



The Jyotish Digest

Contents

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Editor: Sanjay Rath

2	Vedāṅga Jyotish Bachelors degree 2005-06	
2	Astrology to save trees	
3	Two arrested for practicing Christianity!	
4	West Bengal to ban astrology & feng shui on TV	
5	Personality Assessment	
6	National Mission for Manuscripts	
7	Letters	
10	Dvādaśāṁśa	Sanjay Rath
31	ṛṇa mocana ṛṣimha stotra	SJC research team
32	Mrityupada	Freedom Tobias Cole
42	Autoimmune Disorders Part - I	Willa E. Keizer, CCH
49	Presiding Deities of Vargas	P.S.Ramnarayan
52	Dutt Sahib	Narayan Iyer
59	How to Judge a Horoscope	Kanupriya Singh
63	Upanayana muhurta	Ramdas Rao
71	A for Astrology - II	Sanjay Prabhakaran
74	Kalacakra Dasa	Sat Siri Khalsa
82	Gary Kasparov	Hari Mahalingam
86	SJC news & events	Sarbani Sarkar

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Vedāṅga Jyotish Bachelors degree 2005-06

SJC Education and Research Center Announces the admissions are open to the BA (Vedāṅga Jyotish) Part I for the new session 2005-06. The course is conducted by SJCERC for the three-year degree course of Kavi Kulaguru Kalidas Sanskrit Vishwavidyalaya, Ramtek that is approved by the University Grants Commission (UGC) of Government of India.

Course details

The details of the course B.A. Vedāṅga Jyotisa conducted by KKSU is as follows:

Name of the course: B.A. Vedāṅga Jyotish

Duration: 3 Yrs.

Eligibility: 12th Std. Or H.S.S.C. Passed
Minimum Age: 17 Years

Examination: Yearly (Annual)

Examination for all the three years of the degree course will be conducted at the center where the applicant has been admitted. At present there are eight centers all over the world where the examination is conducted. The SJCERC may request for the additional centers to the KKSU in case of new students from new areas.

All the students applying within India will have to appear for the examination from the Nagpur Center only.

The syllabus (in PDF files) is available at <http://srijagannath.org> website

Application information

For the details such as forms, prospectus will be provided to the applicants by mail or on request by courier. The applicants will have to fill the forms and submit them to the respective in charge as specified above. Those in charge will fully scrutinize the forms and will submit along with the certificate of correctness to the SJCERC, Nagpur. The applicant should furnish the true copies of the following along with the application and enrolment form.

1. Certificate of Nationality (for over-

seas students only)

2. Certificate regarding educational qualification
3. Date of Birth Certificate
4. Letter of recommendation from a Jyotish Guru of SJC who shall be the guide for the entire program/course.

All the certificates must be attested by the competent authority or SJC in charge as the case may be.

The latest date for receiving applications is 30th September. The application and enrolment form can be attained here from the SJC site and can be downloaded.

Fee structure

The fess structure for the entire three years as prescribed by the KKSU is as follows:

BA Vedāṅga Jyotish (Amounts in USD)				
No	Head	Yr I	Yr II	Y III
1.	Eligibility	50	nil	nil
2.	Enrollment	50	nil	nil
3.	Development	100	100	100
4.	Examination	100	100	100
5.	Convocation	nil	nil	50
Total		300	200	250

The fees for the Indian students for the first year will be Rs.150/- as enrollment and the Rs. 450/- as examination fees. In addition to this students will have to pay fees of Rs.3000/- per year as the fees for SJCERC development fund.

The Overseas students will attract these fees as \$150 (USD).

The fees can be directly deposited to SJCERC Account with ICICI Bank A/c no. 005901041692 or remit the fees by DD or cheque drawn in favor of SJCERC. The overseas students must add \$20 USD as the cheque handling charges in addition to the fees amount.

All the admissions made will be provisional and will be finalized only on verification of the documents.

Contact Dewavrat Buit, Course Coordinator. dewavrat2000@yahoo.com.

Astrology to save trees

Ahmedabad, 16 June, 2005: Gujarat government has come up with a novel concept to conserve trees - link them to Hindu mythology and astrology. Using this theme a tourist spot has been developed in the capital city Gandhinagar by the forest department where trees have been planted over several acres of land as based on their association with the nakṣatra (including stars, planets and zodiac signs). The success of this popular concept has urged the state government to develop similar smaller forests across 141 municipal corporations, as part of its celebration of 2005.

"Our department has developed a special 'Punit Van' (holy forest), where trees have been linked with zodiac signs and categorized as per information in the Vedas," said K C Trivedi, Range Forest Officer (RFO). He added that "according to Hindu Mythology, it is believed that like the sun, moon and the planets, even a tree which is in alignment with a person's star sign is considered favorable. In Punit Van, about 3,500 trees planted a year back have been linked to astrology in one way or the other," he said, adding that such parallels with tradition had been drawn only to safeguard trees and to spread awareness about them."

Hinduism through jyotiṣa has various religious observations linking the individual to the cosmos through planets, trees, metals and gems. Some of these where plants are of vital importance are the Satya Nārāyaṇa vrata linking the individual to the quick flowering (fruitful) and pure plantain plant or the vaṭa savitri vrata making a prayer of longevity through the banyan tree etc. It is well known that prayers for health performed near plants associated with one's janma nakṣatra will give long life while those done for cure from specific diseases are associated with certain types of trees or plants.

The editor opines that spiritual bliss is invariably experienced under the pipal tree like Buddha did as the pipal is associated with Viṣṇu (freedom from sins - purity) and the highest knowledge

comes from worshipping God, the teacher (Dakṣiṇāmurti) under the banyan tree. The aśoka tree is associated with rājayoga and if a garden of aśoka trees is maintained well, rājayoga shall continue unobstructed inspite of bad daśā. Rāvaṇa the demon king of Lanka could never be defeated and he, being a master of the uḍḍisa tantra has the finest aśoka *vaṭika* (garden based on vāstu śāstra). It was only after this aśoka vaṭika was completely destroyed by Hanuman (when he found Sitā kept captive there) that the rājayoga of Rāvaṇa was destroyed. The scriptures speak of the advantages of establishing pañca devatā vana having the pañca vaṭika (five types of important trees), twenty seven nakṣatra vana, nava graha vana, dvādasa rāśi vana and sapta ṛṣi vana for various purposes.

Parāśara teaches that amāvasyā doṣa can be overcome only by worshipping the devatā near the tree associated as soma (amṛta – nectar of immortality) hides in the trees during this time. Thus trees and plants are able to hold on to nectar even during the times influenced by Rāhu (ruler of amāvasyā). For this reason, prayers done near the plants associated with the devatā shall ensure that the evils of Rāhu do not prevent the remedial measure from fructifying. This is better understood from the kālacakra where Mercury the signifier of plants is opposite to Rāhu.

Two arrested for practicing Christianity!

Jun 2005: Asianews a Rome-based religious news agency which is run by the Pontifical Institute for Foreign Missions has reported that eight Protestant Christians, including two Indians, were arrested in Saudi Arabia by the Saudi religious police called Muttawa. The Muttawa arrested an evangelical Christian from India who was in Saudi Arabia on a tourist visa and seized a Bible and addresses, which led to the arrest of seven other members of an evangelical Protestant group. Vijay Kumar an immigrant worker from India in Saudi Arabia since 1994 whose apartment was used for Christian meetings was also arrested.

Earlier on April 23, the Muttawa arrested 40 Pakistani nationals for celebrating a Catholic mass in a private house.

All forms of non-Muslim worship are banned in Saudi Arabia, which is home to Islam's holiest shrines.

In the chart of Saudi Arabia the lagneśa (ideology, governing principles) Mars is in the ninth house (religion) showing that the state is governed by a strict religious code. This religious code shall be governed in a strict manner (Mars) and a state police Muttawa (Mars) is used to control all religious practices in Saudi soil. Venus lord of the 12th house (foreign residents) and 7th house (foreign links/relationships) is in the ninth house afflicted by Mars, Saturn (sorrow) showing that foreigners in Saudi Arabia are forced to adhere to this apartheid law which prohibits any religious practice other than Islam.

During Venus daśā Venus antardaśā, these arrests have been made. Venus is the ātmakāraka and will compel the Saudi Arabia people to become more moderate and human during the course of its long daśā from 2003-33. The dual āruḍha lagna AL in Pisces and Aquarius indicates double standards in law application in the eyes of the world – one AL in the 4th house with Rāhu shows fundamental principles applicable to the home affairs while the second AL in Pisces shows a different set used for 'some' based on economy (Jupiter lord of 2nd AL). The 11th house from 2nd AL has Saturn in swampy Capricorn showing the huge income from oil and underground energy resources.

Jupiter in the 10th house as the lord of 2nd AL shows that the leaders are generally viewed as moderate and wise people with great wealth who are playing a difficult balancing act.

Vimśottari Daśā (started from Moon):

Ven MD: 2003-11-16 - 2023-11-17

Antardasas in this MD:

Ven: 2003-11-16 - 2007-03-15

Sun: 2007-03-15 - 2008-03-14

Moon: 2008-03-14 - 2009-11-16

Mars: 2009-11-16 - 2011-01-14

Rah: 2011-01-14 - 2014-01-14

Jup: 2014-01-14 - 2016-09-16

SL	HL			Mo
AL	Ra	Rasi		Ve
		Saudi Arabia		Ma
(Sa)		September 23, 1932 12:01:00 (3:07 east) 46 E 46, 24 N 38	Ke	Ju
GL	As	Gk	Md	Me
				Su

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

As: 28 Sc 44 Su: 7 Vi 12 (PiK) Mo: 11 Ge 00 (BK) Ma: 8 Cn 38 (MK)
 Me: 2 Vi 10 (DK) Ju: 16 Le 23 (AmK) Ve: 21 Cn 56 (AK) Sa (R): 5 Cp 16 (GK)
 Ra: 23 Aq 16 (PK) Ke: 23 Le 16 HL: 13 Pi 04 GL: 22 Sg 14



Kiss of Judas. Anonymous, 12th c. School of Pisa. Florence, Uffizi Gallery.

More information

Visit WebPages at muttawa.blogspot.com/
The Religious Policeman

A Saudi man's diary of life in the "Magic Kingdom", where the Religious Police ensure that everything remains as it was in the Middle Ages... In Memory of the lives of 15 Makkah Schoolgirls, lost when their school burnt down on Monday, 11th March, 2002. The Religious Police would not allow them to leave the building, nor allow the Firemen to enter.

http://muttawa.blogspot.com/2004_04_01_muttawa_archive.html

<http://www.asianews.it/>

Officer Consults Psychic

Bellefonte, PA, 13 Jun 2005: Police officer Darrel Zaccagni has been consulting a psychic to solve the mystery of a missing district attorney Ray F. Gricar. Zaccagni said he started talking to a psychic for the case at the request of the family. The use of psychics in investigations is relatively rare due to skepticism in their abilities and the value of the information provided. Jyotiṣa had been used for a long time in India by police and secret services for assisting the state investigations but this service has fallen into disuse after independence in modern India. It is hoped that one day its value will be rediscovered and astrologers will be hired by the police.

Rice porridge ritual predicted Japan quake

Mar 2005: An annual ritual at a 1,200-year-old Shinto shrine predicted a major earthquake in southern Japan five days before the tremor rocked the region, a priest said.

In the fortune-telling ceremony using rice porridge, the Chiriku Hachimangu shrine in Miyaki town in the Kyushu region warned on March 15 of a quake even though the area is historically less prone to tremors. The shrine offers a bowl of porridge to the altar every February 26 and takes it back on March 15.

A man from a family that has been been telling fortunes for generations then examines the surface to make predictions.

"It was good porridge this year with a shiny surface and not much mould ... but I saw a rare crack," said chief priest Masahiro Higashi. After receiving the forecast from the fortune-teller, the priest told residents on March 15 the upcoming year would be mild with an average harvest.

"But be careful and be prepared for earthquakes," he added in the televised forecast. "I think people were surprised to see the prediction come true but I myself was also surprised," he said.

Sunday's quake, which measured 7.0 on the Richter scale, killed one woman, injured hundreds and damaged more than 600 houses in Kyushu.

West Bengal to ban astrology & feng shui on TV

Kolkata, 23 Mar 2005: The state government of West Bengal (India) moved to fight a proliferation of television programs on astrology and Feng Shui.

An assortment of prophets, fortune-tellers, godmen, oracles, mystics and seers are seen on Bengali TV channels, and their interactive programs have a large following as viewers call to know their fate and future. The law minister Nisith Adhikary was of the firm opinion that "this hypocrisy has to stop." The immediate provocation for this drastic move came when a popular godman on TV asked his followers to confront rationalists and said their leader should be shot. What followed was a spate of sharp criticism and the godman was arrested for publicly issuing death threats. Investigations revealed the godman is always clothed in 'austere' saffron robes and 'spiritual' beads which are 'blindly' revered by unsuspecting Indians and owns prime properties and even a small aircraft! He sells iron rings worth Rs 25 for Rs 5000 (look at the incredible profit margin).

Saturn signifies iron rings and these items are sold in the name of fulfilling Saturn's desire to punish and cheat. Ironically, the dictum of Jaimini Mahārṣi is complete in that Saturn and Ketu indicates a thief who shall fake as a holy man and cheat people.

Nitish Adhikary said "We are considering whatever legal measures there are to be taken. But we would like the channels to desist from airing such bogus programs."

The government's warning that godmen and oracles on TV ran the danger of being arrested because they were prescribing "medicines and panacea" which had no scientific basis has rattled the astrologer community who are busy blaming one another.

Allegations that this is being done because the state government is communist are baseless as the first serious legislation of this kind was made in Maharashtra where it is mandatory for the astrologer to prescribe remedies which have the support of "scriptures" that can be

"quoted in a court of law". The Maharashtra legislation was strongly supported by many astrologers involved in serious study of the scriptures and historical documents while it was opposed by a majority of the godmen, oracles and mystics who probably did not have the knowledge of the śāstra to back their prescriptions.

Serious legislation of this kind is welcome as it will take vedāṅga jyotiṣa out of the clutches of these (un)holy godmen who sell 'śani insurance' in the form of iron rings at mind boggling profit by marketing fear and using shock tactics.

Hundreds turn up to know future

Patiala, March 19: Hundreds of people, turned up at the local Rajindra Gymkhana and Mohindra Club where a two-day free astrological counseling camp and the all-India astrological conference got underway. Renowned Hindi poet and film lyricist Neeraj inaugurated the camp.

There was big crowd at all the stalls where the astrologers answered the queries of the visitors. A young astrologer from Sunam, in Sangrur district, said that many of the girls fielded questions about their matrimonial prospects. Marital discord, money matters and career options were the main issues which were addressed to by the astrologer. Several local political leaders, preferring anonymity, were present apparently to know of their political fortunes. Registration commenced at 8 am when coupons were issued to the members of the public for free consultation.

The camp continued till evening. Eminent astrologer participating from all over the country include Avadh Vairagi (Lucknow), Prabhat Samvedi (Bareilly), Justice Lal Bahadur Upadhyaya (Lucknow), Dr Arsatu Prabhakar (Agra), Sanjay Shandilya (Bihar), Dr TN Singh and Dushyant Kumar (Lucknow), Dr SS Chatterjee (Noida), Acharaya Chetan Sharma (Editor, Jyotish Suman in Rajasthan), and Sachin Gupta.

Personality Assessment

Using Blood Type analysis - research needed

Mar 2005 Source: Khalsa News Network

Personality assessment through blood type analysis has been prevalent in Japan since the early 1970's. The Japanese term for this theory is 'ketsu-eki-gata', and is taken surprisingly seriously by the people from that part of the world. Books have been published on the topic, selling very well. In fact, Toshitaka Nomi has published over twenty-five books, and is considered the world's leading expert on the topic. The blood type categories are used in a similar way to astrology in the west, focusing mostly on relationship aspects of life. Nomi goes further in his books though, even using blood type make up within a country as a theory for that nationality's general national traits.

Japanese companies often take blood type into consideration when hiring employees, to ensure harmony throughout the staff. All the major car companies in Japan have reorganised themselves in order to attain positive blood type combinations in different working sectors. Surveys have been carried out to try and determine the preferences of different blood types, be it for food, clothes or any recreational activity. It is also a popular topic of conversation in social settings.

Having met with initial scepticism in the western world, the use of blood type analysis as a tool for determining personality and other psychophysical characteristics began to be accepted. A father and son team of physicians in North America (the D'Adamo's) published a book called 'The D'Adamo Diet'. In it they postulated that different blood types could react differently with dissimilar types of food. In his research James D'Adamo found this to be true. People of blood type A and AB could thrive on a vegetarian diet, and those of blood type B could survive, although not as well. Type 'O' people, experienced severe difficulty when deprived of animal protein. The explanation behind this finding is that type 'O' is the oldest blood type, and because of the near carnivorous nature of the diet in days gone by, people

with this type of blood have a large genetic need for meat. Different blood types evolved over millions of years because of the need to adapt to specific food shortages through the ages.

It is because these basic connections between blood type and diet were easily proven that experts began focusing on less obvious connections, such as personality traits. It was theorised that because evolutionary change altered immune systems and digestive tracts (hence the development of blood types), that mental and emotional characteristics would also be likely to change over such a long time. These basic changes could over millions of years develop into distinct behaviours and psychological patterns. Here is a guide to the personality traits that are supposedly common in the different blood types.

Type O blood types are defined generally as warriors. This is perhaps because Type O is the oldest of all the blood types. These people are highly motivated, leaders of people. They aren't afraid to gamble because they are confident they can pull it off. They have a strong physical presence and are generally good at sport. However because they are leaders they can often be seen as status seeking, and obsessive in their quest for success. This obsession can also make them seem boring to other people.

Type A blood types are defined as farmers. They are considered conventional in all that they do. They are considerate to other people, and find it hard to tell lies. Loyalty towards friends and co-workers is another trait. On the downside they can be secretive. This means they don't often share their feelings, and can become insecure and pessimistic. Apparently, once they've had a few drinks they can turn into nasty pieces of work.

Type B blood types are defined as hunters. Contrary to Farmer types these people are non-conventional, and care little for other people's opinions. This makes them thick-skinned. This doesn't mean they are

uncaring. Indeed, they are extremely passionate about things dear to them. The negative side to their personality is that they can seem shallow to other people, and lazy, because they might not do what other people request. If they don't get their own way they can seem impatient.

Type AB blood types are considered humanists. They are quite rare. They go with the head rather than the heart. They like accord among people, and therefore play a good role as a mediator within a group. They are also good with money. Unfortunately, with trying to please everyone, they can seem to be two faced.

You may think that this type of personality assessment is far-fetched and medically unfounded. But why do so many Japanese believe in it? Of course, as in astrology, popular amongst many in the western world this type of assessment shouldn't be taken too seriously. However, research has proven that there is a point behind the practise. So please, find out your blood type and see if you match the traits above. You may be pleasantly surprised.

JD Comments and Views

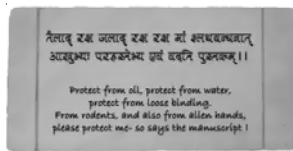
Further research is required to establish the link between the specific blood group and the horoscope. This research will provide immense help in rectification of charts and lost horoscopy.

As a start we suggest the following –

- (1) The Moon rules blood and is the common factor for all human beings.
- (2) The two types of Rh+ and Rh- can belong to the two groups of
 - (+) Me, Ve, Sa & Ra and
 - (-) Su, Ju, Ma, Ke
- (3) The four planets in each of the groups of (+) and (-) above can indicate the A, B, AB and O, although we are unaware of which equates to what.

Readers are welcome to send their views and suggestions to srath@srath.com with 'blood type research' marked on the subject. Charts, birth details and blood type information is welcome.

National Mission for Manuscripts



For more information visit the WebPages at <http://namami.nic.in>



India is the repository of an astounding wealth of ancient knowledge belonging to different periods of history, going back to thousands of years. Most of this knowledge belonging to different areas of intellectual activity such as religion, philosophy, systems of science, arts and literature is preserved in the form of manuscripts. Composed in different Indian languages and scripts, they are preserved in materials such as birch bark, palm leaf, cloth, wood, stone and paper. They are spread all over the country and also abroad in different libraries, academic institutions, museums, temples and monasteries and in private collections. The rich manuscript wealth of India today faces a threat of survival. However, India has possibly lost a vast amount of this wealth. Sufficient information on them is not available today. Among the existing collection, most of them are in a state of decay and damage. Among the extant collection, only a very small portion has been surveyed and documented properly. Experts fear that almost all the palm leaf manuscripts will perish in the near future due to decay, and wear and tear.

Government of India under the Department of Culture has launched a National Mission of Manuscripts. Some of the main objectives of the Mission are to survey, document, preserve and disseminate the existing collection of Indian manuscripts. The programme seeks to :-

- Locate and identify manuscript collections in India and abroad through exhaustive surveys and awareness camps/workshops.
- Document them through descriptive cataloguing and prepare a national register subject-wise and author-wise.
- Facilitate conservation and preservation of existing manuscript wealth.
- Promote ready access to these manuscripts through digitisation and publication.
- Promote scholarship and research based on material available in the manuscripts.

The Mission has identified more than one thousand institutions in the country and abroad which are repositories of Indian manuscripts. These partner institutions and private owners of manuscripts will be sensitized to the need of preserving the manuscripts in their custody. For this purpose, many awareness campaigns and workshops would be organised throughout the country.

Identified institutions which have large manuscript collections in the country would be given need-based support to draw up catalogues which will form part of a master register of catalogues. A major task is to identify the specific needs of these as well as other smaller institutions in terms of training on conservation and preservation of manuscripts, building, conservation and storage facilities, as well as equipment requirements. Strategies for cataloguing, preservation and storage of manuscripts are being evolved in consultation with experts.

A standard format for the preparation of a comprehensive national electronic register of manuscripts with information on institutions, catalogues, subject- and author- indexes, state of preservation of manuscripts has been evolved.

Training would be given to manuscript related activities like conservation and preservation, as well as to script-deciphering pertaining to older scripts such as Sarada, Grantha and Brahmi. The completion of the existing Catalogus Catalogorum Project of the University of Madras is being facilitated through the Mission.

IGNCA

Indira Gandhi National Centre for the Arts (IGNCA) is the National Nodal Agency for the implementation of the Mission, and will house the National Manuscripts Library. The National Manuscripts Library is envisaged as the central repository for microfilms and digital copies of all Indian manuscripts. The Library is expected to provide manuscript services to the scholars for accessing any information and obtaining microfilm/digital copies. The Mission would collaborate with other national institutions and the several partner institutions in the country.

New Catalogus Catalogorum

The New Catalogus Catalogorum is a comprehensive alphabetical register of Sanskrit and allied works in Pali, Prakrit and Apabhramsa carried out by the University of Madras since 1935. So far 14 volumes covering the entries 'amsha' to 'brahmasukta' letters from 'a' to 'bh' have been completed through this project.

The National Mission has taken steps restart this illustrious programme. Through financial support from the Mission, the publication of the next ten volumes will be brought out by 2008.

Letters

Article titled 'Timing marriage' by Chandrasekhar Sharma published in the Jyotish Digest, Jan-Mar, 2005 Issue

Dear Sir,

You have published an article on 'timing of marriage' in the Jyotish Digest Jan-Mar, 2005 issue and it was read in the 3rd annual SJC Asia Conference, Mumbai by the writer himself. The following are the observations made by me which are wrongly presented by the author which may perhaps mislead our members/students:

Wrong horoscopes and arguments

All the three horoscopes author presented are without the birth details i.e. date, time and place. Only rāśi and navāmsā chart is given along with the Vimsottari daśā for the incident of marriage only. He was requested (1) to give full birth data and (2) to explain why Saturn caused delay till 37 years based on the publication. In reply, he told that (1) he does not use Jagannath Horā software and that he has not given the birth data and (2) instead of explaining the reasons for Saturn causing delay till 37 years, he was completely reluctant to discuss and rather continued saying that he has been practicing jyotiṣa in this manner for last thirty years and has found success in it.

Sir, may I enquire as to (1) how this chart/data printed in your journal is derived and may I request you to take proper precautions from such writers so that charts which do not have birth data should not be used and (2) the writers should be able to explain the use of timing methods and not give any remark like 'Saturn causes delay till 37 years' which cannot be repeated in other charts.

Controversial statements

He has expressed some remarks which require your attention:

- 1) Author stated that Parāśara has used sāvana years in his daśā (Vimsottari) system in which 120 sāvana years equal 108 solar years.

I questioned him and explained he should not comment on Parāśara in such a wrong way. The system involves luni-solar years and takes adhika māsa, so the Vedic calendar is proper. The best example for this is the saṅkrānti dates. Such wrong remarks will mislead the students of jyotiṣa.

- 2) Author stated that he himself has selected the Dasahara day (Vijayā Dasamī) for his marriage which is one of the three and half Muhurta and this choice has led to 30 years of successful and happy married life. Muhurta is only good time indication which cannot be worked out accurately. To substantiate he has given an example of Bhaskarācārya.

I have not commented on the second point. Does he want to

ॐ

jyotish news

say that he has married in catur māsa based on jyotiṣa muhurta principles? The muhurta he has given was totally wrong as per the principles and he was trying to cover his mistake by giving the example of Bhaskarācārya.

- 3) Author stated that he also referred the article/lecture of Śrī Kasthuri Rangan on timing renunciation where Śrī Saṅkarācārya has given only dates and not the full muhurta.

As per the remark to involve Kasthuri, this is a poor analogy as the charts of the Saṅkarācārya were published with all particulars and even the process of deciding the Muhurta was explained for the first time for the benefit of the world of astrology. I should not comment further as you had already stated in the conference that the date and time received from the saint is a boon for us and we can try to learn from it. If this statement is studied in right form it will expose the man taking wrong shelter for covering own mistakes.

- 4) Author stated that he does not use upapada or dārākāraka and he believes that his system of graha bhāva balas gives the proper results.

He was asked to explain the graha bhāva bala method based on which he predicts marriages and instead of explaining, he said I cannot take more insult and left the room. Sir, is this scientific attitude? In SJC conferences should we take any wrong statements without proper references and support?

Sir, please look into the matter and make necessary arrangements for the corrections of the above things which will create confusions and blunders in the minds of the Jyotish students attending the conferences or reading the Jyotish Digest.

Relevant quotes from jyotish classical literature is annexed.

Thanking you.
Yours Sincerely
V.V.Divekar

Annexure

शङ्खा ऋतवः संवत्सरः। द्वादशमासाः संवत्सरः त्रयोदशमासाः संवत्सरः तै सहिता (5-6-7)

ऋग्वेद मे अधिमास - वेदा यो धप्तवतो द्वादश प्रजावतः। वेदाय उपजायते। ऋ. सं. 1।25।8

वरुण युक्त - ध्रुवव्रत जो वरुण बारह मासो और उनमे उत्पन्न प्राणियों को जानते है और उन द्वादश मासोके पास उत्पन्न होनेवाले अधिमास को भी जानता है। 127 इस ऋचा में यह बतलाया गया है की सामान्यतः 12 मास होते है। किन्तु इस देश की सौर ऋतुओं में सामजस्य के लिये तेरहवे मास अधिमास की कल्पना ढाई वर्षों के बाद की गयी थी उसमें एक असामजस्य उत्पन्न हो गया। पच्चीस वर्षों की अवधि में इस कल्पना अनुसार 10 (दश) अधिमास होने लगे वास्तवमें नव ही अधिक मास अपेक्षित थे। इसे आहस्पस्य मास (क्षयमास) की कल्पना की गयी जिससे पूर्ववत चांद्रमासों में सौर ऋतुओं का सामजस्य अक्षुण्ण रहा।

वेदांग ज्योतिष प्रथम चांद्र और पंचांग - 11

वेदांग ज्योतिष की गणना के अनुसार 5 वर्ष का एक युग माना गया है जो चांद्र युगचक्र कहा जा सकता है। एक सौर वर्ष 366 दिनों का माना गया है इसलिए 5 सौर वर्षों में 366 ग 5 त्र 1830 दिन सावन दिन होते है। एक युग में 62 चांद्रमास में 60 सौर मास होते है इसप्रकार 5 वर्ष में 2 अधिमास होते है। दो अधिमासों में 30 तिथिया होती है युग में 67 नाक्षत्रमास होते है।

5 सौर वर्ष त्र 365.256362 ग 5 त्र 1826.181810 दिन 13

62 चांद्रमास त्र 29.53059 ग 62 त्र 1830.8965 दिन

67 नाक्षत्रमास त्र 27.32166 ग 67 त्र 1830.5512 दिन

महा महोपाध्याय श्री. सुधाकर द्विवेदी जी ने वेदांग ज्योतिष के अनुसार निम्नांकित तासिका दी है।

1 युग में रवि वर्ष 5
सौर मास 60 सौर दिन त्र 1800
चांद्र मास 62 चांद्र दिन त्र 1860
क्षय दिन त्र 30 सावन दिन त्र 1830
नक्षत्रोदय त्र 1835
चंद्र भगण त्र 67 चंद्रसावन दिन त्र 1768
एक सौर वर्ष में सावन दिवस त्र 366
एक सौर वर्ष में चांद्रदिवस त्र 372
एक सौर वर्ष में नक्षत्रोदय त्र 367

ज्योतिषासार – विवाह में वर्णित –

नाशाढ प्रभषतिचतुथ्ये विवाहो नोपौशेनच मधुसंज्ञ के विधेयः।
नैवास्तंगवति भार्गवेचजीवे वषट्त्वेन खलुतयोर्नबालभावे।।
गीर्वाण मंत्रिणि मर्षेद्रमधिश्ठिते न मासेधिके त्रिदिनसंस्पर्षिनावमेच।।
आशाढ से चार मास, पौष, चैत्र, गुरु षुक्रका अस्त बाल्यवर्धक्य तथा सिंहस्थ अधिक वा क्षय मास में विवाह मे त्यागना। 99

वसिष्ठसंहिता –

दिनाधिपे मेशवष्णालिकुंभनष्युडमघारन्येषु गण्डेषु स्थंस्थे।
माघद्वये माधवषुक्रयोस्तु मुख्योऽक्षवा कार्तिके सौम्य योश्च।। 100

मुहूर्तमार्तण्ड –

राघयुगं वैषाख ज्येष्ठौ माघयुगं—माघ फाल्गुनावित्यर्थ मार्गे – मार्गशीर्षे विवाहः
षुभः स्यात्।।
वैषाख ज्येष्ठ माघ फाल्गुन मार्गशीर्ष ये 5 मास विवाह में षुभ होते है।

सर्वसंग्रह –

माघ फाल्गुन वैषाख ज्येष्ठाशाढाश्च मार्गकः।
मघाकुंभाजगोयुगमाल्यर्को लग्नेऽतिषोभनः।। 167।।
विवाह में विहित मास – माघ फाल्गुन वैषाख ज्येष्ठ आशाढ मार्गशीर्ष यह छः मास विवाह में प्रशस्त है परंतु विवाहादि कार्यो में सौर मासकी प्रधानता होने से मकर कुंभ मेश वष्णम वर्षश्चिक के सुर्यमे विवाह अतिषुभ होता है।
(मेश-वष्ण-अलि (वर्षश्चिक) कुंभ नष्युडमघा (मकर) त्र वसिष्ठ संहिता—माघ फाल्गुन—वैषाख ज्येष्ठ आशाढ—कार्तिके मार्गशीर्षे)
पूर्वकालामप्त – विवाह में वर्जित काल 50
आर्द्रादावनिलान्तमक्षदषके सुर्ये स्थिते वा गुरौ
सिहस्थेऽप्यथवा तदंशकगते पूर्वे दले पारिधे।
उद्वाहो न षुभः स्वजन्मदिवसे मासे चराषौ गृहे।
दम्पत्यो रपि जन्मकर्म निधनादक्षेऽशु सप्तस्वपि।।
आर्द्रासेदस – आर्द्रा पुनर्वसु पुण्यश्लेशा मघा पूर्वा फाल्गुनी, उत्तरा फाल्गुनी हस्त चित्रा स्वाती इन दस नक्षत्रों में सूर्यगोचर करे सारी सिंह राषीया सिंह नवांश में गुरु हो परिध योग का पूर्वार्ध होतो विवाह षुभ नही होता है। अपने जन्म मास जन्मतिथि जन्मराषी जन्मलग्न, जन्मलग्न से अष्टम राषी लग्न में तथा दंपति के जन्म कर्म निधनादि सात प्रकार के नक्षत्र में भी विवाह न करे। कष्यपादि ऋशीयो के मतसे सूर्य की उक्त दस नक्षत्रों में स्थिती सभी मंगल कार्यो में वर्णित है।

Editors' comments: As regards 'wrong horoscopes and arguments'

- (1) We state that the chart was derived based on planetary positions and daśā balance given by the author for the purpose of publication as such planet/star positions can only happen in one moment to match those given in the chart and the daśā balance. The author is requested to provide the chart data without giving any names.
- (2) The argument of taking 37 years needs to be substantiated by the author. In our experience this cannot be the sole cause and one condition is not sufficient to confirm delay in marriage. The timing is perhaps based on the natural maturity year of Saturn (36).

As regards 'controversial statements',

- (1) To say that Parāśara used 108 solar years for the Vimsōttari daśā is a novel idea but this does not fit the practice and teaching of various other texts on the Vimsōttari daśā. Saṁvatsara is the term defining the years for the daśā as well as for a learned astrologer and this is based on the sidereal solar return. This argument of the author is not accepted and the use of this to explain 'timing of marriage related events' is also not acceptable based on the limited evidence.
- (2) The muhurta principles have been flaunted thereby causing stress on the bride if marriage occurs on Vijaya Dasami. However, the authors long marriage is due to the blessed chart of his spouse where Jupiter sits in the 7th house in Pisces.
- (3) "Poor reference" - Śrī Kasthuri Rangan has given so many charts and so much data that we will need another conference only to analyze all this.
- (4) "Wrong statement" - upapada and dārākāraka are crucial to determining marital success and timing marriage and marriage related events.

Comments from the author (if any) shall also be published in these pages in subsequent issues as the Jyotish Digest continues to be an open forum for debates and discussions among the learned scholars.

Love affair

This is regarding my cousin who has fallen in love with a girl 7 years elder to him, where he is 24 and she is 31. He got involved with this girl in Oct 2003. Till this time we all have tried our best to explain to him not to go ahead in this relationship but in vain. The mother and family also do not like the girl. The reason to ask for your help is that now he is insisting to marry her in December, 2005. All of us have tried to explain to him not to go ahead with this marriage but he does not understand at all. JKda (J. K. Dasgupta) had also seen his chart and given "Emerald" to wear which was very good for his job but is not helping him detach from the girl. He had also given him a one word mantra "śrīm" but he is not reciting that either. I suggested that he read Viṣṇu Sahasranām but he is not doing that either. Guruji, pls. help and provide a suitable remedy so that he comes back to his senses and realizes what blunder he is going to do by getting married to this girl in December.

Humble Regards,
A.H. Mumbai

Jyotish Guru comments: The seventh lord from Venus, Mars, who is responsible for bringing the spouse, has formed a close

HL		Ve As Md Gk	(Me)	
AL		Rasi	Ra Su	
Ke		Love affair July 19, 1980 1:45:00 (5:30 east) 88 E 22, 22 N 34	Sa Ju	
SL		GL	Ma Mo	

As:	16 Ta 36	Su:	2 Cn 45 (GK)	Mo:	17 Vi 28 (MK)	Ma:	11 Vi 00 (PK)
Me (R):	22 Ge 17 (BK)	Ju:	15 Le 33 (PIK)	Ve:	24 Ta 60 (AmK)	Sa:	29 Le 15 (AK)
Ra:	27 Cn 44 (DK)	Ke:	27 Cp 44	HL:	23 Pi 22	GL:	25 Li 33

conjunction with Mātrkāra Moon in the fifth house of love and affection. The Moon indicates a woman who is caring, emotional and replete with motherly qualities. Very often it indicates an older woman. The Upapada in Kumbha confirms this fact.

The lord of the UL, Rāhu, who is also the Dāra-kāra, is with the āruḍha of the seventh house. Rāhu therefore is linking the Dāra and Upapadas, showing a woman who is older, probably a widower or someone whose spouse has expired.

The seventh lord from the Dāra-kāra shows that which the ātmā seeks to attach itself to. The seventh lord from Dāra-kāra in your cousin's chart is Saturn. Ever since Rāhu daśā started, the possibility of such a relationship with an older woman became ripe. By the time he was 23 years of age, Venus antara commenced and he met her. This coincides with the onset of Venus Śatābdikā daśā and overlaps with Cancer Nārāyaṇ daśā. From all sides the stage was set for him to meet and fall in love with this girl. Jupiter at that time was transiting the seventh from his UL. The moment it transited to Virgo over his seventh lord and aspected the second from the UL with rāśi dṛṣṭi, his attachment to her was sealed. It would not be surprising if he married her during this transit. There seems little possibility that he will change his mind, and in all probability the marriage will take place. Even if it gets postponed for the time being, he may marry her later, in Venus-Sun Naisargikā daśā. However, once Jupiter transits to Libra, your persuasion may have some effect, as Jupiter will cease to have rāśi dṛṣṭi on the second from the UL. So wait till Jupiter's transit to Libra and then talk to him.

As far as remedy is concerned, śrīm bija will only marry him off quickly as śrīm is Mahālakṣmī svarūpa. The planet representing his iṣṭa devatā is Mars. It is said that the houses which the iṣṭa lords in the rāśi chart, indicates the source of trials and tribulations in one's life. In your cousin's chart, Mars is the lord of the seventh and twelfth houses, showing that his lessons in life will emerge from the areas of marriage and conjugality. Worshipping the iṣṭa devatā in his case is the ideal remedy, for the iṣṭa devatā will take him in the desired direction which will be only for his benefit.

Ask him to chant Om Namō Bhagavate Śrīnṛṣimhāya 108 times each day. Jupiter is now transiting over his iṣṭa devatā planet and aspecting his Mantrapada by rāśi dṛṣṭi, so there is a strong chance that he might heed your words and chant the mantra. Whatever the outcome of the situation, it will be for the better of the native.

Love & society

I am in deep problem from some time. I love a girl since the past four years. She loves me too. Both of us want to marry each other but because we belong to different castes our parents are not ready. Please help me as to how we can persuade them. Please help us sir. I will be grateful to you throughout my life.

Male: 12 Jul, 1978, 5.14PM, Gorakhpur, India
Female: 7 Jan 1980, 1.52 PM, Gorakhpur, India
Anshu, Gorakhpur

Jyotish Guru's comments: In your chart, both the seventh house and its lord kalatra kāra Venus are afflicted by three malefics, indicating difficulties in love and relationships. The Dārapada and the Mṛtyupada are with Venus, Mars and Saturn in the 10th house, indicating that you probably met your spouse at your place of work or through your work.

The combination of A7 and A8 does not bode well for love relationships, as almost from the inception, the relationship will be plagued with obstacles that will threaten its very existence. Since the lagna and the seventh lords are there together, it shows that both of you love each other very much and desire each other equally.

Your Upapada is in the eighth house, which too is not a good placement if you desire romantic fulfillment and marriage. Interestingly, both you and your spouse have your Ātmakāra in the Upapada, indicating a past life connection and a strong desire to manifest that particular āruḍha pada with which the Ātmakāra is associated. It is through your self-will and determination that both of you will be able to overcome all obstacles and get married. The seventh lords from Venus, who bring the spouse to your life, are Saturn and Rāhu. Between the two, Rāhu indicates those belonging to another caste, community or religion. The opposition seems more from your side than hers, and that too perhaps mainly from your mother. Since sustenance of the relationship is the problem, you will need to worship the Moon, the second lord from the Upapada. In addition there is a Kāla Sarpa Yoga which is also broken by the Moon. Please do three mālās of the mantra **KLīm Gopijanavallabhāya Svāhā** every morning and along with it observe a fast every Wednesday from sunrise to sunset drinking only water and fruit juice. In the case of your spouse, not only is the Ātmakāra Venus in the UL, but the AK is also the seventh lord indicating that the ātmā will teach her the lessons of life through seventh house matters. Her fifth house is badly afflicted with a Brahma Śāpa and a Guru Caṇḍāla Yoga.

