ASTROLOGY
AND
JYOTIRVIDYA

The Fundamental Principles and the Systems of Prognosis.

VISWANATH DEVA SARMA.

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PREFACE

As man advances in education, his thirst for further knowledge grows. Thus educated persons round the globe are curious and inquisitive about Astrology and Jyotirvidya. Some countries have recently taken up the subject with a spirit of research. Some countries are considering introduction of the subject in their universities in degree courses. There has been a genuine demand for a book that explains the fundamental principles of Astrology and Jyotirvidya as well as the system of prognosis. This book is written with a view to meet the demand.

Astrology is now known, used and practised by people all over the world Jyotirvidya is essentially the same subject but it is Indian in thought and treatment. Indian thoughts are distinct from those of other countries of the world. This book will help to know the basic thoughts in them and compare where they agree and differ.

With the progress in culture both Astrology and Jyotirvidya are divided into various branches of studies, viz., prognostic, mundane, natal, medical, etc. Of them prognostic branch of knowledge is more popular than the others since it concerns any body and every body. People in general, high or low. rich and poor, consult Astrologers and Jyotirvids either to know future happenings or for a solution of any problem of life. This book helps to get their answers themselves in a way that is easy to follow and without any previous experience in the subject.

In order to prognosticate events or to find the problems and their causes for any solution, the systems followed by the Astrologers and Jyotirvids are not same. Some Jyotirvids in India follow traditional system of

prognostication. Their systems are strictly secret and are carefully guarded amongst the adepts and their disciples. At times they predict events with marvellous accuracy. Nevertheless, they do not or cannot suggest ways to make a life prosperous. They recite *Daiva* (fortunes and misfortunes) from various books but the effort of *Purusakāra* is a news to them. Such system before the critics appears to be lame by one leg.

Further, some Indian Astrologers prefer use and application of *Yoga Sutra* (aphorism) system for prognostication and mention the name of any ancient sage of India in defending the *Sutra*. Indeed those *Sutra* are very rich stock of human experiences. Yet they do not serve to treat every problem of man in different environments in modern society. Besides, human society and its behaviour are fast changing where those *Sutra* stand in need of reinterpretations to suit the need of the modern society.

It is also seen that a number of Astrologers in India practise systems that are hybrid or admixture of ideas of different systems. For instance, preparation of *Navāmśa Cakra* with *Narayana Kālacakra* is commonly seen in use for prognostication. As a matter of fact *Navāmśa Cakra* and its *Gananā* is a part of *Barga Gananā* system. Utility of extraction of *Navāmśa* out of the whole is questionable.

Thus there is absence of uniformity amongst the Astrologers in their use and practice. There exists misconceptions also amongst the Astrologers themselves about the basic theories of Prognostic Astrology and Jyotirvidya. For instance, many Astrologers believe and have written in their books that *Vimśottari Daśā Gananā* is a theory of 120 years as the span of human life. Neither practical experience nor the literal meaning of *Vimśottari Daśā* support such contention.

None-the-less it continues. As a result of many such misconceptions there has been a growing tendency of the Astrologers towards looking into Astronomy to find any clue for Astrology. Such enquiry led to frustration and disappointment in the past. Knowledge of the basic ideas in the system of prognostication are more effective and are helpful whereby one can move more directly and more swiftly to advanced knowledge in the subject as well as helpful for correct prediction.

This book elucidates the fundamental principles of prognostication. It is written in a way that is easy to follow. A number of illustrations have been cited in this book to help verification. Beside the data of illustration space has been provided for casting *Kāla-cakra* or the Zodiac as suits the reader to facilitate quick understanding.

Of the various theories of predicting the time of events this book elucidates the principles of *Viṁśottari Daśā Gananā* from *Nirayana Kālacakra*, and *Naksattra Bicāra* from *Savana Kālacakra*, since they are popular in use.

In concluding this book I remember with gratitude Dr. Suniti Kumar Chatterjee, National Professor of India, Prof. Satyendra Kumar Bose, National Professor of India, Prof. P. K. Guha, Prof. K. C. Lahiri and Sri K. M. Ghosh, M.Sc., LL.B. of The Theosophical Society, Calcutta, who had kindly looked into a part of the manuscript and gave me their suggestions. I am also grateful to Sri Mahesh Chandra Agarwal for his assistance to get the book printed.

