardra	21 – 25	11:20 – 12:13:20 Gemini
Punarvasu	30 – 34	26:40 – 27:33:20 Gemini
Pushya	20 – 24	7:46:40 – 8:40 Cancer
Aslesha	32 – 36	23:46:40 – 24:40 Cancer
Magha	30 – 34	6:40 – 7:33:20 Leo
Purvaphalguni	20 – 24	17:46:40 – 18:40 Leo
Uttaraphalguni	18 – 22	00:40 – 1:33:20 Virgo
Hasta	21 – 25	14:40 – 15:33:20 Virgo
Chitra	20 – 24	27:46:40 – 28:40 Virgo
Svati	14 – 18	9:46:40 – 10:40 Libra
Visakha	14 – 18	23:6:40 – 24:00 Libra
Anuradha	10 – 14	5:33:20 – 6:26:40 Scorpio
Jyeshtha	14 – 18	19:46:40 – 20:40 Scorpio
Mula	20 – 24, & 56 – 60	4:26:40 – 5:20, & 12:26:40 – 13:20 Sag.
Purvashadha	24 – 28	18:40 – 19:33:20 Sagittarius
Uttarashadha	20 – 24	1:6:40 – 2:00 Capricorn
Sravana	10 – 14	12:13:20 – 13:6:40 Capricorn
Dhanishtha	10 – 14	25:33:20 – 26:26:40 Capricorn
Satabhisha	18 – 22	10:40 – 11:33:20 Aquarius
Purvabhadrapada	16 – 20	23:33:20 – 24:26:40 Aquarius
Uttarabhadrapada	24 – 28	8:40 – 9:33:20 Pisces
Revati	30 – 34	23:20 – 24:13:20 Pisces

Vishanadi is inauspicious for 4 Nadis. The 1st Nadi is said to bring ruin; the 2nd to adversely affect the life of the individual; the 3rd to ruin everything and everyone; and the 4th is said to hurt the prosperity of the family.

Exception: Rohini, Mrigasira, Ardra, Svati, Anuradha, Uttarashadha and Sravana have no significant Vishanadi.

Exception: The Moon in the 9th or 10th aspected by Jupiter overcomes Vishanadi.

Exception: The waxing Moon in exaltation, in own Navamsa, in the Lagna, or in Simhasanamasa removes the ill effects of Vishanadi.

NAKSHATRA PADAS AND SOUNDS

Vibration, or sound, manifests everything that there is. Each Nakshatra Pada corresponds to a particular sound to which it gives the energy for growth. The Nakshatra Pada that the Moon is in grows and creates those things of its sound. Any event, the name of which begins with the sound of the Nakshatra Pada, can benefit from a Muhurta performed in that Nakshatra Pada:

27	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00	छी Chee छा Chaa दो Doh दे Day	1	00:00-3:20 3:20-6:40 6:40-10:00 10:00-13:20	चू Chu चे Chay चो Cho ल Laa	5	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20 6:40-10:00 3:20-6:40 00:00-3:20	वो Voh वे Vay वू Vuu वी Vee वा Vaa ओ Oh ऐ Ay उ U इ Ee	5	00:00-3:20 3:20-6:40 6:40-10:00 10:00-13:20 13:20-16:40 16:40-20:00 20:00-23:20 23:20-26:40 26:40-30:00	क Ka की Kee कू Kuu घ Gha ङ Nga छ Chha के Kay को Koh ह Haa			
	26	13:20-16:40 10:00-13:20 6:40-10:00 3:20-6:40		ज Nja झ Jha थ Tha दू Duu	2		13:20-16:40 16:40-20:00 20:00-23:20 23:20-26:40	ली Lee लू Luu ले Lay ले Loh		4	13:20-16:40 10:00-13:20 6:40-10:00 3:20-6:40 00:00-3:20	6	6:40-10:00 10:00-13:20 13:20-16:40 16:40-20:00 20:00-23:20 23:20-26:40 26:40-30:00	हो Hoh डा Daa डी Dee दू Duu डे Day डो Doh
		25		00:00-3:20			दी Dee	3						
25	26:40-30:00 23:20:26:40 20:00:23:20	दा Daa सो Soh से Say	25	With respect to Sanskrit phonetics, the D, Dh, T, Th, and N sounds can be difficult to differentiate between: The D sound in the 8th and 9th nakshatras is retroflex (tongue reaches slightly back), as in drum. The D sound in the 25th, 26th and 27th nakshatras is dental (tongue reaches towards the teeth), as in dice. The Dh sound in the 2nd pada of the 20th nakshatra is dental, as in adhere. The Dh sound in the last pada of the 20th nakshatra is retroflex, as in redhaird. The T sound in the 11th and 12th nakshatras is retroflex, as in true. The T sound in the 15th and 16th nakshatras is dental, as in water. The Th sound in the 13th nakshatra is retroflex, as in anthill. The Th sound in the 26th nakshatra is dental, as in nuthook The N sound in the 6th nakshatra is nasal, as in sing. The N sound in the 13th nakshatra is retroflex, as in none. The N sound in the 17th and 18th nakshatras is dental, as in nut. The N sound in the 26th nakshatra is palatal (tongue presses the palate), as in singe.			7	00:00-3:20 3:20-6:40 6:40-10:00 10:00-13:20 13:20-16:40 16:40-20:00 20:00-23:20 23:20-26:40 26:40-30:00	ही Hee हू Huu हे Hay हो Hoh डा Daa डी Dee दू Duu डे Day डो Doh					
	24	16:40-20:00 13:20-16:40 10:00-13:20 6:40-10:00		सू Suu सी See सा Saa गो Goh	24	16:40-20:00 13:20-16:40 10:00-13:20 6:40-10:00				2	16:40-20:00 13:20-16:40 10:00-13:20 6:40-10:00	8	16:40-20:00 20:00-23:20 23:20-26:40 26:40-30:00	9
23		3:20-6:40 00:00-3:20	गे Gay गू Guu	23			26:40-30:00 23:20:26:40	3	26:40-30:00 23:20:26:40					
	22	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20	गी Gee गा Gaa खो Khoh/गू Guu खे Khay/जो Joh खू Khuu/जे Jay खी Khee/जू Juu		22	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20				2	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20	10	00:00-3:20 3:20-6:40 6:40-10:00 10:00-13:20 13:20-16:40 16:40-20:00 20:00-23:20 23:20-26:40 26:40-30:00	11
21		6:40-10:00 3:20-6:40 00:00-3:20	जी Jee जा Jaa भो Bhoh	21			6:40-10:00 3:20-6:40 00:00-3:20	2	6:40-10:00 3:20-6:40 00:00-3:20					
	20	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20	भे Bhay ढा Dhaa फा Phaa धा Dhaa भू Bhuu भी Bhee		20	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20				2	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20	11	00:00-3:20 3:20-6:40 6:40-10:00 10:00-13:20 13:20-16:40 16:40-20:00 20:00-23:20 23:20-26:40 26:40-30:00	12
19		6:40-10:00 3:20-6:40 00:00-3:20	भा Bhaa यो Yoh ये Yay	19			6:40-10:00 3:20-6:40 00:00-3:20	2	6:40-10:00 3:20-6:40 00:00-3:20					
	20	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20	तो Toh ना Naa नी Nee नू Nuu ने Nay नो Noh या Yaa यी Yee यू Yuu		20	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20				2	26:40-30:00 23:20:26:40 20:00:23:20 16:40:20:00 13:20-16:40 10:00-13:20	11	00:00-3:20 3:20-6:40 6:40-10:00 10:00-13:20 13:20-16:40 16:40-20:00 20:00-23:20 23:20-26:40 26:40-30:00	12
19		6:40-10:00 3:20-6:40 00:00-3:20	ता Taa रो Roh रे Ray रू Ruu री Ree रा Raa	19			6:40-10:00 3:20-6:40 00:00-3:20	2	6:40-10:00 3:20-6:40 00:00-3:20					

8

Yoga

Yoga means union; for Muhurta purposes Yoga refers to the union of the Sun's degrees and the Moon's degrees. Depending upon which Nakshatra this sum falls in, a particular Yoga will be running. In calculating the Yoga one important point has to be kept in mind; the first Yoga begins at Pushya, not at Asvini. Each of the Yogas runs approximately one day, and is thus called the Dina Yoga, or Yoga of the Day. Calculating the Yoga is quite simple:

Sun's degrees + Moon's degrees + 93°20'

Ninety-three degrees and twenty minutes are added to the sum of the Sun and Moon's degrees due to the first Yoga beginning at Pushya, which Nakshatra begins at ninety-three degrees and twenty minutes from the beginning of Aries. The table on the following page provides the names of the Yogas along with their meanings and the Nakshatras that the Yogas correlate to.

WHAT THE YOGA DOES

The Yoga holds the event together; therefore, the integrity of the entire Muhurta rests upon the Yoga. It is, therefore, very important that a favorable Yoga is running at the time of beginning any event and that the lord of the Yoga is well-disposed. Each of the Yogas holds the Muhurta together through some quality indicated by its name. Thus, an event begun under Dhruva (fixed) is held together through firmness and fixity, and one under Variiyas (best) is held together by always choosing the best possibility. An event begun under an unfavorable Yoga is only held together in order to provide the performer with difficulties. Thus an event begun under Vyaghata (beating) is only held together to give the performer a beating. If, additionally, the lord of the Yoga is poorly disposed, it will be quite

impossible to find any happiness in the event and the suffering will be severe and the consequences disastrous.

TABLE OF YOGAS

#	Yoga	Meaning	Sum of Sun + Moon + 93:20	Nakshatra	Lord
1	Vishkambha –	Support	93:20 – 106:40	Pushya	Saturn
2	Priiti	Joy/love	106:40 – 120:00	Aslesha	Mercury
3	Ayushman	Life possessing	120:00 – 133:20	Magha	Ketu
4	Saubhagya	Good fortune	133:20 – 146:40	Purvaphalguni	Venus
5	Shobhana	Splendid/beautiful	146:40 – 160:00	Uttaraphalguni	Sun
6	Atiganda –	Excessive Joint	160:00 – 173:20	Hasta	Moon
7	Sukarman	Good works	173:20 – 186:40	Chitra	Mars
8	Dhriti	Holding/resolution	186:40 – 200:00	Svati	Rahu
9	Sula –	Spike	200:00 – 213:20	Visakha	Jupiter
10	Ganda –	Joint	213:20 – 226:40	Anuradha	Saturn
11	Vridhhi	Increase	226:40 – 240:00	Jyeshtha	Mercury
12	Dhruva	Immovable	240:00 – 253:20	Mula	Ketu
13	Vyaghata –	Beating	253:20 – 266:40	Purvashadha	Venus
14	Harshana	Thrilling with joy	266:40 – 280:00	Uttarashadha	Sun
15	Vajra –	Thunderbolt	280:00 – 293:20	Sravana	Moon
16	Siddhi	Accomplishment	293:20 – 306:40	Dhanishtha	Mars
17	Vyatipata –	Calamity	306:40 – 320:00	Satabhisha	Rahu
18	Variyas	Best	320:00 – 333:20	Purvabhadrapada	Jupiter
19	Parigha –	Iron locking bar	333:20 – 346:40	Uttarabhadrapada	Saturn
20	Siva	Benevolent	346:40 – 360:00	Revati	Mercury
21	Siddha	Accomplished	00:00 – 13:20	Asvini	Ketu
22	Sadhya	To be mastered	13:20 – 26:40	Bharani	Venus
23	Subha	Auspicious	26:40 – 40:00	Krittika	Sun
24	Shukla	Bright	40:00 – 53:20	Rohini	Moon
25	Brahma	Evolution	53:20 – 66:40	Mrigasira	Mars
26	Aindra	Belonging to Indra	66:40 – 80:00	Ardra	Rahu
27	Vaidhriti –	Separator	80:00 – 93:20	Punarvasu	Jupiter

LORD OF THE YOGA

The lord of the Yoga is the planet that rules the Nakshatra that the sum of the Sun's degrees, Moon's degrees and ninety-three degrees and twenty minutes falls in. The lord of the Yoga becomes a very important planet in the Muhurta chart. It is a focal planet that holds the event started together and its well-being is an important factor to consider. If the lord of the Yoga is well-disposed, the event

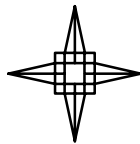
is held together through the agency of the Yoga. If the lord of the Yoga is poorly disposed, the event will fall apart before the desired end is obtained as a result of being unable to manifest the quality of the Yoga in a productive manner.

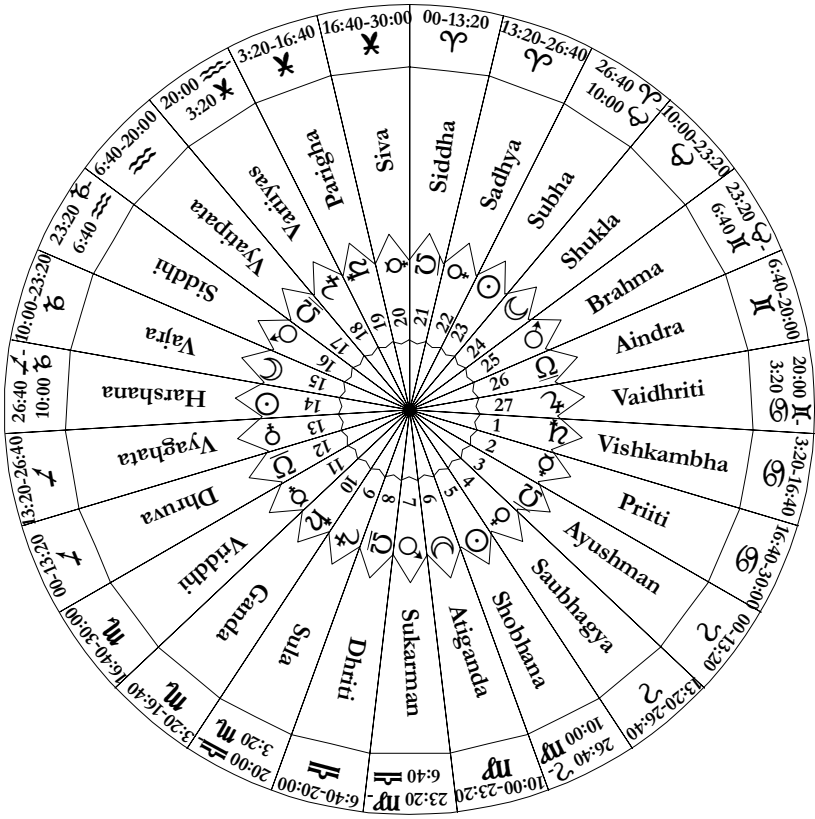
UNFAVORABLE YOGAS

Vishkambha, Atiganda, Sula, Ganda, Vyaghata, Vajra, Vyatipata, Parigha and Vaidhriti are unfavorable Yogas for most events of beneficial or enjoyable nature and should be avoided unless specified elsewhere. They are, however, quite favorable for ill events. These Yogas are marked with a minus (-) in the table. These Yogas have a destructive nature and, at best, only hold the event together in an unpleasant manner.

Exception: The first 3 Nadis of Vishkambha, the first 6 Nadis of Atiganda, the first 5 Nadis of Sula, the first 6 Nadis of Ganda, the first 9 Nadis of Vyaghata, the first 3 Nadis of Vajra and the first half of Parigha are very unfavorable. The remaining portions of these Yogas are not particularly unfavorable. Converting the Nadis of the Yogas to degrees beginning from Aries, the following are the particularly unfavorable degrees of the sum of the Sun, Moon and ninety-three degrees and twenty minutes:

Vishkamba	Atiganda	Sula	Ganda	Vyaghata	Vajra	Parigha
93:20 – 94:00	160:00 – 161:20	200:00 – 201:06:40	213:20 – 214:40	253:20 – 255:20	280:00 – 280:40	333:20 – 340:00





The Yogas

The Yogas formed by adding the longitude of the Sun + Moon + 93:20, and their planetary lords.

9

Combinations of Vara, Tithi & Nakshatra

Each of the Vara, Tithi and Nakshatra is important in itself, yet more important than any of these individually is their combination. The combination of the Vara, Tithi and Nakshatra is the single most important factor for determining whether a particular moment is favorable or unfavorable:

AUSPISCIOUS VARA/TITHI YOGAS

Siddha “accomplished” Yoga: Nanda Tithis on Venus’s Vara; Bhadra Tithis on Mercury’s Vara; Jaya Tithis on Mars’s Vara; Rikta Tithis on Saturn’s Vara; and Purna Tithis on Jupiter’s Vara constitute Siddha Yoga.

Amrita “immortal” Yoga: Nanda Tithis on Sun’s Vara; Bhadra Tithis on Moon’s Vara; Nanda Tithis on Mars’s Vara; Jaya Tithis on Mercury’s Vara; Rikta Tithis on Jupiter’s Vara; Bhadra Tithis on Venus’s Vara; and Purna Tithis on Saturn’s Vara constitute Amrita Yoga.

INAUSPISCIOUS VARA/TITHI YOGAS

Krakacha “saw” Yoga: The 6th Tithi, etc. in order falling on Saturn’s Vara, etc. in reverse order forms Krakacha Yoga, which is perhaps the worst of the Vara/Tithi Yogas.

Dagdha “burnt” Yoga: The 12th Tithi on Sun’s Vara; the 11th on Moon’s Vara; the 5th on Mars’s Vara; the 2nd or 3rd on Mercury’s Vara; the 6th on Jupiter’s Vara; the 8th on Venus’s Vara; and the 9th Tithi on Saturn’s Vara form Dagdha Yoga.

Hutasana “fire as oblation eater” Yoga: The 12th Tithi on Sun’s Vara; the 6th on Moon’s Vara; the 7th on Mars’s Vara; the 8th on

Mercury's Vara; the 9th on Jupiter's Vara; the 10th on Venus's Vara; and the 11th Tithi on Saturn's Vara form Hutasana Yoga.

Visha “poison” Yoga: The 4th Tithi on Sun's Vara; the 6th on Moon's Vara; the 7th on Mars's Vara; the 2nd on Mercury's Vara; the 8th on Jupiter's Vara; the 9th on Venus's Vara; and the 7th Tithi on Saturn's Vara form Visha Yoga.

Samvartaka “dissolution” Yoga: The 1st Tithi on Mercury's Vara and the 7th Tithi on Sun's Vara form Samvartaka Yoga, which is also one of the worst Vara/Tithi Yogas.

INAUSPISCIOUS TITHI/NAKSHATRA YOGAS

Asubha “inauspicious” Yoga: The 12th Tithi with Aslesha; the 1st with Uttarashadha; the 2nd with Anuradha; the 5th with Magha; the 3rd with any of the three Uttaras; the 11th with Rohini; the 13th with Svati or Chitra; the 7th with Hasta or Mula; the 9th with Krittika; the 8th with Purvabhadrapada; and the 6th Tithi with Rohini are unfavorable for doing all beneficial activities.

Poor Luck in Ten Months: Anuradha coinciding with the 2nd Tithi; any of the three Uttaras with the 3rd Tithi; Magha or Hasta with the 5th Tithi; Chitra or Svati with the 13th Tithi; and Rohini with the 8th Tithi form very unlucky Yogas in which nothing important should be commenced. The ill effects manifest in ten months.

AUSPISCIOUS VARA/NAKSHATRA YOGAS

Sarvartha Siddhi “complete accomplishment” Yoga: Asvini, Pushya, Hasta, Uttaraphalguni, Mula, Uttarashadha or Uttarabhadrapada on Sun's Vara; Rohini, Mrigasira, Pushya, Anuradha or Sravana on Moon's Vara; Asvini, Krittika, Aslesha or Uttarabhadrapada, on Mars's Vara; Krittika, Rohini, Mrigasira, Hasta or Anuradha on Mercury's Vara; Asvini, Punarvasu, Pushya, Anuradha or Revati on Jupiter's Vara; Asvini, Punarvasu, Anuradha, Sravana or Revati on Venus's Vara; and Rohini, Svati or Sravana on

Saturn's Vara form Sarvartha Siddhi Yoga. Asvini on Mars's Vara, Pushya on Jupiter's Vara, and Rohini on Saturn's Vara are, however, unfavorable for marriage, traveling and entering a new house.

Siddha “accomplished” Yoga: Sun's Vara and Uttaraphalguni, Hasta, Mula, Uttarashadha, Sravana, Uttarabhadrapada or Revati; Mars's Vara and Asvini, Uttaraphalguni, Uttarabhadrapada or Revati; Mercury's Vara and Kritika, Purvaphalguni, Uttaraphalguni, Anuradha, Purvashadha, Uttarashadha or Purvabhadrapada; and Venus's Vara and Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Purvashadha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Purvabhadrapada, and Uttarabhadrapada form Siddha Yoga.

Siddha “accomplished” Yoga: Mula on Sun's Vara; Dhanishtha on Moon's Vara; Uttarabhadrapada on Mars's Vara; Kritika on Mercury's Vara; Punarvasu on Jupiter's Vara; Purvaphalguni on Venus's Vara; and Svati on Saturn's Vara form another Siddha Yoga.

Amrita “immortal” Yoga: Moon's Vara with Rohini, Mrigasira, Punarvasu, Svati, or Sravana; Mars's Vara with Mrigasira, Punarvasu, Pushya, Aslesha, Magha, Purvaphalguni, Hasta, Chitra or Svati; Mercury's Vara with Ardra, Punarvasu, Pushya, Aslesha, Magha, Hasta, Chitra, Svati, Visakha, or Sravana; Jupiter's Vara with Asvini, Punarvasu, Pushya, Magha, or Svati; Venus's Vara with Asvini, Bharani, Purvaphalguni, or Revati; and Saturn's Vara with Kritika, Rohini, Satabhisha, or Svati form Amrita Yoga.

Subha “auspicious” Yoga: Mercury's Vara with Rohini, Jyeshtha, Satabhisha, or Uttarabhadrapada; Jupiter's Vara with Bharani, Aslesha, Visakha, Anuradha, Jyeshtha, Mula, Purvashadha, Uttarashadha, Sravana or Dhanishtha; and Saturn's Vara with Asvini, Bharani, Mrigasira, Ardra, Pushya, Magha, Visakha, Anuradha, Jyeshtha, Mula, Uttaraphalguni, Sravana, Dhanishtha, Purvabhadrapada or Uttarabhadrapada form Subha Yoga.

Subha Madhyam “medium auspicious” Yoga: Sun’s Vara with Bharani, Krittika, Rohini, Mrigasira, Ardra, Punarvasu, Aslesha, Purvaphalguni, Chitra, Svati, Purvashadha, Dhanishtha, Satabhisha, or Purvabhadrapada; Mars’s Vara with Bharani, Krittika, Rohini, Jyeshtha, Mula, Purvashadha, or Sravana; and Jupiter’s Vara with Hasta, Chitra, Purvabhadrapada or Uttarahadrapada form Subha Madhyam Yoga.

Shobhana “splendid” Yoga: Moon’s Vara with Asvini, Bharani, Krittika, Ardra, Pushya, Aslesha, Magha, Purvaphalguni, Hasta, Anuradha, Jyeshtha, Mula, Dhanishtha, Satabhisha, Purvabhadrapada, or Revati form Shobhana Yoga.

Sri “grace/prosperity” Yoga: Venus’s Vara with Bharani, Krittika, Mrigasira, Ardra or Punarvasu forms Sri Yoga. Sri refers to Lakshmi, goddess of prosperity, who presiding over Venus has her day on Venus’s Vara.

Yogas that Dispel Difficulties

The combinations of the following Varas and Nakshatras on Tithis other than Rikta Tithis (4th, 9th, 15th) are powerful for removing difficulties and thus favorable for all benign actions: 1) Sun’s Vara with Bharani, Uttaraphalguni, Mula, Uttarashadha, Sravana or Revati controls all evil forces even as Lord Paramasiva does the deadly poison of the Puranas. 2) Moon’s Vara with Rohini, Mrigasira, Punarvasu, Svati or Sravana kills all evil forces as Garuda does the serpent. 3) Mars’s Vara with Asvini, Rohini, Uttaraphalguni, Hasta, Anuradha or Uttarahadrapada subdues all bad influences as Rama did the Rakshasas. 4) Mercury’s Vara with Krittika, Mrigasira, Purvaphalguni, Uttaraphalguni, Anuradha, Purvashadha, Uttarashadha or Purvabhadrapada also subdues all bad influences as Rama did the Rakshasas. 5) Jupiter’s Vara with Asvini, Punarvasu, Pushya, Magha or Svati causes all malefic effects to flee as cotton before the wind. 6) Venus’s Vara with Asvini, Bharani, Mula or Revati dispels all evil as the Sun dispels darkness. 7) Saturn’s Vara

with Krittika, Rohini, Svati or Satabhisha also dispels all evil as the Sun dispels darkness.

These Vara/Nakshatra Yogas are not as favorable for granting success as the other Vara/Nakshatra Yogas. They are more the removers of difficulty and blemishes than they are the supporters of success; thus they do not guarantee success if there are no success producing factors present at the time of performing the event. They do, however, rid the Muhurta of any blemishes and are, therefore, very advantageous for overcoming the many blemishes that are present at any moment.

INAUSPISCIOUS VARA/NAKSHATRA YOGAS

Dagdha “burnt” Yoga: Bharani on Sun’s Vara; Chitra on Moon’s Vara; Uttarashadha on Mars’s Vara; Dhanishtha on Mercury’s Vara; Uttaraphalguni on Jupiter’s Vara; Jyeshtha on Venus’s Vara; and Revati on Saturn’s Vara form Dagdha Yoga.

Dagdha “burnt” Yoga: Krittika, Rohini, Mrigasira, Ardra, Uttaraphalguni and Satabhisha on Jupiter’s Vara form a fatal Dagdha Yoga.

Yamaghanta “rein of death” Yoga: Magha on Sun’s Vara; Visakha on Moon’s Vara; Ardra on Mars’s Vara; Mula on Mercury’s Vara; Krittika on Jupiter’s Vara; Rohini on Venus’s Vara; and Hasta on Saturn’s Vara form Yamaghanta Yoga.

Utpata “tearing out” Yoga: Visakha on Sun’s Vara; Purvashadha on Moon’s Vara; Dhanishtha on Mars’s Vara; Revati on Mercury’s Vara; Rohini on Jupiter’s Vara; Pushya on Venus’s Vara; and Uttaraphalguni on Saturn’s Vara form Utpata Yoga.

Mriyu “death” Yoga: Anuradha on Sun’s Vara; Uttarashadha on Moon’s Vara; Satabhisha on Mars’s Vara; Asvini on Mercury’s Vara; Mrigasira on Jupiter’s Vara; Aslesha on Venus’s Vara; and Hasta on Saturn’s Vara form Mriyu Yoga.

Mrityu “death” Yoga: Sun’s Vara with Visakha; Moon’s Vara with Purvashadha; Mars’s Vara with Dhanishtha; Mercury’s Vara with Anuradha; Jupiter’s Vara with Mrigasira; Venus’s Vara with Svati or Rohini; and Saturn’s Vara with Sravana form another Mrityu Yoga that indicates disaster.

Kana “one-eyed” Yoga: Jyeshtha on Sun’s Vara; Sravana on Moon’s Vara; Purvabhadrapada on Mars’s Vara; Bharani on Mercury’s Vara; Ardra on Jupiter’s Vara; Magha on Venus’s Vara; and Chitra on Saturn’s Vara form Kana Yoga.

Nasa “loss” Yoga: Sun’s Vara with Asvini, Magha, Visakha, Anuradha or Jyeshtha; Moon’s Vara with Krittika, Uttaraphalguni, Chitra, Visakha, Purvashadha, Uttarashadha, Uttarabhadrapada; Mars’s Vara with Mrigasira, Ardra, Visakha, Uttarashadha, Dhanishtha, Satabhisha, Purvabhadrapada; Mercury’s Vara with Asvini, Bharani, Mula, Dhanishtha, or Revati; Jupiter’s Vara with Uttaraphalguni; Venus’s Vara and Rohini, Pushya, Aslesha, Magha, Visakha or Jyeshtha; and Saturn’s Vara with Revati form Nasa Yoga.

Mrityu “death” Yoga: Saturn’s Vara with Punarvasu, Aslesha, Purvaphalguni, Hasta, Chitra, Purvashadha, Uttarashadha or Revati forms yet another Mrityu Yoga.

AUSPISCIOUS VARA/TITHI/NAKSHATRA YOGAS

Suta “brought forth” Yoga: Sun’s Vara with Pushya, Hasta or Mula coinciding with the 5th or 7th Tithi; Moon’s Vara with Mrigasira, Svati, or Sravana coinciding with the 5th or 7th Tithi; Mars’s Vara with Asvini, Rohini, Uttaraphalguni, Uttarashadha, Purvabhadrapada or Uttarabhadrapada coinciding with the 5th or 7th Tithi; Mercury’s Vara with Asvini, Purvaphalguni, Purvashadha or Purvabhadrapada coinciding with the 5th or 7th Tithi; Jupiter’s Vara with Punarvasu, Purvashadha or Revati coinciding with the 13th Tithi; Venus’s Vara with Uttaraphalguni, Svati or Satabhisha coinciding with the 1st, 6th or 11th Tithi; and Saturn’s Vara with Rohini, Svati or Dhanishtha coinciding with the 2nd, 7th or 12th Tithi forms Suta Yoga, which

bestows all benefits and promotes prosperity. Suta not only means brought forth or begotten, it also refers to the pressing of the Soma juice and is, therefore, a very auspicious Yoga.

Siddha “accomplished” Yoga: Sun’s Vara and the 1st, 4th, 6th, 7th or 12th Tithis coinciding with Pushya, Hasta, Uttaraphalguni, Mula, Uttarashadha, Sravana or Uttarabhadrapada; Moon’s Vara and Bhadra Tithis coinciding with Rohini, Mrigasira, Punarvasu, Chitra, Sravana, Dhanishtha, Satabhisha or Purvabhadrapada; Mars’s Vara and Nanda or Bhadra Tithis coinciding with Asvini, Mrigasira, Uttaraphalguni, Chitra, Anuradha, Mula, Dhanishtha or Purvabhadrapada; Mercury’s Vara and Bhadra or Jaya Tithis coinciding with Rohini, Mrigasira, Ardra, Uttaraphalguni, Anuradha or Uttarashadha; Jupiter’s Vara and the 4th, 5th, 7th, 9th, 13th, or 14th Tithi, coinciding with Asvini, Punarvasu, Pushya, Magha, Svati, Purvashadha, Purvabhadrapada or Revati; Venus’s Vara and Nanda or Bhadra Tithis coinciding with Asvini, Bharani, Ardra, Uttaraphalguni, Chitra, Svati, Purvashadha or Revati; and Saturn’s Vara and Bhadra or Rikta Tithis coinciding with Rohini, Svati, Visakha, Anuradha, Dhanishtha or Satabhisha forms Siddha Yoga.

INAUSPISCIOUS VARA/TITHI/NAKSHATRA YOGAS

Visha “poison” Yoga: Sun’s Vara and the 5th Tithi with Krittika; Moon’s Vara and the 2nd Tithi with Chitra; Mars’s Vara and Purnima with Rohini; Mercury’s Vara and the 7th Tithi with Bharani; Jupiter’s Vara and the 13th Tithi with Anuradha; Venus’s Vara and the 6th Tithi with Sravana; and Saturn’s Vara and the 8th Tithi with Revati form Visha Yoga, as fatal as cobra's poison.

Vinasa “annihilation” Yoga: Sun’s Vara and the 3rd, 4th, 8th, 9th, 13th or 14th Tithi coinciding with Bharani, Mrigasira, Aslesha, Visakha, Anuradha, Jyeshtha or Dhanishtha; Moon’s Vara with the 6th, 7th or 11th Tithi coinciding with Krittika, Bharani, Magha, Anuradha, Purvashadha, Uttarashadha or Uttarabhadrapada; Mars’s Vara with the 1st, 2nd, 7th, 8th or 10th Tithi or Purnima coinciding with Ardra, Punarvasu, Purvashadha, Uttarashadha, Sravana, Dhanishtha,

Satabhisha or Jyeshtha; Mercury's Vara with the 2nd, 3rd, 8th or 9th Tithi coinciding with Asvini, Bharani, Pushya, Aslesha, Magha, Mula, Dhanishtha or Purvabhadrapada; Jupiter's Vara with the 6th, 8th, 9th, 12th or 13th Tithi coinciding with Krittika, Rohini, Mrigasira, Ardra, Uttaraphalguni, Anuradha, Visakha or Satabhisha; Venus's Vara with the 2nd, 3rd, 6th, 8th, 10th or 11th Tithi coinciding with Rohini, Punarvasu, Magha, Visakha, Anuradha, Jyeshtha, Sravana or Dhanishtha; and Saturn's Vara with the 3rd, 7th, 9th or 11th Tithi coinciding with Bharani, Punarvasu, Pushya, Purvaphalguni, Uttaraphalguni, Hasta, Hasta, Purvashadha, Sravana or Uttarashadha form Vinasa Yoga.

VARA/TITHI/NAKSHATRA YOGAS THAT CAUSE REPETITION OF THE DAY'S EVENTS

Certain combinations of Vara, Tithi and Nakshatra cause an event to repeat itself. These are quite favorable combinations for performing actions that one would want to repeat, though not favorable at all for actions that one would want to perform just one lasting time, such as getting married.

Tripushkara "three lotus flowers" Yoga: The Vara of a malefic during Bhadra Tithis with Tripada Nakshatras (Krittika, Punarvasu, Uttaraphalguni, Visakha, Uttarashadha, or Purvabhadrapada) forms Tripushkara Yoga, indicating that any event performed will repeat itself three times.

Dvipushkara "two lotus flowers" Yoga:

The Vara of a malefic during Bhadra Tithis with Dvipada Nakshatras (Mrigasira, Chitra or Dhanishtha) forms Dvipushkara Yoga, indicating that any event will repeat itself two times.

Tripada, or three footed Nakshatras are those that have three Padas in one Rasi and one Pada in another Rasi; these are the Nakshatras ruled by the Sun and Jupiter. Dvipada, or two footed Nakshatras are those that have two Padas in one Rasi and two in another; these are the Nakshatras ruled by Mars.

BENEFITS OF FAVORABLE COMBINATIONS

The beneficial Yogas: Subha, Amrita, Siddha, Sarvartha Siddhi, Sri, Shobhana and Suta Yogas produce lasting effects and are very important for starting all activities that have life-long consequences. The presence of any of these beneficial Yogas is the single most powerful granter of success. Unless it is just not possible to do so, it is a good idea to only begin an event only when one of these Yogas is present.

A Vara, Tithi or Nakshatra that is normally not favorable for some event will become favorable if it forms a favorable Vara/Tithi/Nakshatra Yoga. Likewise, a Vara, Tithi or Nakshatra that is normally favorable for some event will become unfavorable if it forms an unfavorable Vara/Tithi/Nakshatra Yoga. A Vara, Tithi or Nakshatra is only as good as its lord is well disposed, therefore, a favorable Vara/Tithi/Nakshatra Yoga cannot grant much, or any favor, if the lords of its constituent parts are heavily afflicted.

RELATIVE STRENGTH OF VARA/TITHI/NAKSHATRA YOGAS

Vara/Nakshatra Yogas are three times as powerful as Vara/Tithi Yogas, and Vara/Tithi/Nakshatra Yogas are three times as powerful as Vara/Nakshatra Yogas. Tithi/Nakshatra Yogas are the least powerful Yogas.

Occasionally, there may be auspicious as well as inauspicious Yogas at the same time. If these are equally powerful types of Yogas or if the same combination of Vara/Tithi/Nakshatra factors form both the auspicious and inauspicious Yogas, then the auspicious Yoga cancels the inauspicious Yoga and the event started will prove favorable providing the Tara and the relevant Nakshatra, Vara and/or Tithi are favorable. If these are not favorable, the inauspicious Yoga will overcome the beneficial effects of the auspicious Yoga. Also important to consider are the lords of the Vara, Tithi and/or Nakshatra that are forming the Yogas. If these are well placed in the Muhurta chart, the effects of the auspicious Yoga will materialize; if they are poorly placed, the effects of the

unfavorable Yoga will take precedence. If the auspicious and inauspicious Yogas are of different types, the type that is more powerful will give its effects over the other.

EFFECTIVENESS OF VARA/TITHI/NAKSHATRA YOGAS

Different Vara/Tithi/Nakshatra Yogas have emerged prevalent in various regions of India. One of the results of this is that the same combination may go under a different name depending upon the region. (This is why many combinations in the tables below are repeated.) Different Vara/Tithi/Nakshatra Yogas being prevalent in different parts of India has also caused some Muhurta authors to suppose that the different Vara/Tithi/Nakshatra Yogas are only effective and need only be considered in different parts of India. Since these Yogas are astronomical considerations it does not follow logic that they would only be effective in particular parts of India, rather they have been found to be effective on all parts of the globe, both within and beyond India. In practice, these Yogas have been found to be most significant and no astrologer anywhere can afford to neglect them if he hopes to accurately determine a favorable Muhurta.

VARA/TITHI/NAKSHATRA TABLES

Following are tables of the Vara/Tithi/Nakshatra Yogas. Those factors that form both auspicious and inauspicious Yogas have an asterisk (*) next to them. The Nakshatras are numbered 1 – 27 beginning from Asvini.

Vara/Tithi Yogas, Auspicious

VARA:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Siddha "Accomplished" Yoga							
Tithi			3, 8, 13	2*, 7, 12	5, 10, 15	1, 6, 11	4, 9*, 14
Amrita "Immortal" Yoga							
Tithi	1, 6, 11	2, 7, 12	1, 6, 11	3*, 8, 13	4, 9*, 14	2, 7*, 12	5, 10, 15

Vara/Tithi Yogas, Inauspicious

VARA:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Dagdha "burnt" Yoga							
Tithi	12	11	5	3*	6	8	9*
Visha "poison" Yoga							
Tithi	4	6	7	2*	8	9	7
Hutasana "fire as oblation eater" Yoga							
Tithi	12	6	7	8	9*	10	11
Krakacha "saw" Yoga							
Tithi	12	11	10	9	8	7*	6
Samvartaka "dissolution" Yoga							
Tithi	7			1			

Tithi/Nakshatra Yogas, Inauspicious

Asubha "inauspicious" Yoga											
Tithi	1	2	3	5	6	7	8	9	11	12	13
Nakshatra	21	17	12, 21, 26	10	4	13, 19	25	3	4	9	14, 15
Unlucky Yogas that Manifest in 10 Months											
Tithi	2	3	3	3	8	10	13	14	15		
Nakshatra	17	12	21	26	4	5	5	13	13		

Vara/Nakshatra Yogas, Auspicious

VARA:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sarvartha Siddhi “complete accomplishment” Yoga							
Nakshatra	1*, 8, 12, 13, 19, 21, 26	4, 5, 8, 17, 22*	1, 3, 9, 26	3, 4, 5, 13, 17*	1, 7, 8, 17, 27	1, 7, 17, 22, 27	4, 15, 22*
Siddha “accomplished” Yoga							
Nakshatra	19	23	26	3	7	11	15
Siddha “accomplished” Yoga							
Nakshatra	12, 13, 20, 22, 26, 27		1, 12, 26, 27	3, 11, 12, 17*, 20, 21, 26		12, 13, 14, 15*, 17, 20, 21, 22, 23, 24, 25, 26	
Amrita “immortal” Yoga							
Nakshatra		4, 5, 7, 15, 22*	5*, 7, 8, 9, 10, 11, 13, 14	6, 7, 8, 9, 10, 13, 14, 15, 16, 22	1, 7, 8, 10, 15	1, 2, 11, 27	3, 4, 15, 24
Subha “auspicious” Yoga							
Nakshatra				4, 18, 24, 26	2, 9, 16, 17, 18, 19, 20, 21, 22, 23		1, 2, 5, 6, 8, 10, 16, 17, 18, 19, 21*, 22*, 23, 25, 26
Subha Madhyam “medium auspicious” Yoga							
Nakshatra	2*, 3, 4, 5, 6, 7, 9, 11, 14, 15, 20, 23, 24, 25		2, 3, 4, 18, 19, 20, 22		13, 14, 25, 26		
Shobhana “splendid” Yoga							
Nakshatra		1, 2, 3*, 6, 8, 9, 10, 11, 13, 17, 18, 19, 23, 24, 26*, 27					
Sri “grace/prosperity” Yoga							
Nakshatra						2, 3, 5, 6, 7	
Yogas that Dispel Difficulties (during Tithis other than Rikta- 4th, 9th, 14th)							
Nakshatra	2*, 12, 19, 21, 22, 27,	4, 5, 7, 15, 22*	1, 4, 12, 13, 17, 26	3, 5, 11, 12, 17*, 20, 21, 25	1, 7, 8, 10, 15	1, 2, 19, 27	3, 4, 15, 24

Vara/Nakshatra Yogas, Inauspicious

VARA:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Dagdha “burnt” Yoga							
Nakshatra	2*	14	21	23	12	18	27
Yamaghanta “rein of death” Yoga							
Nakshatra	10	16	6	19	3	4	13
Utpata “tearing out” Yoga							
Nakshatra	16	20	23	27	4	8	12
Mrityu “death” Yoga							
Nakshatra	17	21	24	1	5	9	13
Mrityu “death” Yoga							
Nakshatra	16	21	23	17*	5	4, 15*	22*
Kana “one-eyed” Yoga							
Nakshatra	18	22*	25	2	6	10	14
Nasa “loss” Yoga							
Nakshatra	1*, 10, 16, 17, 18	3*, 12, 14, 16, 20, 21, 26*	5*, 6, 16, 21, 23, 24, 25	1, 2, 19, 23, 27	12	4, 8, 9, 10, 16, 18	27
Dagdha “burnt” Yoga							
Nakshatra					3, 4, 5, 6, 12, 24		
Mrityu “death” Yoga							
Nakshatra							7, 9, 11, 13, 14, 20, 21*, 27

Vara/Tithi/Nakshatra Yogas, Auspicious

VARA:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Suta "brought forth" Yoga							
Tithi	5, 7	5, 7	5, 7*	5, 7	13	1, 6, 11	2, 7, 12
Nakshatra	8, 13, 19	5, 15, 22	1, 4, 12, 21*, 25, 26	1, 11, 20, 25	7, 20, 27	12, 15, 24	4, 15, 23
Siddha "accomplished" Yoga							
Tithi	1, 4, 6, 7, 12	2*, 7, 12	1*, 3, 6, 8, 11, 13	2, 3, 7, 8, 12, 13	4, 5, 7, 9, 13, 14	1, 2, 6, 7, 11, 12	2, 4, 7, 9, 12, 14
Nakshatra	8, 12, 13, 19, 21, 22, 26	4, 5, 7, 14*, 22, 23, 24, 25	1, 5, 12, 14, 17, 19, 23*, 25	4, 5, 6, 12, 17, 21	1, 7, 8, 10, 15, 20, 25, 27	1, 2, 6, 12, 14, 15, 20, 27	4, 15, 16, 17, 23, 24

Vara/Tithi/Nakshatra Yogas, Inauspicious

VARA:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Visha "poison" Yoga							
Tithi	5	2*	Purnima	7	13	6	8
Nakshatra	3	14*	4	2	17	22	27
Vinasa "annihilation" Yoga							
Tithi	3, 4, 8, 9, 13, 14	6, 7, 11	1*, 2, 7*, 8, 10, Purnima	2, 3, 8, 9	6, 8, 9, 12, 13	2, 3, 6, 8, 10, 11	3, 7, 9, 11
Nakshatra	2, 5, 9, 16, 17, 18, 23	2, 3, 10, 17, 20, 21, 26	6, 7, 18, 20, 21*, 22 23*, 24	1, 2, 8, 9, 10, 19, 23, 25	3, 4, 5, 6, 12, 16, 17, 24	4, 7, 10, 16, 17, 18, 22, 23	2, 7, 8, 11, 12, 13, 20, 21, 22

Yogas Causing the Repetition of the Day's Events

VARA:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Tripushkara "three lotus flowers" Yoga- events repeat themselves three times.							
Tithi	2, 7, 12		2, 7, 12				2, 7, 12
Nakshatra	3, 7, 12, 16, 21, 25		3, 7, 12, 16, 21, 25				3, 7, 12, 16, 21, 25
Dvipushkara "two lotus flowers" Yoga- events repeat themselves two times.							
Tithi	2, 7, 12		2, 7, 12				2, 7, 12
Nakshatra	5, 14, 23		5, 14, 23				5, 14, 23

10

Tara and Chandra Avastha

Though the Muhurta may be the same, each individual will relate to the event differently, and the event will benefit each to a different degree. The Tara and Chandra Avastha most importantly influence how each individual relates to a specific Muhurta and how much they benefit from the event, with Tara being most significant.

Tara means, “star” and is another name for Nakshatra. Tara refers to the well-being of the Moon at the time of Muhurta and is specific to the individual. Beginning from the natal Moon, which is known as the Janma Nakshatra, the Nakshatras are divided into three groups of nine Nakshatras. The first group of nine is known as the 1st Paryaya, the second group as the 2nd Paryaya, and the third group as the 3rd Paryaya. In each of the three groups the nine Nakshatras are respectively known as:

1st- Janma - birth

2nd- Sampat - success, perfection, wealth, concord, enjoyment, glory, beauty, becoming, existence

3rd- Vipat - prevention, hindrance, failure, death

4th- Kshema - habitable, security, prosperity

5th- Pratyak - facing, coming, averted, moving in an opposite direction, inner, past, gone

6th- Sadhaka - effective, productive, efficient, finishing, perfecting, fulfilling, useful

7th- Vadha - slayer, destroyer, death, destruction, prevention” Also known as Naidana- “perishable, deadly

8th- Maitra - friendly, benevolent, kind, affectionate

9th- Parama Maitra - extreme, highest or best Maitra

It is important that the Moon at the time of Muhurta is in one of the favorable Nakshatras from the Janma Nakshatra, in which case the Tara is favorable. For purposes of Muhurta, the favorable Nakshatras are the 2nd- Sampat, the 4th- Kshema, the 6th- Sadhaka, the 8th-Maitra, and the 9th- Parama Maitra.

To calculate Tara, count how many Nakshatras the Muhurta Moon is from the Janma Nakshatra, divide this by 9; the remainder indicates the Tara. If the remainder is 2, 4, 6, 8 or 0, the Tara is favorable. If the remainder is 1, 3, 5 or 7, the Tara is unfavorable.

As an example, if the Janma Nakshatra is Mula and the Muhurta Moon is Satabhisha; counting from Mula to Satabhisha one arrives at six. Six divided by nine yields zero remainder six. Thus Tara is the 6th- Sadhaka, and favorable.

WHAT TARA DOES

Favorable Tara is an important factor when selecting a Muhurta and one should always strive to begin events only when favorable Tara is present. The position of the Moon from the natal Nakshatra has a lot to say about whether a person can receive the full benefits of a favorable day. The Muhurta may be good, but if favorable Tara is not present, the individual will not be able to get the full advantage of the beneficial influences and will, instead, get the full measure of any bad influences.

Tara also helps determine if the event will be more a source of stress or of ease and well-being. If Tara is not present there will be more difficulties in realizing the goals of the event and the individual will be more apt to feel like giving up in times of duress. If Tara is present, the goals of the event will be more smoothly realized and the individual will be firmer in their direction. The negative effects of unfavorable Tara are as strong as the negative effects of the Moon being conjunct a malefic. Always avoid the times when Tara is unfavorable.

Tara will give effects as per its name as given below. In the event of favorable Tara, the performer of the activity to relate to the activity in a manner conducive to success. In the event of

unfavorable Tara, the manner of relating disrupts the possibility for success.

Janma- Ideas, but lacking in the proper actions required for success.

Sampat- Receptivity and the ability to enjoy what is available.

Vipat- Frustration due to things not manifesting in the manner one thinks they should, and the inability to resolve conflict.

Kshema- Experience of security and well-being which allows one to operate at their finest.

Pratyak- Experience of lack and limited fulfillment that prompts the need to move towards something more.

Sadhaka- Recognition of the worth and value of the activity, which prompts productivity and the desire to perfect the event.

Vadha- Inability to welcome any happiness or fulfillment due to a consciousness of separation and loss.

Maitra- Feeling of benevolence and kindness that brings about the proper care of the activity and the experience of joy.

Parama Maitra- Similar to Maitra, but greater, and the mind being at one and at peace with the event.

THE THREE PARYAYA

Paryaya means recurrence as well as a revolution and refers to the three recurrences of the nine Taras in the revolution of the Moon through the twenty-seven Nakshatras.

In the 1st Paryaya, the nine Nakshatras grant the full measure of their effects, as indicated by their names, and are said to give the following effects: Janma causes loss of health and business; Sampat grants fortune; Vipat signifies danger; Kshema gives health and well-being; Pratyak creates obstacles; Sadhaka helps towards the attainment of the goal, however difficult the situation; Vadha indicates destruction; Maitra brings joy like a true friend; and Parama Maitra grants an easy victory.

In the 2nd Paryaya, the results are the same as the 1st Paryaya; however, the negative effects of the unfavorable Taras are only half of what they are in the 1st Paryaya. Additionally, only the 1st Pada of the Vipat Nakshatra, the 4th Pada of the Pratyak Nakshatra, and the 3rd Pada of the Vadha Nakshatra must absolutely be avoided.

In the 3rd Paryaya, the negative effects of the 1st Nakshatra are only half that of the 2nd Paryaya, and the negative effects of the 3rd, 5th and 7th Nakshatras are reduced to such a negligible level that they are said to have practically no adverse qualities.

Even though the ill effects of the 2nd and 3rd Paryaya are less or negligible, it is always best to avoid negative Tara, especially for important or long lasting events. Negative Tara will always make the event more stressful and difficult to manage; however, in the first Paryaya the stress and difficulties will be more destructive. Only when other important Muhurta factors are favorable and there is no better Muhurta available should one resort to performing an event during unfavorable Tara, even if it is in the 3rd Paryaya.

EXCEPTIONS TO POOR TARA

Occasionally, due to the constraint of time, it may be necessary to perform an event when Tara is not present. In such case the following exceptions will be of advantage:

1. The Moon in good dignity in the 9th or 10th aspected by benefics.
2. The Sun, Jupiter or Venus in an Upachaya.
3. Jupiter or Venus in, or aspecting, the Lagna.
4. One of the Sun or Moon in an Upachaya from the other aspected by a benefic and the Moon and Venus in good dignity.
5. The Moon in good dignity in the Lagna or in the Rasi of the natal Moon, and aspected by benefics.
6. The Moon in angles, trines or Upachayas.
7. The negative effects of Janma and Pratyak Nakshatras are not effective after midday.
8. If the Moon in transit is in a favorable Gochara position and in the Rasi of a benefic, then it is generally favorable to perform

actions whose import lasts only as long as the action is being done.

JANMA, ANUJANMA & TRIJANMA NAKSHATRAS

The 1st, 10th and 19th Nakshatras from the Janma Nakshatra, though being Janma as a group, are respectively known as the Janma, Anujanma and Trijanma Nakshatras (the birth, secondary birth and tertiary birth Nakshatras respectively). It is generally not favorable for the Moon at the time of Muhurta to be in these Nakshatras; however, for certain events it is productive for the Muhurta Moon to be in these Nakshatras. These exceptions will be given in their appropriate places.

Exception: The ill effects of the Janma Nakshatras do not prevail after midday.

27TH NAKSHATRA

The 27th Nakshatra from the Janma Nakshatra, though a Parama Maitra Nakshatra (which is normally beneficial), is unfavorable for most events, particularly marriage, travel and shaving. However, ornamentation, mounting a horse, harvest, gathering grains, installing a deity, medical treatment, dinner of new grains, dinner parties, garden parties, Siimantham, worship of Visnu, entry onto new land, starting of agricultural operations, sowing, and ablutions may be favorably performed the 27th Nakshatra. The 2nd half of the 27th Nakshatra is worse, and the last Pada is particularly unfavorable, both of which should be avoided for any and all events.

VAINASIKA

The 22nd Nakshatra from the Janma Nakshatra, though a Kshema Nakshatra (which is normally beneficial), is known as Vainasika, “destructive.” This is the 4th Nakshatra of the 3rd Paryaya. Vainasika indicates ruin and should be avoided.

Exception: Though Vainasika should generally be avoided, if the Janma Nakshatra is Rohini, Pushya, Magha, Uttaraphalguni, Hasta,

Chitra, Anuradha, Purvabhadrapada, Uttarabhadrapada or Revati, Vainasika is not problematic.

THE 88TH NAKSHATRA PADA

The 88th Nakshatra Pada from that of the natal Moon is particularly unfavorable and should always be avoided, no matter the Janma Nakshatra.

Exception: If the Lagna and 10th lords are friends, the adverse effects of the 88th Pada are said to vanish.

CHANDRA ASHTAMA

Each planet in transit has a particular Rasi, counted from the natal Moon, where it is particularly problematic. For the Moon this place is the 8th Rasi, which goes by the name of Chandra Ashtama “8th Moon.” Nothing beneficial or important to one's welfare should be started under Chandra Ashtama. There are six types of Chandra Ashtama:

1. If the Moon is in the 5th Nakshatra of the second Paryaya it is Suddha “unmitigated,” which indicates trouble and destruction.
2. If the Moon is in the 6th Nakshatra of the second Paryaya it is Sobhana “splendid,” which indicates beneficence.
3. If the Moon is in the 7th Nakshatra of the second Paryaya it is Kaivarta “a fisherman,” and unfavorable.
4. If the Moon is in the 8th Nakshatra of the second Paryaya it is Amala “stainless,” which removes the stain of Chandra Ashtama.
5. If the Moon is in the 9th Nakshatra of the second Paryaya it is Siddha “perfected,” which indicates success.
6. If the Moon is in the third Paryaya it is Kshaya “loss,” which indicates trouble and destruction.

The six types of Chandra Ashtama reveal that if Tara is present, Chandra Ashtama is not harmful.

Exception: If the lords of the natal Moon and the 8th from there are friends, Chandra Ashtama loses all capacity for ill.

Exception: Chandra Ashtama is not troublesome when the Moon is waxing, well placed in a benefic Rasi, and in a benefic Navamsa.

The Moon in the 8th causes stress during the performance of the event that most would prefer to avoid. If the Chandra Ashtama present is one which is not harmful (in which case Tara will be present), then the stress will be less, and will not be of a permanent nature or harm the future well-being of the event. If, on the other hand, Tara is not present, then it is always best to avoid Chandra Ashtama (even if an exception is present) unless no other favorable Muhurta is available.

CHANDRA AVASTHA

An Avastha indicates the condition or situation, in this case, of the Moon. To calculate the Chandra Avastha, multiply the number of the Nakshatras the Moon has passed through by 60. Add the Nadis (60th portion of the Nakshatra) that the Moon has passed in its Nakshatra. Multiply the result by 4 and divide by 45. Then divide the quotient by 12. The remainder indicates the Avastha of the Moon as counted from the individual's natal Moon. Depending upon the Rasi of the natal Moon, the first Avastha is:

Natal Moon	First Avastha
Aries-	Pravasa (absence from home)
Taurus-	Nasa (loss)
Gemini-	Marana (dying)
Cancer-	Jaya (victory)
Leo-	Hasya (laughable/ridiculous/comical)
Virgo-	Rati (pleasure)
Libra-	Kriidita (having played)
Scorpio-	Supta (sleeping)
Sagittarius-	Bhukta (enjoyed/eaten)
Capricorn-	Jvara (fever)
Aquarius-	Kampa (trembling)
Pisces-	Sthirata (stability)

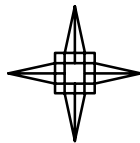
Succeeding Avasthas are in the order of the Rasis.

For example, the first Avastha for an individual with their natal Moon in Aries is Pravasa, the 2nd is Nasa, the 3rd, Marana, etc. The first Avastha for an individual with their natal Moon in Taurus is Nasa, the 2nd is Marana, the 3rd Jaya, etc. If the Moon were at 3 degrees of Sagittarius, in the Nakshatra of Mula, at the time of Muhurta, the Nakshatras passed would be 18, since the Moon is in the 19th Nakshatra. Three degrees of Sagittarius is 180 minutes into Mula. Since there are 800 minutes in a Nakshatra, the portion of the Moon's placement is determined by dividing 180 by 800, which yields 0.225. Multiplying .0225 by 60 yields the Nadis 13.5, so the Moon is in the 14th Nadi. 14 plus the number of Nakshatras passed (18) times 60 equals 1094. 1094 times 4, divided by 45 yields 97.244, which divided by 12 gives 8.1, which puts the Moon just into the 9th Avastha. For the native with Aries Moon the Avastha is Bhukta "enjoyed", while for the native with Taurus Moon the Avastha is Jvara "fever." The native with the Aries Moon would enjoy the event much more than would the native with Taurus Moon.

The Chandra Avastha does not have the same significant bearing upon the outcome of the event as does the Tara. It does, however, reveal the relationship of the individual to the event, and thus has a bearing upon the performer's ability to find happiness in the activity.

THE MOON'S WELLBEING

The degree of favor gained from a favorable Tara and the degree of happiness derived from the Chandra Avastha are dependent upon the well-being of the Moon. If the Moon is afflicted, not much favor or happiness can be gained. Similarly, if the Tara or Chandra Avastha is unfavorable, an afflicted Moon will indicate the worst effects, while a well-disposed Moon will reduce the ill effects of an unfavorable Tara or Chandra Avastha to only a discomfort. As always, the well-being of the Moon is paramount.



11

Hora

The 24th part of a Vara is a Hora, from which the English word, “hour,” is derived. The Horas are ruled by the seven planets in order of the slowest moving planet to the fastest: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The first Hora of the Vara is ruled by the lord of the Vara, with the succeeding Horas following in the order given. The Hora lords are tabulated below for each Vara:

	Sun's Vara	Moon's Vara	Mars's Vara	Mercury's Vara	Jupiter's Vara	Venus's Vara	Saturn's Vara
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
13	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
14	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
15	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
16	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
17	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
18	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
19	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
20	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
21	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
22	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
23	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
24	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

CALCULATING HORAS

The Horas are simply calculated by dividing the time from one sunrise to the next by twenty-four. The important point is that the Horas are meant to be the same at all places on Earth at any given moment, just like the Vara, which means that the Horas are correctly calculated for the prime meridian at Yamakoti. The most popular Muhurta book in North India, *Muhurta Chintamani*, calculates the Horas so that they are the same for all places on Earth at any given moment, which is also the method followed by Varahamihira in his *Panchasiddhantika*.

Most modern astrologers calculate the Horas in one of two ways. They either divide the time from one local sunrise to the next by 24, in which case there may be more Horas during the day than the night, or more during the night than the day, depending upon the length of the day and night. This method suffers in that there are supposed to be exactly twelve Horas for the night and twelve for the day, so to make up for the discrepancy some astrologers divide the length of the day by twelve and the length of the night by twelve. This, however, results in the Horas of the day being different in length than the Horas of the night. When the Hora is calculated for Yamakoti (165E46) at the equator (as it is meant to be), the Horas are the same length day or night and there are always twelve Horas during the day and twelve during the night, since the length of the night and day are equal at the equator.

WHAT THE HORA DOES

The Hora has a similar influence as the Vara. If the Vara is unfavorable, a favorable Hora will endow the event with enough vitality to prevent the worst possibilities of an unfavorable Vara and enough creative energy to give a mediocre level of success. If the Vara is favorable, but the Hora unfavorable, then the creative energy supporting the success of the event cannot be at its best, and the longevity of the event will also not be at its greatest, though they will be acceptable. It is best, of course, for both the Hora and Vara to be favorable.

The Hora also holds sway on the degree of success and accomplishment possible, just like the Vara does, but even more so. The Hora is the 24th part of the Vara. One of the names of the number twenty-four is Siddha, “accomplished.” The Hora, therefore, has an important influence on the degree of accomplishment possible during the Vara.

HORA LORDS

The well-being of the planet that rules the Hora determines the degree of accomplishment that the Hora is capable of. If the Hora lord is poorly disposed, no great accomplishment is possible.

INFLUENCE OF HORAS

The Horas give the effects of the planets ruling them; everything known about the planets can be applied to the Horas. Classical texts give the following effects of the different Horas, which should be applied liberally:

Sun: Danger to the event’s life and well-being.

Moon: Well-being of the event.

Mars: Battles and quarrels relevant to the event.

Mercury: Fruition of the event.

Jupiter: Gains from the event.

Venus: Enjoyment of the fruits of the event.

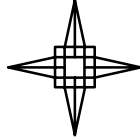
Saturn: Setbacks and delays to the success of the event.

As can be seen, the Horas of the benefic planets are preferred for most beneficial activities. The unfavorable results of the Horas of the malefics will only be realized if the Hora lord is afflicted. Similarly, the favorable results of the Horas ruled by the benefics will only come to pass if the Hora lord is well-disposed.

AUSPICIOUS FUNCTIONS FOR THE HORAS

The events that are favorable to perform during a particular Vara are also favorably performed during the Hora of the lord of that

Vara. Likewise, the events that should be avoided during a particular Vara should also be avoided during the Hora of the lord of that Vara. Most important is that the lord of the Hora is well-disposed. Just like the Vara, any Hora will do as long as its lord is strong and not afflicted.



12

Nadika

The 60th portion is the smallest part of the whole in the science of astrology. The 60th part of the Vara is, therefore, of obvious importance. Each of the 60th portions is called a Nadi, or Nadika. Most of these portions are named after a Nakshatra. The first Nadika is Visakha, the rest follow in order of the Nakshatras to the 27th Nadika, which is Svati. The 28th through 30th Nadikas are Jyotsna (light), Sandhya (reflection/junction) and Maitri (friendship) respectively. These thirty are repeated in order to encompass sixty Nadikas. The following table lists the sixty Nadikas:

#	Nadika	#	Nadika
1/31	Visakha	16/46	Rohini
2/32	Anuradha	17/47	Mrigasira
3/33	Jyeshtha	18/48	Ardra
4/34	Mula	19/49	Punarvasu
5/35	Purvashadha	20/50	Pushya
6/36	Uttarashadha	21/51	Aslesha
7/37	Sravana	22/52	Magha
8/38	Dhanishtha	23/53	Purvaphalguni
9/39	Satabhisha	24/54	Uttaraphalguni
10/40	Purvabhadrapada	25/55	Hasta
11/41	Uttarabhadrapada	26/56	Chitra
12/42	Revati	27/57	Svati
13/43	Asvini	28/58	Jyotsna (light)
14/44	Bharani	29/59	Sandhya (reflection, junction)
15/45	Krittika	30/60	Maitri (friendship)

The Nadikas should be calculated for the ancient prime meridian at Yamakoti as discussed in the Vara chapter.

WHAT THE NADIKA DOES

The Nadika has a similar effect as the Nakshatra. It only differs in that it has more a bearing on the final outcome of the event than it does on the creation of the event. If the Nakshatra is unfavorable, but the Nadika favorable, the final outcome may prove successful, though its creation will be difficult due to the unfavorable Nakshatra. If the Nakshatra is favorable, but the Nadika unfavorable, the generation of the event may progress well but the outcome will lack in the expected success. Most importantly, during each Vara, each Nadika has the ability to bring about a certain result, which should ideally be in favor of the activity. If the specific result is not in favor of the activity, it should at least be a favorable result if the activity is a beneficial activity. The Nadika also carries the effects of its planetary lord.

NADIKA LORDS

Like the Horas, the Nadikas are ruled by the seven planets with the first Nadika being ruled by the planet that is the lord of the Vara. There is one important difference; the order of the Nadika lords is in reverse from that of the Hora lords. While the order of the Hora lords are from the slowest moving planet to the fastest, the order of the Nadika lords are from the fastest moving planet to the slowest-Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.

The Nadika lord has the same affects as the Vara lord; the Nadika is a fine-tuning of the Vara, so the Nadika lord should be chosen in light of the very same guidelines set forth for the Vara lord. Ideally, the lord of the Vara and the lord of the Nadika should both be favorable for the event and, most importantly, their lords should be well-disposed. If the Nadika lord is unfavorable for the event, success will be obtained with difficulty, even if the Vara lord itself is favorable. If the Nadika lord is poorly disposed, not much success can be realized even if the Vara lord itself is well-disposed.

The Nadika lords are tabulated below for ease or reference:

	Sun's Vara	Moon's Vara	Mars's Vara	Mercury's Vara	Jupiter's Vara	Venus's Vara	Saturn's Vara
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
4	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
5	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
6	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
7	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
11	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
12	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
13	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
14	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
15	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
16	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
17	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
18	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
19	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
20	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
21	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
22	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
23	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
24	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
25	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
26	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
27	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
28	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
29	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
30	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
31	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
32	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
33	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
34	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
35	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
36	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
37	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
38	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
39	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
40	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
41	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
42	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
43	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
44	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
45	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
46	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
47	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
48	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
49	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
50	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
51	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
52	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
53	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
54	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
55	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
56	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
57	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
58	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
59	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
60	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

FAVORABLE NADIKAS

A Nadika is favorable for those events that are favorable under the Nakshatra after which the Nadika is named, as well as for those events that correlate to the Nadika's specific effect given below. A Nadika is unfavorable for those events that are unfavorable under the Nakshatra after which the Nadika is named, as well as for those activities that are contrary to the Nadika's specific effect. A Nadika is neutral if the Nakshatra after which the Nadika is named is neither favorable nor unfavorable, or if the specific result of the Nadika does not specifically correlate to or contradict the event. The Jyotsna and Maitri Nadikas are favorable for all beneficial activities, while Sandhya Nadika is generally unfavorable for all but meditative activities, or those activities directed towards the completion or ending of something, unless its specific results are in favor of the activity. Additionally, events are favorably performed during a Nadika whose lord is a favorable Vara lord for the event. Ideally, the Nakshatra after which the Nadika is named, the specific effect of the Nadika and the lord of the Nadika should be favorable for the event. Among these, which planet is the lord of the Nadika is least important, though most important of all is the well-being of the lord. If the Nadika lord is poorly disposed, a Nadika that is otherwise favorable will not be able to grant its favor.

SPECIFIC EFFECTS OF THE NADIKAS

Each Nadika gives a specific effect during each of the Varas. This effect will somehow detail the conclusion of the event. The effect will manifest through the lord of the Nadika, so examine the Bhava the lord is in, the Bhavas it rules, and its well-being or otherwise. All of these will have an influence on just how and where the results of the Nadikas will be realized. Also, keep in mind just what planet is the lord of the Nadika, since the lord modifies the effect. Two Nadikas giving the same effect but ruled by different planets will give effects quite differently as per the nature and placement of their lords.