She has a Kāla Amṛta Yoga broken by Jupiter, but for that Jupiter will have to be released from the grasp of Rāhu. Incidentally, she is also born in a tithi lorded by Jupiter who is the ninth lord in her chart in Rākṣasa ṣaṣṭiānśa. For Guru Caṇḍāla Yoga, the Sun needs to be worshipped, whereas for Āditya Caṇḍāla Yoga, guru has to be worshipped. Hence we recommend a Sūrya mantra for her. Her Upapada and the second from Upapada lord is Saturn, whose deity is Nārāyaṇa. So the ideal mantra for her is the Sūryanārāyaṇa mantra. Ask her to chant four mālās of **Om Savitre Sūryanārāyaṇāya Namah** at Brahma muhūrta each day. She needs to fast on Saturdays from sunrise to sunset with only water.

I repeat that both of you have your Ātmakāra in your Upapada, hence your self perseverance, determination and positive attitude is crucial to bring about the fruition of your relationship into marriage. Jupiter's transit in Scorpio (October 2006 to November 2007) is a perfect time for you to get married if you work towards it.

Subscribers can send one question to sarbani@srijagannath.org quoting their subscription number. Please provide birth data and brief background of problem.



Dvādaśāṁśa

The D12 Chart for parents & elders

Pt. Sanjay Rath

Presented at the SJC Europe III Annual Conference, 2005 at Novi Sad, Serbia

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Nomenclature

Dvādaśāṁśa is composed of two words- *dvādasa* meaning twelve and *āṁśa* meaning division thereby referring to the one-twelfth division of a sign. It is also called *Sūrya-āṁśa* referring to the twelve sun signs called *dvādasa āditya*. Each *dvādaśāṁśa* has a span of 2°30' (30°4125 2°30') and there are 144 *dvādaśāṁśa* in the zodiac, with 12 *dvādaśāṁśa* in each sign. The nomenclature used for this is D12 referring to the twelfth division ('D') of a sign.

1.1 Dvādaśāṁśa mapping

The first *dvādaśāṁśa* of every sign which extends from 0°00' - 2°30' of every sign, is mapped into the same sign. For example, the first *dvādaśāṁśa* of Aries is mapped into Aries and is lorded by Mars the lord of Aries or the

first *dvādaśāṁśa* of Leo is mapped into Leo and is lorded by the Sun, lord of Leo. The second *dvādaśāṁśa* (2°30' - 5°00') of every sign is mapped into the second sign from it. For example, the second *dvādaśāṁśa* of Aries is mapped into Taurus which is the second sign from Aries. Thus, a planet placed at 3°15' Aries will be in the second *dvādaśāṁśa* (i.e. within the range of 2°30' to 5°00') and will be placed in Taurus in the *dvādaśāṁśa* chart (D12 chart).

1.2 Dvādaśāṁśa Chart

A chart drawn with all the nine planets, lagna (and special ascendants etc) mapped into their *dvādaśāṁśa* signs is called the *dvādaśāṁśa* chart and is denoted as the D12 chart.

2. Use of dvādaśāṁśa and significators

Parāśara advises that the *dvādaśāṁśa* should be examined for elders (including parents and grandparents). The first focus is on Parents – biological father and mother and then on step parents like step father(s) or step mother(s). Thereafter we shall study both patrilineal and matrilineal grandparents.

2.1 Father and mother significators

Sun and Venus are the fixed significators (sthira kāraka) for father and are studied for the health and longevity of father. Moon and Mars are the fixed significators

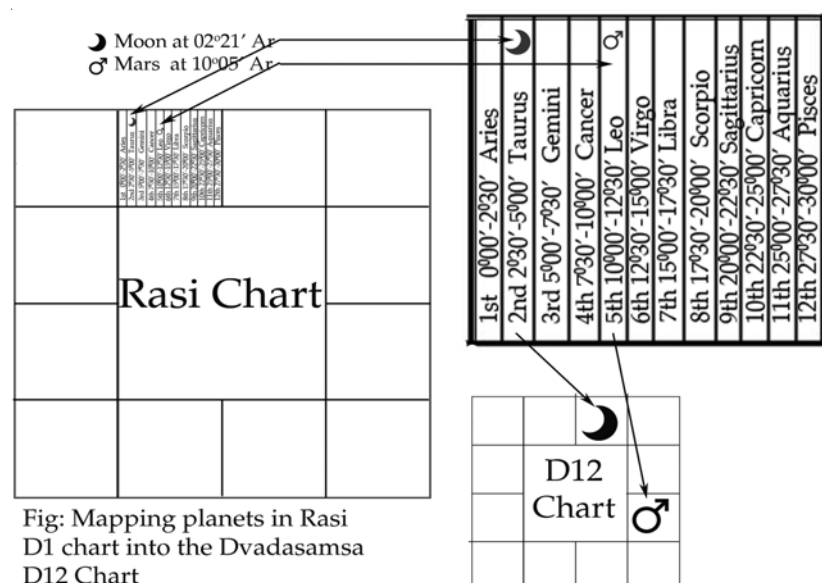


Fig: Mapping planets in Rasi D1 chart into the Dvadasamsa D12 Chart

for mother and are studied for the health and longevity of mother.

In addition, Sun is the natural significator of father (as the giver of dharma) and Moon is the natural significator of mother (as she creates the body). A severely afflicted Moon in the rāśi chart can show mental suffering on account of a curse of mother from a previous incarnation and in this life there can be considerable suffering on account of mother. The lord of the fourth house from the Moon and the ninth house from the Sun brings ones mother and father respectively.

The fourth house from the dvādaśāṁśa lagna is treated as the lagna of mother and the ninth house is treated as the lagna of father.

2.2 Step parents

Relationship with parents is dependant on the time of birth. If birth is during the day (i.e. between sunrise and sunset) then the Sun is the significator of father and Venus is the signifiers of mother whole the Moon and Saturn are the signifiers of aunt and uncle. In the case of night birth, Moon and Saturn are the signifiers of mother and father while Venus and Sun show aunt and uncle respectively. In the case of death of a parent or separation between parents the signifiers of uncle and aunt will be the signifiers of the step parents.

2.3 Grandparents

Grandparents are also seen in the dvādaśāṁśa chart. Treating the ninth house and the constant significator (generally Sun) of father as the ascendant, the ninth thereof is the paternal grandfather and fourth from it is the paternal grandmother. Thus the fifth house being the ninth (father) from the ninth house (father) is treated as the ascendant of paternal grandfather and twelfth house being the fourth (mother) from the ninth house

(father) is treated as the ascendant of paternal grandmother. Similarly the fourth house or the constant significator of mother (generally Moon) is treated as the ascendant of mother to determine the maternal grandparents. The seventh house being the fourth (mother) from the fourth house (mother) is treated as the ascendant of the maternal grandmother and the twelfth house being the ninth (father) from the fourth house (mother) is treated as the ascendant of the maternal grandfather.

Jupiter is the natural significator of paternal grandparents whereas Venus is the natural significator of maternal grandparents. Thus, in the dvādaśāṁśa chart, the 5th house from Jupiter is seen for relationship with paternal grandfather and the 12th house from Jupiter brings one closer to paternal grandmother. Similarly the 7th house from Venus brings one close to the maternal grandmother and twelfth house from Venus shows the affection with maternal grandfather.

2.4 Summary

The following houses emerge as the ascendants of parents and grandparents

- 4th house: Mother
- 9th house: Father
- 5th house: Paternal grandfather
- 12th house: paternal grand mother and maternal grandfather
- 7th house: maternal grandmother

All readings can be made from the position of planets from these houses. For example, the sixth house being the tenth



Śrī Rāma is the embodiment of perfection - the perfect son, the perfect truth, the perfect warrior, the perfect king. Do we short-sighted, greedy humans have the forbearance & character to emulate him and face our karma? read on to find out...

g

Devatā	Dvādaśāṁśa based on longitude in any sign					
Gaṇeśa	1	0°00' - 2°30'	5	10°00' - 12°30'	9	20°00' - 22°30'
Dasra (Aśvinī Kumar)	2	2°30' - 5°00'	6	12°30' - 15°00'	10	22°30' - 25°00'
Yama	3	5°00' - 7°30'	7	15°00' - 17°30'	11	25°00' - 27°30'
Ahi (Sarpa)	4	7°30' - 10°00'	8	17°30' - 20°00'	12	27°30' - 30°00'



*Gaṇeśa the darling
son of Gouri*

h

*In Hinduism the
Aswini are the
celestial chari-
oteers, Vedic gods
symbolising the
shining of sunrise
and sunset. To
each one of them is
assigned the num-
ber 7 and to the
pair the number
14. Aswini
Kumaras blessed
Madri (second wife
of Pandu) with
twins named
Nakula and
Sahdeva....wikipedia.com*

from the ninth house shows the voca- tion of father while the fourth lord in the ninth house shows a mother dili- gently following the father in this life and a happy home on this account at least. The āruḍha of the fourth and ninth houses in the dvādaśāṁśa chart are examined to see details about the parents' families whereas the āruḍha in the rāśi chart are used for various gen- eral purposes. For example, the āruḍha of the fourth house (sukha pada or A4) in the rāśi chart shows the influences at home and a strong Venus influence shows that the mother's family is strong and wealthy and has a stronger say than the fathers family. On the other hand a strong Jupiter influence shows a very influential fathers family having a stronger say on home affairs.

3. Dvādaśāṁśa devatā

Gaṇeśa, Dasra (Aśvinī Kumar), Yama and Ahi (Sarpa) repeating three times, in that order are the four devatā of the dvādaśāṁśa.

3.1 Basic relationship with Parents

The four devatā show the basic rela- tionship of the native with parents.

Gaṇeśa

Gaṇeśa is the darling son of Gouri (Pārvaṭī or the mother goddess) who was created from mud in the absence of his father. The mother was enam- ored by the beauty of Gaṇeśa and asked Hein to guard the door and not to allow anyone inside when she was bathing Lord Śiva the spouse ap- proached the door and wanted to meet the mother. Gaṇeśa objected as He was unaware that Śiva was his father. A battle ensued between Gaṇeśa and the hordes of Śiva. The hordes were de- feated and in anger, Śiva drew the tri- dent and cut off the head of Gaṇeśa. On hearing the clamor, the divine mother came out of the bath and was

aghast to see the fate of her darling son. She insisted on his rebirth /reincarnation. Lord Śiva obliged and asked the atten- dants to travel in four directions. The group traveling north found a dead el- ephant and brought its head. Lord Śiva attached the head to the lifeless trunk and uttered the saṅjivani mantra. Gaṇeśa came back to life and became the 'first worshipped' among the host of gods and goddesses.

It is evident that "Gaṇeśa" dvādaśāṁśa implies a strong attachment to mother and differences with father. These differ- ences are resolved if the wisdom of the 'elephant head' works, else battle ensues battle the child and father. Outbursts and quarrels with father became a part and parcel of the relationship as a means to solving problems.

We may denote Gaṇeśa dvādaśāṁśa as f (-) m (+) indicating a 'minus' with fa- ther and a 'plus' with mother.

Dasra (Aśvinī Kumar)

Sañjña the wife of Sun God Sūrya had decided to seek some time off from the daily rigor of life as she was unable to bear the heat of the blazing god. She went to the house of her father and left her shadow Chāya behind to run the house- hold. Little did she know that Chāya would deceive her and start an illicit re- lationship with Sūrya in her absence due to the stark similarity between the two. When Sūrya failed to turn up at her father's residence to take her back, she felt slighted and turned herself into a mare. When the truth was exposed to Sūrya by his ardent son Yama, he ban- ished Chāya and searched the seven worlds for Sañjña. On finding her mas- querading as a mare, he decided to be- come a stallion and woo her love. The offspring of their love and mating were the Aśvinī Kumar (a.k.a Dasra).

Aśvinī Kumar of Dasra dvādaśāṁśa in- dicates that the native equally loves both parents, and is generally duty bound. We

may denote this as f (+) m (+).

Yama

When Sañjña wanted to visit her parents she asked her shadow Chāya (lit. shadow or image) to stay behind and serve Sūrya. Being the exact replica of Sañjña, Sūrya mistook her as his spouse and made love. Yama the elder son of Sūrya (from Sañjña) was aware of the truth and detested Chāya, the step mother. Chāya gave birth to Kāla (lit. time and also darkness). Unable to bear the deceit, Yama spoke the truth about the unholy union to Sūrya and to prove his point went and kicked Chāya. Infuriated at his misbehavior Chāya cursed Yama to become lame. Sūrya immediately realized that Yama was speaking the truth as no son can have so much hatred to kick the mother. He blessed Yama to be 'dharma rāja' and gave him the power to punish all those who indulge in deceit or untruth. He banished Chāya and went to fetch Sañjña.

Kāla became the curse of Chāya on Yama and sat on his head. The left leg of Yama gradually deteriorated and he became lame and limped around in a slow painful gait. This slow moving painful state of Yama is symbolic of Śani (Saturn).

Truth can be painful and those who live truthful and dharmic lives often have to bear the burden of other sinful ones they associate with. Yama dvādaśāṁśa indicates sorrow (sometimes due to parents). The native will surely stand by his father and will not like his mother or may disagree with her on various issues. We may denote Yama as F (+) M (-).

Sarpa

Sarpa or snake indicates the unfaithful one who, largely out of fear or self preservation or other selfish interest denounces parents. Generally indicates one who is very independent and does not obey parents in youth, may stay away from them and/or may not maintain cordial relationship with them. We may

denote the Sarpa dvādaśāṁśa as F (-) M (-).

Summing up, the four dvādaśāṁśa types indicate the four permutations of relationship with parents. On the one extreme we have Aśvinī Kumar who are F (+) M (+) and on the other extreme we have Ahi (Sarpa) who are F (-) M (-). In between these extremities we have Gaṇeśa F (-) M (+) and Yama F (+) M (-).

3.2 Application and preliminary examination

The lagna shows the intelligence of the native while the pāka lagna (sign/degree occupied by the lagna lord) shows applied intelligence. The difference being the immediate natural reaction to any stimuli comes from the lagna and this is done without any application of wisdom while application of wisdom (Jupiter the significator of wisdom is also the significator of pāka lagna) is done through the pāka lagna where the individual weighs the pros and cons and based on his learning or understanding of a situation, takes concrete action. Similarly we have the lords of the ninth house representing father and that of the fourth house representing mother that act as the pāka lagna for parents.

The first step in delineating the relationship of the individual towards parents and vice-versa is to determine the dvādaśāṁśa devatā of the lagna, pāka lagna, the fourth lord and the ninth lord of the rāśi chart. The devatā of the lagna shows the basic instinct of the native towards both parents while that of the pāka lagna shows the changes brought about through experience, learning and application of thought.

The second step is to examine the lord of the 4th house and 9th house that shows the attitude of the mother and father respectively.

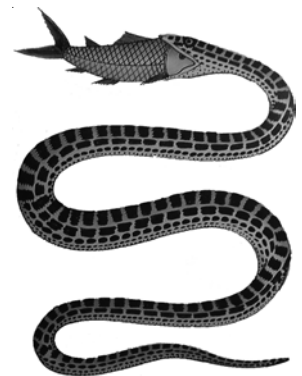
sanjay rath



Yama elder son of
Sūrya (from
Sañjña)

k

Sarpa or snake
indicates the un-
faithful one who,
largely out of fear
or self preservation
or other selfish
interest denounces
parents.



Ke	AL	(Ma)	HL				
Mo	As	Rasi			SL		
Example-1			GL				
October 23, 1958 15:52:00 (4:00 west) 71 W 3, 42 N 21							
	Md	Gk	Me	Ju	Ra		
	Sa		Ve				
As:	16 Aq 36	Su:	6 Li 38 (PK)	Mo:	25 Aq 08 (AmK)	Ma (R):	7 Ta 55 (PiK)
Me:	18 Li 30 (BK)	Ju:	16 Li 10 (MK)	Ve:	1 Li 54 (GK)	Sa:	28 Sc 38 (AK)
Ra:	28 Vi 26 (DK)	Ke:	28 Pi 26	HL:	29 Ge 03	GL:	3 Le 14

Finally, planets in the 4th/9th house show changes in attitude and relationship of mother or father due to the influence of life events indicated by the planets in these houses. It is good for the ninth lord (Father) to be in Dasra (Aśvinī Kumar) or Yama dvādaśāṁśa as then the father is favorable while if in Gaṇeśa dvādaśāṁśa, father considers the child to be too much of a hindrance and if in Ahi (Sarpa) dvādaśāṁśa, father considers the child to be a snake in the family. Similarly, it is good for the fourth lord (Mother) to be in Dasra (Aśvinī Kumar) or Gaṇeśa dvādaśāṁśa. If in Yama dvādaśāṁśa, mother will hate and consider the child to be a curse and if in Ahi (Sarpa) dvādaśāṁśa, mother will consider the child to be a sinner and will ignore it.

3.3 Illustrations

Chart 1: Relationship changes after marriage

Body D12 devatā
Lagna Yama

- Sun Yama
- Moon Yama
- Mercury Sarpa
- Jupiter Yama
- Venus Gaṇeśa
- Saturn Sarpa
- Rāhu Sarpa
- Ketu Sarpa

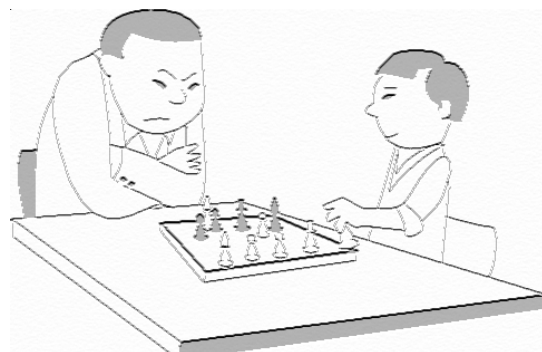


Chart-1 is a female nativity with the lagna in Yama [F (+)

M (-)] dvādaśāṁśa indicating more attachment towards father and a natural dislike for mother although this may not show up in early in life but will gradually be on the increase. The 4th lord (mother) and 9th lord (father) is Venus in Gaṇeśa dvādaśāṁśa [F (-) M (+)] showing that the attitude of mother would be positive and very supportive and protective towards her whereas father would be negative. Now taking both lagna and 4th lord into account we find a love-hate relationship in that the mother loves the child while the child is unconsciously challenging mother. Taking the lagna and 9th lord together, we find the child loving and dutiful towards father whereas the father may find the child to be an upstart and disobedient or very independent minded.

As the second step we examine the lord of the lagna. Saturn is the lord of lagna and is placed in Scorpio in Ahi (Sarpa) dvādaśāṁśa which is F (-) M (-) showing that in due course of time or after the application of her learning through experiences of this world she can start disliking or detesting parents, of which the mother will be more disliked (read Yama + Ahi together to see how the modification occurs).

As the third step we examine the planets in the 4th and 9th houses. Mars is in the fourth house in Ahi dvādaśāṁśa indicating that mother becomes angry (Mars) and then starts hating/ disliking her as Ahi is a very negative dvādaśāṁśa. There are four planets in the ninth house showing changes in relationship with father based on daśā. The childhood was largely in Saturn daśā and Venus would be the strongest influence in the ninth house during this period showing good relationship. Subsequently during Mercury daśā the relationship should have changed as Mercury is in the ninth house and in Ahi (Sarpa/snake) dvādaśāṁśa. In fact she got married in the last antardaśā in Saturn daśā and thereafter relationship with parents changed dramatically.

Su SL	As Ve	HL	GL	Gk Md	HL Su Me Ju	Ma Ma	AL Sa Ke
Me Ma	Ju	Rasi		Ra	GL 2	1 Ve SL As	11 10
Ke Sa	AL	Example 4			Gk	Md	3 12 9
March 28, 1962 6:29:00 (5:30 east) 85 E 21, 22 N 5					Ra	4	5
Mo							7 8

As: 26 Pi 25 Su: 13 Pi 33 (PK) Mo: 29 Sc 41 (AK) Ma: 19 Aq 00 (MK)
 Me: 26 Aq 03 (BK) Ju: 7 Aq 08 (DK) Ve: 28 Pi 08 (AmK) Sa: 15 Cp 44 (PIK)
 Ra: 22 Cn 08 (GK) Ke: 22 Cp 08 HL: 4 Ar 30 GL: 5 Ta 58

wards him and can punish him severely (Mars in Ahi dvādaśāṁśa) during his childhood. The relationship sours as he grows up.

There are two planets in lagna of which Venus is much stronger being exalted and vargottama. Venus is in Ahi (Sarpa) dvādaśāṁśa indicating that the native will completely change his attitude after some events related to Venus like marriage or relationship with spouse. The first girl he wanted to marry flew down to meet the parents and in a conversation the father insulted her and the relationship broke as the girl was not able to understand or reconcile such stark hostility. Finally taking the advice of this scribe he did not bring his second girlfriend to meet the parents and arranged the marriage. His father did not attend the marriage nor did he reciprocate in any manner by at least throwing a dinner. That was the end of the relationship with father and to date he considers that his father is dead! Even the Moon in the ninth house is in Ahi (Sarpa) dvādaśāṁśa showing that there is no scope of resuming normal relationship with father.

not agree with his being a vegetarian. In any verbal duel on this issue he is the victor (note the lagna in Yama dvādaśāṁśa and that Yama is dharmaraja).

Yama dvādaśāṁśa and that Yama is dharmaraja).

Chart 4: Terrible relationship after marriage

- Body D12 devatā
- Lagna Yama
- Sun Aśvinī Kumara
- Moon Ahi (Sarpa)
- Mars (R) Ahi (Sarpa)
- Mercury Yama
- Jupiter Yama
- Venus Ahi (Sarpa)
- Saturn Yama
- Rāhu Gaṇeśa
- Ketu Gaṇeśa

Example 4 is a male nativity with the lagna in Yama dvādaśāṁśa showing strong attachment for father but not hesitating to fight with both parents. Lagna lord Jupiter is also in Yama dvādaśāṁśa indicating that his decisions on relation issues do not change and he can be very harsh like Yama the god of death in calling a spade a spade. The fourth lord Mercury is in Yama dvādaśāṁśa indicating that after some time his mother will reconcile to this attitude of his and will restrict the relationship to doing her duty. The ninth lord Mars is in Ahi (Sarpa) dvādaśāṁśa indicating that the father will take a very negative and hostile attitude to-



3.4 Conclusion

The dvādaśāṁśa devatā gives us a fine idea of what the basic relationship is with parents as well as how this can be modified with time due to the presence of planets in lagna, fourth or ninth house. However this cannot be taken as the final word on the relationship with parents. This method cannot give us details about how the relationship is modified on a regular basis with passing time. The dvādaśāṁśa chart is a much better indicator of the subtle aspects of the relationship and the Vimśottari daśā clearly shows the changes in relationship and fortune of parents.

4. Dvādaśāṁśa chart & father

Details about ones parents can be studied from the dvādaśāṁśa chart which also gives their nature, fortunes and the

influence they have on the life of the native.

- 1 Specifically, the ninth house from lagna in the dvādaśāṁśa chart should be treated as the lagna of father and all the details about his life, karma and death should be studied from this lagna.
- 2 Results of the ninth lord in different houses –
 - If the ninth lord is in lagna or lagneśa in the ninth house, then the father may not be long lived and the native may have to take the responsibilities of father at a young age. The pitṛkāra in Leo or Pisces (eighth sign from Leo) also indicates early death of father and various responsibilities on that account.
 - The ninth lord in the fourth house (eighth from ninth house) gives a despicable father who will forever be troubled due to various ṣaḍripu. This need not happen if it is well conjoined while malefic planets conjoining the ninth house or the ninth lord will indicate adverse results for father’s character or nature.
 - If the ninth lord is in the seventh house then the native will, forever oppose the father or if a benefic and well disposed to the lagna, he gets the support of father for marriage and business. Ninth lord in the sixth house can show a hardworking father. The tenth house is the wealth of the father and a connection between the lagna and tenth house or lord and the ninth lord can show pursuing a career like father.
- 3 Eighth house is the 12th (expenses/ giving away) for father and the inheritance for the native.

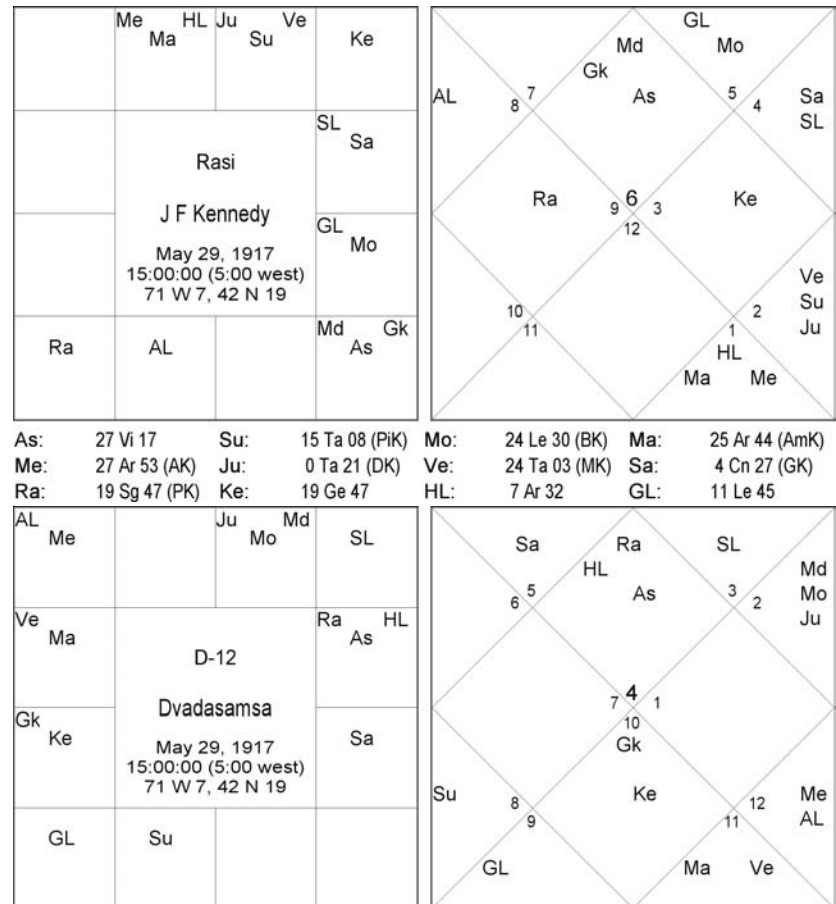
4.1 Blessings of father

Chart 5: John F. Kennedy

The rāśi chart has the ninth lord in strength in the ninth house conjoined the seventh lord Jupiter and the pitṛkāra Sun forming rājayoga. Rājayoga is caused when the lord of a trine is well conjoined

the lord of a quadrant and here the lords of the 4th and 7th and 9th houses conjoin in a very benevolent yoga. The conjunction of the pitṛkāra Sun with the ninth lord generates yoga for the blessings of father and/or government while its yoga with Jupiter brings the blessings of guru/higher learning/knowledge.

To be more specific we need to examine the ninth house in the dvādaśāṁśa chart to know all about father. The ninth house is Pisces with debilitated Mercury in it showing his father Joseph Patrick Kennedy (1888-1969) as a businessman as Mercury is the 7th lord (business) in the first house (treat Pisces as lagna of father). This also makes the father dominating in his personality but would compromise under the influence of Mercury (children). The Sun in the fifth house (ninth house from Pisces) shows the paternal grandfather as a local politician. The ninth lord from Pisces is Mars and is conjoined Venus showing that his father Joseph went to





Harvard University. Mars is also the lord of the second house and its conjunction with the 8th lord Venus (gambling) shows that the father would amass money through speculation including motion pictures (Venus), ship-building (Venus in Aquarius ruled by Rāhu), real estate (Mars), and through stock-market speculation (8th lord Venus). This also showed that the father could have relationships outside marriage (2nd lord in Mars-Venus yoga with Rāhu in 5th house).

The lagneśa and tenth lord (fame/status) Jupiter is well placed in the third house in Taurus with the exalted fifth lord (power/authority) Moon showing that with the advent of Moon daśā Joseph Kennedy would be keen to have power and status that would further his business interests and family status. As the first chairman of the U.S. Securities and Exchange Commission, in Moon daśā Venus antardaśā (1934) he outlawed many stock trading practices which he himself used to amass his fortune! His ship building interest (Venus in Aquarius ruled by Rāhu placed in water sign Cancer) led him to be the chairman of the Federal Maritime Commission in Mars daśā Rāhu antardaśā (1937).

Jupiter and Mars are involved in dharma-karmādhipati yoga since the ninth lord Mars aspects the tenth lord Jupiter and in turn Jupiter the tenth

lord aspects the ninth house Scorpio. The houses involved are the 12th house (foreign residence) and 3rd house (travel). In Mars daśā Jupiter antardaśā Joseph became the ambassador to Britain and returned home in Mercury antardaśā as Mercury is in lagna.

Mars is the lord of the tenth house of dvādaśāṁśa and is placed in the 8th house (inheritance or support from father). Rāhu is the lord of the 8th house in lagna confirming the same. In Rāhu daśā Rāhu antardaśā his elder brother Joe was killed in combat and he was the chosen son to enter politics. The largesse of his father helped him to meet all expenses during his political career which spanned through Rāhu daśā, especially in the last antardaśā of Mars when he fought for the US Presidency and went on to be the President on 20 Jan 1961.

In the chart of JFK we found the 8th lord in lagna ensuring the flow of largesse from father and treating the ninth house as lagna of father, we found the 2nd and 12th house connection showing father giving wealth or other support.

Chart 6: Indira Gandhi

In the dvādaśāṁśa chart of Indira Gandhi, the only daughter of Jawaharlal Nehru we find the lagna lord Mercury joining Rāhu (co-lord of 9th house – father) in the 11th house. Jupiter is pitṛkāra and shows the blessings of father and his influence in her life. With the advent of Jupiter daśā in November 1954 she returned to active political life and in 1955 joined the Working Committee in the Indian Congress and went on to become its president (with the blessings of father) in 1959 in Mercury antardaśā.

Treating Aquarius as the lagna of father, Jupiter is the lord of the 2nd house (maraca) and Venus the bādhakeśa is placed in the 7th house (maraca). Her father lost face in the Indo-China war (1962) and

Sa Mo	Ra Me	HL	SL	As
Gk Ma	D-12			
Indira Gandhi D12				Md Ve
November 19, 1917 23:20:00 (5:30 east) 81 E 52, 25 N 28				
Su	GL	Ke	(Ju)	

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

As:	29 Cn 22	Su:	4 Sc 08 (DK)	Mo:	5 Cp 40 (GK)	Ma:	16 Le 23 (MK)
Me:	13 Sc 15 (PK)	Ju (R):	14 Ta 60 (PIK)	Ve:	21 Sg 01 (AmK)	Sa:	21 Cn 47 (AK)
Ra:	10 Sg 34 (BK)	Ke:	10 Ge 34	HL:	2 Ar 14	GL:	15 Ta 27

died (May, 1964) in Jupiter daśā Venus antardaśā.

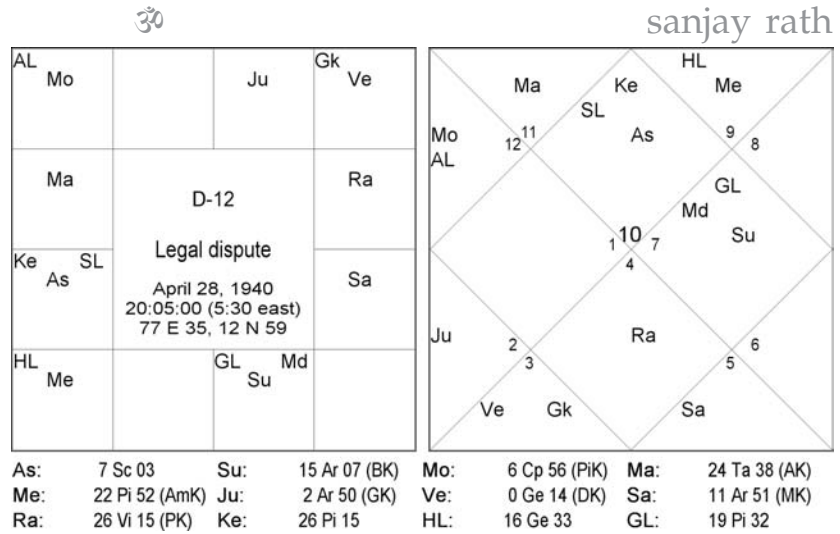
Inheritance is seen from the 8th house in the dvādaśāṁśa chart and this is Capricorn with its lord Saturn in the 10th house (fame) with the Moon (popularity/social success). The real legacy was the love that people had in general for her father and this came in Jupiter daśā Moon antardaśā when she was chosen to be the third Indian Prime minister following the sudden death of Lal Bahadur Sastri in 1966. This choice of Indira Gandhi was primarily motivated by the legacy of Nehru as the Congress Party had many veterans and she was a relatively young member. Note that the sani-candra yoga is in Pisces ruled by Jupiter.

4.2 Disputes with father

Chart 7: Legal dispute with father

Chart 7 was reported in the Astrological Magazine* where the native had filed a legal suit against his father around the beginning of 2004. Just as in the previous two cases, we find Saturn the planet of delay in the 8th house. However, unlike the previous cases, we find that Mars is the bādhaka lord of the 11th house and is aspecting the 8th house and Saturn showing the possibility of a legal dispute. The Sun is the lord of the 8th house symbolizing the inheritance and is placed in debility (destruction) in the 10th house (for money) aspected by Saturn. Since Saturn is the lagna lord, its aspect on the Sun shows the tenacity of the native to fight and get the inheritance/property. The ninth lord Mercury (father) in the 12th house (secret enemy) shows that the native will feel cheated by his father and the reason is seen from the conjunction of the horā lagna (HL – symbolizing wealth) with the ninth lord in Sagittarius. The Cara pitṛkāraka Moon is in Pisces (not good for father) but is in Kendra from the ninth lord Mercury. The

*AM, July 2004 issue, page 13 (593)



naisargika pitṛkāraka Sun is in debility showing that the blessings of father will be missing although its placement in the 10th house gives a long living father. However matters of longevity should be considered from the rāśi and navāṁśa charts and pitṛi śūla daśā.

The family had a joint property and his father declared it as his self earned property and sold it off. The buyer constructed a four storey building over it complicating the case further because of the investment. The native is a quarter shareholder of the family property and is claiming a quarter-share of the same (now constructed). Dwisaptati Sama daśā applies in this chart as the lagneśa of rāśi chart being Mars is in 7th house. The dispute started with the Moon daśā and reached its height in Rāhu antardaśā. Note the special aspect of Rāhu on the 8th house and on the Moon from Cancer.

4.3 Inheritance issues

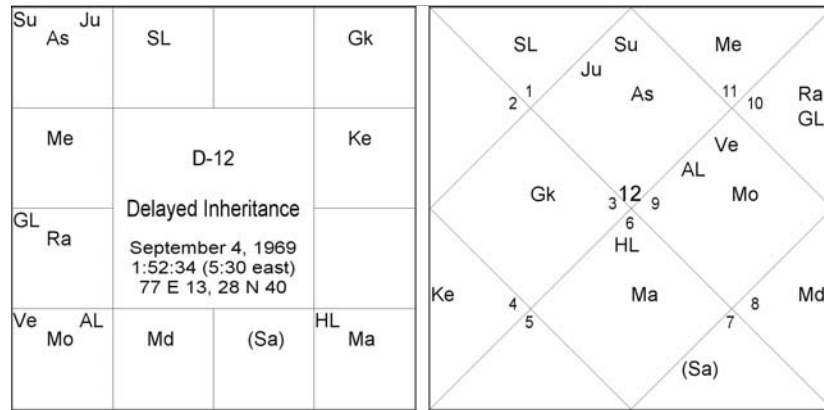
Chart 8: Delayed inheritance

In Chart 8, the pitṛkāraka Jupiter is in Pisces showing early death of father which is also supported by the naisargika pitṛkāraka Sun and dvādaśāṁśa lagna in Pisces. *The pitṛkāraka (temporal and/or natural) in Leo or Pisces is not good for father. Cara pitṛkāraka can indicate early physical death or separation from fa-*

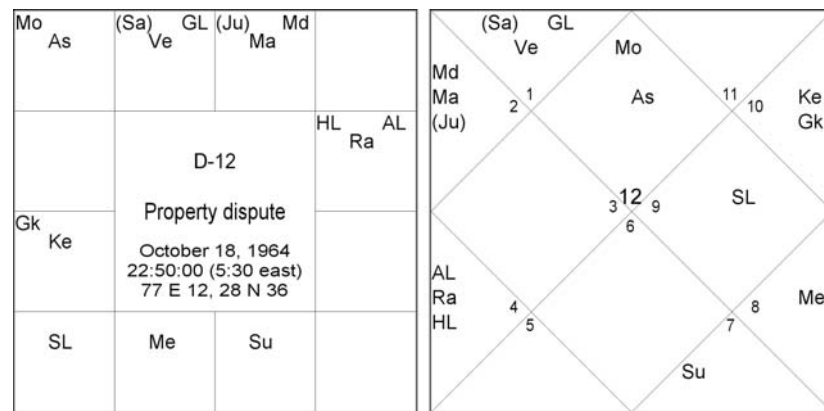
e

Just as in the previous two cases, we find Saturn the planet of delay in the 8th house. However, unlike the previous cases, we find that Mars is the bādhaka lord of the 11th house and is aspecting the 8th house and Saturn showing the possibility of a legal dispute.

e



As: 23 Ge 45 Su: 17 Le 43 (BK) Mo: 19 Ta 17 (AmK) Ma: 26 Sc 28 (AK)
 Me: 14 Vi 44 (PK) Ju: 15 Vi 21 (PIK) Ve: 13 Cn 22 (GK) Sa (R): 15 Ar 21 (MK)
 Ra: 28 Aq 10 (DK) Ke: 28 Le 10 HL: 13 Ar 15 GL: 7 Li 46



As: 22 Ge 44 Su: 2 Li 00 (PK) Mo: 0 Pi 00 (DK) Ma: 26 Cn 33 (AmK)
 Me: 4 Li 02 (PIK) Ju (R): 0 Ta 54 (GK) Ve: 21 Le 39 (BK) Sa (R): 5 Aq 09 (MK)
 Ra: 2 Ge 33 (AK) Ke: 2 Sg 33 HL: 14 Aq 28 GL: 4 Pi 11

ther while naisargika pitṛkāraka denies the blessings of having a father to guide. The native's father died in an accident when he was four years old. His mother never remarried and the indication of Sun in Pisces dvādaśāṁśa was fulfilled as he lacked the guidance of father. He was also largely ignored by his brothers. Finally when he grew up he wanted his share of the huge property of his father and for one reason or the other this was delayed through the entire Rāhu daśā. The retrograde exalted Saturn in the 8th house is the primary cause of delay in receiving inheritance. The native used to go to the Ramakrishna² Mission and worship regularly which, to my knowledge is the best method of pacifying Saturn.

The eighth lord Venus is conjoined the Moon and is aspected by Mars by its

special fourth house (property) aspect. During Rāhu daśā Moon antardaśā he started to work towards an amicable settlement with brothers for the property and finally in Rāhu daśā Mars antardaśā the matter was settled and he received his share of the property. Mars is the second lord (wealth) and aspects the 8th lord (inheritance) to ensure his receipt of the same.

Chart 9: Property dispute

In Chart 9, the 4th lord Mercury is in the 9th house showing that the mother shall follow the father till the end. His problems started after the death of his mother when the property of his forefathers was to be distributed. Being the eldest, he was to take care of this and had fathers complete faith and blessings – note the guru maṅgala yoga formed by Mars and Jupiter as the lords of the lagna and ninth house. However, the yoga occurs in the third house (younger brother) and the Cara bhratṛkāraka Venus is also the dispositor of the guru-maṅgala yoga and is conjoined debilitated malefic Saturn in the second house. Venus is also the 8th lord showing inheritance by being placed in the 2nd house (wealth) but this inheritance can be blocked (Saturn in debility as malefic 12th lord) by brother (Venus bhratṛkāraka) who shall change under the influence of spouse (Venus is naisargika kalatra kāraka).

When the father went to live with his younger brother, the latter's wife completely brainwashed him and the younger brother and father ganged up against him and deprived him of most of the inheritance. The matter had to be resolved by the interference of the elders (Jupiter) of the society (Moon). The interference of the socio-religious elders was crucial for him as the lagna lord Jupiter and benefic in lagna Moon were the ones who would bring justice for him

² Śrī Ramakrishna is symbolized by Saturn being a manifestation of Kālīka. He had the Sun, Moon and fifth lord Mercury in Aquarius as the lagna lord Saturn was exalted and retrograde in Libra.

without having to resort to court cases and prolonged litigation. The dispute took an ugly shape during Mercury daśā Saturn antardaśā. Note again that Saturn aspecting or conjoining the 8th house can delay or deny the inheritance.