June, 1971. Viswanath Deva Sarma

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INVOCATION

Let us hear, O Lord, what is decent and blissful. Let us see only what is graceful and beneficial. Let us concentrate all our senses on prayer unto Thee, and O Lord, let our lives be spent in being of service to Thee and all the world through Thee.

Rk. 1.89.8.

PART I

ASTROLOGY AND JYOTIRVIDYA

The Fundamental Principles.

CHAPTER I

ASTROLOGY AND JYOTIRVIDYA

Fundamental Principles

ASTROLOGY AND JYOTIRVIDYA—THE EARLIEST PHILOSOPHY :

In the good old dark ages the stars in heaven were the never-failing guide to the forefathers of modern human beings either in forest, desert or sea. Those days are long gone by. But from the fringes of old ideas have evolved various useful branches of arts and science and have revolutionised human life, its culture and society.

Man no longer uses barks of trees for his dress but has learnt to make fine yarns and produce attractive fabrics. He no longer strikes stones or wood for a flint but has made matches for lighting fire. Also he no longer stands and stares at the stars but has discovered the solar system and developed astronomy. His studies of the moon no longer lull the babies to sleep but from them emerged a science to find the tides and ebb on any part of the globe. Man's advanced ideas of the zodiac and of the yearly trek of the sun have produced the clock and the calender that we use today.

Since man started thinking the intellectuals pondered over many problems of man on earth and looked upward seeking for answers. The unbroken chain of the quest for the truth continued. The culture descended through untold generations. It has been man's greatest ingenuity of skill to discover a common system operating in all objects of nature and use them for utilitarian ends. The mystic ideas turned into perspective philosophy.

The discovery unveiled the esoteric working of nature. It unravelled the mysteries that underlie human character and destiny. It has helped man to find effective clue to know his

inner qualities and worldly opportunities that are otherwise unknowable ; recommend education and profession in line with life's ultimate tendency ; select a social partner for a happy home ; beget progeny endowed with qualities to add to his fortune. It is a potential knowledge and a purposive behaviour. It not only helps to see what it is, what it was or will be but also what it ought to be. The knowledge has helped man to formulate rules to follow in various aspect of life's activities—trade, journey, selection of food, construction of houses, ethical and metaphysical activities for inner accomplishments, etc. The rules aim at a happy and disciplined life and peaceful society.

Ages after ages the sages of every country preached them. They used their theories to show man ways for liberation from the worldly sufferings and to advance in cultural progress towards a higher civilisation. Man's urge for knowledge permuted their mystic theories into effective science and perspective philosophy in Astrology and *Jyotirvidyā*.

ASTROLOGY AND JYOTIRVIDYA—WHAT DO THEY MEAN ?

Astrology, essentially, is a knowledge of the stars (Astro) and knowledge by the help of the stars. The Encyclopedia of Astrology defines it as—"The science which treats of the influence upon human character of cosmic forces emanating from the celestial bodies. It has been spoken as the soul of Astronomy. The antiquity places it amongst the earlier records of human learnings. To those ancient astrologers we owe the modern science of Astronomy. According to the Hindu lore astrology reached its zenith some two hundred thousand years ago and is presumed to have been taught by Manu who had charge of the fourth root race."

Jyotirvidyā is a part of the Vedas (*Vedānga*). *Jyoti*, literally, means light (divine light) and *vidyā* means knowledge. *Jyotirvidyā*, therefore, means the divine light that removes the darkness of ignorance.

The divine light is the inner light that is commonly used by man shutting his eyes and the senses externally to visualise things beyond immediate sense perception. *Jyotirvidyā* provides aid to a visualization of objects in cosmic order on the background of time and space.

It has been a popular belief that Astrology and *Jyotirvidyā* are the same subject known by the two different names. Essentially, both Astrology and *Jyotirvidyā* deal with human behaviour and use the stars as means of their knowledge. But the definitions of Astrology and *Jyotirvidyā* show that they widely differ in their basic concept for and future treatments as well as their respective lines of enquiry and thought.