Though there are sixty Nadikas during a Vara, there are only thirty different types of Nadikas, which repeat themselves in order to

provide for sixty Nadikas. The specific effects of the Nadikas are likewise only thirty, which are also repeated. Though each Nadika prevails and has its effects twice during the Vara, the actual effects will be quite different because the two Nadikas will be ruled by different planets. Following are the effects of the Nadikas during each Vara:

Nadikas during the Sun's Vara

- 1/31- Forms marriages and partnerships.
- 2/32- Ventures are gainful.
- 3/33- Loss through quarrels and disputes.
- 4/34- Activities produce income.
- 5/35- Acquisition through commerce.
- 6/36- Obtaining of articles that are not easily obtainable.
- 7/37- Promotes activities related to women.
- 8/38- Promotes work related to grains.
- 9/39- Promotes journeys.
- 10/40- Promotes eating and hosting.
- 11/41- Achievement in Hatha Yoga and exercise.
- 12/42- Defeat of enemies and success in litigation.
- 13/43- Promotes activities related to quadrupeds.
- 14/44- Promotes coronations, authoritative and government work.
- 15/45- Disrupts entering a new house, property or premises.
- 16/46- Promotes construction of cities and houses.
- 17/47- Disrupts journeys.
- 18/48- Promotes traveling to see royalty, politicians, etc.
- 19/49- Promotes the installation of a deity.
- 20/50- Acquisition of armies, bodyguards, etc.
- 21/51- Loss of money if a deal is commenced.
- 22/52- Defeat and negligence in litigations.
- 23/53- Promotes making friends.
- 24/54- Success in disputes.
- 25/55- Promotes friendship and merry conversations.
- 26/56- Gains in trade.
- 27/57- Fruitful coition when progeny is desired.
- 28/58- Promotes auspicious functions.
- 29/59- Obstructions to any work undertaken and huge losses.
- 30/60- Promotes long-term jobs and philanthropic work.

Nadikas during the Moon's Vara

- 1/31- Promotes beneficial activities.
- 2/32- Promotes both short and long journeys.
- 3/33- Success in undertakings.
- 4/34- Gains through any undertaking.
- 5/35- Favorable for bathing after illness.
- 6/36- Success in any action undertaken.
- 7/37- Promotes agricultural work.
- 8/38- Advent of money through gambling and speculations.
- 9/39- Promotes the attainment of position and kingdom.
- 10/40- Promotes eating and entertaining guests.
- 11/41- Grants friendship with woman.
- 12/42- Success.
- 13/43- Success in litigations.
- 14/44- Promotes questionable and disreputable acts.
- 15/45- Triumph in acts in which success is an issue.
- 16/46- Success in medical treatment.
- 17/47- Promotes activities related to quadrupeds.
- 18/48- Triumph in acts in which success is an issue.
- 19/49- Promotes entering new premises.
- 20/50- Even poison consumed becomes nectar.
- 21/51- Promotes festive functions.
- 22/52- Promotes activities related to organizational well-being.
- 23/53- Promotes sports, games, etc.
- 24/54- Promotes marital negotiations and celebrations.
- 25/55- Promotes entering new premises.
- 26/56- Any work undertaken fructifies.
- 27/57- Promotes planting, gardening, sapling, seeding, etc.
- 28/58- Promotes serving guests.
- 29/59- Leads to enmity and arguments.
- 30/60- Promotes all good deeds.

Nadikas during Mars's Vara

- 1/31- Grief from any work undertaken.
- 2/32- Easy attainment of success.
- 3/33- Promotes establishing one's own strength and prowess.
- 4/34- Promotes confining others
- 5/35- Gains.
- 6/36- Promotes friendship with good people.

- 7/37- Promotes activities related to steeds.
 8/38- Promotes activities related to cows and bulls.
 9/39- Loss in travels.
 10/40- Promotes seeking a bride or proposals.
 11/41- Promotes gaining in marital proposals.
 12/42- Promotes trading.
 13/43- Success in journeys.
 14/44- If one travels, there will be fear from animals, thieves, etc.
 15/45- Loss through fire and weapons.
 16/46- Undertakings will result in poverty.
 17/47- Unfavorable for rain rituals, which only result in droughts.
 18/48- Journeys undertaken bring loss of friendship.
 19/49- Favorable effects will follow if remedial measures are taken.
 20/50- Enjoyment of melodies.
 21/51- Increase of worries.
 22/52- Destructive results in legal pursuits, and similar activities.
 23/53- Effortless money.
 24/54- Victory over enemies.
 25/55- Leads to severing ties.
 26/56- Results in loneliness.
 27/57- Unfavorable for sexual acts.
 28/58- Happiness in any activities undertaken.
 29/59- Success in all works.
 30/60- Dissatisfaction in sexual union.

Nadikas during Mercury's Vara

- 1/31- Possibility of hearing bad news and unpalatable words.
 2/32- Loss in undertakings.
 3/33- Sexual acts will lead to loss of love.
 4/34- Skill in artistry.
 5/35- Efforts to secure employment will be futile.
 6/36- Carelessness results in physical ailments.
 7/37- Quarrels in work.
 8/38- Removal of obstacles.
 9/39- Effortless honor during the undertaking.
 10/40- Destruction of enemies.
 11/41- Acquisition of wealth.
 12/42- Increase of wealth.
 13/43- Success.

- 14/44- Success.
 15/45- Promotes work related to kings and deities.
 16/46- Promotes romance.
 17/47- Effortless gain of position.
 18/48- Promotes combating wicked people.
 19/49- Success.
 20/50- Promotes obtaining even the most unavailable items.
 21/51- Promotes destroying enemies.
 22/52- Promotes sexual union with a view to beget an offspring.
 23/53- Promotes visiting those high up and destroying enemies.
 24/54- Cultivation of friendship.
 25/55- Strength in position.
 26/56- Promotes friendship.
 27/57- Gains.
 28/58- Friendship.
 29/59- Gains.
 30/60- Negative results in any work started.

Nadikas during Jupiter's Vara

- 1/31- Success in financial undertakings.
 2/32- Recovery of lost articles and wealth.
 3/33- Physical strain in undertakings.
 4/34- Promotes acquisition of scented articles.
 5/35- Promotes oratory skills.
 6/36- Grief.
 7/37- Success.
 8/38- Destruction of enemies.
 9/39- Success in attracting others.
 10/40- Gains.
 11/41- Acquisition of grains.
 12/42- Promotes journeys made to acquire a superior position.
 13/43- Happiness in festivals and functions.
 14/44- Commencement of any activity will result in disease.
 15/45- Activities undertaken will lead to fortune.
 16/46- Loss of work.
 17/47- Injury in a fight by a weapon.
 18/48- Success.
 19/49- Loss of courage.
 20/50- Journeys undertaken will result in total destruction of vehicle.

- 21/51- Great wealth in the journey undertaken.
 22/52- Positional strength.
 23/53- Death of a relative will be the result of any activity.
 24/54- Courage.
 25/55- Enmity.
 26/56- Friendship.
 27/57- Success.
 28/58- Death or some ill effect follows the journey commenced.
 29/59- Removal of fear.
 30/60- Success.

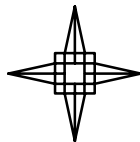
Nadikas during Venus's Vara

- 1/31- Promotes gaining from women.
 2/32- Success.
 3/33- Effortless money.
 4/34- Unexpected friendship.
 5/35- If Varuna Sooka is recited, heavy rains will follow.
 6/36- Increase in agricultural output.
 7/37- Medical treatment may lead to death.
 8/38- Favorable for becoming the head of an army.
 9/39- Loss.
 10/40- Gain.
 11/41- Removal of worries in litigations.
 12/42- Success in questionable and unusual acts.
 13/43- Promotes commencing education.
 14/44- Success in medical treatment.
 15/45- Any work will have serious dangerous repercussions.
 16/46- Great gains through enemies.
 17/47- Loss of undertaking.
 18/48- Educational success.
 19/49- Eating food will lead to ill health.
 20/50- Wounds to relatives will occur.
 21/51- Promotes acquiring conveyances.
 22/52- Happiness in dialogues.
 23/53- Success.
 24/54- Happiness in journeys.
 25/55- Loss of wealth.
 26/56- Grief.
 27/57- Odds.

- 28/58- Comforts.
 29/59- Promotes auspicious deeds.
 30/60- Loss of fortune.

Nadikas during Saturn's Vara

- 1/31- Promotes legal matters.
 2/32- Great gains through those high up.
 3/33- Increase of enemies.
 4/34- Promotes engaging with friends.
 5/35- Success in disputes.
 6/36- Promotes the acquisition of horses, and similar animals.
 7/37- Dissatisfaction in travels.
 8/38- Success.
 9/39- Removal of dissatisfaction.
 10/40- Favorable for combating difficulties and ills.
 11/41- Promotes sexual union.
 12/42- Danger to one's own child through any work undertaken.
 13/43- Failure in disputes with relatives.
 14/44- Favorable for stupefying others.
 15/45- Promotes efforts in advancement.
 16/46- Acquisition of wealth.
 17/47- Promotes journeys.
 18/48- Loss of undertaking.
 19/49- Greater efforts will be required.
 20/50- Acquisition of various grains.
 21/51- Increase of wealth.
 22/52- Promotes sexual union.
 23/53- Penury.
 24/54- Courageous acts.
 25/55- Physical comfort.
 26/56- Worries.
 27/57- Success over enemies.
 28/58- Death will result.
 29/59- Favorable for pacifying anger.
 30/60- Promotes digging tanks, wells, reservoirs, etc.



13

Tithyamsa

A Tithyamsa is the 30th part of a Tithi, which makes the Tithyamsa equal to 24 minutes of Sun/Moon separation. Each Tithyamsa is named after a deity. Since most deities are known by several names, a Tithyamsa may be also known by a different name.

	Tithyamsa	Meaning	Nakshatra Correspondence
1	Rudra –	Howling, Name of Siva	Ardra
2	Ahi –	Serpent	Aslesha
3	Mitra	Friend	Anuradha
4	Pitri –	Ancestors	Magha
5	Vasu	Beneficent	Dhanishtha
6	Ambu	Water	Purvashadha
7	Visvadeva	All Pervading Divinity	Uttarashadha
8	Abhijit / Vidhi	Victorious / the Creator	Abhijit
9	Vidhata / Satamukhi	Creator / A Hundred Mouths	Rohini
10	Puruhuta –	Much Invoked, a Name of Indra	Jyeshtha
11	Indragni / Vahni –	God of Lightning & Fire, Fire as Conveyor	Visakha
12	Nirriti / Naktancara –	Destruction / Moving at Night	Mula
13	Varuna / Udakanatha	All Enveloping Sky / Lord of Wwater	Satabhisha
14	Aryaman	Bosom Friend	Uttaraphalguni
15	Bhaga –	Dispenser, Gracious Lord, Patron	Purvaphalguni
16	Girisa –	Inhabiting Mountains, Name of Siva	Ardra
17	Ajapada –	Goat Footed, a Marut	Purvabhadrapada
18	Ahribudhnya	Serpent of the Deep, a Rudra	Uttarabhadrapada
19	Pushan	Increase	Revati
20	Asvi	Mounted on Horses	Asvini
21	Yama –	Restraint	Bharani
22	Agni –	Fire	Krittika
23	Vidhatri	Creator, Distributor	Rohini
24	Chanda	The Moon	Mrigasira
25	Aditi	Not tied, Boundless	Punarvasu
26	Jiiva	Living, Personal Soul, Brihaspati	Pushya
27	Vishnu	All Pervader	Sravana
28	Arka	The Sun, a Ray	Hasta
29	Tvashtri	Carpenter, The Divine Architect.	Chitra
30	Maruta	Wind	Svati

WHAT THE TITHYAMSA DOES

Like the Tithi that it is a part of, the Tithyamsa has a significant bearing on the happiness experienced from an event. While the Tithi provides more the feeling with which the performer experiences the event, the Tithyamsa indicates those things experienced that give cause for happiness or unhappiness, depending upon the Tithyamsa being favorable or unfavorable and upon the disposition of the lord of the Tithyamsa. If the performer wishes to have an attitude conducive to experiencing happiness from the event as well as good cause for happiness, both the Tithi and Tithyamsa must be favorable. If the Tithi is favorable and the Tithyamsa unfavorable, cause for happiness will be lacking. If the Tithi is unfavorable and the Tithyamsa favorable, there will be some cause for happiness, but not such that the performer will be satisfied with their happiness and enjoyment.

Each Tithyamsa is related, through its deity, to the Nakshatra ruled by the same deity. Through the nature of its corresponding Nakshatra the Tithyamsa brings about its events. The Tithyamsa, therefore, should be one corresponding to a Nakshatra that is favorable for the event in order that the goal in mind is that which gives the greatest cause for happiness. Otherwise, other events will transpire that may take away from the possible happiness that is hoped for from the event being performed or, if the Tithyamsa is unfavorable, ill events will disrupt the happiness and success of the event.

LORDS OF THE TITHYAMSAS

Each Tithyamsa is ruled by the planet that rules the Nakshatra with which the Tithyamsa corresponds. Abhijit Tithyamsa, which is also called Vidhi, the Creator and ruler of Rohini, is ruled by the Moon. The Bhava placement and the Bhavas that the lord of the Tithyamsa rules will all be important indicators for the events that the Tithyamsa will bring about. It is very important that the lord of the Tithyamsa is well-disposed. If it is poorly disposed, the Tithyamsa will only be able to bring cause for unhappiness.

UNFAVORABLE TITHYAMSAS

The first, second, fourth, tenth, eleventh, twelfth, fifteenth, sixteenth, seventeenth, twenty-first and twenty-second Tithyamsas are very unfavorable for all beneficial activities and cause no reason for happiness. These must be avoided, or else there will be repercussions. These unfavorable Tithyamsas are indicated by a minus (–) in the table above.

AUSPICIOUS FUNCTIONS FOR TITHYAMSAS

Actions that are favorable to perform under certain Nakshatras are best performed under the Tithyamsas ruled by the same deities as those that rule the favorable Nakshatras. Likewise, actions that should be avoided under certain Nakshatras are best avoided under the Tithyamsas ruled by the same deities.

For example, an event favorable to perform under the Dhruva Nakshatras: Rohini, Uttaraphalguni, Uttarashadha and Uttarabhadrapada, is favorably performed under Vidhata, Aryaman, Visvadeva or Ahirbudhnya Tithyamsas.

ABHIJIT TITHYAMSA

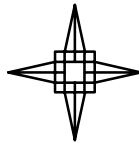
There are fifteen Tithyamsas in each Karana (half Tithi). Abhijit Tithyamsa, which is the middlemost of the first fifteen Tithyamsas or the middle of the Tithi's first Karana, is the most favorable of all Tithyamsas. Abhijit is so favorable that any event begun during it is said to meet with success even in the face of other unfavorable Muhurta factors. In the event that no favorable moment can be found, an event may be successfully performed on any Vara, except Mercury's Vara, during Abhijit Tithyamsa.

Some astrologers also consider the middlemost of the second fifteen Tithyamsas as Abhijit, also capable of granting success no matter the other conditions. This is Vidhatri Tithyamsa. Vidhatri is a name of Brahma, the Creator, just as is Vidhi, the other name for Abhijit, so it follows to consider Vidhatri in like favor as Abhijit.

MUHURTA AND KSHANA

The Tithyamsa is also known as a Muhurta or Kshana, which both mean, “moment.” Most astrologers these days calculate the Muhurta/Kshana/Tithyamsa for the duration of the local day, from one local sunrise to the next. Fifteen Muhurtas are allotted to the daytime and fifteen to the nighttime. Experience has not shown that calculating the Muhurtas based on the local day has not given any degree of accuracy in light of actual events. Nor has calculating the Muhurtas for the prime meridian at Yamakoti. Determining the Tithyamsas as per the meaning of their name- portions of a Tithi, has given accurate and revealing results. It is a mystery why most astrologers currently calculate the Tithyamsas for the local day instead of for the Tithi, the lunar day:

According to Professor of Sanskrit and Chairman of the *Sanskrit Vidya Sakha*, K.V. Abhyankar, there was a time when the days were known by the Karanas. One Karana held sway during the daytime and one during the nighttime (with the Karana prevailing during Sunrise and Sunset probably being the Karana after which the day or night was known). Since one Karana consists of fifteen Muhurtas/Tithyamsas, and since one Karana was equated to the daytime or nighttime, it is possible that the modern convention of determining the Muhurtas for the local day (with fifteen Muhurtas for the day and fifteen for the night) instead of as part of the Tithi came into effect as the Karanas were seen as less important, and as the Kali Yuga instigated calendar/time errors that are still at large.



14

Jupiter and Venus

Jupiter and Venus have a special role in selecting a Muhurta for events of long-term importance. Jupiter is particularly important for several reasons. First, there is a type of year that is defined by the mean motion of Jupiter. The year of Jupiter is known as Guru Samvatsara and consists of a cycle of sixty Jupiterian years. The year of Jupiter represents the essence of the creative energy upon which the foundation of any event started during that year is dependent. Certain afflictions to Jupiter weaken this creative energy and thus cause the event started to suffer. Astronomically, Jupiter has a significant sway on the entire solar system. The solar system as a whole actually rotates around a point called the Barycenter. Though the planets revolve around the Sun, the Sun itself revolves around the Barycenter due to the gravitational influence of the other planets. Since Jupiter is the heaviest of the planets, far heavier than all the other planets combined, its gravity is largely responsible for causing the Sun and the solar system to revolve around the Barycenter. The Sun, in fact, revolves around the Barycenter in approximately twelve years, which is the period of Jupiter's revolution around the Sun. Finally, Jupiter is one of the Brahmins amongst the planets, who helps direct any event started with purpose and meaning, and in so doing insures satisfaction.

Venus is equally important. As the brightest and most lustrous of the planets, as per the meaning of its Sanskrit name (Sukra), Venus represents the best of what is available and always strives for the best quality, thus insuring a positive outcome to the event. Venus is the other Brahmanical planet, whose duty it is to guide one to always choose the best possibility in a world of constant decisions. Any event will encounter countless crossroads, it is Venus who helps one to see the worth and value of each and every factor upon which any decision must be made, and allows one to make the best decision

possible. For these reasons special consideration is given to Jupiter and Venus. There are several blemishes to these planets that should be avoided, which are given below in their relative order of importance, beginning from the most severe.

SAMADRISHTI

Jupiter and Venus in exact opposition from each other when neither of them is joined with any other planet is known as Samadrishhti “equal aspect” during which important activities should be avoided for seven days following the exact opposition. If Jupiter or Venus is in Cancer or Sagittarius when this occurs it is known as Moudyam (frustration), which is not as severe and lasts for three days after the exact opposition instead of seven.

Exception: Venus in the 2nd or 12th from Jupiter in the Navamsa removes the ill effects of Samadrishhti.

Exception: If Jupiter and Venus are in exaltation, own Rasi or friendly Rasi, Moudyam has no ill effects.

COMBUSTION

When Jupiter or Venus are combust the following activities should be avoided: marriage, Upanayana, ear piercing, tonsure, Samavartana and other ceremonies that are not specified at a particular amount of days or months after birth, Yajnas, Shraddhas, eating new grains, installing the image of a deity, education, the first visit to a deity or place of pilgrimage, renunciation, the first visit to a king, coronations, the first journey to some place, beginning and ending fasts, the coming in of a newly wedded wife, Mahadanas (significant donations), the building and first use of gardens, building wells, reservoirs and water tanks, construction, entering a new house, and making or wearing things of ivory or those things studded with gems. If both Jupiter and Venus are combust it is very unfavorable and beyond remedy.

These activities should also not be performed when Jupiter or Venus is in old or childhood stage. Jupiter and Venus are in old stage

three days before combustion and in childhood stage three days after combustion, though there is some difference of opinion. Some sources consider old and childhood stages to be seven days before and after combustion, while other consider it to be ten days, or even fifteen days for Jupiter. If possible it is best, therefore, to try to avoid the ten days before and after their combustion, but if other factors make the Muhurta particularly acceptable, or if it is the best Muhurta available, then it is quite acceptable to simply avoid the three days before and after Jupiter or Venus's combustion.

Exception: The negative influence of Jupiter's combustion is overcome if Venus is in the Lagna.

Exception: Venus in combustion is not harmful when Jupiter is in the Lagna and the malefics are in the 3rd, 6th and 11th.

RETROGRESSION

The same activities that should be avoided when Jupiter or Venus are combust should also be avoided when they are retrograde.

JUPITER IN LEO AND CAPRICORN

The same activities that should be avoided when Jupiter is combust should also be avoided when Jupiter is in Leo or Capricorn, whether in the Rasi or the Navamsa. The first five Navamsas of Leo are much worse than are the last four Navamsas.

Exception: If the Sun is in Aries, the negative effects of Jupiter in Leo are removed.

DEBILITATION AND INIMICAL RASIS

The same activities that should be avoided when Jupiter or Venus are combust should also be avoided when they are debilitated or in inimical Rasis. Their debilitation should also be avoided in the Navamsa.

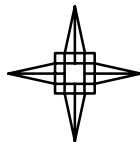
JUPITER'S CONJUNCTION TO THE SUN

The same activities that should be avoided when Jupiter or Venus are combust should also be avoided when Jupiter is in the same Rasi as the Sun.

RESULTS OF JUPITER & VENUS'S AFFLICTIONS

If any of these afflictions to Jupiter or Venus are present, any event of long-term importance will suffer. If Jupiter is thus afflicted, the purpose of the event will go unrealized and what one believed the action would accomplish is not accomplished, rather, something else entirely happens or the situation gets out of hand to the point that the original purpose of the activity is lost. Jupiter was retrograde and debilitated at the start of World War I, which was known as the *War of Delusions*. The war was expected to be brief due to the recent advances in weaponry, but this proved horribly false and resulted in a lengthy war that by the time it was over, nobody really knew how the war became such a conflict or why they were even fighting. What started out to curtail some minor squabbling resulted in the downfall of several empires, the shifting of several borders, the loss of the gold standard, and the loss of fair war play that had governed European warfare. War World I was also thought to be the *War to End all Wars*, but in fact it set up the world for World War II. War and other events of long-term importance should really not be begun when Jupiter or Venus are afflicted.

Any event is only worth doing as long as it is worth doing. As long as the gains or progress made are worth the effort and cost, the performer can find satisfaction in the activity. If Venus suffers any of the foregoing afflictions, the performer will find themselves engaged in activities that are simply not worth the cost and effort, though they may be unable to see this, since afflicted Venus can give an unrealistic view of what is really possible.



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Lagna

Lagna means intersecting and refers to the intersection of the eastern horizon with the ecliptic. The Lagna is commonly known as the ascendant or rising sign in the west. Just as the Lagna is a very important factor in natal astrology, so it is in Muhurta, as it is the Lagna that births the event. If the Lagna is favorable and well-disposed, the event is off to a good start and has inherent strength with which to survive. If the Lagna is unfavorable or poorly disposed, the event has a rough or stressful start and carries within it weaknesses that will surface in time, just as a baby born with congenital weaknesses becomes diseased in time.

FAVORABLE LAGNAS

The Rasis of the benefic planets: Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius and Pisces are generally favorable for most beneficial activities.

In determining the Rasis of the benefics, the condition of the Moon as to whether it is a benefic or malefic should be considered. The Moon is a benefic when it is 120 to 240 degrees from the Sun. It is a malefic when it is within 60 degrees of the Sun. When 60 to 120 degrees from the Sun or when 240 to 300 degrees from the Sun the Moon is not significantly benefic or malefic. When the Moon is a malefic, Cancer Lagna is best avoided.

The Lagna becomes even more favorable if it is influenced by benefics that are not in debilitation Rasi or Navamsa, or if it is one of the Upachaya Rasis from the natal Lagna or natal Moon.

UNFAVORABLE LAGNAS

The Rasis of the malefic planets: Aries, Leo, Scorpio, Capricorn and Aquarius are generally unfavorable for beneficial activities unless specified elsewhere. This particularly holds true for the Rasis of Mars and Saturn.

Exception: Jupiter or Venus in or aspecting the Lagna overcomes the adverse effects of an unfavorable Lagna (so long as they are not in debilitation Rasi or Navamsa).

Exception: Jupiter in a friendly Rasi or better in an angle overcomes the ill effects of an unfavorable Lagna.

LAGNA LORD

The influences to the Lagna lord indicate the supportive or harmful influences that the event will encounter throughout its existence. Malefics or planets debilitated in the Rasi or Navamsa indicate situations that will harm the well-being of the event, curtail its longevity, and reduce the satisfaction derived from the event. Benefics or planets in exaltation, Mulatrikona or own Rasi, whether in the Rasi or Navamsa, or planets in Vargottama indicate situations that will increase the well-being of the event and the happiness that it provides.

SIRODAYA AND PRISHTODAYA RASIS

Sirodaya Rasis: Gemini, Leo, Virgo, Libra, Scorpio and Aquarius.

Prishtodaya Rasis: Aries, Taurus, Cancer, Sagittarius and Capricorn.

Sirodaya Rasis are those that rise head first. Prishtodaya Rasis are those that rise feet first. Sirodaya Rasis are considered more favorable and allow events to fulfill themselves more readily and sooner than do Prishtodaya Rasis. Pisces, which is symbolized by two fish swimming in opposite directions, rises with both head and feet first and is known as Ubhayodaya.

URDHVA, ADHO AND TIRYAG MUKHA RASIS

Just as there are Urdhva, Adha and Tiryag Mukha Nakshatras, so there are Rasis:

Urdhva Mukha Rasi: The Rasi that the Sun has just passed through is known as Urdhva Mukha (facing up).

Adho Mukha Rasi: The Rasi that the Sun is in is known as Adho Mukha (facing down).

Tiryag Mukha Rasis: The Rasi that the Sun will next occupy is known as Tiryag Mukha (horizontally facing).

If one of these Rasis rises, the effects are as per their names. The Adho Mukha Rasi is generally unfavorable except for those actions that are specifically meant to go downwards.

MALE & FEMALE RASIS

For acts requiring aggression, force, cruelty, initiative, and also for conception, male Rasis are more favorable than are female Rasis. For acts of kindness, gentleness, beautifying, receptivity and patience, female Rasis are more favorable than are male Rasis.

MALEFICS IN THE LAGNA

There should be no malefics in the Lagna or Navamsa Lagna at the time of beginning any activity.

Exception: Venus or the Moon in the 10th and Jupiter in an angle overcome the negativity of the Lagna afflicted by malefics.

SUUNYA RASIS OF THE TITHIS

Depending upon the Tithi at the time of the Muhurta, certain Rasis become Suunya “empty” and should not be the Lagna:

- 1st Tithi: Libra & Capricorn
- 2nd Tithi: Sagittarius & Pisces
- 3rd Tithi: Leo & Capricorn
- 4th Tithi: Taurus & Aquarius
- 5th Tithi: Gemini & Virgo
- 6th Tithi: Aries & Leo
- 7th Tithi: Sagittarius & Cancer
- 8th Tithi: Gemini & Virgo
- 9th Tithi: Leo & Scorpio

- 10th Tithi:** Leo & Scorpio
11th Tithi: Sagittarius & Pisces
12th Tithi: Libra & Capricorn
13th Tithi: Leo & Taurus
14th Tithi: Gemini, Virgo, Sagittarius & Pisces
15th Tithi: No Suunya Rasis.

Muhurta Chintamani, oddly enough, only gives Suunya Rasis for the odd Tithis. Of these, it is in general agreement with other sources but gives Cancer instead of Scorpio for the 9th Tithi, and Pisces instead of Leo for the 13th Tithi, which have not been found to give as accurate results.

Exception: If the Lagna lord is in its own Rasi joined or aspected by Jupiter, the negative effects of Suunya vanish.

Exception: If Jupiter is in the same Nakshatra as the Moon, the negative effects of Suunya vanish. (In this case Jupiter should be in a different Rasi from the Moon.)

Exception: All the benefics strong in angles or trines remove the negative effects of Suunya.

It is only acceptable to have a Suunya Rasi on the Lagna if the event is aimed at overcoming some difficulty. In this case, the Lagna lord must be in a Dusthana, the 3rd, a Suunya Rasi, or debilitated in the Rasi or Navamsa and not with any other planets other than the lord of a Dusthana, the 3rd lord, the lord of a Suunya Rasi or a planet debilitated in the Rasi or Navamsa. Or, the the 3rd, 6th, 8th, or 12th lord, the lord of a Suunya Rasi or a planet debilitated in the Rasi or the Navamsa must be in the Lagna. In both these cases the difficulty is destroyed.

BLIND RASIS

Aries, Taurus and Leo are blind during the daytime, and Gemini, Cancer and Virgo are blind during the night. Blind Rasis cause impediments and should be avoided as Lagnas.

Exception: If Mercury is in the 3rd, 6th, 10th or 11th when the Moon is in the 9th or 10th aspected by a benefic, the ill effects of blindness are removed.

Exception: Strong Mercury, Jupiter or Venus in the 4th, 7th or 10th removes the ill effects of blindness.

Exception: Benefics aspecting the Lagna remove the ill effects of blindness.

Exception: The Moon in the 4th, 7th, 9th or 10th house removes the ill effects of blindness.

Exception: Jupiter aspecting the Lagna or Lagna lord removes the ill effects of blindness.

DEAF RASIS

Libra and Scorpio are deaf during the day, and Capricorn and Sagittarius are deaf during the night. These Rasis as Lagnas cause loss and should be avoided.

Exception: The strong Moon, Mercury, Jupiter or Venus in the 4th, 7th or 10th removes the ill effects of deafness.

Exception: Jupiter aspecting the Lagna or Lagna lord removes the ill effects of deafness.

LAME RASIS

Aquarius is lame during the day and Pisces during the night. These Rasis as Lagnas are adverse for longevity.

Exception: The strong Moon, Mercury, Jupiter or Venus in the 4th, 7th or 10th removes the ill effects of lameness.

Exception: Jupiter aspecting the Lagna or Lagna lord removes the ill effects of lameness.

NAVAMSA LAGNA

The Navamsa Lagna should be that of a benefic planet when performing any beneficial activities. The general rule is that the

Navamsa should be of the planets whose Varas are favorable for the event. Additionally, the Navamsa Lagna should not be a Suunya Rasi.

Exception: The negative effects of the lord of the Navamsa Lagna being a malefic diminish when benefics are strong in the Lagna, or even in the other angles or trines.

Exception: The Moon in the 11th removes the ill effects of the Navamsa being that of a malefic.

The Navamsa Lagna has the same role as the Lagna, namely it helps birth or start the event. If the Navamsa Lagna is favorable and well-disposed, the event is off to a good start and has inherent strength with which to survive. If it is unfavorable or poorly disposed, the event has a rough or stressful start and carries within it weaknesses that will surface in time.

The Navamsa Lagna also has a bearing on the level of success reached, and in that context it is even more important than the Lagna itself. It is well worth insuring that the Navamsa Lagna is well-disposed.

NAVAMSA LAGNA LORD

The influences to the Navamsa Lagna lord indicate the factors that support or disrupt success. The Navamsa Lagna lord should be well-disposed and is very favorable when placed in an angle or the 11th in the Rasi, or even in the Navamsa. At all costs the Navamsa Lagna lord should be avoided in the 6th, 8th or 12th, in both the Rasi and the Navamsa.

VISHANADIS AND THE END OF A RASI

If Nakshatra Vishanadi, Tithi Vishanadi or Vara Vishanadi is present, and if the end (the last Navamsa) of any Rasi is rising it is very unfavorable.

Exception: A benefic in or aspecting the Lagna removes the negative effects of Vishanadi and the end of a Rasi on the Lagna. ✦

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Rasi and Navamsa

After having considered all the previously mentioned determinatives, the astrologer should turn his attention onto the Rasi and Navamsa charts in order to choose the most favorable planetary positions available.

FAVORABLE BHAVAS FOR THE PLANETS

Different planets are much more favorable in different Bhavas, both in the Rasi and Navamsa, where they fortify the Muhurta:

Benefics: Benefics further the event smoothly, happily and prosperously if located in angles. Benefics in angles form Mala Yoga and insure the smooth unfoldment of the event. In trines, benefics are of secondary benefit. Benefics should be avoided in the Dusthanas, where their beneficial qualities are meager and of no practical value.

Malefics: Malefics are best in the 3rd, 6th and 11th, where they give energy and the ability for the event to survive and overcome the difficulties that can never be totally avoided. Malefics should be avoided in angles, which is known as Sarpa Yoga and causes difficulties and hardships in all matters. A good rule of thumb to follow is that there should always be more benefics in the angles than malefics.

The Moon: The Moon is very favorable in Upachayas (outside of the 6th). In fact, any Lagna is rendered favorable if the Moon is in an Upachaya, especially the 11th Bhava. The most unfavorable place for the Moon is the 8th, followed by the 12th.

Jupiter and Venus: Jupiter and Venus are most favorable in the Lagna and very favorable in any of the angles, though for marriage

they should not be in the 7th. Jupiter is particularly favorable in the angles and, if in a friendly Rasi or better, overcomes the ill effects of other unfavorably located planets. Jupiter and Venus are worst in the 6th.

8TH AND 12TH BHAVAS

For beneficial events, the 8th and 12th Bhavas are best left unoccupied and, for many purposes, the 8th must absolutely be unoccupied. Malefics are particularly unfavorable in these houses and cause the destruction and loss of the event started. It is very favorable for the 8th and 12th to be unoccupied while the angles are free from malefic influence. For a few events it is favorable to have a planet in the 8th or 12th; these will be described in the Muhurta guideline chapter in the appropriate places.

THE SUN & MOON

The Sun and Moon are of primary importance in every Muhurta chart. It is they that are directly responsible for causing the month and the five elements of the Panchanga, namely the Tithi, Karana, Vara, Nakshatra and Yoga. The Sun is solely responsible for causing the Vara and the Moon the Nakshatra, while they share in causing the others. If the Sun or Moon is badly influenced, then those things they cause will be poor and unsatisfactory, therefore, make sure that both of these are as free from malefic influences as much as possible and that both have as much beneficial influence as possible, both in the Rasi and Navamsa.

Of the two, the Moon is more important than the Sun. Since the Moon reflects the light of the Sun, it may be thought that the Sun is the more important. But just as light reflecting off of a bright mirror intensifies while no light reflects off of a dull surface, even the light of a poorly disposed Sun reflected off a well-disposed Moon will have intensity, while the powerful light of a well-disposed Sun will be unable to reflect noticeably off of an afflicted, dull Moon. The Sun is important, but only 3/5 as significant as the Moon, leaving the Moon

to be the single most important planet- its well-being is the first priority when selecting a Muhurta.

THE MANY IMPORTANT LORDS

Any moment in time is governed by several planets. The planets governing any moment are the lords of the lunar month, Tithi, Karana, Vara, Nakshatra, Yoga, Hora, Lagna, Tithyamsa, Nadika and Navamsa Lagna. Each of these lords carries out the specific functions of that which they lord over as has been described in the previous chapters. Learn these functions of the components of Time well, as they are a key to doing astrology well, whether natal astrology or Muhurta.

The lord of the month holds sway over the full measure of success possible within the month.

The lord of the Tithi holds sway over the level of enjoyment and happiness that the event can give.

The lord of the Karana holds sway over the capacity for things to get done that are necessary to bring the event to a successful realization.

The lord of the Vara holds sway over the creative force that is required to sustain and vitalize the event and provide success and accomplishment.

The lord of the Nakshatra holds sway over the healthy growth and creation of the event. The lord of the Nakshatra is very important as its Dasa will be the first, responsible for getting the event off to a good start.

The lord of the Yoga holds the event started together and thereby provides the other lords the opportunity to fulfill their functions. The lord of the Yoga is, therefore, extremely important.

The lord of the Hora has a similar effect as that of the Vara lord and additionally holds sway over the level of accomplishment that the creative force of the Vara can reach. Since the Vara lord and Hora lord have much the same effect, if one is afflicted, the other supported can act as an acceptable compensation.

The lord of the Lagna indicates the focus of the events energy and holds sway over whether the event is engaged in productive and supportive activities or destructive activities.

The lord of the Tithyamsa has a similar effect upon the enjoyment and happiness derived from the event as does the lord of the Tithi and also gives specific cause for happiness or unhappiness, as the case may be. Since the lord of the Tithyamsa and the lord of the Tithi have a somewhat similar effect, if one is afflicted, the other supported can act as an acceptable compensation. Since the Tithyamsa lord gives specific cause for happiness through the nature of the Nakshatra corresponding to the Tithyamsa, a well-disposed Tithyamsa lord can also act as a small compensation for an afflicted Nakshatra lord.

The lord of the Nadika has similar effects as the lord of the Vara and also holds sway over some part of the final outcome as indicated by the Nakshatra after which the Nadika is named and the Nadika's specific effects. A well-disposed Nadika lord can compensate, to some degree, for an afflicted Vara lord and to a lesser degree for an afflicted Nakshatra lord.

The lord of the Navamsa Lagna has much the same influence as the Lagna lord and additionally has an important say over the level of accomplishment realized.

The Bhava placement of these lords indicates the focus of each lord in its attempt to fulfill its role. These lords are best kept out of Dusthanas. If they are in a Dusthana but primarily under the influence of benefic planets (which are not debilitated in the Rasi or the Navamsa), then the favorable aspects of the Dusthana will emerge, making the placement in the Dusthana acceptable. Some of the favorable aspects of the 6th house are maternal relatives, pets, and achievement of a desired end through borrowing and getting in debt. Some favorable aspects of the 8th house are unexpected changes that are of benefit and benefit from other people's money and possessions. Some favorable aspects of the 12th house are foreign places, retreats, and expense on good account.

The favorable or unfavorable disposition of these lords indicates the degree to which they can fulfill their roles. Insure that as many of them are as favorably disposed as possible in accordance with the guidelines given below.

KARAKAS

The Karaka refers to the planet that causes the event in question. Karaka means producer; as the producer of the event its well-being is an important consideration in selecting a favorable time to begin an event. The Karaka should be well-disposed in accordance with the guidelines given below.

JUDGMENT GUIDELINES

A planet is well-disposed under the following conditions:

1. It is in exaltation Rasi or Navamsa, in Mulatrikona, own Rasi or own Navamsa, or in Vargottama.
2. It is joined with or aspected by a planet that is in exaltation Rasi or Navamsa, Mulatrikona, own Rasi or own Navamsa, or in Vargottama. Even malefics in these dignities are supportive, though a planet in own Rasi or Navamsa or in Vargottama is only 50% supportive, so it can equally give as well as take, making it essentially neutral. Malefics in these favorable dignities, though supportive, indicate that some struggles and hard effort will have to be made, whereas benefics will grant success more readily and easily.
3. It is joined with or aspected by benefics that are not in debilitation Rasi or debilitation Navamsa.

A planet is poorly disposed under the following conditions:

1. It is in debilitation Rasi or Navamsa, or combust.
2. It is joined or aspected by a planet in debilitation Rasi or Navamsa, or by a combust planet.
3. It is joined or aspected by malefics that are not in exaltation Rasi or Navamsa, Mulatrikona, own Rasi or Navamsa, or in Vargottama.

4. It is in its Fatal Degree, or joined or aspected by a planet in its Fatal Degree, as described below.
5. It is in the 6th, 8th, or 12th in the Navamsa from the Rasi that it is in in the Rasi chart. (For example, if the Moon is in Taurus in the Rasi, it will be weakened if in Libra, Sagittarius or Aries in the Navamsa, which are the 6th, 8th and 12th from Taurus.)
6. It is in a Dusthana, with a Dusthana lord, and not itself a Dusthana lord, especially if the Dushtana lord is a malefic.
7. It is in the last degree of a Rasi.

With the Sun and Moon and so many important lords to consider it is rarely possible for all the important planets to be perfectly disposed. Choose the time when as many of them are as favorably disposed as possible, keeping in mind the different consequences that each planet will have. If you can manage to select a time when each of the important planets has more favorable influences than unfavorable, the success of the Muhurta will be insured. A planet's exaltation, whether in the Rasi or Navamsa, or if it is joined or aspected by a planet in exaltation Rasi or Navamsa, is very favorable and gains great strength with which to overcome unfavorable influences. If a planet is exalted in the Rasi, but debilitated in the Navamsa, it will give ill effects, but if a planet is debilitated in the Rasi but exalted in the Navamsa, there will be stress but the planet will offer support and further the event.

PERTINENT BHAVAS & THEIR LORDS

Though the Lagna is of primary importance, the Bhava that rules the event in question should also be well-disposed, as it shares in the birth of the event. Consider the Bhava in light of the same guidelines given above for the planets. Though the Bhava should not hold a planet in debilitation Rasi or Navamsa, it becomes acceptable if the event is directed towards overcoming some difficulty and if the Bhava is a Dusthana or a Suunya Rasi, in which case the difficulty is destroyed.

The Bhava should not fall in a Suunya Rasi, nor should the lord of a Suunya Rasi fall in the Bhava. It is only acceptable for the Bhava to fall in a Suunya Rasi or for the lord of a Suunya Rasi to fall in the Bhava if the event is directed towards overcoming some difficulty and if the Bhava is a Dusthana or the 3rd, in which case it is actually favorable. For instance, if one were paying off debts it would be quite favorable for the 6th Bhava to fall in a Suunya Rasi or for the lord of a Suunya Rasi to fall in the 6th Bhava, in which cases debts would become Suunya - empty.

In addition to the Bhava that rules the event, the Bhava that rules any special purpose for which the event is performed should also be well-disposed. For example, if land is bought in order to build an art studio, make sure the 3rd Bhava and 3rd lord are well-disposed, if marriage is made with the strong desire for children, make sure the 5th Bhava and 5th lord are well-disposed, etc. This is of tertiary importance as compared to the Lagna and the Bhava that rules the event in question.

The lord of the Bhava should be judged in light of the previously given guidelines. Additionally, it should not be debilitated (in the Rasi or Navamsa), fall in a Dusthana or in a Suunya Rasi, or be joined with a debilitated planet (whether in the Rasi or Navamsa), a Dusthana lord or the lord of a Suunya Rasi. However, if the event is directed towards overcoming some difficulty and if the Bhava itself is a Dusthana, the 3rd or a Suunya Rasi, these normally adverse conditions become favorable and indicate the destruction of the difficulty. The placement of the Bhava lord from the Rasi should likewise be considered in the Navamsa, with equal weight being given to its Navamsa placement.

If you want to consider the Navamsa of the Bhava, do not examine the Bhava from the Navamsa Lagna; rather, examine the Navamsa that is on the cusp of the Bhava. (For instance, if one wants to consider the Navamsa of the 3rd Bhava in a horoscope with 8 degrees Gemini Lagna, which gives Sagittarius Navamsa Lagna, do not look at Aquarius, the 3rd from Sagittarius in the Navamsa, rather look at the Navamsa on the cusp of the 3rd Bhava. The cusp of the 3rd

Bhava is 8 degrees Leo; the Navamsa of 8 degrees Leo is Gemini, so consider Gemini in the Navamsa.)

FATAL DEGREES

A particular degree in each of the twelve Rasis is very unfavorable for each of the planets and the Lagna. This is known as the planet's Fatal Degree, or Mrityubhaga in Sanskrit. As the name implies, Fatal Degrees indicate fatal events and even death. Though Fatal Degrees are not mentioned in standard Muhurta texts, experience has shown that they are amongst the worst of blemishes and should definitely be avoided. The following table provides the fatal degree for each planet in the twelve Rasis:

	♈ Ar	♉ Ta	♊ Ge	♋ Ca	♌ Le	♍ Vi	♎ Li	♏ Sc	♐ Sa	♑ Ca	♒ Aq	♓ Pi
☉-Su	20	9	12	6	8	24	16	17	22	2	3	23
☾-Mo	26	12	13	25	24	11	26	14	13	25	5	12
♂-Ma	19	28	25	23	29	28	14	21	2	15	11	6
♀-Me	15	14	13	12	8	18	20	10	21	22	7	5
♃-Ju	19	29	12	27	6	4	13	10	17	11	15	28
♀-Ve	28	15	11	17	10	13	4	6	27	12	29	19
♄-Sa	10	4	7	9	12	16	3	18	28	14	13	15
♅-Ra	14	13	12	11	24	23	22	21	10	20	18	8
♆-Ke	8	18	20	10	21	22	23	24	11	12	13	14
Lagna	8	9	22	22	25	14	4	23	18	20	21	10
Gulika	23	24	11	12	13	14	8	18	20	10	21	22

A planet is considered to be in a fatal degree when it is within one degree of the degree listed.

None of the important planets in the Muhurta chart should be in a Fatal Degree or with a planet in a Fatal Degree. This is especially so for the Lagna, the Moon, the Lagna lord, the Nakshatra lord, and the lord of the Yoga. Malefics or Dusthana lords in Fatal Degree are particularly capable of destructive effects, as are planets in Fatal

Degrees that are also influenced by malefics or Dusthana lords. Aspects of planets in Fatal Degree, especially malefics or Dusthana lords, are also harmful.

ASPECTS

Aspects are of obvious importance in Muhurta, just as they are in natal astrology. In order to make an accurate assessment of the horoscope, both Rasi aspects and planetary aspects must be considered. If one follows the medieval convention of only using planetary aspects, a proper Muhurta can never be chosen. Fortunately, more and more astrologers are learning about the importance of Rasi aspects and the significant effects that they so accurately reveal. For those unfamiliar with Rasi aspects, they are being given briefly next. For more on Rasi aspects please see my book *Vault of the Heavens*.

A moveable Rasi aspects the fixed Rasis, except the fixed Rasi right next to it: Aries aspects Leo, Scorpio and Aquarius. Cancer aspects Scorpio, Aquarius and Taurus. Libra aspects Aquarius, Taurus and Leo. Capricorn aspects Taurus, Leo and Scorpio.

A fixed Rasi aspects the movable Rasis except the movable Rasi right next to it: Taurus aspects Capricorn, Libra and Cancer. Leo aspects Aries, Capricorn and Libra. Scorpio aspects Cancer, Aries and Capricorn. Aquarius aspects Libra, Cancer and Aries.

A dual Rasi aspects all the other dual Rasis:

Gemini aspects Virgo, Sagittarius and Pisces. Virgo aspects Gemini, Pisces and Sagittarius. Sagittarius aspects Pisces, Gemini and Virgo. Pisces aspects Sagittarius, Virgo and Gemini.

The planets in a Rasi influence those Rasis that are aspected by the Rasi in which they are in, as well as any planets in those Rasis.

Rasi aspects, along with conjunctions, indicate the concrete effects that will happen. Planetary aspects indicate the circumstances under which the concrete effects indicated by the Rasi aspects and conjunctions become manifest. If the Rasi aspects and conjunctions are indicating favorable effects, it is favorable effects that will manifest, but if the planetary aspects are adverse, there will be stresses that will make the favorable effects difficult to enjoy. If the Rasi aspects and conjunctions are indicating adverse effects, it is adverse effects that will manifest, but if the planetary aspects are favorable, there will be support and care. This support and care will not be able to bring about a favorable effect though it will make the unfavorable effects more digestible and even acceptable.

In respect to planetary aspects, my recommendation is to use the exact aspectual value of the aspect, which is from 0 – 60 Virupas, instead of loosely accurate “full” aspects. For example, if the Sun were in Aries it would be considered to aspect any planet in the 7th Rasi, Libra, no matter the degree. If the Sun were in the last degree of Aries in aspect to a planet at the first degree of Libra, the difference from the aspecting planet to the aspected planet would be 152 degrees, at 150 degrees an aspect has zero strength, so to consider this 152 degree aspect as full is not accurate, in fact the strength of the aspect would be only 4, out of a possible 60 Virupas, very negligible. With astrological software being available these days it is a simple task to examine the exact aspectual values as promoted in *Brihat Parashara Hora Sastra*, and we need not be held back by the medieval convention of “full” aspects. For more information on planetary aspects and how to calculate them, I recommend once again my book *Vault of the Heavens*.

Rahu and Ketu cast no aspects of themselves. The Rasis they are situated in, however, do, so only use Rasi aspects for Rahu and Ketu and not planetary aspects.

Planetary aspects are based upon the planet’s placement around the circle of the zodiac, or in respect to their degrees, and are thus not suited for use in the Navamsa and other Vargas. Only Rasi aspects should be used in the Navamsa and other Vargas. ✦

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Doshas

Finally, the astrologer should check for the many possible Doshas, or detriments, that are best avoided when performing any actions:

TWENTY-ONE MAHADOSHAS

According to the Rishi Narada, there are twenty-one great detriments that should be avoided in the selection of a fortunate time for starting anything important that involves profit, progress or pleasure:

1. Panchanga Suddhi Rahita- Deprivation of Panchanga Purity

Panchanga means five limbs and refers to the five components of time that are formed by the Sun and Moon, the Tithi, Karana, Vara, Nakshatra and Yoga. These five are the most important Muhurta components and priority should be made to assure that they are all favorable for the event, and that their lords are well-disposed.

Exception: The Sun or the Moon in the 11th house sanctifies all Tithis, Karanas, Varas, Nakshatras and Yogas, thereby making an unfavorable Tithi, Karana, Vara, etc. acceptable. The Sun or the Moon in the 11th will not, however, compensate for the lords of these being poorly disposed.

For exceptions pertinent to individual Panchanga components, please see the appropriate chapters.

2. Udayaastaih Suddhi Hina- Deficient Purity of the Rising and Setting Points

The Lagna and 7th house should not be adversely affected. These are the two points on the horizon through which the planetary energies most significantly enter. If malefics are in the Lagna or 7th,

the planetary energies become obstructed, so both of these should be free from malefic association. It is even better if they are also free from malefic aspects.

The Lagna lord or Navamsa Lagna lord in or aspecting the Lagna or Navamsa Lagna strengthens the Lagna. Similarly the 7th lord or Navamsa 7th lord in or aspecting the 7th or Navamsa 7th strengthens the 7th.

Exception: The aspect of a malefic to the Lagna or the 7th is not able to cause harm if the Lagna is Vargottama.

3. Surya Sankranti- The Sun's Passage

The time of the Sun's passage into the different Saura months is known as Sankranti, as described in Chapter 2. The three Saura days (three degrees) before and after the Sankranti into the Saura months of Capricorn and Cancer are to be avoided; these are the Saura months at which the two Ayanas begin. For the other months, 16 Nadis before and after Sankranti should be avoided. Sixteen Nadis translates into 16 minutes of the Saura day, since each Saura day is one degree, or 60 minutes of the Sun's tropical motion.

Those things begun under Sankranti have only a transitional influence and do not reach the expected conclusion. Sankranti is, therefore, particularly unfavorable for events of long-term significance.

Sankranti should be determined in respect to the tropical zodiac, as described in Chapter 2. Some sources give different lengths to the periods that should be avoided: Three Saura days before and after the Sankranti into the Saura months of Capricorn and Cancer, One Saura day before and after the Sankranti into the Saura month of Aries and Libra, and 30 Nadis (half a Saura day or 30 minutes of arc) before and after the other Sankrantis. The most common consensus is that which is given above.

4. Papashadvarga- Malefic Shadvarga

The Lagna should not be in the Shadvargas of the malefics. The Shadvargas are the Rasi, Hora, Drikkana, Navamsa, Dvadasamsa and Trimsamsa. In the Shadvargas, the Lagna should not be in more

Rasis of malefics than it is in the Rasis of benefics. Ideally, the Lagna should be in more Rasis of benefics than of malefics or, if it is in an equal amount of benefic and malefic Rasis, the Navamsa Lagna should be in a benefic's Rasi.

For those events for which it is desirable to have the Lagna in the Navamsa of some malefic, it is acceptable to have the Lagna in that Rasi in the other Vargas as well.

Exception: Jupiter or Venus well placed and in the Lagna, or aspecting it, subdues the ill effects of the Lagna being in the Shadvargas of a malefic planet.

5. Bhrigu Shataka- Venus in the 6th

As mentioned in a previous chapter, Venus is a very important planet in Muhurta and should not be in the 6th Bhava. In the 6th Bhava Venus's desires become unrequited, so the event is unable to fulfill the performer. Venus in the 6th also makes it difficult to make sound decisions regarding the event, resulting in the event getting into trouble and difficulties.

6. Kuja Ashtaka- Mars in the 8th

Mars must not be in the 8th Bhava. Mars in the 8th destroys the event before it even fully matures and disrupts the goals and focus of the event. Even if Mars is in own or exaltation Rasi, his placement in the 8th should be avoided.

7. Gandaanta- Ending Joint

The end and beginning of certain Nakshatras, Tithis and Rasis are transitional in nature and do not support the fruition or well-being of any event:

Nakshatra Gandaanta: According to the *Surya Siddhanta*, the Moon should not be in the last Pada of Aslesha, Jyeshtha and Revati, or in the first Pada of Asvini, Magha and Mula.

Tithi Gandaanta: The last 2 Nadis of Purna Tithis, and the first 2 Nadis of Nanda Tithis are Gandaanta. Two Nadis of Tithi translates into 24 minutes of Sun/Moon separation. The following table gives the degrees of Sun Moon separation which are Gandaanta:

15 th (Purna) & 1 st (Nanda)	5 th (Purna) & 6 th (Nanda)	10 th (Purna) & 11 th (Nanda)
359° 36'–00° 24'	59° 36'–60° 24'	119° 36'–120° 24'
179° 36'–180° 24'	239° 36'–240° 24'	299° 36'–300° 24'

Rasi Gandaanta: The Lagna should not be in the last half Nadi of Cancer, Scorpio and Pisces, and the first half Nadi of Aries, Leo and Sagittarius, which are Gandaanta. One half Nadi of the Lagna's movement translates into 3 degrees, therefore, avoid the last 3 degrees of Cancer, Scorpio and Pisces and the first 3 degrees of Aries, Leo, and Sagittarius.

Exception: Gandaanta is nullified if the Moon is in a friendly Rasi or better, in her own Varga, and aspected by benefics.

Exception: Some sources consider Nakshatra Gandaanta to last for 4 Nadis instead of one Pada, while others consider only 2 Nadis. Four Nadis of the Moon in a Nakshatra translates into 53 minutes and 20 seconds of arc, while two Nadis translates into 26 minutes and 40 seconds. In cases where no better Muhurta is available one may, therefore, consider only these shorter Gandaanta periods.

8. Kartari- Scissors

Malefics in the 2nd and 12th from either the Lagna or 7th form Papakartari Yoga, which significantly harms the event started. If the malefic in the 2nd is retrograde and the malefic in the 12th is moving forward it is especially troublesome. Also, the same amount of planets, whether benefics or malefics, in the 2nd and 12th, 3rd and 11th, 4th and 10th, 5th and 9th, or 6th and 8th should be avoided, as these obstruct the progress of the event.

9. Riphashadashtendu- the Moon in the 12th, 6th or 8th

The Moon should not be in the 6th, 8th or 12th in the Muhurta chart, all of which disrupt the growth of the event. The 6th more delays growth than it does disrupt it and is not as unfavorable as the 8th or 12th. The 8th is disruptive to the point of destruction and should definitely be avoided.

10. Indu Sagraha- the Moon with a Planet

The Moon should be alone; its conjunction with any planet indicates a source that prevents the proper growth of the event. Malefics are, of course, much more unfavorable.

11. Dampatyor Ashtama Lagna- Lagna of the Husband's or Wife's 8th

The Lagna should not be the 8th Rasi from the natal Lagna or Moon of either the individual or their spouse.

Exception: If the lords of the natal Rasi and its 8th are the same, friendly, or one friendly and the other neutral, then the ill effects of the Lagna being of the 8th are removed.

12. Rasir Vishanadi Bhavah- Poison Periods of the Rasi and Bhava

Rasis also have a Vishanadi portion that should be avoided. The Lagna and the Bhava pertinent to the event should not fall in the Vishanadi portion:

Bhujanga: The 1st Navamsa of Aries, Taurus, Virgo and Sagittarius are Bhujanga (serpentine).

Exception: On Varas other than that of Mercury and Saturn, Bhujanga does not prevail.

Gridhra: The 5th Navamsa of Gemini, Leo, Libra and Aquarius are Gridhra (vulturous, greedily desirous).

Exception: On Varas other than that of the Moon and Venus, Gridhra does not prevail.

Varaha: The 9th Navamsa of Cancer, Scorpio, Capricorn and Pisces are Varaha (piggish).

Exception: On Varas other than that of Mars, Jupiter and the Sun, Varaha does not prevail.

Exception: Lagna Vishanadi is not inauspicious if the Moon is well dignified.

Exception: Lagna Vishanadi is not inauspicious if Jupiter is in an angle.

Exception: A benefic in or aspecting the Lagna overcomes Lagna Vishanadi.

Exception: Jupiter in exaltation Rasi and own Navamsa remedies the ill effects of Lagna Vishanadi.

Exception: The Moon in the 9th or 10th aspected by Jupiter overcomes Vishanadi.

Exception: The waxing Moon in exaltation, own Navamsa, in the Lagna, or in Simhasanamasa removes the ill effects of Vishanadi.

13. Dur Muhurta- Difficult Muhurta

In addition to the unfavorable Tithyamsas (Muhurtas) (namely Rudra, Ahi, Pitri, Puruhuta, Vahni, Nirriti, Bhaga, Girisa, Ajapada, Yama and Agni) the following combinations of Muhurta and Vara should be avoided:

Sun's Vara and the 14th Muhurta (Aryaman).

Moon's Vara and the 12th (Nirriti) or 9th (Vidhata) Muhurta.

Mars's Vara and the 4th (Pitri) or 11th (Vahni) Muhurta.

Mercury's Vara and the 8th (Abhijit) Muhurta.

Jupiter's Vara and the 6th (Ambu) or 12th (Nirriti) Muhurta.

Venus's Vara and the 4th (Pitri) or 9th (Vidhata) Muhurta.

Saturn's Vara and the 1st (Rudra) or 2nd (Ahi) Muhurta.

Exception: Jupiter in a friendly Rasi or better in an angle overcomes the ill effects of Dur Muhurta.

Exception: The Moon in the 11th removes the ill effects of Dur Muhurta.

14. Varadosha- Detrimental Day

The Vara forming an unfavorable Vara/Tithi/Nakshatra Yoga in combination with the Tithi, Nakshatra or Tithi and Nakshatra is blemished beyond repair and must absolutely be avoided.

15. Ekargala- One Bolt

Ekargala may be in effect when one of the unfavorable Yogas (Vishkambha, Atiganda, Sula, Ganda, Vyaghata, Vajra, Vyatipata, Parigha or Vaidhriti) is running. From the Nakshatra corresponding to the Yoga that is running, note the Nakshatras that are the same distance in both the forward and reverse directions. If the Sun is in one of these Nakshatras and the Moon in the other, Ekargala is present.

Exception: Ekargala only prevails during the day and can be ignored during the night.

Exception: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Dhanishtha and Revati are not affected by Ekargala, so if the Moon is in one of these Nakshatras, Ekargala is not in effect.

Exception: Benefics in angles and trines and malefics in the 3rd, 6th and 11th destroy the ill effects of Ekargala.

For example, if the Yoga prevailing is Vishkambha, the corresponding Nakshatra is Pushya. If the Moon is in Magha, counting inclusively forwards from Pushya to Magha there are three Nakshatras; counting three backwards from Pushya is Ardra. If the Sun is in Ardra, Ekargala is present.

16. Grahanotpaatabham- Seizing Portent (eclipse) Nakshatra

The Nakshatra in which there is a full eclipse should be avoided for six months, for three months if it is a half eclipse, and for one month if it is a quarter eclipse.

Also, the day of the eclipse should be avoided as well as the three days before and the seven days after, though some sources consider three days instead of seven days after an eclipse to be the unfavorable period. If the Sun or Moon sets while being eclipsed, then the three days before the eclipse are particularly unfavorable. If the Sun or Moon rises while being eclipsed, then the three days after the eclipse are particularly unfavorable. The eclipse of the Sun is more severe than is the eclipse of the Moon.

Graha Suula: The seven Nakshatras prior to the Nakshatra in which the Moon is placed during an eclipse and the seven Nakshatras after are Graha Suula, which should be avoided. (According to this view, approximately seven days before and after an eclipse should be avoided.)

Though there are some differences of opinion about just how many days are unfavorable before and after an eclipse, experience has shown that only the three days before and after really need to be avoided, so if no better Muhurta is available, it is acceptable to perform an event in the 4th through 7th days following an eclipse and the 1st through 3rd days of the week before an eclipse. Eclipses are only destructive if the Sun and Moon are afflicted, else they simply cause events to be different from what was hoped for or expected.

Maha Suula: The Nakshatra opposite the one in which an eclipse occurs is Maha Suula (great spike) and should be avoided following an eclipse.

17. Kruravidvarksa- Evil Portent

Evil portents are many. The Nakshatra in which there is a planetary war, the Nakshatra whose star is crossed by some planet, and the Nakshatra in which there is a comet, meteor, etc. should be

avoided for six months. Seven days after such a portent should also be avoided.

Additionally, days of storms, wind, fog, dust storms, and earthquakes and out of season rainfall should be avoided. The times that there is a halo around the Sun or Moon are also unfavorable.

Exception: Jupiter in a friendly Rasi or better in an angle overcomes the ill effects of storms, etc.

18. Kruura Samyuta- Joined with a Cruel/Hurt Planet

The pertinent planets should not be joined with a malefic or a planet debilitated in the Rasi or Navamsa. As mentioned in previous chapters, there are many pertinent planets in the Muhurta chart. Avoid malefic or debilitated conjunctions with as many of them as possible, especially the Moon, and the lords of the Nakshatra, Lagna, Karana, Tithi, Yoga and Vara.

19. Kunavamsa- Deficient Navamsa

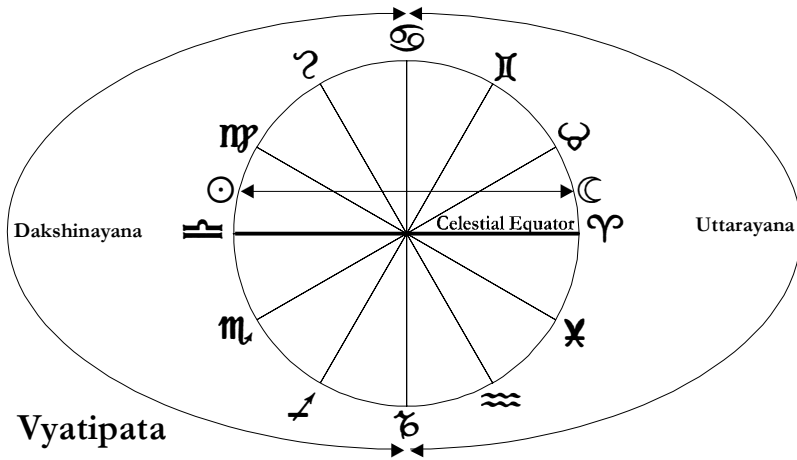
Planets should not be in debilitation Navamsa or inimical Navamsa, no matter their dignity in the Rasi. Planets in debilitation Navamsa or inimical Navamsa are always harmful to those things they themselves indicate as well as to those things that they influence. The Panchanga lords and other important planets should not be in their debilitation Navamsa or inimical Navamsa or influenced by planets that are in debilitation Navamsa or inimical Navamsa, whether they are influenced by these planets in the Rasi or the Navamsa. The only time that planets in debilitation Navamsa or inimical Navamsa are not harmful is when they are in Vargottama, in which case they are actually of some benefit. On the other hand, planets in own or exaltation Navamsa are particularly supportive.

20 & 21. Vyatipata- Calamity & Vaidhriti- Separator

Vyatipata and Vaidhriti are two of the most unfavorable blemishes, with Vyatipata being somewhat more unfavorable than Vaidhriti. According to the *Surya Siddhanta*:

“Owing to the mingling of the nets of their equal rays, the fire arising from the wrathfulness of their gaze, being driven by the Pravaya, is originated unto the calamity of mortals. Since a fall at this time often causes the destruction of mortals it is known as Vyatipata, or by a difference of title as Vaidbriti. Being black, of frightful shape, bloody eyed, big bellied, the source of misfortune to all, it is produced again and again.”

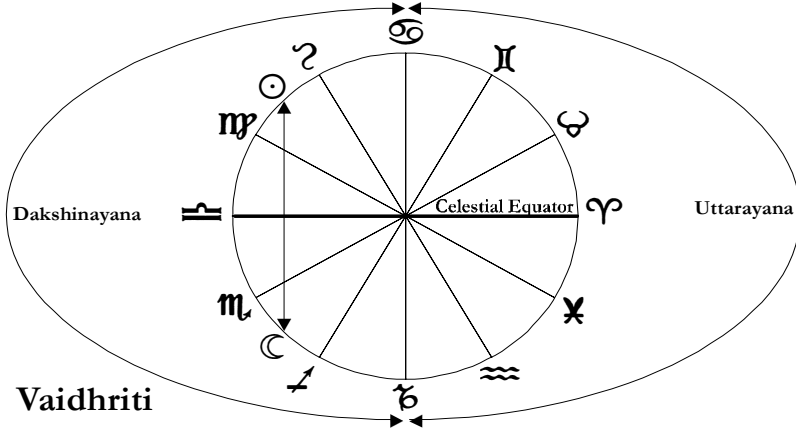
When the Sun and Moon are in different Ayanas, but upon the same side of the equator, with their minutes of declination the same, and the sum of their longitude is 180 degrees, Vyatipata is present. This is a different Vyatipata then the Yoga of the same name, and is also known as Mahapata “Great Fall.” The following diagram illustrates Vyatipata:



The Sun's and Moon are in different Ayanas, but upon the same side of the equator. Their minutes of declination from the equator are the same, both being north of the equator. The Sun's tropical longitude is 15° Virgo (♍), or 155°, the Moon's 15° Aries (♈), or 15°. The sums of their longitudes, 155° + 15° is 180°, Vyatipata is, therefore, present.

When the Sun and Moon are in the same Ayana, but upon different sides of the equator, one south and the other north, with

their minutes of declination the same, and the sum of their longitude is 360 degrees, Vaidhriti is present. This is a different Vaidhriti then the Yoga of the same name. The following diagram illustrates Vaidhriti:



The Sun and Moon are in the same Ayana, namely Dakshinayana. Their minutes of declination from the equator are the same, the Moon being south and the Sun north. The Sun's tropical longitude is 15° Leo (♌), or 135°, the Moon's 15° Scorpio (♏), or 225°. The sums of their longitudes, 135° + 225° is 360°, Vaidhriti is, therefore, present.

Since Vyatipata and Vaidhriti are considered in respect to the Sun and Moon's placement in reference to the equator and the Ayana, the calculation of Vyatipata and Vaidhriti must be done with their tropical positions. Due to the changeable latitude of the Moon, which affects its declination, the exact calculation of Vyatipata and Vaidhriti is a bit tedious.

To calculate the exact moment of Vyatipata and Vaidhriti:

1. Determine the time the sum of the longitudes of the Sun and Moon comes to 180 for Vyatipata, or 360 for Vaidhriti. (Make sure to expunge multiples of 360; if their sum is 540, subtract 360 to arrive at 180.)