4.4 Death of father

Details concerning the death of father can be learnt from the Crux of Vedic Astrology. In this paper we shall examine the role of the dvādaśā in timing the death and circumstances of death of father. Death occurs during the daśā/ antardaśā of planets linked to the maraca houses (2nd/7th) from the 9th house which is treated as lagna for father. All standard rules of Jyotish for determining the maraca daśā should be applied from this 9th house.

Example 1: Indira Gandhi

Please refer to Chart 6: Indira Gandhi at page 10 where the death of Pt. Jawaharlal Nehru, father of Indira Gandhi is discussed.

5. Dvādaśā and mother

The fourth house and lord indicates the biological mother. Malefic planets in this house can show neglect by mother and the 4th lord placed in dusthāna can show bad relationship with mother, especially if it is also in ṣaḍāṣṭaka (mutual 6/8) or dvirdvādasa (mutual 2/12) with the lagna lord. The cara mātrkāra in a dusthāna, especially the 6th house can indicate very adversely for mothers health. The mātrkāra in Cancer or Sagittarius is generally considered inauspicious for mother and unless other alleviating factors are present it can mean separation from mother or her early death.

Note on adoption

Adoption by another mother is confirmed if there is a malefic planet in the fourth house. The adopting mother is to be seen from the 11th house in the

dvādaśā chart if the adoption is being done after the death (11th house is 8th from the 4th house) of mother. If the adoption is done while the mother is alive then this is seen from the 9th house which is the 6th house (service or growth) from the 4th house ruling mother. If the rāśi chart also has these indications then adoption is sure to occur. Formal or legal adoption needs the stamp of approval of Jupiter and this must aspect the concerned house in the dvādaśā chart.

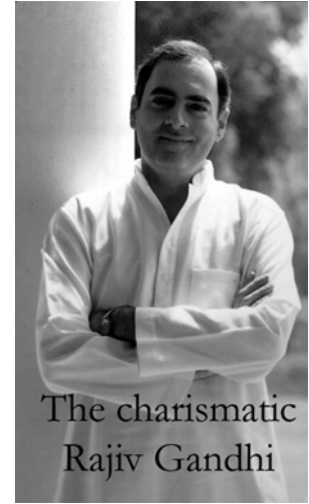
5.1 Inheritance from mother

The eighth house is seen for all inheritance in general and specifically, the third house being the 12th (giving) from the 4th house (mother) shows the inheritance from mother. What we are looking for in the dvādaśā is (1) a link between the 2nd house (wealth) and 8th house (inheritance) to guarantee the inheritance. (2) A link between 3rd house and 8th house to show that this inheritance (8th house) is a partly or wholly obtained from what the mother gives (3rd house). (3) Moon the significator for mother associated with the 8th house and (4) the 8th lord not averse to allowing the inheritance to happen.

A question of ten asked during the early 70's was who would inherit the 'Nehru political legacy' from Indira Gandhi the then Prime Minister of India. Would it be her more suave elder son Rajiv Gandhi or the fire-brand Sanjay Gandhi? Either way India stood to gain as both were reformists who were not inclined to continue the ruin of India's oil economy with 1930 model gas-guzzling frog shaped ugly looking sedans. Let us examine the four factors in the dvādaśā of Rajiv and Sanjay Gandhi.

Chart 10: Rajiv Gandhi

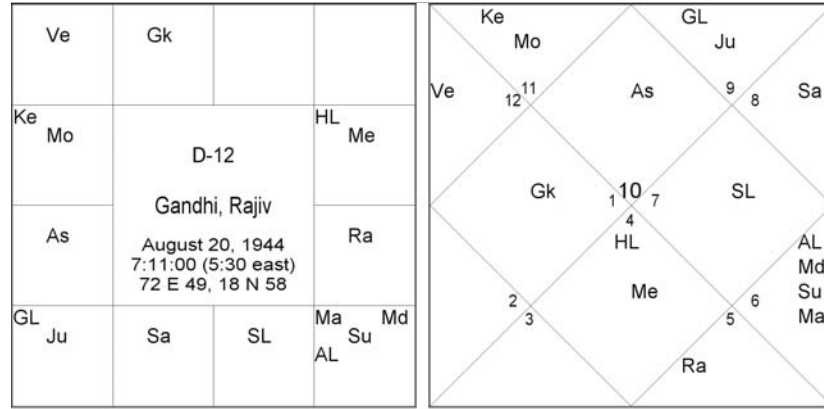
In 13 Chart 10: Rajiv Gandhi, (1) Aquarius is the second house and the



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The eighth house is seen for all inheritance in general and specifically, the third house being the 12th (giving) from the 4th house (mother) shows the inheritance from mother.

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As: 14 Le 32 Su: 3 Le 50 (GK) Mo: 17 Le 09 (MK) Ma: 1 Vi 12 (DK)
 Me: 28 Le 34 (AK) Ju: 12 Le 13 (PK) Ve: 18 Le 40 (BK) Sa: 14 Ge 14 (PIK)
 Ra: 2 Cn 49 (AmK) Ke: 2 Cp 49 HL: 28 Le 40 GL: 5 Li 59

placed in exaltation (strong chance) in the 3rd house (12th from 4th house – taking from mother) and aspects the 8th lord Sun showing that the inheritance is claimed very strongly by a brother who shall be progressing towards this goal. Mars is also the bādhakeśa in the dvādaśāṁśa and conjoining the 8th lord shows obstacles to inheritance.

Chart 11: Sanjay Gandhi

Dwisaptati Sama daśā are applicable since lagna lord is in 7th house in the rāsi chart.

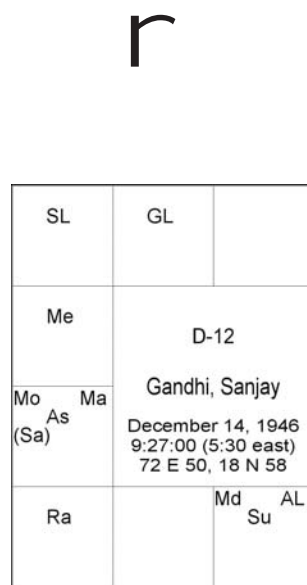
Mars: 1938-07-06 - 1947-07-07
 Merc: 1947-07-07 - 1956-07-06
 Jup: 1956-07-06 - 1965-07-06
 Ven: 1965-07-06 - 1974-07-07
 Sat: 1974-07-07 - 1983-07-07
 Rah: 1983-07-07 - 1992-07-06
 Sun: 1992-07-06 - 2001-07-07
 Moon: 2001-07-07 - 2010-07-07

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The third lord Jupiter is well placed in Sagittarius dvādaśāṁśa in the 12th house and aspects the 8th house showing that this inheritance is linked to mother.

co-lord Rāhu is in the 8th house making a direct connection for inheritance. Saturn the other lord of Aquarius also aspects the 8th house Leo by its special 10th house aspect from Scorpio (sudden, death). (2) The third lord Jupiter is well placed in Sagittarius dvādaśāṁśa in the 12th house and aspects the 8th house showing that this inheritance is linked to mother. (3) The Moon, naisargika māṭṛkāra is placed in the second house and aspects the 8th house confirming inheritance from mother. (4) The 8th lord Sun does not have any direct link with the lagna lord showing that the native is not interested in this inheritance. However, the lagna lord Saturn is in Scorpio and its dispositor is conjoined the Sun showing that sudden events (Mars) related to Scorpio (death etc) can bring this inheritance for Rajiv Gandhi. On the other hand, Venus the Cara bhratṛkāra signifying brother is

In Chart 11: Sanjay Gandhi, (1) the second house is Aquarius and its co-lord Rāhu is debilitated in the 12th house showing the possibility of denial of political legacy. However Rāhu aspects the 8th house thereby linking the 2nd and 8th houses to bring the inheritance. Saturn, the lord of Aquarius is not directly linked to the 8th house by graha ḍṛṣṭi or placement. (2) Moon does not aspect the 8th house or has a direct yoga with the 8th lord. The rāsi ḍṛṣṭi of the Moon on the 8th house shows a natural flow towards inheritance but this lacks the energy that comes from a graha ḍṛṣṭi – the energy of desire śakti or the desire of the graha to achieve an objective. The Moon does conjoin the 4th lord Mars and lagna lord Saturn showing the ability of the native to get anything from the mother as the lagneśa Saturn aspects the 3rd house (the house of giving for mother). (3) the 3rd lord Jupiter is also exalted but does not have a direct link to the 8th house except for conjoining the dispositor of the 8th lord Sun. (4) the 8th lord Sun is debilitated showing the inheritance will be difficult to come by but this does have the special aspect of the lagneśa Saturn showing that the native has a strong de-



As: 1 Cp 37 Su: 28 Sc 27 (AK) Mo: 12 Le 30 (PIK) Ma: 4 Sg 25 (DK)
 Me: 8 Sc 20 (GK) Ju: 23 Li 53 (BK) Ve: 24 Li 40 (AmK) Sa (R): 15 Cn 16 (MK)
 Ra: 17 Ta 59 (PK) Ke: 17 Sc 59 HL: 10 Aq 18 GL: 28 Ta 13

sire for getting this inheritance.

In view of point (4) in both the charts of Rajiv and Sanjay Gandhi, it is evident that the one who desires to have the political legacy will be given the same by the parents and so, Sanjay Gandhi entered Indian politics with the blessings of his mother in his Saturn daśā (using Dwisaptati sama daśā) and consolidated power in Rāhu antardaśā. Using Vimśottari daśā, we see that the event happened during the emergency in Moon daśā Rāhu antardaśā. Rajiv Gandhi had just started the daśā of bādhakeśa Mars which is conjoining his 8th lord of inheritance showing obstruction to inheritance of the legacy and aspected by bhratrākāra Venus showing that the obstruction will come due to brother.

Dwisaptati Sama daśā - Antardaśās in
Sat MD: 1974-07-07 - 1983-07-07
Sat: 1974-07-07 - 1975-08-23
Rah: 1975-08-23 - 1976-10-07
Sun: 1976-10-07 - 1977-11-22
Moon: 1977-11-22 - 1979-01-05 *Return to power with mother*
Mars: 1979-01-05 - 1980-02-19 *Death*
Merc: 1980-02-19 - 1981-04-04
Jup: 1981-04-04 - 1982-05-21
Ven: 1982-05-21 - 1983-07-07

When India elections were held in January 1980, in Saturn daśā Mars antardaśā (Chart 11), Indira Gandhi and her Congress (I) Party were swept back into power in a landslide victory and Sanjay Gandhi, who had become her chief political adviser, also became a MP. The yoga caused by the conjunction of the lagneśa, 4th lord and Moon worked during this period. However, the sixth lord Mercury also aspects the 8th house by its presence in the 2nd house and this is a bad yoga for matters concerning inheritance as it shows strife or problems or even denial of the inheritance. In the next antardaśā of Mercury, Sanjay Gandhi dies in an air crash in June 1980 and the mantle for the inheritance of the political legacy was in Rajiv Gandhi's hand.

It is evident that Rajiv Gandhi (Chart 10) will not be interested in the legacy/inher-

itance as there is no lined with the 8th lord, especially during his Mars daśā, even after his brothers death. However the daśā changed in November 1981 and with the advent of Rāhu daśā, he started being groomed for Indian politics. Rāhu is the planet assuring the political legacy and is also aspecting the 8th lord Sun, mātṛkāraka Moon and 3rd lord Jupiter by its special aspects thereby ensuring that everyone shall work towards this end objective of securing the political legacy. Finally in Rāhu daśā Jupiter antardaśā, his mother was assassinated and he was called in by the then President of India to be the acting Prime Minister in her place.

5.2 Death of Mother

The death of mother is seen using the standard jyotiṣa rules but treating the 4th house as the lagna of mother.

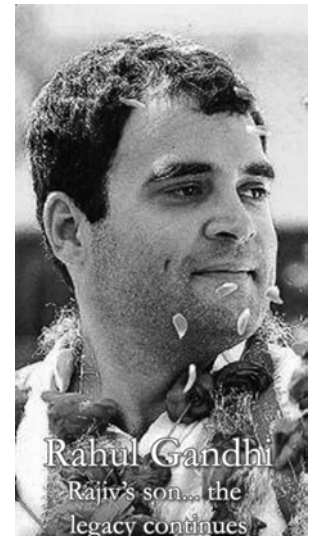
Example 2: Rajiv Gandhi

In the Chart 10: Rajiv Gandhi, we find the 4th lord Mars in the 9th house showing that at the time of his birth, his mother had reconciled to being a house-wife and follow his father Feroze Gandhi. However, Mars is conjoined the 8th lord Sun and is aspected by Rāhu, showing influences causing separation on the 9th house (father).

Note on guru-çaṇḍāla yoga

Guru-çaṇḍāla yoga is a murderous yoga formed by the mutual aspect (graha dṛṣṭi) or conjunction of Jupiter and Rāhu. This yoga causes great disturbances to peace and in whichever divisional chart this is found, that aspect of life shall see considerable disturbances to mental peace.

Malefic planets aspecting Jupiter cause the curse of Brahmin implying that the native shall not be able to live in peace if this occurs in the rāśi chart. If this occurs in any divisional chart then the



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Guru-caṇḍāla yoga is a murderous yoga ... causes great disturbances to peace and in whichever divisional chart this is found, that aspect of life shall see considerable disturbances to mental peace.

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concerned aspect of life shall cause a lot of mental distress. The nature of the disturbance is seen from the nature of the planets involved.

1. If Rāhu is involved then the emotion of 'shock' is involved and there is going to be a repercussion.
2. Mars involved shows violence
3. Saturn shows sorrow
4. The Sun involved clearly points at power being used or misused and an ego problem
5. Ketu shows a mistake has been made.

Action and reaction are two sides of the same coin called 'āsanti' or lack of peace. Remedy lies in a sincere prayer for peace –

- (1) śanti pāṭha
- (2) śanti mantra
 1. om śanti prabhu
 2. om śānte śānte sarvāriṣṭa nāśinī svāhā

Treat the 4th house Aries as the lagna of Mother. The planets Mars and the Sun are the most beneficial lords of the lagna and fifth houses and steer one towards a political career, especially when influenced by Rāhu the master of diplomacy and intrigues. The maraca 2nd and 7th lord Venus is exalted and is unlikely to kill transferring its killing powers to the Sun and Mars in Virgo (garden) which shall be activated during the periods of their dispositor Mercury which is a dire malefic for Aries lagna. Jupiter is the dispositor of the maraca Venus and is involved in murderous guru-caṇḍāla yoga with Rāhu by mutual aspect. Jupiter is in Sagittarius (temple) and indicates people associated with temples or places of worship who become murderous (guru-caṇḍāla yoga). The real cause for them becoming murderous is seen from the placement of Rāhu in the fifth house (exercise of power and authority) and its aspect on the fifth lord Sun (admin-

istrative power) and Mars (police or violence). Rāhu and Mars have graha dr̥ṣṭi on Jupiter in Sagittarius.

Indira Gandhi ordered the siege of the Golden temple (Sagittarius Jupiter) at Amritsar from 3 to 6 Jun 1984 in Rāhu daśā Rāhu antardaśā Mars pratyantardaśā. These planets Rāhu and Mars aspect Jupiter forming the curse of Brahmin (see note on guru-caṇḍāla yoga). Occurring in the dvādaśāṃśa the indications are that parents will become a source of ruin of mental peace. The repercussion was swift when a few months later in Rāhu daśā Jupiter antardaśā the guru-caṇḍāla yoga functioned and his mother was assassinated on 31 Oct 1984.

6. Child abuse by parents

The planets signifying childhood are the Moon (Baby 0-1 year), Mars (1-4 years) and Mercury (4-12 years). Adolescence and youth are ruled by Venus from 12 to 32 years. These planets become significant in defining the abuse period and nature of abuse of any child. Let us examine a few cases to determine the nature of abuse – whether it was physical or sexual or the specific nature and extent of abuse.

Chart 12: Thrashed by father

In Chart 12, the basic relationship can be seen from the lagna in Yama dvādaśāṃśa showing that the native shall pine for the affection of father and this may not be forthcoming if other factors prohibit. Ninth lord Mars in Sarpa dvādaśāṃśa showing the hatred of father and 4th lord Mercury is in Yama dvādaśāṃśa showing a cold mother or mother not as responsive.

The dvādaśāṃśa chart has the ninth lord Mercury in the 12th house in ṣaḍāṣṭaka (6/8 relationship or enmity) with the lagneśa Saturn. The fourth lord Mars is

in the 9th house indicating that the native will think that his mother follows father blindly or perhaps out of fear (Mars with Ketu). The combination of Mars and Ketu in the 9th house generates Piśaca bādhaka indicating terrible anger and punishment coming from father. Thrashing, humiliation and terrible punishment like being locked up for days together because he was not promoted to the next class was the daily experience from the little age of about 8 years. Mars is the bādhakeśa as well as the 4th lord (mother) showing that the mother always found the wrong time to tell the father about the mischief of the child and instigated the Piśaca bādhaka yoga. He had to be packed off to a hostel and pulled out of that school in a year when he returned home all skin and bones. Once he fell in love and all his letters went up in a bonfire with the hollering that goes with Piśaca bādhaka. This abuse did not end till he was 28 years of age and every attempt to patch up with folks and bring a girlfriend home to have a normal life ended in the girl leaving him after meeting with his father.

Just like Chart 7 the ninth lord Mercury is in the 12th house of secret enemies and the native feels much cheated in life by his father. Since the ninth lord Mercury and lagneśa Saturn are in śaḍaṣṭaka, they are always inimically disposed towards each other after the native's 36th year (natural age of maturity of Saturn).

7. Dvādaśāṁśa and grandparents

Grandparents, both maternal and paternal are examined from the dvādaśāṁśa. The paternal grandparents are seen from the 9th (father) and 4th (mother) houses from the ninth house which are the fifth house (paternal grandfather) and twelfth house (paternal grandmother) as well as the same houses from the natural significator Jupiter (paternal grandparents) or the parents houses (9th and 4th houses) from the pitṛkāraka (father).

Ra	Ju	HL	
Gk Ve	D-12 Thrashed by father		GL Sa Md
As			Su
Me		SL Mo	AL Ke Ma

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

The maternal grandparents are seen from the 9th (father) and 4th (mother) houses from the fourth house (mother) which are the twelfth house (maternal grandfather) and seventh house (maternal grandmother) as well as the same houses from the natural significator Venus (maternal grandparents) or the parents houses (9th and 4th houses) from the māṭṛkāraka (mother).

7.1 Paternal grandfather's blessing

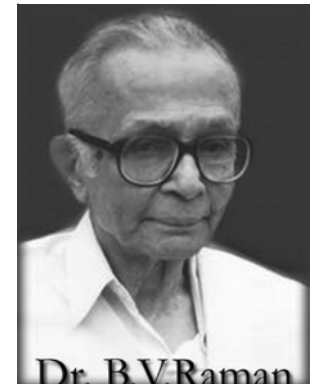
Chart 13: Dr.B.V.Raman

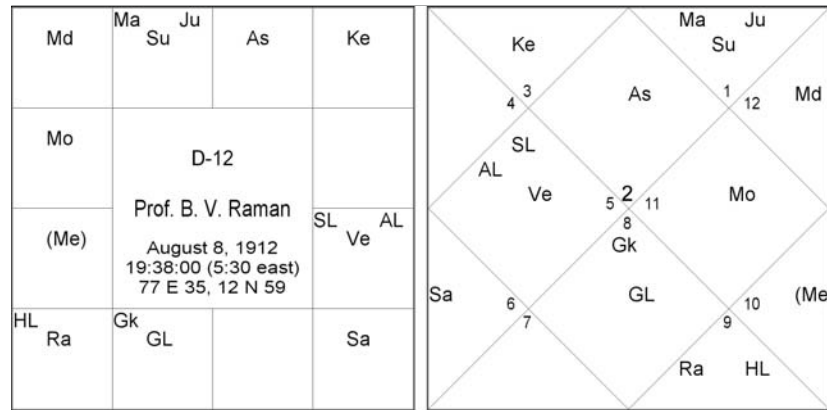
Chart 13: Dr.B.V.Raman, the cara pitṛkāraka is Jupiter which is to be examined for the soul level attachment to father and paternal grandparents and the manifestation of their hopes and aspirations from the child. The ninth house from cara pitṛkāraka is Sagittarius which is also the 8th house (inheritance) with Rāhu in it. Fulfillment of hopes and aspirations of the grandfather is seen from the 11th house from the ninth lord from cara pitṛkāraka. This is Jupiter in Aries and the 11th house wherefrom is Aquarius. Moon is in Aquarius and the sign is lorded by Saturn and Rāhu. Thus, we can say that during Rāhu daśā Moon antardaśā the native will take a serious step to fulfill the hopes and aspirations of his paternal grandfather. That this is also linked to an inheritance is seen from the placement of Rāhu in the 8th house from lagna and ninth from cara pitṛkāraka. The native inherited the Astrological

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Fulfillment of hopes and aspirations of the grandfather is seen from the 11th house from the ninth lord from cara pitṛkāraka.

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As: 9 Aq 07 Su: 22 Cn 59 (AmK) Mo: 23 Ta 38 (AK) Ma: 21 Le 22 (BK)
 Me (R): 13 Le 57 (MK) Ju: 12 Sc 58 (PiK) Ve: 2 Le 15 (DK) Sa: 10 Ta 10 (PK)
 Ra: 22 Pi 48 (GK) Ke: 22 Vi 48 HL: 8 Vi 21 GL: 17 Ta 12

chart³.

This system of identification may not work in other charts if the grandparent has not had a profound impact on the life of the native.

Chart 14: Astrologer

In Chart 14, the cara pitṛkāraka is Venus placed in Sagittarius. The ninth house from Venus is Leo and its lord Sun is in Pisces representing the spirit of the paternal grandfather. The 11th house from the Sun is Capricorn which is occupied by Jupiter and Mercury indicating hopes and aspirations related to the guru-śiṣya method of teaching, writings and publications. Saturn the lord of this sign is in Scorpio (ruling occult knowledge) and aspects the planets in Capricorn. Saturn is also the ātmakāraka indicating the tradition or ancient knowledge of the seers or continuing the work of the elders of the family.

In Saturn daśā Jupiter antardaśā the native translated the Upadeśa Sūtras of Mahārṣi Jaimini. Since the advent of Mercury daśā in 1998, he has been teaching (Jupiter) jyotiṣa (traditional occult knowledge indicated by Saturn in Scorpio) to various students (Mercury), writing and publishing books and magazines (Mercury). Mercury is strong as the lord of the Moon sign and this thought shall inspire him throughout Mercury daśā.

Will it be very difficult to predict that the grandfather's dream of a good translation of the Bṛhat Parāśara Horā Śāstra will be done in Mercury daśā Jupiter antardaśā and the jyotiṣa application of the Gītā will be done in Mercury daśā Saturn antardaśā? [Jupiter is amātyakāraka and Saturn is the ātmakāraka].

Jupiter is the naisargika kāraka for pater-

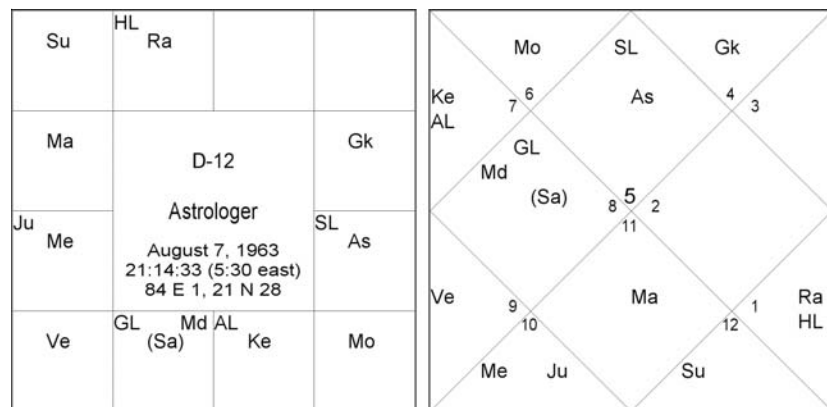
Magazine started by his illustrious grandfather Prof. B. Sūrya Narayana Rao and restarted its publication in 1936 in Rāhu daśā Moon antardaśā.

The naisargika kāraka for paternal grandparents is Jupiter (and Ketu according to some). The fifth house from Jupiter is to be examined for the description of paternal grandfather. The fifth house is Leo with Venus in it having digbala and we have already found the signs Sagittarius and Aries to be strongly indicative of paternal grandfather, especially the Sun and Jupiter combination. These should show up very strongly in the chart of his grandfather who had such a strong impact on his upbringing. His grandfather Prof. B. Sūrya Narayana Rao was born in Taurus Lagna with lagneśa Venus in Sagittarius and dispositor Jupiter conjoined the Sun in the 10th house. The Moon and Rāhu are in Aries in the natal

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*Jupiter is the
naisargika kāraka
for paternal grand-
father.*

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As: 14 Pi 00 Su: 21 Cn 05 (BK) Mo: 19 Aq 59 (MK) Ma: 13 Vi 41 (PK)
 Me: 13 Le 23 (GK) Ju: 26 Pi 08 (AmK) Ve: 14 Cn 56 (PiK) Sa (R): 26 Cp 50 (AK)
 Ra: 25 Ge 46 (DK) Ke: 25 Sg 46 HL: 13 Sc 14 GL: 2 Sc 26

¹ B. 12 Feb. 1856 about 12.21 pm LMT 18N 84E; Refer Dr.B.V.Raman; *Notable Horoscopes*; Motilal Banarsidass; p 164

nal grandfather. It is in Capricorn and the fifth house Taurus is vacant as the fifth lord Venus is placed in Sagittarius. The lagna of paternal grandfather was Sagittarius.

7.2 Maternal grandfather abuse

Chart 15: MGF Abuse F-01

Chart 15 is the horoscope of a lady who has been abused by her maternal grandfather. To study the soul level attachment to the maternal grandfather we have to examine the ninth house (father) from the cara mātrkāraka (mother-Rāhu). The ninth house is Capricorn which is very negative sign showing sorrow and has Mars in it in exaltation showing physical abuse being the cause of fear. The aspect of Jupiter does bring some solace but that of Rāhu on both Jupiter and Mars can be very terrible. This leads to a deep rooted fear complex resulting from violence (Mars) and shock (Rāhu). To know how deep this psychological impact is, examine this sign with reference to the ātmakāraka and nature of planets involved. Moon as the ātmakāraka shows the native is a caring soul and its ṣaḍāṣṭaka position with the Mars in Capricorn shows serious distrust and hatred.

Similarly, to have a description of the maternal grandfather we have to examine the 12th house (maternal grandfather) from Venus (significator). Venus is in Sagittarius and the twelfth house from it is Scorpio with terrible Ketu in it. Mercury and Moon conjunction is one combination for loose morals (especially when not connected with Jupiter). They are aspected by Mars the lord of Scorpio. Of course these two planets together symbolizing incest⁴ had no business to be in the seventh house.

Chart 16: MGF Abuse F-02

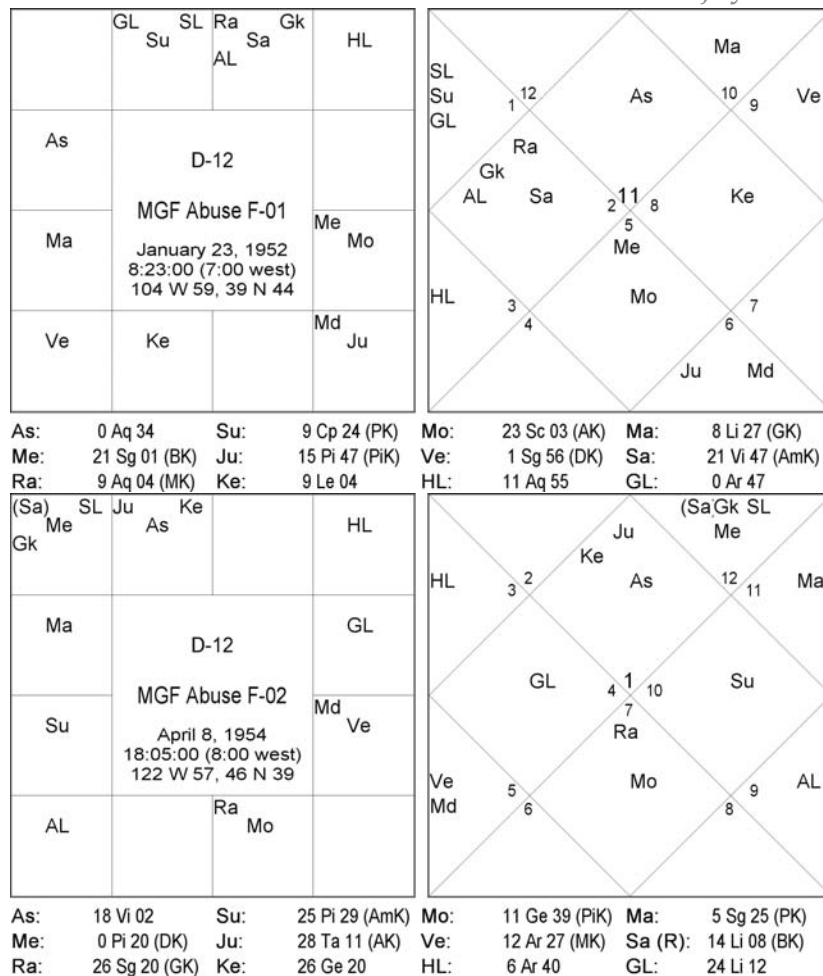
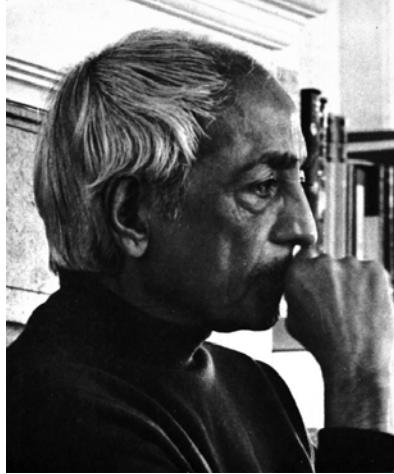


Chart 16 is the horoscope of a lady who also has been abused by her maternal grandfather.

To study the soul level attachment to the maternal grandfather we have to examine the ninth house (father) from the cara mātrkāraka (mother-Venus). The ninth house is Aries occupied by Jupiter and Ketu which is prima facie good, provided Jupiter is the indicator. Unfortunately Jupiter is the ātmakāraka and will indicate the native while the headless Ketu with its most unpredictable behavior shall show the maternal grandfather. At the soul level this is not as bad as the previous chart, but like the previous chart there is the aspect of Rāhu on Jupiter forming guru-caṇḍāla yoga to operate on Ketu in this

To study the soul
 level attachment to
 the maternal
 grandfather we
 have to examine
 the ninth house
 (father) from the
 cara mātrkāraka

⁴ Moon symbolizes incest when it kidnapped Tara, the Guru's wife who was like a mother. Budha (Mercury) is the bastard child conceived from the rape of Tara. This flaw is called caturdaśī doṣa and refers to the worship of Lord Śiva, the parameṣṭhī guru on kṛṣṇa caturdaśī (fourteenth day of the dark half of the lunar month) to be absolved from the sin.



divisional chart confirming disturbance to mental peace and some terrible shock.

Similarly, to have a description of the maternal grandfather we have to examine the 12th house (maternal grandfather) from Venus (significator). Venus is in Leo and the twelfth house from it is Cancer which is vacant. Moon the lord of Cancer is in the seventh house (just like the previous chart) in the bad company of Rāhu which is causing the guru-caṇḍāla yoga in addition to aspecting Mars.

In all these charts the 12th house from lagna can be treated as the lagna of maternal grandfather to determine his fortunes and longevity.

8. Detailed case studies

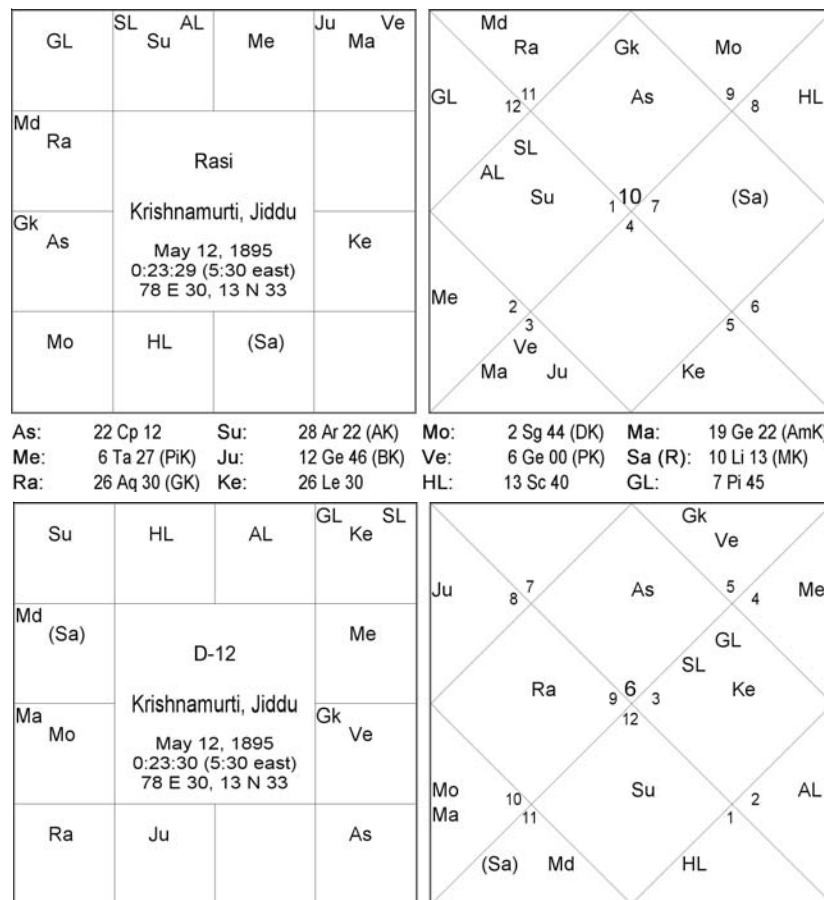
Chart 17: Jiddu Krishnamurti

In Chart 17: Jiddu Krishnamurti, the

āruḍha lagna is in Aries with the Sun ātmakāraka placed in it whereas exalted lagneśa Saturn is in the 7th house. A dictum states that the Sun in the first or seventh in Aries or Libra indicates that the native maybe abandoned by parents. Compare this to the chart of Śrī Rāma which has a similar combination. Śrī Rāma was banished from Ayodhya a day before His coronation after being literally abandoned due to unfortunate circumstances and manipulations by His parents. Jiddu Krishnamu had already lost his mother and was also abandoned by father and given for adoption to Helena Blavatsky.

Add to this the fact that the ninth lord Mercury and lagneśa Saturn are also in ṣaḍāṣṭaka whereas in the chart of Śrī Rāma they were together forming gajakesari yoga. Thus inspite of similar situations and Śrī Rāma having a far more terrible experience than Jiddu Krishnamurti, He never ever disowned his father. On the other hand the ṣaḍāṣṭaka between the ninth lord and lagneśa in Krishnamurti's chart shows that he could disown his father.

In the dvādaśāmsā, the ninth lord representing father has gone to the 12th house (secret enemies) showing either that the father comes from a poor family or poor relationship with father can be strained. Krishnamurti lost his mother in 1905. The fourth house in the dvādaśāmsā chart is Sagittarius with lord Jupiter in the third house in maraṇa kāraka sthāna and a debilitated Rāhu in the fourth house confirming poor longevity for mother. Normally the 4th lord in the 3rd house or the 9th lord in the 8th house does not speak well of either the parents longevity or relationship. In this chart the lagneśa Mercury is in trines to Jupiter showing good relationship with mother but her untimely death occurred in Venus daśā Moon antardaśā. Treating Sagittarius as lagna of mother, Venus is a



⁵ Now Chennai

dire malefic lord of the 6th and 11th house and is in mutual aspect with a maraca 2nd lord Saturn. The Moon is the 8th lord and is in the second house in candra-maṅgala Rudra yoga. Venus and Moon are also in ṣaḍāṣṭaka showing the danger of disease causing sudden death.

Jiddu Krishnamurti moved to Madras² with his father and brother and lived in the Theosophical Society. There he met and was adored by Annie Besant who later adopted him in 1910 in Venus daśā Rāhu antardaśā. Rāhu is a malefic planet in the 4th house and aspects Venus which is placed in the 8th house from the Moon showing adoption by another lady after the death of mother. Details about the adopting mother are seen from the 8th house from the 4th i.e. the 11th house. This is where the lagna lord Mercury is showing great attachment to the adopting mother. Mercury dominating the sign shows her lagna to be a mercurial sign, and in fact her lagna was Gemini.

Separation from father occurred in 1911 when Krishnamurti and brother Nityananda were brought to England by Mrs Besant to be privately educated in Venus daśā Jupiter antara. In the rāśi chart Venus is a yogakāraka in maraṇa sthāna in the 6th house and gets some relief due to conjunction with Jupiter while in the dvādaśāṁśa chart it is the 9th lord in the 12th house paving the way for separation from father. Jupiter is the lord of the 3rd (short journeys) and 12th house (foreign residence) in the rāśi chart and is placed in the 6th house aspecting the 12th house. The Moon is also placed in the 12th house in Sagittarius making Jupiter the śubhapati and generating gajakesari yoga along the 12th house that causes a person to stay in foreign lands and seek his happiness and fortunes there. In the dvādaśāṁśa Jupiter is placed in the 3rd house which is highly inauspicious for parents. Jupiter is the dispositor of the 12th lord Sun and the debilitated Rāhu showing that the native is separated from father due to foreign travel and

residence.

His father Jiddu Narayaniah had second thoughts about the adoption/custody during the Jupiter antardaśā and demanded their return. He quarreled with Mrs Besant and brought legal action against her. Taurus in the ninth house in the dvādaśāṁśa shows a tenacious fighter and the battle between Venus (representing the biological father who had earlier given the sons for adoption) and the second mother indicated by Mercury started as these planets are in dvirdvādasā. The inauspicious period was the antardaśā of Jupiter which is in maraṇa sthāna in the dvādaśāṁśa. Jiddu Narayaniah maintained that (1) his sons were not being properly cared for and educated and that (2) they were being led to violate the rules of caste as they were Telugu Brahmins. Mrs Besant fought her own case and lost in the lower court and the boys were made 'wards of court' or simply parentless. Mrs Besant went on Appeal to the High Court but she lost again.

By this time Saturn antardaśā had started and Saturn aspects Venus in Leo in the dvādaśāṁśa. It is cara māṭṛkāraka and will favor the mother/step mother. It is the lagneśa of the rāśi chart and is in exaltation and opposes the Sun (father). Mrs Besant stood her ground and appealed to the Privy Council and in 1914, Krishnamurti and brother Nityananda aged 18 and 15 years respectively, appeared as interveners to state their opinion which favored staying with Mrs Besant instead of their father. The Privy Council held that the minors should have been represented in the original suit and that it should have been brought in England where they were resident. It laid down the principle that in cases dealing with minors who had come to an age of discrimination, they themselves should be consulted in matters pertaining to their welfare and that no judge should dis-



i

We can draw one conclusion from this that when the lagneśa of rāśi chart is Cara māṭṛkāraka, then the native shall favor mother, even if the Sun is ātmakāraka and provided the natural years of maturity of the Sun has not started.



Annie Besant

r

Why did Annie Besant fight so hard and make so many sacrifices for the children? She truly believed that Krishnamurti was the 'messiah' and would lead the way when in 1911...

r

pose of them as if they were mere "bales of goods". Mrs Besant won the case and there was no higher appeal.