CULTURE OF ASTROLOGY :

The story of Astrology extends thousands and thousands of years from today. Widely separated, unknown and unconnected to each other four distant civilisations grew on the banks of the Nile, the Tigris and the Euphrates, the Indus and the Hwang Ho. They are known as the Egyptians, the Chaldeans, the Aryans (or the Hindus) and the Chinese respectively. They differred in their rites and religions, mode of living and art of language but an unbroken chain of study of the star-studded heaven and its effective use for the welfare of the society was a common culture amongst all the intellectuals in all civilisations. Age after age the star gazers watched the movements of the stars and from the accumulated experiences of the past discovered clue to predict the time of flood, storm and natural calamities in the country.

The Egyptians, the Chaldeans and the Chinese became interested in stars as a means of foretelling the future. The art of recording had not yet perfected ; there is little evidence to trace human activities in regular order in the field of astrology. The earlier astrologers were astronomers as well. In the earlier Egyptian civilisation the noteworthy accomplishment in astronomy was the creation of calendar sometime in 4241 B.C. It continued to be used through the ages till it was revised to Solar calendar (the calendar that we use today with minor changes) by the Romans in the first century B.C. and Pope Gregory in 1582 A.D. by Leap Year.

In early years of astrology people believed that as man looks upwards at the planets, the planets themselves also look downwards upon men and events on earth. They influence human character, earthly affairs intervening therein as nature prompted. Upon this belief as time rolled by different human thoughts and experiences, beliefs in divinities and deities grew

different ideas and mystic practices. Amongst the Chaldeans for instance, prediction from animal sacrifices are mysterious. The predictions might have been reliable for which they were allowed. Such accounts may have historical interest but not a progressive cultural account of astrology. There were astrologers amongst the Chaldeans who attempted to explain their theories either from the perspective of science or philosophy that helped the culture to advance forward through the ages and spread abroad. Mystic and magic practices existed side by side with cultural practices in all ages in all civilisations.

In about 350 B.C. Berosus, an astrologer and priest of Babylon established a school of astrology. Berosus says that everything takes place according to the course of the planets and he maintained this so confidently that he determined the times for conflagration of the world and for the flood. He asserts that the world will burn when all the planets which now move in different courses come together in the Crab (the turning point of the Sun in the zodiac) so that they all stand in a straight line in the same Sign and that future flood will take place when the same conjunction occurs in Capricorn (opposite to the Crab ; the turning point of the sun in the zodiac). The former is the constillations of the summer solstice, the latter of the winter solstice ; they are decisive Signs of the zodiac, because the 'turning points' lie in them. The accounts of Berosus have been proved thoroughly reliable. The teaching which underlies them regarding the course of the world corresponds to the accounts which we can read from the cuniform inscriptions. Some of the Babylonian astrologers reached the profound conception that time and space are identical. Both are the revelations of the divine power and have, therefore, the same principles of divisions.

Modern Egypt is no longer the cultural inheritor of ancient Egypt. People today around the Tigris and the Euphrates are no longer looked for as sources for their infallible predictions of future events. In China the stream of culture of astrology have long been dried up leaving here and there marks of its earlier existence. They remain now as past memories and their history now possess academic interest only.

Not very far from the land of the Egyptians and of the Chaldeans the Greeks developed a high civilisation in later years. The Greeks became interested in the culture of astrology of the

past in Egypt and Babylon. In Greece studies in science and philosophy were ingrained in the spirit of the people. In time it produced great mathematicians and philosophers who attempted to explain the universe both from the perspective of science and philosophy. Pythagorus, for instance, laid stress on the basis of the universe on mathematical principles. He maintained that all things were really numbers. To get the numbers we were to know the object. He also discovered that musical harmony was based on mathematical principles and proportions. In the middle Ages in Europe Ptolemy's great work Almagest was a valuable book both for the astrologers and the navigators. Ptolemy also wrote Tetrabibols which was translated into many languages and served as a great work of reference for the astrologers. According to Ptolemy the science of stars has two parts —(1) studies of the appearance of the motions of the stars with respect to one other and to the earth ; (2) studies to deduce from the physical qualities of those appearances the changes which take place in the sub-lunar world. Astrology is a sister of Astronomy. With Ptolemic school of thought, however, the culture did not advance after Ptolemy.