2. Then:

- a) If the Moon is in tropical Aries, Taurus, Gemini, Libra, Scorpio or Sagittarius, and if the Moon's minutes of declination (whether north or south) are greater than the Sun's, then go back in time until their minutes of declination are exactly the same, to arrive at the exact time of Vyatipata or Vaidhriti as the case may be.
- b) If the Moon is in tropical Aries, Taurus, Gemini, Libra, Scorpio or Sagittarius, and if the Moon's minutes of declination (whether north or south) are lesser than the Sun's, then go forward in time until their minutes of declination are exactly the same, to arrive at the exact time of Vyatipata or Vaidhriti as the case may be.
- c) If the Moon is in tropical Cancer, Leo, Virgo, Capricorn, Aquarius or Pisces, and if the Moon's minutes of declination (whether north or south) are greater than the Sun's, then go forward in time until their minutes of declination are exactly the same, to arrive at the exact time of Vyatipata or Vaidhriti as the case may be.
- d) If the Moon is in tropical Cancer, Leo, Virgo, Capricorn, Aquarius or Pisces, and if the Moon's minutes of declination (whether north or south) are lesser than the Sun's, then go back in time until their minutes of declination are exactly the same, to arrive at the exact time of Vyatipata or Vaidhriti as the case may be.

Note: Going forwards or backwards in time as necessary to make the minutes of the Sun and Moon's declinations equal will change the sum of their longitudes to be somewhat less or greater than 180 degrees or 360 degrees as the case may be, which is acceptable as it is declination that is the crucial factor for determining Vyatipata and Vaidhriti.

After determining the exact moment of Vyatipata or Vaidhriti, their duration must be determined. The exact moment of Vyatipata or Vaidhriti is the time when the center of the Sun and Moon have the same minutes of declination. Their duration, however, is determined as follows:

1. Find half the sum of the diameters of the Sun and Moon's disks. (Determining the exact apparent dimensions of the Sun and Moon is dependent upon several astronomical factors quite beyond the scope of this text. If one does not have access to means of determining their apparent diameters, than one should use their mean apparent diameters. The mean apparent diameter of the Sun is $32^{\circ}3.6''$, of the Moon $31^{\circ}7''$. Half the sum of their mean diameters is $31^{\circ}35.3''$)
2. Multiply the sum of half their diameters by 24 (since there are 24 hours in a day). (At this point it is most simple to first convert the half sum of their diameters to seconds; converting the half sum of their mean diameters to seconds yields 1895.3 seconds. 1895.3 multiplied by 24 gives 45487.2)
3. Divide the sum found in #2 above, by the difference of the daily motions of the Sun and Moon to arrive at the time in hours that Vyatipata or Vaidhriti is in effect before and after its exact occurrence. (If one does not have access to the actual daily motions of the Sun and Moon, one should use their mean daily motions. The average daily motion of the Sun is $59^{\circ}8.3''$ degrees, and the Moon $13^{\circ}10'34.8''$. The average difference in their daily motions is, therefore, $12^{\circ}11'26.5''$. Converting $12^{\circ}11'26.5''$ to seconds yields 43886.5 seconds. Dividing, 45487.2, as shown in #2 above, by 43886.5 yields 1.036, which are the hours that Vyatipata or Vaidhriti are in effect, before and after their exact occurrence. 1.036 hours are 1 hour, 2 minutes and 11.3 seconds.)

The duration of Vyatipata and Vaidhriti as just determined is the time during which they are most unfavorable, during which time the *Surya Siddhanta* states:

“The time between the moments of the beginning and end is to be looked upon as exceedingly terrible, having the likeness of consuming fire, forbidden for all works.”

Even though the period as just determined is the most severe part of Vyatipata and Vaidhriti, their influence is present, though to a

lesser degree, during the entire time that the declinations of any part of the Sun and Moon's disks have the same minutes. To determine the periods during which any part of the disks of the Sun and Moon have the same minutes of declination:

1. Take half the sum of the Sun and Moon's disks as determined above.
2. From the time of the exact moment of Vyatipata or Vaidhriti, go backwards in time until the difference in declination of the Sun and Moon is equal to half the sum of the Sun and Moon's disks, this is the very beginning of Vyatipata or Vaidhriti's influence.
3. From the time of the exact moment of Vyatipata or Vaidhriti, go forwards in time until the difference in declination of the Sun and Moon is equal to half the sum of the Sun and Moon's disks, this is the very ending of Vyatipata or Vaidhriti's influence.

As can be seen, calculating Vyatipata and Vaidhriti is quite tedious, unless one has software that will do the task. Fortunately, each of them is only present once a month, so they do not need to be calculated very often. Vyatipata and Vaidhriti must absolutely be avoided, so do not ignore them.

SUUNYA RASIS IN THE MONTHS

In addition to the Suunya Tithis and Suunya Nakshatras each month, there is also a Suunya Rasi, which the Moon should not be in during each month:

Chaitra:	Aquarius
Vaisakha:	Pisces
Jyeshtha:	Taurus
Ashadha:	Gemini
Sravana:	Aries
Bhadrapada:	Virgo
Asvina:	Scorpio
Karttika:	Libra
Margasiras:	Sagittarius
Pushya:	Cancer

Magha: Capricorn

Phalguna: Leo

Exception: If the Lagna lord is in its own Rasi joined or aspected by Jupiter, the negative effects of Suunya vanish.

Exception: If Jupiter is in the same Nakshatra as the Moon, the negative effects of Suunya vanish. (In this case Jupiter should be in a different Rasi from the Moon.)

Exception: All the benefics strong in angles or trines remove the negative effects of Suunya.

SAKATA “CART” YOGA

The Moon in the 6th or 8th from Jupiter forms Sakata Yoga, which gives delays and disappointments.

Exception: Jupiter or Venus strong in the Lagna dispels the ill effects of Sakata Yoga.

Exception: The Moon in own Rasi, exaltation or in a dual Rasi dispels the ill effects of Sakata Yoga.

Exception: Jupiter in an angle dispels the ill effects of Sakata Yoga.

Exception: The Moon in the 5th and Jupiter in the 10th instead forms a favorable Raja Yoga.

Exception: If Jupiter is in own or exaltation Rasi, the favorable Mukuta “crown” Yoga is instead formed.

PANCHAKA & BANA DOSHA

Panchaka means, “consisting of five,” and refers to five possible detriments. Divide the sum of the Tithi (from 1-30), the number of the Nakshatra, the number of the Vara and the number of the Lagna by 9. The remainder determines the result:

- 1- Mrityu “death” Panchaka.
- 2- Agni “fire” Panchaka.
- 3- Not unfavorable.

- 4- Raja “king” Panchaka.
- 5- Not unfavorable.
- 6- Chora “thief” Panchaka.
- 7- Not unfavorable.
- 8- Roga “disease” Panchaka.
- 9- Not unfavorable.

Mrityu causes fear of death; Agni, fear of fire; Raja, fear of the king/government/employer; Chora, fear of thieves; and Roga, fear of disease.

Bana means “arrow,” and is a symbolic name for the number five. Bana Dosha is another method for checking for the same possible hazards that Panchaka does. Divide the sum of the Tithi (from 1-30) and the Lagna by 9. The remainder determines the result, from 1 to 9, as above.

There is also yet another type of Bana Dosha that checks for the same possible hazards:

Add 6 to the degrees of the Sun in its Rasi and divide by 9, if the remainder is 5, Roga Bana is present. (If the Sun is from 0-1 degrees it is the first degree, from 1-2 degrees it is the second degree, etc.)

Add 3 to the degrees of the Sun in its Rasi and divide by 9, if the remainder is 5, Agni Bana is present.

Add 1 to the degrees of the Sun in its Rasi and divide by 9, if the remainder is 5, Raja Bana is present.

Add 8 to the degrees of the Sun in its Rasi and divide by 9, if the remainder is 5, Chora Bana is present.

Add 4 to the degrees of the Sun in its Rasi and divide by 9, if the remainder is 5, Mrityu Bana is present.

Add the remainders arrived at in the previous five calculations and divide by 9, if the remainder is 5 Sashalya “pierced/wounded” Bana is present.

Raja Panchaka or Bana should be avoided for occupational Muhurtas; Raja and Agni Panchaka or Bana should be avoided for house construction; Chora Panchaka or Bana should be avoided for traveling; Roga and Mrityu Panchaka or Bana should be avoided for marriage, Upanayanam, tonsure, etc. Sashalya should be avoided in all events.

Chora and Roga Panchaka or Bana are most unfavorable during the night, and if no better Muhurta is available they can be risked during the day. Agni and Raja Panchaka or Bana are most unfavorable during the day, and if no better Muhurta is available they can be risked during the night. Mrityu Panchaka or Bana is most unfavorable during the twilights (two hours before and after sunrise and sunset), and if no better Muhurta is available they can be risked at other times.

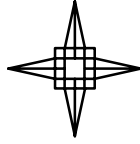
Raja Panchaka or Bana should be particularly avoided on Saturn's Vara, Mrityu on Mercury's Vara, Agni and Chora on Mars's Vara, and Roga on the Sun's Vara.

Panchaka and Bana have not been found to be very severe blemishes. If the Sun, Moon and Panchanga factors are favorable, then Panchaka and Bana have not been found to be able to exert any noticeably ill influences. If the Sun, Moon and Panchanga factors are unfavorable, then Panchaka and Bana will make things a bit worse. Never make any compromises just to avoid an unfavorable Panchaka or Bana, they are really not very effective, and if other Muhurta factors are properly chosen, Panchaka and Bana may be ignored.

OTHER DAYS TO AVOID

1. The lunar date of one's parent's death should be avoided for beginning all actions. (Lunar dates are based upon the lunar month, Tithi and Paksha.)
2. Nothing important should be started in a village on a day when rites for the installation of a deity are being performed.
3. The 13 days after the death of some one in the family for three generations are unfavorable.

In selecting a Muhurta, as many of the foregoing Doshas should be avoided as possible, especially the Twenty-one Mahadoshas and the Moon's placement in a Suunya Rasi. Any one of the Twenty-one Mahadoshas or the Moon in a Suunya Rasi will cause serious problems, so if any of these are present, make sure that there are alleviating factors present, as per the next chapter.



18

Neutralization of Adversities

Finding a favorable Muhurta can be an overwhelming task due to there being so many factors to avoid, with most having their own exceptions. Fortunately, there are a few factors that significantly fortify the Muhurta, compensate for unfavorable Muhurta factors such as the Nakshatra, Tithi, Vara, etc., overcome all those things that should be avoided, and do much to insure eventual success:

Vara/Tithi Yogas are said to destroy a hundred adverse influences, Vara/Nakshatra Yogas three hundred, while one thousand adverse influences are destroyed by Vara/Tithi/Nakshatra Yogas.

A favorable Vara/Tithi/Nakshatra combination is a great asset to the Muhurta and insures success more than any other single factor.

The Sun in the 11th during the day or the Moon in the 11th during the night is a powerful remedial force, according to the Rishi Garga. According to others, the Sun or Moon in the 11th at any time is capable of overcoming a host of blemishes.

The Sun and the Moon are the two most important planets in selecting a favorable Muhurta, since they largely govern time and create the Panchanga components. The 11th house is the most favorable house in Muhurta, as it represents the gain of the object in mind, so the Sun or Moon in the 11th guarantees eventual success. The Sun and Moon themselves should be well-disposed; else they cannot do much good, even in the 11th.

Venus well placed in the Lagna is said to suppress a thousand evil influences, Mercury a hundred and Jupiter several

thousand. Jupiter or Venus well dignified in the Lagna is said to subdue all harmful forces.

A benefic in the Lagna, excluding the Moon, is most favorable, so long as it is not in debilitation Rasi or Navamsa. If the benefic is Mercury it should definitely not be joined with a malefic in the Lagna, else its ability to overcome ill is greatly lessened. Even Venus or Jupiter in the Lagna should not be joining a malefic, or else their supportive ability is also lessened. If Mercury, Jupiter or Venus are combust, they are no longer helpful or favorable.

Jupiter, Venus or Mercury powerful in an angle is said to come down upon all evil forces like a lion upon the herd of elephants.

Again, these should not be in debilitation Rasi or Navamsa or combust, and they are all, especially Mercury, best if not joined with a malefic.

Jupiter, Venus or Mercury powerful and well dignified in trines is said to annihilate all malevolent influences.

The benefics are not nearly as useful in the trines as they are in the angles. Only if there are no malefics in the angles will these planets in the trines really be effective in removing all ills. Again, they should not be in debilitation Rasi or Navamsa, and they are all best if not joined with a malefic.

A benefic in the Lagna, in a benefic's Navamsa and joined or aspected by benefics on a favorable Vara disperses all ill influences.

Benefics in angles and malefics in the 3rd, 6th and 11th remove all flaws.

This is a standard principle in astrology. Even just having the malefics in the 3rd, 6th and 11th is a great asset to the Muhurta.

The lord of the Lagna or Navamsa Lagna in an angle or the 11th is said to remove all blemishes as fire burns cotton.

Whether it is the Navamsa Lagna lord or the Rasi Lagna lord, it is the angles and the 11th in the Rasi that one of these lords should be placed in. If the lord is in an angle, it is best if it is a benefic, as malefics in the angles always make the path to success more difficult.

An exalted planet in the Lagna nullifies adverse influences.

If there is an exalted planet in the Lagna, the event will have the strength to arrive at success, so long as the exalted planet is not debilitated in the Navamsa. If the planet exalted is a malefic, there will be difficulties that have to be surmounted, so a benefic is always preferred over the malefic.

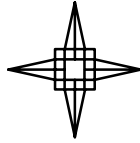
The Lagna or Moon in Vargottama removes all possible Doshas.

Vargottama means the best division; it refers to the 1st Navamsa of the moveable Rasis, the 5th Navamsa of the fixed Rasis and the 9th Navamsa of the dual Rasis, where both the Rasi and Navamsa are the same.

For any Muhurta, it is always a good idea to have one (or more if possible) of the foregoing factors present in order to insure success.

These factors are said to remove all blemishes, but a blemish removed is never as good as not having a blemish in the first place; a blemish removed is a difficulty overcome, no blemish is no difficulty to begin with. The best procedure is to have a good foundation of properly chosen Muhurta factors along with one or some of these blemish-neutralizing factors. That way, these alleviating factors support the Muhurta and increase the level of ease and success and are not just compensating for the problems arising from improperly chosen Muhurta factors.

No single factor can actually remove *all* blemishes. The more Doshas present at the time of Muhurta, the more alleviating factors will be necessary to bring the event to a satisfactory conclusion. Three of these alleviating factors will guarantee success even in the face of many Doshas. Two of these alleviating factors will guarantee success even in the face of four or five Doshas. One of these alleviating factors will guarantee success in the face of up to two or three Doshas, depending upon the severity of the Doshas, and even in the face of four or five Doshas, but only after great struggle. No amount of alleviating factors will be able to bring the event to a satisfactory conclusion if the Moon, the Nakshatra lord and other Panchanga lords are only under negative influences, though they may prevent the worst negative effects.



19

Gochara

There are several methods of using transits. One method is to consider which Rasis from the natal Moon the planets are moving through; this is the method that is applicable to Muhurta and is commonly known as Gochara. “go” means a globe and refers to the seven embodied planets, “chara” means movement. Gochara, therefore, refers to the transits of the Sun through Saturn.

The Moon rules all growth - the positions of the planets from the natal Moon indicates whether a planet can grow readily and fully, or only sluggishly and with frustrations.

For any event to go smoothly and successfully, the Moon, the Karaka for the event and the natal Bhava lord governing the event must be in favorable Gochara Rasis from the natal Moon. If they are not, the initiation of the event will not go smoothly, though if other Muhurta factors are favorable the event will progress when the planets finally do move into favorable Gochara Rasis. Since the planet’s positions from the natal Moon have a lot to say about how much they can support the individual at any given time, their placements are particularly important with respect to those events that give immediate one-time results. In fact, for simple events that have only immediate importance, a favorable day can be simply determined by favorable Gochara positions of the Moon, Karaka and natal Bhava lord governing the event. For more important events of one time importance, the Nakshatra and Tara should also be favorable. For events whose influence reaches into the future, all Muhurta factors must be considered, with the Gochara becoming the least important factor.

Following are tables that indicate in which Rasis from the natal Moon the different planets are favorable (+) or unfavorable:

SUN

Rasi	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
+/-	-	-	+	-	-	+	-	-	-	+	+	-
Vedha			9 th	10 th	11 th	12 th			3 rd	4 th	5 th	6 th

MOON

Rasi	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
+/-	+	-	+	-	-	+	+	-	-	+	+	-
Vedha	5 th	7 th	9 th	10 th	1 st	12 th	2 nd	11 th	3 rd	4 th	8 th	6 th

MARS

Rasi	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
+/-	-	-	+	-	-	+	-	-	-	-	+	-
Vedha			12 th		11 th	9 th			6 th		5 th	3 rd

MERCURY

Rasi	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
+/-	-	+	-	+	-	+	-	+	-	+	+	-
Vedha	8 th	5 th	4 th	3 rd	2 nd	9 th		1 st	6 th	8 th	12 th	11 th

JUPITER

Rasi	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
+/-	-	+	-	-	+	-	+	-	+	-	+	-
Vedha		12 th	7 th	5 th	4 th		3 rd	11 th	10 th	9 th	8 th	2 nd

VENUS

Rasi	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
+/-	+	+	+	+	+	-	-	+	+	-	+	+
Vedha	8 th	7 th	1 st	10 th	9 th	12 th	2 nd	5 th	11 th	4 th	3 rd	6 th

SATURN

Rasi	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
+/-	-	-	+	-	-	+	-	-	-	-	+	-
Vedha			12 th		11 th	9 th			6 th		5 th	3 rd

VEDHA

If a transiting planet is in a favorable Rasi from the natal Moon, its capacity to grow and create success may be obstructed by another transiting planet. Similarly, a planet may be in an unfavorable Rasi from the natal Moon but have its depressing quality overcome by another transiting planet. This is known as Vedha (obstruction). In the tables above the Vedha positions are also given. There is always a Vedha position for any planet transiting a favorable Rasi from the natal Moon, though there is not always a Vedha position for a planet transiting an unfavorable Rasi. The Sun, for example, is seen to be favorable in the 3rd from the natal Moon, the Vedha to the 3rd is the 9th, and therefore, if a planet is in the 9th, the favorable effects of Sun are obstructed. The Sun is unfavorable in the 4th from the Moon, but if there is a planet in the 10th the unfavorable effects are obstructed.

There is a very important point in using Vedha: The planets that have a father/son relationship do not cause Vedha to each other. The Sun and Saturn are father and child, as are the Moon and Mercury. The Sun, therefore, does not cause any Vedha to Saturn, and Saturn does not cause Vedha to the Sun. Similarly, the Moon does not cause Vedha to Mercury, and Mercury does not cause Vedha to the Moon.

Vedha is very important - without considering Vedha, Gochara will not be accurate. The Moon, Karaka and natal Bhava lord that govern the event should not only be transiting a favorable Rasi from the natal Moon, there must not be an obstructing planet in the corresponding Vedha Rasis. If the Moon, Karaka or natal Bhava lord is transiting an unfavorable Rasi from the natal Moon and if there is a planet transiting the corresponding Vedha Rasi, then the result will be acceptable, though it is not as favorable as when these planets are transiting favorable Rasis.

RAHU AND KETU IN GOCHARA

This Gochara method of using transits only considers the seven embodied planets, leaving out Rahu and Ketu. Some of the medieval astrological texts have made an effort to include Rahu and Ketu, though the more ancient texts like *Brihat Sambhita* do not consider

Rahu and Ketu's transit from the Moon in this manner. I have found the technique working better when Rahu and Ketu are not included, especially when following the rules of Vedha. "Go" means a globe, which refers to the globular planets, which Rahu and Ketu are not. The medieval texts that do consider Rahu and Ketu in this technique give them the same favorable Rasis and Vedhas as Mars and Saturn.

QUALIFYING THE TRANSITING PLANETS

A planet's capacity to grow and give its results while it transits through the favorable Rasis from the natal Moon can be reduced by malefic influences, and a planet's inability to grow and give its results while it transits an unfavorable Rasi from the natal Moon can be somewhat alleviated by beneficial influences:

1. If the significant planet is hemmed between malefics, with a malefic, or in the 7th from a malefic, then even if in a favorable Gochara position it is not a particularly favorable time to engage in an activity.
2. If the significant planet is aspected by Jupiter and in the Navamsa of a benefic or of a great friend or better, then in spite of being in an unfavorable Gochara position, it is not a completely unfavorable time to engage in an activity.
3. A planet that is combust or transiting through its debilitation or inimical Rasi is too weak to give good effects even when in favorable Gochara positions, and so much the worse in unfavorable Gochara positions. A planet in own Rasi or exaltation, on the other hand, is particularly favorable when in favorable Gochara positions and not as unfavorable when in unfavorable Gochara positions. The dignity of the transiting planet should be assessed in both the Rasi and the Navamsa.

THIRD PART OF THE TRANSITED RASI

The Sun and Mars are most powerful in giving their effects in the first third of the Rasi transited by them, the Moon and Saturn in the last third, Jupiter and Venus in the middle third, and Mercury

throughout the entire Rasi. It is most favorable, therefore, to engage in an activity when the Karaka and Bhava lord governing the activity are not only in a favorable Gochara position, but also in the part of the Rasi in which their effects are most powerfully given. On the other hand, if an activity must be performed when these planets are transiting unfavorable Gochara Rasis, then it is best to perform the event when the planets are in the part of the Rasi where they are not most powerful in giving their effects.

GOCHARA AND PLANETS IN THE MUHURTA CHART

Any planet that is favorably placed in the Muhurta chart will not be completely of great benefit to the individual if it is in an unfavorable Gochara Rasi from the natal Moon, unless, of course, another planet is causing Vedha to it. Similarly, any planet that is unfavorably placed in the Muhurta chart will not be of great harm if it is in a favorable Gochara Rasi from the natal Moon, unless, of course, another planet is causing Vedha to it. It is always a good idea, therefore, to perform any action when as many planets as possible are in favorable Gochara places, or if they are in unfavorable places, that they have Vedha. This is particularly important with respect to any planets that are protecting the Muhurta. If Jupiter is in the Lagna, but transiting an unfavorable Gochara Rasi, it will not offer full protection.

GEMSTONES, TRANSITS AND REMEDIES

Ancient astrological texts do not give rules for recommending gemstones, except in the context of Gochara. According to *Muhurta Chintamani* and *Prasna Marga*, if a planet is transiting an unfavorable Gochara position, wearing the gem of the planet will propitiate the ill effects:

“We shall now indicate the gems governed by the various planets...when planets in transit are in unfavorable positions. The Sun governs ruby, the Moon pearl, Mars coral, Mercury emerald, Jupiter topaz (yellow sapphire), Venus diamond and Saturn blue sapphire.”

—Prasna Marga

“The individual should wear Ruby to please the Sun, Pearl for that of the Moon, Coral for that of Mars, Emerald for that of Mercury, Topaz (Yellow Sapphire) for that of Jupiter, Diamond for that of Venus, Blue Sapphire for that of Saturn, Gomed (Hessonite Garnet) for that of Rahu, and Cat’s-eye for that of Ketu.”

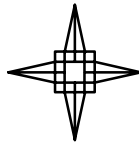
–Muhurta Chintamani

No concern is given to the placement of the planet in the natal chart or to which houses the planet rules; only its favorable or unfavorable position in transit from the natal Moon needs to be considered. If the planet is in an unfavorable position and thereby causing difficulties, wearing its gem will alleviate the difficulties.

According to *Prasna Marga*, planets in adverse Gochara positions can also be propitiated by worshipping them with flowers of the colors appropriate to the planets and by wearing clothes the color of the planets, as per the following color scheme: Sun and Mars - red; the Moon and Venus - white; Mercury - green; Jupiter - yellow; and Saturn - dark. Mantras as well as charitable gifts of animals and valuable things ruled by the planets are also effective remedies.

“Any work done by the wise for achieving prosperity, better health and the like, at a time when the planets are situated in unfavorable positions, will itself destroy them, just as the ceremony of raising a goblin, done improperly, destroys the doer himself; while a king, though possessing a small army of very little prowess, starting on an expedition at the proper time in view of the favorable positions of the planets, achieves the supreme position that is the fruit of actions eulogized in the scriptures.”

–Brihat Samhita



20

Ashtakavarga

Ashtakavarga is a very comprehensive method of determining the effects of transiting planets. In the previous chapter we have seen how the different planets are favorable or unfavorable in the different Rasis from the natal Moon. Ashtakavarga takes into consideration these very same favorable or unfavorable effects of the planets transiting the different Rasis from the natal Moon, but adds to it the favorable or unfavorable effects of the planets transiting the different Rasis from the other six embodied planets and the Lagna. Again, Rahu and Ketu are not considered in Ashtakavarga, and there are no Vedha positions from the other planets as there are from the Moon. The calculation of Ashtakavarga is beyond the scope of this text; only its application in regards to Muhurta will be detailed.

Determining a favorable time to engage in some activity through the help of Ashtakavarga is most suited for events that give immediate one-time results. For beginning activities that one will be engaged in over a more than immediate period of time, other Muhurta principles are those to be followed.

Ashtakavarga allows the astrologer to see the results of the moment. If the Ashtakavarga is favorable, the moment of beginning an event will be smooth and enjoyable. So even for long-term events, such as marriage, it is beneficial for the Ashtakavarga to be favorable so that the wedding will come off happily and without disruption. For one shot events, such as taking a test, Ashtakavarga alone can be followed, which will make the whole Muhurta determining process much more simple and less time consuming.

Since Ashtakavarga considers the effects of the transits from eight places instead of just from the Moon, more specificity of the transit effects are gained. The planets from which a transiting planet is favorable from are those that are supporting the indications of the transiting planet. The Moon grows and creates everything, so the

Gochara from the Moon is the most important and must be favorable. Any other planets that a transiting planet is favorable from gives additional support, but if the transiting planet is not in a favorable Rasi from the Moon, growth and success can never be great. So strive for favorable Gochara from the Moon with favorable Ashtakavarga as well.

BINDUS

Bindu means “a dot” and refers to the amount of planets a particular planet is favorable from in transit. If a planet has 4 Bindus in some Rasi in its own Ashtakavarga, it means that when transiting that Rasi it will be in favorable transits places from four planets. Since a planet is considered from eight places (all seven planets and the Lagna) the highest amount of Bindus possible is 8. Four Bindus are considered average, less than 4 Bindus is considered unfavorable, and 5 or more Bindus is considered favorable. In respect to all of the guidelines given below, less than four Bindus are never desirable.

THE SUN

1. For engaging in all events the Sun should be transiting one of the Rasis that has many Bindus in the Sun’s Ashtakavarga. If the Rasi has less than 4 Bindus in the Sun’s Ashtakavarga the effects will be unfavorable, and if the Rasi has no Bindus there will be grief, disputes and all kinds of trouble.
2. The Sun should be transiting one of the Rasis that has many Bindus in the Moon’s Ashtakavarga. The Sun should definitely not be transiting a Rasi that has no Bindus in the Moon’s Ashtakavarga.
3. The Sun should be transiting one of the Rasis that has more Bindus in the Ashtakavarga of the planet that is the Karaka for the event.

THE MOON

1. The Moon should be transiting a Rasi that has many Bindus in the Moon’s Ashtakavarga.

2. The Moon should also be transiting a Rasi that has many Bindus in the Sarva Ashtakavarga, and never transiting a Rasi that has less than 28 Bindus.

THE KARAKA

1. It is favorable to engage in activities when the Karaka is transiting a Rasi that has many Bindus in its own Ashtakavarga. It is unfavorable to do so when the Karaka is transiting a Rasi with less than four Bindus.
2. The karaka should also be transiting a Rasi that has many Bindus in the Sarva Ashtakavarga, and should not be transiting a Rasi that has less than 28 Bindus.

BEGINNING, MIDDLE & END OF THE DAY

1. In the Sun's Ashtakavarga, total up the number of Bindus in the 1st through 4th Rasis from the Sun. Also total up the number of Bindus in the 5th through 8th Rasis from the Sun, as well as in the 9th through 12th Rasis from the Sun. The first total relates to the 1st part of the day, the second total to the 2nd part of the day, and the third total to the 3rd part of the day. The part of the day corresponding to the lowest total is unfavorable for performing any activities, while that of the highest is favorable for all activities. This point is not as significant as the others.
2. I have also had good results in taking each Rasi from the Sun to be two hours of time beginning from sunrise. The two-hour portion with the most points will generally be the more favorable time of the day, while the two-hour portion with the least points will be the worst time of the day.

LAGNA

1. It is favorable for the Lagna to be a Rasi that has many Bindus in the Sun's Ashtakavarga.
2. It is also favorable for the Lagna to be a Rasi that has more Bindus in the Moon's Ashtakavarga. A Rasi with no Bindus in the Moon's Ashtakavarga should definitely be avoided as Lagna.

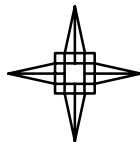
3. The Rasi of the Lagna should also have many Bindus in the Ashtakavarga of the planet that is the Karaka for the activity. For example, intercourse in the Lagna of the Rasi that has the greatest number of Bindus in Jupiter's Ashtakavarga is said to have the greatest chance of impregnation and a healthy child.

KAKSHA

1. When a planet transits in its own Ashtakavarga a Kaksha without a Bindu, it is less favorable. Only when the planet transits a Kaksha owned by a planet that has contributed a Bindu will the planet be fully favorable. It is preferable, though not absolutely necessary, that at the time chosen to engage in an activity, that the Sun, Moon, Karaka, and the degree of the Lagna are all in Kakshas that have a Bindu in their own Ashtakavargas.

CONCLUSION

1. The Sun should be in a Rasi that has many Bindus in the Ashtakavarga of the Sun primarily, and in the Ashtakavargas of the Moon and the Karaka secondarily.
2. The Moon should be in a Rasi that has many Bindus in the Ashtakavarga of the Moon primarily, and in the Sarva Ashtakavarga secondarily.
3. The Karaka should be in a Rasi that has many Bindus in its own Ashtakavarga primarily, and in the Sarva Ashtakavarga secondarily.
4. The Lagna should be of a Rasi that has more Bindus in the Ashtakavarga of the Lagna primarily, the Karaka secondarily, and the Sun and Moon thirdly.
5. None of the above should be in a Rasi without any Bindus.
6. The Sun, Moon, Karaka, and the Lagna should all be in Kakshas that have a Bindu in their own Ashtakavargas.



21

Selecting a Muhurta

With the several Muhurta factors to consider it can be a difficult task to choose a favorable Muhurta if it is not done in a prioritizing manner. It is very important that the Panchanga (the Tithi, Karana, Vara, Nakshatra and Yoga) are favorable for the event. Yet more critical than favorable Panchanga components is the Vara/Tithi/Nakshatra Yoga, which must not be unfavorable. The Vara/Tithi/Nakshatra Yoga should ideally be favorable. Performing an event under an unfavorable Vara/Tithi/Nakshatra Yoga renders a favorable Vara, Tithi or Nakshatra less than useless, and makes an unfavorable Vara, Tithi or Nakshatra very destructive. Strive always to perform an event under a favorable Vara/Tithi/Nakshatra Yoga. Occasionally, a Muhurta will have to be selected during which there is no favorable Vara/Tithi/Nakshatra Yoga, which is acceptable so long as there is no unfavorable Vara/Tithi/Nakshatra Yoga. In this case, strive always to have some other factor present that neutralizes blemishes. Additionally, Tara must be insured so that the performer can benefit from all of the properly chosen Muhurta components.

Selecting the periods when these conditions are present is not very difficult, and if it is done well, the event is guaranteed to grant an acceptable level of success and happiness. In determining whether the Panchanga factors are acceptable, the guidelines given below should be followed.

The Panchanga components are only as favorable as their lords and the Moon, so insure that these are well-disposed, or at least no less than mediocre. It is, in fact, more important that the Moon and the Panchanga lords are well-disposed than it is that they are favorable for the event. If the Moon and lord are well-disposed some good can come from even an unfavorable Panchanga component, whereas, if the Moon and lord are heavily afflicted, only harm can come from even the most favorable Panchanga component. It is

quite tedious to examine the Moon and each and every lord; the simple way to insure that the important lords are reasonably well-disposed is to make sure that the planets in general have more benefic influence than malefic influence and that as many planets are in good dignity and none in debilitation. If all the planets are relatively well-disposed, then all the important lords will be well-disposed as well.

After determining the periods during which the Panchanga, the Panchanga lords and the Vara/Tithi/Nakshatra Yogas are acceptable, select those periods that are most free from the trouble of the Twenty-one Mahadoshas, Suunya and Vishanadi, any of which will cause serious problems. Instead, select those periods that have as many of the factors present that neutralize adversities. Also avoid the blemishes that pertain to specific events as given in the next chapter. If any of these blemishes are present, insure that there are some factors present that neutralize blemishes. A favorable Vara/Tithi/Nakshatra Yoga is one such factor that neutralizes blemishes, but by itself it is not enough to fully overcome the serious problems that the Mahadoshas can create. Always try to have at least one more neutralizing factor present along with the favorable Vara/Tithi/Nakshatra Yogas. If you have done this competently, the event will meet with success without the great troubles that all these blemishes would otherwise bring. By this time you will have already selected a Lagna from which many of the planets are in favorable Bhavas in your efforts to avoid the Doshas. Double check the Lagna and Rasi to make sure that the best planetary arrangement has been chosen that avoids as many Doshas as possible and has the most factors possible that neutralize adversities. At this point you can stop, the foundation is complete and the Muhurta will grant a very acceptable degree of happiness and success. However, if you are feeling comfortable with your progress so far and wish to insure the greatest success possible, continue with selecting other favorable Muhurta factors as follows:

GUIDELINES FOR SPECIFIC MUHURTAS

Ancient Muhurta texts give specific guidelines for beginning many different activities, which are given in the next chapter. For many areas of life extensive guidelines are given, while for others only the appropriate Nakshatras under which to perform the event are given. In all cases where no guidelines are given for Tithi, Vara, or any other Muhurta component, then the basic principles given in the previous chapters are those to be followed. Following is a brief description of the various guidelines to be followed in selecting a Muhurta along with several tips for doing so:

Age & Time: Some activities are to be done at a certain age, or a certain amount of days, months or years after some other activity. In all cases where an age or time is given, that is the most important factor to consider. All other factors become secondary and the astrologer must only find the best possible moment within that time frame or age.

Ayana: A few activities are best done in a particularly Ayana, usually in Uttarayana. These are generally activities that have a significant life long influence. It is always best if the activity is performed in the recommended Ayana. If that is just not possible, then insure that other important Muhurta factors are appropriate and well-disposed.

Masa: If the event is of life-long importance, such as marriage, it is well worth insuring that an appropriate lunar month is chosen; else a full measure of success cannot be obtained. Classical Muhurta texts give the favorable months for the more important events. Select one of the months given under the guidelines for the event as per the next chapter and insure that the lord of the month is well-disposed. If no specifically favorable months are given in the guidelines, select a month in which the full Moon falls in a Nakshatra that is favorable for the event. Even when the favorable months are given, it is best if the full Moon of the month also falls in a favorable Nakshatra.

The particular month under which an activity is performed is not as important as having other Muhurta factors favorable and well-disposed. An unfavorable month with the other Muhurta factors favorable will grant greater success than a favorable month with other Muhurta factors unfavorable or poorly disposed.

Paksha: Some events are best performed in either the Shukla Paksha or Krishna Paksha. It is well worth performing these events in the recommended Paksha or else the growth of the event can be reduced or slowed. Just like the lunar month, the Paksha under which an event is performed is not as important as having other Muhurta factors favorable and well-disposed.

Nakshatra: Ancient texts always give the favorable Nakshatras for an event, as the Nakshatra is the most event specific component of the Panchanga. Often favorable Nakshatras will be given as well as Nakshatras that are only middling in favor. While the Nakshatras that are favorable are, of course, best, it is quite acceptable to perform an event under a middling Nakshatra, so long as the Moon and the Nakshatra lord are well-disposed.

If an event has to be done under an unfavorable Nakshatra, there are several compensations that can support the poor Nakshatra. First insure that the Moon and the Nakshatra lord are well-disposed, which goes a long way towards making any Nakshatra productive. Then, a favorable Nadika or Tithyamsa can make up for the unfavorable Nakshatra. The full Moon of the month falling in a favorable Nakshatra can also support an event begun under an unfavorable Nakshatra, as long as the lord of the full Moon's Nakshatra is well-disposed.

If the Nakshatra takes part in a Vara/Tithi/Nakshatra Yoga then it is also subject to modification. If the Yoga that the Nakshatra forms is auspicious, the Nakshatra gains some favor, even if unfavorable for the event. On the other hand, if the Yoga that the Nakshatra forms is inauspicious, then the Nakshatra loses all favor and gives ill results.

Tithi: Ancient texts give the favorable Tithis for many events, where they do not; the generally favorable Tithis should be selected. Oftentimes just the Tithis that are to be absolutely avoided are given, in which case it is best to not only avoid those Tithis, but also to avoid the other generally unfavorable Tithis that are not mentioned.

A favorable Tithi is very important; happiness can only be meager if the Tithi is unfavorable. Any Tithi, except for one of the Dark Tithis (the 1st Tithi of Shukla Paksha and the 11th, 12th, 13th, 14th and 15th Tithis of Krishna Paksha) taking part in an auspicious Vara/Tithi/Nakshatra Yoga becomes favorable even if it is otherwise unfavorable. On the other hand, any favorable Tithi taking part in an inauspicious Vara/Tithi/Nakshatra Yoga will lose all favor and be unable to grant any happiness. If an event must be performed during an unfavorable Tithi that is not taking part in an auspicious Yoga, then insure that the Tithyamsa is favorable; else no happiness will be possible.

Vara: For most important events that have a long-term impact the favorable Varas are given by the classical texts, while for many other events no guidance with respect to the Vara is given in which case a generally favorable Vara should be chosen. Most important always is that the lord of the Vara is well-disposed, which makes any Vara acceptable, while the Vara whose lord is poorly disposed will never be able to vitalize the event.

An event will fulfill its goal most readily if the Vara is favorable, however, if the Vara is unfavorable but taking part in an auspicious Vara/Tithi/Nakshatra Yoga, then the Vara will have the vital strength necessary to insure the ready success of the event. If the Vara is not taking part in an unfavorable Yoga, then the Hora and to a lesser degree the Nadika of a planet favorable for the event can do much to alleviate any problems of the unfavorable Vara. Amongst the Panchanga components, the Vara can most readily be sacrificed, as long as its lord is well-disposed.

Yoga: Fortunately, most of the twenty-seven Yogas are favorable, for the Yoga must be favorable. Classical texts do not suggest Yogas what are favorable for a specific event, since they are not event specific as are the Nakshatras. Simply choose a favorable Yoga as given in the Yoga chapter. An unfavorable Yoga will hold the event together in a manner that would make the performer wish that the event were not held together, or, if the lord of the Yoga is afflicted, the event will be destroyed, so always choose a favorable Yoga. If, for some reason, a favorable Yoga cannot be chosen, insure that the lord of the Yoga is very well-disposed and under the influence of strong benefics in order to ease the hardships of the unfavorable Yoga.

Karana: Occasionally, the ancient texts give a Karana that is especially suited for an event or one that should particularly be avoided. Follow the general rules for selecting the Karana. If fortune allows the event to take place in the particularly favorable Karana mentioned without the sacrifice of any other Muhurta component, so much the better. Always avoid the specific Karanas stated as specifically unfavorable.

The Karana is very important and not to be overlooked. Always select a favorable Karana, which is not difficult since most of the Karanas are favorable. If for some reason a favorable Karana cannot be selected, much more work will be required to fulfill the activity, generally more work than the activity is worth. Take care in selecting a favorable Karana; else the performer is sure to have regrets.

Tara: Most activities are favorably performed during any of the normally favorable Taras, though some are also favorably performed in Taras that are generally unfavorable. Tara is very important and it is always well worth sacrificing any other Muhurta component, except for the Panchanga components and the Vara/Tithi/Nakshatra Yoga, in order to have favorable Tara.

Favorable Tara insures that the individual can benefit from the favorable astrological influences, while unfavorable Tara brings out the worst possible results and makes it difficult for the individual to

benefit from the favorable Muhurta factors. The better the Muhurta factors, the less important it is to have a favorable Tara, whereas the worse the Muhurta factors, the more important a favorable Tara becomes.

If an event must be performed during an unfavorable Tara, selecting a Nakshatra in the 2nd or 3rd Paryaya as suggested in the Tara chapter with a well-disposed Moon and Nakshatra lord will do much to overcome the ill effects of poor Tara. Additionally, it is always better to perform the event under the 22nd (Vainasika) or 27th Nakshatra than under a Vipat, Pratyak or Vadha Nakshatra. Among the Vipat, Pratyak and Vadha Nakshatras, the Pratyak Nakshatras are less unfavorable, so resort to those before a Vipat or Vadha Nakshatra.

Hora: Rarely do the classical texts mention the Horas that are favorable for a specific event since the Hora is similar in effect to the Vara, and should thus be of one of the planets that rule the favorable Varas for the event. More important than which Hora an event is performed under is the disposition of the lord of the Hora. An unfavorable Hora can be compensated for, to some degree, by a favorable Vara or by the lord of the Nadika being a favorable planet.

Nadika: The Nadika, which is known by a Nakshatra but ruled by a planet (just like is the Vara), brings the Nakshatra and Vara together into one. Choose the Nadika of a planet whose Vara is favorable for the event and one the Nakshatra after which it is named that is also favorable for the event. Additionally, the result of the Nadika on the specific Vara should not be adverse and is best if it is in line with the intended goal. If the lord of the Nadika is not favorable for the event, then a favorable Hora or Vara can compensate to some degree. If the Nakshatra after which the Nadika is named is not a favorable Nakshatra for the event, then make double sure that the Nakshatra of the Moon is favorable for the event.

Tithyamsa: The Tithyamsa is very important- the unfavorable Tithyamsas, or Dur Muhurtas, which are one of the Twenty-one Mahadoshas, must be avoided. Otherwise it is preferable that the Nakshatra to which the Tithyamsa correlates is favorable for the event, or at least not unfavorable. A favorable Tithi can compensate for a Tithyamsas that is not favorable, but not for one of the Dur Muhurtas.

Lagna: For most events, suitable Lagnas are given, where no suitable Lagna is given, the Lagna of a benefic planet is always preferable, though of much greater importance is the arrangement of the planets in the Bhavas. Never choose a particular Lagna at the expense of sacrificing any planetary positions. Occasionally a particular Lagna is given which is completely unsatisfactory, this Lagna should always be avoided unless the planetary configurations from that lagna are very favorable.

Navamsa Lagna: For most events, suitable Navamsa Lagnas are not given and the general rule of the Navamsa Lagna being of one of the planet's whose Vara is favorable for the event should be followed.

Bhavas: For the more significant events, classical texts generally give the better or worse Bhavas for the different planets. For some events certain planets should be empty – this is a very important consideration. The placement of the planets in the Bhavas is much more important than the Lagna chosen. Almost any Lagna will be quite satisfactory if the planets are in favorable Bhavas. Benefics are favorable in angles and trines and malefics not in the angles but in the 3rd, 6th and 11th. The Rasi chart will always suffer some afflictions; the goal is only to select the best possible Rasi chart. If the primary Muhurta factors are favorable and, most importantly, their lords well-disposed, other afflictions in the Rasi chart cannot cause notable harm.

Grahas: Some events require certain planets to meet some special considerations. These considerations are very important and should

always be followed, unless no better Muhurta is available. These special considerations are generally only slightly less important than having favorable Panchanga components, well-disposed Panchanga lords, a favorable Vara/Tithi/Nakshatra Yoga, favorable Tara and absence of Suunya, Vishanadi or any of the Twenty-one Mahadoshas. Grahas includes the afflictions of Jupiter and Venus, which should be avoided in performing all acts of long-term importance.

Gochara: For a few events it is desirable to have certain planets in favorable Gochara positions from the natal Moon. Though it is desirable to meet these guidelines, it is never worth sacrificing the important Muhurta factors (Panchanga and lords, Tara and Vara/Tithi/Nakshatra Yogas) or a Rasi chart with favorable planetary placements to do so.

Miscellaneous: For many activities there are several special considerations, which are listed under the miscellaneous category in the following chapter on specific Muhurta guidelines. These considerations are generally quite important and well worth following. If it is not possible to meet these special considerations, no serious ill will happen and the event will meet with success so long as the Panchanga components are favorable, the Panchanga lords are well-disposed, the Vara/Tithi/Nakshatra Yoga is favorable, the Tara is favorable, the Twenty-one Mahadoshas, Suunya and Vishanadi are avoided, and there is some factor present which neutralizes blemishes. In this event, the special considerations that are not met will certainly cause some trouble or stress, but not prevent the success of the activity. If, on the other hand, the Panchanga components and their lords are unfavorable, then these event specific considerations can bring about the worst possible results, if they are unfavorable.

Combinations: Classical texts often give combinations of planetary permutations that support the activity. These combinations, when present, go a long way in strengthening the Rasi chart and supporting

success. They are also capable of neutralizing blemishes that may be present and can be treated as other factors that neutralize adversities.

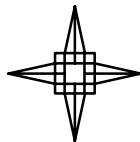
WHEN FINDING A MUHURTA BECOMES DIFFICULT

Finding a Muhurta becomes difficult when favorable Muhurta factors cannot be found, in which case compromises and exceptions have to be resorted to. The first compromise is for the lords of the unfavorable factors to be well-disposed. Following that, try to find a time when several conditions that neutralize the adversities are present, as given in the chapter on neutralizing adversities. If this is not possible you will have to resort to the many specific exceptions possible for each unfavorable factor as given in the previous chapters. At this point it is well worth putting the event off until a more suitable time is available. If the event must be performed, the only choice is to spend the difficult time finding the moment when as many helpful exceptions are present, which only the experienced astrologer will want to do.

Finding a Muhurta also becomes difficult when the planetary configuration is such that most of the planets are significantly afflicted, in which case it will be impossible for the important lords to be well-disposed. At this point it is definitely best to put the event off until a more opportune time. If this is not possible, select a time when as many of the Muhurta factors are favorable, including the Vara/Tithi/Nakshatra Yoga, and when as many of the factors that neutralize adversities are present. Concentrate especially on putting the strongest benefics in the angles. That will be the best you can do.

ONE THING AT A TIME

A favorable time should only be used for one activity within a given household. Two or more events begun at the same time within the same household are said to result in failure.



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Specific Muhurta Guidelines

The following guidelines for specific activities have their source from the ancient astrological texts, primarily from the two widely followed Muhurta texts *Kalaprakasika* and *Muhurta Chintamani*. Since the Muhurta guidelines come from ancient texts, some of the activities are not those activities that are often engaged in by modern man, while others are significant only to those of Hindu culture. Most of them do, however, apply to modern man at some stage in life, while those that do not, are useful from an educational point of view.

Modern man may also wish to engage in several activities for which the ancient texts have given no specific guidelines. For such events the favorable Nakshatras, Tithis, Varas, etc. can be quite readily determined once a thorough understanding of the Muhurta principles have been gained as presented in the earlier chapters.

As mentioned, most of the following guidelines are from *Kalaprakasika* and *Muhurta Chintamani*. I relied primarily on these two texts since they are quite complimentary. Whereas *Kalaprakasika* selects favorable Nakshatras based upon the individual qualities of each Nakshatra, *Muhurta Chintamani* selects favorable Nakshatras based primarily on the Nakshatra being Mridu, Chara, Dhruva, Ugra, Kshipra, Tikсна or Mridutikсна. As a result, these two texts often have different opinions as to which Nakshatras are favorable for some particular event. The Nakshatras upon which both texts agree are most favorable, while the Nakshatra upon which they do not agree are only middling. This has been indicated in the appropriate places.

DIVISION OF DAY OR NIGHT INTO THREE PARTS

Some events to be mentioned should be done during certain parts of the day or night, and some principles are dependent upon

the threefold division of the day or night. The day, from local sunrise to local sunset, is divided into three parts, the first part is known as the **forenoon**, the middle part as **noon**, and the last third part as the **afternoon**, so whenever noon is referred to, it does not mean 12:00 PM as is the western convention, it means the middle third part of the day, which is an average of four hours long. Similarly, the night is divided into three parts with the first part being the **early night**, the second part **midnight** and the last third part the **end of night**.

AGRICULTURE- EATING NEW GRAINS & FIRST USE OF FLOWERS, FRUITS & LEAVES

Masa: Ashada, Margasira and Magha are best avoided according to *Kalaprakasika*, whereas *Muhurta Chintamani* recommends avoiding Chaitra and Pushya.

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Svati, Anuradha, Sravana, Dhanishtha, Satabhisha, and Revati are favorable. *Kalaprakasika* also considers Rohini, Magha, Uttaraphalguni, Visakha, Mula, Uttarashadha and Uttarabhadrapada as favorable, which may be considered as middling.

Tithi: The 4th, 6th, 8th, 9th, 12th, 14th and 15th Tithis should be avoided.

Karana: Particularly avoid Vishti Karana.

Vara: Mercury's, Jupiter's and Venus's Varas are very favorable. Mars's and Saturn's Varas should be avoided.

Lagna: Taurus, Cancer, Leo, Virgo, Libra, Sagittarius, Capricorn and Aquarius are favorable. Gemini is middling.

Navamsa/Drikkana: The Navamsas and Drikkanas of Mercury, Jupiter and Venus are favorable.

Flowers: For using flowers of the season for the first time, Aries is the most favorable Lagna.

Fruits: To eat the first crop of fruit, Pisces is the most favorable Lagna.

Leaves: For eating leafy vegetables, greens, etc., Scorpio is the most favorable Lagna.

Bhavas: The 9th and 10th should be vacant; otherwise it will have an adverse effect on prosperity. The Moon must not be in the 8th or 12th. Malefics are best in the 3rd, 6th and 11th.

Grahas: Avoid the afflictions of Jupiter and Venus.

Miscellaneous: Definitely avoid all types of Vishanadi.



AGRICULTURE- EXPENDITURE OF GRAINS

In ancient times grain was a medium of trade and was spent like money. These days, this Muhurta would apply to the farmer selling the grain. Expending grains at an appropriate Muhurta insures that more and more grains will replace those expended, thereby insuring continuous wealth.

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Purvaphalguni, Uttaraphalguni, Uttarashadha, Sravana, Dhanishtha, Purvabhadrapada, Uttarabhadrapada and Revati are favorable- if grain is expended on these days the store will increasingly flourish. Avoid Bharani, Krittika, Rohini, Ardra, Chitra, Svati, Jyeshtha, Mula, and Satabhisha; under no circumstances can grain be interfered with on these days. The remaining Nakshatras are mediocre.

Tithi: The 4th, 8th, 9th, 14th and Amavasya are very unfavorable. The remaining Tithis are favorable.

Karana: Sthira Karanas and Vishti Karana should be avoided.

Vara: The Varas of the Sun, Mars and Venus are generally considered unfavorable, though some astrologers consider Venus's as favorable; Venus's Vara may, therefore, be taken as mediocre.

Lagna: Fixed Rasis are best, dual Rasis are middling, and moveable Rasis should be avoided. The Lagna being the Rasi of the natal Moon is quite favorable.

Navamsa: Avoid the Navamsas of the Sun, Mars and Venus, though some astrologers consider those of Venus favorable.

Bhavas: The 8th is best left vacant. Malefics are best in the 3rd, 6th and 11th and benefics in angles or trines.

Combinations: Saturn's Vara with a favorable Nakshatra and Tithi when the Lagna is Sagittarius or Pisces is very favorable for the expenditure of grains.



AGRICULTURE- LOANING GRAINS ON INTEREST

Nakshatra: Asvini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Svati, Visakha, Jyeshtha, Uttarashadha, Sravana, Dhanishtha, Satabhisha and Uttarabhadrapada are favorable.

Lagna: The Lagna being the Rasi of the natal Moon is always favorable.



AGRICULTURE- HARVEST

Nakshatra: Bharani, Rohini, Mrigasira, Ardra, Pushya, Magha, Uttaraphalguni, Hasta, Visakha, Anuradha, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable.

Tara: Avoid especially the Janma Nakshatra and the 10th and 19th Nakshatras from there, as these will result in loss.

Tithi: The 1st, 2nd, 3rd, 5th, 6th, 7th, 10th, 13th and Purnima are favorable.

Karana: Sthira Karanas and Vishti Karana should definitely be avoided.

Vara: The Varas of the benefics are favorable. The Varas of Mars and Saturn are most adverse.

Lagna: The Rasis of benefics are favorable. Of these, fixed Rasis are particularly favorable. All Lagnas are favorable if Jupiter is in the 4th. The Lagna being the Rasi of the natal Moon is also quite favorable.

Fruit: Aries and Cancer are particularly favorable for gathering fruit.

Miscellaneous: Never begin harvesting after nightfall.

Combinations

1. Pisces Lagna with the Moon in Bharani promotes prosperity.
2. Scorpio Lagna with the Moon in Sravana promotes prosperity.
3. Cancer Lagna with the Moon in Visakha promotes prosperity.



AGRICULTURE- HARVEST, GATHERING & STORING

After the crop is harvested it needs to be gathered and stored in some place. The Muhurta for putting the crop in its place of storage is important and provides for the well-being and longevity of the store.

Masa: Avoid the months of Sravana and Bhadrapada.

Nakshatra: Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Svati, Anuradha, Mula, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable. *Kalaprakasika* also considers Bharani, Ardra, Magha and Purvaphalguni as favorable, while *Muburta Chintamani* instead considers Asvini, Chitra, Dhanishtha and Satabhisha as favorable; all of which may be considered as middling.

Tithi: The 1st, 2nd, 3rd, 5th, 7th, 10th, 11th, 13th and Purnima are favorable.

Karana: Sthira Karanas and Vishti Karana should definitely be avoided.

Vara: The Varas of the Moon, Jupiter, Venus and Saturn are best. Mercury's is middling. Avoid the Varas of the Sun and Mars.

Yoga: The Yoga must be favorable.

Lagna: The Rasis and Navamsas of the Moon, Jupiter, Venus and Saturn are favorable. Those of Mercury are middling. Avoid especially the Navamsas of the Sun and Mars.

Fixed Rasis are the best, dual Rasis give profit as well as loss, while moveable Rasis should definitely be avoided for collecting grains, though *Muhurta Chintamani* considers Capricorn to be okay.

The Rasi occupied by a malefic, that to be next occupied, or that just vacated by a malefic should not be considered. Those occupied by benefics should alone be chosen.

The Lagna being the Rasi of the natal Moon is also quite favorable.

Bhavas: Benefics are best in the 1st, 5th, 7th, 9th and 10th, and malefics in the 3rd, 6th and 11th.

Saturn in the 4th is favorable for gathering and storing grain.

Combinations

1. Jupiter and Saturn occupying or aspecting a fixed Navamsa and in any of the Urdhvamukha Nakshatras (Rohini, Ardra, Pushya, Uttaraphalguni, Uttarashadha, Sravana, Dhanishtha, Satabhisha and Uttarabhadrapada) is very prosperous for gathering grains.
2. The Lagna aspected by Saturn when Jupiter is in the 7th is excellent for gathering grains and favors growth and progress, especially if the Lagna is fixed.
3. Taurus Lagna and the Moon in Magha in the month of Magha, or the Moon in Uttaraphalguni in the month of Phalguna, forms Dhanya Parvata “mountain of wealth” Yoga.
4. The Moon in Pushya in the month of Pushya, or in Sravana in the month of Sravana also forms Dhanya Parvata “mountain of wealth” Yoga, favorable for collecting grains.
5. Saturn in the Lagna, Jupiter in the 7th, and the Moon in the 7th from the Sun endow the landlord with a mountain of wealth in grains.
6. After midday when the Lagna is occupied by Saturn or Gulika adds to the grain store.
7. Jupiter in the Lagna, the Moon in the 12th and the Sun in the 6th is very favorable.

8. Jupiter in the Lagna, the Moon in the 4th, the Sun in the 11th, and Saturn in the 7th forms Dhanyarnava “flood of wealth” Yoga which swells the wealth in grain like the billows of the ocean.



AGRICULTURE- PLANTING AN ORCHARD OR GARDEN

The garden meant here is a recreational garden, park, yard, etc. not a garden for growing home vegetables, for that choose the Muhurta as per SOWING SEEDS & PLANTING given below.

Ayana: Uttarayana is by far preferred.

Paksha: Shukla Paksha is preferred.

Nakshatra: Rohini, Mrigasira, Punarvasu, Uttaraphalguni, Chitra, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th.

Vara: Avoid Mars’s Vara.

Lagna: The Lagna being the Rasi of the natal Moon is always favorable.

Bhavas: Venus is very favorable in the Lagna. Benefics should not be in the 8th and 12th. The Moon and malefics are favorable in the 3rd, 6th and 11th.



AGRICULTURE- PLOUGHING

An appropriate Muhurta should be determined before plowing land each time. The first time a parcel of land is plowed is particularly important and great care should be taken in selecting the Muhurta, as the time of first plowing influences the land for as long as it is farmed.

Paksha: Shukla Paksha is favorable; avoid Krishna Paksha.

Nakshatra: Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Anuradha, Mula, Uttarashadha and Uttarabhadrapada are most favorable. *Muhurta Chintamani* and others also consider Asvini, Mrigasira, Magha, Chitra, Svati, Visakha, Sravana, Dhanishtha and Satabhisha favorable, all which may be considered as middling.

The 3rd, 4th, 5th, 6th, 7th, 11th, 12th, 13th, 14th, 15th, 19th, 20th, 24th, 25th and 26th Nakshatras from the one occupied by the Sun are favorable; the other Nakshatras are troublesome.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th from there is favorable.

Tithi: The 1st, 2nd, 3rd, 5th, 7th, 10th, 11th, and 13th are favorable. The 4th, 6th, 9th and 14th are particularly unfavorable. (Ploughing during the 4th Tithi destroys the crops through insects; during the 9th damages the crops; and during the 14th endangers the life of the owner.)

Vara: The Varas of benefic planets are favorable, while those of malefics are troublesome. The Sun's and Saturn's Varas are most unfavorable.

Lagna: Taurus, Gemini and Pisces are most favorable. Cancer, Virgo, Libra, Scorpio, Sagittarius and Capricorn are mediocre. Aries, Leo and Aquarius should be avoided. Additionally, the Lagna being the Rasi of the natal Moon is quite favorable.

Kalaprakasika gives the following results to the Lagna: *Aries* is fatal to the cows; *Taurus*, *Gemini* and *Cancer* promise a good harvest; *Leo* damages the crops; *Virgo* favors a proper yield; *Libra* causes luxuriant growth; *Scorpio* damages the crops by fire; *Sagittarius* promotes fertility; *Capricorn* gives an abundant harvest; *Aquarius* causes trouble from thieves; *Pisces* indicates prosperity.

Bhavas: No malefic planet should be in the Lagna; else the owner of the land is adversely affected. Jupiter is very favorable in the Lagna.

Grahas: The Sun, Mars and Saturn are favorable when weak, Venus and the Moon when strong. The Moon is very favorable in a watery Navamsa.

Miscellaneous

Ploughing Land for the First Time: It is favorable if the Moon is in a watery Rasi; if Jupiter and Venus are in the Lagna; if the Moon is in Rohini and the Navamsa Lagna is of a benefic planet; or if the Lagna is Taurus during the forenoon and the Moon is in Rohini.

Direction of Plowing: Plough first eastward or northward.

First Day of Plowing: On the first day of plowing stop after having plowed one, three or five furrows.



AGRICULTURE- SETTING FOOT ON FARMLAND FOR PURPOSE OF AGRICULTURE

Nakshatra: Bharani, Ardra, Pushya, Magha, Uttaraphalguni, Chitra, Svati, Anuradha, Uttarakshadha and Uttarabhadrapada are favorable.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th from there is favorable.

Tithi: All odd Tithis except the 9th are favorable. Even Tithis, except for the 2nd and 10th should be avoided. Some astrologers do not recommend the 9th since it is a Rikta Tithi.

Vara: The Varas of the Moon, Mars, Mercury and Jupiter are favorable, as also Saturn's according to some, which can be considered as middling.

Lagna: Taurus, Virgo and Scorpio are most favorable, though the generally favorable Lagnas will do. The Lagna being the Rasi of the natal Moon is always favorable.



AGRICULTURE- SOWING SEEDS & PLANTING

Nakshatra: Rohini, Pushya, Magha, Uttaraphalguni, Hasta, Svati, Visakha, Anuradha, Mula, Uttarakshadha, Sravana, Satabhisha, Uttarabhadrapada and Revati are favorable. Asvini, Mrigasira,

Punarvasu and Dhanishtha are middling. Other Nakshatras should be avoided.

Roots: To sow seeds of root crops the following Nakshatras are particularly favorable: Bharani, Krittika, Magha, Purvaphalguni, Visakha, Mula, Purvashadha and Purvabhadrapada.

Flowers and Fruits: For sowing seeds of flower plants and fruit-bearing creepers the following are particularly favorable: Mrigasira, Punarvasu, Hasta, Chitra, Svati, Anuradha, Jyeshtha and Revati.

Trees and Creepers: For sowing seeds of trees and non-fruit-bearing creepers the following are particularly favorable: Asvini, Rohini, Mrigasira, Pushya, Uttaraaphalguni, Hasta, Chitra, Visakha, Anuradha, Mula, Satabhisha, Uttarashadha, Uttarabhadrapada and Revati. Of these, the 4th, 5th, 6th, 13th, 14th, 15th, 22nd, 23rd, 24th, 25th, 26th and 27th Nakshatras from the Sun are particularly favorable.

Nakshatras and Specific Plants: Asvini favors the growth of betel-nut trees; Bharani favors the growth of nightshades; Rohini favors the growth of trees; Punarvasu favors the growth of sugar-canes; Chitra protects all grains; Svati favors the growth of rice though Sravana is the best for rice; Anuradha is productive for sesame; Mula brings up all roots and creepers; Satabhisha favors black grains.

Hala Chakra: From the Nakshatra that Rahu is in, the 9th through 11th, the 13th through 15th, the 17th through 19th, and the 21st through 23rd Nakshatras are favorable for sowing seeds.

Sowing a Field of Grains: The first three Nakshatras from Venus ruin the crop, the 4th through 6th prevent earing and blast the stalks; the 7th through 18th grant luxuriant growth and only one of these should be chosen; the 19th through 24th make empty grains; and the last three Nakshatras destroy the plants.

Tithi: The 3rd, 5th, 8th, 10th, 12th, 13th, Amavasya and Purnima are favorable.

Karana: Avoid Vishti, Chatushpada, Naga and Kintughna.

Vara: The Varas of the Moon, Mercury, Jupiter and Venus are favorable.

Lagna: Taurus, Cancer, Leo, Capricorn and Pisces are the most favorable. Libra, Gemini and Aquarius are okay. Aries, Virgo, Scorpio and Sagittarius are unfavorable.

The Lagna being a Rasi of the lord of the Vara is very favorable.

The Lagna of the Rasi of the natal Moon is also quite favorable.

It is always favorable if the lord of the Lagna is the ruler of that being planted. (For instance, fruit trees are favorably planted in Jupiter's Rasis.)

Navamsa: The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable.

Bhavas: No Planet should be in the 8th. The Moon in the 2nd, 3rd, 4th, 5th, 7th, 10th or 11th is very favorable. Venus is most unfavorable in the 8th. Malefics (especially Sun, Mars and Saturn) are most favorable in the 3rd, 6th and 11th and will cause harm in other Bhavas, so one should strive to keep them in the 3rd, 6th and 11th.

Combinations Favoring Specific Plants

Black Grains: Black grains are very favorably sown on Saturn's Vara during the midday when Saturn occupies the Lagna.

Coconuts: To plant coconut seedlings, Aquarius Lagna with Venus in the Lagna and the Navamsa Lagna is particularly favorable.

Flowerly Trees: Seedlings of flower trees are very favorably planted on Venus's Vara when Venus occupies the Lagna.

Fruit Trees: Seedlings of long-lived fruit trees are very favorably planted on Jupiter's Vara when Jupiter occupies the Lagna.

Palms, Coconuts, Betel, etc: Palmyra seedlings and palms such as the betel, coconut etc. are very favorably planted on Mercury's Vara when the Lagna is occupied by Mercury.

Pumpkins/Squashes: The 5th Navamsa of Pisces rising with Venus in the Lagna will yield an abundant crop of huge pumpkins.

Rice: Rice is very favorably sown on the Sun's Vara when the Lagna is occupied by the Sun.

Watery Flower Planets: Seeds of flower plants that thrive in water are very favorably sown on the Moon's Vara when the Moon occupies the Lagna.



AGRICULTURE- THRESHING GRAINS

Nakshatra: Rohini, Magha, Purvaphalguni, Uttaraphalguni, Anuradha, Jyeshtha, Mula, Sravana and Revati are favorable.

Vara: Avoid Mars's and Saturn's Vara.

Lagna: The Lagna being the Rasi of the natal Moon is always favorable.



AGRICULTURE- TRANSPLANTING

Nakshatra: Rohini, Uttaraphalguni, Visakha, Mula, Satabhisha and Purvabhadrapada are favorable.

Vara: Avoid Mars's and Saturn's Vara.

Lagna: The Lagna being the Rasi of the natal Moon is always favorable.



BED/ASANA MAT- FIRST USE

Nakshatra: Asvini, Bharani, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable.



BOAT- BUILDING & LAUNCHING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Purvaphalguni, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Mula, Purvashadha,

Uttarashadha, Sravana, Dhanishtha, Satabhisha, Purvabhadrapada, Uttarabhadrapada and Revati are favorable.

Asvini, Mrigasira, Purvaphalguni, Hasta, Anuradha, Purvashadha, Sravana and Dhanishtha are particularly favorable for the first use of the boat.

Tithi: Definitely avoid the 4th, 9th, 14th and Amavasya.

Vara: Jupiter's, Venus's and the Sun's Varas are favorable.

Lagna: That of a benefic is favorable, especially the water Rasis.

Grahas: Avoid Mars in the Lagna, with the Moon or with the Lagna lord.

Miscellaneous: Make sure that the planet ruling the purpose of the ship is well-disposed. If the ship is for war, strengthen Mars, for commerce and passenger travel Mercury, for pleasure Venus, etc.

When using the boat for the first time, the Moon should not be in the 4th, 8th or 12th from the Lagna of the owner of the boat.



BUSINESS/FINANCE- ACCOUNTING, BOOKKEEPING & BUSINESS CORRESPONDENCE

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable.