We can draw one conclusion from this that when the lagna of rāśi chart is Cara mātrkāraka, then the native shall favor mother, even if the Sun is ātmakāraka and provided the natural years of maturity of the Sun has not started. This incident created turmoil within Krishnamurti as the ātmakāraka Sun would surely question the so called image and social security afforded by the āruḍha lagna. The ātmakāraka Sun struck hard in its daśā when in Saturn antardaśā in 1924 his father died and in the next Mercury antardaśā in 1925 his only surviving family, his brother died. Treating the 9th house in dvādaśāṁśa as the lagna of father, the maraca Mars is exalted and unlikely to kill. The second lord Mercury is the cara pitrkāraka. Saturn is the bādhakeśa for Taurus and is placed in the 8th house from the cara pitrkāraka and seventh house from Venus (9th lord). The Sun is the dispositor of Venus and is aspected by Jupiter in maraṇa kāraka sthāna. Saturn is in the 12th house from the Sun – thereby explaining the period as Sun daśā Saturn antardaśā.

Why did Annie Besant fight so hard and make so many sacrifices for the children? She truly believed that Krishnamurti was the 'messiah' and would lead the way when in 1911 (Venus daśā Jupiter antardaśā) she founded the Order of the Star in the East (first Order of the Rising Sun) with Krishnamurti as its head to proclaim the coming of the World Teacher. Later with the advent of Moon daśā in 1927, she proclaimed him as the World Teacher which he accepted with the statement "I am the Teacher. I have entered into the flame - I am the flame, I have united the source and the goal." Then barely two years later in Moon daśā Rāhu antardaśā on August 2, 1929

Krishnamurti dissolved the Order before 3000 members. Debilitated Rāhu in the 4th house in the dvādaśāṁśa shall cause great strain on the mother as well as the step mother and being in the 12th house from the Moon it indicated being let down. Annie Besant went back to her own children and died three years later in 1933 when Krishnamurti was in Moon daśā Mercury antardaśā.

Treat Cancer, the 11th house as the lagna of the step mother or second mother. Moon the lagna is in the 7th house (maraca) and is afflicted by Mars and debilitated Rāhu besides having the pāpakartari yoga of Saturn ad Rāhu on it. Mercury is the malefic lord of the 3rd and 12th house and is placed in the 7th from the Moon indicating ill health for parent. Moon daśā Mercury antardaśā brought her end.

A note of caution: let us not deify nor vilify Krishnamurti for anything as it is not easy to understand souls with the exalted Sun in āruḍha lagna – and the sad story of their lives. Whether it was Śrī Rāma who left Sitā in the hermitage at the end of the Ramayana or Jiddu Krishnamurti who left the dreams of Annie Besant at the end when he dissolved the Order, they had a higher purpose that was associated with a message for the world. Since the Sun is the naisargika ātmakāraka and represents all souls, the message had to revolve around detachment – we have come alone and shall leave alone as we are free souls.

3. Study and rectification

- 1 Emperor Aurangzeb; Reported time is 18:30 ghati on November 3, 1618 (about 1:36pm LMT) at Delhi, India 77 E 13' 00", 28 N 29' 00"
- 2 HRH Prince Charles; November 14, 1948; Time: 9:14 pm 0 W 06', 51 N 31'
- 3 Example 5: Prince William; June 21, 1982; 9:03 PM; London, England
- 4 Example 6: Queen Victoria; May 24, 1819; 4:04:00 am; 0 W 10', 51 N 30'

ऋण मोचन नृसिंह स्तोत्र

ṛṇa mocana nṛsimha stotra

ध्यान

dhyāna

माणिकादि समप्रभं निजभूज

संत्रस्तरक्षोगणाः ।

जानुन्यस्त कराम्बजं त्रिनयनं रत्नोलसत्

भुषणं ॥

बाहुभ्यां धृत शंखचक्रमनिशं

वक्राग्रदंष्ट्रोलसत् ।

ज्वालाजिह्वमुदग्र केशनिचयं वन्दे नृसिंहं

विभुं ॥

māṇikādi samaprabhaṁ nijabhūja

santrastarakṣogaṇāḥ ।

jānunyasta karāmbajam trinayanam

ratnolasat bhūṣaṇam ॥

bāhubhyāṁ dhṛta śaṅkhacakramaniśam

vakraṅgradamīṣṭrolasat ।

jvālājīhvamudagra keśanicyaṁ vande

nṛsimhaṁ vibhum ॥

स्तोत्र

stotra

देवकार्यं सिद्धयार्थं सभा-स्तम्भ-समुद्भवं ।

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥१

devakāryaṁ siddhyārthaṁ sabhā-stambha-samudbhavam ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye ॥1

लक्ष्मियालिङ्गित वामांग भक्तानां वरदायकं ।

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥२

lakṣmiyāliṅgita vāmāṅga bhaktānāṁ varadāyakaṁ ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye ॥2

अन्तमालाधरं शंखचक्राज्जायुध धारिणं ।

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥३

antamālādharam śaṅkhacakrajāyudha dhāriṇam ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye ॥3

स्मरणात् सर्वपापघ्नं कटज विषनाशनं ।

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥४

smaraṇāt sarvopāpaghnam kaṭja viṣanāśanam ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye ॥4

सिंहनादेन महत्ता दिग्दन्ति भय नाशनं ।



Yoga Narasimha

(Mars in 7th house – sitting image,
worshipped by the warriors)
15th-16th century AD; Vijayanagara
Delhi National Museum, India.

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥५

simhanādena mahattā digdanti bhaya

nāśanam ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa

muktaye ॥5

प्रह्लादं वरदं श्रीं शदैत्येश्वर विदारणं ।

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥६

prahllādam varadam śrīm

śandaityeśvara vidāraṇam ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa

muktaye ॥6

क्रूरग्रहैः पीडितानां भक्तानाम भयप्रदं ।

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥७

krūragrahaiḥ pīḍitānām bhaktānāma

bhayapradam ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa

muktaye ॥7

वेद वेदान्त यज्ञेशं ब्रह्मरुद्रादि वन्दितं ।

श्री नृसिंहं महावीरं नमामि ऋण मुक्तये ॥८

veda vedānta yajñeśam brahmarudrādi vanditam ।

śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye ॥8

फल-

य इदं पठते नित्यं ऋण मोचन संज्ञितं ।

अनृणी जायते सद्यो धनं शीघ्रमवाप्नुयात् ॥९

phala-

ya idam paṭhate nityam ṛṇa mocana sañjñitam ।

anṛṇī jāyate sadyo dhanam śīghramavāpnuyāt ॥9

To be free from all kinds of debts including karmic debt which causes sorrow and strife, on every tuesday at the moment of sunrise and sunset, recite this stotra. Thereafter draw three lines with charcoal using the three fingers of the right hand after the thumb. Then the following mantra repetition should be done 108 times at least or 1008 times, facing the eastern direction.

ॐ क्षौं ॐ नमो भगवते नरसिंहाय ।

om kṣraum om namo bhagavate narasimhāya ।

Freedom from karmic debt

ॐ क्षौं ॐ नमो भगवते नरसिंहाय भवबन्धमोचनाय हीं ।

om kṣraum om namo bhagavate narasimhāya

bhavabandhamocanāya hrīm ।

Mrityupada

The arudha pada of the 8th house

V

The only thing that burns in hell is the part of you that won't let go of your life: your memories, your attachments. They burn them all away, but they're not punishing you, they're freeing your soul. If you're frightened of dying and you're holding on, you'll see devils tearing your life away. If you've made your peace, then the devils are really angels freeing you from the earth...Meister Eckhart

C

Freedom Tobias Cole

To understand the A8 one must understand the 8th house and the 8th lord. The 8th house is the house of transformation, and in order for the new to be born, the old dies. Mrtyu (death) has such a bad connotation because we grow so much attachment to the body, but death is just a transformation from one body to another. Sometimes the transformation is physical, sometimes, mental, sometimes emotional, depending on the planets influencing dasa and transit and natural indications of the chart. The 8th house represents longevity as it shows us how long things will stay the same and when they will change. The mrtyupada is the manifestation of this transformation.

Rudra

The 8th house is strongly associated with the Vedic god Rudra. The 8th house from any bhava is its Rudra house, and the lord of that house becomes its Rudra. Rudra is commonly considered to be the god of thunder and rain in the Vedas and is considered a destroying deity who rages like the storm. The D11 chart is called the Rudramsa and is used for predicting results of countries at war in raja jyotish. According to Monier Williams the word rudra means crying, howling, roaring, dreadful, terrific, terrible, and horrible. At the same time Rudra is considered to be a healer and one of the first users of herbal medicine. Among his healing powers is his ability

to chase away vapors and purify the atmosphere¹. A deeper understanding of Rudra will unfold deeper meanings relative to the eighth house and mrtyupada.

Of the 33,000 devas, Rudra takes 11 forms. Of the 11 Rudras, one is called Maheshwara, and this one will separate the soul from the body at the time of death. This Rudra and Maheshwara principle is used in the timing of death with Śūla daśā. The 11 Rudras and Prajapati² relate to the 12 signs (also known as the Dwadashāditya). The 12 Adityas (forms of the Sun) create the 12 raśi which show all fruits in this world and their beginning. The 11 Rudras are the 8th house from each bhava which show its longevity (the time till its significations are removed from our life). Another way to look at it is that the Rudras are higher forms of the Adityas, and they protect what you have (hold the longevity). For example, the worship of the Aditya of the UL may help one manifest a marriage partner but it will be the related Rudra that shows how long you will keep the marriage partner. In this way the Rudra helps sustain the bhava significations as it holds the prana of the bhava, and it will continue to do so as long as it is strong. It is said that it is not while Rudra looks at you that you have to worry, but when Rudra turns his

¹ Monier Williams Sanskrit Dictionary

² Prajapati fits into the category with the Rudras not the Adityas. Creation is the beginning of destruction, the seal of death is put on everything at the moment of its birth.

face from you.

आत्मच्छिद्रं न प्रकाशयेत् ॥१६४॥

One's weakness should not be revealed.
-Chanakya

Varahamihira calls the 8th house *randhra*, which means split, hole, aperture, fissure cavity, and also defect, fault, flaw, imperfection, weak part, or vulnerable spot. So the A8 is the manifestation of this vulnerable spot or aperture in one's protection of the life force keeping the being alive. Ravana had his vulnerable spot to his prāṇas in his navel as this is where Rama shot the arrow that destroyed him. Therefore, Ravana must have had 8th lord in the 8th or the 2nd because his A8 was in his navel. Achilles was also known for the vulnerability of his heel. Some interesting future research would be to see the rāsi and nākṣatra correlation as to whether such weaknesses show up more as A8 in Pisces (feet), or in Aśvinī (heels and top of feet). Also some research on war veterans who have been shot or lost a limb would be very enlightening in its relation to the A8.

प्राण वाव रुद्र एते हीद् सर्वं रोदयन्ति

The Prāṇas are indeed the Rudras for they cause all creation to weep³

The Rudras rule over storms, hurricanes, volcano eruptions, tsunamis, and all such disasters. On the internal level it is the transformations of the individual consciousness. On the spiritual level, Rudra is the storm god carrying the vajra (thunderbolt) as his weapon. It is the storm that shakes up the beingness in one's inner spiritual quest. The vajra (lightning) awakens consciousness to rise to higher planes. The eighth house is the hidden place one goes inward to experience spirituality. It is the 5th house of the moksha trikona showing Rudra as the Chitta (consciousness) of the spiritual journey. In this way the A8 shows

³ Chādogyopaniṣ had 3.16v3

⁴ Because of this Saturn has wrongly been correlated to Siva.

ॐ				freedom tobias cole			
	Ke			Me	Su	Ma	HL Md
Me	Su	Rasi		SL			
		suffering patient					
		March 8, 1958					
		4:05:00 (5:00 west)					
		74 W 44, 40 N 13					
Ma	Ve			GL			
As							
HL	Md	AL	(Ju)	Ra			
Sa		Gk	Mo				

As:	2 Cp 56	Su:	24 Aq 01 (AmK)	Mo:	0 Li 53 (GK)	Ma:	0 Cp 13 (DK)
Me:	28 Aq 13 (AK)	Ju (R):	7 Li 43 (PiK)	Ve:	13 Cp 06 (MK)	Sa:	1 Sg 49 (PK)
Ra:	10 Li 36 (BK)	Ke:	10 Ar 36	HL:	11 Sg 25	GL:	23 Le 50

spiritual experiences which are the manifestation of the 8th house spiritual work.

Saturn

Saturn is often correlated with the Rudras⁴. The Karaka of the 8th house is Saturn, who rules the vayu element. Even though the Moon is the overall lord of all arudhas, each arudha is related to the karaka of the bhava it represents. Just as the Sun is karaka of all rasis but then each has an individual lord. The A8 has the significations of Saturn associated with it and will show Saturnian results in the house it is placed in (relative to its arudha significations). Saturn represents the suffering of life, longevity, as well as the internalization and time required for spiritual growth. Saturn is a great philosopher who wants to break all of your attachments. Rudra means crying and the A8 is the point which makes you cry.

The A8 is the manifestation of crying, the storm and loss. The A8 shows suffering in life, and its dasa will show suffering and transformations. The more malefics with A8 the more suffering there will be in life. Narayana dasa shows suffering, transformation, people coming in and going out of the life. Vimshottari dasa shows mental transformation and how the mind is changing. The A8 is very important in

C

Everybody wants
to go to heaven,
but nobody wants
to die...Joe Louis.

C

timing disease and death, particularly it will show the month of death and or weakness of health (prana) which cause suffering. It will show when vulnerable points of life are being afflicted.

Suffering

The more malefics with A8 the more suffering there will be in life. Drishti to the A8 will also show aspects of suffering in life. The example chart of the 'suffering patient' was a client who had multiple problems in her life. A cursed Sun is causing spinal problems from the bhadak Mars in lagna (3rd from AL) which caused multiple car accidents. She has a myriad of health problems, from stomach related disorders caused by a gastric bypass and addiction to painkillers, to emotional disorders related to eating, weight problems and a mentally disabled child. The A8 is alone in the 5th house but it is aspected by rasi drishti from every planet in the kendras and graha drishti from a Guru-chandala yoga in the tenth house. It is also opposite the AL, which causes her to use her suffering as the doorway to her social world. The A8 in the 5th shows her worst suffering is coming from her child, love and romance as well as other 5th house indications.

The house of the A8 will suffer as it is representative of the manifestation of suffering. In the chart of a woman who was physically and verbally abused by her mother and told she was not beautiful by her own mother had A8 in the 4th. In the chart of a woman who has the A8 in the 6th with a maranakaraka Venus (which is neecha and in the 12th house of the navamsa) suffers from a marriage to her guru (which was to get him a British passport) and now suffers imposed celibacy.

A8 and Longevity

The 2nd- 8th house opposition is called the Rudra axis. It is a naturally fixed

axis as both natural signs (Taurus and Scorpio) are fixed as well as the Bhavas themselves. This fixed nature shows the storing of their respective energies. The 2nd stores money, while the 8th stores pranas. Like a dollar adds to your monetary wealth, prāṇayama and other healthy activities, adds prana to your 8th house. The A8 is then the manifestation of this stored prana.

The nadis say to closely observe the 1st and 8th house from any bhava. The 7th house in the navamsa may show a wonderful wife but if the 8th from it (2nd house) has Mars and Venus then it will be a short lived marriage as she will not be faithful. The 10th house in the dasāmsa will show the career but the 5th house (8th from the 10th) shows how often it will change and when. In this way, when Saturn transits the 8th house from any bhava, the longevity of the house significations comes under question. A person's individual longevity is associated with the 8th lord and the amsa of the 8th lord. It is said that death can only come if Saturn is in trines to the 8th lord or its amsa and the lagna lord or its amsa (whichever is more malefic). Techniques for timing death can be learned through Jaimini Sutras and other texts, the important point is to notice the 1st and 8th house importance and how they are working together.

Another important factor to mention is the 3 major points that need to be hit in order for the destruction or transformation of a bhāva to occur; the house, the lord, and the Arudha (Sun, Moon and Jupiter). All three have to be afflicted for the house to be destroyed. Every house carries itself as a lagna for its significations, the Sun is karaka for the lagna, so every house is an Aditya. The 4th house of the rasi chart is the karaka lagna for the mother. Every house has its lord that is like the lagnesh for that house. It shows the dhi (applied intelligence) for that bhava, representative of Jupiter. Every house has an arudhapada that is like the Moon for that house. These 3 points are

C

Either death is a state of nothingness and utter consciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if death be of such a nature, I say that to die is to gain; for eternity is then only a single night...Plato

C



Pieter Bruegel the Elder, Triumph of Death

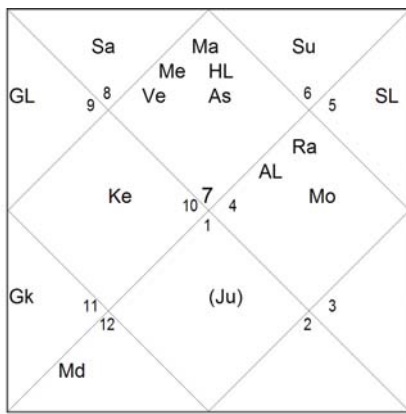
rule of strength: the more afflicted and weaker it is the more problems there will be (same for A6). The functional A8, its trines and its 7th will indicate which signs can give death. The strongest one according to Jaimini's 4th rule of strength will be the month of death. The

day (tithi) is based on the most malefic (killing) aspect of the 5th house. Also interesting to note, from my own observation, is that Saturn is in trines or 7th from the AL at the time of death in all the charts I have seen.

The first example will be very straight forward and future examples will show the strength calculations needed for proper prediction. In the first example chart death occurred in Virgo

Aquarius Śūla daśā. Ketu was transiting the Lagna and Saturn was opposite the Arudha Lagna. Third from the AL shows the place of death to be Aquarius which indicates places of damned water. The native lived across from a damned lake and died in his home. The 3rd house from the AL contains Rahu showing a painful death. It is aspected by Moon, Mars, Mercury, and Sun. The weakest of which is the Moon as its lord is in the 8th house and in the navamsa it is neecha and maranakaraka sthāna. The native had been advised to wear a black pearl for protection but did not. The 4th lord of D-6 was neecha and Rahu and Ketu were placed in the 4th house. So disease started in the lungs and the Moon's aspect on Rahu indicated the drowning that takes place during the progression of lung cancer. The native died February 28th with the Sun in Aquarius, the sign of the A8 and Rahu.

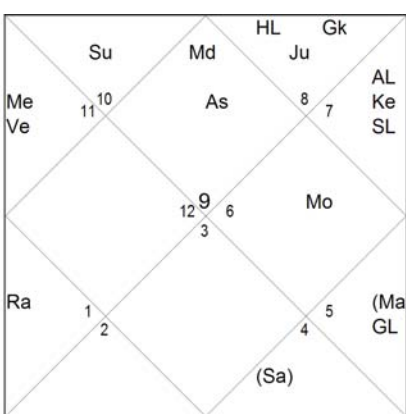
Md	(Ju)		
Gk	Rasi		Ra Mo AL
Ke	Gandhi, Mohandas		SL
October 2, 1869 7:11:47 (4:38 east) 69 E 36, 21 N 38			
GL	Sa	Ma HL Me Ve As	Su



As: 4 Li 40 Su: 16 Vi 54 (GK) Mo: 27 Cn 56 (AmK) Ma: 26 Li 22 (BK)
 Me: 11 Li 44 (DK) Ju (R): 28 Ar 08 (AK) Ve: 24 Li 24 (MK) Sa: 20 Sc 20 (PIK)
 Ra: 12 Cn 09 (PK) Ke: 12 Cp 09 HL: 25 Li 26 GL: 23 Sg 19

In the chart of Indira Gandhi, the A8 is in the 4th house of Libra. Its lord is in the 6th house with 8th lord Rahu. The 7th house from Libra is ruled by yogakaraka Mars placed in the second house with rasi drishti on its own sign and rasi drishti of Mercury. So Libra is the more malefic of the house of the A8 and its seventh, therefore trines to Libra will show the month of death. The 3rd house from the AL is Gemini containing Ketu and is aspected by Rahu and Venus.

	Ra		
Ve	Rasi		(Sa)
Gandhi death chart			
January 30, 1948 5:17:00 (5:30 east) 77 E 12, 28 N 36			
Md	As	HL Ju Gk SL Ke AL	Mo



As: 14 Sg 44 Su: 15 Cp 53 (MK) Mo: 7 Vi 39 (PK) Ma (R): 11 Le 28 (PIK)
 Me: 2 Aq 39 (DK) Ju: 27 Sc 52 (AK) Ve: 21 Aq 25 (BK) Sa (R): 26 Cn 56 (AmK)
 Ra: 26 Ar 09 (GK) Ke: 26 Li 09 HL: 15 Sc 37 GL: 16 Le 36

Indira Gandhi was Prime Minister of India for many years and was assassinated due to religious tension on October 31st, 1984. Five months earlier, under "Operation Blue Star" she had sent army troops into the Golden Temple, the holiest Sikh Shrine. This led to the death of a Sikh separatist leader and caused major damage to the temple. 5 months later, she was killed by two of her Sikh bodyguards (Ketu) on her front walkway of her home lined with trees near Connaught Place, New Delhi. Both Mars and Ketu significate the army, Mars is the army that goes into foreign territory to

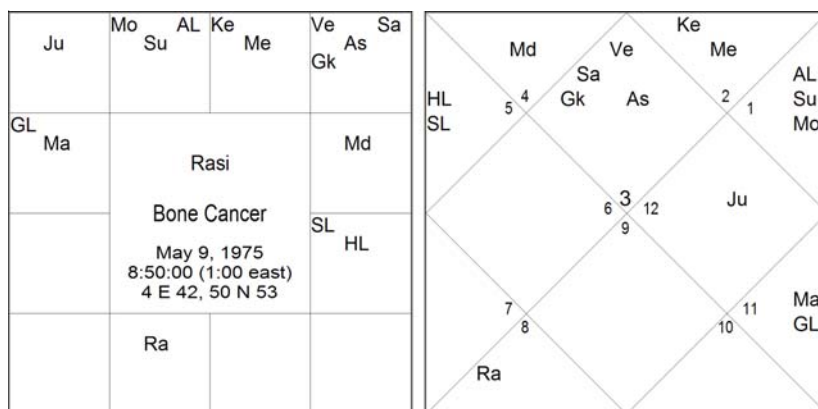
fight and Ketu is the army that stays within the borders to defend. Ketu is Ganesh guarding the door of the Mother, so he represents body guards.

She was running Leo Capricorn Śūla daśā and had entered Saturn Rahu Vimshottari daśā in July. Transiting Mars had 8th house aspect on lagna, transiting Rahu had trinal aspect on lagnesh, and faithful Saturn was transiting 7th from the Arudha Lagna. The Sun was transiting the mṛtyupada in Libra.

In the chart of Mahatma Gandhi, the A8 is in the 6th house, which is ruled by Jupiter the Atmakaraka. Opposite the A8 is a maranakaraka sthāna Sun, which is badhaka for Libra. Neither sign is aspected by Jupiter, Mercury or their own lord. That makes the 7th from the A8 the most malefic giving it the power to kill.

The 3rd from the Arudha Lagna is Virgo which represents gardens and green places. The Sun is present there which represents death due to the king (political causes) as well as death related to firearms. Gandhi was shot in a garden by a fundamentalist on January 30th, 1948. He was running Gemini Leo Śūla daśā and Jupiter Ketu Vimshottari daśā. Ketu was transiting the lagna which put Rahu conjunct Jupiter. Saturn was transiting the Arudha Lagna. The Sun was transiting Capricorn which is the 5th house trine from the mṛtyupada.

Calculation for when death occurs in trines to the mṛtyupada versus in the sign of the mṛtyupada itself will depend on two factors; the strength of the sign to kill and the running daśā. Both the badhaka in Virgo and Ketu in Capricorn have the strength to kill, but Ketu in Capricorn has graha drishti of Saturn, Rahu and Mars, while Sun has none of these. Secondly the Vimshottari daśā was Jupiter Ketu Jupiter when the Sun transited Virgo and the daśā was Jupiter Ket Saturn when the Sun transited



As:	24 Ge 00	Su:	24 Ar 34 (AmK)	Mo:	1 Ar 43 (DK)	Ma:	27 Aq 25 (AK)
Me:	14 Ta 23 (PK)	Ju:	18 Pi 36 (PiK)	Ve:	5 Ge 54 (GK)	Sa:	21 Ge 09 (MK)
Ra:	8 Sc 17 (BK)	Ke:	8 Ta 17	HL:	15 Le 16	GL:	1 Aq 33

Capricorn, hence Capricorn has more power to kill and death occurred during this transit.

The transit of the Sun reveals the month of death. Is the Sun causing death? Not really. The Sun causes an arudha to rise, or events related to it to happen. Saturn is inimical to the Sun, while the Sun gives life, Saturn takes it. Saturn helps calculate the year of death while the transit of the Sun is showing the month of death relative to the activation of the A8 which is similar to Saturn in results. Therefore the Sun is only showing when the fruits of Saturn are given.

If you do not remember death, you will find no time to practice the Dharma. If due to lacking trust in the law of karma you do not give up unvirtuous actions, you will find no chance to achieve the higher realms of liberation. If you do not fear the miseries of samsara and have no renunciation, you will have no success in the practices for attaining liberation.

-Padmasambhava, Dakini Teachings

Transformations and Spiritual Experience

Saturn transiting the 8th house or over the 8th lord from a bhāva can damage the sigification's longevity or cause transformation. In the same way the A8 is connected to transformations like

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A man is not completely born until he is dead... Benjamin Franklin

C

What we commonly call death does not destroy the body, it only causes a separation of spirit and body...Brigham Young

C

Is death the last sleep? No—it is the last and final awakening... Sir Walter Scott

C

*Death is nothing to us and no concern of ours . . . When we shall be no more, when the union of body and spirit that engenders us has been disrupted - to us, who shall then be nothing, nothing by any hazard will happen any more at all. Nothing will have power to stir our senses, not though earth be fused with sea and sea with sky . . . Rest assured that we have nothing to fear in death. One who no longer is cannot suffer, or differ in any way from one who has never been born...
Lucretius [De rerum natura, iii:828-840; 864-867]*

C

divorce, break of family, and renunciation. Saturn (suffering) gives smashanavairagya, freedom from attachment, he literally burns our attachments in the cremation grounds.

If the human being did not die, then there would be continual accumulation of wealth and pleasure in life and the continual searching out of newer sensory experience. The early life of the Sakyamuni Buddha was filled with pleasure gardens and all the joys of a rich princely life. It was not until he saw sickness, old age, and death (the faces of Saturn) that he realized that there had to be more to life and he needed to 'know' before he himself succumbed to disease, old age and death. These aspects of Saturn inspired him to set out on the spiritual journey that led his spiritual journey to finally becoming the Buddha.

Religions and spiritual philosophies come from the 8th house relative to thoughts of death and the afterlife. Science ends with death where the faith of religion begins. It is the spiritual experiences that are the manifestation of the afterlife spirituality of the 8th house. It is the near death experience, a close love one's death, or some other great realization that there is something more than this material world that invokes real spirituality and the quest of having a proper relationship with the more subtle realities of the spiritual world. The 8th house is the place where humans realize their vulnerability and the ultimate temporal nature of the body. The 8th house is a dark cave where the veil between this world and the world beyond sometimes becomes thin or translucent. The mṛtyupada is therefore related to the spiritual experiences that awaken one to the deeper sides of life and spirit (that which is beyond this physical realm).

From my research, the A8 will

sometimes show how/where the spiritual experience is coming from. For example, a woman who had A8 in the 6th house (disease) with Rahu received her spiritual awakening when she went through a battle with bone cancer. Satya Sai Baba has the A8 in the 6th house (poisoning) with Mars and it was the experience of a fever due to a scorpion bite that brought back his memory of his past incarnation. Ramana Maharshi has the A8 in the 5th house with Jupiter, he was studying grammar at age 16 when his fear of death overcame him and put him into a śavasāna meditation on the death of the body and the nature of spirit. Ramana had a very clear vision of the concept of the mṛtyupada being explained. Overcome by the fear of death and its inevitability he laid down made his body stiff, held his breath and visualized his death. He realized "my body is dead now, but I am still alive."

Houses From Mṛtyupada

Spiritual experiences that cause transformation can be seen and timed from the A8 along with spiritual daśās like Drig daśā and AK Kendradi daśās. The daśā gives a broad scope of time and the A8 helps to refine that timing.

Arudhapadas are like the Moon so the kendras from it are very important. It is through the kendras that an arudha will manifest in its various ways. The 7th and 10th from the A8 are important for spirituality. They show the knowledge that motivates your spiritual transformations.

The 10th house from the A8 will show aspects of the spiritual experiences and learning that will come from them. The woman with bone cancer has no planet in the 10th from A8 but it is ruled by the Sun which is in an Amavasya

⁵ पुनः पदं पदे. Again consider the 9 from Arudha Lagna. 3.4.1

उपग्रह युक्ते श्रीमन्तः Even an upagraha placed in it gives śri manta. 3.4.2

combination with Moon. The spiritual experiences brought about confusion and an inability to understand or believe the experiences she was having. She would have visions of a white goddess and talk about how incredibly beautiful beyond this world the goddess was. She would then fight the vision having any reality because she didn't 'believe' in gods and goddesses. Satya Sai Baba has Jupiter 10th from the A8 and hence it was like a guru to him. It awakened him when he was in his A8 experience. Ramana Maharshi has Venus and Mercury in the 10th from the A8 which are forming part of his renunciate yoga in the 12th from AL and removing rajas. Aurobindo Ghosh has his exalted hamsa yoga Jupiter 10th from the A8 showing the large amount of knowledge and understanding he was revealed during his spiritual vision.

The 7th house from the A8 will show spiritual experiences that will make you change, and sometimes force you to change. The Sun's relation to the Atmakaraka reveals the depth of our spirituality, while the 7th from the A8 shows the doorway to our spiritual experiences. Chaitanya had Moon and Ketu in Leo opposite his A8. Relative to Yuga raśis, fire signs (Satya Yuga) are good for spirituality. Ramakṛṣṇa Parahansa has Capricorn with uccha Mars opposite the mṛtyupada. Capricorn is the Kali Yuga sign (earth element) and so Ramakṛṣṇa actually practiced all forms of religion to see that they all led to the same place. He was not satisfied with the knowledge of unity alone, he had to physically prove it and experience it. In this way the 7th from the A8 shows our doorway to spirituality. The methods used are also related to the path you follow, and in this way the 7th will show aspects of your spiritual family. Both Ramakṛṣṇa and Vivekananda have earth signs opposite A8. Both Muktananda and his disciple Gurumayi have water signs opposite the A8. In this way, signs will affect the methods of spiritual experience and planets placed there will effectively

alter this according to their element, guna and spirituality of the planet in the sign. There are often good spiritual experiences in the dasa or solar transit of the 7th from the A8. The Sun transiting the 7th from the A8 is piercing the manifestation of stored prāṇas and taking one to their spiritual family.

Every arudha is protected from the 9th house from it. This ninth from the A8 will show the form of the Mother that you can rush to for protection. When churning the ocean of milk (consciousness) the halahala (poison) came out before the amṛta. The mṛtyupada spiritual experience has this attribute of the latent negativities stirred up by spiritual practice and/or kundalini. The ninth house from the A8 will show the protection from the poison of the 8th house (its manifestation). The ninth house represents protection in general. In some shastras the father is defined as the one who gives protection to the child. Planets in the ninth will treat the planets/arudhas as their children (5th house from them) and give protection. Jaimini even said that an upagraha in the 9th will protect you⁵. Tamas planets will show themselves as nila shakti and sattva and rajas planets as Sri shakti.

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Spiritual experiences that cause transformation can be seen and timed from the A8 along with spiritual dasās like Drig dasā and AK Kendradi dasās.

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Death on the Barricades, Alfred Rethel (1816-59)

Arudhapadas conjunct the mrityupada will have problems. Both the A8 and A6 cause damage to any arudha they conjoin. If the UL is conjunct the A8, there will be suffering with the marriage...

U

The mrityupada shows the pāśa (noose) of Varuṇa, who is the Aditya (Sun) form of Saturn. He punishes one for their sins/misdeeds through suffering. In the ancient texts the noose of Varuṇa was feared as the result of negative actions.

Daśā

The mrityupada shows major transformations and suffering during the Narayana daśā of the A8. Person will change drastically or may be forced to change due to situations. If there is malefic association and bad placement diseases can also be associated with the A8. Charakarakas associated with the mrityupada will be damaged as they will go through major transformations. Both Ramana Maharshi and Swami Vivekanada have the A8 conjunct their pitrikaraka and both lost their fathers early in life. In an instance of the gnatikaraka conjunct the A8, the native was a very non-social person and did not like to have friends outside of the family. The conjunction of charakarakas with the A8 will show transformation in a person's life that can be for the better or worse depending on the combination. In these times the Śiva pañchaksari mantra is important. It takes the prāṇa from second house to fifth house of bhakti and the mantra devatta sits in the 8th house to drink the poison and not become evil.

Arudhapadas conjunct the mrityupada will have problems. Both the A8 and A6 cause damage to any arudha they conjoin. If the UL is conjunct the A8, there will be suffering with the marriage. If the A8 is conjunct A9 then there will be problems with gurus. Understanding these principles makes it clear that the more arudhapadas and planets conjunct and aspecting the A8, the more suffering there will be in the life.

The mrityupada shows the pāśa (noose) of Varuṇa, who is the Aditya (Sun) form of Saturn. He punishes one for their sins/misdeeds through suffering. In the ancient texts the noose of Varuṇa was feared as the result of negative actions. For the associated problems of the Narayana daśā of the A8, the worship Varuṇa is advised.

For seeing accidents, vimshottari and Narayan daśā must agree. The accident should be indicated in the chart and transits should support the event. Vimshottari daśā of the A8 will show mrityupada results and planets conjunct the A8 will bother the mind at this time. This is the time when arudhapadas conjunct the A8 or aspecting will show themselves the most. The vimshottari daśā of planets which are placed in a nākṣatra lorded by the lord of A8 or a planet conjunct the A8 will bother the mind. If there is any connection to the A8 it will be a transforming daśā. The signs are Adityas and are connected with the giving of fruits and sustenance. Rāśi dispositors connected to the A8 will be challenging financially. Mrityunjaya mantra is beneficial for negative results of the A8 associated with Vimshottari daśā.

Transits

In the Kalachakra, Mars is opposite Saturn, which shows that Saturn has the power to remove the defects of Mars and Mars has the power to remove the defects of Saturn. Mars transiting A8 is therefore very good, because he gives one the power to fight against Saturn. It is a time when one can overcome the obstacles of the A8 and A6. It is also considered an auspicious time to begin a war or rebellion. In Hinduism, Hanuman is worshipped on Tuesday to appease Mars and on Saturdays to remove the negative effects of Saturn. So the transit of Mars to the A8 is a time for succeeding over our sufferings.

The transit of Saturn over the A8 or 7th from it brings to consciousness the suffering that is already present in our life by increasing it and making one deal with the situations that make one suffer. One is not able to ignore that part of their reality, they have to face it. Similar to how a Saturn return makes one face how they have been using their time in this incarnation, one looks at how they are suffering, why, and feel burdened of

their suffering. It is a time where many solutions/changes are possible because the suffering becomes too great. It is also a time where indications that burden or makes one suffer end up suffering themselves.

Rahu and Ketu can bring disturbing experiences. They can induce hallucinations and hearing of voices at this time. It is also a time where opening or negative experiences relating to drugs can change one's relationship to intoxicants. Rahu was transiting Ramana Maharshi's mṛtyupada during his sixteenth year where he had his realization of the reality beyond the body. The data given is the middle of his school year 1896. I predict that it correlated to the solar eclipse that happened in the sign of his A8 that February.

The Sun transit brings death and spiritual transformations. The Moon transit of A8 is not good as the Moon in relation to the 8th house is maranakaraka sthana. The Moon transit brings disease and mental weakness, if dasa is bad diseases can come out at that time. Most diseases that come are one's own past karma and there is no one else is to blame. Disease is the result of past karma and the disease associated with the A8 is only the result of ones own nija doshas (8th house/A8 flaws). Jupiter over A8 gives hope where there is none, the A8 is transformation and how it will come about, benefics in general bring hope.

Conclusion

The mṛtyupada is the manifestation of the 8th house. It shows suffering but is also the point that helps us rise above all suffering. In ayurveda all things are medicine for the appropriate disease. Even poisons like Mercury and Arsenic are alchemically processed to be made into life saving medicines. In the same way one can choose to take the suffering of life and turn it into the gold of spirituality.

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Even poisons like Mercury and Arsenic are alchemically processed to be made into life saving medicines. In the same way one can choose to take the suffering of life and turn it into the gold of spirituality.

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Autoimmune Disorders

Part - I

Willa Keizer, CCH

Pt. Sanjay Rath, Guru and Guide

Willa Keizer is a Certified Classical Homeopath in practice in Santa Cruz, California. She serves on the Board of Directors of the Council for Homeopathic Certification, which is the national organization that certifies health professionals in classical homeopathy in North America, and is the founding Director of the Caduceus institute of Classical Homeopathy, which trains health professionals and other serious students in homeopathic medicine. You can visit her school web site: www.homeopathytraining.org or her practice web site: www.homeopathyhealer.com She has been an SJC member since 2004 and hopes to help develop the specialty of medical astrology.

"And now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye."
Antoine de Saint Exupery, The Little Prince

Introduction

The following case studies are difficult cases from my homeopathic practice. These people have been almost completely debilitated by their auto immune diseases and some of them have been close to death. I have had the extraordinary honor and privilege to do in-depth lessons on these cases with SJC guru Pt. Sanjay Rath. His heart is huge and his knowledge vast. This combination gives him the ability to do deep explorations into the horoscope and come up with important insights and useful remedies. In this paper I am sharing the stories of these people, and the principles I have learned from Sanjay. Please note that any errors or omissions are certainly mine, and the wisdom comes from him.

The science of Vedic astrology can be helpful to medical and healing arts practitioners. It can reveal aspects of difficult cases that cannot be seen otherwise. It can help suggest remedial measures from Jyotish tradition such as gemstones and mantras. Astrology can bring to light information that will help with Ayurvedic, homeopathic, and other prescriptions. Prognosis can be clarified, including determining times

of smooth sailing and more challenging times in the progression of chronic disease.

Jyotish is the Science of Light. As a limb of the Vedas, it is considered the eye. Jyotish as the eye of the Vedas offers deep insight into the karmas that bring us into this life, as well as profound guidance for our continued spiritual and personal development.

From a healer's perspective, Jyotish is ultimately a science of the heart, for we must be motivated by compassion to be able to take all the technical complexities of Jyotish and put them together into an integrated totality that will help others.

Jupiter is the planet of ākāśa tatva—the ether element, which brings everything in the universe together in divine unity. Jupiter is exalted in the sign of Cancer, which rules the heart. Perceiving with the heart brings integration of all the myriad techniques and details we consider in our study of Jyotish. With Jupiter's blessing, we see with the eyes of our heart.

When we work from this oneness of the heart, the light of Jyotish shines bright. Staying with the heart also prevents burnout, which is something that both astrologers and medical practitioners can suffer from. I hope that as we deepen our studies of this sacred science, we will always approach our work from the heart, and trust our hearts to help others.

Methodology

I am working with these clients based on my experience as a healing arts practitioner, as that is where my interest in Jyotish stems from. To me, Jyotish is an exciting extension of my healing arts practice. A therapeutic relationship with the client which develops over time is crucial.

Healing arts professionals gather all pertinent information before the consultation in order to provide the deepest and most effective level of help to the client. With the practice of Jyotiṣa as a healing modality, it is important to be able to go to a deep level with the client by having as much information and study time as possible before advice and prescriptions are given. The deep insights that come from such a reading will impress the client as much as a “blind” reading would. In complicated health issues we can be most helpful and accurate if we have start with good information.

Appendix A is a copy of the intake form that the clients fill out before the first appointment.

I meet with the client for a minimum of two initial appointments. The first appointment is to gather information and establish rapport, and get a sense of the person. I’ll take a peek at their chart by this time, but this first appointment is not for the actual reading. I find out whether they will be open to chanting mantras, or if can they afford expensive gemstones. It’s good to get a sense of all this before

making recommendations and starting a deep reading.

A week later I meet with person again to go over the chart, including karmic factors related to the disease, prognosis through daśās and transits and remedies. One important factor is helping the client understand their soul’s journey through the placement of the ātmakāraka in rāśi, navāṃśa, and other charts. People with chronic illness are often experience much bodily pain, social, physical, and emotional restrictions, and deep losses. Having a chronic illness is a lonely path; few family and friends can understand what its like to have such a limited lifestyle. In these cases of “bondage” by illness, spiritual development may be the only relief, and the jyotiṣa can be the guide. They are more likely to do the remedies if there is rapport built first, especially for clients who are not familiar with Hindu culture, mantras, and gemstone therapy.