Vara: The Varas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.

Lagna: The Lagna should be of a benefic.

Bhavas: The 8th and 12th should be empty.



BUSINESS/FINANCE- ALL BUSINESS TRANSACTIONS INCLUDING BUYING & SELLING

The following guidelines are those to be followed for all financial transactions, and the buying and selling of all things except for animals. For animals, please see LIVESTOCK/ANIMALS.

Amongst those Nakshatras, Tithis and Varas listed below that are favorable for business, those that are also favorable for some action, like gold smithing, painting, jewelry making, making vehicles, etc., are the most favorable Nakshatras, Tithis and Varas to engage in the business of those things.

Nakshatra: Asvini, Rohini, Mrigasira, Ardra, Punarvasu, Pushya, Magha, Purvaphalguni, Uttaraphalguni, Hasta, Visakha, Jyeshtha, Mula, Uttarashadha, Satabhisha, Uttarabhadrapada, and Revati are beneficial for all business transactions, buying and selling.

Purchasing: Asvini, Chitra, Svati, Sravana, Satabhisha and Revati are particularly favorable for purchasing, but not so favorable for selling.

Selling: Bharani, Krittika, Aslesha, Purvaphalguni, Visakha, Purvashadha and Purvabhadrapada are particularly favorable for selling, but not so favorable for purchasing.

Tithi: All Tithis except the 4th, 6th, 8th, 9th, 12th and 14th are beneficial for all business transactions, buying and selling.

Vara: Mars's Vara is the most unfortunate for buying, especially if what is bought is to be resold, except if Mars rules that bought.

Lagna: Taurus, Gemini, Leo, Libra and Scorpio are beneficial for all business transactions, buying and selling. For selling specifically, all Lagnas are considered favorable outside of Aquarius.

Grahas: It is favorable if Jupiter is influencing the planet that rules the thing purchased.



BUSINESS/FINANCE- BORROWING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Chitra, Svati, Visakha, Anuradha, Sravana, Dhanishtha, Satabhisha and Revati are favorable. Avoid Hasta; else the debt is never repaid.

Tithi: Avoid the 4th, 6th, 8th, 9th, 12th and 14th Tithis.

Vara: Avoid the Sun's Vara, else the debt is never repaid, and also Mars's Vara.

Lagna: Moveable Rasis are best, especially Libra. Avoid fixed Rasis.

Yoga: Avoid Vriddhi Yoga; else the debt is never paid.

Bhavas: The 8th Bhava must be unoccupied, and the 5th and 9th are best unoccupied as well.

Miscellaneous: Avoid Sankranti; else the debt is never repaid. The planet and Bhava that rules that which the borrowed money is meant for should be well-disposed.



BUSINESS/FINANCE- LENDING & PLEDGING

Nakshatra: Things lent or pledged under Bharani, Krittika, Aslesha, Magha, Purvaphalguni, Visakha, Jyeshtha, Mula, Purvashadha or Purvabhadrapada do not return or are not a source of gain. Rohini, Uttaraphalguni, Uttarashadha and Uttarabhadrapada are similar in effect, though not as powerful.

Loaning or Giving Gold (Money): Parting with gold when the Nakshatra is Krittika, Magha, Mula, Satabhisha, Uttaraphalguni, Punarvasu, or under one's Janma Nakshatra is said to cause destitution, though the person that receives the gold will flourish. (This would apply not only to gold, but also more importantly to the means of exchange prevalent at the time, these days money.)

Karana: Things lent or pledged during Vishti Karana do not return or are not a source of gain.

Vara: Avoid Mercury's Vara when lending. It is very unfavorable to lend on Saturn's Vara during Amavasya.



BUSINESS/FINANCE- PAYING DEBTS

The first payment on the particular debt is the most important time to consider. The times of subsequent payments are much less significant.

Nakshatra: Asvini, Punarvasu, Pushya, Svati and Satabhisha are best. Krittika, Ardra, Magha, Purvaphalguni, Visakha, Jyeshtha, Mula, Sravana and Dhanishtha are middling.

Tithi: Rikta (4th, 9th and 14th) Tithis are the most favorable. Avoid the 6th, 8th and 12th.

Karana: Avoid Vishti Karana.

Vara: In addition to the normally favorable Varas, Saturn's Vara is favorable. Particularly avoid Mercury's Vara.

Lagna: Taurus, Gemini and Libra are most favorable. Avoid fixed Rasis.

Bhavas: A malefic in the 8th is favorable.

Combinations

1. The Moon in the Lagna in Asvini or Anuradha forms Maitra "friendly" Muhurta, during which, if only a small fraction of debts are paid, one be able to discharge all debts though they might be incalculable.
2. Gulika in the Lagna on Mars's, Saturn's or the Sun's Vara coinciding with the 9th, 14th or 4th Tithi respectively, helps one get free from liabilities in a short time even if only a small portion of the debt is repaid at that moment.
3. A moveable Lagna on Saturn's Vara accompanied by Pradosha is an auspicious time for discharging debts. (If the 12th Tithi ends after sunrise but before the middle of the night; if the 6th Tithi ends after sunrise but before 1 ½ Prahara of the night; or if the 3rd Tithi ends after sunrise but before 1 Prahara of the night it is called Pradosha, "corrupt." (A day is divided into eight parts, four equal parts during the daytime portion and four equal parts

during the nighttime portion. Each one of these parts is called a Prahara “stroke.”)

4. Vishti Karana during the period of Gulika on the Sun’s, Mars’s, or Saturn’s Vara coinciding with the 4th, 9th or 14th Tithi is a very unfortunate time for starting to liquidate a debt. The debts will never be extinguished; on the other hand, the debtor's house will become the property of the creditor.



BUSINESS/FINANCE- STORE/BUSINESS OPENING

Those Nakshatras, Tithis and Varas favorable for some action, like gold smithing, painting, jewelry making, etc., which are also listed below, are the most favorable Nakshatras, Tithis and Varas for opening a store or starting a business of those things.

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Uttarashadha, Uttarabhadrapada and Revati are favorable.

Tithi: Choose a favorable Tithi and definitely avoid the 4th, 9th and 14th.

Vara: Avoid Mars’s Vara particularly.

Lagna: Avoid Aquarius.

Bhavas: Venus or the Moon is very favorable in the Lagna. There should be no malefics in the 8th and 12th. Benefics are best in the 2nd, 10th and 11th.



BUSINESS/FINANCE- STORING AND DEPOSITING WEALTH & INVESTING

Storing wealth includes putting up anything of value, including collections, books, silver ware and other expensive articles, and, of course, opening bank accounts and making large deposits. The following guidelines are also those to be followed for making any

kind of investments, be it real estate, stocks, etc., or in short, for putting one's money into anything with the hope of making some profit.

Nakshatra: Mrigasira, Ardra, Pushya, Uttaraphalguni, Hasta, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha and Uttarabhadrapada are favorable. It will not benefit the individual at all to store things under Bharani, Krittika, Aslesha, Magha, Purvaphalguni, Visakha, Jyeshtha, Mula, Purvashadha or Purvabhadrapada, instead only financial loss or destruction will happen.

Tithi: Particularly avoid Rikta Tithis (4th, 9th, 14th), and the 15th.

Karana: Sthira Karanas (Sakuna, Chatushpada, Naga and Kintughna) and Vishti Karana should be avoided.

Lagna: Fixed Rasis are most favorable and dual Rasis middling.

Navamsa: The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable.

Bhavas: No planet should be in the 8th.

Combinations

1. Jupiter in the Lagna, Venus in the 2nd, Mercury in the 11th and the Moon in the 10th is the best planetary position, which renders the storage firm against failure.
2. Malefics in the 3rd, 6th and 11th while benefics are in angles and trines bestow prosperity.
3. The rising Navamsa occupied by the Moon in exaltation with Jupiter in the 7th is very favorable.
4. Jupiter in the Lagna gives prosperity.
5. Saturn in the Lagna is a fortunate condition for gathering and depositing gold, grain and gems.

Gold: Jupiter in Vargottama while Mercury and Venus are in angles is extremely fortunate for collecting and depositing gold. Gold stores will then increase a million fold.

Depositing Money: Jupiter's Vara when the Lagna is occupied by Jupiter with the Sun in the 11th and Saturn in the 6th will make everything prosper immensely.

Storing Metals: Venus located in the Lagna with the Moon, while Jupiter is in the 10th, is a prosperous time to store non-precious metals such as lead, bronze, iron, etc.

Fragrant Substances: Jupiter in the Lagna and the Moon in the 12th is a beneficial time for collecting and storing camphor, sandal, odoriferous woods, and garlands, in which case the stock will be inexhaustible.

Libraries, Books & Records: Mercury in deep exaltation, or Mercury in the Lagna on Jupiter's Vara is a very fruitful time to form a library or to collect records.

Silver Ware: Venus in the Lagna on Saturn's Vara, the Moon in Rohini, and Jupiter aspecting Aquarius is a very favorable time for making or storing silverware. Venus exalted in the Lagna with Jupiter in the 7th and the Sun in the 5th increases the quantity of silverware a hundredfold.



CHAIRS/THRONES- FIRST USE

Nakshatra: Asvini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Visakha, Anuradha, Uttarashadha, Dhanishtha, Uttarabhadrapada and Revati are favorable; the remaining Nakshatras are unfavorable.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th, and 12th are best. The 4th, 9th, 14th, and Amavasya should be strictly avoided, other Tithis are middling.

Vara: Mercury's, Jupiter's and Venus's Vara are best, the Sun's and the Moon's Varas are middling.

Lagna: Taurus, Gemini, Cancer, Virgo and Libra are favorable. Capricorn is middling. The Lagna being the Rasi of the natal Moon is also quite favorable.

Navamsa: The Navamsa of Mercury, Jupiter, and Venus are most favorable.

Combinations: Venus in an angle or trine, in own, exaltation or friendly Rasi is very favorable.



CHILDREN- ADOPTING

Nakshatras: Asvini, Pushya, Hasta, Chitra, Svati, Visakha, Anuradha and Dhanishtha are favorable.

Vara: The Varas of the Sun, Mars, Jupiter and Venus are favorable.



CHILDREN- BREAST-FEEDING

Breast-feeding should be done after the umbilical cord is cut as soon as the baby finds the breast. If, due to some trouble to the mother or her breasts, it is not possible to breast-feed at that time, then a favorable moment should be found in which to breast-feed the baby when the mother, or a wet nurse, is able to do so.

Age: The 5th day is ideal, if that is not possible resort to the following:

Nakshatra: Any favorable Nakshatra will do, though Mrigasira, Punarvasu, Pushya, Hasta, Sravana and Revati are best.

Tithi: Particularly avoid the 4th, 9th and 14th and try to find a favorable Tithi if possible, keeping in mind that the sooner the baby breast-feeds the better.

Karana: Avoid Vishti Karana.

Vara: The Varas of the benefics are best.

Miscellaneous: Definitely avoid the Doshas of Vyatipata and Vaidhriti.



CHILDREN- CONCEIVING

Nakshatra: Rohini, Mrigasira, Uttaraphalguni, Hasta, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha and Uttarabhadrapada are favorable. Punarvasu, Pushya and Chitra are middling. Avoid Asvini, Bharani, Magha, Mula, and Revati.

Tara: Avoid the Janma (1st, 10th, 19th) and Vadha (7th, 16th, 25th) Nakshatras

Tithi: Particularly avoid the 4th, 6th, 9th and 14th.

Karana: Avoid Vishti Karana.

Vara: Avoid the Varas of the malefics.

Lagna: The Lagna should be of a benefic. The Lagna should not be the 8th from the natal Moon.

Bhavas: Benefics in angles and trines and malefics in the 3rd, 6th and 11th support conception.

Miscellaneous: The most important Doshas to avoid are Nakshatra Gandaanta, Lagna Gandaanta and Tithi Gandaanta, eclipses, Vyatipata and Vaidhriti, Parigha Yoga (especially the 1st half), and Utpaata Nakshatra. Also avoid the evening (first 1/3 of the night), the Shraddha (death day anniversary, as per the lunar calendar) of the parent's death.

One should not have intercourse the first four days from the beginning of the woman's menses. After menses the woman should bathe at a favorable moment to assist conception, see MENSES, BATHING AFTER.

Menses: If the woman's menses begins while the Moon is in an Anupachaya (Bhavas other than 3rd, 6th, 10th and 11th) aspected by or joined with Mars, the menses can result in conception. If menses occurs when the Moon is in an Upachaya, conception is not likely to occur.

Ritu Dina (Days of the Woman's Menstrual Cycle): Sexual intercourse during each of the sixteen days from the first day of the

menstrual period is said to have a specific effect. Intercourse during odd days tends to create female children, on even days male children.

Intercourse during the first four days of menses, during which the woman is bleeding, is said to lead to serious ill effects. The first day proves fatal to the husband; the second day affects the longevity of the woman; the third day causes abortion; the fourth day produces a poor, stupid, houseless, miserable and short-lived son bereft of good habits, and impairs the vital energy of the father.

Intercourse on the fifth day gives birth to a daughter; the sixth day favors a son who promotes posterity; the seventh day brings forth a daughter who will not bear children; the eighth day gives birth to a noble son; the ninth day gives birth to a wicked girl; the tenth day promises a praiseworthy son; the eleventh day gives birth to an unrighteous girl; the twelfth day grants a virtuous son; the thirteenth day grants a virtuous daughter; the fourteenth gives birth to a son rich in grains and gold; the fifteenth day brings forth a daughter that will not live long; and the sixteenth day gives birth to a son of all-embracing intelligence. Sexual union should be indulged in only on days that bear favorable results so that the progeny may be noble.

Planetary Lords of the Months of Pregnancy

A particular planet rules each month of pregnancy, and during each month different primary development occurs:

Month	Lord	Primary Development
1 st Month	Venus	Union of sperm and ovum
2 nd Month	Mars	Solidification of embryo
3 rd Month	Jupiter	Sprouting of organs and body parts
4 th Month	Sun	Bone formation
5 th Month	Moon	Skin formation
6 th Month	Saturn	Hair
7 th Month	Mercury	Sensation
8 th Month	Lagna Lord	Hunger and thirst
9 th Month	Moon	Desire to leave the womb
10 th Month	Sun	Prasava (delivery)

In the 1st month, union of the male fluid and female fluid take place; this is the most “liquid” state that the embryo will be in. Venus rules

the sperm and fluids in the body and thus Venus rules this first month. In the 2nd month the embryo solidifies into a fetus, and becomes a compact mass with all of its organs minutely formed. Mars rules this small, contracted mass. In the 3rd month the organs and limbs sprout to more significant proportions and the sex of the child is determined. Jupiter rules this month during which the compact mass begins to first significantly expand. During the 4th month bone formation is primary, rule by the Sun, the lord of the bones. In the 5th month, governed by the Moon, the skin surrounding the organs and the body form, resulting in greater self-consciousness. In the 6th month hair growth is significant and the nervous system leading to the skin is fully developed. Saturn, lord of nerves, rules the 6th month. In the 7th month, ruled by Mercury, the fetus becomes sensitive to its surroundings and begins to cognize. In the 8th month the infant becomes very aware of the sensation of hunger and thirst, takes more in through the umbilical cord and begins the final huge growth spurt. The 8th month is ruled by the Lagna lord, the lord of the body, which is then growing rapidly. In the 9th month, ruled by the Moon, there is excitement, movement and the desire to leave the womb, and in the 10th month, ruled by the Sun, the fetus separates from its mother and individuality is born.

The months of which the lords are weak or afflicted become difficult months in the pregnancy, and the months during which abortion may occur. Planets most like to cause miscarriage are those weak, combust or afflicted by malefics and in a malefic Rasi, inimical Rasi, debilitation, or with a malefic in the Navamsa. If a planet is weak at the time of impregnation, then the development that occurs in its month will be low, or problematic. From the third month onwards the woman develops tastes to eat according to the disposition of the monthly lords.

Combinations

Conception: The following combinations at the time of intercourse indicate that conception will or won't occur:

1. Jupiter in the 1st, 5th or 9th indicates that conception will occur.

2. The Sun, Moon, Venus and Mars in own Navamsas and not combust indicate that conception will occur, especially if they are in Upachayas.
3. If the transiting Sun and Venus are in even Navamsas and in Upachayas in the man's horoscope, conception is likely to occur.
4. If the transiting Moon and Mars are in even Navamsas and in Upachayas in the woman's horoscope, conception is likely to occur.
5. The transiting Moon in an Upachaya in the woman's horoscope joined or aspected by a male planet leads to conception.
6. The Moon and a male planet in the Lagna indicate that conception is likely.
7. Jupiter in own Rasi or Navamsa on a favorable Vara indicates that conception is likely.
8. The Sun, Moon and Venus in malefic Rasis or inimical Rasis while other planets are in benefic Rasis indicate that conception will not occur unless Jupiter is in the Lagna.

Abortion

1. If a planet is overcome in war, combust or afflicted, miscarriage may take place in the month of the defeated planet.
2. Saturn and Mars in the Lagna cause miscarriage.
3. The Moon in the Rasi of Mars or Saturn may cause miscarriage.

Safe Pregnancy

1. The Moon in the Lagna indicates a safe pregnancy.
2. Mercury, Jupiter, Venus or the Sun aspecting the Lagna indicate a safe pregnancy.
3. If benefics join the Lagna and Moon, or if the 2nd, 4th, 5th, 7th, 9th and 10th from them are occupied by benefics, or if malefics are in the 3rd and 11th, while the Sun aspects the Lagna or the Moon (some sources want the malefics in the 3rd and 11th to be aspected by the Sun), the pregnancy will be safe and happy. (The more of these indications the better the pregnancy.)

Harm to the Couple: The following combinations at the time of intercourse indicate that harm will befall one of the couple. These harmful results occur in the month of the planet (as given above) that is weak or afflicted.

1. Mars or Saturn in the 7th from the Sun indicates that the man will become ill; if Mars and Saturn are one in the 2nd and the other in the 12th from the Sun, the man will die; or if one of Mars or Saturn joins the Sun while the other aspects, the man will die.
2. Mars or Saturn in the 7th from the Moon indicates that the woman will become ill; if Mars and Saturn are one in the 2nd and the other in the 12th from the Moon, the woman will die; or if one of Mars or Saturn joins the Moon while the other aspects, the woman will die.
3. Malefics in the 12th without benefic aspect indicates that the woman dies.
4. Saturn in the Lagna aspected by Mars or the malefic Moon indicates that the woman dies.
5. If both the Lagna and Moon are hemmed by malefics, the woman dies in pregnancy.
6. If, from the Lagna or the Moon, malefics are in the 4th and Mars is in the 8th, the woman dies.
7. If the Sun and Mars are in the 4th and 12th while the Moon is a malefic, the woman dies.
8. If Mars is in the 1st and the Sun in the 7th, the woman dies by weapons.
9. The Sun and Moon are hemmed between malefics when the Lagna is not aspected by a benefic indicates that the woman dies.
10. The Lagna and 7th occupied by malefics with no benefic aspects indicates that the woman dies.
11. Saturn and the malefic Moon in the Lagna aspected by Mars indicate that the woman dies.
12. The Sun and Moon in the 12th when Mars is in the 4th and Venus is between malefics indicates that the woman dies.
13. The child in the womb and the mother die if malefics are in the 4th from the Lagna or Moon while Mars is in the 7th from the Lagna.
14. Mars in the 4th, the Sun in the 12th, and the Moon waning with malefics aspecting indicates that the child in the womb and the mother die.
15. The Sun in the Lagna when the Moon is weak indicate that child in the womb and the mother die.

16. Mars in the Lagna with malefics in the 2nd and 12th without benefic aspect indicate that the child in the womb and the mother die.
17. If impregnation occurs in the day, the Sun is the Father, Venus the mother, Saturn the paternal uncle and the Moon the maternal uncle. If at night, Saturn is the father, the Moon the mother, the Sun the paternal uncle and Venus the maternal aunt. If the planet representing the father or paternal uncle is in odd Rasi, then the father or paternal uncle's well-being is there. If the planet representing the mother or maternal aunt is in an even Rasi, then the mother or maternal aunt's well-being is there. If opposite, they will not be well and other afflictions will have a greater toll.

Sex of Child

1. Male planets aspecting the Lagna on even days from the first day of the woman's menses give birth to male children. Female planets aspecting the Lagna on odd days from the first day of the woman's menses give birth to female children.
2. If the Lagna, Sun, Moon and Jupiter are in odd Rasis or Navamsas, the child is male. If in even Rasis or Navamsas, the child is female.
3. If Venus, Mars and the Moon are in even Rasis, the child is female.
4. Saturn in odd Bhavas, other than the Lagna, gives male children, in even Bhavas, female children.
5. The Sun, Moon, Venus and Jupiter in own Rasi or Navamsa give birth to a son.
6. The Sun and Venus in the Rasis of benefics give birth to a male.
7. The Sun and Moon in Mulatrikona and weak give a female birth.
8. The Sun, Moon, Venus and Jupiter in the Lagna aspected by or joined with Mars gives birth to a son.
9. The Lagna and 5th lord joined, mutually aspecting or interchanged gives birth to a male child.
10. Mercury in the 5th alone and unaspected gives birth to a male child.
11. All the male planets in the 6th and/or 11th while the 5th lord is strong gives birth to a male child.
12. All seven planets in odd Rasis gives birth to a male child.

13. The Sun and Jupiter strong and in the Vargas of the Sun give birth to a male child.
14. A strong male planet in an odd Rasi or Navamsa, joined with the Moon and aspected by a male planet, in exaltation, or in an angle gives birth to a male.
15. A strong male planet in the Lagna in exaltation aspected by a male planet produces a male child. A female planet in the Lagna in exaltation aspected by a female planet produces a female child.
16. Mars, Venus and the Moon in the Vargas of the Moon when the Moon is weak give birth to a female child.
17. Venus and the Moon joined in the 5th or 10th gives birth to a female child.
18. Venus and the Moon in own Rasi or Navamsa give birth to a female child.
19. Rahu in the Lagna aspected by the Moon, or the Moon in the Lagna aspected by Rahu gives birth to a female child.
20. Venus in an angle or in the Hora of the Moon gives birth to a female child.
21. If the Moon and Venus are prominent, the child is female.
22. Male planets in odd Rasis and Navamsas give birth to a male child. Female planets in even Rasis and Navamsas give birth to a female.
23. The Navamsa Lagna with a male planet gives birth to a male, with a female planet to a female.
24. The Lagna in a feminine Navamsa gives birth to a female, in a male Navamsa a male.
25. The Sun and Moon in mutual aspect (and in odd Rasis according to some), or Saturn and Mercury in mutual aspect (and in odd Rasis according to some) indicate that a eunuch will be born. (Eunuch need not necessarily refer to a true eunuch, but can be a barren, sterile or impotent person, or a homosexual.) Some sources require the birth to be during the daytime for the Sun and Moon in mutual aspect to give a eunuch, and for the birth to be in the nighttime for Saturn and Mercury in mutual aspect to give birth to a eunuch.
26. If Mars is in an odd Rasi and aspects the Sun, which is in an even Rasi, a eunuch will be born.

27. If the Moon and Lagna are in odd Rasis aspected by Mars in an even Rasi, a eunuch will be born.
28. If the Moon is in an even Rasi and Mercury in an odd Rasi and if they are both aspected by Mars, a eunuch will be born.
29. If Venus, the Lagna and the Moon are in male Navamsas, a eunuch will be born.
30. The Lagna, Moon and Mercury in odd Rasis and odd Navamsas aspected by Venus and Saturn indicate the birth of a eunuch.
31. A neuter planet in the Lagna or with the Moon, or aspected by neuter planets in the Navamsa indicates birth of a neuter.
32. Saturn and Mars in their own Navamsas, or on angles, or in the Navamsa of the Lagna and the Moon, or if they are aspecting the Lagna and the Moon, indicate a eunuch. If Saturn and Mercury are in male Rasis and Navamsas the eunuch will have a male form, if in even Rasis and Navamsas a female form.

Twins and Multiple Births

1. Mercury in the 10th indicates twins.
2. Mercury in the Lagna in a dual Rasis indicates twins.
3. Mercury in the Lagna while Jupiter and Mars are in odd Rasis indicates twins.
4. Mercury aspecting the Lagna, which is dual, indicates twins.
5. Mercury in an angle and in a dual Navamsa while the Lagna or the Moon is in a dual Navamsa indicates twins.
6. Mercury in the Lagna in a dual Navamsa and not aspected by any planet causes the birth of twins.
7. Jupiter in a dual Rasi and in the Navamsa of Mercury indicates twins.
8. Strong Jupiter joined or aspected by Mercury who is in its own Navamsa indicates twins.
9. If the Lagna, Sun, Moon and Jupiter are in dual Rasis aspected by Mercury, there will be twins, the sex of which is determined by the sex of the dual Rasis.
10. If the Moon and Venus are in even Rasis, while Mercury, Mars, Jupiter and the Lagna are in odd Rasis, there will be twins, one male and the other female.
11. Mercury, Mars, Jupiter and the Lagna strong in even Rasis indicate twins, one male and the other female.

12. The Lagna and Moon in even Rasis aspected by male planets (aspected by a strong planet according to some) indicate twins, one male and the other female.
13. The Sun and Jupiter in Gemini or Sagittarius aspected by Mercury indicates twin boys.
14. Venus, Mars and the Moon in Pisces or Virgo aspected by Mercury indicate twin girls.
15. Venus and the Moon in even Rasis or dual Rasis indicates twins, one male and one female.
16. If Mercury, Mars, Jupiter and the Lagna are in dual Navamsas and aspected by Mercury who is in his own Navamsa, there will be triplets, two of which will be the sex indicated by Mercury's Navamsa and the other the opposite sex. If these planets, Mercury and the Lagna are all in male Navamsas or female Navamsas, all three children will have the same sex as per their Navamsas.
17. Mercury in Gemini or Virgo Navamsa aspecting a planet or the Lagna, which are in dual Navamsas, indicates triplets. Two of the children will be the sex of the Rasi that Mercury is in, and the other will be the opposite sex. If Mercury and the planet or Lagna that is aspected by Mercury are in dual Rasis that are the same sex, all three will be of that sex.
18. Mercury in the 7th aspecting a planet in Virgo or Pisces Navamsa indicates girl triplets.
19. Sagittarius Lagna or Navamsa Lagna with all the planets in Sagittarius Navamsa, and the planets aspected by strong Saturn and Mercury indicate the birth of many children.

Birth Defects and Harm to the Fetus

1. If Mercury is in the 5th or 9th and if other planets are weak, then the child will have two heads, four hands and four legs (in other words, Siamese twins).
2. The Moon in Taurus when the malefics are in Rasi Sandhi indicates that the child will be mute from birth. If the Moon is aspected by benefics, the child will eventually learn how to speak.
3. Saturn and Mars in the Rasis or Navamsas (some say only the Navamsas) of Mercury indicate that the child is born with teeth.

4. The Moon in Cancer Lagna aspected by Mars and Saturn indicate that the child will be hump backed, or a midget.
5. Pisces Lagna aspected by Saturn, Mars and the Moon indicates that the child is born crippled or lame. If benefics aspect a cure can be found.
6. If the malefics and the Moon are in Rasi Sandhi, the child will be born deaf.
7. Malefics in Rasi Sandhi while the Moon is not aspected by a benefic indicate that the child is born dull-witted.
8. The last Navamsa of Capricorn as the Lagna aspected by Saturn, the Moon and the Sun indicate that the child will be a midget.
9. The Sun and Moon in Leo Lagna aspected by Saturn and Mars indicates that the child will be born blind.
10. The Sun and Moon in Leo Lagna aspected by Mercury and Mars indicates that the child will have a bubble on the eye.
11. The Sun or the (malefic) Moon in the 12th harms the eyes, the Sun the right eye and the Moon the left eye. If benefics aspect, the eye will be healed.
12. Malefics in the 6th, 7th or 8th from the Lagna or Moon harm the fetus.
13. Many malefics in any one Bhava harms the body part represented by the Bhava.
14. If Saturn, the Sun and Moon (malefics according to some) aspect the Lagna, and if the 1st Drikkana of the Lagna rises and holds Mars, the child will be born headless. If instead it is the 2nd Drikkana that rises and holds Mars, the child will be born without hands. If instead it is the 3rd Drikkana that rises and holds Mars, the child will be born without feet. Some say that the benefics must also be weak.

In all cases of birth defects, benefic aspect mollifies or reduces the afflictions.

Late Delivery

1. Delivery is said to be in the 10th month when the Lagna, the Lagna lord and Sun are in moveable Rasis; if in fixed Rasis, 11 months: and if in dual Rasis 12 months. (Consider moveable

- Rasis to indicate early birth, fixed Rasis birth on time, and dual Rasis late birth.)
2. Saturn in the 7th when the Navamsa Lagna is of Saturn indicates that birth take place after three years. (Consider this to mean late delivery).
 3. The Moon in the 7th when the Navamsa Lagna is Cancer indicates that delivery occurs after 12 years. (Consider this to mean late delivery).



CHILDREN- CRADLING

The first few days the child should continuously be with its mother. After some days, at a favorable time, the baby should be put in its cradle or crib.

Age: The 10th, 12th, 16th and 32nd days from birth are favorable.



CHILDREN- FEEDING, BOTTLE

Age: Should be done on the 31st day from birth or, if that is not possible, during a time when the Moon is in the 10th Nakshatra from the Janma Nakshatra.

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Magha, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarahadrapada and Revati are preferred.

Tithi: Avoid the 4th, 9th, 6th, 8th, 14th, and Amavasya.

Karana: Avoid Sthira Karanas and Vishti Karana.

Lagna: Aries, Scorpio and Pisces are unfavorable. Other Rasis are favorable, especially the Rasis occupied or aspected by the Moon, Mercury, Jupiter or Venus. Additionally, the Lagna being the same as the Rasi of the natal Moon is favorable.

Bhavas: The 10th must be unoccupied.

Miscellaneous: Should be done during the forenoon or noon. Night must be avoided.



CHILDREN- FEEDING, FIRST SOLID FOOD

The moment at which the child first eats solid food is very important and has an influence over the child's eating habits and also their health and longevity. If the child is going to be brought up on grains, fruits, nuts and vegetables, then a good first solid food is rice that has been simmered for several hours. (Six times as much water as rice is put into a pot, boiled and then simmered for 4 hours until the mixture is very soft.)

Age: For a male child, the 6th Saura month, or else the 8th, 10th or 12th month from birth is favorable. Basically, any even month from the 6th month onwards is favorable. For a female child, the 7th Saura month, or else the 5th, 9th or 11th month is favorable. Basically, any odd month from the 5th month onwards is favorable.

Tara: The 2nd, 4th, 6th, 8th, 10th, 11th, 13th, 15th, 17th and 19th Nakshatras from the Janma Nakshatra are favorable. Particularly avoid the Janma Nakshatra itself; feeding in that Nakshatra is said to shorten the life.

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Uttarashadha, Sravana, Dhanishtha, Uttarabhadrapada and Revati are favorable. *Kalaprakasika* also considers Anuradha, Satabhisha and Svati as favorable, these can be considered as mediocre. Ardra, Kritika, Jyeshtha, Bharani, Aslesha, Purvaphalguni, Purvashadha and Purvabhadrapada are said to cause misery, thoughtlessness and worries and should definitely be avoided.

Tithi: Definitely avoid the 4th, 6th, 8th, 9th, and 14th. Some sources also suggest avoiding the 1st, 11th, 12th and Amavasya, which can be considered of middling influence.

Vara: Avoid the Varas of malefics.

Lagna: Taurus, Gemini, Cancer, Leo, Virgo, Libra, Sagittarius, Capricorn and Aquarius are favorable. Avoid others. Additionally, the Lagna being the same as the Rasi of the natal Moon is favorable.

The Lagna should not be the 8th Rasi from the natal Lagna or natal Moon.

Navamsa: The Navamsa Lagna should be that of the Moon, Mercury, Jupiter or Venus.

Bhavas: The 10th must be unoccupied. Mars should not be in the 8th, Venus in the 6th or 7th, or Mercury in the 9th. The Moon should not be in the Lagna, 6th or 8th.

Benefics are best in the 1st, 4th, 7th, 5th, 9th and 3rd, and malefics in the 3rd, 6th and 11th, though any planet in the 6th is said to cause ill feelings among relatives and is best avoided.

The *malefic Moon* in the 1st, 4th, 7th, 5th, 9th or 12th is said to cause the child to become a beggar, while the *benefic Moon* in these Bhavas makes the child a doer of Yajnas. *Jupiter* in these Bhavas grants longevity, *Mercury* knowledge, *Mars* Pitta disorders, the *Sun* Kushta (leucoderma), *Saturn* Vata disorders, and *Venus* various pleasures and food.

Grahas: It is best if the afflictions of Jupiter and Venus are avoided, especially combustion, however, since the month is most important, it is acceptable for Jupiter and Venus to be afflicted if their afflictions cannot be avoided.



CHILDREN- HAIR, CUTTING FIRST TIME, TONSURE

The first time the hair is cut it should be completely shaved. This is known as tonsure and affects the health and longevity of the person for life and is, therefore, a very important Muhurta.

Age: The 3rd, 5th or 7th Saura year from birth, or from conception. The 3rd year is considered the best.

Ayana: Uttarayana is preferred by far. The Saura month of Capricorn bestows prosperity, of Aquarius progeny, of Pisces happiness, of Aries all kinds of gains, of Taurus success, and of Gemini family prosperity.

Masa: Avoid Chaitra. In respect to the eldest child, this should also not be done in the month of Jyeshtha and, according to some, also not in the month of Mrigasira.

Paksha: Shukla Paksha gives longevity, while the Krishna Paksha harms the health and fortune. The first five Tithis of the Krishna Paksha are, however, favorable as well (some believe the first seven are so).

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Sravana, Dhanishtha and Revati are best. Rohini, Uttaraphalguni, Svati, Anuradha, Jyeshtha, Uttarashadha, Satabhisha and Uttarabhadrapada are okay, though *Kalaprakasika* does not prefer Anuradha and Jyeshtha. Other Nakshatras should be avoided.

Tonsure in *Asvini* brings joy, in *Bharani* death, in *Krittika* consumption, in *Rohini* annihilation of all afflictions, in *Mrigasira* affluence, in *Ardra* grief, in *Punarvasu* fortitude, in *Pushya* increase of riches, in *Aslesha* physical affliction, in *Magha* loss of property, in *Purvaphalguni* disease, in *Uttaraphalguni* annihilation of disease, in *Hasta* luster, in *Chitra* well-being, in *Svati* assuagement of all pains, in *Visakha* or *Anuradha* loss of money, in *Jyeshtha* loss of landed property, in *Mula* or *Purvashadha* family ruin, in *Uttarashadha* health, in *Sravana* bodily development, in *Dhanishtha* longevity, in *Satabhisha* strength, in *Purvabhadrapada* death, in *Uttarabhadrapada* well-being, and in *Revati* increase of property.

Tara: Favorable Tara is extremely important. Avoid the generally unfavorable Taras as well as the 22nd Nakshatra from the Janma Nakshatra. Particularly avoid the 88th Nakshatra Pada from the Nakshatra of the Moon at birth.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th and 13th Tithis are favorable. The 1st, 4th, 6th, 8th, 9th, 14th and 15th should be avoided.

Vara: Avoid the Varas of Mars, Saturn and the Sun. The Moon's Vara is only good in the Shukla Paksha, and Mercury's Vara is only good if Mercury is not with a malefic. The Sun's Vara is also favorable for Brahmans, Mars's for Kshatriyas and Saturn's for Vaishyas and other castes.

Tonsure on the *Sun's Vara* produces physical well-being, on the *Moon's* a bright complexion, on *Mars's* it harms longevity, on *Mercury's* it generates royal favor, on *Jupiter's* success, on *Venus's* universal respect, on *Saturn's* decay of the physical body.

Lagna: Taurus, Gemini, Cancer, Virgo, Libra, Capricorn, and Pisces are favorable. Avoid Aries, Leo, Scorpio, Sagittarius and Aquarius (*Leo & Scorpio* breed disease and distress, *Aries* great afflictions, *Sagittarius* fear of the government, and *Aquarius* ruins the family.). Aries, Leo, Scorpio and Sagittarius are, however, okay if occupied or aspected by benefics. Aquarius should be totally avoided.

The Rasi of the natal Moon is also acceptable, while that of the 8th from the Moon or the Lagna is very unfavorable.

Bhavas: There should be no planets in the 8th, though *Kalaprakasika* favors Venus in the 8th and considers it to confer prosperity upon the child. The Lagna and 7th are the most important Bhavas to consider:

Planets in the Lagna: The malefic Moon in the Lagna brings about the death of the child, Mars harms by a weapon, Saturn causes lameness, and the Sun fever.

Planets in the 7th: The Sun and Mars should be avoided in the 7th as they cause the death of the child, Saturn in the 7th causes poverty, Venus the loss of everything and Rahu and Ketu cause failure in business. The Moon, Mercury and Jupiter in the 7th give pecuniary gain.

Malefics are best in the 3rd, 6th and 11th and Mercury, Jupiter and Venus in the angles.

Grahas: Benefics, especially Jupiter and Venus should not be combust, but bright, and malefic planets should be weak. Avoid also the other afflictions of Jupiter and Venus.

Miscellaneous: Nighttime must be avoided and forenoon is best.

Pregnancy of Mother: Tonsure should not be done when the mother is pregnant, in which case the parents become afflicted and the pregnancy harmed, however, if the child is over five years of age this rule can be ignored. Some sources warn against this only if the mother is 5 months pregnant or more.

Eldest Child: In respect to the eldest child, tonsure should not be done when the mother is having her menses, or if the mother has recently delivered a child.

Marriage in the Family: Tonsure should not be done, if possible, until after six Saura months following a marriage in the same family of three generations.

Upanayanam in the Family: Tonsure is not favorable within six Saura months after any member in the family has celebrated Upanayanam.

Combinations

1. Aries, Taurus or Pisces Lagna occupied by Venus or Mercury when the Sun in the 11th is a most favorable time for tonsure.
2. Gemini, Cancer or Leo Lagna occupied by Venus or Mercury, and the Sun in the 11th or 12th during Shukla Paksha is a most favorable time for tonsure.
3. Venus in the Lagna, the Sun in the 12th, and Mercury in the 11th while the Moon is in the Navamsa of Venus is a most favorable time for tonsure.



CHILDREN- NAMING CHILD & JATAKARMA

A child should be named the 10th, 12th or 16th day from birth, though some sources suggest the 11th or 12th day. Amongst these days the one that fulfills the most of the following guidelines is preferable. If it is not possible to name the child on one of these days, than any day following the 16th day can be chosen that fulfills the guidelines below.

Jatakarma is a ceremony during which the father blesses the child, which is normally done before cutting the naval. If it is not done at

the time of cutting the navel, it should be done at the time of naming the child.

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable. *Kalaprakasika* also considers Ardra as favorable and *Muhurta Chintamani* also considers Chitra as favorable, both of which may be considered middling.

Tara: The Tara must be favorable.

Tithi: Avoid the 4th, 6th, 8th, 9th, 12th, 14th, and 15th Tithis.

Karana: Avoid Sakuna and Vishti Karanas.

Lagna: Fixed Rasis are favorable, or a dual Rasi that is occupied by a benefic.

Vargas: The Navamsa, Drikkana, and Hora Lagnas are favorable if of Mercury, Jupiter, Venus or the Moon.

Bhavas: The 8th should be unoccupied.

Miscellaneous: Should only be performed in the forenoon.

Combinations

1. Jupiter in an angle or trine, a malefic in the 11th, and Mercury in an angle and in a benefic's Navamsa is very favorable.
2. Shukla Paksha, Venus or a malefic in the 11th, and Jupiter or the Moon in an angle produces wealth, contentment and prosperity.
3. The Lagna of a benefic, a malefic in the 3rd, Venus in the 12th and the Moon in good dignity is very favorable.

Name: Five names may be given to the child:

1. A name after the family deity.
2. A name after the deity of the lord of the lunar month of birth: Chaitra- Vaikuntha, Vaisakha- Janadharna, Jyeshtha- Upendra, Ashadha- Yagyapurusha, Sravana- Vasudeva, Bhadrapada- Hari, Asvina- Yogisha, Karttika- Pundarikanksha, Margasiras- Krishna, Pushya- Ananta, Magha- Achyuta, Phalgun- Chakradhara.

3. A name beginning with the sound of the Nakshatra Pada of the individual's Moon, as per the diagram at the end of the Nakshatra chapter.
4. A name by which the person will be commonly known, which should have an odd amount of syllables if the child is female, and an even amount of syllables if the child is male. This name should be easy to say and pleasant to hear.
5. A nickname according to the parent's wish, which should be gentle and sweet.



CHILDREN- SEATING CHILD ON THE GROUND

Age: Should be done in the 5th Saura month from birth.

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Anuradha, Jyeshtha, Uttarashadha and Uttarabhadrapada are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th Tithis.

Lagna: Moveable Lagnas are favorable.

Miscellaneous: Mars should be strong.

The Earth and Varaha Avatar should be worshipped at the time.



CHILDREN- SWING, CRADLING CHILD IN

Age: Should be done on the 10th, 12th, 16th or 32nd day from birth. Some sources also recommend the 18th day.

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Uttarashadha, Uttarabhadrapada and Revati are most favorable.

The five Nakshatras from the Nakshatra that the Sun is in are health promoting to the child; the next five are death bringing; the next five

cause the child to become weak and thin; the next five cause disease; and the last seven Nakshatras from that of the Sun give happiness.



CHILDREN- TAKING CHILD OUT OF THE HOUSE

Age: The child should be taken out of the house in the 4th Saura month from birth, or on the 12th day from birth. This can ideally be done on the 12th day, at the same times as the name of the child is given. According to *Kalaprakasika*, the child should be taken out of the house in the 3rd month to see the Sun, and in the 4th month to see the bright Moon.

Nakshatra: Asvini, Mrigasira, Pushya, Hasta, Anuradha, Sravana, Dhanishtha and Revati are favorable. Rohini, Punarvasu, Uttaraphalguni, Chitra, Mula, Uttarashadha and Satabhisha are middling.

Tara: The Tara should be favorable. The Janma Nakshatra should particularly be avoided.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th and 13th are favorable. The 1st of Shukla Paksha, and the 4th, 6th, 8th, 9th, 12th, 14th and 15th should be avoided. The 1st of Krishna Paksha is middling.

Vara: The Varas of Mercury, Jupiter and Venus are favorable. The Vara of a retrograde planet should be avoided.



CLOTH- MAKING, WEAVING, SEWING, ETC.

Nakshatra: Rohini, Mrigasira, Punarvasu, Chitra, Svati, Anuradha, Jyeshtha, Sravana, Dhanishtha, Satabhisha and Revati are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th Tithis.

Vara: The Varas of the Sun, Moon, Jupiter and Venus are favorable.



CLOTHES- WASHING

Nakshatra: Asvini, Punarvasu, Pushya, Hasta, Chitra, Svati, Visakha, Anuradha and Dhanishtha are favorable.

Tithi: Avoid the 4th, 6th, 8th, 9th, 14th, Amavasya, Purnima, the Tithi prevailing during Sankranti, and the Shraddha Tithis (lunar dates of death) of one's parents.

Vara: Avoid the Varas of Mercury and Saturn.



CLOTHES- WEARING, NEW

The time of wearing new clothes affects both the well-being of the clothes as well as that of the wearer.

Nakshatra: Asvini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Visakha, Anuradha, Uttarashadha, Dhanishtha, Uttarabhadrapada and Revati are favorable; the remaining are unfavorable.

For Women: Additionally, it is not considered favorable by some authorities for a married woman to wear clothes under Rohini, Punarvasu, Pushya, Uttaraphalguni, Uttarashadha or Uttarabhadrapada.

Asvini brings rewards from royalty; *Bharani* causes danger to the wife's life; *Krittika* exposes the person to fire accidents; *Rohini* bestows all wealth; *Mrigasira* causes danger to the clothes by rats; *Ardra* affects longevity; *Punarvasu* grants plenty of wealth and grain; *Pushya* brings prosperity; *Aslesha* breeds disease; *Magha* indicates danger to life; *Purvaphalguni* causes disease; *Uttaraphalguni* indicates wealth of clothes; *Hasta* brings fine clothes; *Chitra* bestows various kinds of apparel; *Svati* grants exquisite feasts; *Visakha* grants mental happiness; *Anuradha* grants kinship; *Jyeshtha* damages the clothes; *Mula* harms grains; *Purvashadha* portends disease; *Uttarashadha* brings many additional clothes; *Sravana* causes eye-disease; *Dhanishtha* increases grains; *Satabhisha* creates trouble from poison; *Purvabhadrapada* leads to royal displeasure; *Uttarabhadrapada* grants many children; *Revati* indicates the gain of gems.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th, and 12th are best. The 4th, 9th, 14th, and Amavasya should be strictly avoided, other Tithis are middling.

Vara: The Varas of Mercury, Jupiter and Venus are best, the Sun and Moon's are middling.

The *Sun's Vara* portends disease; the *Moon's* is likely to cause the clothes to be bathed in tears; *Mars's* creates risk of fire to clothes; *Mercury's* gives rise to all prosperity; *Jupiter's* causes amplitude of wealth and grain; *Venus's* welcomes several kinds of prosperity; *Saturn's* denotes the likelihood of deep grief.

Lagna: Taurus, Gemini, Cancer, Virgo and Libra are favorable. Capricorn is middling. The Lagna being the Rasi of the natal Moon is also quite favorable.

Taurus brings benefit through grains; *Gemini* and *Virgo* signify pecuniary gain; *Capricorn* does nothing unusual; *Aries* brings deep grief; *Leo* causes dishonor; *Aquarius* indicates disease; *Scorpio* indicates loss of property; *Sagittarius* indicates royal displeasure; *Pisces* indicates disease.

Navamsa: The Navamsa of Mercury, Jupiter, and Venus are most favorable.

Miscellaneous: For certain special occasions, such as marriage or meeting the king, which require that one wears new clothes, it is acceptable to do so even if the Muhurta is not favorable.

Combinations: Venus in an angle or trine, in own, exaltation or friendly Rasi is very favorable.

Omens: When wearing new clothes or new jewelry, it is favorable if the breath flows through the left nostril.



CONSTRUCTION- BEGINNING CONSTRUCTION (LAYING FOUNDATIONS)

The time of laying the foundation is the most important time in the construction of a house or building; it is then that the building of

the house is begun. The guidelines given below are also the general guidelines to be followed for constructing anything in a house or building, for making additions, or for remodeling. These guidelines may also be followed when constructing anything that is meant to last, such as bridges.

Masa: Phalguna, Sravana, Margasiras, Pushya and Vaisakha are favorable if the Sun is not in dual Rasis. Also favorable are the month of Chaitra when the Sun is in Aries, Jyeshtha when the Sun is in Taurus, Ashadha when the Sun is in Cancer, Bhadrpada when the Sun is in Leo, Asvini when the Sun is in Libra, Karttika when the Sun is in Scorpio, Pushya when the Sun is in Capricorn, and Magha when the Sun is in Capricorn or Aquarius.

Depending upon the direction the main door faces, different months are most favorable:

Door facing the east or west: Phalguna if the Sun is in Aquarius, Sravana if the Sun is in Cancer or Leo, and Pushya if the Sun is in Capricorn.

Door facing the north or south: Vaisakha if the Sun is in Aries or Taurus, and Margasiras if the Sun is in Libra or Scorpio.

The opposite is the least favorable, and should be avoided if possible.

Kitchen: For laying the foundation of the kitchen, Jyeshtha, Bhadrpada, Margasira and Phalguna are most favorable, providing the Sun is in the appropriate Rasis as indicated above.

Nakshatra: Rohini, Mrigasira, Pushya, Uttaraphalguni, Chitra, Svati, Anuradha, Mula, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable. Asvini, Punarvasu, Hasta, Dhanishtha and Satabhisha are middling. The rest should be avoided.

If the main door faces east or west, then the Nakshatras Krittika through Aslesha and Anuradha through Sravana are somewhat less favorable. If the main door faces north or south, then the Nakshatras Magha through Visakha and Dhanishtha through Bharani are somewhat less favorable.

Cities & Towns: Asvini, Chitra and Revati are most favorable.

Dairies: Asvini, Punarvasu, Pushya, Hasta, Svati, Sravana, Dhanishtha and Satabhisha are most favorable.

Granary: To build a granary, Uttaraphalguni, Uttarashadha, Anuradha, Rohini, Sravana and Magha are the most favorable.

Restaurant, Hotels, etc: Bharani, Krittika, Ardra, Magha, Purvaphalguni, Visakha, Jyeshtha, Mula and Uttarashadha are most favorable.

Military Quarters etc.: Uttarabhadrapada is most favorable.

Dinning Hall: Hasta is most favorable.

Bed Chamber: Mula is most favorable.

Lamp: To construct the place to install lights Krittika is additionally favorable.

Oven: To install an oven Revati is most favorable. (The Tara should be favorable to the one who does the cooking. A benefic should be in the Lagna and the 8th left unoccupied.)

Dormitory: Purvaphalguni and Svati are most favorable.

Baths, Water Troughs and Receptacles: To construct a water trough or to set up any receptacle for holding water, Anuradha, Mula and Revati are the most favorable.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th from there is favorable.

Tithi: The 2nd, 6th and 10th Tithis and all odd Tithis except the 9th are favorable. Additionally:

If the main door of the building is facing east, the 15th Tithi of Shukla Paksha to the 8th Tithi of Krishna Paksha should be avoided.

If the main door is facing south, the 9th Tithi of Krishna Paksha to the 14th Tithi of Krishna Paksha should be avoided.

If the main door of the building is facing west, the 15th Tithi of Krishna Paksha to the 8th Tithi of Shukla Paksha should be avoided.

If the main door of the building is facing north, the 9th Tithi of Shukla Paksha to the 14th Tithi of Shukla Paksha should be avoided.

Vara: The Varas of the Moon, Mercury, Jupiter, Venus and Saturn are favorable. Other Varas should be rejected.

Lagna: Fixed Rasis are best, dual Rasis occupied by benefics are middling. Moveable Rasis should be avoided, as should dual Rasis

without benefics. Additionally: The Urdhva Mukha Rasi (the Rasi just vacated by the Sun) is favorable. The Adho Mukha Rasi (the Rasi occupied by the Sun), even when occupied by a benefic, should be avoided. The Tiryag Mukha Rasi (the Rasi next to be occupied by the Sun) is favorable if aspected by a benefic.

Bhavas: Benefics are very favorable in the Lagna, 2nd and 9th. Malefics in the 3rd, 6th and 11th are beneficial. Any planet located in the 8th causes disaster. Some astrologers hold that the 12th house must also be vacant, while others consider benefics there to be favorable; malefics should certainly be avoided in the 12th.

Grahas: Avoid the afflictions of Jupiter and Venus, particularly combustion.

Gochara: The Sun, Moon, Jupiter and Venus should be in favorable Gochara Rasis from the owners natal Moon and they should not be combust or debilitated. The Sun so placed is said to cause the destruction of the owner, the Moon of his wife, Jupiter of comfort, and Venus of wealth.

Miscellaneous: The day chosen for laying the foundation must be governed by a fortunate Vara/Tithi/Nakshatra Yoga.

The construction of a house should not be commenced when the wife is pregnant, else the results will be disastrous to her.

Planets in Nakshatras:

1. Mars in Pushya, Magha, Hasta, Mula, Purvashadha or Revati on Mars's Vara results in fire and suffering to the children.
2. Mercury in Asvini, Rohini, Uttaraphalguni, Hasta or Chitra on Mercury's Vara gives comforts and good children.
3. Jupiter in Rohini, Mrigasira, Pushya, Aslesha, Uttaraphalguni, Purvashadha, Uttarashadha, Sravana or Uttarabhadrapada on Jupiter's Vara forms a Raja Yoga that is considered fortunate for starting the construction of a house, which leads the owner of the house to a position of royalty and bestows a righteous son.
4. Venus in Asvini, Ardra, Chitra, Visakha, Dhanishtha or Satabhisha on Venus's Vara grants wealth and grains.

5. Saturn in Bharani, Svati, Anuradha, Jyeshtha, Purvabhadrapada or Uttarabhadrapada on Saturn's Vara indicates that the house will become the abode of demons, ghosts and spirits.

Varna: The Varna is the first letter of the first name. Each Varna is ruled by some planet:

Sun- Vowels: **अ** a, **आ** aa, **इ** i, **ई** ii, **उ** u, **ऊ** uu, **ऋ** ri, **ॠ** rri, **ऌ** lri, **ए** e, **ऐ** ai, **ओ** o, **औ** au.

Mars- Gutturals: **क** K, **ख** Kh, **ग** G, **घ** Gh, **ङ** Ng.

Venus- Palatals: **च** C, **छ** Ch, **ज** J, **झ** Jh, **ञ** Nj.

Mercury- Retroflexs: **ट** T, **ठ** Th, **ड** D, **ढ** Dh, **ण** N.

Jupiter- Dentals: **त** T, **थ** Th, **द** D, **ध** Dh, **न** N.

Saturn- Labials: **प** P, **फ** Ph, **ब** B, **भ** Bh, **म** M.

Moon- Semi-vowels, Sibilants & the Aspirate: **य** Y, **र** R, **ल** L, **व** V, **श** Sh, **ष** Sh, **स** S, **ह** H.

The lord of the owner's Varna should be strong. "If a benefic is in the 4th or 7th and in the Navamsa of an enemy while the lord of the Varna of the house owner is weak, then the house is taken possession of by some other person within a year."

Combinations

The duration of existence of a house or other building, in a state of prosperity, should be determined from the moment at which the foundation stone is laid. The following Yogas protect the building against decay and ensure its enjoyable and prosperous continuance:

1. Venus exalted in the Lagna, Jupiter exalted in the 4th, or Saturn exalted in the 11th endows the house with the blessings of Lakshmi.
2. The 10th occupied by the Moon, the 4th by Jupiter and the 11th by Mars and Saturn insures that a building or edifice will stand for eighty years in a prosperous condition.
3. Venus in the Lagna, Mercury in the 10th and the Sun in the 11th while Jupiter is in the 4th, 7th or 10th grant longevity of 100 years.

4. Jupiter in the Lagna, Mercury in the 7th, Saturn in the 3rd, the Sun in the 6th and Venus in the 4th insures that the building stands in a prosperous condition for 100 years.
5. Saturn in the 3rd, the Sun in the 6th and Venus in the 4th insures that the building stands in a prosperous condition for 100 years.
6. Venus in the Lagna, Mercury in the 10th, Jupiter in an angle and the Sun in the 11th insure that the building stands in a prosperous condition for 100 years.
7. Venus in the Lagna, Jupiter in the 5th, the Sun in the 3rd, and Mars in the 6th insure that the building will continue in a state of happiness for two hundred years.
8. The Moon in the Lagna, Jupiter in the 7th, and Mercury in the 10th insures that the house, village or town, whose foundation stone is set at this moment, will have golden days for a period of six hundred years.
9. Venus in the 10th, Jupiter in the 7th, and Mercury in the Lagna insures that the house, village or town, whose foundation stone is set at this moment, will have golden days for a period of six hundred years.
10. Venus in the Lagna, and Jupiter in the 7th in a fixed Rasi insure that the house will last for eight centuries and be blessed as a house of the gods.
11. The Sun or Venus in the Lagna, Jupiter in the 7th, and the Moon in the 10th insure the existence of the house or temple for a thousand years in a state of affluence.
12. Mercury in the Lagna, Jupiter the 7th and the Moon the 10th insure the existence of the house or temple for a thousand years in a state of affluence.
13. Jupiter in the Lagna, Mercury in the 7th and the Moon in the 10th insure the existence of the house or temple for a thousand years in a state of affluence.



CONSTRUCTION - CLEANING AND WHITEWASHING WALLS

These guidelines would also include painting walls. If a major painting job is being done, it is well worth following the guidelines given for BEGINNING CONSTRUCTION.

Tithis: Avoid the 14th, which causes the extinction of the building.

Vara: Avoid the Varas of the malefics.



CONSTRUCTION- DIGGING

Nakshatra: Krittika, Rohini, Mrigasira, Pushya, Aslesha, Magha, Purvaphalguni, Uttaraphalguni, Hasta, Chitra, Svati, Visakha, Anuradha, Mula, Purvashadha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Purvabhadrapada, Uttarabhadrapada and Revati are favorable.

Lagna: Moveable Rasis are best. Avoid fixed Rasis.

Miscellaneous: Digging should not be done on days that Earth is sleeping. Earth is sleeping on the 5th, 7th, 9th, 10th, 21st and 24th Saura days following each Sankranti. (So avoid the times that the Sun is in the following tropical degrees of any sign: 4-5 degrees, 6-7 degrees, 8-9 degrees, 9-10 degrees, 20-21 degrees, and 23-24 degrees.)

Earth is also sleeping when the Moon is in the 5th, 7th, 9th, 12th, 19th or 26th Nakshatra from the Sun's Nakshatra.



CONSTRUCTION- DOORFRAME, FIXING

The moment of fixing the main doorframe to the building is second in importance only to the foundation and is said to have a significant bearing upon the prosperity of the owner. It is through this doorway that everything that is desired or ill will come in and out, so it must be installed at a favorable moment. In addition to the

guidelines for CONSTRUCTION BEGINNING... given above, the following should be considered:

Nakshatra: Rohini, Mrigasira, Uttaraphalguni, Chitra, Anuradha, Uttarashadha, Uttarabhadrapada and Revati are favorable. The rest are best avoided.

Lagna: Should be a fixed Rasi.



CONSTRUCTION- DOOR, HANGING

The moment of hanging the door is of secondary importance, but well worth determining a favorable time.

Nakshatra: Asvini, Pushya, Hasta, Rohini, Uttaraphalguni, Uttarashadha and Uttarabhadrapada are favorable.

Tithi: The 1st, 2nd, 3rd, 5th, 7th, 10th, 11th and 13th Tithis are favorable.

Vara: The Varas of Mercury and Venus are most favorable.

Lagna: Dual Rasis are most favorable.



CONSTRUCTION- PILLARS, BEAMS, AND INTERIOR DOORWAYS

The time of constructing the framework of the building, which supports the building, is also important. Since the supports of the building are an entire part of the building, their construction should be begun at an appropriate moment, even if the foundation has been started at a favorable moment. In addition to the guidelines for CONSTRUCTION BEGINNING... given above, the following should be considered:

Nakshatra: The Nakshatras given for CONSTRUCTION BEGINNING... are also favorable for constructing pillars, etc. however, of these the Urdhva Mukha (face up) Nakshatras (Rohini, Pushya, Uttaraphalguni, Uttarashadha, Sravana, Uttarabhadrapada)

are most favorable, while the Adho Mukha (face down) Nakshatra (Mula) is least favorable.

Outer Pillars: External pillars, which are beyond the walls of the house, should be constructed when the Lagna, the Navamsa Lagna and the Rasi of the Moon are fixed Rasas belonging to, or aspected by benefics.



CONSTRUCTION- REPAIRING

Repairs should be begun at the moments favorable for constructing that which is being repaired. Additionally, no repairs should be started when the Moon joined with Mars is in Kritika, Magha, Pushya, Purvaphalguni, Hasta, Mula or Revati, else it is said that the building will be exposed to accidents and the life of the children to danger.



CONSTRUCTION- ROOF

The time of roofing the house of the building is also important, as it is the roof that protects the house. Since the roof is a separate part of the building, it should be begun at a favorable time. In addition to the guidelines for CONSTRUCTION BEGINNING... given above, the following should be kept in mind:

Lagna: Dual Rasi are most favorable.

Combinations

1. Mars's Vara with a fiery Lagna occupied by Mars will cause the house to take fire and should be avoided.
2. Venus in the Lagna and Jupiter in an angle protect against fire and storm.
3. A benefic in the Lagna with the Moon in a watery Rasi on the Vara of a benefic protects the house from fire.
4. A house roofed on Venus's Vara at a moment when the Lagna is Taurus or Libra occupied by Venus will never catch fire.

5. A house roofed on the Moon's Vara when the Moon is in Cancer will never be subjected to fire.



CRAFT- LEARNING

This includes learning any type of handiwork such as carpentry, welding, knitting, auto bodywork, sculpture, painting, etc.

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarahadha, Sravana, Dhanishtha, Satabhisha, Uttarahadrapada and Revati are favorable.

Vara/Lagna: In addition to the normally favorable Varas and Lagnas, the Varas and Lagnas ruled by the planet that rules the materials crafted or the nature of the craft is favorable. That planet in the Lagna or 10th is also favorable.

Bhavas: Mercury and Jupiter are very favorable in the Lagna and 10th.

Miscellaneous: The Moon is very favorable when in the Shadvargas of Mercury and Jupiter.

Karakas: Mercury is the karaka for all crafts. Additionally Mars is the Karaka for crafts involving heat, knives, saws, needles, etc. Also make sure that the Karakas for the type of handiwork is well-disposed: wood- Sun; weaving, knitting, sewing, etc.- Venus; silver- Moon; auto body- Venus; water painting- Venus; oil painting- Jupiter; etc.



CRIMINALS- DIVINE TEST, LIE DETECTOR TEST, INTERROGATION

In ancient days those suspected of some crime might have been required to take some divine test to prove their innocence. These days this would refer to trying to get the truth out of suspects, either through interrogation or through help of a lie detector.

Masa: Avoid the month of the suspect's birth.

Nakshatra: Punarvasu, Hasta, Sravana, Jyeshtha and Satabhisha are most favorable.

Tara: Avoid the Nadi Nakshatras of the individual and insure a favorable Tara. The Nadi Nakshatras are the 1st, 10th, 16th, 18th, 23rd and 25th Nakshatra from the individuals Janma Nakshatra.

Tithi: Avoid the 8th and 14th.

Karana: Avoid Vishti Karana.

Vara: Avoid the Varas of Mars and Saturn.

Lagna: The Lagna and Navamsa Lagna should only be moveable or dual Rasis.

Bhavas: The Sun and Moon should not be in the 8th.

Gochara: The Moon and Jupiter must be transiting a favorable Gochara Rasi, and should be well placed in the Muhurta charts as well.



CRIMINALS- SEEKING ESCAPED PRISONERS

Nakshatra: Asvini, Rohini, Ardra, Aslesha, Purvaphalguni, Chitra, Vaisakha, Mula, Uttarakashadha and Revati are favorable.

Vara: The Varas of the Moon, Mars and Saturn are favorable.

Lagna: Moveable Rasis are best. Fixed Rasis should be avoided.

Grahas: The Moon must not be in the 12th and should be alone.

Combinations

1. Mercury or the Moon aspecting the Lagna supports catching the criminal.
2. Parivartana between Lagna and 7th supports catching the criminal.
3. The 6th lord in the 11th supports catching the criminal.

CRIMINALS- STEALING, ETC.

Nakshatra: Bharani, Ardra, Aslesha, Purvaphalguni, Chitra, Visakha, Jyeshtha, Mula, Purvashadha, Purvabhadrapada and Uttarabhadrapada are favorable.

Tithi: The 3rd, 4th, 8th, 9th, 13th and 14th are favorable.



CURRENCY- MINTING COINS

Paper currency is a relatively new medium of exchange. The conditions presented for minting coins should be quite acceptable for printing paper currency as well.

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable.

Tithi: The 3rd, 5th, 8th, 10th, 13th and Purnima are favorable.

Vara: Avoid the Varas of the Moon and Saturn. The Varas of the Sun and Mars are not best for paper currency.

Grahas: Jupiter and Venus should not be combust. Avoid also the other afflictions of Jupiter and Venus.



DAIRY- CHURNING MILK

Combinations

1. Cancer Lagna with the Moon in a Chara Nakshatra (Svati, Sravana, Dhanishtha, Satabhisha, Punarvasu) brings growth and prosperity to the cows and generates an abundance of curd.
2. The Moon's Vara when the Moon is in the Lagna is the most favorable time to set up the pole to hold the revolving dasher in position (in modern times this means setting up the churner). The Moon should also be in a beneficial Navamsa and favorable Nakshatra.

DAIRY- MELTING BUTTER

This refers to the first time butter is melted or turned into ghee in the house.

Combinations

1. The Moon in Jyeshtha or Krittika on Mercury's Vara, when the Moon is in the Navamsa of a benefic is very favorable.
2. The Moon's Vara when the Moon is in Visakha is auspicious for melting butter from buffalo or sheep's milk.



DANCE/MUSIC/ACTING- LEARNING & PERFORMING

These guidelines are those that classical texts give for dance and music, which these days would also apply to acting. In addition to what is stated under EDUCATION, the following should be considered:

Nakshatra: Rohini, Mrigasira, Pushya, Purvaphalguni, Uttaraphalguni, Hasta, Anuradha, Jyeshtha, Uttarashadha, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable.

Bhavas: Benefics are very favorable in the 4th.

Combinations: Mercury and the Moon in Gemini or Virgo Lagna are very favorable for learning dance.



DISHES/VESSELS- FIRST USE

Nakshatra: Asvini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Visakha, Anuradha, Uttarashadha, Dhanishtha, Uttarabhadrapada and Revati are favorable; the remaining are unfavorable.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th, and 12th are best. The 4th, 9th, 14th, and Amavasya should be strictly avoided, other Tithis are middling.

Vara: The Varas of Mercury, Jupiter and Venus are best, the Sun's and Moon's are middling.

Lagna: Taurus, Gemini, Cancer, Virgo and Libra are favorable. Capricorn is middling. The Lagna being the Rasi of the natal Moon is also quite favorable.

Navamsa: The Navamsa of Mercury, Jupiter, and Venus are most favorable.

Combinations: Venus in an angle or trine, in own, exaltation or friendly Rasi is very favorable.



EAR PIERCING

Piercing the ears affects the meridians of the body and so an appropriate moment should be chosen. It is not uncommon for adults to begin having problems with wearing earrings, so it is well worth choosing an appropriate moment for piercing the ears.

Age: Ears should be pierced on the 12th or 16th day from birth, or the 6th, 7th, 8th or 10th Saura month from birth, or in the odd years from the 3rd onwards.

Masa: Avoid Chaitra and Pushya, and the 11th Tithi of Shukla Paksha in the month of Ashadha to the 11th Tithi of Shukla Paksha in the month of Karttika.

Nakshatra: Mrigasira, Punarvasu, Pushya, Hasta, Sravana, Dhanishtha and Revati are favorable. *Kalaparakasika* also consider Ardra and Chitra as favorable, while *Muhurta Chintamani* also considers Asvini and Anuradha favorable, all of which should be considered middling.

Definitely avoid Nakshatra Sandhi.

Tara: Particularly avoid the Janma Taras (1st, 10th and 19th Nakshatras from the natal Moon's Nakshatra).