One of the most healing benefits of a reading such as this is putting people in touch with their karma. As jyotiṣa we may take this for granted, but much suffering is eliminated when a sense of surrender is experienced. As one of my clients said a month or so after having her reading and chanting the Mahā Mṛtyunjaya mantra: “A lot of things are falling away. Why do I question the path? It’s all marked out. I just learn more and more about it and go through it as deep as I can. It’s almost like taking a big deep breath and letting go.” Follow ups appointments are done bimonthly for a minimum of 6 months. It is useful to go over changes physical symptoms, psycho emotional state, compliance with remedial measures, and results.

Auto Immune Disorders

Definition

The immune system is designed to pro-

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One of the most healing benefits of a reading such as this is putting people in touch with their karma. As jyotiṣa we may take this for granted, but much suffering is eliminated when a sense of surrender is experienced.

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The course of these diseases is unpredictable, as conventional medicine has no way to determine when flare ups or remissions may occur. This is where Jyotish may be able to be extremely helpful.

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Auto immune diseases are caused by an imbalance or lack of the water element, jala tatva. The watery planets Moon and Venus are often involved and the watery signs of Cancer, Pisces, and especially Scorpio the natural sign of the 8th house of chronic disease.

protect the body from bacteria, viruses, and other microorganisms that can cause harm in the form of infectious disease. A normal immune system is able to differentiate between harmful invaders and healthy tissue. An auto immune disease is caused when the body's immune system loses this ability to differentiate between "self" and "non-self" and begins to attack its own tissues, causing inflammation at the site. The type of tissue that is attacked determines the type of disease. Auto immune conditions can be diagnosed by blood tests which determine the presence of auto antibodies.

Allergies and hypersensitivity reactions are similar to auto immune diseases. In allergies, the body attacks substances that are not harmful and it would usually ignore, leading to inflammation. Asthma and food allergies fall into this category.

Auto immune diseases affect women of childbearing/working age more than any other group. Triggers for auto immune disease include viral infections, sunlight (in the case of lupus), chronic stress, aging, hormones, and pregnancy. There may be a genetic component as well, as auto immune problems can run in families.

The course of these diseases is unpredictable, as conventional medicine has no way to determine when flare ups or remissions may occur. This is where Jyotish may be able to be extremely helpful. They are generally chronic conditions that require monitoring over a lifetime even when symptoms are not present. Many people with auto immune diseases need to take strong medications that suppress the immune system to stop the auto immune attacks. These drugs include Prednisone and chemotherapy drugs such as Methotrexate. Unfortunately suppressing the immune system with these drugs also causes an inability to fight infection.

These drugs also cause many other side effects which can be serious.

How to look at the Rāśi chart for health matters

Here is a list to follow of key factors to consider when inspecting a chart for health issues.

1. Ascendant: for an overall picture of health. [Significator - Sun]
2. Quadrants: for what kind of support there is for health.
3. Lagna lord: to understand more about the ascendant and the working of the intelligence mechanism of the body.
4. Ātmakāraka: to see how the soul is supported or suffering in the body.
5. Sun: for powers of natural vitality.
6. Moon: recuperation, healing abilities, sleep, mind, and emotions.
7. Karakas, signs, and houses representing known health issues
8. 6th house and 6th lord for diseases caused ṣaḍripu, which include bad habits, as well as "enemies" which can be infectious agents like viruses and bacteria and for short term illness.
9. 8th house and 8th lord for chronic diseases brought on by karma and genetics, more deep seated than 6th house disorders.
10. Bādhaka house, the planets therein, and lord of bādhaka (bādhakeśa) for difficult to diagnose diseases. [Lagna in movable sign - 11th house is bādhaka, lagna in fixed sign - 9th house is bādhaka and lagna in dual sign - 7th house is bādhaka].
11. Planets in maraṇa kāraka sthāna [Sun in 12th, Moon in 8th, Mars in 7th, Mercury in 4th or 7th, Jupiter in 3rd, Venus in 6th, Saturn in 1st and Rāhu in 9th are in maraṇa kāraka sthāna i.e. their significations or kārakatva is lost and their houses lose potency].

Jyotish Principles used in Analy-

ses of auto immune charts

Auto immune diseases are caused by an imbalance or lack of the water element, jala tatva. The watery planets Moon and Venus are often involved and the watery signs of Cancer, Pisces, and especially Scorpio the natural sign of the 8th house of chronic disease. The fourth house from the Moon and the sign of Cancer show our healing abilities and how we sleep. Malefics here can cause problems. The houses of healing are Pisces and Cancer, the 4th and 12th house. Look at the 4th and 12th houses from the Moon to see how the body is able to rejuvenate on a daily basis. The 12th house from the Moon and Pisces shows the bed in which we sleep. Malefics in the 12th from the Moon will disturb sleep. It shows a disturbed situation in bed. Relationships can also get spoiled if you are not comfortable in bed. Sleep and healing are very closely linked as we restore our health every night when we sleep. The 12th house has to do with sleeping and recovering every day. Every day we die, it's a very important house for cure. Our immune system is working through the 12th house. The 8th house and 12th house are the crucial houses for the immune system. In people with immune problems we find some problems with 12th house, and 12th lord, as well as serious afflictions to 8th house and 8th lord.

Nakṣatra are also very important in health matters. They represent the Moon, the mind, which is where healing originates. If a debilitated planet needs strengthening, consider strengthening the lord of the nakṣatra where that planet is exalted or look for nīcabhaṅga (cancellation of debility) in the quadrants from the Moon and nakṣatra planets are in.

When ātmakāraka (AK) is badly afflicted such as poorly aspected or placed in an enemy's sign, then auto immune problems result because the soul suffers and does not want to stay in the body. This can be compounded when AK is also

bādhakeśa. To see how the soul is viewing things, treat ātmakāraka (AK's sign) as the lagna – called Kāraka lagna. If lagna lord is Bādhaka to AK, then your own body's intelligence is working against you. This can create auto immune diseases and mental problems. Bādhakeśa is *adr̥ṣṭa*, which means that which you cannot see. The disease cannot be known. It is called the hand of God. If the bādhakeśa is bad, the whole chart suffers. If bādhakeśa is strong, well placed, beneficial, and calm, it is good. A debilitated angry bādhakeśa is not good. If bādhakeśa is debilitated he will destroy you. His anger is tremendous. You humiliated somebody and this humiliation will come back on you. Madness is a kind of humiliation, mental debility.

Ātmakāraka (AK) and iṣṭa devatā (ID) are important in health matters. They indicate the mood of God. If the mood of God is bad, indicated by debilitated or severely afflicted AK and ID, it can cause problems especially if linked with the 6th and 8th house. Chara karaka replacements are often seen in charts of people with health problems. These are cases where the soul level changes that cause serious emotional stress cannot be digested by the mind and body.

The position of planets as seen from the daśā lord is important for health. The daśā lord is like the Sun, the antardaśā lord is like the Moon. The Sun is the significator for health, so it is important to treat the daśā lord as a temporary lagna. From the health point of view, read the antardaśā lord's placement from the daśā lord.

If lagna lord from the Rāśi chart is placed in a trine or quadrant in navāmśa chart, it indicates good health. Sun in navāmśa lagna or Moon in 3rd indicate the person will outlive the spouse. Second house in navāmśa indicates the major failings of a person. If the Sun is there, the health fails.

willa keizer

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लक्ष्मणभयुताय

सिद्धिबुद्धिसहिताय

गणपतये

नमः ॥

om

lakṣalābhayutāya
siddhibuddhisahitāyagaṇapataye
namaḥ

The nodes debilitated in quadrants are good. Malefic planets debilitated in quadrants are very good. They are good for rājayoga, but not for health. For health, only benefic planets should be in quadrants. If it's a malefic planet in a quadrant, don't give the gemstone related to that malefic. On the other hand if it's a benefic and in a quadrant, see if you can give the gemstone.

A planet ruling something doesn't damage it. Its enemies damage it. For example, Sun rules bones, but the planets causing bone disease are Rāhu and Saturn the sworn enemies of the Sun. Mars rules nerves (majja dhātu), and Mercury its enemy damages nerves.

Location of the prāṇapada shows how we breathe and indicates health. If the house occupied by prāṇapada is afflicted, the prāṇa will be weak, leading to ill health. The prāṇapada determines your internal environment.

Saṅkrānti is when the sun enters a new sign. The lord of the day becomes very malefic if the Sun is in saṅkrānti.

Mṛtyupada is the āruḍha of the 8th house. Transits of Saturn to mṛtyupada bring bad health and the Sun transiting mṛtyupada brings death. Look at A8 or the 7th from it and determine which is stronger. Then take the trines to that. When the Sun transits these signs, health problems will increase.

Praśna for Health: treat the Navāmsā of the Praśna like a natal chart and determine the past of the native, cause and incidence of disease. Saturn is the karaka for illness, if it aspects the praśna lagna, the health will improve. The lagna lord in the praśna will indicate the problems. See the planets conjoining the lagna lord.

Yogas

Sarpa yoga occurs when malefics are in three or more of the quadrants of a chart. It is like being bound in

the coils of a snake, makes the person very driven and intense and is bad for health. Sanjay counts the Sun as a malefic for this purpose, even though the Sun is a natural indicator of health. The Sun can make Sarpa yoga. If there is a benefic in quadrants along with the Sarpa yoga, it is very important to strengthen the benefic to break the yoga, even if the benefic is not friendly to the lagna lord.

Rudra yoga occurs when Venus or Mars aspect the same sign as Moon. This yoga is based on concept of the second house. Something has to end for something else to start. The second house is second from the first, while the 8th house is second from seventh. The concept of Rudra is the starting of something which is going to cause the ending of something else. See the 2nd lord and the 8th lord and determine which is stronger. The stronger is called Prāṇi (stronger with more prāṇa). This planet is Prāṇi Rudra. If he is favorable, you can live. In the natural zodiac, Venus is lord of the second and Mars is lord of the eighth. They are the natural Rudras. The natural significator for health is Moon. It is the mind and the blood. Whenever it is aspecting a sign with Venus or Mars it is a natural Rudra yoga. Rudra yoga can give wealth, but also death.

Piśaca yoga is connected to the dead. It occurs when Ketu is in a quadrant (lagna must be influenced) aspected by Mars in a quadrant. It is caused by the nodes because they don't have bodies, like the dead. Rāhu and Ketu are higher octaves of Saturn and Mars. A specific dictum says "Kuja vad Ketu" – Mars is like Ketu, but Ketu is far hotter than Mars. If Mars is red, then Ketu is infra red. Rāhu is the higher octave of Saturn. If Saturn is bad, then Rāhu is diabolical. Rāhu doesn't have a body. If such a being without a body would find a body through whom he can work, it is very bad. Rāhu and Saturn together cause disease, sorrow, and endless suffering. However when Saturn is involved instead of Mars, it is not Piśaca yoga because it involves our own forebears who have died rather than random ghosts and is

called Preta bādhaka. If Saturn is with Rāhu or Mars is with Ketu, they start resonating with each other. So with Mars and Ketu, a fight (Mars) begins. It reaches a stage of complete headless behavior. It causes tremendous suffering. Mars indicates someone who is angry. The quadrants in the horoscope indicate what can physically touch you. There is sudden violent, volatile destruction when Mars and Ketu combine in this way. This is Piśaca yoga.

Viparīta rājayoga occurs when a dusthāna lord in a dusthāna house. It means someone loses something for you to gain something. Who is losing what? You can lose your health for material gains. This is worst when Ātmakāraka is involved.

Important Daśās for Health Matters:

Paryāya daśās

They are the best for timing diseases. Chara paryāya daśā is mentioned in Parāśara's work, and these daśās are also given a lot of importance in Jaimini mahārṣi's Sutras. These daśās move in a certain pattern. There are three types: Chara (moveable) Sthira (Fixed) and Ubhaya (Dual). The Chara (moveable) daśās are called trikoṇa (trine) daśās. They are used if the ascendant is a dual sign. Sthira (fixed) paryāya daśās are used when the ascendant is a fixed sign. Ubhaya (dual) daśās are used when the ascendant is a moveable sign.

Why do the moveable and dual daśās switch in this way? These daśās are meant for timing death. Death is something which is fixed. If we combine dual signs with each other in longevity studies, we don't get death, because dual plus dual equals middle life or moveable plus moveable is long life. Fixed plus fixed is short life or the death combination. Moveable plus dual gives fixed, or short life and shows why Chara (movable) paryāya daśā have to be used for dual signs and Ubhaya (dual) paryāya daśā

have to be used for movable signs.

We are constantly moving toward fixation, the stopping of the prāṇa, which is death. These daśās are also called gocara (movement) daśās. The prāṇa are moving all the time within us. Where there is movement, there is life.

These daśās are very important for people who do Ayurveda, or others who study the pulses and the vital energy of the body such as homeopaths and acupuncturists. It gives information on what is affecting the prāṇa of the body.

The Paryāya daśās are closely linked to the D- 6 chart, which is on a physical level as it is in the first harmonic of the divisional charts. It is like the breath that is going in and out. It is for diseases with a physical cause. It shows the physical manifestation of the disease. Diseases that are related to subconscious planes and mental diseases are not to be seen in the D-6 chart, these are seen in the D-30 chart instead. We study the Paryāya daśās of the D- chart, which is available in JHora software.

Śūla daśā

Śūla daśā shows us where the God of Death is in the chart. Signs occupied by Ātmakāraka or occupied or aspected by Jupiter cannot kill because of the blessings of Vishnu (AK) or the blessings of Shiva (Jupiter).

Gulika daśā

Gulika daśā (using Vimsottari daśā) is the daśā of the lord of the nakṣatra that Gulika is placed in. As Gulika represents the toxins in the body, this daśā will bring ill health and death.

Mūla daśā

Mūla daśā can be used to time curses that cause diseases like the curse of Kṛṣṇa on Sāmba that caused leprosy. Such terrible diseases have to be suf-

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*Paryāya daśās:
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for timing
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(dual) paryāya
daśā have to be
used for movable
signs.*

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fered on account of curses and the solution lies in proper remedial measures.

Divisional charts

Drekkāṇa



Sarpa and Āyuddha Drekkāṇa: Two types of Drekkāṇa in the D3 chart are considered to be bad for health: the Sarpa and Āyuddha Drekkāṇa. Sarpa means snake and if a planet in a Sarpa drekkāṇa it is like being in a noose. They bind you and cause pain by binding you. You get stuck. Āyuddha means weapons and planets in Āyuddha drekkāṇa can indicate surgeries and injuries.

Ṣaṣṭiāṃśa (D6 Chart)

In this chart, the second house the worst. The second lord is maraca (killer) to the lagna. We must study the planets in 2nd house, as well as the second lord, and planets that conjoin the 2nd lord. In this chart, the sixth house should also be considered. The lagna in D-6 shows the good things, what will protect health. The second house shows how the person will die or get afflicted. Study everything good from the first house, everything bad from the second house. Signs that are aspecting the second house can also bring death and disease. Signs that are aspecting the lagna in D-6 can bring health and long life. The same from the candra lagna (Moon sign) will show fatal diseases.

Trimśāṃśa (Ṣaṣṭiāṃśa like) D30S Chart

This ṣaṣṭiāṃśa like trimśāṃśa or D-30S Chart is mentioned in *Jātaka Pārijāta*. It is a trimśāṃśa chart which is made like a ṣaṣṭiāṃśa (D60) chart. We must see the planets in the 8th and 12th houses in this chart. Planets in these houses will be malefic for health. Diseases shown in this chart are very deep rooted, as D-30 is on the subconscious

level, the 3rd harmonic.

If the 8th lord is in lagna in this chart, the disease will be bad but curable. If lagna lord goes to the 8th house, it is worse and the condition may be incurable. Lagna lord in the 8th house may indicate mental disorders as the lagna signifies intelligence.

Ṣaṣṭiāṃśa (D-60 chart) shows past life karma that leads to disease. We read the past life from the AL of D-60 chart. See the placement of ātmakāraka and which yogas it is involved with to ascertain what karma has led to this kind of terrible diseases. The ṣaṣṭiāṃśa like trimśāṃśa chart (D30S Chart) as taught in *Jātaka Pārijāta* shows the linkage of past karma to the diseases we suffer and these can be quite terrible as they indicate the driḍa karma that could neither be forgiven nor suffered in the various worlds (loka) before birth.

Remedial Measures

Mantras

हौं जुं सः

hauṃ juṃ saḥ

This is the mṛtyunjaya bija mantra; *juṃ* is jīva, which means life giving, *hauṃ* ('h' the last *akṣara* (syllable) represents Śiva + 'aum') is supreme knowledge of Śiva. You (*jīvātmā*) pray to Śiva for giving life.

ॐ ह्रीं गं ह्रीं महगणेशाय नमः स्वाहा

om hrīm gam hrīm mahā-gaṇeśāya namaḥ svāhā

Śakti Gaṇeśa mantra. Gaṇeśa is associated with yellow turmeric. Whenever you have a health problem, just tie yellow turmeric on your arm - left arm for ladies, right arm for gents.

More remedies are given under the case studies that will be examined in the next part of this article/paper to be presented in the West Coast conference at Sunnyvale, CA, USA.

To be continued in the next issue...

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त्र्यम्बकं यजामहे
सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिवबन्धनात्
मृत्योर्मुक्षीय
मामृतात् ॥
tryambakam
yajāmahe
sugandhim
puṣṭivardhanam ।
urvārukamivabandhanān
mṛtyormukṣīya
māmṛtāt ॥
Rig Veda 7|59|12

Presiding Deities of Vargas

P.S. Ramanarayanan

*sarvam jñānānandamāyaṁ
aum gurubyo namaḥ*



The venerable Sage Parāśara begins his immortal Bṛhat Parāśara Horā Śāstra by praying to Lord Brahma, his consort Bhārati and Sun, the leader of the planets and the cause of creation. The sage says that the Lord is in all beings and the entire Universe is in Him. The unborn God incarnated as the graha to give the results of karma to the living beings. The high degree of Paramātmamsa of the Graha incarnate as the Viṣṇu avatar - Rāma, Kṛṣṇa, Narasimha, Varāha etc, while the jivātmā portions of the graha take births as human beings. Both these amśa merge in the Graha and the Graha in turn merge in the Lord at the time of pralaya (dissolution). Thereafter, he goes on to describe the limbs of the Lord by understanding, which, the Sage states with confidence, that the zodiac in its entirety can be understood better.

From the above it is clear that it is the Lord who is everywhere and every effort to understand the life in its entirety will ultimately lead one to the Lord. Just as the word removing the first letters of *aho* (day) + *rātra* (night) derives 'horā', similarly Lagna is derived on account of the contributions of Sun & Moon. Taking this hint given by the sage, if we attempt

to understand the zodiac in its entirety, we will be blessed with twelve divisions/parts of the zodiac. Let us place Sun & Moon in the starting point of Aśvinī and closely observe their movements. By the time Sun moves to 27 degrees we find that Moon has already completed one revolution around the zodiac. By the time Sun reaches the 30th degree we find the second unison of luminaries taking place. If we continue



¹ Kamala means lotus and refers to the lotus seat of the deities.

² Malignant aspect of the node like an attack or intrusion; the reverse of this word is 'tapa'

bhāva	Lagna/rāśi	dvādasaāditya	Various names of the lord	Limbs of the lord	technically as 'kṣetra'.
1.	Meśa	aryama	keshava	head	By associating the limb with a deity we will be in a better position to understand the bhava. This practice of associating a deity with body parts is technically called as Nyasa and when it comes to this magnitude of identifying the limbs of the Lord then it can be termed as Maha Nyasa. The practice of doing
2.	Vṛṣabha	mitra	narayana	face	
3.	Mithuna	varun	madhava	arms	
4.	Karkaṭa	indra	govindha	heart	
5.	Simha	vivaswan	viṣṇu	stomach	
6.	Kanyā	pusha	madhusūdana	hip	
7.	Tulā	parjanya	trivikrama	under the navel	
8.	Vṛścika	anshuman	vāmana	private parts	
9.	Dhanus	bhaga	sridhara	thighs	
10.	Makara	twastha	rishikesha	knees	
11.	Kumbha	vishnu	padmanabha	ankles	
12.	Mīna	dhata	damodhara	feet	

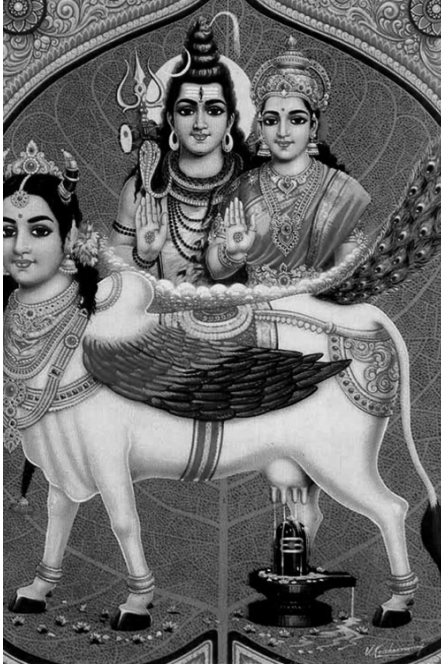
this observation then we will be able to understand that 12 such unisons are required to cover the entire zodiac and that Luminaries are indeed the *ādhāra* or the base for the *brahmāṇḍa*/zodiac. This unison is technically called as *amāvasyā tithi* and is ruled by Rāhu, which is the causative factor for attraction/desire/creation. The lagna, which is considered as the seat/kamala¹ of 'Prajāpati/Brahma', needs to be charged with the power of ever expanding (Guru) illumination to know the workings of the invisible hands of Rāhu and to reverse the effects of 'pāta'².

We have understood that lagna/bhāva is the product of the unisons of Sun and Moon and has definite bearing on tithi. It is through the unisons of the luminaries we understand the *brahmāṇḍa*. The one single *brahmāṇḍa* is understood as twelve *piṇḍa-aṇḍā*. This is the basic mathematical clue given by the sage. Any decision to find out the divisions of the *brahmāṇḍa* will be echoed through the basic mathematical division of 12 *piṇḍa/Bhāva*.

Let us now understand the limbs of the Lord as enunciated by the Sage as this is the first division of the Zodiac called

'UPACHARAS' to deities is considered to be the direct way of making the deities speak. The minimum number of 'Upacharas' is 16 in number and is called as 'Shodasa Upachara'.

With the above background let us explore as an example, Meena the feet of the Lord. The deity we are praying here is Damodhara. This approach from the feet to the head is called as 'padadikesh' approach. We all know that unless the Lord is merciful his feet cannot be seen. To obtain the feet of the Lord the marga is to join GuruKula and do pada seva of Guru Maharaj. Meena is the holiest of holiest signs as it is called the sign of Maharishis. Guru rules Meena kshetra. It is in Meena that the Asura Guru Venus is exalted. It is in Meena that the Sadhus have their associations/offices and nivritti marga dwaja/flag. It is here that Paduka worship is taught. Paduka is nothing but footwear, which is basically made of wood (Guru). This Paduka uplifts the Jeeva who is being pulled down to Prithvi on account of samsaric/karmic pressures and pulls. By constant worship of the Paduka the jeeva, ultimately attains the Paduka. By boarding on the Paduka the prakrithic pulls of samsara are brought under the soles and the jeeva becomes light and airborne. It is only



Sl.No.	Varga	Upachara	Remarks
1.	Horā	Padyam	Washing the feet
2.	Drekāṇa	Argyam	Washing the hands
3.	Turyamsa	Achamaneeyam	Giving water to drink
4.	Saptāṁśa	Madhuparkam	Offering sweet mixture
5.	Navamsa	Sudhodhakasnanam	Offering water for bathing
6.	Dasāṁśa	Vastram	Offering two pieces of clothing
7.	Dvādaśāṁśa	Yagnopavitham	Offering sacred threads
8.	Shodasamsa	Abharanam	Offering ornaments
9.	Vimsamsa	Gandam	Offering sandal wood paste
10.	Siddhāṁśa	Pushpam/Mala	Offering garland and performing floral archana
11.	Bhamsa/ Nakshatramsas	Dhoopam	Offering incense
12.	Trimśāṁśa	Dheepam	Offering lights
13.	Khavedamsa	Naivedyam	Offering food to eat
14.	Akshavedamsa	Tamboolam	Offering betel leaves & nuts
15.	Ṣaṣṭiāṁśa	Anupachar/Others	Offer royal entertainments and concluding with a namaskaram

through the Guru pada seva the jīva is lifted from pṛthvī to ākāśa (budha is debilitated in Mīna). As a first step one needs to address and invoke the Lord Dāmodara. The Lord is merciful and definitely attends the call of the sincere seeker. The next step is to offer him a seat (asanam). The first varga/division is called, as kṣetra/rāśi and it is the seat of the Lord. Offering of seat is the first upachara for the Devatha who is attending to the calls of the seeker. If one goes through the motions mechanically there will be no anubhavas. The secret of giving life to bhavas is to live through every moment of upachara. By living through every moment the jeeva automatically understands the śuddhi (cleanliness - internal & external) required before the placement of the seat. This churns the buddhi and śuddhi is attained. Once this is attained 'Vridhī' & 'Siddhi' automatically follows.

Let us tabulate the other upacharas for easy understanding.

The sage has shown enough mercy to identify the deities associated with vargas/divisions just for the sake of the seekers and has taken enough pains to take us close to the deities and has lit the

lamp in the sanctum sanctorum of the deities by giving out their names. It is the duty of every Jyotiṣa to participate in the upacharas that are to be given for each and every sign and varga.

Without the aid of the deities associated with the parts of Zodiac we will not be in a position to decipher 'what is what' or decode the Brahma lipi. The beauty of the immortal Brihat Parāśara Horā Śāstra is this identification of deities. The key to unlock the Departmental store of Karma is held by the presiding deities of vargas and without their help we will not be in a position to know the karmic exhibits.

Let us pay our respects and obeisance to the Sage to give us more knowledge in this direction. Hoping to meet you all again with the firm faith that Mother will be more merciful in making the Sage hand over the keys, if not the entire bunch, atleast one by one.

om tat sat





Sunil Dutt
WAQT (1965)

Dutt Sahib

A Meaningful Journey

Narayan Iyer

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“Disease and suffering has no religion and no national ity. My work encompasses all mankind.”

S



PAYAL (1957)

Dutt Sahib, as he was respectfully called, the star turned politician, passed away (heart attack) on my 24th 2005. He was one of the best loved figures of Indian Cinema; he also enjoyed a career in politics and last year was appointed Sports Minister.

Sunil Dutt, who rose to stary heights in Bollywood before becoming a hero in real life, was reduced to living on the footpath when the partition of India stripped his family of their home in Pakistan. But in the many hardships he faced in his 76 years of life, Dutt - popularly known as Dutt Sahib - never lost his sensitivity, his deep attachment to human values and his abiding commitment to secularism.

Before we take a peek at the life of this great son of “Mother India”, I want to give a brief introduction to Arudha.

Arudha

Arudha means manifestation or projection. Whatever the indications of the Arudha is, they must manifest. Arudha is not just limited to people perception, which is, but one component that contribute to Arudha. It also reveals how and when it

manifests. The lords of houses shows the Cause or the Actions, and the Arudha shows the Effect, hence the Result. Arudha shows that, which has to be enjoyed and/or endured! Arudha is also known as Maaya or the veil, the external sheath which envelopes us. Often people say, Maaya is not Satya, but honestly, if you and I are real, so is Maaya!

For example, if one might recall the incident with Raja Harishchandra, who was known never to speak a lie (Satyavaadi); he lost his kingdom, wife, son and ended up in smashana (cemetery)! Could you have guessed, that he was running the dashaa of dharma-karmadhipati yoga planet? If you just consider the lordship, aspects etc of planets whose dashaa was running; all it can reveal is what kind of influence a native is undergoing and what kind actions he would take! But, in the ultimate analysis, it is imperative to consider the effect of Arudha’s. Since he was running the dashaa of the planet giving dharma-karmadhipati yoga, his karma were in accordance to the dharma, his approach one that of righteousness, but obviously, the planet(s) were badly placed from the Arudha Lagna, to give him such a loss, suffering and humiliation! Another Example: Lord

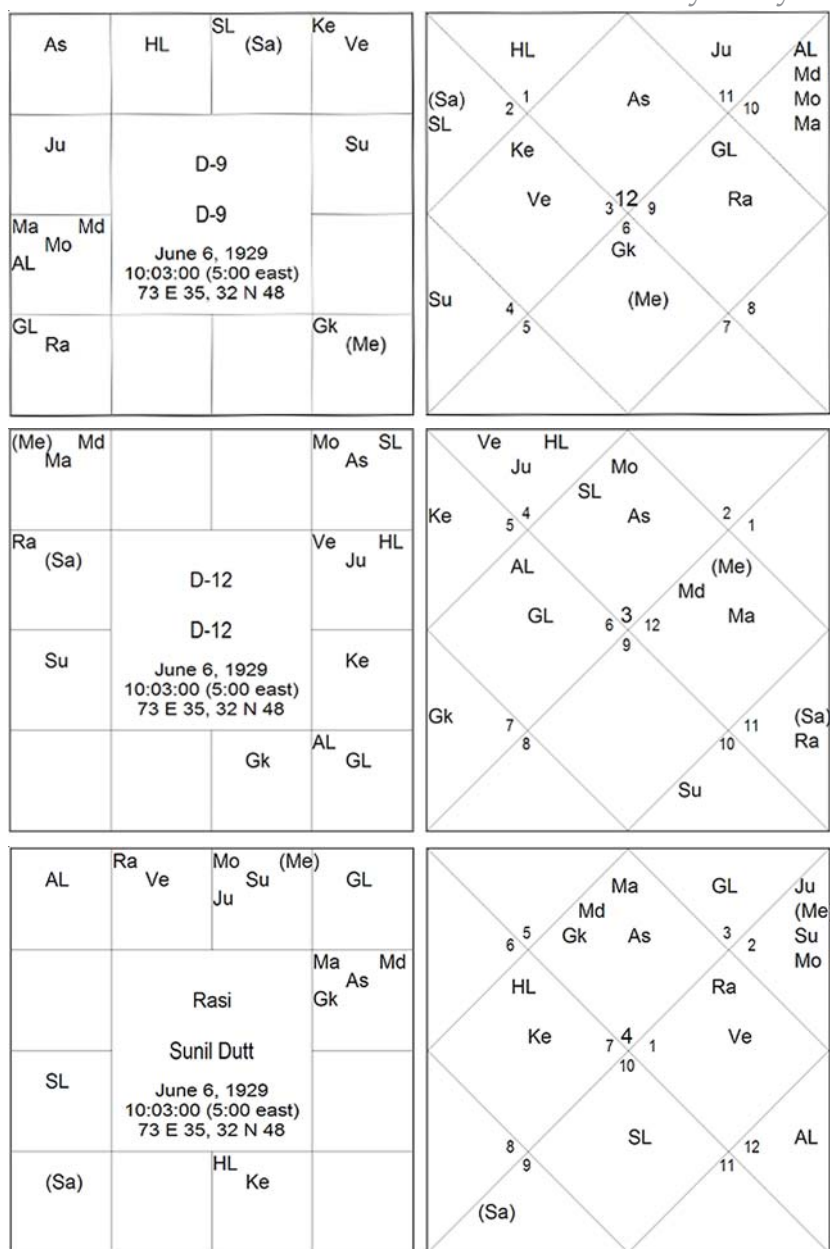
Aanjaneyaa is also known as Laal Arudhari, or the Red Bodied One! Thus Arudha Lagna, apart from one's image, also shows one's physical body.

There are 2 kinds of Arudha's: Bhaava Arudha & Graha Arudha, to differentiate the 2 kinds of manifestation, Inanimate & Animate. The former is used for inanimate entities, like happiness, sadness, victory, defeat, good, bad etc, while the latter is used for animate entities like Father, Mother, Relatives and all kinds of living beings. We have to choose the appropriate one, depending on the event to be analyzed. Please refer to standard texts like Brihat Parasara Hora Shaastra, Jaimini Maharishi's Upadesa Sutras, Chandra Kala Naadi & Bhrigu Naadi for getting details on the various Arudha's and their calculation.

Static Analysis

His own personal battles began early in life. He was born on June 6th 1929 in Khurd (73E35 & 32N48, TZ 5.0E, now in Pakistan) at 10:03 AM (rectified). Here's a high-level overview of his Rasi, Navamsa & dashaamsa:

Cancer rising with an exalted Moon, in close conjunction with 9th lord Jupiter, shows an emotional, sensitive, principled (9th lord's influence) personality. Arudha Lagna (AL) falls in Pisces, which is a saatwik sign of the Maharishis, indicating a sympathetic, benevolent, generous, social, helpful and imaginative person. Dutt Saab was all this! Usually, Lagna in Cancer, and a strong Moon, with AL in Pisces, gives a corpulent body, but this was negated by the presence of Mars in Lagna and aspect of Saturn on AL, which also gave him a tall frame. Saturn a malefic aspecting AL and in the 10th from it, is not good for the image and as I will show later, this portends some adverse effects, clearly bringing out the efficacy of Maharishi Jaimini's/Bhrigu's sutras! 4 planets (Mercury, Sun, Jupiter & Moon) from Taurus aspect (Rasi Drishti) the 11th



As: 27 Cn 51 Su: 22 Ta 08 (AmK) Mo: 2 Ta 51 (DK) Ma: 20 Cn 36 (BK)
Me (R): 27 Ta 00 (AK) Ju: 5 Ta 42 (PiK) Ve: 9 Ar 02 (MK) Sa (R): 5 Sg 17 (PK)
Ra: 27 Ar 08 (GK) Ke: 27 Li 08 HL: 22 Li 32 GL: 8 Ge 25

from AL. As per Maharishi Jaimini, the planets in the 11th from AL shows sources of income, and those aspecting the 12th from AL, show sources of loss (Rahu, Mars & Venus here).

The Navamsa rising is also Pisces!

Life events

His father died when he was 5 years old. He was raised by his Uncles and his Mother played an important role in his life.

In Rasi chart, Pitri-Arudha or A9,

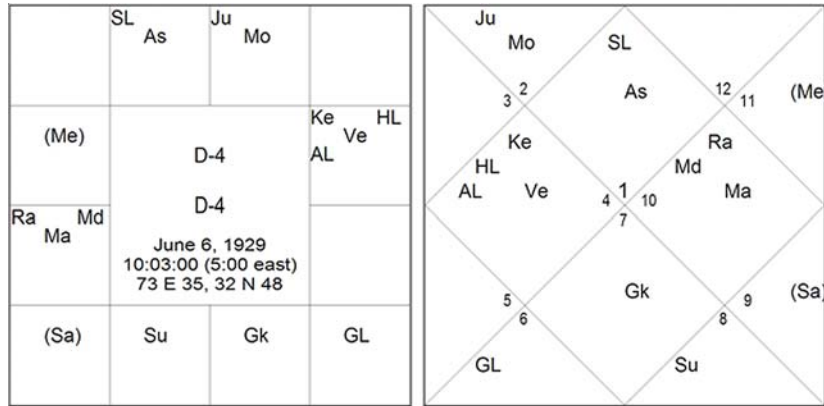




aspects the 12H from AL, indicating some loss. The Graha Arudha of 9th lord from Sun (kaaraka for father), falls in Aquarius, the 12th house of loss from AL. To get a more detailed understanding, we move to Dwaadashaamsa or D12, the chart for

(taking the lord of Pitri-Pada as the seed). As explained earlier, Gemini is the Maaraka Sthana from Sagittarius (The reference for father).

He lost his ancestral properties during the partition of 1947, and was forced to start afresh.

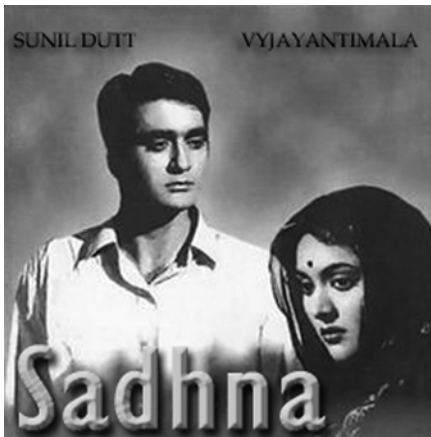


The 12th house (loss) from AL is aspected by Rahu, Venus & Mars. Maharishi Jaimini, gives a specific dictum of Rahu, Venus and Sun aspecting the 12th from AL shows losses through king or government. Further, Mars aspecting shows losses due to violence (partition) and to properties (Mars is Bhoomikaaraka). This happened during the dashaa of Mars! The specific antaradashaa was that of Venus, aspecting the 12th from AL. Importantly, Venus a benefic will give result of the malefic Rahu it is conjoined with, who also happens to be the 12th lord from AL. Interestingly, Rahu shows immigration and communal violence, which was the basis of partition! Further, both these planets are posited in Upa-Pada (UL). Apart from being an indicator of spouse, it also shows losses or the manifestation of loss. Mars influences both Bhaagya-Pada (A9) and Sukha-Pada (A4). Further, it being the lord of UL, during its dashaa will tend to influence both fortune and happiness.

parents. The Graha Arudha of 9L from Sun, falls in Sagittarius. Now, his father expired in his 5th year in the year 1934 during Moon-Mars. From Sagittarius, Moon is a Maaraka by being in the 7th house, the antaradashaa lord Mars is conjoined Mercury and will give its result (which happens to be the 7th lord!). Further, please note that A4 falls in Lagna along with Moon (kaaraka for Mother), indicating the influence of Mother in his life. A9 falls in Scorpio, from where, dashaa lord is in Marana Sthana, indicating some unpleasant situation pertaining to paternal influences.

Rasi Naaraayana dashaa running was that of Gemini, the 12th from A9, indicating losses to father or father-like authority figures. It was in the first 1/3rd part of the dashaa, which gives the result of Gemini, being a Seershodaya sign. The Arudha's in the sign will also give its result, one of them being A8 (Mrityu-Pada), which can cause suffering! Dwaadashaamsa Naaraayana dashaa of Gemini ran from 1929-1937

Rasi Narayana dasha was that of Taurus from 1943 – 1954. During the partition, the results are given by Venus (lord of Taurus) from Feb 47 to Oct 50. The incident occurred in the month of August 1947, Venus gives its result of placement (in UL, in 2nd from AL with Rahu the 12th lord from AL. Chaturthamsa (D4, given above) Narayana dashaa of Aries ran from 1947 – 1957. As soon as it started, he had to leave it and come to India. The first 1/3rd of dashaa results is given by aspectors & occupants. Mercury gives its result, and caused his displacement. Note: In D4, Mercury is the lord of 12th (loss) from AL, and in the 8th from AL





(Inherent Talents)

3. Influence on dashaamsa Lagna lord. (Influence on the intelligence, knowledge needed to work)

4. Influence on dashaamsa AL. (Manifestation)

5. Finally, see how these are connected to the Artha Trikona (Service) or Kaama Trikona (Business) in dashaamsa. (For timing)

Moon, Sun, Jupiter & Mercury influence the 11th from AL. Mercury, Nodes & Sun influence the Navamsa Lagna. Paaka lagna in dashaamsa is influenced by Mercury, Venus & Ketu. Finally, AL in

dashaamsa is aspected by Sun, Jupiter & Mercury (7th). Sun shows Government/Politics, Mercury shows Acting/Business, Moon shows Bureaucracy, Mass involvement & Jupiter shows Consultants, Philanthropy etc. Out of these, Mercury is more advanced in longitude, being the Atmakaraka and dominated his choice for the first profession (Interviewing & Acting). Further, it is also aspecting the Navamsa Lagna. The next profession, is shown by Sun, who is next in longitude after

Mercury, indicates Politics. It is also, in trines to the Navamsa Lagna. Now, lets take a look at his D10. Here, AL is in Aries, with Sun in trines and aspect from Jupiter & Sun, and Mercury in 7th from it.

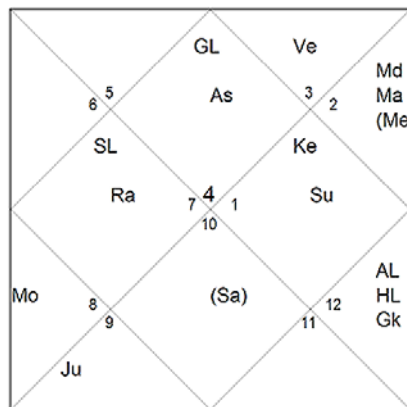
His professional stint, spanned from 1950 – 2005, when the dashaas of Rahu, Jupiter, Saturn & Mercury. Rahu is the 3rd lord with the 2nd lord, hence he was an independent actor during Rahu dashaa. Rahu receives aspect of Venus the 6th lord, hence there were times (initially when he started out), he was receiving a fixed sum on a monthly basis! Jupiter is the Lagna lord, in the 3rd house, and during Jupiter dashaa he was totally independent and was also involved in producing movies. During Saturn dashaa, he was a government servant (same explanation as Rahu). Finally, Mercury is the 10th lord in the 11th house.

If we analyze the Dasaamsa Naaraayana Dashaa (initiated from the seed of 10L), it becomes very clear. During the dashaa trines to Mercury he was in the acting profession and during the dashaa in trines to Sun, he was actively involved in Politics.

He married Nargis (whose mother was a muslim and father a hindu) on March 11 1958. At that time, she was already an established actress. This was subsequent to the famed movie “Mother India”, during the sets of which, he rescued her from fire.

Upa-Pada Lagna has the influence of both Rahu & Venus. Rahu indicates spouse belonging to to a different community or religion (different from the prevalent norms of the society). On the other hand, it also shows some blemish pertaining to marriage. In fact, in the movie “Mother India”, Nargis played the role of his Mother. Both these factors, did not sit well with the public at that time! Both AL & A7 aspect each other, further both are owned by Mars, who is also placed in a

Gk	AL	Ke	(Me)	Md	Ve
HL		Su	Ma		
		D-7		GL	As
(Sa)		D-7			
June 6, 1929 10:03:00 (5:00 east) 73 E 35, 32 N 48					
Ju	Mo	SL	Ra		



As:	27 Cn 51	Su:	22 Ta 08 (AmK)	Mo:	2 Ta 51 (DK)	Ma:	20 Cn 36 (BK)
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Kaama Trikona in navaamsa. Mars is debilitated in raashi and exalted in navaamsa, indicating the status of the spouse was initially bad, and subsequently improved.

Navaamsa Naaraayana dashaa of Virgo (seed) initiated from lord of A7 or Dara-Pada) was running from 1953 – 1965. Virgo is the 7th house, housing the 7th lord Mercury. The sub-period in this dashaa, at the time of marriage, is given by the lord Mercury (as per the 3 parts of a period rule), and more specifically (breaking Mercury's sub-period into 4 sub-sub-parts) by his position ... in the 7th house! The Vimshottari dashaa was that of Rahu-Mercury. Rahu influences the UL in raashi, and the Navaamsa Lagna & 7th house and Mercury is strongly placed in 7th house and is the 7th lord. Further, in Navaamsa, Mercury is also the Daara-Pada lord.

His eldest son Sanjay Dutt, presently an established star, was born on July 29th 1959.

This was during the Raashi Naaraayana dashaa of Pisces, housing A5 or Putra-Pada. The event happened during the middle 1/3rd of the dashaa, hence the results is given by, aspectors and planets conjunct in Pisces. Saturn aspects, and he is also the Putra-kaaraka! Further, Saturn is also the lord of Graha Arudha of 5th lord from Jupiter (the Naisargika Putra-kaaraka)!

Saptaamsha Naaraayana dashaa of Cancer (initiated from the lord of A5 in raashi) was running. Cancer is the D7 lagna, and its lord Moon is in the 5th house of progeny. This event transpired in the first 1/3rd of the dashaa, the results of which, is given by the lord Moon. The particular event occurred in the sub-period, the results of which is given by its position (since Moon is malefic here), which happens to be in Putra-Sthaana, 5th house in Scorpio, which incidentally, happens to be his Lagna!

In Saptaamsha, the first child is denoted by the fifth house, counted in reverse, Pisces. If we take this to represent Sanjay Dutt, then Arudha of Pisces falls in Gemini, where as Graha Arudha of Jupiter-Pisces (9L) falls in Pisces. During Saturn dashaa, his eldest son suffered tremendously, initially, due to the tragic demise of Nargis Dutt, due to which he started abusing himself with drugs, and then subsequently, due to alleged involvement in terrorist activities, carrying a gun, demise of his first wife due to Cancer!! On the other hand, it was the same

Saturn dashaa, that gave him the courage and conviction to work harder, face all the obstacles and come out of the quagmire, with flying colors! From Graha Arudha of 9L, Pisces, Saturn is the 11th lord, a malefic, and hence he was involved in nefarious activities, as the 11th lord he also made a lot of money (one of the highest paid actors in Bollywood now). Further, Saturn is in the 8th from Arudha of 9L in Gemini, indicating, drug abuse. But it also being a neutral planet for Gemini, it gave him the strength (8L in 8H) to overcome it!

Due to the alleged involvement of his son, Sunil Dutt, had to resign from his post, and decided not to contest the elections for a couple of years. All this during the dashaa of Saturn, which being a malefic, is in the 10th (karma) from AL (image). Please note, Saturn is the chara Putra-kaaraka!

Personal tragedy struck, when his wife died of Cancer on May 3rd 1981, few days before the release of his son's first movie!

Navaamsa Naaraayana dashaa of Ar-



ies was running. The Graha Arudha of 7th lord in Navaamsha falls in Gemini (Nargis). The event transpired during the middle 1/3rd of Aries, the results of which, are given by, Mars. However, please note that it is conjoined with Moon, who will give the results. Moon is a malefic here, and the particular sub-period running, the results of which are given by the avastha of Moon. Moon is in Mrita (Dead) avastha, being the lord of 2nd (Maaraka) from Gemini. Vimshottari dashaa running was that of Jupiter-Rahu, both of which are connected to the 7th house (Maaraka) from Gemini.

He passed away on May 25th 2005.

Raashi Naaraayana dashaa of Cancer was running. This was during the first 1/3rd part of the dashaa, the results of which are given by the occupants and aspectors. The result is given by Moon, who is the least progressed in longitude. The exact sub-period is given by the position of Moon (Malefic), being in

the 3rd from AL. Shoola Dashaa is the progression of Rudra, and signs in trines to AL, are harbingers of death, provided they fall in the khanda (compartment), which are death inflictors. Pi-Aq was running. Pi houses AL, and the antaradashaa Aquarius indicates Hridaya Roga or heart ailment. Dutt Saab passed away in sleep (12th from AL) due to heart attack (Aquarius).

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- ❖ <http://in.rediff.com/movies/2003/oct/20dutt.htm>
- ❖ <http://www.ndcfglobal.org/> (Nargis Dutt Memorial Foundation)

Quotes from Great Vegetarians

Emperor Akbar... The human stomach cannot be the graveyard for animals

George Bernard Shaw... A man of my spiritual intensity does not eat corpses.

Albert Einstein (Nobel Prize)... Nothing will benefit human health and increase chances for survival of life on Earth as much as the evolution to a vegetarian diet. It is my view that the vegetarian manner of living, by its purely physical effect on the human temperament, would most beneficially influence the lot of mankind.

St. Francis of Assisi... If you have men who will exclude any of God's creatures from the shelter of compassion and pity, you will have men who will deal likewise with their fellow men.

Jeremy Bentham, 19th C Philosopher, Oxford University... The question is not, Can they reason? nor, Can they talk? But rather, Can they suffer?

Gandhi, The Moral Basis of Vegetarianism... The greatness of a nation and its moral progress can be judged by the way its animals are treated.

Thomas Edison, Harpers Magazine... Non-violence leads to the highest ethics, which is the goal of all evolution. Until we stop harming all other living beings, we are still savages.

Henry David Thoreau, Walden... I have no doubt that it is part of the destiny of the human race in its gradual development to leave off the eating of animals.

Leo Tolstoy (author of War and Peace), News Review... The vegetarian movement ought to fill with gladness the souls of those who have at heart the realization of God's kingdom upon Earth.

Plutarch, Moralia...But for the sake of some little mouthful of

flesh, we deprive a soul of the sun and light, and of that proportion of life and time they had been born to enjoy.

Issac Bashevis Singer, Nobel Laureate... People often say that humans have always eaten animals, as if this is a justification for continuing the practice. According to this logic, we should not try to prevent people from murdering other people, since this has also been done since the earliest of times.

Genesis 1:29, [Christianity]... And God said, Behold, I have given you every herb-bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed: to you it shall be for meat.

Phyllis Wright, Humane Society of the U.S...People who let their dogs and cats have litters in order to show their children the "miracle of birth" should come witness the "miracle of death" performed in the back rooms of animal shelters all over the country.

Romain Rolland (Nobel Laureate), Jean Christophe... To one whose mind is free, there is something even more intolerable in the suffering of animals than in the sufferings of men. For with the latter it is at least admitted that suffering is evil and that the man who causes it is a criminal. But thousands of animals are uselessly butchered every day without a shadow of remorse. If any man were to refer to it, he would be thought ridiculous. And that is the unpardonable crime. That alone is the justification of all that men may suffer. It cries vengeance upon all the human race. If God exists and tolerates it, it cries vengeance upon God.

Pythagorus... As long as humanity continues to be the ruthless destroyer of other beings, we will never know health or peace. For as long as people massacre animals, they will kill each other.

How to Judge a Horoscope

Kanupriya Singh

A Jyotisha spends a lot of time in studying the tools that help in reading a chart accurately. The Karmic cycles are deep and the language of Jyotish is vast. Students spend long hours understanding the deep rules and application of the same but often feel blank when they attempt their first serious reading.

The attempt of this article is to help those at such a point, feeling lost, and with just one question on their mind, "where do I begin?" Presented below are simple steps that enable one to start seeing the life of the native on that piece of paper, which we call the 'Kundali,' 'Janam Patri,' or 'Jaataka.'

Spiritual Practice

In order to keep the mind calm, it is suggested that the Astrologer practices spiritual discipline. It should be inculcated in daily life. Objectivity is also a must when guiding people about their lives. Regular Mantra recitation is a support to this.

Mantras work on the level of the mind. The term *Mantra* can be broken down into two — 'Manas' meaning the mind, 'Trai' meaning to protect. The importance of the Guru mantra is the highest. Often, when destiny beckons the native to find a Guru, he or she will be initiated into the 'parampara' (tradition) mantra of that lineage. Despite various traditions and approaches to the field of Jyotish, we are all one under the light of the Stars.

There are Gurus who have learnt from their ancestors where the parampara mantra has been passed down for generations. Reading the Rashi can indicate the Guru. The Arudha of the ninth house (A9) will show the Guru. The spiritual Guru or the 'Deeksha Guru' can be seen from the Vimsamsa chart or the D-24 chart. The ninth house and the Arudha of such in this division will reveal everything about the

Guru. Usually the transit of Jupiter on the Mantra pada [Arudha of the fifth house] can get one a Guru and a Guru mantra. Scriptures give great importance to a Guru and true knowledge can be only understood well when being guided. Jyotish too is traditionally taught in such a method. This method is called as the *Guru Shishya Parampara*. Even now there are various paramparas in India and other corners of the globe that continue to follow the traditional ways.

In an absence of a Guru one can do certain mantras that will help the mind keep calm. Mantras done for the Moon (significator for the mind) help in doing so. A simple method of reckoning so is to see the placement of the Moon in the birth chart.

Mantras can be given according to the Moon's Rashi. There are also many guru mantras that are used to pray to Jupiter (Brihaspati) and help in attaining the knowledge of Jyotish. Jupiter is the significator of Jyotish.

It also becomes necessary for practicing Astrologers to do regular mantras as they deal with people who are suffering. Most people coming for readings are going through a bad phase and may carry a lot of negativity with them. The Astrologers help them out and reduce this negativity. It is due to this reason that it becomes important for Astrologers to keep their energies intact and protected from the negativity that comes to them. Mantra helps in balancing out the energies and protecting the mind from such vibes.

In due time, an Astrologer will be able to look at the Nimmita or omens around and be able to judge a lot of the results of the questions asked just from the hints Mother Nature gives us. A small prayer is suggested before doing the reading to ask the Lord to

guide the one who has come to you.

Nimmitta or Sakuna

A lot of importance is given to the Astrologer and the omens surrounding him at the time of the reading in various classical texts such as *Prasanna Marga*. It is believed that a Jyotishi, the one who guides people towards the light of God, becomes like a messenger and will be able to sense the environment that will reveal the answers to the questions asked.

What should first be done with the birth chart?

After observing for any Nimmittas, one sits down with the *Janam Patri*. An approach to start analyzing should be clear in order for an analysis. This is the testing time for a lot of beginners as there are lots of tools one can use. The fact is, a snapshot of the Heavens at the time of birth, can reveal the whole life of the native. The question here is — what do you want to see? As a rule, one should only tell the native what he asks of you. It is believed that the native will ask only that which he or she is destined to know from the Jyotishi. So, do not give out anything till asked explicitly! Some exceptions are those dedicatedly practicing *Prashna*, and have mastered the art of knowing what the person comes to mind with. This shall be addressed at a later article.

Steps to follow while reading the birth chart

1. Rectification

One needs to be sure if the chart being examined is correct. So, the first thing to do is rectification of the birth time and the Navamsa chart. There are various tools available for this such as — *Kunda* rectification, *Prana pada Lagna*, etc.

Kunda: The Kunda finds its basis in the presence of 'Tattwa'. Tattwa or element is the true nature of things. It is the constitution and the level of energy of any being. The whole universe is surrounded by five tattwas. This also leads to the understanding that there are different energy levels for each being. The basic composition of all that surrounds us comes down to the basic elements or the 'Panch tattwa'. These are earth, water, fire, air and space. Since the beginning of time these elements existed and from

these the Universe came into being.

The above understanding leads us to believe that each human being has his own tattwa and this is seen from the lagna. The method of rectifying the chart from the Kunda is based on this understanding itself.

Calculation of the Kunda: The Kunda is calculated by multiplying the lagna degrees by 81. Hence the Kunda moves 81 times the speed of the lagna. This makes it very time sensitive and can be used to rectify the birth chart.

Method of rectifying: The method to rectify the chart with the movement of the Kunda is very simple. The kunda must fall in the trines to lagna or the seventh from it. If there is an exchange with the lagna lord then Kunda should be placed in the trines or the seventh from the lagna lord itself.

This simple movement of Kunda can be used to rectify the birth time.

Prana pada lagna: 'Prana' in Sanskrit means life or the energy that is the cause of this life. Prana is often confused with the term breath but in reality Prana is the energy that causes one to breathe. Prana is all around us and is the essence of our being. All the *Panch Tattwas* are made up of Prana or have Prana in them in different forms. We take in Prana from the air around us when we breathe in and it is consumed by us in the food we eat. When the Prana leaves the body one stops existing in the body and the physical being dies.

Calculation of the Prana pada lagna:

The longitude of the Sun at the time of Sunrise is to be adopted for calculation of Prana pada. The time from sunrise to birth should be converted into *Vighatis* and divided by 15. The remainder should be converted into signs and degrees. If the Sun is in a moveable sign add the result to the Sun's longitude at sunrise. If it is in a fixed sign then to the 9th from that. If it is in a dual sign then to the 5th from that. The time elapsed from Sunrise to the time of birth is called *Istha Kala* which is used as a base to calculate the Prana Pada Lagna.

Method of rectifying: The Prana pada should be placed in trines to the Lagna or the Moon for human-births.

Simplicity: A simple method of correcting the Navamsa and any divisional chart can also be used for which the Astrologer needs to ask questions and confirm from the native. The physical appearance, number of siblings, aptitudes, time of major events etc. can be used to confirm the time of birth. All events will be accurate as seen in the chart if the chart is correct. Once the Astrologer is sure about the accuracy of the birth time the reading should be taken forward.

2. Past Karma and Curses

Most people go to an Astrologer because they are having problems in their immediate life and seek some guidance. It is rare that someone comes only for the sake of a reading. One needs to know the intensity of their past karma and how much suffering will come their way. To be able to judge this and also understand the focus of the native, consider looking at the following:

(This is one approach as suggested. In time readers may have their own approach)

The Tithi of birth — This will indicate the native's focus in life. The tithi also shows the past karma and what kind of problems the native is bound to face in the present life. Look at the lordship of the tithi too. The tithi itself can indicate the causes for affliction such as birth on Amavas, Sankrati etc.

- Nakshatra
- Vaar dosha
- Sarpa dosha
- Gandanta.
- Sandhi
- Combustion
- Any special Yogas
- Atma Karaka
- Arudha Lagna and afflictions to it
- Planets in Maran Sthaan
- Bhadhakesh and its placement.
- Debilitation, Exaltation and Moolatrikona to understand the nature of the planets.

The above itself tells about the native and gives an outline about their life. The kind of problems faced by them can be revealed in this manner.

3. The Positive points in the chart:

Each chart will have something positive. It is what keeps the native motivated and going. Look for the following points to see what will help the native:

- The planets breaking the Sarpa (or other) Dosha, if any
- Benefics in the Lagna
- Exchanges that give good results in the end
- Vipreet Raaj Yogas
- Look at the Navamsa to reckon the various Deities.

4. Dashas:

Now look at least two type of Dashas. (I usually use the Vimsottari and the Narayan Dasa.) These will indicate what the native is going through physically and mentally. Circumstances surrounding their environment will also be revealed.

5. Transits ("Gochara"):

Now look at the Transits. This would indicate if the native is under going established patterns such as *Sade sati*, *Kantaka Shani* and other struggles that may be around due to the unfavorable transit. At times retrograde planets in transit can give varying results. For the advanced Astrologer, a *Panchang* (Ephemeris) is a must.

6. Application of principles:

This is the most important point while analyzing any chart. Applying the rules and to what intensity will change the whole prediction. This is the most crucial part of predictive astrology. Astrology itself has rules, which may seem contradictory unless well understood. A balanced application is required. I will now give some guidelines that may help in applying the rules in a more balanced way and help in reaching to the point prediction.

Yogas: When we see a conjunction in a birth chart it simply becomes a 'Yog'. Very often Astrologers make conclusions just by seeing a positive or a negative. Thereafter, accuracy is lost in their prediction as the mere presence of the Yoga is not enough to conclude anything. One needs to see the following to actually give a proper prediction about the yoga in any chart:

- a) Look at the strength of the planets involved. The

use of *Ashtakavarga* can be useful here.

- b) Look at the Nakshatra the planets are placed in and their lords.
- c) Check the Navamsa to confirm how much of the result is destined to come to the native in their life.
- d) Check the Graha and Rashi Dristi to see how much of the Yoga loses its effects or becomes even stronger.
- e) Examine the dasa periods of those planets to confirm how much of the effect was faced by the native in the past.

Ashtakavarga: It is best to look at the Ashtakavarga of the planet and understand its strength and true nature. At times the planets may not give the results as initially thought of.

Arudhas: At times the affliction to the Arudha of the house under question may change the obvious results in the native's life. For example, the person may seem rich but actually be going through a financial crisis.

Special Lagnas: To have a more accurate picture of the issues such as financial matters, promotions, raises etc. it is important to observe the Special lagnas like the Hora *Lagna*, *Sree Lagna* etc. The Naryan Dasa connecting to these are bound to give results. Only the intensity of the results (amount of money coming in or the kind of promotion) may vary and should be further reckoned from the Navamsa and after checking the afflictions to the Special Lagna.

7. Logical conclusions:

It is important to finally apply logic to what one sees in the chart. In today's time a lot of the values and definitions of *Jyotish* have modified themselves.

Marriage and relationships are commonly affected due to Modern times. At times people have relationships that are equivalent to marriage. So, when an Astrologer makes a prediction regarding marriage logic must be applied. The native may have had a long term relationship and not actually gone ahead with the ceremony of marriage. Thus, it is important to think and consider all possibilities before one gives a prediction.

Furthermore, any one principle alone is never

enough to conclude. One must look at the principles that will influence them. For example, for marriage, if there is *khuja dosha* in a chart one needs to see if it gets cancelled. Upa pada (Arudha Pada of the 12th House, or the Vyayapada) must also be considered to decide upon matters of marriage. Further, the Navamsa should be seen for marriage. To see birth of children one should look at the Fifth house, the Sthir Karaka for children, placement of Putra pada, Saptamsa chart if required.

8. Remedies:

The Astrologer must give remedies at the end of the reading after careful examination of various things. Remedies can be at three levels:

- Mantra – protection of the mind.
- Tantra – protection of the body (Gemology falls under this category).
- Yantra – protection of the soul

Some remedies are also based on the theory of Karma. This can include doing some good deeds like feeding the poor, taking care of the sick etc. The logic here is that one is doing a good deed to counter the bad deed done in the past. While several may readily accept this, the Astrologer may also encounter those unfamiliar with this concept. Sir Isaac Newton's law of Gravity can be used as an example to explain this simple, yet deep concept. As per my personal experience Mantras and prayers are the most effective remedies. Some Astrologers also practice remedies that are based on black magic that are inappropriate. The base of remedies should always be *sattwik* (pure). Only a prayer made with a sincere heart can be most *sattwik*. Remedies based on tantra are *tamasik* in nature and will enhance bad karma, which is discouraged.

Planets have various Deities. Prayer to these deities will give the right results in due time. Also mantras give the native mental strength, reduces the suffering which is supposed to come due to the past sins and in the long run helps in the spiritual growth as the mind gets trained in a more spiritual way of thinking and negative attitudes change.

9. Practical Advice:

Those seeking counsel may need nurturing

...continued at page 80

Upanayana muhurta

An Important Grihya Samskara

Ramdas Rao

The word UPANAYANA is a compound word made up of two words "UPA" meaning near and "NAYANA" meaning taking. So Upanayana means taking the Vatu near the Guru or Acharya in order to get education or to study Vedas. Here Upanayana refers to the fact that a child gets birth at his parent's place once and Upanayana means 2nd birth as referred to as DWIJA or twice-born. It is also called Vrata Bandhana or Brahmopadesham (Initiation of Gayatri Mantra).

Here the main rite is the investiture with Sacred Thread or Yajnopaveeta. At a auspicious Muhurta, through the Guru or Acharya, the father of the Vatu initiates Gayatri Mantra as the beginning of learning of Vedic studies.

Ashvalaayana Grihya Sutra in its 18th Khanda says :

अष्टमे वर्षे ब्राह्मणमुपनयेत् । गर्भाष्टमे वा ।

aṣṭame varṣe brāhmaṇamupanayet । garbhāṣṭame vā ।

Meaning at the 8th year of the Vatu, the Upanayana has to be conducted. Also at important circumstances we can calculate the age when the child was in Mother's womb i.e., 7th year also Upanayana can be conducted.

Now let us look about Upanayana Muhurtam as explained in ancient classics like Muhurta Padavi, Muhurta Madhavi, Prayoga Parijaata, Narada etc.

Muhurta Padavi says :

जन्मब्दात् सप्तमादौ स्मृतमुपनयनं पंचमे चान्नभं सन्ननध्यायो
निशार्कस्तपसि फणिकुजौ चाष्टमे शुक्रतोन्त्ये ।
ते रंघ्रं जन्मचंद्रात् गुरुरपि सहजे जन्मभाचार्यं रंघ्रं

कुष्ठाः पक्षोर्कजास्त्रुग्दिनमयनम्वाक् पक्षतिर्मध्यमा वा ॥

अत्यापदि नवमे दशमे वा कुर्यात् ।

उपनीतौ द्विजेन्द्राणां अष्टमोब्दः शुभो मतः ॥

janmabdāt saptamādau smrutamup anayanam
pañcame cānnabham sannanadhyāyo

niśārkastapasi phaṇikujau caṣṭame śukratoanyel

te randhra janmacandrāt gururapi sahaje
janmabhācārya randhram

kruṣṇaḥ pakṣorkajāsrugdinamayanamvāk
pakṣatirmadhyamā vā ॥

atyāpadi navame daśame vā kuryāt ।

upanītau dvijendraṇām aṣṭamobdaḥ śubho mataḥ ॥

Meaning Upanayana has to be conducted to a child at his 7th year. Some have said even if we consider Garbhashtama, then also Upanayana can be performed. But 5th year is very good. 6th is not good. After 8th year, then Upanayana is not good. Rohini, Mrigashira, Punarvasu, Uttara, Hasta, Chitra, Anuradha, Uttarashada, Dhanishta and Uttarabhadra are the best Nakshatras. Ashvini, Pushyami, Swati, Shravana, Shatabhisha and Revathi are middling and can be considered. Guru and Shukra should not be set (Astangata). Adhika Month has to be prohibited. Guru Bala is more important. According to Prayoga Parijata from Vatu's Janma Rashi Guru should be transitting over 2nd, 11th, 7th, 9th and 5th houses. According to Muhurta Madhaveeyam, even Guru's transit over 10th from Vatu's Janma Rashi is advisable. Uttarayana and Shukla Paksha good. Even if Guru in transit is strongly placed in Ucca, Mitra and Moola Trikona Sthana, then after performing Guru Shanti one can perform the Upanayana during its transit over 1, 3, 4 and 10th. But Muhurta Madhaveeya says for Guru in 10th, there is no need for Guru Shanti. Guru in transit in 6th or 8th or 12th from Janma Rashi is prohibited. Even the parents also

should have Taranukula ie., Guru's transit should be in favourable houses from their Janma Rashis. Now Upanayana can be done by Vatu's Father or his Father's Father, his elder brother, father's younger brother or elder brother or Acharya in this order. In the Muhurta Lagna, 9th should not be occupied by Ravi, Kuja and Rahu. Chandra should not be in 8th. Shukra in 8th is ok. Budha in Janmashtama is also agreeable. Guru must be either in Kendra or Trikona from Muhurta Lagna. Tuesdays and Saturdays are prohibited. As per Prayoga Parijata, the birth month can also be considered for Upanayana. It also says, Janma Lagna, Janma Nakshatra and Janma Month are all agreeable.

Now as per Muhurta Madhaveeyam:

विप्रस्याभिहितं द्वितीयजननं वर्षे शुभं सप्तमे ।
राजन्यस्य चतुर्भिरत्र सहिते वैश्यस्य तु द्वादशे ।
सूर्यो गोमिथुनाश्रिते तदधमं कुम्भैणगे मध्यमं ।
श्रेष्ठं मेष झषाश्रिते सुरभिगे ग्रीष्मे शरदन्ययोः ॥

viprasyābhihitam dvitijananam varṣe śubham saptame |
rājanyasya caturbhiratra sahite vaiśyasya tu dvādaśe |
sūryo gomithunāśrite tadadhamam kumbhainage madhyamam |
śreṣṭham meṣa jhaṣāśrite surabhige grīṣme śaradanyayoḥ ||

Meaning for a Brahmin Vatu, Upanayana has to be conducted at 7th year, for Kshatriyas it is at 11th year, for Vaishyas, it is at 12th year, the performing of Upanayana is the best. Even though Uttarayana is good for Upanayana, Vrishabha and Mithuna months are middling, Meena and Mesha months are the best, Kumbha and Makara months are also best. For Brahmins, Vasanta Ritu is the best, for Kshatriyas Grishma Ritu and for Vaishyas Sharadrutu is advisable.

Now again as per Muhurta Madhaveeyam:

कर्तुर्जन्मग्रहाद्धनागमसुत स्त्रीधर्म कर्मस्थितो
जीवो रिःऋ सुहृत् पराभव रिपून् मुक्तवान्यगश्चंद्रमाः ॥
क्रूराश्शत्रुभवानुजेषु शुभदा रिःऋद्रुते चंद्रजः
शुक्रस्सप्तमन्तो न्य राशिषु चरन् श्रेष्ठो द्वितीयोद्भवे ॥

karturjanmagruhāddhnāgamasuta strīdharmā karmasthito
jīvo riḥpha suhṛt parābhava ripūn muktvanāyagaścandramāḥ ||
krūrāśśatrubhavānujeṣu śubhadā riḥphādrute candrajah

śukrassaptamtoanya rāṣiṣu caran śreṣṭho dvitiyodbhave ||

Meaning: Upanayana means Gayatri Mantropadesha. After wearing Upavita, the Vatu has Punarjanma or new life. So from Vatu's Janma Rashi Guru should be in 2nd or 11th, 5th, 7th, 9th or 10th in transi. In Muhurta Lagna, Chandra should not be in 12th or 4th or 6th or 8th. Ravi, Kuja, Shani and Rahu in 6-11-3 are agreeable. Budha in 12th house is not good. Shukra in 7th is also not agreeable. Then we have to consider other Muhurta Doshas also.

Further Muhurta Madhaveeyam says about results of planets in Lagna Kendra:

कवित्वं गुरुत्वं बुधत्वं च केन्द्रे शुभास्त्रीन् गुणांश्च प्रयच्छंति च्युभ्यः ।
गुणस्य स्वकीयस्य दानं न चित्रम् यदत्रान्ययोर्दानमत्यद्भुतं तत् ॥
kavitvam gurutvam budhatvam ca kendre śubhāstrīn guṇāṁśca prayacchanti nrubhyaḥ |
guṇasya svakīyasya dānam na citram yadatrānyayordānamatyadbhutam tat ||

If Shukra is in a kendra from Muhurta Lagna, the vatu becomes a poet. If Guru is in same position, he will be respected by all, Budha in Kendra makes a Vatu a Vidwamsa or a learned Scholar. If all these planets are in Kendra, they give all the above results. If Chandra is in Muhurta Lagna Kendra, the Vatu will take up either business or agriculture as his career. If Ravi is in Kendra, then he will be working in a governmental organisation. Kuja in a Kendra makes the Vatu, an expert in education pertaining to weapons and if Shani in a similar place, then he will be working under evil people or low caste people. If Shani and Kuja are there in 12th from Muhurta Lagna, then the Purohit who performs Upanayana may lose his eye sight. Also we have to consider all Sunapha, Anapha, Dhurdhura and Adhi Yogas from Muhurta Lagna.

As per Prayoga Parijata, for Upanayana Guru's Asta is prohibited and for marriage Shukra's Asta is prohibited. He also says Yogas like Vishkambha, Vajra, Parigha, Vyatipata, Shula, Vyaaghata, Vaidhriti, Ganda and Atiganda are prohibited.

Upanayana Yogas as per Muhurta Madhaveeyam :

Here I am going to reveal 7 Muhurta Yogas for Upanayana during which Yogas, if one performs Upanayana, all small Doshas will get nullified.

केन्द्रे देवगुरौ भवे दिनकरे केन्द्रे शुभांशस्थिते ।
 लग्नार्थानुजगे सितो गुरुबुधौ केन्द्रेनुकूलाः परे ।
 स्वर्क्षस्थोच्चगते यदि गुरुः केन्द्रे त्रिकोणे बली ।
 सौम्यांशेषु विधौ बुधार्कभ्रुगुजाः कर्माय लग्नस्थिताः ॥
 गोमेषेदु ग्रहेषु शुक्रदिनक्रुचन्द्रेषु वीणोदये
 मीनेद्वास्पदमेषजांतिममुख त्र्यंशेषु शुक्रेद्विना ॥
 खेत्ये वा विदिनो भवे तनुगतशुक्रो गुरुवाङ्गिषि
 योगास्सप्तच्युणामिहोपनयने प्रोक्ता शुभास्सिद्धिदाः ॥

kendre devagurau bhava dinakare kendre
 śubhāmśasthite|

lagnārthānujage sito gurubudhau kendreanukūlāḥ
 pare|

svarkṣasthoccagate yadi guruḥ kendre trikōṇe balī
 saumyāmśeṣu vidhau budhārkabhruḡujāḥ karmāya
 lagnasthitāḥ||

gomeṣendu graheṣu śukradinakruccandreṣu viṇodaye
 mīnendvāspadameṣajāntimamukha tryamśeṣu
 śukrendvinā||

kheantye vā vidino bhava tanugataśśukro
 guruvārjhaṣe

yogāssaptanruṇāmihopanayane proktā
 śubhāssiddhidāḥ||

Meaning :

- 1) Chandra in Shubha(Benefic) Navamsha,Guru in Lagna Kendra,Ravi in 11th from Muhurta Lagna.
- 2) Shukra is either in Muhurta Lagna or in 2nd or in 3rd ,and Guru and Budha in Kendra in a good house.
- 3) Shukra is either in his own house or Uccha (Exalted) and Guru in strength in Kendra.
- 4) Chandra in Shubhamsha,Budha in 10th,Ravi in 11th and Shukra in Lagna.
- 5) Lagna - Mithuna,Shukra in Vrishabha,Ravi in Mesha and Chandra in Kataka Rashi.
- 6) Shukra in Meena Rashi in Vargothamamsha,Chandra in Kataka Vargothamamsha and Ravi in Mesha Rashi in Simha Navamsha.
- 7) From Muhurta Lagna, Budha in 10th or 12th,Ravi in 11th,Guru in Meena Rashi.

Now as per Narada Maharshi :

कृष्णे प्रदोषेनध्याये शनौ निशपराह्णके ।
 प्राक्संध्या गजिते नेष्टो व्रतबंधो गलग्रहे ॥

kruṣṇe pradoṣeanadhyāye śanau niśśaparāḥṇake|
 prāksandhyā garjite neṣṭo vratabandho galagrahe||

Meaning for Upanayana Muhurta, Krishna Paksha, Pradosha, Anadhyaya Tithi, Saturday, night time, afternoon and during Gala Graha day are prohibited.

Krishna Paksha- Saptami, Ashtami and Chaturdashi Tithis are Gala Graha days. Rikta tithi, Chidra Tithi, Ekadashi Tithi and Amavasya Tithis are prohibited. Vadhriti,Vyatipata, Mahapata during these days, the half day is Anadhyaya, also Ashtami, Chaturdashi, Poornima and Amavasya are all Anadhyaya days which are prohibited for conducting Upanayana.

When there is no Yoga Doshas,in Shukla Paksha, 2nd, 3rd, 5th, 7th and 13th Tithis are good. In case of emergency when there is no good Muhurta available in Shukla Paksha,then the 2nd, 3rd, 5th and 6th Tithis in Krishna Paksha can be considered.

Now Prayoga Parijata also gives some Yogas for Upanayana Muhurtas.

Let us go through them also.

- 1) In Upanayana Muhurta Lagna kendra Guru's placement and Chandra having Shubha Navamsha.
- 2) Shukra and Budha in Lagna Kendra in auspicious houses and malefics in 11th house.
- 3) Shukra is either in Meena or in Vrishabha or in Tula and Guru in Kendra or Trikona from Muhurta Lagna.
- 4) Shukra and Budha in Kendras from Lagna and Ravi in 11th house.
- 5) Shukra and Guru in Meena Lagna,Budha in 10th or 12th, Shani and Kuja in 11th or in 3rd from Lagna.
- 6) Upanayana Lagna being auspicious house (sign ruling benefic planets),Chandra in Shubhamsha and is with Sunapha Yoga ,along with Guru in Kendra.But there should not be any malefics in 7th and 8th house.
- 7) Guru in Lagna Kendra or Trikona,Shukra in 12th,Malefics in 3-6-11.
- 8) To the Muhurta Lagna ,there is Shubha and Strong planet's aspect,Guru in Lagna Kendra or Trikona.
- 9) Exalted Chandra in Shubha Navamsha,strong Guru aspecting Chandra,Ravi in 11th in Shubhamsha and Budha,Shukra in auspicious houses.

Shubhatwa and Ashubhatwa (Auspicious and Inauspiciousness) Of Guru:

बटु कन्याजन्मराशे स्त्रिकोणायद्विसप्तगः ।

श्रेष्ठो गुरुः स्वषट्त्रयाद्ये पूजयान्यत्र निन्दितः ॥

baṭu kanyājanmarāṣe strikoṇāyad visaptaḡaḥ|

śreṣṭho guruḥ khaṣaṭtryādye pūjayānyatra ninditaḥ||

Meaning if Guru is transits 5/9/11/2/7th houses from Janma Rashi (Moon sign) of the Vatu or the girl, then it is excellent. But if Guru transits 10th/6/3/1st houses from Janma Rashi, then Guru has to be pacified or Guru Shanti has to be performed and if Guru transits 4th/8th/12th houses, then it is not accepted to perform Upanayana.

Exceptions of ashubha chara (transit) of guru:

स्वोच्चे स्वभे स्वमैत्रे वा स्वांशे वर्गोत्तमे गुरुः ।

रिष्फाष्टतुर्यगोऽपीष्टो नीचारिस्थः शुभोऽप्यसन् ॥

svocce svabhe svamaitre vā svāṁśe varḡottame guruḥ |
riṣphāṣṭaturyago'piṣṭo nīcāristhaḥ śubho'pyasan||

Meaning if Guru is in his sign of exaltation (Uccha), Svakshetra (own house), or friend's house and even though he is placed in any Rashi but he in his own Navamsha or in Vargothama amsa or Uccha Navamsha, then he is considered auspicious or Shubha in the 4th/8th/12th houses from Janma Rashi during his transit. Thus if Guru is in Mithuna Rashi but in Mithunamsha is considered auspicious. But if Guru is Neecha (Debilitated) or is in his Shatru Kshetra during his transit over 10/3/6/2/7th Rashi from Janma Rashi is considered as inauspicious.

Special Doshas in Upanayana to be looked for :

Now as per Narada in Chintamani says:

क्रुष्णे प्रदोशेऽनध्याये शनौ निश्शपराह्णके ।

प्राक्संध्या गजिति नेष्टो व्रतबंधो गलग्रहे ॥

kruṣṇe pradośe'nadhyāye śanau niśśaparāḥṇake |
prāksandhyā garjite neṣṭo vratibandho galagrahe||

Meaning Krishna Paksha (Dark Half of Moon), Pradosha, Anadhyaya Tithi, Saturday, during night time, on Gala Graha day when thunder comes in the evening, all are prohibited for Upanayana Muhurta.

This can also be confirmed by the following Shloka from Muhurta Madhaveeyam :

नष्टे चंद्रेऽस्तगोऽष्टमे शुक्रे निरंशे चैव भास्करे ।

कर्तव्यं नोपनयनं नानध्याये गलग्रहे ॥१॥

तिथौ सोपपदाख्यां अनध्याये गलग्रहे ।

अपराह्णे चोपनीतः पुनः संस्कारमर्हति ॥२॥

प्रदोषदिने मंदवारे क्रुष्णपक्षांत्यत्रिके ।

चोपनयने पुनरुपनयनं ॥३॥

naṣṭe candre'stage'sṭame śukre niraṁśe caiva bhāskare |

kartavyaṁ nopanayanaṁ nānadhyāye galagrahe||1||

tithau sopapadākhyāṁ anadhyāye galagrahe |

aparāḥṇe copanītaḥ punaḥ saṁskāramarhati ||2||

pradośadine mandavāre kruṣṇapakṣāntyatrike |

copanayane punarupanayanaṁ||3||

Meaning Upanayana should not be conducted during Krishna Paksha, Saptama Shukra 1st day of Mesha Month. Also if Upanayana is conducted on Pradosha Day, Saturday, Krishna Paksha's last 5 days, Sopapada Tithi, Anadhyaya, Galagraha and during afternoons, then again Upanayana has to be conducted. So all these days have to be omitted.

Anadhyaya Days:

अन्ध्यायाः पौर्णमासी चतुर्दश्यष्टमी तथा ।

प्रतिपत् सूर्यसंक्रांतिर्मन्वाद्याश्च युगादयः ॥१॥

प्रतिपच्छेषट्टिकादि मात्रेऽपि व्रतबंधे अनध्यायः ॥

अष्टकासु च सर्वासु युगमन्वन्तरादिषु ।

अनध्यायं प्रकुर्वीत तथा सोपपदास्वपि ॥२॥

andhyāyāḥ paurṇamāsī caturdaśyaṣṭamī tathā |

pratipat sūryasaṅkrāntirmanvādyāśca yugādayaḥ||1||

pratipaccheṣaḡhaṭikādi mātre'pi vratibandhe

anadyāyaḥ ||

aṣṭakāsu ca sarvāsu yugamanvantarādiṣu |

anadhyāyaṁ prakurvīta tathā sopapadāsvapi||2||

Meaning Poornima, Chaturdashi, Ashtami, Pratipat Tithis, Sankranti and Sopapada, Pradosha, Ashtaka, Yugadi and Manvaadi s are Anadhyaya days. These days are prohibited for performing Upanayana. Even if Pratipad Tithi is during Sun rise time only, then also Upanaya should not be conducted on that day as whole day is considered as Anadhyaya day.