Tithi: The 2nd, 3rd, 5th, 6th, 7th, 10th, 11th and 12th are favorable. Avoid other Tithis.

Vara: The Varas of the Moon, Mercury, Jupiter and Venus are favorable.

Lagna: Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius and Pisces are most favorable. Aries and Cancer are middling. Avoid the rest.

Navamsa: The Navamsa Lagna should be that of the Moon, Mercury, Jupiter or Venus.

Bhavas: The 8th house should be unoccupied. Venus should not be in the 6th or 8th, and Mercury should not be in the 8th. Benefics are best in angles, trines, the 3rd or the 11th, and malefics in the 3rd, 6th or 11th. Jupiter is very favorable in the Lagna.

Grahas: Avoid the afflictions of Jupiter and Venus.

Miscellaneous: A Vara during which three Nakshatras or three Tithis prevail is unfavorable and increases the risk of harming the ears.

Forenoon is best, noon is okay, and the afternoon, evening and twilights are unfavorable.

The ear lobe should be pierced with a copper needle and white thread.



EDUCATION- ALPHABET, LEARNING

Learning the alphabet is considered very important as it is through the sounds of the letters that knowledge and information is communicated. Learning the alphabet should precede any other education.

Age: Should be done in the 5th Saura year from birth. (The 5th year starts at the age of four. The Moon governs the first four years of life, during which time it is not healthy for the child to be educated and forced to concentrate his efforts or be pressured into

performing. From four to fourteen is governed by Mercury, at which time it is healthy for the child to become educated.)

Ayana: Uttarayana is by far preferred, though not in the Saura month of Aquarius.

Paksha: Should be performed in Shukla Paksha or the first five Tithis of Krishna Paksha.

Nakshatra: Asvini, Ardra, Punarvasu, Hasta, Chitra, Svati, Anuradha, Sravana, and Revati are favorable. *Muhurta Chintamani* also favors Pushya, which may be taken as middling in favor.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th from there is favorable.

Tithi: The 2nd, 3rd, 5th, 10th, 11th and 12th Tithis are favorable. *Kalaprakasika* also considers the 7th and 13th to be favorable, while *Muhurta Chintamani* also considers the 6th to be favorable, all of these which may be considered as middling.

Galagraha "Seizing by the Throat" Tithis: The 4th, 7th, 8th, 9th, 13th, 14th and 15th Tithis of Krishna Paksha and the 1st of Shukla Paksha are the unfavorable Galagraha Tithis. Galagraha refers to "begun but immediately interrupted studies," and is therefore particularly unfavorable for education.

Anadhyaya "Intermission of Study" Tithis: The 10th Tithi in the Shukla Paksha in the month of Ashadha; the 2nd Tithi in the Shukla Paksha in the month of Jyeshtha; the 11th Tithi in the Shukla Paksha in the month of Pushya; the 12th Tithi in the Shukla Paksha in the month of Magha; the 1st, 8th, 14th Tithis, Purnima and Amavasya Tithis of any month and the day of Sankranti are known as Anadhyaya "intermission of study" and should be avoided in educational Muhurtas.

Pradosha: If the 12th Tithi ends after sunrise but before the middle of the night; if the 6th Tithi ends after sunrise but before 1 ½ Prahara of the night; or if the 3rd Tithi ends after sunrise but before 1 Prahara of the night it is called Pradosha, "corrupt," and very unfavorable for educational Muhurtas. (A day is divided into eight parts, four equal

parts during the daytime portion and four equal parts during the nighttime portion. Each one of these parts is called a Prahara “stroke.”)

Karana: Sthira Karanas and Vishti Karana should be avoided.

Vara: The Varas of Mercury, Jupiter and Venus are most favorable, the Moon’s and Sun’s are middling.

Lagna: Dual Rasis are by far the best. *Kalaprakasika* additionally considers moveable Rasis okay, and fixed Rasis to be avoided, while *Muhurta Chintamani* instead prefers Taurus and avoids the moveable Rasis. For other types of education, both sources agree on moveable Rasis as being favorable and do not prefer fixed Rasis, therefore, it seems reasonable to avoid fixed Rasis, and to accept moveable Rasis, especially those owned by benefics.

Bhavas: The 8th house must be unoccupied.

Grahas: Avoid the afflictions of Jupiter and Venus.

Miscellaneous: The Vara/Tithi/Nakshatra Yoga should be favorable, in which case the result will be satisfactory.

Noon is best, forenoon is quite good, afternoon, twilight and night should be avoided. The student should begin the study standing before his teacher and facing west. The study of the alphabet should be started before Upanayanam.

Combinations: Mercury, Jupiter and Venus in the 5th are very beneficial.



EDUCATION- VIDYA & UPAVIDYA

Vidya comprises the study of the four Vedas, the six Vedangas, Nyaya- logic, Mimamsa- spiritual investigation, Dharmasastra- proper conduct, and the Puranas. Upavidya comprises medicine, music, economics, political sciences, and arms and weapons. In short, the following rules apply to any type of study that may be commenced.

Age: Odd years are best. The first and last three months of even years are also quite favorable.

Nakshatra: Asvini, Mrigasira, Ardra, Punarvasu, Pushya, Hasta, Chitra, Svati, Sravana, Dhanishtha and Satabhisha are best. *Kalaprakasika* also considers Rohini, Uttaraphalguni, Uttarashadha, Uttarabhadrapada and Revati to be middling, while *Muhurta Chintamani* considers Aslesha, Purvaphalguni, Mula, Purvashadha and Purvabhadrapada as also favorable, which all of these may be considered as middling. For some types of education, certain Nakshatras are particularly favorable or additionally favorable:

For Archery: Dhanishtha is most favorable and Visakha, Anuradha and Jyeshtha are additionally favorable. The three Purvas, Aslesha and Mula are also very favorable. (Archery, these days, would refer to modern missile weapons, such as firearms.)

For Architecture & Sculpture: Anuradha is additionally favorable.

For Grammar: Rohini, Mrigasira, Punarvasu, Pushya, Hasta, Anuradha, Dhanishtha, and Revati are most favorable.

For Logic: Asvini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Svati, Uttarashadha, Sravana, Satabhisha, Uttarabhadrapada are most favorable.

For Jyotish and other Vedangas: Asvini, Punarvasu, Pushya, Hasta, Svati, Mula, Satabhisha and Revati are most favorable.

For Mathematics: Bharani, Kritika and Magha are also favorable.

For Medicine: Dhanishtha is most favorable and Anuradha is additionally favorable. Aslesha and Mula are also very favorable.

For all Sciences, Vedas and the Arts: Pushya, Dhanishtha and Sravana are most favorable.

For Sports: Aslesha, Magha, Jyeshtha, Mula and the three Purvas are particularly favorable.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th from there is favorable.

Tithi: The 2nd, 3rd, 5th, 6th, 10th and 11th are favorable. *Kalaprakasika* also considers the 1st as favorable, while *Muhurta Chintamani* also considers the 12th as favorable, both of which may be considered as middling. Particularly avoid the 4th, 8th, 9th, 14th and 15th Tithis.

For Sports: The 13th Tithi is also favorable.

Galagraha “Seizing by the Throat” Tithis: The 4th, 7th, 8th, 9th, 13th, 14th and 15th Tithis of Krishna Paksha and the 1st of Shukla Paksha are the unfavorable Galagraha Tithis. Galagraha refers to “begun but immediately interrupted studies,” and is therefore particularly unfavorable for education.

Anadhyaya “Intermission of Study” Tithis: The 10th Tithi in the Shukla Paksha in the month of Ashadha; the 2nd Tithi in the Shukla Paksha in the month of Jyeshtha; the 11th Tithi in the Shukla Paksha in the month of Pushya; the 12th Tithi in the Shukla Paksha in the month of Magha; the 1st, 8th, 14th Tithis, Purnima and Amavasya Tithis of any month and the day of Sankranti are known as Anadhyaya “intermission of study” and should be avoided in educational Muhurtas.

Pradosha: If the 12th Tithi ends after sunrise but before the middle of the night; if the 6th Tithi ends after sunrise but before 1 ½ Prahara of the night; or if the 3rd Tithi ends after sunrise but before 1 Prahara of the night it is called Pradosha, “corrupt,” and very unfavorable for educational Muhurtas. (A day is divided into eight parts, four equal parts during the daytime portion and four equal parts during the nighttime portion. Each one of these parts is called a Prahara “stroke.”)

Vara: Avoid the Varas of Mars and Saturn, as well as the Moon’s, which are not favorable, though, for the conclusion of a subject, the Moon’s Vara in the evening is favorable.

The *Sun’s Vara* prolongs life, though according to some it impedes progress. The *Moon’s Vara* makes the student dull, *Mars’s* brings death, *Mercury’s* favors intelligence and insight, *Jupiter’s* bestows sensibility, *Venus’s* produces success, and *Saturn’s* reveals incapacity.

Lagna: Dual Rasis are best, moveable Rasis are middling, while fixed Rasis should be avoided. The Rasis of benefics are preferred.

Navamsa: Avoid the Navamsas of Mars and Saturn.

Bhavas: The 8th must be unoccupied and, according to some, the 4th as well. Malefics should certainly not be in the 4th.

Malefics are best in the 3rd, 6th and 11th; while in beneficial houses they will certainly obstruct education. Benefics are best in angles and trines.

Grahas: Avoid the afflictions of Jupiter and Venus.

Miscellaneous: Forenoon and noon are best, the afternoon and night should be avoided.

Sarasvati Yogas- highly commended, especially for studying the Vedas

1. Hasta on Mercury's Vara with Gemini or Virgo Lagna, and the Sun, Moon and Mercury in the Navamsa of Mercury.
2. Mercury's Vara at sunrise, when the Sun is in Virgo and Mercury is in deep exaltation.
3. The Sun, Moon and Mercury in exaltation, with benefics in the Rasis of those three planets.
4. Mercury in the Lagna and in the 3rd Pada of Hasta on Mercury's Vara.
5. Hasta on the Sun's, Moon's or Mercury's Vara, with the lord of the Vara in the Lagna, and the Lagna or Navamsa Lagna in a Rasi of Mercury.
6. The Sun in deep exaltation, Mercury in Taurus or in Vargottama and Venus in Pisces or in Vargottama.
7. Gemini Lagna, the Sun, Mercury and Venus in angles and Mercury in the Navamsa of Jupiter during the 13th Tithi.
8. Mercury exalted in the Lagna on Mercury's Vara with the Sun in the 3rd Drikkana of Virgo.
9. Mercury in deep exaltation in the Lagna on any Vara except for that of Mars and Saturn.
10. Jupiter in deep exaltation in the Lagna on any Vara except for that of Saturn and the Sun.

Vidya “Knowledge” Yogas

1. Jupiter in deep exaltation on Jupiter’s Vara, during the Hora of Jupiter.
2. Venus’s Vara, Pisces Lagna, and Venus in deep exaltation.
3. Any planet in exaltation in the Lagna during its Hora and on a Vara ruled by it.
4. The Sun in the Lagna during his own Hora, if the Vara and the Nakshatra are favorable.



EMPLOYEES/SERVANTS- EMPLOYING

The following guidelines are to be considered both when employing a servant and also when the servant begins to work. This would also apply to hiring employees or to starting work under an employer.

Nakshatra: Asvini, Mrigasira, Pushya, Hasta, Chitra, Anuradha and Revati are favorable. Rohini, Uttaraphalguni, Uttarashadha and Uttarabhadrapada are middling.

Vara: The Varas of the Sun, Mercury, Jupiter and Venus are favorable. Avoid the Varas of Mars and Saturn.

Bhavas: Benefics are very favorable in the Lagna and Jupiter is also very favorable in the 7th. The Sun and Mars are very favorable in the 10th and 11th and also quite good in the 3rd. Saturn or the 6th lord is very favorable in the 11th or 6th. Venus and the Moon are very favorable in the 4th.

Grahas: Saturn should not be influenced by Mars or Rahu.

Combinations: Jupiter’s Vara when Jupiter is in the Lagna, the Sun in the 11th and Saturn is in the 6th indicates that everything will prosper if servants are hired or begin to work at the time.



FRIENDSHIP- ESTABLISHING

Nakshatra: Mrigasira, Pushya, Anuradha and Purvaphalguni are best, though any favorable Nakshatra will do.

Tithi/Karana: The 8th or 12th Tithi or Taitila Karana is best, though any favorable Tithi and Karana will do.

Vara: The Varas of benefics are favorable.

Lagna: Any Lagna aspected by Venus is particularly favorable.

**FUNERAL- CREMATION, WHEN BODY IS AVAILABLE**

Nakshatra: Avoid Panchaka (the 3rd Pada of Dhanishtha through Revati, in other words, the Moon in Aquarius and Pisces), which is said to lead to five deaths in the family. If cremation is done in Panchaka, propitiations should be made.

Miscellaneous: The body should not be carried by someone whose wife is pregnant.

**FUNERAL- CREMATION, WHEN BODY IS NOT AVAILABLE**

Ayana: Should be done in Uttarayana.

Masa: Avoid Adhika Masa and Kshaya Masa.

Paksha: Should be done in Krishna Paksha.

Nakshatra: Asvini, Krittika, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Visakha, Anuradha, Uttarashadha, Sravana, Dhanishtha and Uttarabhadrapada are favorable. Asvini, Pushya, Hasta, Svati and Sravana are best since they are favorable for the person who burns the dummy used in the cremation as well, while the others mentioned are only middling in this respect.

Tara: The Nakshatra should not be the Janma or Pratyak Nakshatra of the person who burns the dummy used in the cremation. Nor should the Moon be in the 4th, 8th or 12th from his natal Moon.

Tithi: Avoid the 1st, 6th, 11th, 13th, 14th and Amavasya.

Karana: Avoid Vishti Karana.

Vara: Avoid the Varas of Mars, Venus and Saturn. The Varas of the Sun, Moon and Jupiter are best and also favorable for the person who burns the dummy used in the cremation.

Yoga: Avoid especially Vyatipata and Parigha.

Grahas: Jupiter and Venus should not be combust.

Miscellaneous: Avoid Tripushkara Yogas, Vaidhriti Dosha and Ashaucha (The 16 days after someone's death in the family).



FUNERAL- PRET KRIYA (RITES DONE AFTER DEATH)

Nakshatra: Asvini, Mrigasira, Ardra, Pushya, Aslesha, Hasta, Svati, Mula and Sravana are favorable. Avoid Panchaka (the Moon in Aquarius and Pisces).



GROOMING- HAIR & BEARD, CUTTING & TRIMMING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Sravana, Dhanishtha and Revati are best. Rohini, Svati, Jyeshtha, Uttarashadha, Satabhisha and Uttarabhadrapada are okay, though *Kalaprakasika* does not prefer Jyeshtha.

If this is done within a year period, 6 times in Krittika, 3 times in Anuradha, 8 times in Rohini, 4 times in Magha, or 4 times in Uttaraphalguni one is subjected to death. These Nakshatras should, therefore, be particularly avoided.

Tara: Avoid the generally unfavorable Taras as well as the 22nd Nakshatra from the Janma Nakshatra. Particularly avoid the 88th Nakshatra Pada from the Nakshatra of the Moon at birth.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th and 13th Tithis are the most favorable. Avoid the 4th, 9th and 14th Tithis and Parva Tithis.

Vara: Avoid the Varas of the malefics and the 9th day from the previous time this was done.

Miscellaneous: Avoid the evening and the night. This is also not favorably done during a war on the battlefield, in a city other than one's hometown, on the day of traveling, after having a bath, after eating or after oiling the skin, or even while one's wife is pregnant. Like shaving, one should do this while sitting properly. At the time of the death of one's parents, during a prisoners release, or when taking part in a Yajna it is always okay to have one's hair and beard cut even if other factors are unfavorable.



GROOMING- NAILS, CUTTING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Sravana, Dhanishtha and Revati are best. Rohini, Uttaraphalguni, Svati, Anuradha, Jyeshtha, Uttarashadha, Satabhisha and Uttarabhadrapada are okay, though *Kalaprakasika* does not prefer Anuradha and Jyeshtha.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th and 13th Tithis are favorable. Avoid the 4th, 8th, 9th, 14th and 15th Tithis and the Tithi prevailing during Sankranti. Other Tithis are middling.

Vara: Avoid the Varas of the malefics and the 9th day from the previous time the nails were cut.

Miscellaneous: Avoid the evening and the night. This is also not favorably done during a war on the battlefield, in a city other than one's hometown, on the day of traveling, after having a bath, after eating or after oiling the skin, or even while one's wife is pregnant.

Like shaving, one should do this while sitting properly. At the time of the death of one's parents, during a prisoners release, or when taking part in a Yajna it is always okay to have one's nails cut even if other factors are unfavorable.



GROOMING- SHAVING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Sravana, Dhanishtha and Revati are best. Svati, Jyeshtha and Satabhisha are quite favorable. Rohini, Uttaraphalguni, Anuradha, Uttarashadha and Uttarabhadrapada are mediocre.

Tara: It is very important for the Tara to be favorable. Avoid the generally unfavorable Taras as well as the 22nd Nakshatra from the Janma Nakshatra. Particularly avoid the 88th Nakshatra Pada from the Nakshatra of the Moon at birth.

Vara: Avoid the Varas of the malefics.

Tithi: Avoid the 4th, 9th and 14th.

Karana: Avoid Vishti Karana.

Lagna/Muhurta/Nadika: It is best to shave when the Lagna is in one of the favorable Nakshatras, or during the Muhurtas or Nadikas related to the favorable Nakshatras.

Miscellaneous: It is best to shave five days after the previous shave. If the 5th day is not of a favorable Nakshatra, then shaving should be done in the Muhurta or Nadika corresponding to a favorable Nakshatra. The 9th day after the previous shave should particularly be avoided.

It is not favorable to shave after a bath, before starting a journey, after applying oils, after eating, during a war that one is engaged in, at twilight, at night or without being properly seated. (The electrical currents in the body are disturbed when the hair is cut, so one should not be grounded to the earth, and instead should be properly seated

without making contact with the ground. If touching the floor, one should be on a blanket, carpet, etc.)

It is acceptable to shave regardless of the Nakshatra if the king commands, for marriage, release from prison and for consecration for a religious rite.

Gochara: The Moon in transit should be in a favorable Gochara position.



HOUSE/BUILDINGS- ENTERING A NEW HOUSE (GRIHAPRAVESA)

These guidelines are also those to be followed any time a “king” enters his house after returning from a journey.

Ayana: If possible, Uttarayana is preferred.

Masa: Vaisakha, Jyeshtha, Magha and Phalguna are most favorable. Karttika and Margasira are middling. Chaitra should be avoided.

Nakshatra: Rohini, Mrigasira, Uttaraphalguni, Anuradha, Uttarashadha, Uttarabhadrapada and Revati are best. *Kalaprakasika* also considers Punarvasu, Pushya, Hasta, Sravana and Satabhisha as favorable, while *Muburta Chintamani* also considers Chitra as favorable, these all of which may be considered as middling.

Amongst the favorable Nakshatras mentioned, it is yet more favorable if the Nakshatra faces the door of the house. Nakshatras Krittika to Aslesha are eastern, Magha to Vaisakha are southern, Anuradha to Sravana are western, and Dhanishtha to Bharani are northern. (For example, for entering a house with the door facing east, Rohini, Mrigasira, Punarvasu and Pushya would be most favorable, as they are favorable in general and also eastern Nakshatras.)

Tithi: Avoid the 4th, 9th and 14th Tithis and the last five Tithis of Krishna Paksha. The 1st Tithi of Krishna Paksha, the 2nd, 3rd, 5th, 7th

and 10th of both Pakshas and the 11th and 13th Tithis of Shukla Paksha are favorable.

Amongst the favorable Tithis given, Purna Tithis (5th, 10th & 15th) are particularly favorable for entering a house with its door facing East; Nanda Tithis (1st, 6th & 11th) are particularly favorable for entering a house with its door facing South; Bhadra Tithis (2nd, 7th & 12th) are particularly favorable for entering a house with its door facing West; and Jaya Tithis (3rd, 8th & 13th) are particularly favorable for entering a house with its door facing North.

Vara: The Varas of the Moon, Mercury, Jupiter and Venus are best. Saturn's is mediocre. Other Varas should be avoided.

Lagna: Fixed Rasis are best, dual Rasis middling and moveable Rasis should be avoided. Moveable Rasis are only acceptable if the Navamsa Lagna is Taurus, which is a very fortunate Rasi for this purpose.

The Rasis of the Upachayas from the individual's natal Lagna and natal Moon are particularly favorable if they are also one of the favorable Rasis mentioned.

The Lagna should definitely not be the 8th from the individual's Lagna or Moon.

Entering a house when the Lagna is the Janma Rasi protects from disease if the Lagna is fixed. Additionally, if this Rasi is occupied by a benefic it is very favorable. If the Muhurta Lagna falls in the 2nd from the Janma Rasi, there is illness and decline of wealth; in the 3rd pecuniary gain; in the 4th trouble to relatives; in the 5th trouble to the son; in the 6th ruin to the enemies; in the 7th adversities to the wife; in the 8th maladies; in the 9th trouble through the king; in the 10th attainment of desired goals; in the 11th affluence, in the 12th comfort and fortune, even when bereft of other dignities.

Aries at the time of entering indicates travels; *Taurus* gives comfort and affluence; *Gemini* brings riches; *Cancer* takes away all property; *Leo* bestows a long happy life; *Virgo* indicates enjoyment with many ladies; *Libra* causes diseases; *Scorpio* indicates many dangers, but if occupied by a benefic it instead indicates gains; *Sagittarius* increases

grains; *Capricorn* causes losses; *Aquarius* indicates prodigious wealth; and *Pisces* indicates a long happy life.

Navamsa: The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable.

Bhavas: The 8th Bhava must be unoccupied; any planet in the 8th is harmful. Some sources also suggest avoiding any planets in the 4th, which is a good principle to follow. Benefics are best in angles, trines, the 2nd, 3rd and 11th. Malefics are best in the 3rd, 6th and 11th.

Grahas: Avoid the afflictions of Jupiter and Venus, particularly combustion.

Sun on the Left: The Sun should not be on the left of the house when entering. When entering a house facing east the Sun is on the left when in the 8th, 9th, 10th, 11th and 12th Bhavas. When entering a house facing south the Sun is on the left when in the 5th, 6th, 7th, 8th and 9th Bhavas. When entering a house facing west the Sun is on the left when in the 2nd, 3rd, 4th, 5th and 6th Bhavas. When entering a house facing north the Sun is on the left when in the 11th, 12th, 1st, 2nd and 3rd Bhavas.

Venus in Opposite Direction or on the Left: It is unfavorable to enter a house when Venus is located in the opposite direction, or on the left (the houses that put the Sun on the left above are also the houses that put Venus on the left). For entering a house facing west, Venus is in the opposite direction when in the Lagna; for entering a house facing east, Venus is in the opposite direction when in the 7th; for entering a house facing south, Venus is in the opposite direction when in the 4th; when entering a house facing north, Venus is in the opposite direction when in the 10th. Venus, however, in own or friendly Rasi, or exaltation does not exercises an adverse influence.

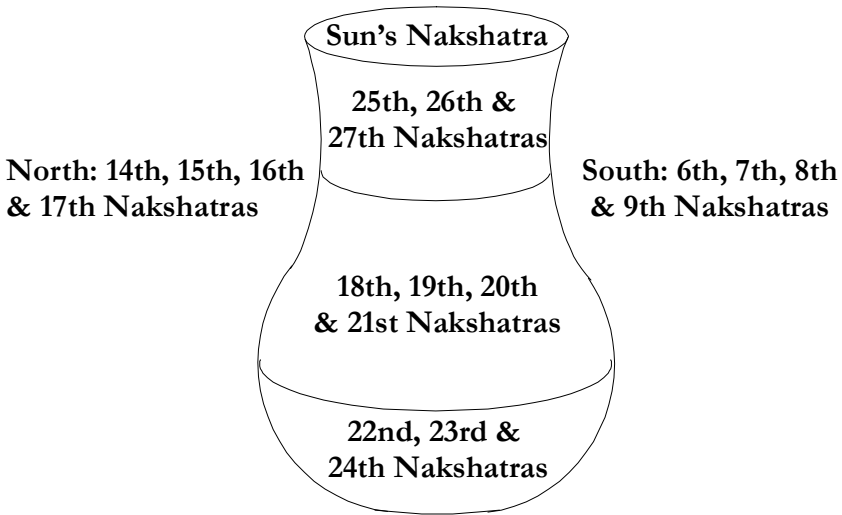
Miscellaneous: Enter in the forenoon or at noon. A benefic in the Lagna or Navamsa Lagna is much preferred.

Vara/Nakshatra Yogas: Asvini on Mars's Vara, Pushya on Jupiter's Vara, and Rohini on Saturn's Vara are unfavorable for entering a new house, though normally forming a beneficial Sarvartha Siddha Yoga.

The time of entering a house must be favorable for the wife. Also, entry into a house should not be done when the wife is pregnant otherwise the result will be disastrous to the wife.

Kumbha “pitcher” Chakra: Beginning from the Nakshatra of the Sun the Nakshatras are thought to take the shape of a pitcher:

East: 2nd, 3rd, 4th & 5th Nakshatras



West: 10th, 11th, 12th & 13th Nakshatras

If the Moon is in the Nakshatra at the mouth of the pitcher the house will catch fire.

If in the Nakshatras East of the pitcher, the individual will not be able to live in the house.

If in the Nakshatras South of the pitcher, the house will always be full of wealth.

If in the Nakshatras West of the pitcher, the individual will always have prosperity.

If in the Nakshatras North of the pitcher, there will be quarrels and disputes.

If the Nakshatra falls in the belly of the pitcher the individual will suffer destruction.

If the Nakshatra falls in the bottom of the pitcher the individual will live in the house for a long time.

If the Nakshatra falls in the neck of the pitcher the individual will forever live in the house.

Ceremony for Entering: Before entering worship of the seventeen Nakshatras (Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Mula, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati) and Bhuta Bali should be performed, after which one should enter in the favorable Muhurta taking a pitcher of water with Brahmins ahead of him. The person should enter carrying also an umbrella and flowers to the sound of Vedic mantras, etc. Having entered he should honor the architects, astrologers, those Pundits who know the manner of worshipping Vastu and Bhuta Bali, and citizens, by giving land, gold, clothes etc.



HOUSE/BUILDINGS- ENTERING AN OLD DILAPIDATED HOUSE

If the house is old and dilapidated such that there is concern of fire or other disasters the following should be adhered to:

Masa: The months stated above for ENTERING A NEW HOUSE as well as Karttika, Margasira and Sravana are favorable.

Nakshatra: The Nakshatras stated above for ENTERING A NEW HOUSE as well as Pushya, Svati, Dhanishtha and Satabhisha are favorable.

Miscellaneous: Unlike ENTERING A NEW HOUSE, no consideration need be given the combustion and afflictions of Jupiter and Venus.

Other factors are the same as ENTERING A NEW HOUSE above.

JEWELRY- GEMS, CUTTING & POLISHING

Nakshatra: Bharani, Kritika, Rohini, Ardra, Chitra, Svati, Visakha, Jyeshtha, Mula and Dhanishtha are favorable.

Vara: The Varas of the Sun, Moon, Mars and Saturn are favorable.

Lagna: Fixed Lagnas are best. Avoid dual Lagnas.



JEWELRY- MAKING & GOLD SMITHING

Nakshatra: Asvini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Svati, Uttarahadha, Sravana, Dhanishtha, Satabhisha, and Uttarabhadrapada are favorable.

Gold Jewelry and Gold Smithing: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Svati, Sravana, Dhanishtha, and Satabhisha are most favorable.

Jewelry with Pearls: Additionally, Mrigasira, Chitra, Anuradha and Revati are particularly favorable.

Jewelry with Gems and Diamonds: Avoid Bharani, Ardra, Aslesha, Magha, Purvaphalguni, Jyeshtha, Mula, Purvashadha and Purvabhadrapada. Other Nakshatras are favorable, especially if one of the aforesaid generally favorable Nakshatras.

Vara: The Varas of benefics are favorable. For jewelry with gems and diamonds the Varas of the Sun and Mars are particularly favorable. For gold jewelry and gold smithing the Varas of the Sun, Mars, Jupiter and Venus are particularly favorable.

Lagna: The Rasis of benefics are favorable. For jewelry with gems and diamonds Aries, Leo and Scorpio are particularly favorable. For Gold jewelry and gold smithing Aries, Taurus, Leo, Libra, Scorpio, Sagittarius and Pisces are particularly favorable.

Grahas: Avoid the afflictions of Jupiter and Venus when making things with gems, pearls or ivory.



JEWELRY- WEARING, NEW

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Magha, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarashadha, Sravana, Uttarahadrapada and Revati are favorable and promote one's welfare.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th from there is favorable.

Jewelry for Children: For a child's first ornament, the Moon should be in the 5th Nakshatra from the Janma Nakshatra.

Tithi: The 1st, 5th, 6th, 10th, 11th and Purnima are favorable. Other Tithis should be avoided. For casual jewelry, only the 4th, 9th and 14th Tithis and Amavasya need to be avoided.

Vara: The Varas of the Moon, Mercury, Jupiter and Venus are favorable, though Jupiter's and Venus's are best. The other Varas should be avoided. For casual jewelry, the Sun's Vara is also okay.

Lagna: Taurus, Gemini, Virgo, Sagittarius and Pisces are favorable. Cancer and Libra are middling but quite suited for casual jewelry.

Navamsa: The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable; others should be avoided.

Bhavas: The 8th should be vacant. Benefics are best in angles and trines and the malefics in the 3rd, 6th and 11th.

For jewelry worn to pacify the planets, Jupiter is very favorable in the Lagna, the Sun in the 10th and the Moon in the 4th.

Grahas: If jewelry is being worn to pacify the planets, then the afflictions of Jupiter and Venus should also be avoided, particularly combustion. The planet for which the jewelry is being worn should be well-disposed.

Miscellaneous: The days ruled by fortunate Vara/Tithi/Nakshatra Yogas are particularly favorable for wearing new jewelry.

Combinations

1. Jupiter in the Lagna in exaltation increases jewelry by the million.

2. Jupiter in the Navamsa Lagna in exaltation, and Mercury and Venus in the 4th is the best time for wearing gold jewelry, which will be followed by a thousand ornaments.
3. Jupiter's Rasi on the Lagna with the Sun in the 11th increases jewelry by the million fold.
4. Venus in an angle or trine in own, exaltation or friendly Rasi is a very beneficial time to wear jewelry.
5. The Moon in the Lagna in deep exaltation with Jupiter in the 7th brings an enormous increase of wealth and jewelry.
6. Jewels set with precious stones are very favorable worn when Jupiter and Venus are in Mulatrikona.
7. A gold ring on the forefinger and another on the thumb is very favorably put on at a time when the Lagna is Aries with the Sun in the 10th degree.
8. Mercury and the Moon in the same Pada of Mrigasira is a very favorable time for wearing rings on the fingers or toes.
9. New head ornaments are very favorably worn when the Moon is in the 3rd degree of Taurus in the Lagna, or when the Lagna is Cancer with Jupiter in the 5th degree thereof.

Omens: If the breath flows through the left nostril, the time is favorable.



KILLING & HUNTING

Nakshatra: Bharani, Ardra, Aslesha, Purvaphalguni, Svati, Visakha, Jyeshtha, Mula, Purvashadha, Satabhisha and Purvabhadrapada are favorable.

Vara: The Varas of Mars and Saturn are favorable.

Lagna: Aries, Scorpio, Capricorn and Aquarius are favorable.

Bhavas: Malefics in the 11th are very favorable.



LEATHER & LEATHERWORK- MAKING & CRAFTING

Nakshatra: Mrigasira, Ardra, Purvaphalguni, Hasta, Chitra, Visakha, Jyeshtha, Mula, Purvashadha, Dhanishtha, Purvabhadrapada and Revati are favorable.

Vara: The Varas of the Sun, Venus and Saturn are favorable.



LITIGATION

The guidelines set forth for TRAVEL- SETTING OUT TO OVERCOME ENEMIES are those that are to be followed for determining a time to engage in litigation. For making settlements, see WAR- MAKING PEACE. Mercury is the karaka for man made law, therefore make sure that Mercury is well-disposed at the time of filing lawsuits, and for all legal matters. Additionally, the following tip can be of advantage if engaging in land contestation:

Land Contestation: To gain possession of land of which one's rights to which is contested, scoop out and carry away a handful of earth from the land at a time when the Lagna is Cancer and the Moon is in the fourth Pada of Bharani, Ardra, Visakha, or Hasta. (Also make sure that other Muhurta factors are favorable when doing this.)



LIVESTOCK/ANIMALS- COWS, BUYING, SELLING & MILKING

Nakshatra: Asvini, Punarvasu, Pushya, Hasta, Visakha, Jyeshtha, Dhanishtha, Satabhisha and Revati are favorable for both buying and selling. Kritika, Ardra, Magha, Aslesha, Svati, and Anuradha are favorable only for buying cattle and not for selling, which will end in loss.

Tithi: All Tithis except for Rikta Tithis (4th, 9th, 14th) and the 15th are favorable.

Vara: The Varas of Mars, Mercury and Saturn are favorable.

Lagna: A Rasi and Navamsa of benefics are favorable and are said to enhance the welfare of the owner.

Bhavas: The 8th must be unoccupied.

Milking: The Moon in the Lagna in a favorable Navamsa is a favorable time to first milk a cow.



LIVESTOCK/ANIMALS- COWS, MOVING FROM PLACE TO PLACE

Nakshatra: Bharani, Krittika, Rohini, Aslesha, Magha, Purvaphalguni, Uttaraphalguni, Chitra, Visakha, Sravana, Dhanishtha, Uttarabhadrapada and Revati are the most favorable, though some sources do not consider Rohini to be favorable. Punarvasu, Svati and Anuradha should be avoided and respectively produce leg disorders, eye disease, and maladies.

Combinations: Mercury's Vara, Venus's Vara, the 14th Tithi, or the 15th Tithi coinciding with Rohini, Uttaraphalguni, Chitra, Uttarashadha, Sravana and Uttarabhadrapada are unfavorable times for moving a cow, and also for constructing a cow stall.



LIVESTOCK/ANIMALS- ELEPHANTS, BUYING, SELLING, TAMING & USING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Anuradha, Sravana, Dhanishtha, Uttarabhadrapada and Revati are favorable. Chitra, Svati and Satabhisha are also considered favorable by *Muhurta Chintamani*, whereas *Kalaprakasika* also considers Magha, Uttaraphalguni and Uttarashadha as favorable; all these can be taken as middling. Additionally, for buying elephants, the second halves of Bharani and Revati, which govern elephants, are excellent.

Tithi: All Tithis except for Rikta Tithis (4th, 9th, 14th), Amavasya and Purnima are favorable.

Lagna: Sirodaya Rasis (Gemini, Leo, Virgo, Libra, Scorpio and Aquarius) aspected by benefics are best. Rasis of the Moon, Mercury, Jupiter and Venus are also favorable and enhance the welfare of the owner, as do their Navamsas.

Bhavas: The 8th must be unoccupied.

Miscellaneous

Goad: To place the goad on the elephant, choose a benefic Navamsa in Capricorn or Aquarius Lagna on Saturn's Vara with the Moon in one of the favorable Nakshatras mentioned.

The Stable: To lay the foundation for the construction of the elephant's stable the most favorable time is when the Sun is exalted or in own Rasi, the Moon is in the Navamsa of a benefic, and Jupiter, Venus or the Moon is well-placed in the Lagna.



LIVESTOCK/ANIMALS- FISH FARMING

Nakshatra: Bharani, Rohini, Purvashadha, Hasta, Svati and Satabhisha are favorable.



LIVESTOCK/ANIMALS- HORSES, BUYING, SELLING, BREAKING & MOUNTING

The following guidelines would also apply to donkeys, camels, mules, etc.

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Uttarabhadrapada, Hasta, Svati, Visakha, Anuradha and Dhanishtha are favorable. Satabhisha and Revati are also considered favorable by *Muhurta Chintamani*, while Krittika is also considered favorable by *Kalaprakasika*; these all can be considered as middling. Mares are governed by Satabhisha and studs by Asvini- these two Nakshatras are particularly favorable for purchasing and training, respectively, a mare or a stud.

Tithi: Particularly avoid the 4th, 9th and 14th.

Vara: Particularly avoid the Vara of Mars.

Lagna: A Rasi and Navamsa of benefics enhance the welfare of the owner. The Lagna being the Rasi of the natal Moon is also favorable.

Bhavas: The 8th must be unoccupied.



LIVESTOCK/ANIMALS- HORSE, SITTING ON FOR THE FIRST TIME IN ONE'S LIFE

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Magha, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarahadha, Sravana, Uttarabhadrapada and Revati are favorable.

Tithi: All Tithis except the 1st, 6th, 11th, and Purnima are favorable.

Vara: Avoid the Varas of the Sun and Mars.



LIVESTOCK/ANIMALS- PETS, PURCHASING, OBTAINING & SELLING

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Uttarahadha, Uttarabhadrapada and Revati are favorable. However, no pet should be sold under Anuradha.

For violent pets Asvini, Rohini, Mrigasira, Ardra, Pushya, Purvaphalguni, Hasta, Chitra, Anuradha, Jyeshtha, Purvashadha, Purvabhadrapada and Revati are favorable.

Vara: The Varas of benefics are favorable for most pets, though for violent animals the Varas of the Sun, Jupiter and Saturn are favorable.

Combinations: Jupiter's Vara with the Moon in Pushya and Aries Lagna is a favorable time for purchasing any animal.



LIVESTOCK/ANIMALS- POULTRY FARMING

Nakshatra: Asvini, Rohini, Mrigasira, Ardra, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Jyeshtha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable.

Vara: Avoid the Varas of Mars and Saturn.



LIVESTOCK/ANIMALS- SHEEP & GOATS, BUYING & SELLING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Purvaphalguni, Hasta, Visakha, Jyeshtha, Purvashadha, Dhanishtha, Satabhisha, Purvabhadrapada and Revati are favorable. The first halves of Kritika or Pushya, which govern sheep, are particularly favorable for dealing with sheep.

Tithi: All Tithis except for Rikta Tithis (4th, 9th, 14th) and the 15th are favorable.

Vara: The Varas of the Sun, Moon, Venus and Saturn are most favorable.

Lagna: A Rasi and Navamsa of benefics enhance the welfare of the owner.

Bhavas: The 8th must be unoccupied.

Combinations: Jupiter's Vara with the Moon in Pushya while the Lagna is Aries is the best time to buy sheep, which will multiply a thousand fold.



LIVESTOCK/ANIMALS- SHELTERING ANIMALS

Nakshatra: Asvini, Punarvasu, Pushya, Hasta, Svati, Dhanishtha, Satabhisha and the Nakshatras of which the Yoni is that of the animal to be sheltered are favorable. Avoid Rohini, Uttaraphalguni,

Chitra, Uttarahadha, Sravana and Uttarabhadrapada. (The Nakshatras rule the Yonies of the following animals: horse- Asvini and Satabhisha, elephant- Bharani and Revati, sheep- Krittika and Pushya, snake- Rohini and Mrigasira, dog- Ardra and Mula, cat- Punarvasu and Aslesha, rat- Magha and Purvaphalguni, cow- Uttaraphalguni and Uttarabhadrapada, buffalo- Hasta and Svati, tiger- Chitra and Visakha, hare- Anuradha and Jyeshtha, monkey- Purvashadha and Sravana, mongoose- Uttarahadha, lion- Dhanishtha and Purvabhadrapada.)

Tithi: Avoid the 4th, 8th, 9th, 14th and Amavasya.

Vara: Avoid Mars's Vara.

Bhavas: The 8th should be unoccupied.



MARRIAGE- BRIDE COMING TO HUSBAND'S HOME

The bride should come home to her husband's house on an even day amongst the fifteen days following marriage, or the 5th, 7th and 9th days. If this is not possible, the remaining odd days of the month are okay (the odd from the 17th – 29th day), or in the odd months and odd days of the year following marriage, or in the odd years, odd months and odd days in the 3rd or 5th year from marriage. If the bride does not come home to the husband's house within five years, then it may happen any day thereafter. The day is the most important consideration; therefore, that day within the first fifteen days that meets the most of the following guidelines is usually the best.

Masa: If the bride moves to her husband's home in the first year after marriage in the month of Jyeshtha the elder sibling of the husband is said to die; if in Ashadha the mother in law dies; if in Pushya, the father in law dies; if in an Adhi Masa, the husband dies; if in a Kshaya Masa she herself dies; and if she lives in her father's home during the month of Chaitra her father dies.

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Magha, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Mula, Uttarashadha, Sravana, Dhanishtha, Uttarabhadrapada and Revati are favorable.

Tithis: Avoid particularly the 4th, 9th and 14th Tithis.

Vara: Avoid the Varas of Mars and Saturn.

Grahas: Avoid the afflictions of Jupiter and Venus.

Miscellaneous: A daughter should not be sent to her husband's home until 6 months after the coming-in of a son's wife. If, however, the lunar year has changed then it can be done within 6 months.



MARRIAGE- BRIDE'S SECOND COMING TO HUSBAND'S HOME

Traditionally many castes in India would follow the convention of the bride returning to her parents for a visit after having lived with her husband for a short time. The moment she returns from this visit is considered important, though not nearly as important as coming to live with her husband for the first time.

Time: The odd years following marriage, including the 1st are favorable.

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Mula, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable.

Lagna: Taurus, Gemini, Virgo, Libra and Pisces are favorable.

Grahas: The Sun should be in Aries, Scorpio or Aquarius.

Gochara: The Sun and Jupiter should be in favorable Gochara Rasis from the woman's natal Moon.



MARRIAGE- CHOOSING A BRIDE

This would also apply to a man asking a woman on a date, or to a man and woman meeting.

Nakshatra: Krittika, Purvaphalguni, Svati, Anuradha, Purvashadha, Uttarashadha, Sravana, Dhanishtha, Purvabhadrapada and the Nakshatras favorable for the wedding are favorable for choosing a bride.



MARRIAGE- ENGAGEMENT OR SELECTING THE BRIDEGROOM

This would also apply to a woman asking a man out on a date, or to a woman answering yes to an engagement, etc.

Nakshatra: Krittika, Rohini, Purvaphalguni, Uttaraphalguni, Purvashadha, Uttarashadha, Purvabhadrapada, and Uttarabhadrapada are favorable.



MARRIAGE- INVITATIONS, WRITING

Nakshatra: Asvini, Punarvasu, Pushya, Hasta, Svati, Sravana, Dhanishtha and Satabhisha are favorable.

Tithi: The 2nd, 3rd, 5th, 7th, 8th, 10th, 12th, 13th and Purnima are favorable.

Vara: The Varas of Mercury, Jupiter and Venus are favorable, though Mercury's Vara should be avoided if Mercury is with a malefic.

Bhava: The 5th should be unoccupied. The Lagna is best if occupied or aspected by Mercury, Jupiter or Venus.



MARRIAGE- NISHEKA (FIRST SEXUAL UNION)

Nakshatra: Rohini, Uttaraphalguni, Hasta, Svati, Anuradha, Mula, Uttarashadha, Sravana, Satabhisha, Uttarabhadrapada and Revati are favorable. Asvini, Mrigasira, Punarvasu, Pushya, Chitra, and Dhanishtha are middling. The remaining should be avoided.

Tara: The Janma Nakshatra and the 10th and 19th from there should particularly be avoided.

Tithi: All Tithis except the 4th, 8th, 9th, 14th and 15th are favorable.

Vara: Avoid the Varas of malefics.

Lagna: Taurus, Gemini, Cancer, Leo, Virgo, Libra and Pisces are favorable while the others should be avoided. If there is no planet in the 8th house, then Sagittarius and Aquarius are okay.

Navamsa: The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable, while those of Saturn, Mars and the Sun should be avoided.

Bhavas: The Lagna and 8th should be unoccupied. (Some astrologers emphasize that the Lagna must not be occupied, others emphasize that the 8th should be vacant. A malefic should certainly not be in the Lagna, and as a general rule the 8th should be unoccupied.)

The 7th Bhava determines the nature of the intercourse. Malefics influencing indicate that the union will be consummated under, or after quarrelling. Benefics influencing indicate that the union will be happy. The sexual union resembles the Rasi of the 7th.

Miscellaneous: Intercourse during the first four days of menses, during which the woman is bleeding, is said to lead to serious ill effects. The first day proves fatal to the husband; the second day affects the longevity of the woman; the third day causes abortion; the fourth day produces a poor, stupid, houseless, miserable and short-lived son bereft of good habits, and impairs the vital energy of the father. For more, please see Ritu Dina, under CHILDREN-CONCEIVING.

According to Kalaprakasika: “The bedchamber should be in a comfortable place decorated and kept fragrant with sandalwood, flowers etc, and provided with water taken from sacred rivers. Above all, there should be nothing to disturb the peace of mind of the couple.”



MARRIAGE- WEDDING

Age: Even years are most favorable for a woman and odd years for a man.

Year: Avoid marriage towards the end of the lunar year, as it is said to bring ruin to the individual or to his family. The last Paksha of the last lunar month is the time to be avoided.

Ayana: Uttarayana is excellent and promotes children and grandchildren, prosperity and wealth, Dakshinayana is middling. Marriage should not be celebrated towards the end (the last 3 Saura days) of an Ayana.

Ritu: Marriage should not be celebrated towards the end (the last Saura day) of a Ritu, which is said to cause the death of a child.

Masa: Vaisakha, Jyeshtha, Karttika, Pushya and Phalguna are favorable. Ashada, Bhadrapada, Margasira and Magha are unfavorable. Sravana, Asvini and Chaitra are middling.

Marriage in the months of Pushya and Karttika endows the woman with good character; in Phalguna the woman will live in affluence; Visakha and Jyeshtha favor a prosperous life, active support from relatives, a strong sense of duty towards the marriage, and birth of children.

Month of Jyeshtha: If the bride is the eldest daughter or the groom the eldest son, then marriage should not be celebrated in the month of Jyeshtha.

Nakshatra: Rohini, Mrigasira, Magha, Uttaraphalguni, Hasta, Svati, Anuradha, Mula, Uttarashadha, Uttarabhadrapada and Revati are

favorable. The first Pada of Magha and Mula and the last Pada of Revati, however, are not favorable.

Take special care to make sure that the Nakshatra is not one of the unfavorable Nakshatras from the other planets, such as Kantaka, Samahata, etc.

Definitely avoid the Nakshatra through which a malefic has just passed as it produces rancor, the Nakshatra that has a malefic in it as it causes poverty, and the Nakshatra that a malefic will next occupy as it causes starvation.

Robini favors progress with children, grandchildren, and wealth; *Mrigasira* produces mutual devotion and makes the couple happy; *Magha* prolongs the life of the bridegroom and the bride will live with her sons and brothers in wealth and plenty; *Hasta* bestows pecuniary grains, and grains, as well as happiness; *Svati* and *Anuradha* create affection between the couple and enriches them with pearls, corals and gems; *Revati* promotes mutual sympathy and good feelings; *Uttaraphalguni*, *Uttarashadha* and *Uttarabhadrapada* increase happiness, and grant many servants and a life long enough to see grandchildren.

Tara: Marriage should definitely not be performed in one's Janma Nakshatra, or the 3rd, 5th, 7th, 10th or 19th from there. The Janma Nakshatra and 19th produce great trouble, the 3rd ruins friends and the 7th causes disaster. If the Tara is favorable, the couple is said to live in fortune and acquire land.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th, and 13th are favorable. The 1st, 6th, 8th, 12th and Purnima are middling. All the Tithis after the 8th of the Krishna Paksha are unfavorable and will harm the life of the couple. Avoid Rikta Tithis (4th, 9th and 14th), which produce poverty.

Dagdha Tithi: When the Sun is in Sagittarius or Pisces the 2nd Tithi is unfavorable; when in Taurus or Aquarius the 4th Tithi; when in Aries or Cancer, the 6th Tithi; when in Virgo or Gemini, the 8th Tithi; when in Leo or Scorpio, the 10th Tithi; and when in Libra or Capricorn, the 12th Tithi is the unfavorable Dagdha "burnt" Tithi.

Karana: Particularly avoid Vishti Karana.

Yoga: The Yoga must be favorable. Marriage is hard enough to hold together to risk marriage under an unfavorable Yoga.

Varna: The Varas of the Sun, Mars and Saturn should be avoided, though the Sun's is much less unfortunate.

Lagna: Gemini, Virgo and Libra are most favorable. Aries, Capricorn, Scorpio and Pisces should be avoided. Other Rasis are middling.

Navamsa: The Navamsas of the Sun, Mars and Saturn should be avoided, as should their placement in the Lagna. The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable, as are these planets in the Lagna.

The Lagna being the same as the Rasi of the natal Moon is generally favorable.

The Lagna should not be the 8th Rasi from the natal Lagna or natal Moon. If, however, the lords of the Rasis are the same, friendly, or one friendly and the other neutral then it is acceptable.

If the Lagna is the Navamsa Rasi of the natal 8th or 12th, or if the natal 8th or 12th lord is in the Lagna, then it is not favorable and is said to cause quarrels. (For example, if in the natal chart 6 degrees Aries is the Lagna, which is the 2nd Navamsa of Aries, then the Navamsa of the natal 8th would be the 2nd Navamsa of Scorpio, Leo. Leo, therefore, would be an unfavorable Lagna).

Lame, Blind and Deaf Rasis: If the Lagna is lame the couple will suffer financial loss. If the Lagna is blind the bride will be widowed if the marriage is during the day, or children will be lost if the marriage is during the night. If the Lagna is deaf there will be poverty. The aspect of Jupiter to the Lagna or Lagna lord removes the defect of lame, blind and deaf Rasis.

Navamsa: Gemini, Virgo, Libra, Sagittarius and Pisces are favorable, in which case the couple are said to remain faithful. The Navamsa should not be the last Navamsa of any Rasi, unless it is the Vargottama Navamsa, in which case it is quite favorable. If the Moon is in Libra or Capricorn, then marriage should not be performed in the moveable Navamsa of a moveable Rasi.

Bhavas

Most Unfavorable Bhavas for the Planets: Saturn should be avoided in the 12th house, Mars in the 8th or 10th, Venus in the 6th as well as the 3rd according to some, and the Moon and any malefics in the Lagna. The Moon and the Lagna lord should not be in the 6th or 8th, and no benefics should be in the 8th.

Favorable Bhavas for the Planets: The Sun, Saturn, Rahu and Ketu are favorable in the 3rd, 6th, 11th and 8th; Mars is favorable in the 3rd, 6th and 11th; the Moon in the 2nd, 3rd and 11th; Mercury and Jupiter are favorable in Bhavas other than the 7th, 8th and 12th; and Venus is favorable in all Bhavas other than the 3rd, 6th, 7th, 8th or 12th.

Planets in the Lagna: The Sun causes widowhood; the Moon danger to the life of the bride; Mars affects badly the life of both and may cause widowhood; Mercury brings widespread fame; Jupiter and Venus prolong life; Mercury, Jupiter or Venus also bless the couple with an ideal character, Saturn creates poverty; Rahu or Ketu obstructs having children or causes loss of children.

Planets in the 2nd: Malefics in the 2nd produce misery, especially those arising from poverty; the Moon in the 2nd creates children; Mercury and Jupiter give enormous pecuniary gain; and Venus favors the bride with a happy life and prevents widowhood.

Planets in the 3rd: The Sun, Moon, Mars, Mercury, Jupiter or Venus in the 3rd makes the bride wealthy and blessed with children. Saturn in the 3rd makes the bride famous and attractive to her husband. Rahu in the 3rd gives happiness.

Planets in the 4th: The Sun causes adversity and misfortune to the bride, and possibly scarcity of breast milk in the bride; the Moon causes separation and poor fortune to the bride; Mars gives poverty; Mercury favors a life of happiness; Jupiter gives prosperity, happiness and prevents widowhood; Venus gives happiness and keeps the marriage chaste; Saturn brings adverse circumstances; Rahu creates enemies or causes the woman to become of bad character.

Planets in the 5th: Mercury, Jupiter and Venus grant many children; the Sun and Mars harm the lives of the children; Saturn causes terrible diseases, and Rahu causes death or terrible diseases. The Moon grants

children if a benefic, but may bring about the death of the bride if a malefic.

Planets in the 6th: The Moon causes widowhood; Mercury helps the couple always dwell together and makes the bride wealthy, but possibly fond of quarreling; Rahu makes the bride beloved, but may also cause poverty; Venus may give children but makes the bride penurious. Other planets give many children and make the bride beloved.

Planets in the 7th: All planets are very unfavorable in the 7th. The Sun causes disease; the Moon absence from home; Mars imprisonment; Mercury decay; Jupiter destruction; Venus death; Saturn widowhood; and Rahu loss of wealth.

Planets in the 8th: The Sun makes the bride predecease the groom, and gives favor to the couple. The Moon, Venus or Rahu causes death. Mars makes the bride sickly. Jupiter or Mercury causes certain separation. Saturn gives favor and makes the bride wealthy and beloved.

Planets in the 9th: All planets in the 9th, except Rahu, Mars and Saturn, tend to gratify all desires. Additionally the planets give the following effects: Venus, the Sun, Mars and Jupiter make the bride devoted to virtue; Mercury gives the bride good health; Rahu and Saturn make the bride barren; and, according to some, the Moon in the 9th gives daughters and the bride a wandering habit.

Planets in the 10th: Mars causes death; the Sun leads to consumption and possibly leads the bride to sin; Saturn shows debauchery; Rahu causes widowhood; and other planets are benevolent and make the bride wealthy and beloved, though some sources consider the Moon to make the bride indigent.

Planets in the 11th: All planets give all the desired advantages to both the couple. Additionally: The Sun and Mars bestow many sons; the Moon and Saturn wealth; Jupiter long life; Mercury prosperity; Rahu long life to the husband; and Venus riches.

Planets in the 12th: Venus, Jupiter and Mercury are fortunate; other planets deter by intimidation. (Here is yet another contradiction, it has already been stated that Venus, Jupiter and Mercury are unfavorable in the 12th; it is certainly best to follow the general rule and avoid any planets in the 12th, though these benefics may give a

few advantages, all in all they lose their general supportive nature, which is very important in Muhurta.) Additionally, Jupiter confers wealth on the bride; the Sun leads to poverty; the Moon makes for a spendthrift; Rahu causes immoralities; Venus gives devotion; Mercury grants children and grand children; and Saturn or Mars tend towards addictive drinking.

Grahas: It is very important to avoid the afflictions of Jupiter and Venus, especially combustion and debilitation. Marriage within a week after the re-appearance (when the planet leaves combustion) of Venus affects the life of the bride adversely; three days prior to Venus becoming combust affects the life of the bridegroom. Marriage within 8 days after the re-appearance of Jupiter adversely affects the life of the bridegroom, within 15 days prior to combustion harms the bride.

The Lagna lord and the Navamsa Lagna lord should not be combust, nor should they be in the 6th or 8th.

Gochara: Jupiter should be in favorable Gochara Rasi from the bride's Moon; else, it is said, the bride will die or become a widow. The Sun should be in favorable Gochara Rasi from the groom's Moon. The Moon should be favorable from both the couple's Moons.

Miscellaneous: The Moon should not be hemmed by malefics and must be alone, if joined with the Sun there is poverty, with Mars disease, with Mercury sterility, with Jupiter misfortune, with Venus rivalry between the wives, with Saturn constant travel, with Rahu dissension and with Ketu ceaseless grief. According to *Muhurta Chintamani*, the Moon with the Sun causes penury; with Mars death; with Mercury auspiciousness; with Jupiter, happiness; with Venus enmity; with Saturn renunciation; and with two malefic the Moon brings about death. As can be seen, *Muhurta Chintamani* considers it favorable for the Moon to join Jupiter or Mercury; *Brihat Sambhita* does so as well, though this goes against the Indu Sagraha Dosha.

Vara/Nakshatra Yogas: Asvini on Mars's Vara, Pushya on Jupiter's Vara, and Rohini on Saturn's Vara are unfavorable for marriage, though normally forming a beneficial Sarvartha Siddha Yoga.

Jamitra Dosha: A planet in the 7th from the Lagna or the Moon is very unfavorable. It is also unfavorable if a planet is in the 7th from them in the Navamsa. This blemish is most severe when considered from the Lagna, and should be avoided at all costs. Mercury in the 7th from the Moon, however, is void of this Dosha and instead is said to make the woman always dear to the husband. The adverse affects of the planets in the 7th from the Lagna are as follows: *Jupiter* makes the woman disrespectful to her husband; *Mercury* breeds indifference to religious formalities; *Venus* indicates bad conduct; *Mars* indicates adultery on the part of the woman; *Saturn* affects the life of the children; *Ketu* makes the woman maniacal in disposition; the *Sun* hastens widowhood; *Rahu* causes poverty; the *Moon* brings all miseries. Jamitra is a name of the 7th house as representing the goodwill and friendship between the couple, which a planet in the 7th frustrates.

Latta Dosha: The full Moon has Latta "kick" to the 22nd Nakshatra counted in the reverse from its Nakshatra; Mercury kicks the 7th; Venus the 5th; and Rahu the 9th. The Sun kicks the 12th Nakshatra counted in the regular order from its Nakshatra; Mars the 3rd; Jupiter the 6th; and Saturn the 8th. It is not favorable for the Moon to be in one of these kicked Nakshatras at the time of marriage. If the Nakshatra is kicked by the *Sun* there will be loss of wealth; if by the *Moon* there will be total destruction; if by *Mars* there will be death; if by *Mercury* there will be fear and worries; if by *Jupiter* relatives will be destroyed; if by *Venus* there will be failure at work; if by *Saturn* the family will be destroyed; and if by *Rahu* there will be death. The Moon is only significantly kicked when it is in the same Nakshatra Pada as is the kicking planet, therefore, this Dosha can be ignored if the Moon and the kicking planets are in different Padas, if no better Muhurta is available.

Upagraha Dosha: The Moon should not be in the 5th, 7th, 8th, 10th, 14th, 15th, 18th, 19th, 21st, 22nd, 23rd, 24th or 25th Nakshatra from that of the Sun. Upagraha Dosha is only significantly effective when the Moon is

in the same Nakshatra Pada as is the Sun, therefore, this Dosha can be ignored if the Moon and the Sun are in different Padas, if no better Muhurta is available.

Paata Dosha: The Moon should not be in any of the Nakshatras, counted from Asvini, arrived at by counting from the Nakshatra of the Sun to Aslesha, Magha, Chitra, Anuradha, Sravana or Revati. Paata “downfall” Dosha is only significantly effective when the Moon is in the same Nakshatra Pada as is the Sun, therefore, this Dosha can be ignored if the Moon and the Sun are in different Padas, if no better Muhurta is available.

Ardhayama Dosha: Multiply the number of the Vara by 3 and divide by 8. Add 1 to the remainder. The result indicates the $1/8^{\text{th}}$ portion of the Vara (from sunrise to sunset) or night (from sunset to sunrise) that is the unfavorable Ardhayama Dosha “half 8^{th} portion of day blemish.”

Dasha Yoga Dosha: Add the number of the Nakshatras of the Sun and the Moon, divide by 27, if the remainder is 0, 1, 4, 6, 10, 11, 15, 18, 19 or 20 then the unfavorable Dasha Yoga prevails. If the remainder is 0 there will be fear of wind; if 1 fear of clouds; if 4 fear of fire; if 6 fear of the king; if 10 fear of thieves; if 11 death; if 15 disease; if 18 fear of Vajra (weapon of Indra, lightning); if 19 quarrels; if 20 fear of financial loss.

Lagna and 7^{th} in Rasi and Navamsa: It is very favorable, particularly for the groom, if the Lagna lord or Navamsa Lagna lord is in or aspects the Lagna or Navamsa Lagna. It is equally favorable, particularly for the bride, if the lord of the 7^{th} in the Rasi or Navamsa aspects the 7^{th} in the Rasi or the Navamsa. If the reverse occurs, it is unfavorable for both. It is also beneficial if a friend of the Navamsa Lagna lord is a benefic in or aspecting the Lagna or Navamsa Lagna, in which case the groom will particularly benefit. Likewise is it if a friend of the 7^{th} lord in the Navamsa is a benefic aspecting the 7^{th} or Navamsa 7^{th} in which case the bride will benefit greatly.

Birth Month, Nakshatra and Tithi: If the individuals to be married are the first born of their parents, it is not favorable to celebrate marriage in their birth month, Nakshatra or Tithi. If they are born of a later

conception, then it is acceptable to be married in their birth month, Nakshatra and Tithi.

Other Marriages in the Same Family: Marriage should not take place within six Saura months after children in the same family have been married. Also, two blood brothers should not marry two blood sisters.

Death in the Family: Marriage should not be celebrated within 30 days of the death of any relative in any of three generations of the family. The 13 days after the death are particularly unfavorable.

21 Maha Doshas: Most importantly, avoid as many of the 21 Maha Doshas as possible, particularly Udayaashtaih Suddhi, Surya Sankranti, Ekargala, Brigushatak, Kujashtama, Gandaanta, Kartari Yoga, Indu Sagraha, Ashtama Lagna, Vyatipata and Vaidhriti.

Combinations

1. Marriage during an eclipse in a Nakshatra occupied by Ketu brings death within six months.
2. Jupiter in the Lagna, the Sun in the 6th, Venus in the 8th, and the Moon in the 10th indicate that the couple will own carriages, conveyances, gems, excellent beds, furniture, grain and wealth.
3. Jupiter in the Lagna, Venus in the 8th, the Moon in the 4th or 7th, the Sun in the 6th, and Saturn and Mars in the 3rd indicate that the couple, blessed with sons and grandsons, will live a long virtuous life in the plentitude of wealth and will gratify all their desires.
4. If malefics are in the 3rd, 6th, 10th and 11th while benefics are in angles or trines and the 11th lord is in exaltation, the couple will be blessed with sons, wealth and long life.
5. If the Sun is in the 10th, Saturn in the 6th, Jupiter in the 9th, and Mercury in the 12th, the couple will have children and grandchildren, a long happy life, and will enjoy sound health.
6. If Jupiter is in the Lagna while malefics are in the 6th and Mercury and Venus are in angles, the couple will possess grains, wealth, and vehicles.
7. If Mercury and Venus are in the Lagna, the Sun in the 11th, Mars in the 10th, and Jupiter in the 5th the couple will be blessed with prosperous children and will live in affluence.

8. If Mercury and Jupiter are in the Lagna, malefics in the 3rd, 6th, 10th and 11th, and the Moon in the 2nd, the couple will have children, a long life, wealth and happiness.
9. Mahendra “great lord” Yoga: Jupiter in the Lagna, Venus in the 8th, and the Sun in the 11th bestow all kinds of happiness upon the individuals if Mercury is not combust.
10. Vishnu Priyai “beloved of Vishnu” Yoga: Venus in the Lagna, Jupiter in the 10th, and the Sun and Mercury in the 11th. Makes the couple thoroughly happy.
11. Ardhanaari “half woman” Yoga: Venus in the Lagna, Jupiter in the 11th and the 8th unoccupied promotes devotion between husband and wife.
12. Srimati “lovely” Yoga: Venus in the 2nd, Jupiter in the 12th, the Sun in the 8th and Saturn in the 6th indicates that the couple will live in happiness and affluence.
13. Samudra “sea” Yoga: Venus in the Lagna, Jupiter in the 4th, Mercury in the 2nd and Saturn in the 11th is fruitful to happiness.
14. Mahavishnu Yoga: Mars in the 3rd, Saturn in the 6th, Venus in the 9th, and Jupiter in the 12th bestows all happiness on the couple.
15. Pushya “nourishment” Yoga: Saturn in the 3rd, Jupiter in the 6th, the Sun in the 10th, and Mars in the 11th makes the couple happy in all respects.
16. Vijaya “triumph” Yoga: Mercury, Jupiter and Venus in the Lagna form this queen of all beneficial Yogas.
17. Sthavara “permanent” Yoga: Jupiter well dignified in the Lagna with Venus promises all welfare.
18. Jaya “victory” Yoga: Venus in the Lagna with Jupiter, both being well dignified, is extremely felicitous.
19. Jupiter and Venus in the Lagna and the Moon in Vargottama in Cancer give a happy married life and promote the prosperity of children.



MEDICAL- BATHING AFTER ILLNESS

Having completely recovered, the time at which the person takes their first bath has an effect on their continued well-being.

Nakshatra: Asvini, Bharani, Krittika, Mrigasira, Ardra, Pushya, Purvaphalguni, Hasta, Chitra, Visakha, Mula, Purvashadha and Purvabhadrapada are favorable. *Muhurta Chintamani* additionally considers Anuradha, Jyeshtha, Sravana, Dhanishtha and Satabhisha as favorable, which may be considered middling.

Tara: Avoid the Janma Nakshatra and the 3rd, 5th, 7th, 10th, 12th, 14th, 16th and 22nd Nakshatras from there. Avoid Chandra Ashtama.

Tithi: Avoid the 4th, 8th, 9th, 14th and Amavasya. The 4th, 9th and 14th are particularly unfavorable.

Vara: The Varas of Mars, Mercury and Jupiter are favorable. The Moon's and Venus's are very unfavorable.

Lagna: Rasis and Navamsas of Mars, Mercury and Jupiter are favorable. Moveable Rasis are unfavorable.

Bhavas: Avoid malefics in the angles, trines and 11th as much as possible. Malefics are favorable in the 3rd and 6th and benefics in the angles and trines.

Grahas: The Moon should not be a malefic.

Miscellaneous: For the second bath, the Sun's Vara and the Rasi and Navamsa governed by the Sun are also favorable. Saturn's Vara and the Rasis and Navamsas of Saturn are mediocre.



MEDICAL- BLOOD, LETTING OUT

This refers to any time that blood is let out of the body whether for blood tests, blood donning, etc.

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Hasta, Chitra, Svati, Anuradha, Jyeshtha, Sravana, and Satabhisha are favorable.

Vara: The Varas of Mars, the Sun and Jupiter are favorable.



MEDICAL- COMMENCEMENT OF DISEASE

The time a disease begins indicates the outcome of the disease. The following guidelines help the astrologer arrive at the seriousness of the disease. These combined with a through study of other Muhurta factors and the Muhurta chart allow the astrologer to predict the outcome of the disease.

Nakshatra: Acute ailments, fever, etc. beginning under Ardra, Aslesha, Purvaphalguni, Svati, Jyeshtha, Purvashadha, or Purvabhadrapada are generally problematic and require treatment. Acute ailments beginning under other Nakshatras generally right themselves in time. Classical texts give the durations that a fever or some other acute ailment will last depending upon the Nakshatra the Moon is in at the time of the acute ailment beginning. More often than not, *Kalaprakasika* and *Muhurta Chintamani* agree, though occasionally they differ:

Asvini- will shake off in nine days.