Sopapadaa Tithis:

सिता ज्येष्ठे द्वितीया च आश्विने दशमी सिता ।

चतुर्थी द्वादशी माद्रे हेताः सोपपदाः स्मृताः ॥

sitā jyeṣṭhe dvitīyā ca āśvine daśamī sitā |

caturthī dvādaśī māghe hyetāḥ sopapadāḥ smrutāḥ||

Meaning Jyeshtha month Shukla Paksha 2nd

Tithi, Ashvayuja month Shukla Paksha Dashami

Tithi, and in Magha Month Shukla Paksha Chaturthi

and Dwadashi Tithis are Sopapadaa Tithis which are

prohibited for Upanayana Samskara.

Ashtakas

हेमन्त शिशिरयोश्चतुर्णामपरपक्षाणामष्टमीष्वष्टकाः ॥

hemanta śiśirayoścaturṇāmapar
apakṣāṇāmaṣṭamīṣvaṣṭakāḥ ॥

During the Rutus of Hemanta and Shishira, Krishna Paksha Ashtami are called Ashtakas and are prohibited for Upanayana.

Yugadis

कार्तिकशुक्ल नवमी वैशाख शुद्ध तृतीयका ।

माट्टकुष्णे त्वमावास्या श्रावणे च तथा त्वमा ॥

kārtikaśukla navamī vaiśākha śuddha trutiyakā
māghakruṣṇe tvamāvāsyā śrāvaṇe ca tathā tvamā ॥

Meaning Kartika Month Shukla Paksha Navami Tithi – beginning of Krita Yuga, Vaishakha month Shukla Paksha Tritēya Tithi – Beginning of Treta Yuga, Magha Month Amavasya Tithi – Beginning of Dwapara Yuga and Shravana Month Amavasya – Beginning of Kali Yuga are prohibited for Upanayana Samskara.

Pradosha

रात्रौ यामद्वयाद्वयादर्वाक् द्रुश्यते चेत्रयोदशी ।

प्रदोश इति विज्नेयः ॥

rātrau yāmadvayādvayādarvāk druśyate
cettrayodaśī ॥

pradośa iti vijneyaḥ ॥

Meaning if Trayodashi Tithi falls before the mid-night (of Dwadashi Tithi), then it is called Pradosha and is banned for performing Upanayana.

Manvantaraadis or Beginning of Manvantaras:

अश्वयुक् शुक्लनवमी कार्तिके द्वादशी तथा ।

तृतीया चैत्रमासस्य तथा भाद्रपदस्य च ॥१॥

फाल्गुनस्य त्वमावास्या पुष्यस्यैकादशी सिता ।

आषाढस्यापि दशमी माट्टमासस्य सप्तमी ॥३॥

श्रावणस्याष्टमी कुष्णा तथा माट्टस्य पूर्णिमा ॥४॥

कार्तिकी फाल्गुनी चैत्री ज्येष्ठी पंचदशी सिता ।

मन्वंतरादयश्चैता दत्तस्याक्षयकारकाः

aśvayuk śuklanavamī kārtike dvādaśī tathā
trutiyā caitramāsasya tathā bhādrapadasya ca ॥1॥

phālgunasya tvamāvāsyā puṣyasyaikādaśī sitā ॥

āṣāḍasyāpi daśamī māghamāsasya saptamī ॥3॥

śrāvaṇasyaṣṭamī kruṣṇā tathā māghasya pūrṇimā ॥4॥

kārtikī phālgunī caitrī jyeṣṭhī pañcadaśī sitā ॥

manvantarādayaścaitā dattasyāk ṣayakārakāḥ ॥5॥

Meaning Ashvayuja Shukla Paksha Navami, Kaartika month Dwadashi Tithi, Chaitra Month Tritēya, Phalgun Month Amavasya, Pushya Month Ekadashi tithi, Ashadha Month Dashami Tithi, Maagha Month Saptami Tithi, Shraavana Month Krishna Paksha Ashtami Tithi, Maagha Month Poornima Tithi, Kartika-Phalgun-Chaitra-Jyeshtha Months Poornima tithis are all (14 in number) Manvantaradis or beginning of Manvantaras. These days are also prohibited for Upanayana Samskara.

Galagraha

According to Samskara Kaustubha of Garga Maharshi :

प्रतिपत् पूर्वचतुष्कं नवमीपूर्वत्रयं चतुर्थी च ।

अष्टौ गलग्रहास्त्याज्या गर्गस्य मते तथा षष्ठी ॥१॥

त्रयोदशी चतुष्कं च सप्तम्यादि दिनत्रयं ।

चतुर्थ्येकाकिनी चैव अष्टावेते गलग्रहाः ॥२॥

pratipat pūrvacatuṣkaṁ navamīpūrvatrayaṁ caturthī
ca ॥

aṣṭau galagrahāstyājyā gargasya mate tathā ṣaṣṭhī ॥1॥

trayodaśī catuṣkaṁ ca saptamyādi dinatrayaṁ ॥

caturthyekākinī caiva aṣṭāvete galagrahāḥ ॥2॥

Meaning Maharshi Garga has told that starting from Chaturthi, Saptami, Ashtami, Navami and Trayodashi Tithis, 4 Tithis are called Gala Grahas and on these days Upanayana is prohibited.

Results of Navāmśa of Different Planets in the lagna:

As per Muhurta Chintamani :

क्रूरो जडो भवेत्पापः पटुः षट्कर्मक्रुद् बटुः ।

यज्जार्थभाक् तथा मूर्खो रव्याद्यंशे तनौ क्रमात् ॥

krūro jaḍo bhavetpāpaḥ paṭuḥ ṣaṭkarmakrud baṭuḥ ॥
yajnārthabhāk tathā mūrkhō ravyādyamśe tanau
kramāt ॥

Meaning if Navamsha of Surya rises in Upanayana Muhurta Lagna, then the Vatu or the child will become cruel minded, if Chandra Navamsha rises, then he will become stupid, if it is of Kuja, then he will become a sinner (Paapi), if it is of Budha, then he will become clever, if it is of Guru, then he becomes a doer of Shat Karmas. Shat Karmas – Performing of Yajnas, making others to perform Yajnas, receiving of Daan, giving of Daan, Studying and teaching these.

Special Import of Chandra Navāmsā (Candrāmsā)

Muhurta Chintamani says :

विद्यानिरतः शुभराशिलवे पापांशगते हि दरिद्रतरः ।

चन्द्रे स्वलवे बहुदुःखयुतः कर्णादितिभे धनवान् स्वलवे ॥

vidyānirataḥ śubharāśilave pāpāmsāgate hi daridratarah | candre svalave bahuduḥkhayutaḥ karṇādītibhe dhanavān svalave ||

It says in the Upanayana Muhurta chart, if Chandra is placed in a benefic navamsha eventhough he is placed in any sign,then the Vatu or the child will continue to get good education.If Chandra is in a malefic Navamsha,then the Vatu becomes poor.If Chandra remains in his own Navamsha,then the Vatu will be unhappy always but if Chandra is placed in Shravana-4th pada or Punarvasu 4th Pada,then he will be in his own Navamsha and in this case the Vatu becomes prosperous.

Results of Planets in Kendra to Muhurta Lagna:

राजसेवी वैश्यवृत्तिः शस्त्रवृत्तिश्च पाठकः ।
प्राज्ञोऽर्थवान् म्लेच्छसेवी केन्द्रे सूर्यादिखेचैः ॥

rājasevī vaiśyavruttiḥ śastravruttiśca pāṭhakaḥ | prājno'rthavān mlecchasevī kendre sūryādikhecaraiḥ ||

Meaning in a Upanayana Muhurta chart, if Surya is placed in a Kendra, then the Vatu or the child will serve government.If Chandra is placed in a Kendra/ Angle,then the child becomes a businessman or trader.If Kuja is similarly placed gives him an opportunity to work in military service or engaged in the trading of arms and ammunitions.If Budha is placed in a Kendra to Upanayana Muhurta chart, the child becomes a teacher,if Guru in a similar position makes the child an excellent scholar.If Shukra is in a Kendra,the Vatu becomes wealthy and Shani in a Kendra gives hima career to serve Mlechhas or low born class people.

The Effects of Guru, Shukra and Chandra



with Conjunction to other Planets:

शुके जीवे तथा चन्द्रे सूर्यभौमार्कसंयुते ।

निर्गुणः क्रूरचेष्टः स्यान्निघ्नणः सद्युते पटुः ॥

śukre jīve tathā candre sūryabhaumārkaśamyute | nirguṇaḥ krūračeṣṭaḥ syānnighṇaḥ sadyute paṭuḥ||

It says if Guru, Shukra and Chandra or any one of them is conjoined with Surya will become wicked,if Kuja is with any of them,the Vatu becomes violent in his behaviour,if with Shani ,he becomes cruel and if with Budha ,he will become an intelligent scholar.

The Effects of Navamsa of Chandra in Different Signs:

विद्यौ सितांशगे सिते त्रिकोणगे तनौ गुरौ ।

समस्तवेदविद्वती यमांशगेऽतिनिघ्नणः ॥

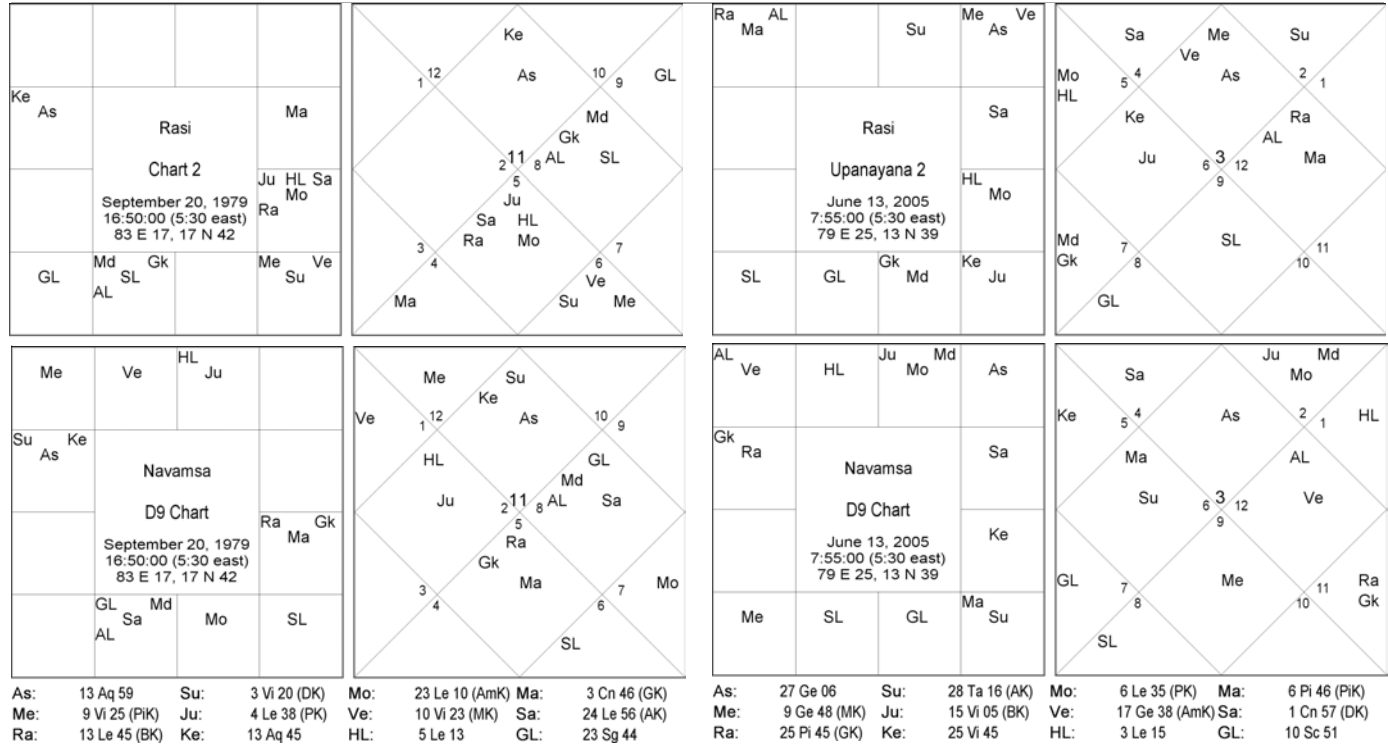
vidyau sitāmsāge site trikoṇage tanau gurau | samastavedavidvratī yamāmsāge' tinirghṇaḥ ||

Meaning if Chandra is in the Navamsha of Shukra and Shukra if placed in a trine from Muhurta Lagna,then the Vatu or the child will be well versed with all knowledges of Vedas,and if Chandra is in the Navamsha of Shani,and if Guru is in the Lagna and Shukra in a trine,then the child will become ex-

Gk	Md			HL
Ke	As			Ma
		Rasi		Mo
		Chart 1		Sa
		October 14, 1979		Ju
		15:25:00 (5:30 east)		GL
		74 E 53, 12 N 52		Ra
	AL	SL	Ve	Su

Me				HL
				Ju
				Gk
				Ra
				Navamsa
				D9 Chart
				October 14, 1979
				15:25:00 (5:30 east)
				74 E 53, 12 N 52
Ke	SL			
Ve				
Ma	Sa	Md	Mo	GL
As				AL

As:	7 Aq 51	Su:	26 Vi 53 (AmK)	Mo:	13 Cn 47 (PK)	Ma:	17 Cn 46 (BK)
Me:	16 Li 57 (PiK)	Ju:	9 Le 15 (DK)	Ve:	10 Li 11 (GK)	Sa:	27 Le 49 (AK)
Ra:	12 Le 29 (MK)	Ke:	12 Aq 29	HL:	28 Ge 44	GL:	17 Le 04



10th house placed in 6th or 9th from 10th house and is in Pushyami Nakshatra ruled by Shani, the Lagna lord. Ketu Antara is running from 2/2/2005 to 29/6/2005 using 360 Savana Days per year. Ketu is in Lagna and placed in Shatabhisha Nakshatra ruled by Rahu placed in 7th along with Shani. Now Vivaha Karaka Shukra is placed in Kanya Rashi and presently Guru is transitting over Kanya and hence over Shukra, Budha and Surya. So his marriage time is also nearing but as the native belongs to a Brahmin caste, Upanayana has to be conducted before marriage. This is confirmed by Shani, Kuja's Nakshatra lord and Rahu, Ketu's Nakshatra lord placed in 7th along with Guru, the 2nd and 11th lord and with Chandra. So the native's parents consulted this scribe to fix a Muhurta for their son's Upanayana as well as marriage. Then this scribe replied that marriage Muhurta can be fixed by the bride's side after Upanayana has been conducted.

Upanayana at this age is really not good but now the Astrologer has to work hard to fix an auspicious Muhurta so that the native will be prosperous.

So a Muhurta was fixed on 13/6/2005 at 07:55 AM at Tirupaty. Now let us go through Panchanga features on this day. It will be Shukla Paksha, Shashti Tithi indicating Yashas, Day is Monday, Harshana Yoga, Taitila Karana which are all auspicious. Nakshatra will be Magha which is a Parama Maitra Tara for the native's Janma Nakshatra, Poorva

Phalguni. The Nakshatra is not that good. Muhurta will be Mitra indicating friend, Nadika will be Uttarashada indicating success in any action undertaken. Now let us go through Muhurta Chart. Lagna is Mithuna in Vargothamamsha which is very auspicious one. Lagna is occupied its lord Budha, 5th lord Shukra, Guru in 4th in Kendra, Surya in 12th, Shani in 2nd, Chandra in 3rd and Kuja with Rahu in 10th. Here the Dosha is Lagna is under Paapa Kartari Yoga. Now let us see the nullifications of the Doshas in this Muhurta Chart.

- 1) Shukra and Budha in Lagna suppresses thousands of Doshas.
- 2) Budha, Shukra and Guru in Kendras is very auspicious.
- 3) Lagna lord Budha in Lagna.
- 4) Navamsha Lagna lord Budha is in Kendra in Muhurta Chart.
- 5) Lagna is Vargothama.

So by considering all these, the Muhurta selected is an auspicious one and the boy will be prospered.

So by considering the auspicious points, strength of Chandra, Guru and Shukra a good Upanayana Muhurta can be selected which will bestow happiness and prosperity of the child/Vatu.

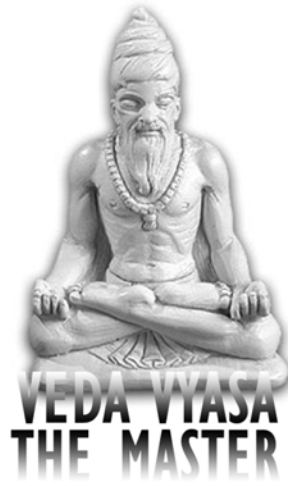
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A for Astrology - II

Introduction to Horā and Zodiac

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Obeisance to Mahārishis

The Maharishi's of past rarely 'spoon feed' when they are teaching. They expect the students to undergo their own self learning process to reach the answer. Or in case of Upanishads (Question and Answer session on Guru's feet) the student has to reach the level of asking the questions. Hence, most astrological texts do not directly give away the core principles directly. They give many dictums, but explain in detail rarely. It's with the advent of Kali yuga, where human intellect is clouded (due to many desires) that a need to explain in detail is needed. Self experiment is more essential to understand these principles.

Thus, the core method of ancient vedic teachings is to make the student struggle and learn. This process burns the various negative Karma clouding the intellect of

the student. The student achieves this by hard work put in research of various dictums, constant pondering on the dictums and regular saadhana (with mantra etc). These are qualities which inculcate satva (nature of light) in a person.

In these pages attempt will be made to bring out the teachings of Jyotish as taught to me by my Guru and Acharya's of the past. Pardon is requested for any mistakes herein due to my any

limited or incorrect understanding.

Jyotish Definition

Jyotish is the study of time (Kaal). It's the study of time on a personal level. Time as measured and studied by Physics are in a physical level, they do not delve in personal matters. To give an humorous example, Newton's law of gravity teaches why a stone falls, But should the stone fall on your head it does not explain why you had to be at that time and at that spot. The reason why it fell on a native is explained thru higher law of Karma. Time is measured in physics using various physical oscillations like pendulum or a atomic vibration etc. Thus the time indicated clocks becomes independent of the individual. It really does not effect the native directly if the clock shows 12PM or say 11PM. What effects the native is whether it's night or day Or whether he is working or not a given point of time, Suffering or enjoying etc. Jyotish texts say the time measured thru physics is quite untrue, since the individual is not related to time. In Jyotish time is measured in various ways. It measures it based on Sunrise, Sunset, Day's and Night, Summer, Winter etc. Jyotish relates time and light very closely, hence the name even Jyotish. Jyoti means light. The method used by Jyotish to understand the personal effects of time is called Horā. Jyotisha measures time in terms of Horā.

Horā

Horā is ancillary subject in Jyotish. In Sanskrit, Horā is derived from **Aho-Rātra**. Aho means day or existence and Rātra means night and signifies inexistence. Thus the

kind of oscillation observed in jyotish is of day and night, light and darkness, breath in and out and existence and in-existence etc. Rātra, this scribe views, can be phonologically composed from rā+tra. rā is Agni beeja (Fire Seed) and Hence Solar Dynasty Rām is called by that name. tra is for protection or covering, Symbollically the night is said to cover(tra) the light(rā), Hence called Rātra(night). In Sanskrit, Aha is a particle used for affirmation, The day is nothing but affirmation of light.

In short Horā measures rates of change of days and nights etc. Rapid changes means an event is fast and slower changes means an event is slow. Hence, Speed is a factor of time. In Jyotish the speed of grahas play a very important role. The clock used by Jyotisha is the zodiac around us and the graha moving on them indicating time.

If you order the speed of the planets starting the slowest Saturn first you get,

1. Saturn (Slowest ~30 Years for whole cycle)
2. Jupiter (~12 Years)
3. Mars
4. Sun (~1 Year)
5. Venus
6. Mercury
7. Moon (~27 Days for zodiacal cycle).
8. Lagna (horizon which indicates Sun Rise and set) (1 day/zodiacal cycle).

Now, A bit of explanation for the addition of Lagna or the Eastern Horizon. The fastest indicator of the time is Horizon, It's due to this movement of Horizon, which makes the sun seem to travel at a fast pace from East to West. It's seems Sun is moving, Hence it's told that Lagna's Kaaraka is Sun. The Dawn, Noon, Evenings and Night are created by Sun due this Lagna's Movement.

The speed of the grahas is used in many as-

pects of Jyotish, In the naming of weekdays as Sunday (Sun's day), Monday (moon day), Tuesday (Mar's day) etc.

If the grahas are sequentially assigned rulership of time starting from Sun as per the above given speed (Exclude Lagna, as it's the indicator of the Horā)

The first column now indicates the Week-day order of the grahas. This is normal way to order the planets. Rahu and Ketu are added at last to give, Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. Thus, the speed of the planets forms the basis for measuring time in Horā shastra. Time is further is said to have 5 limbs, called Panchanga. They are called tithi, Yoga, Vaara, Karna and Nakshatra. Except Nakshatra all the others assign rulership based on the above derived week-day order.

Anther such principle is the ownership of various Rashi; Aries by Mars, Taurus by Venus etc.(Refer BPHS). Circular motion traversed by a graha is referenced with a stationary reference, The stationary reference is called Zodiac.

Speed involves both time and space. Horā is used to demarcate both time and space. Above was to measure time and now the space. But, for space the Mahārishi's have given small variations.

Zodiac

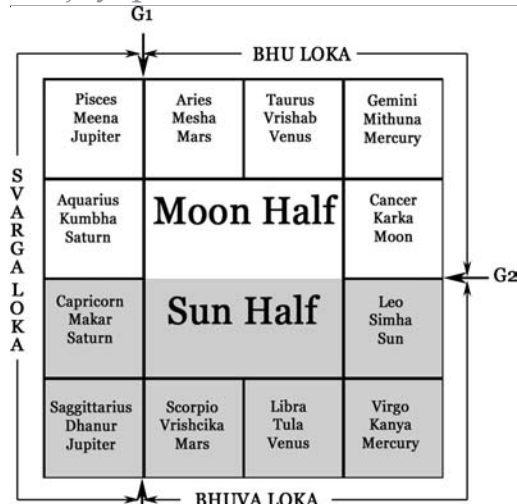
The diagram (nextpage) shows the Zodiac in Jupiter chakra (called also as south Indian style). If you note the order of the planets from Cancer and Leo junction (called Bhu loka and Bhuva loka junction). The planets are ordered as per the speed. The ordering keeps Sun and Moon together, they do not follow the speed order. But, if

K

Thus, the speed of the planets forms the basis for measuring time in Horā shastra. Time is further is said to have 5 limbs, called Panchanga. They are called tithi, Yoga, Vaara, Karna and Nakshatra.

K

Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me
Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju
Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve
Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa
Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su
Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo
Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma



G: Gandanta;
 G1: Revati/Asvini or Pi/Ar;
 G2: Aslesha/Magha or Cn/Le
 G3: Jyestha/ Mula or Sc/Sg

SPEED CODE
 1. Saturn (slowest) 5. Venus
 2. Jupiter 6. Mercury
 3. Mars 7. Moon
 4. Sun 8. Lagna (fastest)

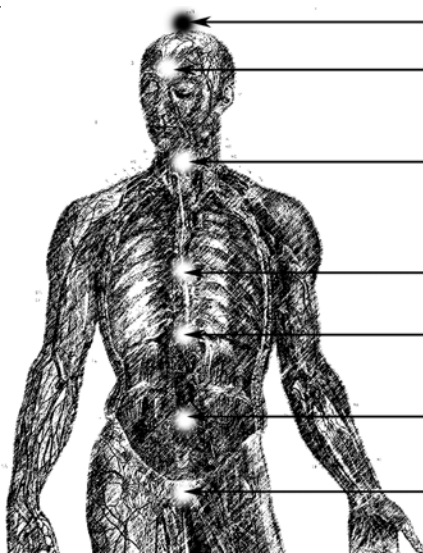
COLOR CODE
 Gray: Sun Half
 White: Moon Half

you read Lagna (it's kaarka is Sun) in place of Sun the speed order fits right. Sun and Moon signifies the Soul and Mind or in another allegory it represents the Father and Mother from whom the creation happens. (Note: Night and Day Signs are different, in which Saturn and Jupiter houses change roles)

In the above given speed order, Removing Sun we get the order as Sun rules the Zodiac. But in ownership we cannot give Lagna as it signifies self.

1. Saturn (Slowest)
2. Jupiter
3. Mars
4. Venus
5. Mercury (Fastest)
6. Moon
7. Lagna (It's kaarka is Sun)

Every thing in nature has 2 aspects An aspect derived from father and another derived from mother. Thus the Zodiacal space also are given two ownership. One towards Lunar side and other to Solar side. Now, Refer again to the diagram above to



1. Sahasra chakra
 2. Angya Chakra
 3. Vishuddhi Chakra: Saturn
 4. Anahata Chakra: Jupiter
 5. Manipura Chakra: Mars
 6. Swadishtaana Chakra: Venus
 7. Mooladhara Chakra: Mercury
- CHAKRA IN THE BODY**

understand the ownership. At this level ignore Rahu and Ketu, for now.

Zodiac and Human

Now, there is a dictum which states that whatever is within(inside) is also without(outside). As, all these in nature including our self is created from same basic principles. This is the basic reason due to which charts for all humans, even also all living and non-living beings can be made. The chart of any entity can be made once knowing to which as a sub-entity it belongs to. Each of the major entity will have all those basic parameters, which the sub-entity is part of. But basically all this world, all this moving and non moving objects are part of Narayana, Super persona of all. We in this earth are just a smaller elements of our solar system.

Grahas speed and Chakras

Now various vedic texts say the human being is said to have 7 (or eighth) Chakras or centers of energy thru which a person gets various abilities and performs various actions and enjoys them.

1. Sahasra chakra- Top of Head- Seat of ultimate light
2. Angya Chakra –Between Eyebrows Region- Controlled by Mind
3. Vishuddhi Chakra – Throt- Saturn (Controls Vayu/ Air to speak)
4. Anahata Chakra – Heart (Chest)- Jupiter
5. Manipura Chakra – Navel-Stomach-Region- Mars (Seat of energy)
6. Swadishtaana Chakra – Reproductive and Sexual Region – Venus
7. Mooladhara Chakra – Base of Spine buttocks region- Mercury

If you note the planetary the base chakra (7) is ruled by Mercury and the speed reduces in upward manner. Just as the zodiac is divided in left half and right half the body is also divided in left and right half. Called Ida and Pingala nadi in vedic texts which study the body.

To be continued

ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥

Kalacakra Dasa

Discussing the single-navamsa method of Santhanam

Sat Siri Khalsa

As noted in the introduction to “Kalacakra Dasa” in the Jan-Mar 2005 *Jyotish Digest*, there are controversies regarding computation of this highly important dasa. Here is a treatment of the method taught by K. Surendran during the American Council of Vedic Astrology conference in Kerala in 2003. This is also the method of the late R. Santhanam, the esteemed translator of *Brihat Parashara Hora Shastra* and numerous other works, who takes this from Pandit Seetaram Jha’s compilation of BPHS.

The most important points are that the dasa sesam applies to the entire Paramayus or years of longevity given by a particular Kalacakra Navamsa. (This is in distinction to the method of the Jan-Mar ‘05 article which applies the dasa sesam only to one rasi within the Paramayus.) Also, when the dasa cycle of one Kalacakra Navamsa finishes during the lifetime, we return to the beginning of the same Kalacakra Navamsa dasa cycle to complete the dasas.

To see how this works out in practice, let us take the Jan-Mar. ‘05 article’s example of the chart of Christopher Reeve. (see Rasi and Kalacakra Navamsa chart in Jan.-Mar. ‘05 article on Raghavacharya method.) After going through this example, and after presenting K. Surendran’s ingenious antardasa-facilitating labyrinth, the step by step approach of Santhanam to interpreting KCD as he finds it in *Brihat Parasara Hora Sastra* will be explained with tables and figures.

For Christopher Reeve, the former Superman of the movies whose life was cut short by a horseback-riding accident followed by several years of living in a paralyzed state, the Moon is at 19:20 Scorpio, Jyestha 1st pada. Jyestha 1st pada falls in the Apasavya Division, in the last group. It is the 21st

of 24 Kalacakra Navamsas. Its Kalacakra Navamsa is Pisces and the Paramayus of that Kalacakra Navamsa is 86 years. Mr. Reeve’s dasas will begin somewhere within the 86 years of Pisces Kalacakra Navamsa. The balance of dasa will correspond to the dasa sesam of Moon in its pada.

Moon at 19:20 Scorpio has traversed 2:40 of the 3:20 of the pada. As the article states, the longitude traversed by Moon is 2 deg. 40 min, or 160 arc minutes. The total minutes of any pada is 200 minutes. Thus we divide 160 by 200 to find that Moon has traversed .8 or 80 %. ***This 80% is now applied to the entire Paramayus of Pisces Kalacakra Navamsa.*** Therefore it has gone 80% x 86 years or 68.8 years at the time of Mr. Reeve’s birth. $86 - 68.8 = 17.4$. There are 17.4 years left to go. What happens at the end of the 17.4 years? Here is another important difference between the method of Raghavacharya described in the article of Jan-Mar ‘05 and the method of Surendran/Santhanam. ***At the completion of the Paramayus we cycle back to the beginning of the Paramayus and complete the entire 86 years.*** In this understanding, Kalacakra dasa is completely contained within the one paramayus pertaining to the Kalacakra Navamsa in which it originates. The entire cycle of life goes on within that one navamsa. Like Vimsottari dasa, Kalacakra is cyclical, but applies to one single navamsa, one single nakshatra pada, and thus its amazing efficacy.

(For more of Santhanam’s commentary on Kalachakra Dasa, and the relevant tables and figures, see below.)

Example: Christopher Reeve

Applying Santhanam’s method to the life story of Christopher Reeve: Born Sep 1952 to Feb 1970 Cancer dasa balance 17.4 years.

navamsa is Pisces, corresponding to the 21st Kalacakra Navamsa with Paramayus of 86 years. Pisces mahadasa begins Feb 1970 and runs for 10 years to Feb 1980.

On the table above, row number 21 is found on the right-hand, or apsavya side. It is in the fourth row down. The number within row 21 associated with Pisces is 12. (The L next to Pi in row 21 means that there is a Lion leap occurring at Pisces mahadasa. This is not relevant to our search for antardasas. What is relevant is the number 12 with Pisces.) This number 12 means we go to row 12 to find the antardasas. All of row 12 will be mapped as antardasas to the 10 years of Pisces mahadasa, to wit:

Row 12 has a paramayus of 86 years (seen on the far right of the row). The years for each planet (see below for table of years) are divided by the years of Row 12's Paramayus. The resulting fraction is multiplied by the 10 years of Pisces mahadasa to get the Length of the antardasa:

Pi/Cn	21/86x10	=	2.442 yrs.	Feb 1970 to July 1972
Pi/Le	5/86x10	=	0.581 yrs.	July 1972 to Feb 1973
Pi/Vi	9/86x10	=	1.047 yrs.	Feb 1973 to Mar 1974
Pi/Li	16/86x10	=	1.860 yrs.	Mar 1974 to Jan 1976
Pi/Sc	7/86x10	=	0.814 yrs.	Jan 1976 to Nov 1976
Pi/Sg	10/86x10	=	1.163 yrs.	Nov 1976 to Jan 1978
Pi/Aq	4/86x10	=	0.465 yrs.	Jan 1978 to Jul 1978
Pi/Cp	4/86x10	=	0.465 yrs.	Jul 1978 to Dec 1978
Pi/Pi	10/86x10	=	1.163 yrs.	Dec 1978 to Feb 1980

The release of the movie occurred in Pisces/Pisces. As Pisces is both Kalacakra Navamsa and Jiva rasi for Mr. Reeve it is appropriate that a signature event of his life would occur in mahadasa/antardasa of Navamsa rasi and Jiva rasi. To find pratyantar dasa the same procedure is followed. Within the antardasa row, row 12, Pisces antardasa has a number associated with it, 12. To map the pratyantar dasas we go to the beginning of row 12 and follow the same procedure to time the pratyantars.

Let us try one more example of finding antardasa. 27 May 1995 is the date of the paralyzing accident.

Sagittarius mahadasa begins Feb 1988 and runs for 10 years to Feb 1998.

The row associated with Mr. Reeve's Kalacakra Navamsa is Row 21. All mahadasas are found On that row. Within row 21, Sagittarius mahadasa is associated with number 9. This number 9 means we

go to row 9 to find the antardasas. All of row 9 will be mapped as antardasas to the 10 years of Sagittarius mahadasa, to wit:

Row 9 has a paramayus of 100 years (seen on the far left of the row). The years for each planet are divided by the years of Row 9's Paramayus. The resulting fraction is multiplied by the 10 years of Sagittarius mahadasa to get the Length of the antardasa:

(the calculations below are done in term of sidereal years/days rather than calendar days. The starting point is the year's solar return + so many solar days. This is the most accurate way of counting.)

Sg/Ar	7/100 x 10	=	0.70 yrs.	Solar return 1987 + 144 days to solar ret 1988 + 36 days
Sg/Ta	5/100 x 10	=	1.60 yrs.	Up to sol ret 1989 + 252 days
Sg/Ge	9/100 x 10	=	0.90 yrs.	Up to sol ret 1990 + 216 days
Sg/Cn	16/100 x 10	=	2.10 yrs	Up to sol ret 1992 + 252 days
Sg/Le	7/100 x 10	=	0.50 yrs.	Up to sol ret 1993 + 72 days
Sg/V	10/100 x 10	=	0.90 yrs.	Up to sol ret 1994 + 36 days
Sg/Li	4/100 x 10	=	.1.60 yrs.	Up to sol ret 1995 + 216 days
Sg/Sc	4/100 x 10	=	.0.70 yrs.	Up to sol ret 1995 + 252 days
Sg/Sg	10/100 x 10	=	1.0 yr	Up to sol ret 1997 + 144 days

The antardasa is Sag/Libra. (To me, Sag/Virgo would be a more likely candidate for this evil event. It could be that the Moon's degree is off by a few minutes which could change the calculation. At any event, Libra is the bhadakasthana in the Kalacakra navamsa.)

To find the pratyantar from Sg/Lib, we now look at Libra sign within row 9. Number 7 is associated In row 9 with Libra. This means the pratyantardasa will be found by going to row 7 and doing calculations Based on row 7's paramayus of 83 years on the 1.60 years of Libra antardasa.

This should give the reader some clues with which to try this method for Kalacakra Dasa. Some of the results are indeed startlingly accurate, although a demand is made on using accurate timing and proper ayanamsa since this dasa is very time-sensitive.

Part II: Santhanam's Comments with Tables and Figures

(Excerpts from "Kala Chakra Dasa—A Detailed Method of Calculations & Effects of Dasa Bhuktis"¹)

"I do not imply any disregard to any author...when I bring forth certain bare facts relating to handling of KCD.... Some misinterpreted certain sequences of

KCD (particularly mistaking a Rasi dasa coming under a specific KCD Navamsa to be a sub period under a certain Rasi Dasa) while yet some injected a wrong concept in switching over to second cycle of Paramayuta to a different Nakshatra quarter.

....

“While Vimsottari Dasa...depends on the Janma Nakshatra, KCD after taking the Janma Nakshatra quarter into consideration, centralizes its whole basis on a special Navamsa...peculiar to Kala Chakra Dasa calculations....Needless to mention, if one loses track of the said KC Navamsa, analysis based on Dasa-Bhuktis will go awry and will yield truthless and incompatible effects.”

12	1	2	3	21	20	19	18	
11	SAVYA			4	APASAVYA			17
10				5				16
9	8	7	6	24	13	14	15	

2	12	11	10	9	8	7	6	5	4	3	2	1					
3	1	11	10	9	8	7	6	5	4	3	2	1					
4	10	11	10	9	8	7	6	5	4	3	2	1					
5	7	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

Kalachakra dasa movement

“The 27 Nakshatras...are divided into two groups, Savya and Apasavya.” [Savya is clockwise and Apasavya counterclockwise, or zodiacal and counterzodiacal.]

Step One

“...when we distribute the 27 Nakshatras in alternative sets of three each, we get 15 in Savya group and 12 in Apasavya.” [This pattern differs from the Raghavacharya method.] [There are four groups with distinct patterns. The first step is to arrange the nakshatras according to this pattern.]

savya(S)/apsavya (A)

Group Type	Nakshatras	Pada
Aswini S	1 7 13 19 25	1
Aswini S	1 7 13 19 25	2
Aswini S	1 7 13 19 25	3
Aswini S	1 7 13 19 25	4
Bharani S	2 8 14 20 26	1
Bharani S	2 8 14 20 26	2
Bharani S	2 8 14 20 26	3
Bharani S	2 8 14 20 26	4
Aswini S	3 9 15 21 27	1
Aswini S	3 9 15 21 27	2
Aswini S	3 9 15 21 27	3
Aswini S	3 9 15 21 27	4
Rohini A	4 10 16 22	1
Rohini A	4 10 16 22	2
Rohini A	4 10 16 22	3
Rohini A	4 10 16 22	4
Mrigasira A	5 11 17 23	1
Mrigasira A	5 11 17 23	2

Nakshatras	Dasa Cycle		KC Navamsa	Deha Rasi											
	Pada No.	Nav		Paramayuta	1 Ar	2 Ta	3 Ge	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg		
17 13 19 25	1	1	Ari	100	1 Ar	2 Ta	3 Ge	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg		
17 13 19 25	2	2	Tau	85	7	16	9	21	MNKY 5	9	16	7	10		
17 13 19 25	3	3	Gem	83	4	4	10	LION 7	16	9	FROG 21	MNKY 5	FROG 9		
17 13 19 25	4	4	Can	86	2 Ta	1 Ar	12 Pi	11 Aq	10 Cp	9/ Sg	1 Ar	2 Ta	3 Ge		
*****	*****	*****	*****	*****	16	7	10	4	4	10	LION 7	16	9		
28 14 20 26	1	5	Leo	100	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg	10 Cp	11 Aq	12/ Pi		
28 14 20 26	2	6	Vir	85	21	MNKY 5	9	16	7	10	4	4	10		
28 14 20 26	3	7	Lib	83	8 Sc	7 Li	6 Vi	4 Cn	5 Le	3 Ge	2 Ta	1 Ar	12 Pi		
28 14 20 26	4	8	Sco	86	4	4	10	LION 7	16	9	FROG 21	MNKY 5	FROG 9		
*****	*****	*****	*****	*****	7 Li	8 Sc	9 Sg	10 Cp	11 Aq	12/ Pi	8 Sc	7 Li	6 Vi		
39 15 21 27	1	9	Sag	100	16	7	10	4	4	10	LION 7	16	9		
39 15 21 27	2	10	Cap	85	4 Cn	5 Le	3 Ge	2 Ta	1 Ar	12 Pi	11 Aq	10 Cp	9/ Sg		
39 15 21 27	3	11	Aqu	83	21	MNKY 5	9	16	7	10	4	4	10		
39 15 21 27	4	12	Pis	86	1 Ar	2 Ta	3 Ge	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg		
*****	*****	*****	*****	*****	4	4	10	LION 7	16	9	FROG 21	MNKY 5	FROG 9		

Mrigasira A	5 11 17 23	3
Mrigasira A	5 11 17 23	4
Mrigasira A	6 12 18 24	1
Mrigasira A	6 12 18 24	2
Mrigasira A	6 12 18 24	3
Mrigasira A	6 12 18 24	4

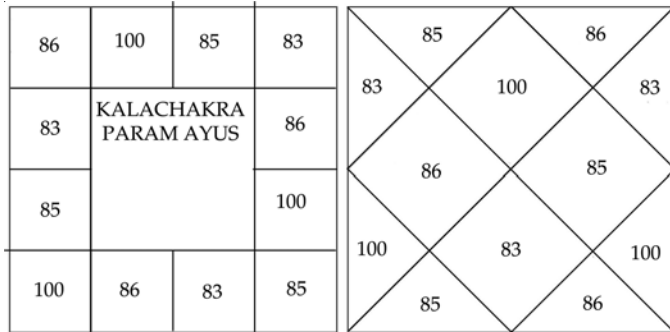
groups, the KC Navamsas go in simple zodiacal order from Aries to Pisces. Then for the Apsavya groups the KC Navamsas go in simple counter-zodiacal order starting from Scorpio to Aries, and the last four are Pi, Aq, Cp, Sg, resulting in the following figure:

Step Two

“The very next step is to find out the Kala Chakra Navamsa concerned. This KC Navamsa, four Navamsas for four Nakshatra Padas, will decide the Paramayu or total years of applicable Maha Dasas, for that particular Nakshatra quarter or KC Navamsa. Each such KC Navamsa has its own identity and is just like one whole slab of Vimsottari having a flat 120 years for any Nakshatra as a whole.” [or in other words, the entire life cycle is contained within one nakshatra quarter which equals one Kalachakra Navamsa.]