Bharani- is cured in five days, though according to *Muhurta Chintamani* it is eleven days.

Krittika- is cured in seven days, though according to *Muhurta Chintamani* it is nine days.

Robini- is cured in twenty-one days, though according to *Muhurta Chintamani* it is seven days.

Mrigasira- will cure in five or nine days, though according to *Muhurta Chintamani* it is one month.

Ardra- is likely to prove disastrous in five days or three fortnights, and according to *Muhurta Chintamani* there is death.

Punarvasu- will be recovered from in 7 nights.

Pushya- will be recovered from in eight days, though according to *Muhurta Chintamani* it is seven days.

Aslesha- proves dangerous in eight days or in the long run, and according to *Muhurta Chintamani* there is death.

Magha- proves dangerous in ten nights or before the next return of the Moon to Magha.

Purvaphalguni- is relieved in twenty-one days, though according to *Muhurta Chintamani* there is death.

Uttaraphalguni- cures in nine days.

Hasta cures in seven nights, though according to *Muburta Chintamani* it is fifteen days.

Chitra- cures in eight nights or before the next return of the Moon to Chitra, though according to *Muburta Chintamani* it is eleven days.

Svati- cures in ten nights or three fortnights, though according to *Muburta Chintamani* there is death.

Visakha- cures in twenty-five nights, though according to *Muburta Chintamani* it is eleven days.

Anuradha- cures in ten nights, though according to *Muburta Chintamani* the fever remains a long time.

Jyeshtha- cures in twelve days, though according to *Muburta Chintamani* there is death.

Mula- cures in ten nights, though according to *Muburta Chintamani* it is nine days.

Purvashadha- cures in eight nights, though according to *Muburta Chintamani* there is death.

Uttarashadha- takes one month to cure.

Sravana- cures in eight nights, though according to *Muburta Chintamani* it is eleven days.

Dhanishtha- cures in ten nights, though according to *Muburta Chintamani* it is eleven days.

Satabhisha- indicates development of disease in six days, though according to *Muburta Chintamani* it is eleven days.

Purvabhadrapada- indicates development of disease in twelve days, though according to *Muburta Chintamani* there is death.

Uttarabhadrapada- cures in a fortnight, though according to *Muburta Chintamani* it is nine days.

Revati- takes eight days to cure, though according to *Muburta Chintamani* the fever remains a long time.

Tara: A disorder that begins under the Janma Nakshatra or under the 3rd, 5th, 7th, 10th or 19th Nakshatras from there causes greater distress.

Tithi: Disorders starting on the 4th, 9th, 14th, 6th, 8th, 12th Tithis or Amavasya will tend towards significant troubles.

Karana: A disorder that begins under Sthira Karanas or Vishti Karana does great harm.

Combinations: According to *Kalaprakasika*, disorders starting on the Sun's Vara on the 4th Tithi under Ardra, Aslesha or Magha; or on Mars's Vara on the 9th Tithi under Svati, Jyeshtha or Bharani; or on Saturn's Vara on the 14th Tithi under Purvaphalguni, Purvashadha or Purvabhadrapada will have disastrous results. According to *Muhurta Chintamani*, disease starting under Bharani, Krittika, Ardra, Aslesha, Purvaphalguni, Visakha, Jyeshtha, Purvashadha, Dhanishtha, Satabhisha or Purvabhadrapada, on the Varas of the Sun, Mars or Saturn and on the 4th, 9th, 14th, 6th or 12th Tithi soon lead to death. Disorders starting during these periods definitely require treatment.



MEDICAL- DENTAL, CLEANING TEETH

The following guidelines are those to be followed when any work is done on the teeth that does not involve drilling, pulling or cutting of the gums, for that see SURGERY below.

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Sravana, Dhanishtha and Revati are best. Rohini, Uttaraphalguni, Svati, Anuradha, Jyeshtha, Uttarashadha, Satabhisha and Uttarabhadrapada are okay, though some sources do not prefer Anuradha and Jyeshtha, which may be considered as only middling.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th and 13th Tithis are the most favorable. Avoid the 4th, 8th, 9th, 14th and 15th Tithis and the Tithi prevailing during Sankranti.

Vara: Avoid the Varas of malefics and the 9th day from the previous time the teeth were cleaned.

Miscellaneous: Avoid the evening and the night. This is also said to not be favorable done during a war on the battlefield, in a city other than one's hometown, on the day of traveling, after having a bath, after eating or after oiling the skin, or even while one's wife is pregnant.

MEDICAL- LAXATIVES, ENEMAS & PURGATIVES, TAKING

This refers to anytime that waste is forcefully removed from the body and would also include colonics.

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Hasta, Chitra, Svati, Anuradha, Jyeshtha, Sravana, and Satabhisha are favorable.

Vara: Avoid the Varas of Mercury and Saturn.



MEDICAL- PREPARING MEDICINES

Tithi: The 4th, 6th, 8th, 9th and 14th are favorable. The 2nd and 12th should be avoided. The 1st, 6th and 11th are middling.

Karana: Sthira Karanas are particularly favorable. Vishti Karana must be avoided.

Vara: The Varas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.

Yoga: The Yoga must be favorable.

Lagna: Moveable Rasis are best, while fixed Rasis should be avoided. The Rasis and Navamsas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.

Bhavas: The 6th, 7th and 8th must be unoccupied.

Combinations: Saturn, Mars and the Sun in angles present a favorable time for preparing remedies for all diseases.



MEDICAL- SURGERY (INCLUDING ORAL SURGERY, PULLING & DRILLING TEETH)

In addition to what is given below for TREATMENT OF DISEASE, the following should additionally be kept in mind with regards to surgery:

Nakshatra: Ardra, Aslesha, Jyeshtha and Mula are particularly favorable, followed by Krittika.

Tara: Not only should the Janma Nakshatra particularly be avoided, it is best if the Moon is not in the same Rasi as the natal Moon.

Tithi: Rikta Tithis (4th, 9th and 14th) are particularly favorable, followed by the 3rd and 13th (the two favorable Jaya Tithis). Avoid Purnima and the other generally unfavorable Tithis (6th, 8th, 12th and Amavasya).

Vara: The Varas of Mars and Saturn are particularly favorable, though Varas other than that of the Sun are quite acceptable.

Lagna: Aries, Taurus, Cancer and Virgo are most favorable.

Bhavas: The 8th must be unoccupied. The Bhava ruling the body part operated upon must be well-disposed, as should its lord.

Grahas: Mars should be favorable and not influenced by Saturn. Since surgery can always run into complications, the planet that rules the tissue that is being operated upon should be well-disposed, and definitely not joined with Rahu or Ketu. Thus for surgery involving the bones, the Sun should be well-disposed; for brain surgery or surgery involving the fat tissues Jupiter should be well-disposed; for neural surgery Saturn should be well-disposed, etc. And of course of obvious importance is that the planet that rules the organ operated upon be well-disposed.

Combinations: The 4th, 9th or 14th Tithi on Mars's or Saturn's Vara under Ardra, Aslesha, Jyeshtha or Mula is favorable for surgery and all external remedies such as pigments (tattoos), steam, etc.



MEDICAL- SURGERY, COSMETIC & TATTOOS

In addition to what is given below for TREATMENT OF DISEASE, the following should additionally be kept in mind with regards to cosmetic surgery:

Nakshatra: Ardra, Aslesha, Jyeshtha and Mula are particularly favorable, followed by Kritika.

Tara: Not only should the Janma Nakshatra particularly be avoided, it is best if the Moon is not in the same Rasi as the natal Moon.

Tithi: For cosmetic surgery the 1st, 3rd, 11th and 13th Tithis are particularly favorable, followed by the Rikta Tithis (4th, 9th and 14th). Avoid Purnima and the other generally unfavorable Tithis (6th, 8th, 12th and Amavasya).

Vara: The Varas of Mars, Venus and Saturn are particularly favorable, though Varas other than that of the Sun are all acceptable.

Lagna: Aries, Taurus, Cancer, Virgo and Libra are most favorable.

Bhavas: The 8th must be unoccupied. The Bhava ruling the body part operated upon must be well-disposed, as should its lord.

Grahas: Mars should be favorable and not influenced by Saturn.

Combinations: The 4th, 9th or 14th Tithi on Mars's or Saturn's Vara under Ardra, Aslesha, Jyeshtha or Mula is favorable for surgery and all external remedies such as pigments (tattoos), steam, etc.



MEDICAL- TREATMENT OF DISEASE & TAKING MEDICINE

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Svati, Anuradha, Sravana, Dhanishtha, Satabhisha and Revati are favorable. *Muburta Chintamani* also considers Mula as favorable while *Kalaparakasika* also considers Rohini, Uttaraphalguni, Uttarashadha and Uttarahdtrapada as favorable, which all of these can be taken as mediocre.

Tara: Particularly avoid the Janma Nakshatra.

Tithi: Particularly avoid the 4th, 9th, 14th and Amavasya.

Vara: The Varas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.

Lagna: Dual Rasis with a benefic are best.

Bhavas: There should be no planets in 7th, 8th and 12th.

Ugra Yogas

The 3rd or 8th Tithi coinciding with Rohini; the 4th or 8th Tithi coinciding with Uttaraphalguni; the 5th Tithi coinciding with Sravana; the 6th Tithi coinciding with Mrigasira; the 7th Tithi coinciding with Revati; the 9th Tithi coinciding with Krittika; the 10th Tithi coinciding with Pushya; the 3rd or 12th Tithi coinciding with Anuradha; the 11th Tithi coinciding with Krittika or Magha; the 10th Tithi coinciding with Rohini; and the 13th Tithi coinciding with Uttaraphalguni form Ugra Yogas, which are beneficial for the treatment of any disease. The following table gives the Ugra Yogas:

Ugra Yoga- beneficial for medical Muhurtas.										
Tithi	3, 9	4	5	6	7	9	10	12, 3	13	13
Nakshatra	4	12	22	5	27	3	8	17	3	10

Combinations: The Varas of the Moon, Mercury, Jupiter or Venus under Hasta, Asvini, Chitra or Punarvasu when the Moon, Mercury, Jupiter and Venus are in their own Vargas, with a movable Rasi or Navamsa on the Lagna is favorable for taking medicine and especially favorable for treating fever.

Specific Diseases and Treatments

Ascites: Mars's Vara and Bharani, Krittika, Ardra, Aslesha, Visakha, Magha or Jyeshtha is favorable for treating ascites (dropsy of the belly or peritoneum).

Consumption: Krittika or Visakha with the Moon aspected by a retrograde planet and any Karana excepting Vishti Karana is very favorable for treating consumption.

Epilepsy: A dual Rasi or a moveable Rasi on the Lagna occupied by the Sun and the Moon is best. Fixed Rasis should be avoided.

Gonorrhoea: The 4th, 9th or 14th Tithi on Mercury's Vara under Cara, Ugra or Kshipra Nakshatras is very favorable for treating gonorrhoea.

Leprosy: The 4th, 6th, 8th, 9th or 14th Tithi, Mars's Vara and Mrigasira, Chitra or Dhanishtha, or Saturn's Vara and Pushya, Anuradha or Uttarabhadrapada, or the Sun's Vara and Kritika, Uttaraphalguni or Uttarashadha, with Aries, Leo, Scorpio, Capricorn or Aquarius Lagna and a malefic in the 8th is very favorable for treating leprosy.

Pitta Disorders: The 1st, 6th or 11th Tithi on Jupiter's Vara under Pushya, Svati or Mula is very favorable for treating Pitta diseases. The Lagna should be moveable.

Rheumatism: Jupiter's Vara coinciding with Asvini, Aslesha, or Sravana, and the 3rd, 8th or 13th Tithis is very favorable for treating rheumatism.

Stitches: Asvini, Punarvasu, Pushya, Chitra, Anuradha and Dhanishtha are most favorable.

Typhoid & Enteric: The Sun's Vara under Ardra, Bharani, Visakha or Anuradha coinciding with the 4th, 9th or 14th Tithi is very favorable for treating typhoid or enteric (intestinal disorders).

Vata and Kapha Disorders: Mars's Vara under Bharani, Kritika or Ardra is very favorable for treating Vata and Kapha disorders. The Lagna should be moveable.

Venereal Disease: Amavasya in a Kshipra, Ugra or Cara Nakshatra is favorable for treating venereal disorders. Aries or Cancer is the most favorable Lagna.



MENSES, BATHING AFTER

After menses a woman should bathe at a favorable moment to insure health and the ability to conceive.

Nakshatra: Asvini, Rohini, Mrigasira, Uttaraphalguni, Hasta, Svati, Anuradha, Jyeshtha, Uttarashadha, Dhanishtha, and Uttarabhadrapada are favorable Nakshatras.

For Conceiving: Asvini, Rohini, Mrigasira, Hasta, Svati, and Revati are favorable and help the woman conceive soon if the Tithi and Vara are also favorable.

Tithi: The 1st, 2nd, 3rd, 5th, 7th, 10th, 11th and 13th Tithis are favorable.

Vara: The Varas of the Moon, Mercury, Jupiter and Venus are favorable.



MUSICAL INSTRUMENTS- FIRST USE

Nakshatra: Asvini, Rohini, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Visakha, Anuradha, Uttarashadha, Dhanishtha, Uttarabhadrapada and Revati are favorable; the remaining are unfavorable.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th, and 12th are best. The 4th, 9th, 14th, and Amavasya should be avoided, other Tithis are middling.

Vara: The Varas of Mercury, Jupiter and Venus are best. The Varas of the Sun and Moon are middling.

Lagna: Taurus, Gemini, Cancer, Virgo and Libra are favorable. Capricorn is middling. The Lagna being the Rasi of the natal Moon is also quite favorable.

Navamsa: The Navamsa of Mercury, Jupiter, and Venus are most favorable.



OIL BATH

Covering the body in healthy oils is considered very favorable for health and longevity, and is best done at a favorable time.

Nakshatra: Ardra, Uttaraphalguni, Jyeshtha and Sravana are unfavorable for oil baths and adversely affect wealth and longevity.

Tara: The Janma Nakshatra and the 10th and 19th Nakshatras from there are particularly unfavorable.

Vara: The *Sun's* *Vara* produces a burning sensation in the heart; the *Moon's* a fair complexion; *Mars's* an untimely death; *Mercury's* wealth;

Jupiter's danger; *Venus's* longevity; *Saturn's* happiness. The Vara of Mars, however, is favorable for a woman to take an oil bath.

Tithi: The 2nd, 3rd, 5th, 7th, 10th and 13th give strength, wealth, longevity and children. The 1st, 4th, 6th, 9th and 14th Tithis and Amavasya have an adverse influence on longevity, intelligence, strength and reputation. If, however, one must have an oil-bath on those days, mixing a little ghee with the oil is said to diminish the evil effects.

At some favorable point in time it is said that one must have an oil bath on the 10th Tithi; a bath without oil on that day harms longevity, intelligence and reputation.

Miscellaneous: Avoid Sankranti.

Combinations: The 3rd or 5th Tithi on Jupiter's Vara under Svati gives health, wealth and strength.



PAINTING- BEGINNING A PROJECT OR A PAINTING

Nakshatra: Asvini, Mrigasira, Punarvasu, Pushya, Purvaphalguni, Hasta, Chitra, Svati, Anuradha, Purvashadha, Sravana, Dhanishtha and Satabhisha are favorable.

Vara: The Varas of the Sun, Moon, Mercury and Venus are favorable.



POLITICS- AUDIENCE WITH AND PAYING RESPECTS TO THE KING OR AUTHORITY FIGURE

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Sravana, Dhanishtha and Revati are favorable. Some sources also favor Uttarashadha and Uttarabhadrapada as favorable, which can be considered as middling.

Tithi: Any Tithi in the Shukla Paksha, except the 4th, 9th or 14th is favorable. If this is not possible, select a normally favorable Tithi in Krishna Paksha.

Vara: The Varas of the Sun, Mercury, Jupiter and Venus are most favorable.

Lagna: Fixed Rasis are best. Dual Rasis are middling.

Navamsa: The Navamsas of the Sun, Mercury, Jupiter and Venus are favorable.

Grahas: Avoid the afflictions of Jupiter and Venus the first time visiting the king.

Miscellaneous: It is favorable if the Rasi occupied by the Moon at the time is Vasya “amenable” to the individual’s Janma Rasi. The Rasis are Chatuspada- quadrupeds, Nara- human, Jalacara- moving in water, Vanacara- moving in the wild, or Kiita- insect:

Quadruped	Human	Water	Wild	Insect
Aries Taurus 2 nd half Sagittarius 1 st half Capricorn	Gemini Virgo, Libra 1 st half Sagittarius Aquarius	Cancer 2 nd half Capricorn Pisces	Leo	Scorpio

Quadruped, Human, and Water Rasis (all Rasis, except Scorpio) are Vasya to the wild Rasi, Leo.

Quadruped, Water, and Insect Rasis (all Rasis, except Leo) are Vasya to the Human Rasis (Gemini, Virgo, 1st half of Sagittarius, and Aquarius).

Rasis of the same type are Vasya to one another.

Combinations: The Lagna of Mercury with Jupiter there in Vargottama is a very fortunate moment to wait upon the king.



POLITICS- CORONATION & SWEARING IN

Ayana: If possible, Uttarayana is preferred.

Masa: Avoid Chaitra and Adhi Masa.

Paksha: Shukla Paksha is preferred.

Nakshatra: Asvini, Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Anuradha, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable. *Muhurta Chintamani* also considers Chitra and Jyeshtha as favorable, while *Kalaprakasika* also considers Punarvasu as favorable, which can all be considered as middling.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th from there is favorable.

Tithi: All odd Tithis of Shukla Paksha are favorable, except for the 9th. Of the even Tithis, the 2nd and 10th are favorable. Definitely avoid the 4th, 9th and 14th Tithis.

Vara: Varas of benefics and that of the Sun are favorable. Mars's Vara at night must be avoided.

Lagna: Gemini, Leo and Aquarius are most favorable. *Kalaprakasika* additionally favors Aries, Taurus, Cancer, Sagittarius and Pisces, while *Muhurta Chintamani* additionally favors Virgo, Libra and Scorpio, which are three Rasis that should be avoided according to *Kalaprakasika*. If Gemini, Leo or Aquarius is not available, then it is best to have a strong benefic in or aspecting the Lagna to insure its capacity. Additionally, the Lagna of the individual and the Upachaya Rasis from the Moon of the individual are also favorable.

Bhavas: There should be no planet in the 8th. Malefics in the 3rd, 6th, and 11th produce pecuniary gains and promote the well-being of the king. Benefics are favorable in angles, trines, the 2nd, 3rd and 11th.

Malefics in the Lagna afflict the king with disease; in the 8th with death; in the 5th there is trouble to the king's children; in the 10th the king will be indolent and lazy; in the 2nd or 12th the king will incur poverty; and if there are malefics in the 4th or 7th the king will be without rights. If there are benefics in the angles everything is favorable.

Grahas: The Moon, Venus and Jupiter should not be combust. Avoid also the other afflictions of Jupiter and Venus. The Sun and Mars must be well-disposed and strong.

Miscellaneous: The lord of the individual's Moon, as well as the lord of the individual's Dasa lord should be well-disposed and strong.

Combinations

1. Jupiter in the Lagna or a trine, Mars in the 6th and Venus in the 10th endow the king with royal wealth, purpose and happiness.
2. If Saturn is in the 3rd, the Sun in the 11th and Jupiter in the 4th or 10th, then the kingdom is stable and secure.



POLITICS- TRIBUTE & CONTRIBUTIONS, RECEIVING

In ancient times the king received tributes upon being crowned, these days this would relate to receiving campaign contributions and donations, whether before or after being installed as an official.

Nakshatra: Mrigasira, Punarvasu, Uttaraphalguni, Hasta, Chitra, Svati, Sravana, Dhanishtha and Satabhisha are favorable.

Tithi: Avoid the 1st, 4th, 8th, 9th, 14th and 15th Tithis.

Vara: The Varas of Mercury, Jupiter and Venus are favorable.

Lagna: The Rasis, as also the Navamsas, of Mercury, Jupiter and Venus are favorable. Aries, Scorpio and Aquarius are very unfavorable for this purpose.

Bhavas: The 8th should be vacant.



POLITICS- TRIBUTE & CONTRIBUTIONS, GIVING

Nakshatra: Mrigasira, Pushya, Uttaraphalguni, Anuradha, Sravana and Satabhisha are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th.

Vara: The Varas of the Sun, Mercury, Jupiter and Saturn are favorable.

Lagna: Fixed Rasis are most favorable, moveable Rasis are best avoided.



POTTERY- MAKING

Nakshatra: Rohini, Mrigasira, Punarvasu, Hasta, Chitra, Svati, Anuradha, Jyeshtha, Sravana and Revati are favorable.

Vara: The Varas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.

Lagna: Moveable Rasis are most favorable.

Grahas: Saturn is most favorable in a water Rasi.



PREGNANCY- ARRANGING PLACE OF BIRTH

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarashadha, Uttarabhadrapada and Revati are favorable.

Tithi: All Tithis except Rikta (the 4th, 9th and 14th), the 8th and 15th are favorable.

Karana: Sthira Karanas and Vishti Karana should definitely be avoided.

Lagna: Taurus, Leo, Scorpio and Aquarius are most favorable. Gemini and other dual Rasis are middling. Moveable Rasis should be avoided.

Navamsa: The Navamsa of the Moon, Mercury, Jupiter and Venus are favorable, while those of the Sun, Mars and Saturn should be avoided.

PREGNANCY- BATHING OF MOTHER AFTER DELIVERING

The bathing of the mother after delivering the baby has an impact on the well-being of the mother. This is normally done at the time of naming the child, however, it is not done at that time it should be done at a time when the following conditions prevail:

Nakshatra: Asvini, Rohini, Mrigasira, Uttaraphalguni, Hasta, Svati, Anuradha, Uttarashadha, Uttarabhadrapada and Revati are favorable. Bharani, Krittika, Ardra, Punarvasu, Pushya, Magha, Chitra, Visakha, Mula and Sravana are very unfavorable. The remaining Nakshatras are middling.

Tithi: The 4th, 6th, 8th, 9th, 12th and 14th are unfavorable.

Vara: The Varas of the Sun, Mars and Jupiter are favorable. The Varas of Mercury and Saturn are unfavorable. The remaining Varas are middling.



PREGNANCY- JALA PUJA OF THE MOTHER

Time: Should be done a month after giving birth. However, it should be delayed in the event of Venus or Jupiter being combust, in a Mala Masa, or if the month after birth is Chaitra or Pushya.

Nakshatra: Mrigasira, Punarvasu, Pushya, Mula, Hasta, Anuradha and Sravana are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th Tithis.

Vara: The Varas of the Moon, Mercury and Jupiter are favorable.



PREGNANCY- PUMSAVANAM

Pumsavanam is a ritual accompanied by the administration of certain medicines that change the sex to be of the child in the womb to that of a male. This is done before the actual manifestation of the

sex. The sex of an unborn child can be determined by a study of the conception chart. Ultrasound will not do, since it can only determine the sex of the child after the full manifestation of its sexual organs, after which time it is too late to perform Pumsavanam. Pumsavanam also has an effect on the healthy bodily development of the child.

Time: Must be performed in the 3rd Saura month from conception. *Kalaprakasika* also believes it acceptable to perform Pumsavanam in the 4th, 6th or 8th month if the Nakshatra is Pushya or Sravana, but it seem unlikely that Pumsavanam would then be successful as at that time the sexual organs are already formed.

Nakshatra: Pushya and Sravana are best. Rohini, Mrigasira, Punarvasu, Uttaraphalguni, Hasta, Mula, Uttarashadha and Uttarabhadrapada are middling.

Tithi: Avoid the 4th, 6th, 8th, 9th, 12th, 14th and 15th Tithis.

Lagna: Avoid Gemini, Cancer and especially Virgo.

Navamsa: The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable.

Bhavas: The 8th must be unoccupied. The Moon is best in the Lagna or 12th. Malefics should be in the 3rd, 6th and 11th as much as possible, and should be avoided in the angles or trines. Benefics should be in the angles and trines.

Grahas: The Moon is by far the most important planet in Pumsavanam; it should be well dignified and unafflicted. Venus is the second most important planet and should be aspecting the Lagna, or failing that, in the Lagna.



PREGNANCY- SIIMANTA

Siimanta is a ceremony that protects the pregnant woman against negative forces. In this ceremony the husband parts the hair (Siimanta) of the woman. Some are of the opinion that Siimanta sanctifies the woman and thus needs only be done for the first

conception. Others, however, believe that Siimanta sanctifies the child and has an effect upon the healthy mental development of the child, and thus should be performed for every conception. It is certainly not harmful to perform Siimanta for each conception.

Time: Siimanta should be performed in the 4th, 6th or 8th Saura month of pregnancy, though some suggest the 5th or 7th. If this is not possible, it may be performed at any time during the pregnancy.

Masa: Definitely avoid Adhika Masa.

Nakshatra: Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable. Asvini, Anuradha and Mula are middling and can be resorted to if none of the favorable Nakshatras are possible.

Tara: The 3rd, 5th, 7th, 10th, 19th, 22nd and 27th Nakshatras from the Janma Nakshatra are unfavorable and must be avoided. Avoid Chandra Ashtama.

Tithi: Avoid the 4th, 6th, 8th, 9th, 14th and Amavasya. If the Moon is in good dignity and well-disposed, then the 4th and 14th Tithis are middling.

Vara: Avoid the Varas of malefics.

Lagna: Avoid Leo and Scorpio.

Navamsa: The Navamsas of the Moon, Mercury, Jupiter and Venus are favorable. Avoid the rest.

Bhavas: The 8th should be unoccupied, unless the 8th lord is in an angle, in which case a planet in the 8th will not be harmful.



PREGNANCY- VISHNU PUJA

Vishnu Puja is performed for the safety of the child in the womb.

Time: Should be done during the 8th Saura month of pregnancy.

Nakshatra: Rohini, Pushya and Sravana are favorable.

Lagna: The Rasis of benefics are favorable or else there should be a benefic in the Lagna.

Bhavas: The 8th must be well-disposed and without any malefics in it.



REAL ESTATE- DIVIDING PROPERTY

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th and 13th are favorable.

Vara: The Varas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.



REAL ESTATE- PURCHASING

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, and Uttarabhadrapada are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th Tithis.

Karana: Definitely avoid Vishti Karana.

Vara: The Varas of the Moon, Mars, Mercury and Saturn are favorable.

Lagna: Fixed Rasis are most favorable and dual Rasis middling.

Bhavas: No planet should be in the 8th.

Miscellaneous: It is very favorable to have the lord of the Vara in the Lagna.

Combinations: The Lagna or Navamsa Lagna occupied by the Sun and Ketu indicates that the land obtained will be a permanent possession.



RELIGIOUS- AGNIHOTRA

Ayana: Uttarayana is best.

Nakshatra: Krittika, Rohini, Mrigasira, Pushya, Uttaraphalguni, Visakha, Jyeshtha, Uttarahadha, Uttarabhadrapada and Revati are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th Tithi.

Lagna: The Lagna and Navamsa Lagna should not be Cancer, Capricorn, Aquarius or Pisces.

Bhavas: The 8th house should be unoccupied. The Sun, Moon, Mars and Jupiter are particularly favorable in angles, trines or Upachayas, while Mercury, Venus, Saturn, Rahu and Ketu are particularly favorable in the 3rd, 6th and 11th.

Grahas: The Moon, Mars, Jupiter and Venus should not be debilitated, combust, in enemy's Rasi or overcome in war. The Moon should not be in Cancer, Capricorn, Aquarius or Pisces Navamsa.

Combinations: If Jupiter is in Sagittarius Lagna, or if Mars is in Aries Lagna, or if Mars is in the 7th or 10th, or if the Sun or Moon is in the 3rd, 6th or 11th, the doer of the Agnihotra does Yajnas for a long time.



RELIGIOUS- INITIATION INTO OR BEGINNING A MANTRA

The following guidelines would also apply to spiritual initiations of any sort.

Masa: Learning a mantra during Visakha, Sravana, Asvina, Karttika, Magha or Phalguna will produce most favorable results.

Chaitra produces great misery, *Visakha* brings gems, *Jyeshtha* is fatal, *Ashadha* harms the relatives, *Sravana* gives exaltation, *Bhadrapada* causes loss of children, *Asvina* gives well-being, *Karttika* supports mental development, *Margasiras* produces evil, *Pushya* ruins the intellect, *Magha* produces intellectual growth, *Phalguna* makes the disciple liked and loved by all.

Nakshatra: Rohini, Ardra, Punarvasu, Pushya, Magha, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Jyeshtha, Mula, Uttarashadha, Sravana, Dhanishtha, Uttarabhadrapada and Revati are favorable.

Tara: In addition to the normally favorable Taras, the Janma Nakshatra as well as the 10th and 19th from there are favorable.

Tithi: Avoid the 4th, 8th and Amavasya.

Vara: Avoid Mars's Vara. Mercury's Vara is particularly favorable.

Lagna: Moveable Rasis are best, dual Rasis are middling, while fixed Rasis are useless for starting a mantra.

Bhavas: The 8th house should be unoccupied.

Miscellaneous: Sankranti is very favorable.



RELIGIOUS- INSTALLING A DEITY

Year: Avoid the end of the lunar year.

Ayana: Deities should be installed in Uttarayana. Avoid installing deities at the end of an Ayana.

Masa: Avoid the month of Magha.

Nakshatra: Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Svati, Uttarashadha and Uttarabhadrapada are favorable.

Asvini, Chitra, Anuradha, Mula, Sravana and Dhanishtha are middling. The rest should be avoided, though *Muburta Chintamani* considers Satabhisha and Revati to be favorable as well, which can be considered as middling. Avoid the end of all Nakshatras.

The Nakshatra related to the deity is always favorable.

Deities for all Grahas excluding the Sun are favorably installed under Pushya. Deities of Ganesha, Yaksha, Sarpa and Bhutas are favorably installed under Revati. Deities of Jains are favorably installed under Sravana.

Tithi: Should be done in the Shukla Paksha. All the odd Tithis are favorable except for the 9th. Of the even Tithis the 2nd, 6th and 10th are good. Avoid the end of the Tithis.

The Tithi related to the deity is always favorable.

Vara: Particularly avoid Mars's Vara.

Lagna: Fixed Rasis are best. For a female deity a dual Rasi is also very favorable. Avoid moveable Rasis under any circumstances.

Fixed Rasis are favorable for installing any deity, however, the establishing of the image of the Sun is best in Leo; that of Brahma in Aquarius; that of Siva in Gemini. Images of goddesses are best installed in dual Lagnas. Images of minor deities can also be installed in moveable Lagnas.

The Rasi, Navamsa, Drikkana and Hora of the Moon, Mercury, Jupiter and Venus are favorable and give prosperity.

Bhavas: Venus is favorable in the Lagna. Malefics are favorable in the 3rd, 6th and 11th, and the Moon in the 3rd and 11th. Benefics should not be in the 8th or 12th, nor should malefics be there.

Planets in the Lagna: The Sun, Moon, Mars, Rahu, and Saturn indicate that the village or part of the town will suffer devastation.

Planets in the 2nd: Malefics deprive the Yajaman (donor/patron of the deity) of his wealth. Benefics with the Moon endow him with more wealth.

Planets in the 3rd: All planets bestow and increase happiness.

Planets in the 4th: Malefics give trouble, while benefics, except the Moon, increase well-being.

Planets in the 5th: Malefics affect the children, while benefics bestow children, a charitable disposition and promote welfare. The Moon disrupts happiness.

Planets in the 6th: Malefics bring about the defeat of enemies, Jupiter multiplies them, and the Moon and Venus tempt the individual to relinquish his position.

Planets in the 7th: The Sun may kill the Yajaman, Saturn ruins his well-being, Mercury brings danger to the life of the son, Mars produces peril of fire, Venus may convert the temple into a haunt of demons, Jupiter and the Moon support financial gain and gain of grains.

Planets in the 8th: There should be no planets in the 8th, lest the family perish.

Planets in the 9th: Benefics signify prosperity to the endowment. Malefics in conjunction with the Moon adversely affect wealth, happiness and the institution itself.

Planets in the 10th: Malefics cause the decay of the institution; benefics in conjunction with the Moon promote prosperity in children and friends.

Planets in the 11th: All planets bestow children, wealth, happiness and longevity.

Planets in the 12th: The 12th must be vacant. If occupied by any planet, except for Jupiter and Mercury, the Yajaman will be reduced to poverty. Jupiter and Mercury, instead, increase his wealth, but are not favorable in general.

Grahas: Avoid the afflictions of Jupiter and Venus, especially combustion. Jupiter and Venus well placed and strong are a benefit

The Moon is responsible for the well-being of the Yajaman, the donor responsible for the deity. If the Moon is exalted the Yajaman's well-being is insured. If debilitated, poverty comes to the Yajaman. In a friendly Rasi the Moon promotes financial gain, while in inimical Rasis enemies will multiply.

Miscellaneous: Particularly avoid eclipses, days on which there is a halo around the Sun or the Moon, the days the Sun is not visible, and Suunya Tithis, Nakshatras, Rasis and Lagnas.



RELIGIOUS- PERFORMING RELIGIOUS RITES

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarahadrapada and Revati are favorable.

Vara: The Varas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.

Lagna: The Shadvargas of Mercury and Jupiter are very favorable.

Bhavas: Jupiter strong in the Lagna is very favorable.



RELIGIOUS- UPANAYANAM/BAPTISM

Upanayanam is the formal initiation into Hinduism during which time some spiritual instructions are given. This is considered the second birth of the individual, and hence very important. These guidelines apply also to the formal initiation into any religion. For Catholics the formal initiation into their faith is the baptism, so these guidelines would also apply for baptism. These are not the guidelines to follow for being initiated into some spiritual technique, such as mantra, meditation, etc. for that see RELIGIOUS- INITIATION INTO A MANTRA. Performing Upanayanam in an unfavorable Muhurta is said to lead to loss of wealth, learning and longevity.

Age: Upanayanam should be performed in the 5th or 8th Saura year from conception or birth. The 5th year particularly promotes intellectual and moral development. The 6th year is equally good according to Sukracharya and supports spiritual growth. The 5th year is generally considered best. Kshatriyas may also do this in the 11th year, and Vaishyas in the 12th year. Brahmans should have this done

no later than the 16th year, Kshatriyas no later than the 20th year, and Sudras no later than the 24th year. According to *Muhurta Chintamani*, the best years are the 8th or 5th for Brahmans, the 6th or 11th for Kshatriyas, or the 8th or 12th year for Vaishyas, or it can be done when twice the prescribed age has come, in which case it is only middling.

Ayana: Uttarayana is preferred. The Saura month of Aquarius indicates that the individual will acquire knowledge of the laws and duties of his religion; the Saura month of Pisces indicates that the individual will be learned in Sastras and rich; in the Saura month of Aries he will become accomplished in the Vedas and Vedangas; in the Saura month of Taurus he will become rich and skilled in the art and sciences; in the Saura month of Gemini he will have a respectable family and be foremost among those versed in the Sastras.

Ritu: Avoid the end of a Ritu. For Brahmans Vasanta is particularly favorable; for Kshatriyas Grishma is particularly favorable; and for Vaishyas Sarad is particularly favorable.

Masa: Avoid the end of a month and Adhika Masa.

Month of Jyeshtha: If the eldest, then Upanayanam should not be celebrated in the month of Jyeshtha.

Nakshatras: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni Hasta, Chitra, Svati, Anuradha Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable, though some consider Sravana, Dhanishtha and Satabhisha to be only middling.

Students in Shivite temples may also perform Upanayanam in Ardra, while those in Vaishnavite temples may do so in Sravana.

The end (the last 26 minutes and 40 seconds of arc) of all Nakshatras should be avoided.

Nakshatras and Vedas: Upanayanam for Rig Vedis can also be favorably performed under Mrigasira, Ardra, Aslesha, Purvaphalguni, Hasta, Chitra, Svati, Mula, Purvashadha and Purvabhadrapada. For Yajur Vedis it can be performed in Rohini, Mrigasira, Punarvasu,

Pushya, Uttaraphalguni, Hasta, Anuradha, Uttarashadha, Uttarabhadrapada and Revati. For Sama Vedis it can be performed under Asvini, Ardra, Pushya, Uttaraphalguni, Hasta, Uttarashadha, Sravana, Dhanishtha and Uttarabhadrapada. For Atharva Vedis it can be performed under Asvini, Mrigasira, Punarvasu, Pushya, Hasta, Anuradha, Dhanishtha and Revati. (The Veda that an individual belongs to is dependent upon one's family and only applies to traditional Hindu families.)

Tara: Avoid the 1st, 5th, 7th, 10th, 16th, 18th, 19th, 22nd, 23rd, 25th and 27th Nakshatras from the Janma Nakshatra. The 10th, 16th, 18th, 23rd and 25th are particularly unfavorable and are known as Karma "action," Samghata "crushing," Samudaya "totality," Vinasana "utter loss," and Manasa "imagined," respectively. Chandra Ashtama should particularly be avoided

Tithi: The 2nd, 3rd, 5th and 10th Tithis of Shukla Paksha and the 1st, 2nd and 3rd Tithis of Krishna Paksha are most favorable. The 6th, 7th, 11th, 12th and 13th Tithis of Shukla Paksha and the 5th of Krishna Paksha are middling. The 4th, 8th, 9th, 14th and 15th should be avoided, though the 14th is acceptable if the individual is over the prescribed age.

Anadhyaya "Intermission of Study" Tithis: The 10th Tithi in the Shukla Paksha in the month of Ashadha, the 2nd Tithi in the Shukla Paksha in the month of Jyeshtha, the 11th Tithi in the Shukla Paksha in the month of Pushya, the 12th Tithi in the Shukla Paksha in the month of Magha, the 1st, 8th, 14th and 15th Tithis of any month and the Tithi prevailing during Sankranti are known as Anadhyaya "intermission of study" and should be avoided in Upanayanam.

Galagraha "Seizing by the Throat" Tithis: The 4th, 7th, 8th, 9th, 13th, 14th and 15th Tithis of Krishna Paksha and the 1st of Shukla Paksha are the unfavorable Galagraha Tithis. Galagraha refers to "begun but immediately interrupted studies," and is therefore particularly unfavorable for Upanayanam.

Pradosha: If the 12th Tithi ends after sunrise but before the middle of the night; if the 6th Tithi ends after sunrise but before 1 ½ Prahara of the night; or if the 3rd Tithi ends after sunrise but before the 1st Prahara of the night is called Pradosha, "corrupt," and very

unfavorable for Upanayanam. (A day is divided into eight parts, four equal parts during the daytime portion and four equal parts during the nighttime portion. Each one of these parts is called a Prahara “stroke.”)

The end of all Tithis should be avoided.

Karana: Vishti Karana must be avoided.

Vara: The Varas of Mercury, Jupiter and Venus are favorable, though Mercury’s should be avoided if Mercury is combust. The Varas of the Sun and Moon are middling. The Varas of Mars and Saturn, and the Moon’s during Krishna Paksha should be avoided.

It is very favorable if the lord of the Veda to which the individual belongs is the Vara lord. (Jupiter rules the Rig Veda, Venus the Yajur Veda, Mars the Sama Veda, and Mercury the Atharva Veda.) It is also favorable if the planet that rules the caste of the individual is the Lagna lord. (The Sun and Mars rule Kshatriyas, Jupiter and Venus rule Brahmans, and the Moon and Mercury rule Vaishyas.)

Yoga: The Yoga must be favorable.

Lagna: Taurus, Gemini, Cancer, Leo, Virgo, Libra, Sagittarius and Pisces are favorable.

It is very favorable if the Lagna is the Rasi of the lord of the Veda to which the individual belongs. It is also favorable if the planet that rules the caste of the individual is the Lagna lord.

Aries: The individual will become a good speaker. *Taurus:* The individual will acquire wealth and learning. *Gemini:* The individual will be acquainted with the Vedas. *Cancer:* The individual will earn the knowledge of the six Vedangas. *Leo:* The individual will become a sculptor. *Virgo:* The individual will be a Pundit. *Libra:* The individual will be a trader. *Scorpio:* The individual will be the leader of wicked men. *Sagittarius:* The individual will be well informed and universally respected. *Capricorn:* The individual will be engaged in the business of Sudras. *Aquarius:* The individual will be in the service of the king. *Pisces:* The individual will be well versed in the Sastras. If

the Lagna is with or aspected by a benefic, the negative effects will be removed and instead good effects will prevail.

Navamsa: If the Navamsa Lagna is of the Sun the child will become cruel minded. If of the Moon the child will be unintelligent. If of Mars, he will be a sinner. If of Mercury he will be intelligent. If of Jupiter he will be the doer of the six deeds worth doing, namely Yagya (includes spiritual practices), having someone else do Yagya, receiving alms, giving alms, studying, and teaching. If of Venus, he will perform Yagyas and be wealthy. If of Saturn, he will be dull.

Bhavas: The Moon should not be in the Lagna, unless exalted or in own Rasi, as it is said to bring about consumption. The Moon, Jupiter, Venus and the Lagna lord should not be in the 6th or 8th. Benefics should not be in the Dusthanas, and malefics should not be in the 1st, 5th or 8th and do best in the 3rd, 6th and 11th.

Planets in Angles: The planets in the angles have an influence on what a persons life leads them to be: If the Sun is in an angle, the individual will join royal service. If the Moon, he becomes a merchant. If Mars, an arms or weapons dealer. If Mercury, a teacher. If Jupiter, a great scholar. If Venus, he becomes wealthy. If Saturn, he becomes a servant.

Yogas Formed by Malefics in Angles: Purjitam (consecrated) is formed by the Sun in an angle; it ruins the family. Sphutitam (burst) is formed by Mars in an angle; it is fatal to the guru and the disciple. Ruditam is formed by Saturn in an angle; it causes incurable diseases. Randham (destruction) is formed by Rahu in an angle; it is fatal to the mother. Ugram (fierce) is formed by Ketu in an angle; it ruins education and wealth. All these five Yogas should be avoided, in short, there should be no malefics in the angles.

Planets in the 1st: The Sun causes trouble through the king; the Moon causes disease; Mars causes danger from weapons; Mercury makes one a savant; Jupiter bestows riches; Venus gives skill in many arts; Saturn makes a thief; Rahu gives defective limbs; Ketu causes skin disease.

Planets in the 2nd: The Sun subjects the individual to blindness; the Moon grants patience; Mars makes one deaf; Mercury causes memory

loss; Jupiter bestows reputation; Venus prevents committing sins; Saturn causes diseases.

Planets in the 3rd: Malefics and benefics both contribute to the well-being of the individual.

Planets in the 4th: The Sun creates impediment; the Moon gives a disposition free from anger; Mars causes disease; Mercury bestows insight and perception; Jupiter causes one to perform Homas; Venus produces misery; Saturn causes disease; and Rahu and Ketu cause leprosy.

Planets in the 5th: The Sun removes impediments; The Moon gives purity of life; Mars causes dishonor; Mercury bestows a keen intellect; Jupiter causes one to favor Brahmans; Venus supports the fruition of all religious practices; Saturn creates a desire for gambling; Rahu and Ketu incline one to commit theft.

Planets in the 6th: Benefics signify ill while malefics increase the individual's well-being.

Planets in the 7th: The Sun gives dismay, the Moon inclines one towards learning; Mars gives the desire for using weapons; Mercury gives an aptitude for meditation; Jupiter supports learning, Venus causes loss of memory; Saturn gives leprosy; Rahu and Ketu produce epilepsy.

Planets in the 8th: The 8th house should be unoccupied; benefics cause danger to the life of the teacher and malefics adversely affect the life of the student.

Planets in the 9th: The Sun causes bad conduct; the Moon creates a desire for sciences; Mars gives leprosy; Mercury indicates intelligence; Jupiter inclines one to perform religious rites; Venus gives insight into Yoga; Saturn creates ill-feelings; Rahu and Ketu are prone to adultery.

Planets in the 10th: The Sun makes the individual a physician; the Moon gives knowledge of the Vedas; Mars makes him a man of vanity; Mercury gives knowledge of the Vedas; Jupiter gives accomplishment in logic; Venus gives knowledge of music; Saturn leads to acts of sin; Rahu and Ketu tempt the individual to acts of sin.

Planets in the 11th: Any planets in the 11th house favors financial gain and gain of grains.

Planets in the 12th: The Sun gives wealth; the Moon causes danger to life; Mars produces fear; Jupiter increase well-being; Venus promises

reputation; Saturn stoops to do mean things; Rahu and Ketu proselytize.

If the planets in unfavorable houses are aspected by benefics and in friendly or better Navamsa, then they do not produce the ill effects.

Grahas: Avoid the afflictions of Jupiter and Venus, particularly combustion. Mars aspecting the Moon will make the individual blind. A benefic aspecting the Moon will cause the individual to do great deeds.

Moon's Navamsa: If the Moon is in a benefic's Navamsa the individual will be an observer of religious ordinances and accomplished in the arts. In the Navamsa of a malefic the individual will become poor and miserable. In the Navamsa of Leo there will be trouble from weapons. In the Navamsa of Cancer the individual will become an outcaste, unless the Moon is in Sravana or Punarvasu, in which case, the individual will respect the directions of his religion, be wealthy and have knowledge of the Vedas and Sastras. If the lord of the Navamsa is Mars, the individual will become a sinner. If Mercury, he will be learned and wealthy. If Jupiter, he will be happy and well educated. If Venus, he will be learned. If Saturn, there will be death.

Important Planets: The Sun, Moon, Jupiter and the lord of the Veda to which the individual belongs are the most important planets and should be well-disposed. It is very favorable if the lord of the Veda is in own Rasi or exaltation.

Jupiter, Venus & Lord of Veda: If Jupiter, Venus or the lord of the Veda to which the individual belongs is in own or exaltation Rasi or Navamsa, the individual will acquire thorough knowledge of the Vedas and Vedangas. If they are in a friendly Rasi or Navamsa the individual will observe fasts and be learned. If they are in debilitation or inimical Rasi, or defeated in planetary war the child remains devoid of the knowledge of the Vedas and Sastras.

Conjunctions to the Moon, Jupiter and Venus: If any of the Moon, Jupiter or Venus joins the Sun, the child will be without any good qualities. If with Mars, he will become violent. If with Saturn, he will become cruel. If with a benefic, he will be intelligent and learned.

Gochara: Transiting Jupiter in the 2nd, 5th, 7th, 9th or 11th from the natal Moon is very favorable. In the 1st, 3rd, 4th, 6th, 8th, or 12th Jupiter causes sickness, death, fear, grief, danger and a fall respectively. Jupiter is also not preferred in the 10th from the natal Moon. Transiting Jupiter is most favorable in own or exaltation Rasi or Navamsa or in Vargottama, where his negative Gochara positions become nullified. Likewise, in debilitation or inimical Rasi or Navamsa, Jupiter is not very favorable even when in beneficial positions from the Moon. Since the age at which Upanayanam is performed is important, it should be held even if Jupiter is in an unfavorable Rasi, offering, if necessary propitiation to Jupiter (as indicated in the Gochara chapter or by better yet by mantra). Propitiation of Jupiter when in the 1st, 3rd, 6th or 10th is much more effective than when he is in the 4th, 8th or 12th, so try to avoid the 4th, 8th or 12th whenever possible.

Miscellaneous: The Rasi occupied by the Moon is the body, and the Lagna is the Jiva; both of these are well to be aspected by Jupiter.

Avoid the afternoon, nights and twilights.

Definitely avoid all types of Vishanadi, and all types of Suunya.

Eldest Brahmin Children: Upanayanam may be very favorably performed for the eldest Brahmin child in the Nakshatra, Masa, Lagna, and Tithi of his birth, in which case the child gains great learning and education.

Secondly Conceived Kshatriyas and Vaishyas: Upanayanam may be very favorably performed, for the Kshatriya or Vaishya child who is born of the parents second conception, in the Nakshatra, Masa, Lagna, and Tithi of his birth, in which case the child gains great learning and education.

Thunder and Lightning: If thunder and lightning are present in the morning, Upanayanam should not be performed.

Marriage in the Family: Upanayanam should not be done until after six Saura months following a marriage in the same family of three generations.

Brahmodana: For Brahmins, in the evening following Upanayanam, Brahmodana Samskara is performed during which a Paaka (dish of cooked food) of sacred grains is eaten. If, after Upanayanam and before Brahmodana there is any kind of natural disturbance such as a storm, thunder, earthquake, fire, etc., then Brahmodana should only be performed after pacification rites are done.

Combinations

1. The Sun in the 12th, in Rasis other than Leo, aspected by Mars will make the guru go blind, unless the Lagna and 9th lords, or the Sun and Mars are in two-eyed Nakshatras. If instead the Sun is aspected by Saturn, the education of the individual will be disrupted. If the Moon aspects, the guru will stick to the path of virtue.
2. At least one benefic in the 6th, 7th or 8th from the Moon indicates an auspicious time for Upanayanam.
3. Jupiter in an angle or trine with the Sun or Venus in the 12th and Mercury in the 2nd is favorable for Upanayanam.
4. Mercury in the 10th, the Sun in the 11th, Venus in the Lagna and the Moon in a benefic's Navamsa is favorable for Upanayanam.
5. Jupiter or Venus in Pisces Lagna with the Sun in the 11th and Mercury in the 10th or 12th is favorable for Upanayanam.
6. Gemini Lagna with Mars in Aries, Venus in Taurus and the Moon in Cancer is favorable for Upanayanam.
7. If the Moon is in her own Varga, in an angle, in a benefic Rasi and aspected by a benefic on a favorable Vara the individual will maintain and gain good qualities.
8. If the Moon is in the Navamsa of Venus, when Venus is in a trine and Jupiter in the Lagna, the individual will gain the knowledge of all the Vedas. If, instead, the Moon is in the Navamsa of Saturn, the individual will become cruel and uncivilized.



RELIGIOUS- VEDAS, STUDY OF

The following guidelines for studying the Vedas are different than that given for EDUCATION- VIDYA & UPAVIDYA. These guidelines are to be followed if a contemplative study of the Vedas or

some such religious text is being made. The guidelines given under EDUCATION are those to be followed if an intellectual study of the Vedas or other religious text is being made. Many of the following guidelines are also to be followed any time the Vedas are studied and under certain conditions the study of the Vedas should be suspended.

Nakshatra: Mrigasira, Ardra, Punarvasu, Pushya, Hasta, Chitra, Svati, Anuradha, Sravana, Dhanishtha and Satabhisha are favorable. Asvini, Rohini, Uttaraphalguni, Uttarashadha, Uttarabhadrapada and Revati are middling, though some consider Asvini as one of the best. Other Nakshatras should be avoided.

Tithi: The 2nd, 3rd, 5th, 6th, 10th and 11th are favorable. The 7th and 13th are middling. The 1st, 4th, 8th, 9th, 12th, 14th and 15th should be avoided.

The 4th, 7th and 13th Tithis should be avoided if they extend to the middle of the night. This is to be followed any time the Vedas are studied, they should not be studied during the 4th, 7th and 13th Tithis if these Tithis extend to the middle of the night; else the recollection will become weak. After the middle of the night it is acceptable once again to begin studying.

If the 13th Tithi lasts for a Nadi and a half after nightfall, the Vedas should not be studied from ½ Prahara before sunset to the ½ Prahara before the middle of the night. (A day is divided into eight parts, four equal parts during the daytime portion and four equal parts during the nighttime portion. Each one of these parts is called a Prahara “stroke.”) In this case, studying the Vedas should be suspended for three days if the student is new to the Vedas, else suspension need only be for a day.

Pradosha: The 4th Tithi continuing till the ninth Nadi in the night, the 7th continuing to the middle of the night, and the 13th continuing to the end of the first quarter of the night are Pradosha “corrupt,” and fatal to the study of the Vedas, so their study should be suspended. The ill effects of Pradosha are removed if Venus and Jupiter are strong in angles or trines while the Moon is in the 3rd, 6th or 11th.

Avoid studying, or suspend studying the Vedas on Manvadi and Yugaadi Tithis, and the 11th Tithis of Shukla Paksha in the months of Ashadha and Karttika.

Vara: The Varas of Mercury, Jupiter and Venus are favorable. The Sun's and Moon's are middling.

Lagna: Dual Rasis are best, moveable Rasis are neutral, while fixed Rasis should be avoided.

Navamsa: The Navamsas of Mercury, Jupiter and Venus are favorable, of the Sun and Moon neutral, while those of Mars and Saturn should be avoided.

Bhavas: The 8th house should be unoccupied, and according to some, the 4th house as well.

Miscellaneous: Avoid studying the Vedas on the days of Aries, Cancer, Libra and Capricorn Sankranti.

During times of mental distress, of heavy rain, thunder, eclipses, earthquakes, and at the sight of a meteor recitation of the Vedas should be suspended for three days.

Omens: A hare, outcaste, or a sheep passing between the guru and the student during study is an unfavorable sign, in which case study should be suspended for six months. If a cow, frog, mongoose, crow, rat, dog, rooster or cat passes between the guru and the student, studies should be suspended for three days.



RELIGIOUS- YAJNA/HAVANA

Nakshatra: From the Sun, three Nakshatras each belong to the planets in the order- Sun, Mercury, Venus, Saturn, Moon, Mars, Jupiter, Rahu and Ketu, which share the Ahuti (spices, etc. that are poured into the fire). The Ahuti is inauspicious when the Moon is in a Nakshatra that belongs to a malefic.

Abode of the Fire: Add 1 to the Tithi counted from the 1st Tithi of Shukla Paksha; then add the number of the Vara counted from the

Sun's Vara and divide the sum by 4. If the remainder is 3 or 0, then Fire resides on Earth and by doing the Havana the performer gets happiness. If the remainder is 1, the abode of Fire is in Heaven and by doing Havana there is the loss of life. If the remainder is 2, the abode of Fire is in the Underworld and by doing Havana there is loss of wealth.

SAMAVARTANA- VRATA & SNANA

Samavartana means "returning" and is a ceremony performed after returning from the Gurukula after completing education and after having lived the life of a Bhramacari. Samavartana consists of a religious fast (Vrata) and a bath (Snana) in preparation for the life of a householder.

For selecting a favorable time for Vrata the same rules as that apply for CHILDREN- HAIR, CUTTING FIRST TIME, TONSURE should be followed. For selecting a favorable time for Snana the following should be considered.

Nakshatra: Rohini, Mrigasira, Punarvasu, Pushya, Hasta, Anuradha, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable. The rest should be avoided. Svati is also recommended by some astrologers and may be taken as middling.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th and 13th are favorable. Some recommend the 12th as well, which may be taken as middling. The 6th is favorable for kings. Avoid Rikta Tithis, the 1st, 8th and 15th Tithis.

Vara: The Varas of the Sun, Moon, Mercury, Jupiter and Venus are favorable.

Lagna: Taurus, Gemini, Virgo, Libra, Capricorn and Pisces are favorable. The other Rasis are favorable when occupied by a benefic planet.

Bhavas: The 8th should be unoccupied.

Grahas: Avoid the afflictions of Jupiter and Venus.

SHANTI KARMA, PACIFICATION OF PLANETS, ETC.

Nakshatra: Asvini, Rohini, Punarvasu, Magha, Pushya, Uttaraphalguni, Hasta, Svati, Anuradha, Uttarashadha, Sravana, Dhanishtha, Satabhisha, Uttarabhadrapada and Revati are favorable.

Bhavas: Jupiter is very favorable in the Lagna, the Sun in the 10th and the Moon in the 4th.

Grahas: Jupiter and Venus should not be combust, however, for the pacification of inauspicious omens (which must be done immediately) it is okay if Jupiter and Venus are combust. The other afflictions of Jupiter and Venus should also be avoided.



SPIRITS & POSSESSION- CONTROLLING, REMOVING

Nakshatra: Bharani, Mrigasira, Ardra, Magha, and Mula are favorable.

Bhavas: The 8th must be unoccupied.

Combinations: Mercury in Aquarius Lagna, Venus in the 4th and the 8th empty is very favorable.



STONES & BRICKS- MAKING AND LAYING

Nakshatra: Asvini, Krittika, Rohini, Mrigasira, Pushya, Uttaraphalguni, Hasta, Chitra, Visakha, Jyeshtha, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable.

Vara: The Varas of the Sun, Jupiter and Venus are favorable.



TRAVEL- COMMENCING A JOURNEY

In ancient times, no more attention was given any activity than that of traveling. The moment one sets out on a journey influences not only the well-being of the traveler but also the reason the journey

is being undertaken and the success of the mission. The moment that one sets out from his house is the important moment and has an influence over the whole of the journey, including the return. The moment that each leg of the journey begins also has its own importance, but if the first step of the journey is taken under a favorable Muhurta one need not be concerned with these. If, however, the first step is at an unfavorable time, one should try to select a favorable moment for the more critical legs of the journey, such as the time that one's plane takes off or boat sets sail.

In respect to travel Muhurtas, there are more factors that are dependent upon the individual's natal chart than just the usual Tara. These factors explain why individuals starting out on a journey together have different results. If these factors are unfavorable, the traveler is sure to get the worst possible effects of any blemishes present at the Muhurta time, so make sure that these factors are stainless if there are any serious blemishes present.

After the traveler has begun the journey, or arrived at the destination, if he stays at one place for five or more days, than he should resume the journey or begin the return journey, whatever the case may be, at a favorable Muhurta. The leader of a country should do so if staying in one place for ten or more days, while other less significant leaders should do so if staying in one place for seven days or more.

There are more guidelines pertaining to travel than for any other Muhurta. This is due to the fact that these guidelines are those to be followed when a king sets out, especially when he sets out for war. Since this may spell the death of the nation if it meets with failure, great care was taken in selecting an appropriate time to set forth. More considerations were also made, since not only was success important, but also minimizing the loss of the soldier's lives and minimizing the cost of the expedition was important, as these would affect the entire nation. For an average trip taken these days, one can give most attention to the basic Muhurta factors, avoid the usual Doshas and then try to avoid as many other specific travel Doshas as possible, without becoming overwhelmed.

Ayana: If the Sun and the Moon are in Uttarayana, then it is favorable to journey *North* and *East*. If they are both in Dakshinayana, it is favorable to journey *South* and *West*. If one is in Uttarayana, and the other in Dakshinayana, then it is favorable to travel, during the daytime, in the direction indicated by the Ayana in which the Sun is in, and favorable to travel, during the night, in the direction indicated by the Ayana in which the Moon is in. Death is said to occur if traveling is done in the opposite directions.

Paksha: Shukla Paksha is preferable, if possible.

Nakshatra: Asvini, Mrigasira, Pushya, Hasta, Anuradha, Sravana, Dhanishtha and Revati are most favorable. Rohini, Punarvasu, Uttaraphalguni, Chitra, Mula, Uttarashadha and Satabhisha are middling. Rohini, however, is unfavorable on Saturn's Vara. The 1st Pada of the Nakshatras are the least favorable part of the Nakshatra, so it is best if possible to travel under the 2nd, 3rd or 4th Pada.

Bharani, Krittika, Ardra, Aslesha, Magha, Purvaphalguni, Svati, Visakha, Jyeshtha, Purvashadha, Purvabhadrapada and the Janma Nakshatra should be avoided. Of these, the following Nakshatras are okay for traveling, if no better Muhurta is available, after the Nadis specified: Krittika after 21 Nadis, Bharani after 7 Nadis, Magha after 14 Nadis, Purvaphalguni, Purvashadha and Purvabhadrapada after 16 Nadis; Svati, Aslesha, Visakha, Ardra, Jyeshtha and the Janma Nakshatra after 14 Nadis.

Ardra causes misery; *Aslesha* produces grief on account of hunger; *Purvashadha* leads to physical injury; *Svati* and *Visakha* cause suffering from wounds; *Bharani* and *Magha* indicate danger to life; *Krittika* causes needless roaming; *Purvabhadrapada* brings many troubles; *Jyeshtha* causes severe fever; *Purvaphalguni* makes a safe return impossible.

Unfavorable Nakshatras for the directions: Traveling *East* during Jyeshtha, Uttarashadha and Sravana; *South* during Asvini, Rohini, Magha and Uttarabhadrapada; *West* during Rohini and Pushya; *North* during Hasta, Uttaraphalguni and Sravana; *Southeast* during Jyeshtha and Purvabhadrapada; *Southwest* during Uttaraphalguni and Purvabhadrapada; *Northwest* during Hasta and Rohini; and traveling

Northeast during Asvini and Uttaraphalguni is very unfavorable and should be avoided.

Auspicious Nakshatras for the Directions: Pushya is best for traveling *East* and Mrigasira is second best. Hasta is best for traveling *South* and Chitra is next best. Sravana is best for traveling *West* and Anuradha is next best; Dhanishtha and Asvini are best for traveling *North*.

Time of Day: Journeys should not be begun in the forenoon under Krittika, Rohini, Ardra, Aslesha, Uttaraphalguni, Visakha, Jyeshtha, Uttarashadha or Uttarabhadrapada (*Yavanajataka* instead prohibits Ardra, Aslesha, Jyeshtha and Mula at dawn, which are considered favorable when journeying for the purposes of gaining possession, harsh seizure, concluding treaties and cruel deeds); during noon under Ardra, Aslesha, Jyeshtha or Mula; in the afternoon under Asvini, Krittika, Pushya, Hasta or Svati; in the early night under Mrigasira, Chitra, Anuradha or Revati; during midnight under Bharani, Magha, Purvaphalguni, Purvashadha, Purvabhadrapada (*Yavanajataka* considers these favorable for taking the enemy's country, fearful battles, and harsh actions and prohibits them during the second half of the night); during the end of night under Punarvasu, Svati, Dhanishtha or Satabhisha; and during the night under Hasta, Sravana and Revati.

Ghata "killing" Nakshatra: Depending upon the individual's natal Moon, certain Nakshatras are unfavorable for journeys:

- Aries- Magha is unfavorable.
- Taurus- Hasta is unfavorable.
- Gemini- Svati is unfavorable.
- Cancer- Anuradha is unfavorable.
- Leo- Mula is unfavorable.
- Virgo- Sravana is unfavorable.
- Libra- Satabhisha is unfavorable.
- Scorpio- Revati is unfavorable.
- Sagittarius- Bharani is unfavorable.
- Capricorn- Rohini is unfavorable.
- Aquarius- Ardra is unfavorable.
- Pisces- Aslesha is unfavorable.

Ghata "killing" Nakshatra Padas: Depending upon the individual's natal Moon, certain Nakshatra Padas are unfavorable for journeys:

- Aries- Krittika, 1st Pada is unfavorable.
- Taurus- Magha, 2nd Pada is unfavorable.
- Gemini- Satabhisha, 3rd Pada is unfavorable.
- Cancer- Magha, 3rd Pada is unfavorable.
- Leo- Dhanishtha, 1st Pada is unfavorable.
- Virgo- Ardra, 3rd Pada is unfavorable.
- Libra- Mula, 2nd Pada is unfavorable.
- Scorpio- Rohini, 4th Pada is unfavorable.
- Sagittarius- Purvabhadrapada, 3rd Pada is unfavorable.
- Capricorn- Magha, 4th Pada is unfavorable.
- Aquarius- Mula, 4th Pada is unfavorable.
- Pisces- Purvabhadrapada, 3rd Pada is unfavorable.

Nakshatra of the Moon from the Sun: Count the Nakshatras from the one occupied by the Sun to that occupied by the Moon and divide the total by 7. If the remainder is 2 or 6 the journey will involve needless movement from place to place. If 0 or 3 the traveler will risk receiving blows. If the remainder is 1, 4 or 5, it is excellent and the journey will be profitable.

Nakshatra Combinations for Starting, Stopping & Resuming the Journey: 1) Starting under Mrigasira, staying in one place during Ardra and then resuming one's journey in Punarvasu grants success and victory over enemies. 2) Starting under Mrigasira, resting during Ardra and Punarvasu and resuming the journey under Pushya grants success and victory over enemies. 3) Starting under Anuradha, staying in one place during Jyeshtha and then resuming the journey under Mula grants success and conquest over enemies. 4) Starting under Hasta, staying in once place during Svati and Chitra and then resuming the journey under Visakha grants success and victory. 5) Starting under Pushya, Dhanishtha or Revati and then staying in one's own territory for one night before resuming the journey gives success and procures gain of land in war.

Muhurta/Nadika: The Muhurta and Nadika should correspond to a Nakshatra that is favorable for the journey. They should not

correspond to the Nakshatra that is unfavorable for the direction traveled.

Tara: Tara must be favorable.

Nakshatra Purusha: The first three Nakshatras from the Janma Nakshatra constitute the face; the 4th through 7th the eyes; the 8th through 11th the neck; the 12th through 17th the hands; the 18th and 19th the sides; and the 20th through 27th the legs. If Mars and the Moon are in the same Nakshatra, the part of the body related to the Nakshatra will be injured.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, 11th, 13th are favorable. The 1st of Shukla Paksha, and the 4th, 6th, 8th, 9th, 12th, 14th and 15th should be avoided. The 1st Tithi of Krishna Paksha is middling.

Sula: The 1st and 9th Tithis are unfavorable for traveling *East*; the 2nd and 10th for traveling *North*; the 3rd and 11th for traveling *Southeast*; the 4th and 12th for traveling *Southwest*; the 5th and 13th for traveling *South*; the 6th and 14th for traveling *West*; the 7th and Purnima for traveling *Northwest*; and the 8th and Amavasya are unfavorable for traveling *Northeast*.

Inauspicious Directions: Do not go *East* during Nanda (1st, 6th, 11th) Tithis; *South* during Bhadra (2nd, 7th, 12th) Tithis; *West* during Jaya Tithis (3rd, 8th, 13th); *North* during Purna Tithis (5th, 10th, 15th); and any direction during Rikta Tithis (4th, 9th, 14th) and Amavasya.

Ghata “killing” Tithis: Depending upon the individual’s natal Moon, certain Tithis are unfavorable for journeys:

Aries & Scorpio-	Nanda Tithis (1 st , 6 th , 11 th)
Gemini & Cancer-	Bhadra Tithis (2 nd , 7 th , 12 th)
Leo, Sagittarius & Aquarius-	Jaya Tithis (3 rd , 8 th , 13 th)
Libra & Capricorn-	Rikta Tithis (4 th , 9 th , 14 th)
Taurus, Virgo & Pisces-	Purna Tithis (5 th , 10 th , 15 th)

Combinations of Masa, Tithi & Directions: Depending upon the month, certain Tithis are particularly favorable or unfavorable to travel towards the different directions; these particularly unfavorable Tithis must definitely be avoided:

Pushya	Magha	Phalgun	Chaitra	Vaisakha	Jyeshtha	Ashadha	Sravana	Bhadrapada	Asvina	Kartika	Margashira	East	South	West	North
1	2	3/13	4/14	5/15	6	7	8	9	10	11	12	Comfort	Pain	Fear	\$ Profit
2	3/13	4/14	5/15	6	7	8	9	10	11	12	1	Empty	Poverty	Poverty	Mixed
3/13	4/14	5/15	6	7	8	9	10	11	12	1	2	\$ Loss	Pain	Fulfilled	\$ Profit
4/14	5/15	6	7	8	9	10	11	12	1	2	3/13	Profit	Comfort	Good	\$ Profit
5/15	6	7	8	9	10	11	12	1	2	3/13	4/14	Profit	\$ Profit	\$ Profit	Comfort
6	7	8	9	10	11	12	1	2	3/13	4/14	5/15	Fear	Profit	Death	Income
7	8	9	10	11	12	1	2	3/13	4/14	5/15	6	Profit	Pain	\$ Profit	Comfort
8	9	10	11	12	1	2	3/13	4/14	5/15	6	7	Pain	Comfort	Pain	Comfort
9	10	11	12	1	2	3/13	4/14	5/15	6	7	8	Comfort	Profit	Success	Pain
10	11	12	1	2	3/13	4/14	5/15	6	7	8	9	Pain	Pain	\$ Profit	Wealth
11	12	1	2	3/13	4/14	5/15	6	7	8	9	10	Death	Profit	Profit	Empty
12	1	2	3/13	4/14	5/15	6	7	8	9	10	11	Empty	Comfort	Death	Pain

Vijayadashami: The 10th Tithi of Shukla Paksha in the Month of Asvina is known as Vijayadashami (victorious 10th), the granter of success in all matters. If the Moon is in Sravana on Vijayadashami, it is particularly favorable, the giver of victory and the maker of treaties.

Results of Tithis: The 1st Tithi indicates troubles; the 2nd supports achievement of the object; the 3rd grants wealth; the 4th causes misery; the 5th brings affluence; the 6th frustrates the purpose; the 7th brings success; the 8th causes sickness; the 9th indicates danger to life; the 10th fulfills the object; the 11th keeps away any reason for worry; the 12th causes business failure; the 13th gives happiness and success; the 14th indicates eye-disease and disappointment; *Amavasya* leads to defeat, and *Purnima* to destitution. The 1st Tithi during the Shukla Paksha and the 14th Tithi during the Krishna Paksha cause loss of property and make the return from the journey difficult.

Vara: The Vara of Mercury, Jupiter and Venus are favorable. The Vara of a retrograde planet should be avoided.

Sula: The Varas of the Moon and Saturn are unfavorable for going *East*; Jupiter's for going *South*; the Sun's and Venus's for going *West*; and Mars's and Mercury's are unfavorable for going *North*. After 8 Nadis the Moon's and Saturn's Varas become acceptable; after 22

Nadis Jupiter's Vara becomes okay; after 15 Nadis the Sun's and Venus's Varas become okay; and after the 12th Nadi Mars's and Mercury's Varas become okay.

Kantaka: Traveling *Southeast* on Mars's Vara; *Southwest* on Mercury's Vara; and *Northwest* on Saturn's Vara forms the unfavorable Kantaka (thorn).

Any Vara, including Sula and Kantaka Varas, becomes favorable if the lord of the Vara is in an Upachaya.

Auspicious Directions: Traveling *East* on Mars's Vara, *South* on the Moon's and Saturn's Vara, *West* on Mercury's and Jupiter's Varas, and *North* on the Sun's and Venus's Varas is certain to give success.

Ghata "killing" Vara: Depending upon the individual's natal Moon, certain Varas are unfavorable for journeys:

Aries-	Sun's Vara is unfavorable.
Gemini-	Moon's Vara is unfavorable.
Capricorn-	Mars's Vara is unfavorable.
Cancer-	Mercury's Vara is unfavorable.
Libra & Aquarius-	Jupiter's Vara is unfavorable.
Scorpio, Sagittarius & Pisces-	Venus's Vara is unfavorable.
Taurus, Leo & Virgo-	Saturn's Vara is unfavorable.

Results of Varas: The *Sun's* causes waste; the *Moon's* produces disability; *Mars's* brings fever and other illness; *Mercury's* creates fear; *Jupiter's* supports gain in various ways; *Venus's* welcomes success and gain of wealth; *Saturn's* causes loss of money and danger to life.

Hora: The favorable Horas are those of the planets that rule the favorable Varas for traveling. The Horas of the planets that rule the Varas that are Sula or Kantaka for the direction traveled should also be avoided.

Lagna: Taurus, Leo, Libra and Sagittarius are most favorable. Other moveable Rasis and other Sirodaya Rasis (Virgo and Scorpio) are middling. Gemini should always be avoided, even if holding benefics. Aquarius, as well as Aquarius Navamsa, is particularly unfavorable, and is said to cause loss of money every step of the way, and Pisces or

Pisces Navamsa, though not as unfavorable as Aquarius, is said to get one lost.

Any Lagna is favorable if the natal Lagna lord, or the lord of the natal Moon, is a benefic and in the Muhurta Lagna. Also, the Lagna being the Rasi of the natal Moon is generally favorable.

Of the favorable Lagnas mentioned, traveling during the day is more favorable under a day strong Rasi (Leo, Virgo, Libra, Scorpio), while traveling at night is more favorable in a night strong Rasi (Aries, Taurus, Cancer, Sagittarius, Capricorn).

Favorable Lagnas for Specific Purposes according to Yavanajataka: Every Lagna has some merit for journeys depending upon the purpose of the journey: If *Aries* is the Lagna, those desiring to destroy soldiers, cities, and their foes, or who wish for loot and battle should go on an expedition. If *Taurus*, the expedition is successful in gaining land, gold, cows, women, agriculture, property, and people. *Gemini* is favorable for such things as fighting battles with swords and missiles, learning the traditions and the crafts, and following after one's foes with courage. *Cancer* is favorable for pilgrimages and paying respects to gods and saints. *Leo* is favorable for setting forth to destroy cities, deer, and enemies, to fight battles, and to perform harsh and terrible deeds. *Virgo* is favorable to seize maidens, to attain brilliance and happiness and to be generous. *Libra* is favorable for obstructing elders, diminishing the wealth of one's enemies, and for selling. *Scorpio* is favorable for doing evil and dishonest deeds. *Sagittarius* is favorable for fighting battles with horses, chariots, and missiles, for performing sacrifices, and for honoring the gods. *Capricorn* is favorable for setting out to clear the road, to murder one's foes, to gain freedom, and to overcome hunger and disease. *Aquarius* is favorable to set forth to attack foes, to fight battles with tricks, to pierce the enemy, and to carry off his possessions and servants. *Pisces* is favorable to gain boats, money, and jewels.

Sirodaya and Prishtodaya Rasis: Sirodaya Rasis are more favorable than Prishtodaya Rasis (Aries, Taurus, Cancer, Sagittarius and Capricorn), which are said to cause the traveler to lose his brilliance, memory, firm, courage and get stuck on the road, but somehow, with toil and loss, attain victory.

8TH from Lagna or Natal Moon: The Muhurta Lagna should not be the 8th from the natal Lagna or the natal Moon, else great crisis or even death may befall one.

Veshi Rasi: The Lagna being the individual's Veshi Rasi (the 2nd from the natal Sun) is favorable.

Digdhara Rasi: Aries, Leo and Sagittarius are favorable for traveling *East*; Cancer, Scorpio and Pisces for traveling *North*; Libra, Aquarius and Gemini for traveling *West*; and Capricorn, Taurus and Virgo for traveling *South*. Traveling in these Lagnas in these directions gives wealth, success and victory, but traveling in the opposite direction brings loss and destruction from the enemy.

Secondarily, the Lagna being the 1st, 2nd, 3rd, 6th and 11th Rasi from the natal Moon is favorable, the others are unfavorable: When the Lagna is the *Janma Rasi* (Rasi of natal Moon) of the individual success will attend the journey; if the *second Rasi* from the Janma Rasi there will be pleasant company of relatives; the *third* bestows conveyances; the *fourth* causes obstacles; the *fifth* presents many difficulties; the *sixth* overcomes enemies and gains wealth; the *seventh* causes trouble, fear and inconvenience to the individual and his conveyance; the *eighth* indicates danger to life and adversely affects relatives; the *ninth* leads to sickness, unnecessary expenditure and confusion; the *tenth* portends grief and death; the *eleventh* favors all gains and freedom from illness; the *twelfth* causes loss of money and failure.

Secondarily, the Lagna being the 2nd, 3rd, 6th, 7th or 10th Rasi from the natal Lagna is favorable, the others are unfavorable: No journey should be begun when the Lagna is the same as the natal Lagna of the individual, otherwise there will be trouble; the *fifth Rasi* from the Lagna of the individual causes loss of children and danger to life; the *seventh Rasi* creates mental pain at the outset but bestows happiness in the end; the *ninth* hinders the progress of the journey and compels return; the *tenth* bestows money. The results for the 2nd, 3rd, 4th, 6th, 8th, 11th and 12th are the same as those given for the same places from the Janma Rasi above.

Thirdly, the other Rasi ruled by the natal Lagna lord and the friendly and exaltation Rasis of the natal Lagna lord are favorable. The natal Lagna lord's inimical Rasis and debilitation Rasi should be avoided.

To start when the Lagna is the Urdhva Mukha Rasi (the Rasi 12th from the Sun, which is the facing up Rasi) helps the individual gain the object of his desire; the Tiryag Mukha Rasi (the Rasi 2nd from the Sun, which is the horizontally facing Rasi) brings misfortune; and Adho Mukha Rasi (the Rasi that the Sun is in, which is the facing down Rasi) leads to loss of property.

Velas: Pisces, Virgo, Cancer and Sagittarius are adverse during Satva Vela; Taurus, Scorpio, Libra and Aries during Rajas Vela; and Gemini, Leo, Aquarius and Capricorn are adverse during Tamas Vela. (Velas are calculated by dividing each Vara into 16 parts. The Velas repeat regularly in the order of Tamas, Satva and Rajas from the beginning of the Sun's Vara throughout the other Varas of the week.)

Ghata "killing" Lagna: Depending upon the individual's natal Moon, certain Lagnas are unfavorable for journeys:

- Aries- Aries Lagna is unfavorable.
- Taurus- Taurus Lagna is unfavorable.
- Gemini- Cancer Lagna is unfavorable.
- Cancer- Libra Lagna is unfavorable.
- Leo- Capricorn Lagna is unfavorable.
- Virgo- Pisces Lagna is unfavorable.
- Libra- Virgo Lagna is unfavorable.
- Scorpio- Scorpio Lagna is unfavorable.
- Sagittarius- Sagittarius Lagna is unfavorable.
- Capricorn- Aquarius Lagna is unfavorable.
- Aquarius- Gemini Lagna is unfavorable.
- Pisces- Leo Lagna is unfavorable.

Results of Lagnas: Aries causes danger to life; Taurus signifies success, Gemini indicates evil; Cancer favors gain of lands; Leo gives comfort; Virgo breeds fever; Libra shows a successful journey; Scorpio leads to suffering from wounds; Sagittarius bestows conquest over enemies; Capricorn denotes confinement; Aquarius portends battery on the way. Pisces causes fear of theft.

Navamsa: The Navamsas of Mercury, Jupiter and Venus are favorable; the Navamas of other planets are unfavorable. The Navamsa of the *Sun* produces loss of the vehicle; of the *Moon* evil and slowness in actions; of *Mars* causes fire danger, of *Mercury* friendship, of *Jupiter* financial gain, of *Venus* enjoyment of fortune, of *Saturn* the loss of the goal.

Shadvargas: In any of the Rasi, Hora, Drikkana, Navamsa, Dvadasamsa and Trimsamsa, the Lagna should not be that of a retrograde planet. The Drikkana of the benefics are favorable. The first Hora of the odd Rasis and the second Hora of the even Rasis have a good influence on the journey.

Boat: The Lagna in a watery Rasi or Navamsa is very favorable for traveling by boat. Capricorn Rasi or Navamsa is very unfavorable.

Bhavas: The Moon is most unfavorable in the 1st, 4th, 6th, 8th or 12th, Saturn in the 10th, Venus in the 7th, Jupiter in the 3rd, 7th, or 8th, and the Lagna lord in the 6th, 8th, 12th or 7th. Benefics are most favorable in angles and trines and malefics in the 3rd, 6th, 10th and 11th. No planet should be in the 12th. The 6th lord should not be in the Lagna. If one of Mercury, Jupiter or Venus is in an angle or trine it is known as Yoga and insures the well-being of the traveler; if two of them are in an angle or trine it is known as Adhiyoga and the traveler not only remains well but also destroys his enemies; if three of the planets are in an angle or trine it is known as Yogadhi and the traveler remains well and gains fame and land.

Planetary Lords of Directions: The Sun rules the East; Venus the Southeast; Mars the South; Rahu the Southwest; Saturn the West; the Moon the Northwest; Mercury the North; and Jupiter the Northeast. If the lord of the direction is on an angle, it is favorable to start the journey. (This does not apply to the Sun in the Lagna as per the following Lalatika Yoga) It is very unfavorable if the lord of the direction is in a Dusthana and weak.

Lalatika "vile" Yoga: Do not go *East* when the Lagna is occupied by the Sun, *Southeast* when the 11th or 12th is occupied by Venus, *South* when the 10th is occupied by Mars, *Southwest* when Rahu is in the 8th or 9th, *West* when Saturn is in the 7th, *Northwest* when the Moon is in

the 5th or 6th, *North* when Mercury is in the 4th, and *Northeast* when Jupiter is in the 2nd or 3rd. The idea is that one should not travel in a direction if the lord of that direction is in the direction.

Planets in Angles: Do not begin a journey when the angles are unoccupied by benefics, or if they are occupied by malefic planets. If the angles are occupied by malefics and benefics, the results will only be mediocre.

Chandra Kantaka: If the Moon is in the Lagna and the Lagna is one of Aries, Leo or Sagittarius it is inauspicious to travel *West*. If the Lagna instead is one of Taurus, Virgo or Capricorn it is inauspicious to travel *North*. If instead the Lagna is one of Gemini, Libra or Aquarius it is inauspicious to travel *East*. If instead the Lagna is one of Cancer, Scorpio or Pisces it is inauspicious to travel *South*.

Secondary Bhavas: The Bhava and the Bhava lord ruling the purpose for which the journey is being made should be well-disposed.

Grahas: Avoid the afflictions of Jupiter and Venus when traveling the first time for some purpose or to some place.

Venus is the most important planet to consider in travel Muhurtas. Venus should not be in the front of the traveler, which means that one should not travel in the direction of Venus. Venus is considered to be in the East when it rises before the Sun, in which case its longitude is less than that of the Sun's; therefore, avoid traveling East when Venus's longitude is less than that of the Sun's. Venus is considered to be in the West when it rises after the Sun, in which case its longitude is greater than the Sun's; therefore, avoid traveling West when Venus's longitude is greater than that of the Sun's. When Venus has north declination, one should avoid traveling North, and when Venus has south declination, one should avoid traveling South. Even if the journey is started at a favorable moment, if Venus becomes combust or moves to the front during the journey, then the traveler should stop until Venus becomes favorable once again. If the Moon is in Revati or in Aries, Venus is blind, in which case the blemish of traveling in the direction of Venus, or of traveling when Venus is combust, retrograde or debilitated is removed. If the traveler arrives at their destination on the same day that they leave

their home, then Venus being in the front can be ignored if no better Muhurta is available; in this event Venus is not destructive, though it is still not advantageous to travel with Venus in the front.

Venus should also not be retrograde, combust, or debilitated in which case there will be failure or, in case of traveling to wage war, one is defeated. If Mercury, however, is not combust or retrograde and behind the traveler, then there will be success.

For the first journey that a child makes, Venus should certainly not be in the front, and also not in the direction that is on the right, else it is said the child will die.

Saturn and Gulika: One should avoid traveling in the direction of Saturn or Gulika, though it is favorable to travel in the opposite direction from them.

Retrograde & Combust Planets: Additionally, Mars and Mercury should not be retrograde or combust.

The Moon: The Moon must be alone. Conjunction with Mercury, Jupiter or Venus causes quarrels with relatives; with Rahu, the wife is negatively influenced; with the Sun, there will be disease and upsets; with Saturn or Mars, disappointment will be in everything; and in conjunction with Ketu everything is upset. The Moon should not be in the Rasi of the natal Lagna or the natal Moon.

Ghata "killing" Rasi: Depending upon the natal Moon's Rasi, certain Rasi are unfavorable for the Muhurta Moon to be placed in:

- Aries- Aries Moon is unfavorable.
- Taurus- Virgo is unfavorable.
- Gemini- Aquarius is unfavorable.
- Cancer- Leo is unfavorable.
- Leo- Capricorn is unfavorable.
- Virgo- Gemini is unfavorable.
- Libra- Sagittarius is unfavorable.
- Scorpio- Taurus is unfavorable.
- Sagittarius- Pisces is unfavorable.
- Capricorn- Leo is unfavorable.
- Aquarius- Sagittarius is unfavorable.
- Pisces- Aquarius is unfavorable.

Sun's Rasi: It is not ideal to begin a journey when the Sun is in Pisces, Cancer or Scorpio, in which case the journey may be very long and tedious. This is often not practical, but for first journeys to a place it is best avoided. If the Sun is in Aries, Leo or Sagittarius the journey is beneficial; if in Taurus, Gemini, Virgo, Libra, Capricorn or Aquarius the journey is middling. The middle third of Leo and Cancer are particularly unfavorable and are said to cause disease and loss of mental peace for seven years.

Miscellaneous: Avoid traveling during Sankranti, which causes rambling, during an eclipse, which causes confinement, or on the equinoctial days. Not only should a journey not start during these times, but also if these happen during the journey, one should suspend the journey.

Vara/Nakshatra Yogas: Asvini on Mars's Vara, Pushya on Jupiter's Vara, and Rohini on Saturn's Vara are unfavorable for traveling, though normally forming a beneficial Sarvartha Siddha Yoga.

Kala & Pasha Dosha: Depending upon the Vara, and whether it is night or day, the two Doshas, Kala (black) and Pasha (noose) are in the different directions as per the following table:

		Sun	Mon	Tue	Wed	Thu	Fri	Sat
Day	Kala	North	NW	West	SW	South	SE	East
	Pasha	South	SE	East	NE	North	NW	West
Night	Kala	South	SE	East	NE	North	NW	West
	Pasha	North	NW	West	SW	South	SE	East

Travel should not be done towards the directions of Kala and Pasha.

Yogini: The location of Yogini (sorceress) at the time of starting is an important matter. Located behind or on the right of the traveler is conducive to success; in front or on the left proves disastrous, even, it is said, to Indra. *Kalaprakasika* holds different views about the location of Yogini then does *Muburta Chintamani* and *Prasna Marga*. *Kalaprakasika* gives different Tithis for the different Pakshas and also gives Tithis for when Yogini is in the Sky or on the Earth. *Muburta Chintamani* and *Prasna Marga* do not differentiate between Pakshas and only gives the location of Yogini in the eighth directions. It is

best to respect both systems. In the following table the *Kalaprakasika* method is given first, followed by the *Muhurta Chintamani/Prasna Marga* method after the slash (/):

Tithi	Yogini	Unfavorable Direction to Travel
1 st & 11 th of Shukla Paksha, 6 th of Krishna Paksha / 1 st & 9 th	E	E & S
3 rd & 13 th of Shukla Paksha, 8 th of Krishna Paksha / 3 rd & 11 th	SE	SE & SW
5 th & 15 th of Shukla Paksha, 10 th of Krishna Paksha / 5 th & 13 th	S	S & W
4 th & 14 th of Shukla Paksha, 9 th of Krishna Paksha / 4 th & 12 th	SW	SW & NW
6 th of Shukla Paksha, 1 st & 11 th of Krishna Paksha / 6 th & 14 th	W	W & N
7 th of Shukla Paksha, 2 nd & 12 th of Krishna Paksha / 7 th & 15 th	NW	NW & NE
2 nd & 12 of Shukla Paksha, and 7 th of Krishna Paksha / 2 nd & 10 th	N	N & E
8 th of Shukla Paksha, and 3 rd & 13 th of Krishna Paksha / 8 th	NE	NE & SE
9 th of Shukla Paksha, and 4 th & 14 th of Krishna Paksha	Sky	-
10 th of Shukla Paksha, and 5 th & 15 th of Krishna Paksha	Earth	-

If the traveler arrives at their destination on the same day as they leave their home, then Yogini can be ignored if no better Muhurta is available; in this event Yogini is not destructive, though it is still not advantageous to travel towards Yogini or with Yogini on the left.

Travel Panchaka: Add 15 to the total obtained by the addition of the Tithi, Vara, Nakshatra and Lagna, and divide the total by 9. If the remainder is 5, illness must be predicted. Add 12, instead of 15, to the said total and divide by 9. If the remainder is 5, there will be a chance of fire danger. Add 10, instead of 12, to the same total and divide by 9, if 5 is the remainder there will be trouble from royalty. Add 8, instead of 10, to the total, and divide it by 9; if 5 is the remainder, fear of thieves is likely. Add 4, instead of 8, to the total, and divide the result by 9; if the remainder is 5, the concerns will be disastrous. Other remainders make the journey profitable. This is an important and effective Panchaka that should be followed.

Combination of Tithi, Nakshatra & Vara: Add the number of the Tithi, Nakshatra and Vara. If the total is exactly divisible (with no remainder) by 7, then there is great grief on the journey; if it is exactly divisible by 8, there will be financial loss; if it is exactly divisible by 3, then the traveler dies.

Unfavorable Tithi, Vara and Nakshatra: Multiply the Tithi, the Vara and the Nakshatra by 2, 3 and 4, respectively and divide the product by 6, 8 and 6 respectively. If these figures are exactly divisible, it is a bad time for the journey. If there is a remainder, the day is fortunate. If the first figure alone is exactly divisible, it indicates malady; if the second figure is so, the person will suffer intimidation; if the third figure is so, there will be affliction. If all three figures are exactly divisible, it indicates disaster.

Pregnancy: One should not travel to a foreign country or to a place of pilgrimage when one's wife is pregnant. No journeying should be done in the 6th or 8th month of the wife's pregnancy or in the month of Ashadha during her pregnancy.

Trinavama "three nines" Dosha: It is unfavorable to start a journey on the 9th Tithi, 9th Vara or in the 9th Nakshatra from the Tithi, Vara or Nakshatra in which one has returned from a previous journey.

Death in the Family: It is unfavorable to travel the 13 days after the death of someone in the family for three generations.

Installation of Deities and Festivals: If a deity is being installed or if there is some festival, it is unfavorable to travel.

Special Guidelines for Women: Classical texts give some additional guidelines that are to be followed by women when they travel:

1. Avoid traveling when the Sun is in Cancer, Virgo or Aquarius.
2. Uttaraphalguni, Uttarashadha and Uttarabhadrapada are unfavorable.
3. The 1st Tithi is unfavorable.
4. The Varas of Mercury and Venus are unfavorable.

Traveling during an Unfavorable Muhurta: If a journey absolutely has to be made during an unfavorable Muhurta, then the traveler may, any time within a week of the departure date, equip himself for travel and travel a short distance in the direction to be traveled and put up in some close by place until the time of the journey, or leave his traveling gear or vehicle at some similar place until the time of the journey. If it rains or storms before the departure, then this must be done again.

Missing the Chosen Departure Time: If, after having chosen a suitable Muhurta, some inconvenience or emergency happens that will prevent the traveler from leaving at the chosen time, then at the chosen time the traveler should roll some important article in the direction of the journey to be taken, after which they should take care of the emergency and then proceed upon the journey. Brahmins should roll the sacred thread, Kshatriyas weapons, Vaishyas honey, and Sudras coconut or amla, or the traveler can roll some other important thing that they like.

It is beneficial to worship or pray to the planetary lord of the direction that one is traveling towards.

Combinations

1. If there are Raja Yogas in the Muhurta chart, the journey will give success and victory.
2. If the Lagna or Moon is Vargottama, then the journey is said to give the desired results.
3. Jupiter or Venus well placed in the Lagna makes the journey, both ways, immensely profitable and pleasant.
4. The Moon in an Apoklima while Jupiter is in an angle indicates a successful journey.
5. The Moon in the Lagna and Jupiter or Venus in an angle indicates a successful journey.
6. Jupiter in the Lagna, and the Moon in any house but the 8th, while being in the 6th in the Navamsa give success over enemies and a profitable journey.
7. The Moon in the 7th while Venus and Mercury in the 4th makes the journey easy and peaceful.
8. Venus in the Lagna, while Mercury is in the 2nd and the Sun in the 3rd grants victory over enemies and success in the undertaking.
9. Mercury in the 4th and Jupiter in the 2nd, 7th or a trine eradicates all adverse effects as Rama did the Rakshasas.
10. Jupiter in the Lagna completely dispels the influence of any malefics in the 8th and bestows success.
11. Benefics in the 2nd and 11th, while the Sun is in the 10th make the journey successful and profitable and favor a safe return.

12. Jupiter in the Lagna, malefics in the 3rd, 6th and 11th, and Venus anywhere except the 7th fill the journey with good luck.
13. The Sun in the 3rd when the Moon is in the 10th, Saturn and Mars in the 6th, Venus in the 5th, Mercury in the 4th and Jupiter in the Lagna grants success and victory.
14. Jupiter in the Lagna and the Moon in the 8th when the Sun is in the 6th grants success and victory.
15. Jupiter in the Lagna when other planets are in the 2nd and 11th grants success and victory.
16. The Moon in the 7th and the Sun in the Lagna while Jupiter, Venus and Mercury are in the 2nd grants great victory.
17. The Sun in the Lagna and Saturn in the 6th when the Moon is in the 10th grants success and allows one to conquer any enemy.
18. Saturn and Mars in the Lagna, the Sun in the 10th and Mercury or Venus is in the 10th or 11th while Jupiter and Venus are strong and favorable grant success and victory.
19. Saturn, Mars and Mercury in the 3rd, 6th or 11th while Jupiter and Venus are strong and favorable grant success and victory.
20. Jupiter in the 1st, the Moon in the 7th and Mercury and Venus in the 4th while there is a malefic in the 3rd grants success and victory.
21. Jupiter in the 7th, the Moon in the 11th and the Sun, Venus and Mercury in the 10th while Saturn and Mars are in the 3rd grant success and victory.
22. Jupiter and the Moon in the Lagna, the Sun in the 6th, Mercury in the 5th, and Saturn in the 10th when Venus is in the 4th grant success and victory.
23. Mercury strong in the 1st and Jupiter in an angle while the malefic Moon is in the 3rd, 6th, 9th or 12th grant success and victory.
24. No malefics in the 7th, 8th and 9th while Venus is in the 3rd, 4th or 11th aspected by Jupiter who himself is in an angle grant success and wealth.
25. No malefics in the 1st, 7th and 12th while Mercury is in the 1st, 4th, 3rd, 6th or 10th aspected by a benefic grants success and wealth.
26. Jupiter in the Lagna and the three malefics in the 10th and/or 11th grants success and a kingdom.

27. Mercury and Venus in the 7th, while the Moon is in the 4th grant success and a kingdom.
28. Venus in the 6th and Jupiter in the Lagna while the Moon is in the 8th grant success and victory.
29. Mercury and Venus in the 4th, while the Moon is in the 7th grant success and victory.
30. The Moon in the 4th between Mercury and Venus grants success and victory.
31. Venus in the Lagna, Jupiter in the 7th, Mars in the 6th and Mercury in the 4th, while Saturn is in the 3rd grant success and victory.
32. Mercury and the Sun in the 6th, the Moon in the 3rd, Mars in the 10th, Jupiter in the Lagna, Venus in the 4th, and Saturn in the 11th on Jupiter's Vara grant success and victory.
33. Jupiter, Venus and the Sun in the 3rd and 4th, while Mars and Saturn are in the 6th grant victory and success.
34. Saturn in the 3rd, Mars in the 6th, Jupiter in the Lagna and the Sun in the 11th when Venus is behind or to the left provides success and allows one to conquer his enemy.
35. A king who sets out when Venus is in the Lagna, when the Sun is in the 11th and the Moon in the 4th will subdue his enemies like a lion subdues a herd of elephants.
36. A king who sets out when Venus is in the Lagna in Pisces, or when the Lagna is Cancer and the Moon is in Taurus will carry destruction into the army of his foes.
37. A king who starts when the Lagna is Cancer occupied by Jupiter, and the Moon is in the 11th house will come down upon his enemies and slaughter them as Paramasiva did the Tripurasuras.
38. A king who begins a journey with benefics in the angles and trines while the Sun or the Moon is in the 11th will drive his enemies before him as completely as the Sun dispels darkness.
39. A king who sets out when Venus is Vargottama in the Lagna will annihilate his enemies as meditation upon Mahavishnu does sins.
40. If the Lagna is a moveable Rasi while the Moon is in a fixed Rasi, the enemy will retreat in confusion.
41. If the Lagna is an Upachaya from the natal Lagna and the Rasi of a benefic, while Jupiter is in an Upachaya, the Sun in the 6th and Venus in the 8th, the one setting out quickly slays his foes.

42. If Jupiter is in the Lagna and in an Upachaya from the natal Lagna, while Saturn and Mars are in the 3rd and 6th, Venus in an angle and the Sun in the 11th, he takes his enemy prisoner.
43. If Mercury is in the 4th, Venus in the Lagna, Jupiter in the 5th, the Sun in the 3rd, Saturn and Mars in the 6th, and the Moon in the 10th, the accomplishment of all one's objectives is assured.
44. If Venus and Mercury are in the 11th, Saturn and Mars in the 6th, the Sun in the 10th, and Jupiter in the 8th, the king who sets out destroys the whole army of his enemy.
45. If Venus is in the Lagna, the Sun in the 3rd, the Moon in the 7th, Saturn in the 11th, Jupiter in the 5th, and Mars in the 10th, his enemy comes into his power.
46. If Venus and Mercury are in the 4th, the Moon in the 6th, Jupiter in the 11th, and malefics in the 3rd, one conquers his foe and takes his wealth.
47. If Jupiter is in the Lagna, Mercury in the 4th place, the Sun, Moon, and Venus in the 6th, 7th and 8th respectively, and Saturn and Mars in the 3rd, one quickly slays his enemies.
48. If the Moon is in the 6th, Venus and Mercury in the 4th, the Sun in the 3rd, Saturn and Mars in the 10th, and Jupiter in the 11th, one goes about conquering his foes.
49. If Jupiter is in the 9th while the other planets are in the 10th and 11th, one conquers his enemy's army and goes about his own country in a joyful spirit.
50. If the lord of the Drikkana, Hora, or Navamsa Lagna is a benefic in the Lagna, and if it is in a favorable Rasi, then the aggressor, overcoming the army of his enemy and obtaining his riches, attains his desire.
51. A king who sets out when benefics are Vargottama in angles or trines will drain the strength of his enemy as surely as the waters of the Ganges wash away the sins of people.

Omens

Weather: If, at the time of starting, one is opposed to the wind the journey will beset with troubles. Traveling at the time of the appearance of Parivesha (the halo around the Sun or the Moon) causes suffering from hunger and thirst. Starting the journey on a

cloudy day when the Sun is not visible indicates helplessness in the face of the journey's travails. Rain at the time of starting the journey makes the return journey difficult. If there is untimely lightning, heavy rain or frost, then a journey should not be made for 7 days.

Svara: If the breath flows through the right nostril, the first step of the journey should be taken with the right foot. If the breath flows through the left nostril, the first step should be with the left foot. Do not go East or North when the breath flows through the left nostril, and West or South when it flows through the right nostril, otherwise, there will be danger from thieves and of risk to life. It is best if the house is left when the breath flows through the left nostril and to enter into the house after the return when the breath is through the right nostril.



TRAVEL- SETTING OUT TO OVERCOME ENEMIES

Most of the guidelines for TRAVEL- COMMENCING A JOURNEY are those to be followed for traveling to fight enemies, especially those principles that give the results of victory or overcoming enemies. The following guidelines are to be additionally followed:

Paksha: There are 24 Pakshas beginning from the month of Chaitra. Three Pakshas are given to each direction beginning from the east, then southeast, south, southwest, etc. The direction of the Paksha should be at the back or on the right when the fighting starts, in which case victory will be achieved.

Akula Nakshatras, Tithis and Varas

Bharani, Rohini, Punarvasu, Aslesha, Uttaraphalguni, Hasta, Svati, Anuradha, Uttarashadha, Dhanishtha, Uttarabhadrapada and Revati; all odd Tithis; and the Varas of the Sun, Moon, Jupiter and Saturn are known as Akula (non-community).

A war, fight, or litigation begun under Akula Nakshatras, Tithis and Varas give victory to the invader, attacker, visitor or plaintiff.

Kula Nakshatras, Tithis and Varas

Asvini, Kritika, Mrigasira, Pushya, Magha, Purvaphalguni, Chitra, Visakha, Jyeshtha, Purvashadha, Sravana and Purvabhadrapada; the 4th, 8th, 12th and 14th Tithis; and the Varas of Mars and Venus are known as Kula (community).

A war, fight, or litigation begun under Kula Nakshatras, Tithis and Varas give victory to those invaded, the home team, or the defendant.

Kulaakula Nakshatras, Tithis and Varas

Ardra, Mula and Satabhisha, the 2nd, 6th and 10th Tithis, and Mercury's Vara are known as Kulaakula.

A war, fight, or litigation begun under Kulaakula Nakshatras, Tithis and Varas lead to a compromise, settlement or draw.

Tithi: Paksha Chidra (4th, 6th, 8th, 9th, 12th and 14th) Tithis should be avoided. Some sources consider Rikta Tithis (the 4th, 9th and 14th) favorable for performing invasions aimed at destruction.

Lagna: Aries, Taurus, Leo and Sagittarius are most favorable and are said to make the enemy retreat early. Other moveable Rasis and other Sirodaya Rasis (Virgo and Scorpio) are also favorable. Gemini should always be avoided, even if holding benefics.

If the Lagna is the 8th Rasi from the natal Lagna or natal Moon of the individual who sets out to fight enemies, then the death of the individual who sets out to fight the enemy occurs. Similarly is the case if the lord of one of these Rasis is in the Muhurta Lagna.

If the Lagna is the 6th or 8th from the natal Lagna or natal Moon of the enemy, or if benefics are in the Janma Rasi of the individual setting out to fight the enemy, or if the Muhurta Lagna is the individual's Veshi Rasi (2nd from natal Sun), the individual will meet with victory. Some sources, however, consider the 6th to cause the individual setting out to be overcome.

Bhavas: The lord of the direction that one travels towards should be in an angle, but avoid Lalatika Yogas as per TRAVEL-COMMENCING A JOURNEY.

The Moon should not be in the 4th, if it is there will be some initial success, but the end will be fatal.

Grahas: Aspect and conjunctions between Mars and Saturn should be avoided if great mortality and bloodshed is to be avoided.

Miscellaneous: Avoid the Ghata Rasi, Tithi, Nakshatra, Vara and Nakshatra Pada.

The lord of the individual's natal Lagna and also the lord of his caste should be strong.

At the time when the 8th from the enemy's Lagna or Moon has a malefic in it, the enemy will suffer defeat.

The individual desiring victory should not indulge in sexual union for seven nights before starting the journey. If this is not possible, he should at least abstain on the day of making the journey.

Combinations: The combinations given for TRAVEL-COMMENCING A JOURNEY are very favorable for setting out to overcome enemies, especially those that give the results of conquering one's enemies.



TRAVEL- RETURNING HOME FROM A JOURNEY

Masa: It is unfavorable to return home in the 9th month after starting the journey.

Nakshatra: Rohini, Mrigasira, Uttaraphalguni, Chitra, Anuradha, Uttarashadha, Uttarabhadrapada and Revati are favorable.

If the traveler enters his home under Asvini, Punarvasu, Pushya, Hasta, Svati, Sravana, Dhanishtha or Satabhisha, then he has to make the trip again.

If entering is done in Visakha, the wife is harmed; in Krittika, the home is harmed; In Ardra, Aslesha, Jyeshtha or Mula, the children are harmed; and if in Bharani, Magha, Purvaphalguni, Purvashadha or Purvabhadrapada, the traveler himself is harmed.

Vara: It is unfavorable to return home on the 8th Vara after starting.

Lagna: *Aries* at the time of returning indicates further travels; *Taurus* gives comfort and affluence; *Gemini* brings riches; *Cancer* takes away all property; *Leo* bestows a long happy life; *Virgo* gives enjoyment with many women; *Libra* causes diseases; *Scorpio* indicates dangers, but if occupied by a benefic it instead indicates gains; *Sagittarius* increases grains; *Capricorn* causes losses; *Aquarius* indicates prodigious wealth; and *Pisces* indicates a long happy life.

Miscellaneous

Trinavama "three nines" *Dosha:* It is unfavorable to enter one's home on the 9th Tithi, 9th Vara or in the 9th Nakshatra from the Tithi, Vara or Nakshatra that one began the journey.



VEHICLES- DRIVING

The first time that one drives a particularly type of vehicle as well as the first time one drives a new vehicle are important and a favorable Muhurta should be selected.

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Magha, Uttaraphalguni, Hasta, Chitra, Svati, Anuradha, Uttarashadha, Sravana, Uttarabhadrapada and Revati are favorable. Pushya, Visakha and Dhanishtha are middling.

Tithi: The 2nd, 3rd, 5th, 7th, 10th, and 12th are favorable. Avoid the 1st, 4th, 6th, 9th, 11th, 14th and 15th. The 13th is middling.

Vara: Avoid the Varas of the Sun and Mars. Saturn's Vara is middling. Other Varas are favorable.

Lagna: Taurus, Gemini, Cancer, Virgo and Libra are favorable. Capricorn is middling. The Lagna being the Rasi of the natal Moon is also quite favorable.

Navamsa: The Navamsas of Mercury, Jupiter, and Venus are most favorable.

Combinations: Venus in an angle or trine, in own, exaltation or friendly Rasi is very favorable.



VEHICLES- MANUFACTURING

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Hasta, Chitra, Svati, Visakha, Anuradha, Jyeshtha, Sravana, Dhanishtha, Satabhisha and Revati are favorable.

Tithi: The 1st, 3rd, 5th, 6th, 10th, 11th and 13th are most favorable. The 2nd, 7th and Purnima are middling.

Lagna: Taurus, Gemini, Virgo, Libra, Sagittarius and Pisces are favorable.



WAR- ENCAMPING AN ARMY

Nakshatra: Rohini, Mrigasira, Uttaraphalguni, Chitra, Anuradha, Uttarashadha, Sravana, Dhanishtha, Uttarabhadrapada and Revati are favorable.

Tithi: Particularly avoid the 4th, 9th, 14th, and 15th Tithis.



WAR- ENGAGING IN

The guidelines set forth for TRAVEL- SETTING OUT TO OVERCOME ENEMIES are those that are to be followed for engaging in war.



WAR- MAKING PEACE & TREATIES

Nakshatra: Pushya, Anuradha and Purvaphalguni are most favorable. Avoid Mrigasira, Ardra, Chitra, Svati, Anuradha,

Dhanishtha, Satabhisha and Uttarabhadrapada. Other favorable Nakshatras are also acceptable.

Tithi: Avoid the 4th, 7th, 9th, 14th and 15th Tithis and select a favorable Tithi. The 8th and 12th Tithis are particularly favorable.

Karana: Taitila Karana is particularly favorable, though any favorable Karana will do.

Lagna: The Lagna or Navamsa Lagna is very favorable if Taurus, Virgo or Pisces. Jupiter in or aspecting the Lagna does much to insure peace.

Bhavas: Saturn is very favorable in an Upachaya or the 12th.

Grahas: Conjunctions between Mars and Saturn, Mars and Rahu, or Saturn and Rahu should be avoided.

Combinations

1. Venus aspecting the Lagna supports the treaty.
2. The Moon in the 10th, Jupiter in the 4th and Mars or Saturn in the 11th make peace last a long time.
3. Jupiter in the Lagna, Mercury in the 7th, Saturn in the 3rd, the Sun in the 6th and Venus in the 4th make peace last a long time.
4. Jupiter in the 5th, the Sun in the 3rd and Mars in the 6th, especially when the Lagna is Taurus, make peace last a long time.
5. Mercury in the Lagna, Jupiter in the 7th and the Moon in the 10th make peace last a long time.



WAR- MISSILES & WEAPONS, SETTING UP

These guidelines are those that are to be followed when setting up an array of missile weapons either as defense or as an ambush.

Nakshatra: Rohini, Mrigasira, Ardra, Pushya, Uttarashadha, Hasta, Chitra, Anuradha, Jyeshtha, Purvashadha, Uttarashadha, Sravana, Dhanishtha, Uttarabhadrapada and Revati are favorable.

Tithi: The 3rd, 4th, 8th, 9th, 13th and 14th are most favorable.

Vara: The Varas of the Sun, Mars and Saturn are favorable.

Lagna: Fixed Rasis are best. Avoid moveable Rasis.



WAR- PLANNING TROOP MOVEMENTS

These guidelines would also apply to making any type of war strategies, whether covert or overt.

Nakshatra: Bharani, Rohini, Pushya, Aslesha, Uttaraphalguni, Hasta, Svati, Anuradha, Uttarashadha, Dhanishtha, Uttarabhadrapada and Revati are favorable.

Tithi: The 3rd, 8th and 13th are best. Other favorable Tithis are also acceptable.

Vara: The Varas of the Sun and Mars are most favorable. Venus's Vara is middling.



WEAPONS/ARMOR- CHURIKA BANDHANA, TYING THE KNIFE

For Kshatriyas a special ceremony of tying a knife onto the back is performed after Upanayanam, but before Marriage. The factors favorable for Upanayanam are also favorable for Churika Bhandhana, except that the month of Chaitra, Mars's Vara, and any day when Mars is combust should be avoided.



WEAPONS/ARMOR- BEARING

Armor these days would refer to bulletproof vests, helmets, riot shields, as well as to armored cars, bulletproof glass, etc.

Nakshatra: Asvini, Bharani, Kritika, Ardra, Aslesha, Magha, Purvaphalguni, Chitra, Jyeshtha, Satabhisha and Revati are favorable

for bearing arms both in offence and defense according to *Kalaprakasika*, though *Muburta Chintamani* considers Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Anuradha, Visakha, Jyeshtha, Uttarashadha, Uttarabhadrapada and Revati as favorable. These two sources only agree on four Nakshatras- Asvini, Chitra, Jyeshtha and Revati, which may be considered the best. Otherwise, my preference is to lean towards *Kalaprakasika*.

Tithi: The 4th, 9th and 14th are fortunate according to *Kalaprakasika*, though *Muburta Chintamani* instead recommends avoiding these. My preference is to lean towards *Kalaprakasika* in this matter for bearing weapons; since Vishti Karana is favorable the Rikta Tithis should also be favorable, as they like Vishti Karana, are favorable for destructive acts. For armor, however, it seems best to choose a favorable Tithi rather than the 4th, 9th or 14th.

Karana: Vishti Karana is particularly favorable.

Vara: The Varas of the Sun, Mars, Jupiter and Venus are favorable.

Lagna: The Rasis and Navamsas of the Sun, Mars, Jupiter and Saturn are favorable. Fixed Rasis are best, though not necessary.

Bhavas: Benefics are best in the angles.

Combinations: The Moon in the Lagna aspected by a benefic is very favorable.



WEAPONS/ARMOR- MAKING WEAPONS

Nakshatra: Asvini, Bharani, Krittika, Mrigasira, Magha, Purvaphalguni, Visakha, Purvashadha and Purvabhadrapada are favorable. Ardra, Aslesha, Jyeshtha and Mula are middling.

WEAPONS/ARMOR- PURCHASING WEAPONS

Nakshatra: Asvini, Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Chitra, Visakha, Anuradha, Jyeshtha, Uttarashadha, Uttarabhadrapada and Revati are favorable.

Tithi: Particularly avoid the 4th, 9th and 14th.

Vara: The Varas of the Sun, Mars, Jupiter and Venus are favorable.

Lagna: The Rasis of Mars and Venus are most favorable.

Grahas: Mars must be well-disposed.



WELLS/RESERVOIRS- DIGGING

Ayana: Uttarayana is best.

Nakshatra: Rohini, Mrigasira, Pushya, Uttaraphalguni, Anuradha, Uttarashadha, Dhanishtha, Satabhisha, Uttarabhadrapada, and Revati are favorable. *Kalaprakasika* also considers Magha, Hasta and Purvashadha as favorable, while *Muhurta Chintamani* also considers Punarvasu, Chitra, Svati and Sravana as favorable, all of which can be considered as middling.

Tithi: Particularly avoid the 4th, 9th and 14th.

Vara: Avoid Mars's Vara.

Lagna: Cancer, Pisces and Capricorn, especially the 2nd half of Capricorn, are most favorable. Aquarius and Taurus are unfavorable.

Bhavas: Venus is very favorable in the Lagna or 10th. Mercury and Jupiter are very favorable in the Lagna. Benefics should not be in the 8th or 12th. The Moon and malefics are best in the 3rd, 6th and 11th.

Grahas: The Moon is best in a watery Rasi. Malefics are best if weak. Avoid the afflictions of Jupiter and Venus.



WINE- PREPARING, FIRST DRINKING OF BATCH & FIRST DRINK

Nakshatra: Bharani, Ardra, Magha, Aslesha, Purvaphalguni, Jyeshtha, Mula, Purvashadha, Satabhisha and Purvabhadrapada are favorable.

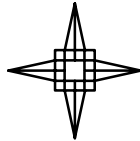


WRITING- BEGINNING PROJECT

Nakshatra: Mrigasira, Ardra, Punarvasu, Hasta, Chitra, Svati, Mula, Sravana, Dhanishtha and Satabhisha are most favorable. Additionally, those Nakshatras favorable for studying the subject written about are very favorable.

Tithi: The 2nd, 3rd, 5th, 6th, 10th, 11th, and 12th are favorable.

Vara: The Varas of Mercury, Jupiter and Venus are favorable. The Moon's Vara is middling.



Appendix

Case Studies

GIRL MEETS BOY

Whenever a client comes to me for compatibility or to ask about their relationship, I always ask if they know when they met, if they do, it is quite revealing, as the following case shows.

		Ke	MaR
☿	♈	♀	♁
Ve	Girl meets Boy		
♁	Jan. 19, 1993		♁
Su	21:10 PST		
Me	Richmond, CA		
♁			♁
Sa			♁
♁			♁
Mo	Ra		Ju
♁	♁	♁	♁

MaR		Ve	Mo
☿	♈	♀	♁
Su			
Ra	Navamsa		Ju
Me			♁
♁			Ke
♁			Sa
♁			♁
Mo	Ra		Ju
♁	♁	♁	♁

At the time of a boy meeting a girl and asking her out on a date, the month is of Pushya, but the full Moon of the month falls in Punarvasu, ruled by Jupiter. On account of being a Chara (moveable) Nakshatra, Punarvasu is not favorable for selecting a bride or marriage and, therefore, not favorable for beginning any committed long term relationship or meeting a potential spouse. Since the meeting of a couple may have life-long significance, it is not favorable that the qualities of the month do not support a stable commitment or partnership. The lord of the month is Jupiter, who though afflicted in the Rasi by the Rasi aspects of malefic Mars and a malefic Moon, gains enough strength in the Navamsa by being exalted, and Rasi aspected by two benefics, Venus and Mercury, and by Rahu, who is helpful on account of being in good dignity in Aquarius. Jupiter's disposition allows a decent measure of success, though not of the type that a partnership requires since Punarvasu is not favorable for marriage. Considering planetary aspects, malefic planetary aspect is quite greater than benefic planetary aspect, with Mercury and Venus combining to give 66 Virupas of benefic aspect, and Mars, Saturn the Sun and the Moon giving a total of 122 Virupas of malefic aspect. Since the lord of the month is better disposed than it is worse when considering conjunctions

and Rasi aspects, there is room for success and fulfillment, however, not in a stable or enduring capacity, since the full Moon of the month falls in a moveable Nakshatra. The predominance of malefic planetary aspects to the lord of the month, however, indicates that it will be quite stressful to arrive at the level of success promised by the Rasi aspects. The source of the month, the Sun, is in a Dusthana with a Dusthana lord and Rasi aspected by Rahu and Ketu. In the Navamsa the Sun is also unfavorable, joined with Mars and Rasi aspected by the malefic Moon. With such an afflicted Sun, great success and fulfillment is not possible. Planetary aspects to the Sun are 60 Virupas for malefic Mars and 53 from favorable Jupiter, mixed and not making anything much easier or more difficult.

The Nakshatra is Mula, favorable for marriage, however, an unfavorable Mula in this instance since the Moon is in the 14th Nakshatra from Mars, making the Nakshatra Jvalita (flaming), and in the 7th Nakshatra from Jupiter, making the Nakshatra Samahata (struck down) as well. The Moon being in an unfavorable Nakshatra from Mars indicates that the couple would have different opinions about things that would prevent the partnership from growing; being in an unfavorable Nakshatra indicates that different philosophies would also prevent the relationship from bonding tightly and growing. As it was, the girl was not happy about the man's choice of profession due to philosophical ideas and the man was not happy about the fact that they had different ideas about how to pursue their goals. The blemish of the Moon being in an unfavorable Nakshatra from another planet is most severe in relationship and marriage Muhurtas, where the ill effects are felt more significantly. The lord of Mula, Ketu, is in its debilitation Rasi, and though in quite a favorable Navamsa, its union with malefic Saturn in the Navamsa is harmful. In the Rasi Ketu is also afflicted by the Rasi aspect of the Sun, and even Mercury's Rasi aspect does not do much good since Mercury is very combust. Saturn's Rasi aspect is not entirely harmful due to being in its own Rasi, nor is it entirely helpful. Overall there is more malefic influence to the lord of the Nakshatra indicating that the Nakshatra will not be able to fulfill its responsibility of growing and creating the relationship into a marriage, which Mula is normally quite capable of. Considering planetary aspects to Ketu, there are a predominance of beneficial aspects, 105 Virupas of beneficial aspect compared to 76 Virupas of malefic aspect, so a lot of the stress of the relationship not growing will be reduced, making it quite more enjoyable and happy, while it lasts, and also making the failure of the relationship, when it comes, less stressful and more peaceful. Had Ketu been heavily afflicted with malefic planetary aspects, the fact that the relationship did not

grow would have been a source of continued stress that would have prevented the couple from experiencing any happiness.

Any Nakshatra is only as favorable as the Moon. In this case the Moon is only supported by the benefic Rasi aspect of Jupiter, while having the Rasi aspect of Mars in both the Rasi and the Navamsa, and also the Sun in the Navamsa. The Moon is worse than it is favorable, so again a lack of growth in creating a committed relationship is apparent. Planetary aspects to the Moon are relatively equal, the malefic Mars casting 36 Virupas of aspect and the two benefics, Jupiter and Mercury totaling 40 Virupas, indicating that stress will not be too severe in regards to no growth taking place. The Avastha of the Moon is the 9th, which for the girl with her Moon in Capricorn is Rati (pleasure). The relationship was characterized by pleasure. The couple mostly did enjoyable things together; during the majority of their relationship they lived in different cities and met every 2 or 3 weeks for a fun filled weekend. The Avastha of the Moon kept them from having to deal with the stress and difficulties of life, and allowed them instead to fully enjoy the times that were available to them.

The Tithi is the 13th, Trayodasi. A Jaya (victory) Tithi, and one very favorable for marriage and related activities, if it is in the Shukla Paksha, which it is not. All the Tithis from the 8th onward of the Krishna Paksha are unfavorable for marriage and related activities. So the Tithi cannot give a great deal of happiness and triumph to the pair. The lord of the Tithi, Mars, is mixed in the Rasi, with a malefic Rasi aspect from the Moon, and a benefic Rasi aspect from Jupiter. In the Navamsa, however, Mars is much worse off. It is conjunct the Sun and Rasi aspected by the malefic Moon. The predominant ill influence to the lord of the Tithi indicates that no real happiness will come from any feeling of victory or triumph. In other words, obstacles and difficulties will not be surmounted in an inspiring way. Planetary aspects to Mars are mixed, with 80 Virupas of beneficial aspect and 85 Virupas of malefic aspect, therefore, stress over not surmounting challenges will be no worse than average.

The Karana is the very favorable Vanija, ruled by Venus, giving diplomacy, care, good manners, pragmatism, etc. in taking actions directed towards creating success and happiness. Venus is the best disposed of the planets; it is the only benefic on an angle, it is in its own Rasi in the Navamsa, it suffers from no malefic Rasi aspects or conjunctions, and instead has the great Rasi aspect of exalted Jupiter in the Navamsa. Most actions in the relationship were marked with kindness, respect, pragmatism, and care. Venus is poor, however, in respect to planetary aspects, with the malefics forming 67 Virupas of aspects as compared to only 15 from

benefics, indicating that it would be very stressful at times to take the appropriate action, and that pain would result due to these difficulties as well as from delays in figuring out the appropriate actions.

The Vara is of Mercury, a favorable Vara no doubt. In this case Mercury is combust, in a Dusthana with a malefic Dusthana lord, Rasi aspected by Rahu and Ketu, though getting better in the Navamsa on account of being Rasi aspected by exalted Jupiter, and being joined with Rahu, who is in its own house. Mercury is quite worse than it is favorable, indicating the creative focus and energy of the relationship will be fickle and not constant towards any specific goal. These afflictions to the Vara lord resulted in the couple, though feeling strongly over the relationship, to make decisions in their lives that always took them away from each other. Planetary aspects to Mercury are more balanced, with malefic Mars casting 60 Virupas and beneficial Jupiter 52 Virupas, indicating that the lack of focus will not result in more than an average amount of stress.

The Yoga is the very unfavorable Vyaghata (beating), indicating that the relationship is held together in order to give the pair a beating, rather than to grant any happiness. The favorable disposition of the lord of the Yoga, Venus, as mentioned above, made it a gentle beating, as far as beatings go. In the beginning of the relationship the woman had made decisions to work for an ashram for some time in consideration for becoming a monk. After meeting the man, she stuck to her decision to leave, feeling that she should stick to her previous commitment to herself, even though the entire time she was away she wanted to be by him. This of course hurt the man very much; it is a sore spot for a man to have his woman pick her career over him, but he accepted it since she had made the decision before she even met him. She was supposed to be gone for just one year, but after a few months she decided the ashram would need her a little longer and extended her stay three more months, without even discussing the situation with the man, who was hurt even more sorely this time because she did not only choose her career over him once again, she did not even give him a say in the matter. He did not even know about her desire to stay until the decision was made. Upon the termination of the relationship, it was the woman's sore spot that was hurt – the man didn't think that she was right for him due to the philosophical reasons mentioned, but due to her being, all in all, quite a remarkable woman he still tried, one last time, to see if it would work for him. It didn't and he moved to another town and promptly fell in love with another woman.

After considering the month and Panchanga elements, the result begins to become clear. Due to all of the favorable planetary aspects to the lords of

the Panchanga elements, the relationship was quite harmonious with low stress. Only the Karana lord, which is also the Yoga lord, suffers terribly on account of planetary aspects, performing the appropriate actions at times became the most stressful aspect of the relationship and also brought about the troubles indicated by the unfavorable Yoga, though the good disposition otherwise of the Karana lord eventually brought out appropriate actions and acceptance of the suffering resulting at the end of the relationship. The afflictions so far mentioned are quite revealing, and the combination of Vara, Tithi and Nakshatra confirm the lack of success. Mercury's Vara and the 13th Tithi forms Amrita (immortal) Vara Tithi Yoga, however, Mercury's Vara and Mula forms Nasa (loss) and Yamaghanta (rein of death) Vara Nakshatra Yogas. Vara Nakshatra Yogas are three times as significant as Vara Tithi Yogas, so the Amrita Yoga is unable to grant its immortality and, instead, loss and "death" resulted.

The Muhurta is of Ahirbudhnya, corresponding to Uttarahadrapada, a Nakshatra favorable for marriage, and relationships. The Muhurta, therefore, does improve upon the difficulty of the afflicted Jvalita and Samahata Mula Nakshatra, but in the face of an afflicted Panchanga, not enough to create marriage. The Nadika is Chitra, with the effects on Mercury's Vara, "favorable for friendship." The most outstanding feature about this particular relationship was that they were the best of friends, and suffered most the loss of friendship when the relationship ended. Chitra is not, however, a particularly favorable Nakshatra for marriage, though its friendly result on Mercury's Vara would have proven of benefit to marriage, had other Muhurta factors indicated the relationship obtaining that end.

The Hora is of Jupiter, a favorable Hora for marriage and relationships, and since Jupiter is quite well disposed, the Hora energized the relationship, kept it going even in the face of the poor Vara lord Mercury and would have allowed success to happen, had the other Panchanga components and their combination been better, but in the face of a poor Nakshatra, dark Tithi, bad Yoga and unfavorable Vara/Nakshatra Yoga, a favorable Hora cannot do much.

The Lagna is Leo, a mediocre Lagna for marriage, etc. Leo, however, is the Suunya Rasi, so it becomes very unfavorable. To make matters worse, the Lagna is also in fatal degree. The Lagna gets some strength on account of being Rasi aspected by Mercury, Saturn from its own Rasi, and especially its lord, so a relationship was able to begin. Without any of these favorable influences to the Lagna, it is unlikely that any relationship could have begun in the face of such an afflicted Lagna. The Lagna lord, the Sun, is not well disposed as already mentioned. With such an afflicted Lagna and Lagna lord

the relationship had to run into problems from the very beginning. The initial problem was that the girl had made plans to move away and work for an ashram for a year to see if the monastic life appealed to her. Fifteen months of a long-distance relationship later, she did finally decide that she did not want to join the ashram as a renunciate, at which point the boy went into a crisis that led him to the ashram for a stint. In this behavior is also seen the lack of focus indicated by the afflicted Vara lord, but also the tolerance of the Hora lord Jupiter which allowed the couple to support each other as they tried to discover what they needed in their lives.

The Navamsa Lagna, Scorpio, is of a malefic, so not very favorable for marriage and relationships. The Rasi aspect of exalted Jupiter, however, supports the relationship getting started.

Jupiter and Venus are not causing any of the problems, such as debilitation, retrogression, combustion, etc., which are unfavorable for marriage and related activities. This helped the pair look at things realistically and with wisdom and to take into account the long-term importance of the relationship.

The Tara is favorable, 6- Sadhaka (productive, fulfilling), so the girl will be receptive and able to benefit from any good indicated at the time of the Muhurta. Since the good that is there is not that of marriage, the favorable Tara could not grant marriage. The good is of friendship as indicated by the Nadika, and also change and spiritual revitalization is indicated by the month's full Moon falling in Punarvasu. The man was a vegetarian and did not consume any alcohol, the woman ate meat and did consume alcohol occasionally since her friends did so, but soon after meeting the man the woman became a vegetarian and never took another drink.

Coming to Doshas the situation becomes even bleaker. Surya Sankranti, Papashadvarga, Kruura Samyuta, Dampatyor Ashtama Lagna, Ekargala, and Kartari are all present. Surya Sankranti indicates that the relationship is a transitional period in the couple's life, rather than the whole of their life. The Lagna is in five malefic Vargas from amongst the Shadvargas; it is only in a favorable Dvadasamsa. The Lagna lord is joined with a malefic and the Lagna is the 8th Rasi from the girl's natal Moon. Ekargala is also present; the Sun is in the 2nd from the Nakshatra relating to the unfavorable Vyaghata Yoga (Purvashadha), while the Moon is in the 2nd in the reverse direction. Fortunately it is during the night so the ill effects are cancelled, leaving the relationship enough to get going. Kartari is also in effect due to an equal amount of planets being in the 4th and 10th Bhavas, so the relationship is stuck and hard to move forward. With six of the 21

Mahadoshas being present it is no surprise that the relationship did not arrive at the hoped for goal.

With so many Doshas being present in addition to a poor month, Nakshatra, Yoga, and Tithi, any factors that neutralize blemishes would be most desirable. Venus is the most supportive factor on account of being in an angle and strong due to being in its own Navamsa. The lord of the Navamsa Lagna, Mars, being in the 11th could be supportive, but since Mars is afflicted, he is not very supportive. These two factors cannot overcome all the many difficulties mentioned, so the relationship ended in disappointment. If the Panchanga components had all been favorable, then these neutralizations of blemishes would have been sufficient to overcome the Doshas. The Navamsa Lagna lord being in the 11th indicated that the pair had many mutual goals in life and thereby helped the relationship move forward for a while, however, since Mars was afflicted, they mostly worked on these mutual goals alone and not together and there were also just too many unfavorable factors at the time of the Muhurta for these goals to overcome, especially the Surya Sankranti that indicated that the relationship was a transitional one. Surya Sankranti is a very severe blemish when beginning any activity that one hopes to enjoy for a long period of time.

The influence of the transiting planets will largely indicate the influence of the moment during which the couple met. The Moon is in the 12th from the girl's natal Moon, an unfavorable position that would normally spoil the moment, however, the ill effects of the Moon in the 12th are obstructed by there being a planet, Mars, in the 6th from the Moon. The moment could have easily been spoiled due to the fact that the girl had plans to move away, however, Mars in the 6th gave boldness to the girl that caused her to introduce herself to the boy, and a sense of adventure that caused the girl to eagerly accept the invitation from the boy, even though she knew she would be leaving soon. The Karaka for the husband, Jupiter, is in the 9th from the girl's natal Moon, a favorable placement, and Venus, the karaka for romance, is in the 2nd from the girl's Moon, also a favorable placement. These three important planets all being in favorable Gochara Rasis from the girl's natal Moon made it a perfect moment, even though other Muhurta factors did not allow the relationship started to result in marriage.

Ashtakavarga also supports the favor of the moment, but reveals a bit more detail than just the Gochara. The Sun in Capricorn is very favorable in the girl's Ashtakavarga, since Capricorn has 5 Bindus in the Sun's Ashtakavarga, 5 in the Moon's Ashtakavarga, 7 in Venus's Ashtakavarga and 4 in Jupiter's Ashtakavarga. The Moon is somewhat poor in Ashtakavarga having a mediocre 4 Bindus in its own Ashtakavarga and

suffering due to being in Sagittarius, which has only 23 Bindus in Sarvashtakavarga. As it turns out the perfect moment that the couple was enjoying was shortened by the necessity of the girl leaving since her mother was waiting for her. Venus is favorable on account of having 4 Bindus in its own Ashtakavarga, while the Rasi it is transiting, Aquarius, has 30 in Sarvashtakavarga. Jupiter is even better with 8 Bindus in its own Ashtakavarga and 30 in Sarvashtakavarga. The Lagna has 4 Bindus in its own Ashtakavarga, 5 in the Moon's, 5 in Jupiter's and 4 in Venus's, but suffers slightly by only having 1 Bindu in the Sun's Ashtakavarga. Again some indication is there to blemish the moment, again, the fact that the girl had to leave after just 15 minutes. To make the moment even more favorable, all of the Sun, Moon, Lagna and the two karakas are in Kakshas that have a Bindu. The Sun, Moon, and especially Jupiter and Venus with favorable Ashtakavarga indicates that the moment was very special and that the girl very much liked the boy, the girl went away very surprised that the boy had taken an interest in her. If only Ashtakavarga had long-term influence and not only momentarily influence.

MARRIAGE PROPOSAL

Compare the previous Muhurta with the following marriage proposal, which made it to the altar in the face of great opposition. This marriage proposal was unique in that it was an inter-caste marriage, not meeting the approval of relatives or society. These difficulties, would, of course, be shown in the Muhurta at the time of proposal.

Ju ☿	Sa ♃	Mo ♌	☽
\n ☿ Ve ☿	Marriage Proposal Jan. 27, 1999 9:00 IST Jaipur, India		Ra ♈
Me ♃	Ke ♃	Su ♌	?
♈	♌	Ma ♌	♌

Ra ☿ Me ☿	Su ♌	Sa ♃ Mo ♌	☽
\n ☿ Ve ☿	Navamsa		Ju ♈
♃	♃	♌	?
Ma ♌	Ve ♌	♌	Ke ♌

The month is Magha, an unfavorable month for marriage, and thus not favorable for proposals, or anything of the sort. The full Moon of the month falls in Aslesha, a Tikсна (sharp/hot) and Daruna (horrible) Nakshatra, and one not favorable for marriage and related activities. To

make the month worse, the lord of the month, Mercury, suffers several afflictions. Mercury is with Ketu, combust, with Rahu in the Navamsa, Rasi aspected by Ketu and Mars in the Navamsa, and debilitated in the Navamsa. Only the Vargottama Moon's Rasi aspect from its favorite Rasi, Taurus, allows the month to give any degree of success and fulfillment. Since the full Moon of the month falls in Aslesha, the engagement will not be able to grant a large measure of success typical of an engagement. The month curbed the happiness and celebration that normally follows an engagement and, instead, involved the couple in secrets and the difficulties of social changes. Planetary aspects are just as unfavorable, with Mars and Saturn combining to give 112 Virupas of malefic aspect to the Moon's 33 Virupas of benefic aspect, indicating that any success will only come with great stress. The month does not look very promising for giving the proposal much chance of success, but for one thing, both the Sun and Jupiter are in exaltation Navamsa, and Jupiter is also in his own Rasi. **If the Sun and Jupiter have some real strength to them, the month maintains some capacity for success in any venture.** Due to the circumstances surrounding the proposal, there was no choice in the month, a moment had to be chosen with many constraints. There was not going to be any chance for a great or even good Muhurta, the trick in choosing this Muhurta was making sure that there were just enough favorable factors to grant success.

The Nakshatra was Rohini, a fixed Nakshatra very favorable for proposals, marriage, and related activities. The fact that the Nakshatra was fixed became very important as the couple had to be very firm in order to achieve their desires of marrying. Though the Nakshatra is favorable for the event, it is the 10th Nakshatra from the Sun and the 7th from Jupiter, thereby making the Nakshatra Ulka (meteor) and Samahata (struck down), which would normally very much harm the Nakshatra's ability to create the goal in mind. However, the 10th Nakshatra from the Sun is also the favorable Ravi Yoga. In this case since Rohini is favorable for marriage and since Tara is present, the favorable effects of Ravi Yoga will be gained, and not the ill effects of Ulka. In effect there is a favorable Ravi Yoga and the unfavorable Samahata Yoga, which neutralize each other, and allow the Nakshatra to fulfill its task.