The KC Navamsas are laid out *continuously* [Santhanam’s emphasis]. [This pattern differs from the Raghavacharya method] First for the Savya

Group & Type S/A	Nakshatras	Pada	Dasa Cycle No.	KC Navamsa
Aswini S	1 7 13 19 25	1	1	Ari
Aswini S	1 7 13 19 25	2	2	Tau
Aswini S	1 7 13 19 25	3	3	Gem
Aswini S	1 7 13 19 25	4	4	Can
Bharani S	2 8 14 20 26	1	5	Leo
Bharani S	2 8 14 20 26	2	6	Vir
Bharani S	2 8 14 20 26	3	7	Lib
Bharani S	2 8 14 20 26	4	8	Sco
Aswini S	3 9 15 21 27	1	9	Sag
Aswini S	3 9 15 21 27	2	10	Cap
Aswini S	3 9 15 21 27	3	11	Aqu
Aswini S	3 9 15 21 27	4	12	Pis
Rohini A	4 10 16 22	1	13	Sco
Rohini A	4 10 16 22	2	14	Lib
Rohini A	4 10 16 22	3	15	Vir
Rohini A	4 10 16 22	4	16	Leo
Mrigasira A	5 11 17 23	1	17	Can
Mrigasira A	5 11 17 23	2	18	Gem
Mrigasira A	5 11 17 23	3	19	Tau
Mrigasira A	5 11 17 23	4	20	Ari
Mrigasira A	6 12 18 24	1	21	Pis
Mrigasira A	6 12 18 24	2	22	Aqu
Mrigasira A	6 12 18 24	3	23	cap
Mrigasira A	6 12 18 24	4	24	Sag



Step Three

Next the Paramayus lengths of 100, 86, 85 and 83 years are distributed in a symmetrical fashion among the KC Navamsas. The Paramayus distribution goes

				Jiva Rasi				APSAVYA				Deha Rasi			
4 10 16 22	1	13	Sco	86	\9 Sg	10 Cp	11 Aq	12 Pi	1 Ar	2 Ta	3 Ge	5 Le	4 Cn		
					10	4	4	10	7	16	9	FROG 5	MNKY 21		
4 10 16 22	2	14	Lib	83	6 Vi	7 Li	8 Sc	\12 Pi	11 Aq	10 Cp	9 Sg	8 Sc	7 Li		
					9	16	7	LION 10	4	4	10	7	16		
4 10 16 22	3	15	Vir	85	6 Vi	5 Le	4 Cn	3 Ge	2 Ta	1 Ar	\9 Sg	10 Cp	11 Aq		
					9	5	MNKY 21	9	16	7	LION 10	4	4		
4 10 16 22	4	16	Leo	100	12 Pi	1 Ar	2 Ta	3 Ge	5 Le	4 Cn	6 Vi	7 Li	8 Sc		
					10	7	16	9	FROG 5	MNKY 21	FROG 9	16	7		
*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****		
5 11 17 23	1	17	Can	86	\12 Pi	11 Aq	10 Cp	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn		
					10	4	4	10	7	16	9	5	MNKY 21		
5 11 17 23	2	18	Gem	83	3 Ge	2 Ta	1 Ar	\9 Sg	10 Cp	11 Aq	12 Pi	1 Ar	2 Ta		
					9	16	7	LION 10	4	4	10	7	16		
5 11 17 23	3	19	Tau	85	3 Ge	5 Le	4 Cn	6 Vi	7 Li	8 Sc	\12 Pi	11 Aq	10 Cp		
					9	FROG 5	MNKY 21	FROG 9	16	7	LION 10	4	4		
5 11 17 23	4	20	Ari	100	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn	3 Ge	2 Ta	1 Ar		
					10	7	16	9	5	MNKY 21	9	16	7		
*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****		
6 12 18 24	1	21	Pis	86	\12 Pi	11 Aq	10 Cp	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn		
					10	4	4	10	7	16	9	5	MNKY 21		
6 12 18 24	2	22	Aqu	83	3 Ge	2 Ta	1 Ar	\9 Sg	10 Cp	11 Aq	12 Pi	1 Ar	2 Ta		
					9	16	7	LION 10	4	4	10	7	16		
6 12 18 24	3	23	Cap	85	3 Ge	5 Le	4 Cn	6 Vi	7 Li	8 Sc	\12 Pi	11 Aq	10 Cp		
					9	FROG 5	MNKY 21	FROG 9	16	7	LION 10	4	4		
6 12 18 24	4	24	Sag	100	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn	3 Ge	2 Ta	1 Ar		
					10	7	16	9	5	MNKY 21	9	16	7		
*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****		

one way for the savya cycle and the exact reverse way for the apsavya cycle. Note all the symmetries that exist:

Paramayus years	Savya/ Apsavya	KC Navamsa Element	KC Navamsa Modality
100	1st qtr Savya	Fire	Cardinal, Fixed, Dual
	4th qtr Apsavya		
85	2nd qtr Savya	Earth	Cardinal, Fixed, Dual
	3rd qtr Apsavya		
83	3rd qtr Savya	Air	Cardinal, Fixed, Dual
	2nd qtr Apsavya		
86	4th qtr Savya	Water	Cardinal, Fixed, Dual
	1st qtr Apsavya		

Combining the paramayus with our master table, we get the following:

Group & Paramayus	Nakshatras Type S/A	PadaDasa Cycle No.	KC Navamsa
Aswini S	1 7 13 19 25 1	1	Ari 100
Aswini S	1 7 13 19 25 2	2	Tau 85
Aswini S	1 7 13 19 25 3	3	Gem 83
Aswini S	1 7 13 19 25 4	4	Can 86
Bharani S	2 8 14 20 26 1	5	Leo 100
Bharani S	2 8 14 20 26 2	6	Vir 85
Bharani S	2 8 14 20 26 3	7	Lib 83
Bharani S	2 8 14 20 26 4	8	Sco 86
Aswini S	3 9 15 21 27 1	9	Sag 100
Aswini S	3 9 15 21 27 2	10	Cap 85
Aswini S	3 9 15 21 27 3	11	Aqu 83
Aswini S	3 9 15 21 27 4	12	Pis 86
Rohini A	4 10 16 22 1	13	Sco 86
Rohini A	4 10 16 22 2	14	Lib 83
Rohini A	4 10 16 22 3	15	Vir 85
Rohini A	4 10 16 22 4	16	Leo 100
Mrigasira A5	11 17 23 1	17	Can 86
Mrigasira A5	11 17 23 2	18	Gem 83
Mrigasira A5	11 17 23 3	19	Tau 85
Mrigasira A5	11 17 23 4	20	Ari 100
Mrigasira A6	12 18 24 1	21	Pis 86
Mrigasira A6	12 18 24 2	22	Aqu 83
Mrigasira A6	12 18 24 3	23	Cap 85
Mrigasira A6	12 18 24 4	24	Sag 100

Step Four

Now we add the years due to each planet and its rasis:

Mars	=	7 yrs
Venus	=	16 years
Mercury	=	9 years
Moon	=	21 years
Sun	=	25 years
Jupiter	=	10 yrs
Saturn	=	4 years.

Again a symmetrical figure is created:

Step Five

Next we find the order of Dasa Rasis, which depend on the preceding tables of the savya-apsavya progression of nakshatra quarters and their associated KC Navamsas. (Only in this order will we see the creation of the famous Gatis or Jumps of Kalacakra



10	7	16	9	
4	DASA PERIOD KALACHAKRA DASA		21	
4			5	
10	7	16	9	

Dasa.)

A very important structural feature of Kalachakra, which again is entirely symmetrical, are the Deha and Jiva Rasis. For Savya Chakra, the first sign in each row is Deha Rasi and the last is Jiva Rasi. For Apsavya Chakra, the first sign in each row is Jiva Rasi and the last is Deha Rasi. "The Rasis becoming Deha and Jiva, and their lords, have special importance in KCD and are like two wheels of a bicycle in the analysis of effects due to a native."

The entire figure of Dasa Rasis with the Number of Years for each below is displayed for the first four KC Navamsas. Since it makes a very wide table, the same table will be shown again with the 3 leftmost columns omitted. [See attached Excel files for the complete table]. Note: rows 16, 17, and 21 of this table vary from the table of Dasa Cycles in the Raghavacharya method described in the Raghavacharya method.

Step Six

"The figure of Paramayu or total number of years is dependent upon one Navamsa of the Moon, i.e. 3 deg. 20 min or 200 min of arc. Some people wrongly suggest that the Dasa balance should be drawn based upon the first Rasi dasa due to that Nakshatra quarter. The reader should not fall victim to such unscientific and meaningless suggestions, for 200 min of arc of the Moon equals one full slab of Paramayu and not one Maha dasa alone...."

"The formula for obtaining balance of Dasa years at birth...is: Paramayus figure multiplied by the arc to be covered by the Moon [or if Lagna is used as starting point, by the Lagna], then divided by 200 (which is the minutes of arc for one Navamsa.)"

"If the person survives for these 75 years [from Santhanam's example not here shown], his first cycle of KCD will end and the second cycle will begin with the

Dasa Cycle No.	KC	Paramayus Navamsa	Deha Rasi										Jiva Rasi
1	Ari	100	1 Ar	2 Ta	3 Ge	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg		
			7	16	9	21	MNKY 5	9	16	7	10		
2	Tau	85	10 Cp	11 Aq	12/ Pi	8 Sc	7 Li	6 Vi	4 Cn	5 Le	3 Ge		
			4	4	10	LION 7	16	9	FROG 21	MNKY 5	FROG 9		
3	Gem	83	2 Ta	1 Ar	12 Pi	11 Aq	10 Cp	9/ Sg	1 Ar	2 Ta	3 Ge		
			16	7	10	4	4	10	LION 7	16	9		
4	Can	86	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg	10 Cp	11 Aq	12/ Pi		
			21	MNKY 5	9	16	7	10	4	4	10		
5	Leo	100	8 Sc	7 Li	6 Vi	4 Cn	5 Le	3 Ge	2 Ta	1 Ar	12 Pi		
			7	16	9	FROG 21	MNKY 5	FROG 9	16	7	10		
6	Vir	85	11 Aq	10 Cp	9/ Sg	1 Ar	2 Ta	3 Ge	4 Cn	5 Le	6 Vi		
			4	4	10	LION 7	16	9	21	MNKY 5	9		
7	Lib	83	7 Li	8 Sc	9 Sg	10 Cp	11 Aq	12/ Pi	8 Sc	7 Li	6 Vi		
			16	7	10	4	4	10	LION 7	16	9		
8	Sco	86	4 Cn	5 Le	3 Ge	2 Ta	1 Ar	12 Pi	11 Aq	10 Cp	9/ Sg		
			21	MNKY 5	FROG 9	16	7	10	4	4	10		
9	Sag	100	1 Ar	2 Ta	3 Ge	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg		
			7	16	9	21	MNKY 5	9	16	7	10		
10	Cap	85	10 Cp	11 Aq	12/ Pi	8 Sc	7 Li	6 Vi	4 Cn	5 Le	3 Ge		
			4	4	10	LION 7	16	9	FROG 21	MNKY 5	FROG 9		
11	Aqu	83	2 Ta	1 Ar	12 Pi	11 Aq	10 Cp	9/ Sg	1 Ar	2 Ta	3 Ge		
			16	7	10	4	4	10	LION 7	16	9		
12	Pis	86	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg	10 Cp	11 Aq	12/ Pi		
			21	MNKY 5	9	16	7	10	4	4	10		
			Jiva Rasi										Deha Rasi
13	Sco	86	19 Sg	10 Cp	11 Aq	12 Pi	1 Ar	2 Ta	3 Ge	5 Le	4 Cn		
			10	4	4	10	7	16	9	FROG 5	MNKY 21		
14	Lib	83	6 Vi	7 Li	8 Sc	12 Pi	11 Aq	10 Cp	9 Sg	8 Sc	7 Li		
			9	16	7	LION 10	4	4	10	7	16		
15	Vir	85	6 Vi	5 Le	4 Cn	3 Ge	2 Ta	1 Ar	19 Sg	10 Cp	11 Aq		
			9	5	MNKY 21	9	16	7	LION 10	4	4		
16	Leo	100	12 Pi	1 Ar	2 Ta	3 Ge	5 Le	4 Cn	6 Vi	7 Li	8 Sc		
			10	7	16	9	FROG 5	MNKY 21	FROG 9	16	7		
17	Can	86	12 Pi	11 Aq	10 Cp	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn		
			10	4	4	10	7	16	9	5	MNKY 21		
18	Gem	83	3 Ge	2 Ta	1 Ar	19 Sg	10 Cp	11 Aq	12 Pi	1 Ar	2 Ta		
			9	16	7	LION 10	4	4	10	7	16		
19	Tau	85	3 Ge	5 Le	4 Cn	6 Vi	7 Li	8 Sc	12 Pi	11 Aq	10 Cp		
			9	FROG 5	MNKY 21	FROG 9	16	7	LION 10	4	4		
20	Ari	100	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn	3 Ge	2 Ta	1 Ar		
			10	7	16	9	5	MNKY 21	9	16	7		
21	Pis	86	12 Pi	11 Aq	10 Cp	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn		
			10	4	4	10	7	16	9	5	MNKY 21		
22	Aqu	83	3 Ge	2 Ta	1 Ar	19 Sg	10 Cp	11 Aq	12 Pi	1 Ar	2 Ta		
			9	16	7	LION 10	4	4	10	7	16		
23	Cap	85	3 Ge	5 Le	4 Cn	6 Vi	7 Li	8 Sc	12 Pi	11 Aq	10 Cp		
			9	FROG 5	MNKY 21	FROG 9	16	7	LION 10	4	4		
24	Sag	100	9 Sg	8 Sc	7 Li	6 Vi	5 Le	4 Cn	3 Ge	2 Ta	1 Ar		
			10	7	16	9	5	MNKY 21	9	16	7		

including the apsavya order of Vir, Leo, Can, holds. It is only when we come to the Dasa Rasis, that this

Vir to Can to Leo jump is found. Santhanam explains it this way:

“The uniqueness of KCD lies in its embracing the 12 Rasis, 27 Nakshatras, 7 planets, 108 Navamsas, and 4 Tattvas (the 5th one, that is, the unmentioned Akasha Tattva is merged in Vayu tattva, viz. Gemini and its trines). All these are tactfully squeezed under 12 Rasi Navamsas.....

“In classifying the Rasis under the banner of four Tattvas, our sages merged space or Akasa with air or Vayu. For air needs vacant spot (Akasa Tattva) to exist. (Even the empty part of abdomen falls under Akasa Tattva or vacant space which is full of Vayu or

signs and figures meant for this same quarter, i.e.Deha Rasi,etc, beginning the original sequence.”

Question about Apsavya Flow

Now, the wonderful diligent reader who is still with us thus far may well ask, why is there this difference in the Apsavya flow of Dasa order, that only in the Apsavya direction when the flow comes to Leo, it jumps to Cancer and then returns to Leo? Santhanam is careful to say that this is a difference only in flow of dasas, not in Kalacakra navamsa order. The symmetry earlier pointed out in the simple direct savya and apsavya movement of the navamsas,

air.) These Tattva-related signs are:

- Aries & its trines : Agni (fire)
- Taurus & its trines : Bhoo (earth)
- Gemini & its trines : Vayu (air)
- Cancer & its trines : Jala (water)

“....The Tattvas....are the constituents of our body, i.e. Deha. If we observe carefully the list of Deha lords (who are the same for Savya and Apsavya though in different orders) we find a scientific pattern in the sage’s choosing the Deha Rasis. (These again go haywire for Apsavya, if a mistake is committed in Navamsa distribution.) The Deha lords in direct order for Savya [Ma-Sa-Ve-Mo] are the lords of one sign of each Tattva [Ma—fiery Aries, Sa—earthy Cap, Ve—airy Lib, Mo—watery Can].....these Deha Rasis in either [Savya or Apsavya] are linked

¹ Discoveries & Lessons in Practical Vedic Astrology, Part 1, by R. Santhanam, R. Santhanam Associates publishers, New Delhi, 1997, pp. 301-353

Group & Nakshatras Pada Type S/A	Dasa Cycle No.	KC Navamsa	Paramayus									
			Deha Rasi			Jiva Rasi						
Aswini S 1 7 13 19 251	1	Ari	100	1 Ar	2 Ta	3 Ge	4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg
Aswini S 1 7 13 19 252	2	Tau	85	7	16	9	21	5	9	16	7	10
Aswini S 1 7 13 19 253	3	Gem	83	10 Cp	11 Aq	12 Pi	8* Sc	7 Li	6 Vi	4 Cn	5 Le	3 Ge
Aswini S 1 7 13 19 254	4	Can	86	4	4	10	LION 7	16	9	FROG 21	MONKEY5	FROG 9
				2 Ta	1 Ar	12 Pi	11 Aq	10 Cp	9 Sg	1 Ar	2 Ta	3 Ge
				16	7	10	4	4	10	LION 7	16	9
				4 Cn	5 Le	6 Vi	7 Li	8 Sc	9 Sg	10 Cp	11 Aq	12 Pi
				21	5	9	16	7	10	4	4	10

with physical soundness or otherwise through these very Tattvas.

“Further, this Tattva implication ...reveals to us why there is no Deha lordship for the Sun. His fiery Tattva is merged in Mars. That is whythe Sun and Mars are alike in respect of diseases....

“Then look at Jiva lords....Only Jupiter and Mercury are Jiva lords....Jupiter (himself specially known as Jiva in astrological lore) is Anna Karaka or signifier of food (digestion etc. included). Whereas Mercury is Karaka for Prana Vayu or vital breath including being in the charge of breathing process. Without these two significances, Deha becomes lifeless....Thus a unique principle of union of Deha (body) and Jiva (life-force) in a human being....is reflected by these lordships in KCD which is never there in any other Dasa system.”

Editor's comments

Sat Siri Khalsa ji has given a brilliant exposition of the Kalachakra dasa as taught by the Late Sri L.Santhanam and to my knowledge this was the most acceptable method in the 1980's. This discussion was initiated by the late Dr.B.V. Raman as he felt it was necessary to decipher this most secret and sensitive dasa system. The discussion was taken forward by the most brilliant brains of those days like Rangacharya and finally by L.Santhanam. Readers may kindly send their views/articles on kalachakra dasa to us at srath@srath.com or at the magazine address to continue this discussion. Thank you.

...continued from page 60 ante

How to Judge a horoscope, Kanupriya Singh

or direction. Many expect some form of a remedy for what they are undergoing. After the reading the native should feel there is a direction that will help solve stressful issues. The essence of Jyotish is to be able to guide people and help them see a higher truth. Words carry deep messages and are sensitive to the ear. Do not give advice like the following:

1. “Do not get married you will never be happy!”

2. “The next two years will bring you misery close to death.”
3. “You will die at the age of 67 years.”
4. “You are bound to have an accident in the next six months.”

The above are only examples of how some Astrologers give predictions without much sensitivity. The same can be stated in the following way:

1. “It is best for you to concentrate on your carrier and think of getting married after a period of three years.” The Astrologer can calculate the native's tough periods and suggest accordingly.
2. “The next two years may be challenging and you should be able to do just fine with the remedies suggested.”
3. Do not predict the time of death unless it really helps someone.
4. “Please be careful while driving as you may face some problems in this regard.”

People with *Mangal Dosha* should be advised to consider getting married after the maturing age of Mars. Not that the relationship will be trouble-free, but in such cases relationships that begin early have a tendency to end by 28. After this, the person usually settles down.

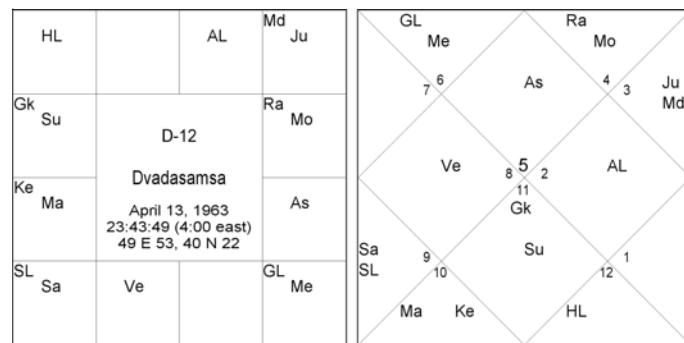
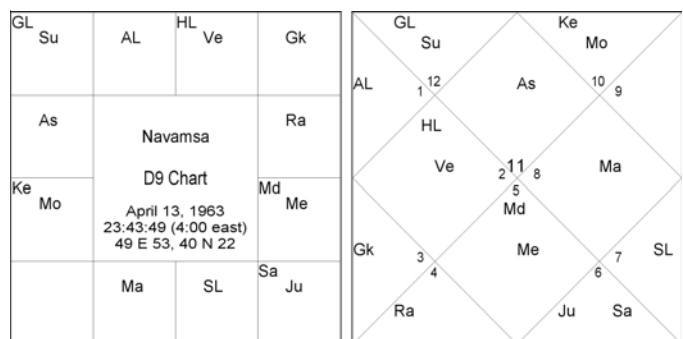
This article has been an effort to help people understand that reading a chart actually goes beyond the books we read. People are influenced by the advice given to them and hence Jyotish is a job of great responsibility. The aim behind the reading should be to help guide the person who has come for a reading. *Dakshina* (donation) should be accepted as given by the Client.

It is hoped that when the native leaves the Astrologer's room he or she should smile and say, 'I am glad I came here and feel better about where I am headed.' That is, and should be the aim of the Jyotishi.

Keeping the above points in mind, let us return back to Gary Kasparov's chart and examine it. The first point that strikes us is the presence of all the karakas named above except Ketu in trines to the lagna! Even then so, Ketu is also the lagna co-lord and the presence of Sun, the sarvagyanikāraka, naisargika & chara ātmakāraka only embellishes this observation. The very close conjunction of Moon in scorpio lagna shows that the lagna shall be heavily preoccupied with matters of the mind (according to bhava madhya principle). Moon is the 9th lord and chara pitrikaraka showing the strong influence of father on the native. But the Moon is in the debilitation rasi and there is the destructive agnistambhana yoga in the 9th house (Ra&Ma, akin to Hanuman (Mars) burning the city of Lanka (Rahu) with his tail set on fire) indicating that the father is not longlived. This is further confirmed by the position of Mars in debility while Rahu is in maranakarakasthana. What a rare predicament! Two natural born fighters are unable to fight because of their own positional weakness! Now see the other side of this coin; a vipareeta raja yoga is formed because of the conjunction of a dusthana lord (Mars as 6th lord) and a kendra lord (Rahu as co-lord of 4th house) and both are weak to ensure the manifestation of this yoga which is also called as a Vijaya yoga. Vijaya means victory after fighting and thus the native fights for the significations of the ninth house which includes position or authority, knowledge etc. Other indications are a strong 3rd lord (Saturn) conjoined the lagna co-lord and Ju-Su yoga in 5th house of Pisces showing the superb intelligence of the native. Sun is the AK which shows that the native would be extremely egoistic as a result of awareness of his own intelligence. This is also a grand rajayoga involving the 5th and 10th lords placed in AL which ensures the undying fame of the native. Sun is vargottama and conjoined GL in navamsa showing that the native would be extremely determined to ascend to the top in any area of life.

Indeed, the strong influence of the father on the native ensured that Kasparov first learnt the rules of playing chess from him at the age of five but the father passed away two years later at the age of seven. At that time, the pitrishoola dasa of Capricorn (maraka rasi) was running and the event probably occurred in Me-Sa Vimsottari dasa, where Sa is in 7th from the 9th house (maraka lord). In a recent article on dvadasamsa², Sanjay Rath explains that Leo and Pisces dvadasamsa are not good for issues related to father and the presence of chara or naisargika pitrikaraka in these signs can show difficulties on account of father. Chara pitrikaraka in Le/Pi can show early death of father while naisargika pitrikaraka in these signs can show being denied fathers blessing. Looking at the dwadasamsa of Kasparov (see below), we find that the dvadasamsa lagna is Leo which confirms the possibility of Kasparovs father not being long-lived. But the naisargika pitrikaraka (Sun) is in 7th house and aspects the dvadasamsa lagna showing that the fathers blessings will not be denied. The charapitrikaraka Mo is in the 12th and own house, severely afflicted by the nodes & Mars. But Ma & Ke are the co-lords of the 4th house showing the strong role of mother on the father. Still, Mo is severely afflicted in the dvadasamsa and can show considerable mental agony on account of mother. Ju, the 8th lord (inheritance) is placed in the 11th house and in a Kendra to the exalted 2nd lord Me ensuring that he received some inheritance (knowledge signified by Ju) from his father. This happened in the Vimsottari dasa of Me-Ju when he was 5 years of age. The maraka for 9th house (Aries) is Venus which is placed in the 4th house (8th from 9th) showing that marriage (Venus, kalatrakaraka) to mother (4th house) may have been a factor in triggering the early demise of father. **It is not clear though why Me has acted as a maraka for father.**

At the age of 12, Gary Kasparov, who was born



¹ Dwadasamsa by Sanjay Rath presented at SJC Europe Conference, Serbia, July 2005

Ra	AL	Md	Sa
Mo	Gk	D-10	
As		Dasamsa	
April 13, 1963 23:43:49 (4:00 east) 49 E 53, 40 N 22			
Ju		Ma	Me
		Su	
		HL	SL
		Ve	Ke

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

As:	23 Sc 54	Su:	29 Pi 49 (AK)	Mo:	22 Sc 07 (PIK)	Ma:	16 Cn 12 (PK)
Me:	14 Ar 14 (GK)	Ju:	8 Pi 57 (DK)	Ve:	24 Aq 17 (MK)	Sa:	27 Cp 46 (BK)
Ra:	1 Cn 54 (AmK)	Ke:	1 Cp 54	HL:	16 Vi 24	GL:	27 Sc 21

FIDE for his intransigence.

Several other facts are listed in the factfile at the end of this article and worth studying on their own, particularly the dominance of Kasparov over the powerful supercomputers that could calculate millions of moves per second! It is really a contest between Ke (man) and Ke (computer) where Man has the superior edge because of Jupiter (the dhi karaka). The Sun dasa also saw the consolidation of power in chess as it is well placed in the 7th house of dasamsa and participates in a rajayoga there also.

Gary Weinstein, had his name changed³ to a Russian version of his mothers maiden name, Kasparian. The planet ruling change of name is Mercury and is placed in 6th house of Aries aspecting by rasi dristi, the Moon in Scorpio. The change of name happened either in Ke-Mo or Ke-Ma, where both Ke & Ma disposit Me & Mo. **Please check this!**

At the same age (Ke-Ma), Kasparov participated in a chess tournament and drew with two grandmasters, prompting the world to take notice of his precocious talent. He also won the under-18 Russian junior championship despite being the youngest candidate! In April 1980 (Ke-Me), he finally became Grandmaster (GM) and the strongest GM after Bobby Fischer due to his phenomenal rating. Notice how the debt inherited from father (at age 5 during Ju-Me) was finally repaid in full during this period.

Then Venus mahadasa started. In dasamsa, Ve is the 9th lord placed in own house, conjoined HL & SL and aspecting AL & GL besides the lagna and Moon (note that it is in poornachandra status)! Thus it is a first class mahayogada and bound to give everything that the native desires...power, fame, money and what not. In Ve-Mo, he became the world champion at the age of 21 (natural year of Sun = AK) and never looked back after that.

However, the diabolical upagrahas are there in lagna & AL and will surely spoil the picture from time to time working in tandem with Ra (secret enemy; foreign influence). In Ve-Sa (Saturn is 12th lord placed in 5th house of dasamsa), he attempted to form an independent chess player organization and conduct a separate world championship but was expelled from

Suddenly, when at the top for so many years and after winning the 'Wimbledon' of chess tournaments, Kasparov announced his retirement. This happened in Su-Ke, where Ke is placed in the 8th house of retirement from dasamsa lagna (a key criterion in rectifying the birth time). Ke is also the 10th co-lord and shows a sudden, impulsive decision to retire. He is now 41 years, running the 42nd year of life which is the age when Rahu strikes. Rahu is the amatyakaraka and clearly shows that he is being prepared for an alternative career signified by Rahu (politics, diplomacy etc). Kasparov has expressed political ambitions and has stated that he wants to fight Vladimir Putin, the current President of Russia in the forthcoming elections. Note that the AK and PK (Su & Ma) conjoin in the 7th house of dasamsa, another grand rajayoga for success in politics. In addition, the 10th lord (Ma) and 5th (Me) lords are conjoined in the same house supporting the rajayoga observed between the charakarakas. So everything looks bright for Kasparov as he prepares to make a career in politics. But the dasa changes next year from Sun to Moon. The big question is 'Will Sun initiate the political career and will Moon sustain it?' **Please add some more observations on this political career movement**

KASPAROV FACTFILE

- * Born on April 13, 1963 in Baku, Capital of Azerbaijan.
- * Learnt to play chess at the age of five from father, who died two years later.
- * At 12, legally changed name from Gari Weinstien to Garry Kasparov, a Russian version of Kasparian, mother's maiden name.
- * In the Young Pioneers event at Leningrad, as a 12-year-old, drew with two Grandmasters including Victor Korchnoi. This made former World

³ See factfile given at end of article, source: The Sportstar March 26-April 01, 2005
<http://www.tssonnet.com/tss2813/stories/20050326000404000.htm>

- champion and his mentor Mikhail Botvinnik say, "In the hands of this young man lies the future of chess."
- * Two months later, became the Russian junior (under-18) champion despite being the youngest competitor.
 - * Travelled to Europe for the first time to play in the World junior championship in Lille, France. Finished third.
 - * Defended USSR junior title in Riga with a score of 8.5/9. A record that still stands.
 - * In 1978, won the Sokolsky memorial title in Minsk ahead of 14 rated players. Defeated his first GM rival, Lutikov and went on to become an International Master by scoring 3.5 points more than what was needed.
 - * In April 1979, as an unrated 16-year-old, won the Banja Luka tournament and made his second GM norm.
 - * Three months later, gained his first FIDE rating, that too, a whopping 2545.
 - * In April 1980, became a Grandmaster by winning the USSR Central Chess Club International Tournament in Baku. Strongest GM at 17 after Bobby Fischer.
 - * In 1981, became the Soviet champion jointly with Lev Psakhis.
 - * In 1982, won the Moscow inter-zonal 1.5 points ahead of Alexander Beliavsky.
 - * In 1983, defeated Beliavsky in the Candidates quarterfinals, Victor Korchnoi in the semifinals and Vasily Smyslov in the final.
 - * In September 1984, the World championship match with defending champion Anatoly Karpov started. But after 48 matches spread over six months, it was abandoned with Karpov leading 5-3.
 - * Between September 1 and November 9, 1985, played and won the 24-game rematch 13-11 to become the youngest World champion at the age of 22 years and 210 days.
 - * In 1986, came back from three consecutive losses to Karpov and retained the World title with a score of 12.5-11.5.
 - * In 1987, won the last game against challenger Karpov to level the match 12-12 and keep the World title for three years.
 - * In 1989, became the first player to touch 2800 rating points.
 - * In 1990, defeated Karpov 12.5-11.5 to once again retain World title. Continued to win major titles around the world.
 - * In 1993, formed Professional Chess Association, and organised the match with new challenger Nigel Short. Won the World title match 12.7-7.5. Both players thrown out of FIDE.
 - * In 1995, defeated Viswanathan Anand 10.5-7.5 to retain the World crown in New York.
 - * Defeated super computer Deep Junior 4-2 in 1996. Towards the end of the year, the PCA collapsed after main supporter Intel pulled out.
 - * In 1997, lost to new Deep Junior 2.5-3.5.
 - * In 1998, played Veselin Topalov in the first Advanced Chess match where players were assisted by computers.
 - * In 2000, lost the World title to Vladimir Kramnik after failing to win a single game. Kramnik won 8.5-6.5 with one game to spare.
 - * Reached a career high rating of 2852.
 - * Between 2001 and 2004, lost too many rating points due to his inability to continue his domination. Kramnik and Anand closed the gap in rating.
 - * In 2004, won the tough Russian championship and showed to the chess world that he was second to none in tournament play.
 - * In 2005, won the prestigious City of Linares chess tournament for the ninth time since 1990 and announced his retirement.

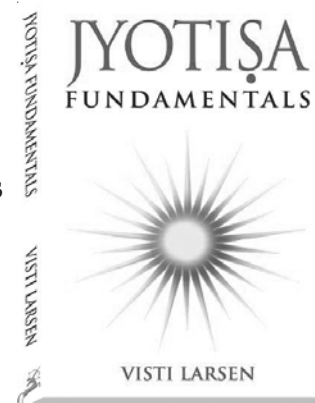
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SJC news & events

Circular

Thursday, February 24, 2005
Magha Purnima

Appointment of Jyotisa Gurus

We are pleased to announce that the following learned scholars of Vedic Astrology as Jyotisa Gurus of the Sri Jagannath Center.

Name	Date	E-mail
R. K. Rangan	Jan 2004,	rkrangan@yahoo.com
Devavrata Buit	Mar 2004	dewavrat2000@yahoo.com
Sarbani Sarkar	Aug 2004	sarbani@srijagannath.org
U. Kulasingham	Aug 2004	dark918@hotmail.com
Lakshmi Kary	Aug 2004	lakshmikary@netzero.com
Freedom Cole	Aug 2004	freeflowaum@yahoo.com
Bojan Vidakovic	Feb 2005	janbovid@yahoo.com
Prashun Dutt	Feb 2005	prashun.dutt@mtv-asia.com
H. Mahalingam	Feb 2005	onlyhari@yahoo.com
P.S.Ramnarayan	May 2005	shree88ganesh@yahoo.co.in

Enrolment

The Jyotisa Gurus shall be entitled to take disciples (students) under their personal guidance for training in all aspects of Jyotish.

We have decided that records of every sisya (student) accepted by a Jyotisa Guru shall be maintained with SJC-Asia at New Delhi. On acceptance by a Jyotisa Guru, the student will be required to enroll as a member of the Sri Jagannath Center. This helps the organization keep track of and record the activities and the learning process.

Fees

The Jyotisa Guru cannot charge any fees for the teaching. If the students wish to give any guru dakshina (honorary gift in the form of cash or any other kind), they are free to do so. However, Jyotisa Gurus are free to charge a nominal fee from the sisya of other Jyotisa Gurus if they are giving them special lessons or are devoting time.

For the present, the CFO is Sri P.V.R.Narasimha Rao, 26 Seaver Farm Lane, South Grafton, MA 01560, USA; Tel: (508) 839-1218; E-mail: pvr@srijagannath.org.

The Jyotisa Gurus will be subject to the regulations of the Sri Jagannath Center.

Sd/-

Sanjay Rath
Chairman, Sri Jagannath Center

CC List:

1. All Regional heads of SJC,
2. All Presidents SJC, Jyotisa Gurus
3. <http://srijagannath.org> (detailed list of jyotish gurus)

86* JYOTISH DIGEST * APR-JUN, 2005 *

SJC USA Weekend Workshop

Organiser: Pt. P.V.R.Narasimha Rao
Contact person: Padmaja Bandaru
e-mail: paddulu@hotmail.com 26 Seaver Farm Lane, South Grafton, MA 01560 Phone (508) 839 1218



Cost: Free (just as every year this year also the workshop shall be free and the cost is to be covered through donations only).

Saturday Oct 15, 2005

Kālacakra & Kalachakra daśā by Sanjay Rath

Pt. Sanjay Rath will discuss the philosophical basis of the kālacakra including the two savya and apasavya chakras, derivation of the kalachakra dasa and various examples.

Sunday Oct 16, 2005

“Using trimśāṁśa” by Brendan Feeley [AM]

Dr. Brendan Feeley will discuss the use of trimśāṁśa in diagnosing disease and other ills. The effect of the tatva ruling the trimśāṁśa will bring out the effect of the disease and the dośa imbalance in the chart. Various case studies will make for a better understanding of the working of this divisional chart.

“Kashyapa Hora Nadi” by Raghunatha Rao [PM]

Raghunatha Rao shares his excellent research in Kashyapa Hora Nadi bringing out the various principles given in that work.

SJC East Coast Conference

Washington, D.C.; Friday 30 September - Sunday, 2 October, 2005

Organiser: Dr. Brendan Feeley, Jyotish Guru & President SJC-USA Call 301.424.6644 to register or e-mail bpfeeley@aol.com with questions. Venue shall be intimated

Speakers: Pt. Sanjay Rath, Dr. Brendan Feeley. S. Prabhakaran, P.V.R. Narasimha Rao and Sarbani Sarkar

Conference topics

1. Principles of the Candrakala Nadi-I
2. Yama Graha Arudha - a unique Prasna technique for instant answers.
3. Longevity
4. Ayurveda and Jyotisha...and a few more

Mumbai Conference CDs

The proceedings of the 4th Annual SJC Conference 2005 held in Mumbai are now available in a set of two MP3 CDs. The theme of the conference was Timing of Events, ranging from career change, spirituality, financial fluctuations, marriage, curses, accidents, sahas, kalachakra dasha, ashtakavarga, retrogression of planets and much more.

The speakers include Sanjay Rath, Andrew Foss, C. S. Patel, Visti Larsen, J. K. Dasgupta, Hari Mahalingam, R. Kasthuri Rangan, B. Lakshmi Ramesh, Chandrashekhara Sharma, P. S. Ramnarayan, J. K. Dasgupta, Kanupriya Singh, Prabodh Vekhande, Prashun Dutt, Zoran Radosavljevic, Bojan Vidakovic, Maja, Branka Dragisic and Sarbani Sarkar.

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6. Send it though Money Order at the SJC office address, payable ONLY to Mihir Guha Roy, Manager, SJC India.

Third SJC Europe Conference 2005, Novi Sad, Serbia

Primary Language: English with Serbian translations; Cost: 75 Euro for 7 days, (SJC members 10% discount. Please give your membership number)

Contact Person: Bojan Vidakovic E-mail: janbovid@yahoo.com; SJC Guru: Zoran Radosavljevic E-mail: ahimsa@NSpoint.net

Venue shall be intimated; Conference schedule

Day	Date	9.00 am-10.30 am	11.00 am-12.30pm	2.30 pm -5.30 pm
Sun	10-Jul-05	opening	Karaka Masha	Dvādaśāṁśa Sanjay Rath
Mon	11-Jul-05	Shukra's Branka Dragisic	Astakavarga Bojan Vidakovic	Mangalika Dośa Parivartana Yoga Visti Larsen
Tue	12-Jul-05	Sarpa, etc Drekkāṇa Mladen	Ardha Nāḍi aṁśa Graha Sanjay Rath	Charts of renunciates Zoran Radosavljevic
Wed	13-Jul-05	Aṣṭakavarga for Business Prashun Dutta		11th house Sarbani Sarkar
Thu	14-Jul-05	Āruḍha lagna and Maya Maja Vidakovic	Travels and residence Marco	Graha Yuddha Zoran Radosavljevic
Fri	15-Jul-05	Education and siddhāṁśa Visti Larsen		Amātya Karaka Sanjay Rath
Sat	16-Jul-05	Darakaraka and Finances Sanjay Rath		Rāśi Tulya Drekkāṇa Zoran Radosavljevic

SJC Serbia Conference 2005, July 4-7, 2005, Novi Sad, Serbia

Primary Language: Serbian with English translations & vice versa; Cost: 50 Euro for 4 days, (SJC members 10% discount. Please give your membership number); Contact Person: Bojan Vidakovic E-mail: janbovid@yahoo.com

SJC Guru: Zoran Radosavljevic E-mail: ahimsa@NSpoint.net

Venue shall be intimated; Conference schedule

Day	Date	9.00 am	11.00am	2.30 pm
Mon	04-Jul-05	Drekkāṇa Visti Larsen	Lagneśa Danica	Dasāṁśa Zoran R.
Tue	05-Jul-05	Marriage Maja Vidakovic	Navāṁśa Voja	Śukra in relationships Sarbani Sarkar
Wed	06-Jul-05	Saturn daśā Masha	Pravrājya Yoga Marina	Kālacakra Daśā Sanjay Rath
Thu	07-Jul-05	9th house Bojan Vidakovic	Guru Bhakti Zelko	Ātmakāraka Branka Dragisic

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