As always, the well-being of the Moon insures the Nakshatra's capacity to create the goal in mind. In this case the Moon is doubly important since it is the lord of the Nakshatra as well. The Moon is Rasi aspected by several malefics, Mars, Ketu, Rahu and the Sun, though the Sun is actually helpful due to being in its exaltation Navamsa. Mercury also Rasi aspects the

Moon, but is harmful due to being in its debilitation Navamsa. In the Navamsa the Moon suffers on account of its association with Saturn, but gains strength on account of being Vargottama in Taurus and Rasi aspected by exalted Jupiter. Even though the Moon is afflicted in many respects, its good dignity and the influence of a powerful Jupiter goes a long way to support success. **The rule of thumb in astrology is that no matter the afflictions, the influence of a strong Jupiter will always, eventually, grant success.** So the Nakshatra can prove successful, but not easily or readily, which was to be expected considering the circumstances. The Moon also suffers on account of planetary aspects, with the three malefics combining to give 102 Virupas of malefic aspect and the benefics less at 90, so stress will be quite high. The Chandra Avastha is 2, which from the girl's natal Moon in Aquarius is Sthirata (stability) and which from the boy's Moon in Sagittarius is Jvara (fever). The boy became frustrated on account of not being able to do anything to overcome the obstacles to their marriage, namely the resistance of the girl's parents to even meet him. It was the girl's firmness, more than anything, that resulted in the couple's marriage.

So far we have seen how the month and the Moon have some great afflictions, but also some hidden reserves with which to fight the difficulties indicated by the malefics. The slim possibility for success is, therefore, present, which is augmented by a favorable Tithi. The 11th Tithi of the Shukla Paksha is very favorable for proposals and related activities. It is a Nanda Tithi with the nature of Ananda (bliss). Its lord is Venus, which though quite afflicted in the Rasi on account of the malefic Rasi aspects of Mars, Saturn and Rahu, is saved by the Rasi aspects of exalted Sun and exalted Jupiter in the Navamsa. For the third time, Jupiter and the Sun save the day, or rather the Muhurta! Venus also gains strength on account of being in the Lagna. Planetary aspects are again in favor of the malefics, with Mars casting 32 Virupas and the Moon 20, so again high stress is indicated, which will reduce the couple's ability to enjoy the engagement.

The Karana is Vanija, a very favorable Karana, also ruled by Venus. The Karana, therefore, is similarly disposed as is the Tithi, which though stressed and beset by some malefics, is strong enough to overcome the troubles. There will be great difficulties in taking the appropriate actions to insure success, but the actions taken will, eventually, grant success due to the favor the exalted Sun and Jupiter influencing Venus in the Navamsa.

The Vara is of Mercury, a favorable Vara, but weak on account of Mercury's affliction as indicated. It is at least a favorable Vara and the Vara lord is at least Rasi aspected by a powerful Moon.

The Yoga is Brahma (evolution), favorable, and ruled by Mars. Mars is very favorable in the Rasi; it is in a trine, Rasi aspected by the Vargottama Moon and benefic Venus. Mars suffers in the Navamsa, however, due to the Rasi aspect of Rahu, Ketu and debilitated Mercury, though Mars is well enough disposed to fulfill its role as lord of the Yoga and hold the event together. Planetary aspects are better than they are worse, with the malefics casting only 77 Virupas as compared to the benefics casting 99, so the evolutionary force will be supported more than it is stressed. The couple, though striving for an inter-caste marriage, had support from many, even from many from which they did not expect support.

The Panchanga elements themselves are all favorable for the event; however, there is serious affliction to all of their lords, which is countered by the influence of exalted planets. It is a tight race, which the combination of Vara, Tithi and Nakshatra will help decide. Rohini and the 11th Tithi form Asubha (inauspicious) Tithi Nakshatra Yoga, which, however, is the weakest type of combination. Mercury's Vara and Rohini forms Sarvartha Siddha (complete accomplishment) and Subha (auspicious) Vara Nakshatra Yoga. Since Vara Nakshatra Yogas are more powerful than Tithi Nakshatra Yogas, the proposal gains support. Even though these most important factors are leaning towards success, there are several malefic influences and so some serious Doshas could ruin it all, so other factors must be carefully looked into. The fact that both the full Moon Nakshatra of the month and the month of Magha are not favorable for marriage and related activities will certainly reduce the level of enjoyment and fulfillment of the engagement, but in the face of a Vara, Tithi, Nakshatra, Yoga and Karana that are favorable for marriage and a favorable Vara/Nakshatra Yoga, it cannot deny the success of the engagement.

The Hora is of the Moon. Since the Moon's Vara is a favorable day for marriage and related activities. the Hora of the Moon is likewise favorable. The disposition of the Moon has already been detailed above, and is good enough to give the Hora the strength and vitality to accomplish the event. The fact that the Hora lord is better disposed than the Vara lord Mercury helps the Hora compensate for some of the Vara's weakness and give the event enough vitality and creative energy to sustain itself and accomplish the goal. The Hora lord's high dignity and being in Vargottama combined with the aspect of exalted Jupiter in the Navamsa kept the couple firm, centered, and focused on their goal, even in the face of opposition. Most often inter-caste marriages do not come about due to one or both of the couple breaking down in the face of cultural and family opposition, which Jupiter and the Moon in this case prevented.

The Muhurta is Mitra, corresponding to the Nakshatra Anuradha. Anuradha is a favorable Nakshatra for events of this type so the Muhurta supports the proposal and gives more cause for happiness. The lord of Anuradha is Saturn, who is well disposed on account of the Rasi aspect of Venus and of exalted Jupiter in the Navamsa, in addition to being joined with the exalted Moon in the Navamsa as well, so the Muhurta gets even better. The Nadika is of Aslesha, with the results “favorable for destroying enemies,” which is not normally a Nadika that one would want to propose under, but in this case one that became helpful since there was strong opposition to the couple’s engagement. The lord of the Nadika, the Moon, benefits due to its exaltation and Jupiter’s Rasi aspect in the Navamsa, so the couple really was able to overcome any adversities.

The Lagna is Aquarius, not a supportive Lagna for events of this type, though becoming favorable since Venus, a benefic and the karaka for the event, is in the Lagna. Aquarius is lame during the daytime, but the strong Moon in the 4th also removes this blemish. The Lagna is aspected by its own lord, who is helpful, but also by Mars and Rahu, which is harmful. Though the Lagna is somewhat less than mediocre, the Lagna lord Saturn is very favorable. Though debilitated in the 3rd, it has the Rasi aspect of Venus, is joined with the powerful Moon in the Navamsa, and is also Rasi aspected by exalted Jupiter in the Navamsa. Since the Lagna lord is debilitated, there will be stress, but the influence of the Moon, Jupiter and Venus render Saturn very capable of promoting the event, especially since Jupiter and the Moon are in such good dignity.

Coming to the Rasi chart itself, there are only benefics in the angles, and malefics are in the 3rd and 6th, rendering the chart itself quite strong and productive of success. The pertinent Bhava, the 7th, is Rasi aspected by several harmful influences, Ketu, Rahu, Saturn and Mercury, but supported by the Rasi aspect of its lord, which is exalted in the Navamsa. Its lord, the Sun, as already mentioned, suffers in the Rasi but picks up great support in the Navamsa and is therefore quite capable. The pertinent Bhava and its lord is not as important as the Lagna and its lord, so their afflictions will be offset somewhat by the strength of the Lagna lord, though they are in no way desirable. Due to the afflictions to the 7th, the couple did not have the pleasure of enjoying each other’s company very often during the 8 months of their engagement, but the wellbeing of the Lagna lord supported the manifestation of marriage. Planetary aspects to the 7th Bhava are much more favorable, with the benefics totaling 165 Virupas as compared to the malefics totaling only 63. These favorable planetary aspects helped the couple get together quite easily, during the times that the other afflictions to

the 7th allowed them to get together, even though the relationship was kept a secret.

Jupiter and Venus, both important for the event, are not combust or retrograde and both are in favorable dignity, Jupiter in own Rasi and exaltation Navamsa, and Venus in a great friend's Rasi, so long-term purpose and meaning are seen in an event that is meant to last a lifetime.

Amongst the Doshas, the Lagna is in Gridhra Vishanadi, as the 5th Navamsa of Aquarius is Vishanadi, however, Gridhra does not prevail on Mercury's Vara, so the blemish is removed. It would have been better not to have the Lagna in Vishanadi; however, the exact moment could not be chosen. Kruuru Samyuta is also present as the 7th lord is joined with a malefic, indicating difficulties in the realization of the event. The proposal took place in a Nakshatra that is within seven Nakshatras of the Nakshatra in which a lunar eclipse took place; therefore, Graha Suula is present. Other authorities consider the three days before the eclipse the period to be avoided, which is the method that I follow, in which case no harm is seen on account of the eclipse, though the forthcoming eclipse certainly prompted an unusual event. All in all, there are not any serious Doshas, the worse being the affliction of the 7th lord by Ketu. Just one factor that neutralizes blemishes would be all that is necessary in this case to overcome the blemishes and grant success. There are, in fact, more. First the combination of Vara, Tithi and Nakshatra are favorable. Then, Venus is in the Lagna, and finally, the Moon is Vargottama. The Lagna is also Vargottama, which normally alleviates blemishes, however, since it is also the Vishanadi portion of the Lagna, Vargottama cannot alleviate blemishes for Aquarius Lagna.

Finally, considering Tara to see if the couple can benefit from the favorable influences that are there it is found that the Moon is in a favorable Kshema (security/prosperity) Nakshatra from the boy's Moon, and in the favorable Maitra (friendly) Nakshatra from the girl's Moon. The Tara is favorable, so more of the beneficial influences available at the time will be gained than the malefic influences.

Circumstances did not allow much leeway in selecting an ideal time for the proposal. There were no ideal times; it came down to selecting a time that would allow the event to have a successful conclusion. The moment was chosen on the favor of the Nakshatra, a benefic in the Lagna, no malefics in angles, and the Moon and Jupiter's high dignity, especially in the Navamsa. Though there are many afflictions to the important lords, the important Muhurta components themselves are favorable for the event. This combined with practically no Doshas, several alleviating factors,

exalted planets influencing the important lords and favorable Tara allowed the couple to get married after some stress and opposition from the girl's family, who finally gave in and threw a wedding for the couple.

The influence of the moment of making the proposal can be seen from the transits. From the boy's natal Moon, Venus and the Moon are in favorable Rasis, so it is a favorable moment for events pertaining to women. The boy's 7th lord, Saturn, was in an unfavorable Rasi, but obstructed by Mars, thus becoming favorable. Since the 7th lord was in an unfavorable Rasi, at first the girl did not know what to say, and there was a moment of awkwardness, but since Saturn's negative placement was obstructed, things moved along thereafter. Since the three important planets were favorable from the boy's Moon, he felt it was quite an enjoyable moment, during which he had the relief of finally telling the girl his feelings for her, which he had had for several months. From the girl's natal Moon, the Moon was in an unfavorable Rasi, so she was shocked to the bone and unable to enjoy the proposal. Venus, however, was in a favorable Gochara Rasi, so she felt the happiness of being loved, even though it was more than the Moon in the unfavorable Gochara Rasi could handle. Jupiter, the karaka for the husband, was in a favorable Rasi from the girl's Moon, but obstructed by the Sun and her 9th lord Mercury (both ruling the father), so she could not enjoy the boy, partially due to fear from her father and due to the fact that while discussing the proposal, her father happened to walk in and became worried and suspicious and asked her to quite her job that evening. Gochara reveals that the boy quite enjoyed the proposal, while the girl, though enjoying some happiness in being told she was loved, was too worried and overwhelmed to enjoy the proposal.

Ashtakavarga will reveal further details about the influence upon the couple at the moment. In the boy's horoscope, the transiting Sun has 5 Bindus in the Ashtakavarga of the Sun, 6 in the Moon's, and 5 in the karaka Venus's, all very favorable. The Moon has 6 Bindus in Taurus, and 33 in the Sarvashtakavarga, again very favorable. Venus has 6 Bindus in its own Ashtakavarga and 33 in the Sarvashtakavarga, favorable as well. The Lagna has 5 Bindus in its own Ashtakavarga, six in Venus's, five in the Sun's and 4 in the Moon's, again favorable. All the pertinent planets have favorable Ashtakavarga and are all in Kakshas with a bindu as well, so the moment was very enjoyable for the boy. Even when the girl's father walked in, he was not worried, because he did not even know it was the girl's father, only the girl was worried. From the girl's horoscope the Ashtakavarga was not as favorable. The transiting Sun had 5 Bindus in its own Ashtakavarga, 5 in Venus's and 6 in Jupiter's, but only 3 in the Moon's. The Moon had a

decent 4 Bindus in its own Ashtakavarga, but suffers in the Sarvashtakavarga with only 23 bindus. Jupiter was favorable overall with 4 Bindus in its own Ashtakavarga and a hefty 33 in the Sarvashtakavarga. Venus was even better with 5 Bindus in its own Ashtakavarga and 33 in the Sarvashtakavarga. The Lagna was not favorable in its own Ashtakavarga with only 3 Bindus, though it was favorable in the Ashtakavargas of Venus with 6 Bindus, the Sun's with 6 Bindus and the Moon's with 5 Bindus, and okay in Jupiter's Ashtakavarga with 4 Bindus. The Lagna, Sun, and Venus were all in Kakshas with a bindu, though the Moon and Jupiter suffered somewhat on account of not being in a kaksha with a bindu. The Moon is seen to be the most unfavorable, indicating the shock and worry the proposal immediately brought the girl. Venus is the most favorable, indicating the greatest source of happiness was again the feeling of being loved and appreciated. The Moon, as always, is the most important factor to consider as it always reveals the person's relationship with the event. Since the Moon is not favorable in Gochara or in Ashtakavarga, she could not enjoy the event, though this had no bearing on the outcome of the proposal, which other Muhurta factors decided.

LAUNCHING OF THE TITANIC

The launching of the Titanic is perhaps the best example of when not to commence travel. For travel the Ayana has a say. Both the Sun and Moon are in Uttarayana, which is favorable for traveling north and east, but unfavorable for traveling south or the direction that the Titanic sailed - west, in which case death is said to be the result. Normally the Ayana itself would not be so important, but since this is the first sail of the Titanic, it becomes more significant.

Su Ra Ve	MeR Sa		Ma
☿	♃	♁	♅
Mo	Launching of the Titanic Apr. 12, 1912 12:00 LMT 1W25, 50N55		☾
♁			?
♈	JuR	♄	Ke
♈	♃	♄	♅

Su Ra		Me	
☿	♃	♁	♅
	Navamsa		☾
JuR Ma			?
♁			
♈		Mo	Ve Ke
♈	♃	♄	♅

The month is Chaitra, though the full Moon of the month falls in Hasta, ruled by the Moon. Hasta is very favorable for traveling, in any direction. The lord of the month, however, is in the 8th house, Rasi aspected by debilitated Saturn. Mercury's Rasi aspect is not particularly helpful since Mercury is joined with a malefic and especially since Mercury is retrograde which ruins Mercury for travel Muhurtas. Though the Moon is acceptable in the Navamsa, the Moon has no good to offer in any way since it is in the Suunya Rasi of the month, Aquarius. There can be no success on account of the month. Planetary aspects to the Moon are primarily malefic, with Mars and Saturn casting 92 Virupas of malefic aspect as compared to Jupiter's 23 Virupas, indicating that any great success could only come with great stress and that any setback to success would be so much more stressful. The Sun is not well disposed either, so the month remains weak.

The Tithi is the 11th, which is a favorable Tithi for travel, during Shukla Paksha, unfortunately it is Krishna Paksha (travel is much preferred in the Shukla Paksha), when the 11th Tithi is a Dark Tithi, and so the Tithi becomes unfavorable. The 11th Tithi also happens to be the Suunya Tithi for the month, making the Tithi particularly unfavorable. The lord of the Tithi is Venus, which suffers on account of its debilitation in the Navamsa. Otherwise Venus is influenced by four malefics in the Rasi, Rahu, Ketu, Sun and Mars. Rahu, Sun and Ketu are Vargottama, so as malefics they can just as well support as they can destroy, since Venus itself is harmed on account of its Navamsa position, they are not likely to support Venus. Mars is the only helpful influence to Venus, since Mars is exalted in the Navamsa, indicating that some happiness can come after struggle - maybe to the survivors who must of felt the joy of relief upon their rescue. Without Mars's exaltation, there probably would not have been any survivors. Venus is not well enough disposed to support the Tithi in granting any real happiness.

In respect to travel the combination of the month, Tithi and direction should be considered as given in the guidelines for travel. The results of the 11th Tithi, the month of Chaitra and west is pain, so the Tithi at the day of launch becomes particularly unfavorable.

The Karana is the favorable Bava, ruled by the Sun. The Sun suffers the same afflictions due to conjunction and Rasi aspect that Venus does, with Venus also afflicting the Sun on account of its debilitation in the Navamsa. Since the Sun is Vargottama, it is in better stead than is Venus, helping those on the ship to take proper action in the context of the disaster to come, and certainly saving many lives. The most favorable influence is the Rasi aspect of Mars, due to his exaltation in the Navamsa. Mars is a planet

of overcoming difficulties, and very much helped in taking the actions necessary to save as many lives as possible. Jupiter planetary aspects the Sun to 46 Virupas, which would have helped those on the ship to overcome their fears and act in the best possible manner when the crisis came.

The Nakshatra is Dhanishtha, a very favorable Nakshatra for traveling. Since the Moon is afflicted, as mentioned previously, the Nakshatra cannot create the hoped for end easily, or even at all, so the fact that Dhanishtha is favorable for traveling is almost a moot point. The lord of the Nakshatra is Mars, whose strong point is its exaltation in the Navamsa, though it is equally harmed due to its conjunction in the Navamsa with debilitated Jupiter. In the Rasi Mars is afflicted by the Rasi aspect of Venus (since Venus is debilitated in the Navamsa), the malefic Rasi aspects of the Sun, Rahu and Ketu are not troublesome since they are in Vargottama. In the Navamsa, Mars gains on account of the Rasi aspect of Mercury. All in all Mars is not terrible, but not good by any means, and should barely be able to support the Nakshatra in creating the expected success, were it not for the afflicted Moon. A well-disposed lord of the Nakshatra can never compensate for a terribly afflicted Moon.

The Yoga is favorable, Subha (auspicious). The lord of the Yoga, namely the Sun, suffers affliction, as mentioned previously, but it is not so bad as to be unable to provide for the lives of many of the passengers, but not good enough to save them all.

The Vara is of Venus, generally a favorable Vara, but not for going west, in which case it is Sula (spike), boding ill. Sula on Venus Vara is said to be unfavorable the first 15 Nadis, the ship set sail in the 43rd, so the Vara could have been worse. As it was, it was not favorable. The lord, Venus, also suffers affliction as mentioned previously, so the longevity of the Titanic cannot be great.

In respect to the crucial Panchanga elements, the Vara and Tithi are unfavorable, both suffering some unique blemishes specifically for traveling. Additionally, the Tithi is Suunya and the Moon is in a Suunya Rasi. With the lunar day and Savana day both unfavorable, it had to be a bad day. The Nakshatra is favorable, its lord barely respectable, but the Moon severely afflicted. The Yoga is favorable, but its lord not particularly good. So far it does not look good, nor does it look disastrous, but the combination of Vara, Tithi and Nakshatra finalizes the disaster. Though Venus's Vara and the 11th Tithi forms Siddha (accomplished) Yoga, and though Venus's Vara and Dhanishtha also forms Siddha Yoga, the combination of Venus's Vara, the 11th Tithi and Dhanishtha forms Vinasa (annihilation) Yoga, so the Siddha Yogas are actually not formed and the

combination of Vara, Tithi and Nakshatra is disastrous. The foundation is set for an unlucky voyage; other factors will make it even worse.

The Muhurta is Pitri (ancestors), an inauspicious Muhurta. (If one were to follow the convention of calculating the Muhurta for the local place, the Muhurta would have been Abhijit, which is supposed to overcome all blemishes and lead to success even if other factors are unfavorable.) The Nadika is Asvini with the effects “favorable to commence education.” Asvini is favorable for traveling, and the Nadika gives no ill effects, so the Nadika would appear to be favorable. Asvini, however, is one of the Suunya Nakshatras in the month of Chaitra, therefore, the Nadika of Asvini becomes devoid of any benefit. The Hora is that of Saturn, unfavorable, made worse on account of Saturn’s debilitation and Rasi aspect from Jupiter who is debilitated in the Navamsa. The Muhurta, Nadika and Hora are all adverse; not only is the day unfavorable, so is the time within the day.

The Lagna is Cancer, favorable for sea voyages. The Lagna lord, the Moon, however, is in the 8th poorly disposed, so the Lagna is rendered troublesome. The Navamsa Lagna is Sagittarius, a favorable Navamsa for journeys, but blemished by Saturn’s occupation, and its lord, Jupiter, suffers on account of being debilitated in the Navamsa. The Navamsa Lagna is not well and unable to compensate for the poor Lagna.

Jupiter and Venus are both in debilitation Navamsa, and Jupiter is retrograde, very adverse for the first journey to some place. The ideal and purpose of the Titanic had no strength. The Titanic was meant to be the perfect ship; large, luxurious and unsinkable, at least it was large and luxurious, though the other proved disastrously untrue. Venus is particularly unfavorable since it rules ships.

In the Rasi there are planets in the 8th and 12th, which are best left unoccupied. There are no effective benefics in the angles. Mercury would have helped had he not been retrograde. The Moon is in its most unfavorable Bhava. The Navamsa is also afflicted as the angles hold four malefics. The pertinent Bhava for foreign voyages is the 12th. It holds Mars, who is exalted in the Navamsa and therefore favorable. It suffers, however, through the Rasi aspect of Venus debilitated in the Navamsa. The Rasi aspects of the Sun, Rahu and Ketu, though malefics, are somewhat favorable due to being in Vargottama. The 12th Bhava is not bad, the 12th lord, however, is. It is with debilitated Saturn, Rasi aspected by Jupiter, who is harmful due to being in debilitation Navamsa, and by the malefic Moon. In the Navamsa, Mercury is afflicted by the Rasi aspect of debilitated Jupiter, and is only benefited by the Rasi aspect of exalted Mars, which prevented total loss. Though the Bhava is not as terrible as the Lagna, the

Lagna is always much more important than the pertinent Bhava, without a strong Lagna anchoring the Bhavas, all the other Bhavas cannot be strong.

The Panchaka and Bana are not harmful, which one would expect considering the demise of the Titanic. I have not found Panchaka or Bana to be very effective by themselves. In the face of other good factors an unfavorable Panchaka and Bana can do no serious harm, while in the face of other unfavorable Muhurta factors, serious ill may result even if the Panchaka and Bana are not harmful.

Considering the important Doshas, the Lagna is found to be in four malefic Vargas amongst the Shadvargas, Papashadvarga is therefore present. The Moon is in the 8th, and to make matters much worse, Aquarius is the Suunya Rasi for the Moon in the month of Chaitra. Since the Moon is also the Lagna lord, and the lord of the month, its placement in a Suunya Rasi has more serious repercussions. Dur Muhurta is present due to the unfortunate Pitri Muhurta prevailing. The pertinent Bhava lord and the Sun are both joined with a malefic and with a planet that is debilitated in the Rasi or Navamsa, so Kruru Samyuta is present as well.

Since several of the Panchanga components are weak and since there are several major Doshas, factors that neutralize blemishes are very much in need. There are none. Jupiter and Venus in trines would have sufficed, had they been strong, but they are not since they are in debilitation Navamsa. There was absolutely no protection at the time of the Titanic's voyage. It is never a good idea to begin any activity when there are not protective influences.

For journeys there are several additional factors that should be considered, like the combination of month, Tithi and direction described above. First, Saturn rules the western direction, and suffers due to being in debilitation, from the Rasi aspect from Jupiter debilitated in the Navamsa, and from the Rasi aspect of debilitated Venus in the Navamsa. There is no strength at all to reach the expected direction. For purposes of travel the 10th Bhava is the worst place for Saturn, who happens to be the lord of the direction as well, making its placement there very unfavorable. Also, the Moon and the Lagna lord are worst in the 8th when it comes to travel. The Sun should be avoided in Cancer, Scorpio or Pisces when traveling, especially when making a journey for the first time. Here it is in Pisces. It is also unfavorable to being a journey when the Lagna is in the middle Drikkana of Cancer, which it is. Mercury should not be retrograde or combust at the time of making a journey, here it retrograde. One should not travel in the direction of Yogini, which at the time of the Titanic's maiden voyage was the West. The Vela is Sattva; Cancer Lagna is adverse in the

Sattva Vela. When counting the Nakshatra of the Moon from the Sun one arrives at 24, dividing this by 7 gives a remainder of 3, which indicates that one “will risk receiving blows.” Totalling the Lagna, Tithi, Nakshatra, Vara and 15 comes to 59, dividing 59 by 9 leaves a remainder of 5, indicating illness. As can be seen there are several travel-specific blemishes.

The Titanic’s Muhurta demonstrates the adversity of Suunya Rasis and Tithis, which are both present, and the adversity of specific factors considered for travel Muhurtas. Even though the Panchanga was not completely adverse, the Suunya factors, the debilitation of Venus and Jupiter in the Navamsa, and the many adverse travel-specific factors combined with no factors to overcome the adversities was all it took to sink the Titanic. At the time of the Titanic’s launching, there were certainly several other ships that set sail, and not all, or even any of them sank. The difference is that this was the Titanic’s maiden voyage, which should never be done in an adverse Muhurta. If the maiden voyage is done in a favorable Muhurta, then further voyages will be successful, even in an adverse Muhurta. If the maiden voyage is done in an unfavorable, but not disastrous Muhurta, then the stage is set to meet with some great adversity during a future voyage, which will happen when the Muhurta is disastrous.

The Tara would have been favorable for some of the passengers and unfavorable for others. Some travelers would have been afflicted by Gaata, and others not. The Lagna at the time of sail would have been in a favorable Rasi from some of the passenger’s natal Lagna and Moon, and unfavorable from others’. Also, all the travelers must have left their homes at unfavorable times, but some at worse times than others. At the time of the crash, some of the passengers’ Gochara and Ashtakavara would have been favorable, others’ not. These various factors would have decided who lived, and who did not.

SPIRIT OF SAINT LOUIS

In comparison to the disaster of the Titanic, the first non-stop solo flight across the Atlantic made by Charles Lindbergh in the Spirit of Saint Louis is perhaps one of the most successful journeys of all time, even though the Muhurta was less than perfect and had its flaws.

Both the Sun and Moon are in Uttarayana, which is favorable for traveling north and east; it was east to Paris that Lindbergh flew.

The month is Vaisakha, and the full Moon of the month falls in the Nakshatra of Visakha. Visakha is not a favorable Nakshatra for traveling, so the month is not be best for making the most successful journeys, however, it is favorable for competitions, which the flight across the Atlantic was, for

a purse of \$25,000. The lord of the month, Jupiter, is well disposed on account of being in an angle in its own Rasi, and Rasi aspected by two benefics and a Vargottama Mars. In the Navamsa, Jupiter is Rasi aspected by exalted Saturn. In the face of all this supportive influence, Rahu and Ketu's Rasi aspect are not able to prevent notable success. The source of the Month, the Sun, is joined with Mercury in both the Rasi and Navamsa, and additionally Rasi aspected by exalted Saturn in the Navamsa, making the month yet more capable for great success. Planetary aspects to Jupiter are favorable, with 52 Virupas of benefic aspect and 60 Virupas of malefic aspect from Saturn and Mars, who, though being in good dignity as mentioned, will not be harmful. The Sun has 29 Virupas of benefic aspect and 47 Virupas of malefic aspect from Saturn, whose dignity in the Navamsa again prevents any serious stress. The month is somewhat appropriate, while the lord of the month and the Sun are favorable, especially the Sun, so the stage is set for the possibility of quite great success.

Ju ♃	♄	Su Me ☿	Ma Ra Ve ♁
≡	Spirit of Saint Louis May. 20, 1927 7:52 EDT New York, NY		☿
♅			?
Mo Ke ♁	SaR ♄	♃	♁

Ve ♃	♄	☿	Ma Ke ♁
Su Me ☿	Navamsa		☿
♅			Ju ?
Ra ♁	♄	SaR ♃	Mo ♁

The Nakshatra is Purvashadha, not a favorable Nakshatra for journeys; however, only the first 14 Nadis of Purvashadha are terrible, which was not the case, so the Nakshatra is not harmful, but certainly not favorable. What is harmful is that it is the Vishanadi portion of the Nakshatra, and the Nakshatra is Jvalita (flaming) since it is the 14th from Mars's Nakshatra, Samahata (struck down) since it is the 15th from Venus and it is also the 18th from Mercury, which is unfavorable. The Nakshatra is quite terrible, yet Lindbergh made the flight, which would indicate a well-disposed Moon and Nakshatra lord.

The Moon is afflicted by Rahu and Ketu, but supported by Venus, Jupiter and Vargottama Mars's Rasi aspects. The Moon is better than it is worse. The lord of the Nakshatra, Venus, is also afflicted by Rahu and

Ketu, but exalted in the Navamsa and supported by the Rasi aspects of Jupiter and the Moon and the conjunction of Vargottama Mars. Venus is better than it is worse. The relatively well-disposed Moon and Nakshatra lord prevented the Nakshatra from destroying the flight, though he barely made it off the ground due to the weight of the fuel required, the lack of headwind, the water-soaked runway (that caused the wheels of the plane to sink into the ground), and the humidity from the storms the previous days lowered the rpm's of the engine. He cleared the telephone lines by only 20 feet at takeoff.

The Chandra Avastha is nine, which for Lindbergh whose natal Moon is in Sagittarius, was Hasya (laughable/ridiculous, comical), not a destructive Avastha by any means, but it did give its result. Lindbergh opted for a single engine plane and only one pilot, himself, which he felt would be more capable of making the flight given weight carrying limitations, aerodynamics, etc. Everyone else opted for multi-engine planets with dual pilots. Due to his choices Lindbergh was called a "Flying Fool."

The Tithi is the 4th, a Rikta (empty) Tithi, quite unfavorable for traveling. The lord of the Tithi, Saturn, is well-disposed on account of being in exaltation Navamsa and Rasi aspected by Jupiter and Mercury in the Navamsa. Though the Tithi is not favorable, the strength of its lord prevents the Tithi from being destructive. In the month of Vaisakha, the 4th Tithi gives empty results. The unfavorable Tithi prevented the moment from being a happy moment; Lindbergh had not slept the night before and so was tired even before the flight began, and had to stay awake for thirty-three hours of flying. The unfavorable Tithi reveals that Lindbergh would have had doubts and worries.

The Karana is the favorable Balava, ruled by the Moon. The Moon is well disposed as already mentioned, which helped Lindbergh navigate through the difficulties and heavy fog that the other unfavorable Muhurta factors gave.

The Vara is of Venus, a favorable Vara for journey. Venus's Vara, however, is the Ghaata Vara for Lindbergh whose natal Moon was in Sagittarius. Even though the Vara is favorable and the lord of the Vara is well disposed as mentioned above, Lindbergh did not benefit fully from the vitality of the day; he started the journey exhausted and had to fight drowsiness along the way. Had the lord of the Vara be afflicted, he would have certainly died in his attempt as others in the weeks before him had.

The Yoga is the favorable Harshana (thrilling with joy) ruled by the Sun, which is very well-disposed as mentioned above. The good Yoga with its lord completely unafflicted is largely responsible for the success of the

flight. It is rare to have any planet unafflicted. When it is the lord of the Yoga, the event cannot be destroyed.

The Panchanga is not very good, only the Karana and Yoga are ideal. The strength of the Panchanga lords kept the unfavorable Panchanga components from being destructive, while the perfect Yoga gives room for success. The Vara/Tithi/Nakshatra Yoga in this case will be very revealing; it is Siddha (accomplished) Vara/Nakshatra Yoga. Even though the Nakshatra is unfavorable, since the Nakshatra takes part in the Vara/Nakshatra Yoga, it can no longer be a source of ill, the Vara/Nakshatra Yoga has the final say and the Nakshatra becomes helpful. The unfavorable Panchanga components did inconvenience not only the take off, but the flight as well, during which Lindbergh had to deal with navigating through fog and ice forming on the plane, which endangered the plane with too much weight.

The Hora is of the Moon, a favorable Hora in general, but not one particularly favorable for journeys. Since the Moon's Vara is Sula for traveling east, the Hora of the Moon is also unfavorable for traveling east. Only the wellbeing of the Moon kept the Hora from being destructive. The Nadika is Asvini. Asvini is a very favorable Nakshatra for traveling, so the Nadika compensates for the unproductive Nakshatra. The Muhurta is Ahirbudhnya, corresponding to Uttarabhadrapada, which is not a favorable Nakshatra for journeys nor unfavorable.

The Lagna is Gemini, which is generally not a favorable Lagna for journeys, however, in the context of "fighting battles... following after one's foes with courage" it is. Since Lindbergh was competing and was actually a late entry and had already seen the death of other competitors, Gemini Lagna is supportive. Gemini Lagna is not, however, favorable for traveling east. For Lindbergh Gemini is not favorable in general on account of being the 7th from the natal Moon and 8th from his natal Lagna. The end result of Gemini as a Lagna is that it is mostly unfavorable. The Navamsa Lagna is Capricorn, which is not a favorable Lagna, but for the fact that its lord is exalted in the Navamsa, and due to being Rasi aspected by Jupiter. However, the Navamsa Lagna is harmed on account of Saturn being retrograde, the end result being that the Navamsa Lagna is only mediocre. The Lagna is most significant in respect to the start of the event, which was the most difficult part of the journey as mentioned above. Fortunately a very strong Venus was in the Lagna or else he may have crashed on takeoff, which others attempting to win the prize had done, since the most difficult task in making the flight was figuring how to carry enough gasoline to make the journey and still get the plane off the ground.

More important than the Lagna is the arrangement of planets from the Lagna. Three benefics, the Moon, Jupiter and Venus are in angles. Jupiter is particularly favorable on account of being in its own Rasi, and Venus is even better on account of being in exaltation Navamsa, and in the Lagna at that. Mars, which could have been very destructive, is in Vargottama and, therefore, no longer harmful. There is a malefic in the 6th, which also supports success. The Lagna lord is favorable by being in the karaka Bhava for foreign journeys. What Mercury suffers on account of combustion is compensated for in the Navamsa, where it is Rasi aspected by exalted Saturn. The lord of the pertinent Bhava, Venus, is well disposed as mentioned. Rahu and Ketu in the 1st and 7th are the worst afflictions in the chart, but well compensated for by the benefics in the angles. Rahu and Ketu are also less harmful due to not being afflicted but being instead influenced by benefic or Vargottama planets, and especially due to the fact that they are forming Raja Yogas on account of being in angles and influenced by trine lord Venus (Raja Yogas in the Muhurta chart for journeys contribute towards success). For purposes of travel, two of Mercury, Jupiter or Venus in the angles forms Adhi “first” Yoga, which makes the person the 1st, or the victor. Thanks largely due to Jupiter and Venus; the Rasi becomes capable of granting success.

Venus is the most important planet for travel Muhurtas. Venus here is not in front, nor is it in bad dignity, instead it is exalted in the Navamsa. Mercury is also important and should not be combust, which it is in this case, only the Rasi aspect of exalted Saturn in the Navamsa keeps Mercury from causing serious trouble during the journey.

Amongst the Twenty-one Mahadoshas, there are a few present: The Lagna and 7th are afflicted by Rahu and Ketu, which resulted in the fog that Lindbergh had to combat. The 7th gains strength, however, on account of the 7th lord in the Navamsa being in the 7th in the Rasi. The Moon is with a planet, Ketu, which can itself destroy the whole journey, if Ketu was not influenced by benefics and forming a raja Yoga.

Though there are two Mahadoshas present, all of them have some relief. Additionally, there are several factors present that alleviate blemishes: The Vara/Nakshatra Yoga is favorable. Venus is well placed in the Lagna on account of being in exaltation Navamsa. Jupiter is strong on an angle. Additionally, there is a favorable combination present for journeying; the lord of the Drikkana Lagna, which is Libra, is in the Lagna in a great friend’s Rasi and exalted in the Navamsa. These neutralizations are sufficient to overcome the Doshas.

This is a tricky Muhurta, with a mix of favorable and unfavorable factors. The unfavorable factors lose their fully harmful effects on account of their lords being strong. That combined with strong benefics in angles, a good Vara/Nakshatra Yoga, and an excellent Yoga lord is all it took to make the historical flight, though the blemishes did not make the flight an easy one. This is a good example of how the Muhurta does not have to be perfect in order to have success, but only acceptable. Blemishes after that only cause difficulties that are overcome.

COLUMBIA SPACE SHUTTLE

The first launch of the Columbia space shuttle is an important moment in NASA history. It is not only the first launch of the Columbia, but also the first space shuttle mission and, therefore, an important Muhurta affecting the entire shuttle program. This launch affects all subsequent shuttle launches, especially that of the Columbia model launches.

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The lunar month is Chaitra, with the full Moon of the month falling in Chitra Nakshatra. Chitra is relatively favorable for expeditions, and thus the month is favorable. The lord of the month, Mars, is in the 12th house, the house that rules foreign journeys including space travel and, therefore, not a bad house for this purpose. Mars is afflicted, however, on account of being combust, with debilitated Mercury and Rasi aspected by Saturn. Mars gains strength on account of Jupiter’s Rasi aspect and on account of being Vargottama. The Sun, from which the month gets its strength is in the same Rasi and Navamsa of Mars and is, therefore, similarly disposed as Mars. The month is mediocre, thus the Columbia cannot meet with great success, but it has the capacity for a decent amount of success. Were it not for Mars and the Sun being in Vargottama, the month would have had nothing to

offer. The Sun is otherwise afflicted on account of being in Pisces, not a favorable Rasi for the Sun to be in for journeys.

It is Shukla Paksha, which is preferred for travel, especially for first journeys. This gives the Columbia and the shuttle program more room for growth and increase.

The Nakshatra is Pushya, a very favorable Nakshatra for most things, including travel. The lord of Pushya, Saturn, is joined with Jupiter in the Rasi, benefits somewhat from the Rasi aspect of Vargottama Sun and Mars, but suffers on account of the Rasi aspect of debilitated Mercury. In the Navamsa Saturn suffers on account of being debilitated and Rasi aspected by debilitated Rahu, but gains strength due to its conjunction with Venus and from the Rasi aspect of Mercury. The Nakshatra lord is better disposed than it is worse, but not by much, and its debilitation is sure to cause setback and trouble. The Moon itself is not well disposed at all, it is with Rahu, a big no-no, and Rasi aspected by debilitated Ketu in the Navamsa. The afflictions to the Nakshatra lord and serious affliction to the Moon give room for serious trouble at a later flight; it was not wise to make the first launch of anything on a day with such an afflicted Moon. The afflicted Moon also harms the growth of the shuttle program.

The Tithi is the 9th, a Rikta (empty) Tithi not suited for traveling at all. Its lord, Saturn, is better disposed than it is worse, as mentioned above. So full emptiness will not be there and some small happiness can be obtained, but overall, happiness will not result. With the advent of the Columbia crash in 2003, in addition to the Challenger crash in 1996, neither the space shuttle program nor the Columbia can be said to have given much happiness.

The Karana is the favorable Kaulava, ruled by Mars. Mars disposition has already been mentioned. Though having some favorable influences, its combustion and Rasi aspect from Saturn indicates that proper actions will not be taken to maintain the well-being and success of the Columbia, which have resulted in the explosion (combustion) of a latter Columbia. The favorable influences upon Mars indicate that enough proper actions have been taken to result in some success, but the first launch with these afflictions is sure to catch up at an appropriate time.

The Vara is of the Sun, which is said to cause waste, and not favorable for traveling. Fortunately, the Sun's Vara with Pushya is Sarvartha Siddha Yoga, so the Vara becomes favorable. The lord of the Vara, the Sun, is mediocre, as mentioned above. The afflictions to the Sun, especially by that of Saturn who is debilitated in the Navamsa, indicates that the vitality, or life, of the Columbia is not strong, and that it will eventually fall apart.

The Yoga is Dhriti (holding/resolution), a favorable Yoga that indicates that the Columbia and shuttle program is held together by firm resolution and conviction of its purpose. The lord of the Yoga is Rahu, which is quite well disposed on account of being joined with the benefic Moon in the Rasi, Mercury in the Navamsa, and Rasi aspected by Jupiter and Venus in the Navamsa. Saturn afflicts Rahu in the Navamsa and Rahu's dignity in the Navamsa is also poor, but favorable factors are much more, so the Yoga is capable for holding the event together, but not without its problems.

Having considered the Panchanga factors and their lords, it is seen that there are some serious blemishes, especially to that most important factor the Moon. There are also enough favorable aspects, so success cannot be denied, but the malefic influences are sure to have their repercussions. The Panchanga should be perfect upon first launch; else trouble waits in the background to reveal itself at an unfortunate Muhurta in the future. Fortunately the combination of Vara and Nakshatra forms the favorable Sarvartha Siddha "complete accomplishment" Yoga, or else the afflicted Moon would have caused serious problems with this first launch. As it was, 5 years passed before a shuttle crashed and 22 years past before the late Columbia's fatal flight.

The Muhurta is Ajapada, not a bad Muhurta in general, but not favorable for traveling, since it correlates to the Nakshatra Purvabhadrapada, which is not favorable for travel. The lord, Jupiter, being in the 6th and afflicted, does not show any particular causes for happiness, rather it reveals unhappiness on account of operating costs and accidents. Fortunately the Nadika is Asvini, which is favorable for travel, and supported some years of shuttle travel before the first explosion of a shuttle. The Hora is that of the Moon, which is not favorable for expeditions, since the Moon's Vara is not favorable for expeditions. The Hora lord is very afflicted and, therefore, the accomplishment of the Columbia cannot be great. These days, several successful flights in view of two crashes that killed several astronauts are not seen as an accomplishment, but as a tragedy.

The Lagna is Aries, said to cause danger to life and not favorable for traveling and also not favorable during the Rajas Vela during which the shuttle was launched. Fortunately, Venus Vargottama in the Lagna rendered the Lagna useable. Mars is only mediocre, as mentioned, and the affliction of Saturn and Mars's combustion indicates trouble to the Columbia. The Navamsa Lagna is of Mercury, which is favorable for travel. Mercury benefits by Jupiter's Rasi aspect in the Rasi and Navamsa and from Venus's in the Navamsa, but suffers on account of the Rasi aspect of Saturn in both

the Rasi and Navamsa and its conjunction with Rahu. Again, there is room for success, but also trouble.

Two benefics in the angles very much helps the Columbia, but equally Rahu and Ketu in the angles show potential for trouble. Saturn in the 6th helps the Columbia to manage some success. There are, however, all too many planets in the 12th Bhava, which for space travel is not generally problematic except for the fact that Mercury is debilitated there, and Mars is combust, both of which harm the 12th Bhava and indicate wasted expense, less success in space, and the possibility of loss.

For the first journey, the afflictions of Jupiter and Venus must not be present, Venus is favorable, but Jupiter in an enemy's Rasi and retrograde, indicating that the idealism and purpose of the Columbia and the space shuttle program will not be realized.

Coming to specific travel-related factors, it is found that the terrible sorceress Yogini is in the sky on the 9th Tithi of Shukla Paksha, so the Columbia actually traveled towards Yogini, and so it was not long before the Columbia was caught in her web and destroyed. The special Panchaka for travel after adding the Tithi, Vara, Nakshatra and Lagna together, which equals 19, and adding 4 and dividing by 9 yields the remainder of 5, which spells disaster. Multiplying the Tithi by 2 one gets 18, which is exactly divisible by 6 and therefore unfortunate. Furthermore, one of the Mahadoshas is present - the Moon is with a planet. These blemishes do not bode well for the Columbia at all.

With the affliction of the Moon and the affliction of Saturn to several of the important lords, some factors that neutralize blemishes are in order. Firstly, the Vara/Nakshatra Yoga is favorable; secondly, Venus is well placed in the Lagna on account of being Vargottama, but that is all. There is certainly not enough neutralization to make the first launch of the Columbia a favorable Muhurta. Though good enough to get the shuttle of the ground and acquire some success, trouble or disaster was waiting in the wings, just how much will be shown in the subsequent launchings. This first launching gives room for success and disaster, while the affliction of the Moon prevents any serious growth in the shuttle program. If only the Moon had been better; NASA could be so much more proud of the advancements that would have been made in the shuttle program. Instead, they have two crashes and the death of two crews to account for.

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Twenty-two years after the launch of the first Columbia shuttle, another Columbia was launched and met with disaster, destroying the entire crew fifteen minutes before landing. The first launch 22 years earlier has an impact on the subsequent launches, even though it is not always the same shuttle that is launched, it is the same organization, making a similar expedition. If the first launch had been done in a very favorable Muhurta, subsequent launches would have better avoided disaster, and better-weathered poor Muhurtas.

During the time of the launch of the Columbia that was destroyed, the month was Pushya, a favorable month, with the full Moon of the month falling in the Nakshatra of Pushya as well. The lord of the month, Saturn, is afflicted on account of being joined with Rahu, who is in fatal degree. Had Rahu not been in fatal degree, Saturn would have benefited from Rahu's exaltation. As it was, the planet ruling death related to fatal degree is dangerous. Though Jupiter Rasi aspects from Cancer, Jupiter is debilitated in the Navamsa and is, therefore, harmful, not helpful. The source of the Month, the Sun, suffers on account of Saturn and Rahu's Rasi aspects, but gains strength on account of it being Vargottama and from the Rasi aspects of Venus, Mars (from its own Rasi) and exalted Ketu. In the Navamsa the Sun suffers on account of Mars's Rasi aspect and its conjunction with debilitated Jupiter. The Sun benefits from the Moon's conjunction and the Rasi aspect of Venus. The Sun is mediocre, and if it were not for the affliction of Saturn, the month could have given a decent amount of success. As it was, it could not be great.

The Nakshatra is Ardra, a very unfavorable Nakshatra for traveling and one very capable of causing sorrow. Ardra is only terrible for the first 14 Nadis, which it was not. It is, however, of no benefit. The real problem of the Nakshatra is that its lord, Rahu, is in fatal degree and joined with the

lord of death, Saturn. Additionally, the fact that Rahu is in Aries in the Navamsa, which is the 12th from its position in the Rasi, makes Rahu more severe and unfavorable. The Moon itself is very mediocre. Though having the Rasi aspect of benefic Mercury, for travel Mercury will not help since it is retrograde, which is unfavorable for travel. Additionally, Mercury is in fatal degree and thus very harmful to the Moon. In the Navamsa, the Moon suffers on account of being joined with debilitated Jupiter and being Rasi aspected by Mars. The Moon is benefited, however, by the Vargottama Sun and the Rasi aspect of Venus, so the Moon gets some strength, but nothing can quite make up for a Nakshatra lord being in fatal degree and the Moon being influenced by a planet in a fatal degree. Trouble has to come.

The Tithi is the unfavorable 14th, ruled by Saturn, who, as mentioned, suffers terribly on account of Rahu. No happiness is possible from the flight. The 14th Tithi on Jupiter's Vara forms Amrita "immortal" Yoga, so it is not the Tithi itself that destroys the Muhurta, it is the lord of the Tithi that did so.

The Karana is Gara, ruled by Mercury. Though normally a favorable Karana, since Mercury is in fatal degree and retrograde, which it should not be for travel, Mercury is harmful and gets worse in the Navamsa on account of its conjunction with Ketu and Rasi aspect from Mars. This afflicted Karana lord would have prevented any appropriate action that could have saved the shuttle, any problem would have gotten out of hand and there would be no opportunity to deal with any problems properly.

The Vara is of Jupiter, favorable for traveling. The lord of the Vara, Jupiter, is retrograde, which is not ideal for Jupiter for the purpose of long journeys. Jupiter is also afflicted by its debilitation in the Navamsa and by Rahu and Saturn's Rasi aspect. Mars also afflicts Jupiter in the Navamsa. Ketu, Mars and Venus support Jupiter and the Moon and Venus support Jupiter in the Navamsa, but there are several afflictions to Jupiter so the Vara is somewhat less favorable than favorable.

The Yoga is Aindra, a favorable Yoga, ruled by Rahu, however, who is in fatal degree and badly afflicted, so the Yoga cannot hold the event together and give a successful conclusion.

The Panchanga components are not all unfavorable, however, all the lords except for the Vara lord are afflicted terribly by Rahu in fatal degree or have their lord as Rahu. The Nakshatra and Yoga both being ruled by this terrible and unfavorable Rahu is largely responsible for the shuttle falling apart upon reentry. The Vara/Tithi/Nakshatra Yogas are also not favorable. Though Jupiter's Vara and the 14th Tithi form the favorable Amrita Yoga, and though Jupiter's Vara and Pushya form the favorable

Sarvartha Siddha Yoga, for traveling Jupiter's Vara and Pushya is very unfavorable. Since Vara/Nakshatra Yogas are more significant than Vara/Tithi Yogas, the result is that of the ill Yoga. The fact that Pushya forms this unfavorable Yoga makes the Nakshatra Pushya unfavorable as well, so in essence not only is the Nakshatra lord afflicted, the Nakshatra itself is poor. Other factors also look bleak and are not helpful.

The Hora is of Saturn, unfavorable for traveling, made worse on account of Saturn's affliction by Rahu. There was no worse Hora on that day, and the Hora could not accomplish the task and saps any good that the Vara had to offer.

The Muhurta is Jiiva, usually favorable and corresponding to Pushya. Since Saturn is so afflicted, Pushya cannot promote the success of the shuttle. The Nadika is Magha, not favorable for travel, but not an unfavorable Nadika on Jupiter's Vara. Though the Nadika is not unfavorable, it can do nothing to support the shuttle.

The Lagna is Pisces, unfavorable for traveling. To make matters worse, Pisces is one of the very unfavorable Suunya Rasis for the 14th Tithi. The lord of the Lagna, Jupiter, suffers the afflictions as mentioned. The very poor Lagna and the affliction to the lord mean that the launch will not be off to a good start. Eight seconds after launch some of the insulation fell off the shuttle, which may have been responsible for the destruction of the shuttle. The Navamsa is of the Sun, which is said to cause loss of the vehicle, which in this case came perfectly true, due to the afflictions to the Sun. The Navamsa Lagna is afflicted by Mars, and the Rasi aspects of Rahu and Ketu. Mercury is also Rasi aspecting but cannot do much good on account of its retrogression and placement in fatal degree. The Navamsa Lagna so afflicted minimizes chances for success.

Considering the Rasi chart itself. Malefics are in the 3rd, which is favorable, however, the Moon is very unfavorable for journeys in the 4th, so the Rasi is mediocre only. Though Mercury is in an angle and can usually support an event, Mercury will not help the shuttle since Mercury is harmful when retrograde for traveling, not to mention it is in fatal degree.

Considering Doshas, an equal amount of planets are found in the 4th and 10th, therefore the journey is held back from success. Ku (deficient) Navamsa is also present since the Lagna lord is debilitated in the Navamsa. Additionally, if 4 is added to the sum of the Tithi, Nakshatra, Vara and Lagna one arrives at 41. Dividing 41 by 9 yields a remainder of 5, which indicates disaster, just as did the first Columbia launch. Multiplying the Nakshatra by 4 yields 24, which is exactly divisible by 6, therefore, indicating affliction.

Though the Mahadoshas are not particularly bad, several other afflictions are present, including several travel-specific blemishes, so factors that neutralize blemishes become very important. The Sun is in the 11th, which is said to neutralize all blemishes, however, this is not a great Sun on account of being Rasi aspected by Rahu from its fatal degree. Mercury is in an angle, but its retrogression prevents it from protecting journeys. The Navamsa Lagna lord, the Sun, is in the 11th, but as stated, the Sun is afflicted by Rahu and therefore cannot offer full protection. These weak and ineffective neutralizations can in no way overcome the many blemishes, resulting in Rahu and Saturn destroying the shuttle. It is interesting to note that the Dasa was Rahu/Saturn, the two planets that ruin the Muhurta, making the Muhurta particularly unfavorable. The Dasa from the first Columbia launch 22 years earlier was Mercury/Saturn, two of the great afflictors during that first launch. Notice how the Muhurta for the first launch had its afflictions, but was free of great ills like Nakshatra or Lagna lords in fatal degrees and with nothing afflicted by Suunya. These two are very severe blemishes and should be avoided at all costs. Additionally, the first Columbia launch had a favorable Vara/Tithi/Nakshatra Yoga, whereas this one that crashed had an unfavorable Yoga.

CHALLENGER SHUTTLE EXPLOSION

The launching of the Challenger Shuttle, which exploded as it hurtled towards space on January 28th, 1986, is a good example of a Muhurta that at first glance appears favorable - though a closer look reveals the disaster of an explosion.

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The month is Pushya with the full Moon of the month falling in Pushya as well. Pushya is quite favorable for journeys. At the time of the Challenger

take off, the lord of the month, Saturn, was very afflicted. Saturn is in the 8th with the 8th lord. The Rasi aspects of Venus and Mercury can only cause trouble since they are badly combust. Not to mention the fact that for journeys, Mercury and Venus should not be combust. Saturn further suffers on account of the Sun's and Rahu's Rasi aspect. In the Navamsa, Saturn suffers the Rasi aspect of Rahu and Ketu, while Mercury's Rasi aspect is not helpful, since Mercury is combust. At the moment in question, the month had no good to offer.

The Tithi is the 3rd, favorable for traveling and ruled by Mars. Mars appears well disposed at first glance. It is in its own Rasi, with a Vargottama Saturn and Rasi aspected by Mercury and Venus. Mercury and Venus, however, are combust and, therefore, harmful. Additionally, Mars suffers the Rasi aspects of Rahu and the Sun. To make matters worse, Mars should never, ever, be in the 8th Bhava. In the Navamsa, Mars is afflicted by Ketu's Rasi aspect, while Mercury's Rasi aspect is again unable to help. Though Jupiter Rasi aspects Mars in the Navamsa, there are much more afflictions to Mars and so the Tithi can grant no great victory or happiness. Saturn, being in Vargottama, can equally support or harm Mars. Since Mars has no beneficial influence, Saturn only harms Mars and cannot help him.

The Karana is Vishti, the worst for traveling. Its lord, Saturn, is afflicted as mentioned, so the actions surrounding the event will be harmful only and not beneficial.

The Nakshatra is Purvaphalguni, which is unfavorable for traveling and said to make a safe return impossible. Its lord, Venus, is badly combust. Saturn and Mars's dignities make them as helpful as they are harmful. Venus is also in Gemini in the Navamsa, which is the 6th from its position in the Rasi and, therefore, bad. Since the Moon favorably Rasi aspects Venus, the lord of the Nakshatra gains a bit, but not enough to overcome its combustion and problematical Navamsa placement. The Moon is even worse. It is afflicted by the Rasi aspects of Rahu, Ketu and the Sun, while the Rasi aspects of Mercury and Venus can only cause harm since they are combust. To make matters worse, the Moon is in the Vishanadi portion of the Nakshatra, a very terrible blemish. The Nakshatra is also unfavorable from Rahu and since Rahu is the Karaka of space travel, this is very harmful.

Both the Vara and Hora are of Mars, who is afflicted as mentioned above and who can, therefore, not do much to support the well-being or success of the Challenger flight.

The Yoga is favorable, Shobana, "splendid." Its lord, the Sun, is mediocre in the Rasi, but suffers on account of Rahu's and Ketu's Rasi

aspect in the Navamsa. Jupiter also Rasi aspects the Sun in the Navamsa, but is not able to overcome the two malefic influences of Rahu and Ketu.

The main astrological problem at the time of launch was that the Panchanga lords and the Moon were afflicted, it was the Vishanadi portion of the Nakshatra, and the Nakshatra was unfavorable from the Karaka. The combination of Vara, Tithi and Nakshatra are favorable. The Vara and Tithi form Siddha “accomplished” Yoga and the Vara and Nakshatra form Amrita “immortal” Yoga. Even though the combination of Vara, Tithi and Nakshatra is the single most important factor, if the lords of the Vara, Tithi and Nakshatra and the Moon are afflicted, these Yogas cannot grant much, or any, favor. **These Yogas are great for making up for a Tithi, Vara or Nakshatra that is not conducive for the event, but they do not make up for their lords being afflicted. Nor do they make up for Vishanadi, or the Nakshatra being unfavorable from other planets.**

The Muhurta is the very unfavorable Agni, “fire”, ruled by the Sun who is less than favorable, as mentioned. The Nadika is Uttaraphalguni, which is middling for travel. The Nadika lord, Mercury, is very afflicted, being combust and Rasi aspected in the Navamsa by Saturn and Mars. The Nadika cannot be anything but harmful.

The Lagna is Aries, which is not favorable for traveling, and its lord, Mars, is afflicted as already mentioned. The Lagna lord is also in one of its most unfavorable Bhavas – the 8th. The Navamsa Lagna is of Leo, which is said to cause the loss of the vehicle, and to make matters worse it is holding Mars and Rasi aspected by Ketu. Jupiter is no doubt Rasi aspecting the Navamsa Lagna, but note how Jupiter is just out of its debilitation and just out of combustion, which makes Jupiter have very, very little power for good. If only Jupiter, which also influences several of the Panchanga lords, had been more powerful the disaster could have been avoided.

Adding 15 to the sum of the Vara, Tithi and Nakshatra and dividing the result by 9 gives a remainder of 5, which indicates “illness.” Multiplying the Tithi by 2 and dividing the result by 6 leaves no remainder, which indicates that it is a bad time for a journey.

Considering the standard Doshas there are several. Mars is in the 8th, which should never be the case no matter the dignity of Mars. Dur Muhurta is present on account of Agni Muhurta and Papashadvarga is also present on account of the Lagna being in four malefic Vargas. The Lagna and 7th are both afflicted on account of holding malefics.

In light of the several general and travel-specific Doshas and poor Panchanga lords, some favorable factors to neutralize the blemishes are in order but, unfortunately, there are none. Mercury and Venus are, no doubt,

in an angle, but since they are combust they have no protective ability, leaving the Challenger to suffer the consequences indicated at the moment of its launch.

CONCEPTION

Mid-April of 1996 a young man requested I look at his horoscope in the context of a crisis he was having. The problem was that his temperamental girlfriend had broke up with him several weeks before. More specifically, the problem was that two weeks after breaking up with him she had had a friendly night out with him only to regain her feelings for him temporarily and seduce him. The seduction had led to a pregnancy. Though the young man readily admitted that he loved the woman, he also readily admitted that he had found it quite impossible to get along with the girl or to soothe her temperamental nature. He had been somewhat relieved when she had broken up with him after several rollercoaster months, and couldn't imagine living a harmonious life with her. Now he felt duty-bound to the girl, hoped it could work, but common sense did not allow him to believe things would get better than they had been just because they were expecting a child. For matters bearing on pregnancy I always prefer the impregnation chart to the natal chart; I have always found them simple and reliable. I quickly asked if he could by chance remember that night and come up with the time of intercourse. He could, the time being no later than 12:30 AM, yet not before midnight. So I caste a chart for 12:20, which seemed most likely after further questioning, and analyzed it in light of the several combinations given in the section CHILDREN- CONCEPTION.

Su Ra Ma	Ve		
Mo	☿	♀	♃
Me	Miscarried Conception Mar. 20, 1996 00:20 PST 33N02, 117W17		♁
♁			♃
Ju			Ke
♈	♌	♍	♎

			Me
♃	☿	♀	♃
Ke	Navamsa		Ma
♁			♁
			Sa Su Ra
♃			♃
Mo		Ju Ve	
♈	♌	♍	♎

The horoscope was not promising the birth of the child. The Lagna was in Gandaanta and also it was the Vishanadi portion of the Lagna. It was also the Vishanadi portion of the Vara. The Moon was with four malefics.

Four planets were combust- Mars, Mercury, Moon and Saturn. Any of these planets could cause miscarriage in their months. Additionally, they are all afflicted by malefics, including Rahu and Ketu. Against all of this malefic influence, the Rasi aspect of Jupiter could do nothing. It was just a matter of determining the month that miscarriage would take place. Venus, the lord of the first month, was unafflicted in the Rasi and instead Rasi aspected by Mercury. Though afflicted in the Navamsa by Saturn, Rahu and Ketu, it benefits from its conjunction with Jupiter and from the Rasi aspect of the Sun from Leo. The first month would maintain the pregnancy. The lord of the second month, Mars, was extremely afflicted in the Rasi by the Sun, Moon, Rahu, Saturn and Ketu, and debilitated in the Navamsa. Mars was certainly the worst planet, so the fetus would not make it through the 2nd month. Realizing this, I told him that the pregnancy would miscarry, and that he should treat the girl well, see how she responded, and then see where they were with each other after the miscarriage. As indicated in the horoscope, the fetus miscarried in the middle of the second month following conception.

The affliction of the Sun and Moon, representing the father and mother of the miscarried fetus, both joined with Saturn and Mars do not bode well for the couple. Soon after the miscarriage they separated.

Su Ke Ma	Sa Ma	Me	Ve	
♄	♃	♂	♁	♁
♁	Conception leading to birth of boy. Apr. 7, 1996 13:00 PDT 33N47, 117W24			♁
♁				♁
Ju	Mo			Ra
♃	♁	♁		♁

	Ve	Me	
♄	♃	♂	♁
Ke Su	Navamsa		♁
♁			Sa
			? Ra
Ma	Mo	Ju	
♃	♁	♁	♁

Two weeks later I received a call from a thirty-six year old woman who had just become pregnant and was concerned about possible birth defects and other problems that are more likely when a woman gets pregnant over the age of 35. Fortunately she had the impregnation time.

There were some afflictions present. Mars was combust, and both the Sun and Mars were afflicted by Saturn, Rahu and Ketu. Fortunately there was a healthy benefic, Mercury, in an angle and most importantly, the Moon

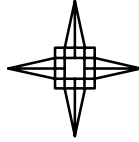
was unafflicted by malefics. The Moon was debilitated but Vargottama and Rasi aspected by Mercury in the Rasi and by Venus in the Navamsa. Vishanadi and the destructive Suunya factors were not present, nor was the Moon or Lagna influenced by any planets in fatal degree. The Lagna itself was Rasi aspected by its lord and benefic Venus, thereby insuring the birth of the child. The Moon in the Rasi of Mars can cause miscarriage, so the month of the Moon, the 5th month, had to give some difficulties, but since the Moon was Vargottama and not afflicted by any malefics, there was no chance of miscarriage, or birth defects. I told the woman that the child would certainly be born healthily, with no defects, but that the 5th month would be troublesome. After examining the woman's horoscope I said the trouble would come from her having a blood deficiency.

Since the baby would be born, the next step was to determine the sex of the child as per the combinations given in CHILDREN-CONCEPTION. More of the Lagna, Sun, Moon and Jupiter were in even Rasis and Navamsas than male, which indicated a female birth. Venus, Mars and the Moon were in even Rasis, again indicating a female. Saturn was in the 9th, an odd Bhava, indicating a male birth. The Sun and Venus were both in benefic Rasis, indicating a male birth. The male planets, the Sun, Jupiter and Mars were all in odd Navamsas, which would indicate a male, while the female planets, the Moon, Venus and Rahu, were not all in even Navamsas, but in even Rasis, which would indicate female. Navamsa takes preference in this and so a male was indicated. With three out of the five combinations present indicating male, it would be a male birth.

In the 5th month she called me again, nervous and worried. The doctors had discovered that her blood was low in protein, and that meant there was a very high chance for birth defects, so she was in the process of taking a test to see if the child had a birth defect, in which case they would most likely abort the child. I reassured her that the baby would be fine, and repeated my words of five months before, to not let the doctor take the standard birth defect test that increased the chances of miscarriage, besides which, it would not be necessary. She replied that the doctor had done so that morning. Not liking this, but also knowing that no miscarriage would happen I reassured her that the baby would be fine. The test came back two weeks later, all was well and the baby, a boy, was born healthily the following January.

Note, when selecting a favorable time to conceive, the astrologer should always choose an appropriate Nakshatra, Tithi, Yoga, etc., watch for all Doshas, and choose a well-rounded, favorable Muhurta, and not just consider the Rasi chart as has been done in the examples above. Having

favorable Muhurta factors present insures that having the child promotes the well-being of the child and of all concerned. If the Muhurta factors are unfavorable, then even though the child may be born, it may disturb the well-being of the parents, the child and others.



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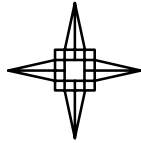
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About the Author

Ernst Wilhelm earned a degree in Naturopathy at the age of twenty-one. After practicing in that field for one year, particularly Iridology and nutritional counseling, he quit due to believing that physical well-being was secondary to mental, emotional and spiritual well-being, and instead turned his attention towards astrology. Since then he has made an extensive study of the classical texts from India as well as having studied many texts by Western Astrologers. After many years of study he has come to believe that, for those of intellectual bent, the best use of astrology is the study of astrology. The study of astrology, the *Eyes of the Vedas*, can assist a person in learning to see that everything is an aspect of God, and to live a life of detachment, duty and happiness. So while maintaining a private practice, his greatest inspiration is the teaching of astrology for which he has founded *Jyotish Academy International*, teaching Vedic Astrology worldwide through classes as well as correspondence courses. He is an *American Council of Vedic Astrology* certified teacher, and the author of *Vault of the Heavens*, *Core Yogas*, and *Tarot- Bringing Us Closer to the Truth*. His current writing projects include the literal translation and commentary on an important Sanskrit astrology text- *Upadesa Sutras*, and a book on relationship compatibility. He is also developing, *Kāla-Vedic Astrology Software* in partnership with his wife, Srishti.



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with

Muhurta Module

Avasthā: Uthayana / Shelana (hot)
Mass/Paksha: Vaisākhā Śukla Pakṣa
Full Moon: Vṛakṣa
Lord: 4
Śrāvya Nakshatra/Chitra, Svati
Śrāvya Rasi: Pāpca
Tithi: 13 - Trayodśī
Chōṣṭ/Vatara: Jaya, Jaya (Victorious)
Lord: 2
Śrāvya Rasi: 4 - 2
Karṇa: Kārkāra
Lord: Māsa
Vara: Tuesday
Yoga: Siddhi "Accomplishment"
Yoga Point: Capricorn 27:52
Yogisūryoga: 2 - 1
Nakshatra: Chitra
Samhata "struck down" (Sāten)

Avastha: Māna (dying)
Muhurta: 30 - Maruṭa "Wind"
Nak. Corres.: Svati
Hours: 9
Nadika: 60 - Mātri
Parul: Disrespectful in sexual union.
Lord: C
Vela: Rājā
Upagraha: Kōṣṭhā
Panchak/Bana: 6 - Chōra "thief" / 8 - Rōga "disease"
Doshas:
VTN Yogas: Siddhi "accomplished" VTN Yoga. Ananta "immortal" VN Yoga. Arābhā "inauspicious" TN Yoga.

Vara **Tithi** **Nakshatra** **Karṇa** **Lagna** **Navamāsa** **Hours** **Muhurta** **Nadi** **Minsātra**

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