In later year of the Greek culture the Arabs attempted to salvage the classical learnings of Astrology. The school of Bagdad was founded in the 8th century. The period of from 762-900 A.D. of Islamic culture was an era of translation of different treatises of the Greeks and of the Indians. Indian influences upon Islamic culture seem to have appeared at an early stage as evident by the translation into Arabic under the name Indhind of the Indian Siddhanta which became one of the foundations of developing Muslim science of Astronomy. More Indian elements were introduced later when Albattani brought back from his journey a large number of books of observations of the Indian science and philosophy. The translators themselves had constantly to apply acute criticism. More often they had to turn into philosophers of a new foreign concept. The Arabs, however, showed their ingenuity in synthesising different ideas. The school of Bagdad, represented by Albategnus, apart from compiling horoscopes studied the movements of the stars. Abdulfeda developed trigonometry. Alsufi elaborated Ptolemy's catalogue of the stars. The work of Bagdad school continued by the astrologers of Cairo from to 10-12 century. The foremost among

them were Ibn Yunis and Al-Hazan. The Muslims arranged the study of astrology under five principal heads—

(1) The Fundamental Principles of Astrology :—the different divisions of the ecliptic, the properties of various celestial places and of individual planets, determination of the ascendants and the 12 celestial Houses, etc.

(2) Prognostics of the Universal character :—those which refer to vicissitudes of kingdoms, dynastics, etc. This part is further subdivided into—

(a) Predictions drawn from various kinds of planetary conjunctions ;

(b) Predictions based on the revolutions of the planets ;

(c) Predictions relating to Meteriological phenomena which are deduced from the lunar stations, etc.

(3) Individual Prognostications :—relating to vicissitudes of individuals from the horoscope at birth. This part of astrology the Arabs called Nativities.

(4) "Masail"—Interrogations :—relating to questions and their replies.

(5) "Ihtiyarat"—Elections :—relating to choice of propicious moment for doing any particular thing.

The Muslims combined the science and philosophy into one in astrology in a new concept. Among the Muslims the technical name of astrology is *ilm* (*sine at*) *ah kan an-mujum, science* (or art) of the decrees of the stars. *ilm at-tanjum* means astronomy and astrology and they also mean both the subjects taken together. The word *akham* also signifies judgments, judicial decisions, accordingly the first of the denominations given above was in the Middle Ages translated into latin versions of the Arabic works by Scientia Judicorum Stellarum and then came the name Astrologia or Astronomia. It was only the 19th century that the distinction between *munaijim* astrologer and the

falake astronomer was introduced into Arabic. The theory that the stars influence human character is an Arabic concept and is probably not the same that Berosus had conceived. It is also true that similar concepts were also in existence since the earliest days of astrology. In different ages different astrologers and philosophers explained nearly the same idea in their own way.

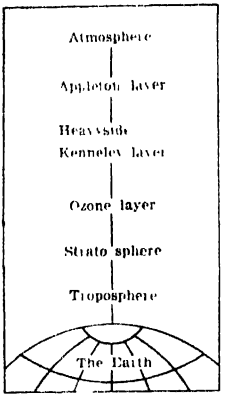
Some historians believe that the ideas of astrology of the Arabs influenced the modern astrology in Europe which went through Spain. The age-old belief that the solar influences affect progress or failure of human activities tended to lead astrologers to search for a clue in Astronomy. As a result they made more advancement in astronomy than astrology. For instance, Jean Baptiste Morin de Villebranche was the latest of the official astrologers and his Apologia Gallica was the most important work on the subject since Ptolemy. He prepared numerous horoscopes which earned for him a chair of mathematics at the College de France. His treatment of astrology dissatisfied the officials and Louise XIV's ministry in 1666 A.D. expressly forbade astronomers to dabble in astrology. Astrology gradually degraded from the hands of the intellectuals to the hands of the professionals who were mostly untutored and unqualified for the purpose. In course of time it bred disbelief—a product of hatred-amongst the people in Europe.

However, inspite of disbeliefs, misconceptions and criticisms against Astrology its culture continued and extended to America. The necessity for Astrology to get the light when life faces the darkest problems has been keeping the culture alive.

ASTROLOGY THROUGH COSMOLOGY :

The scientists at different ages looked farther and farther out in the limitless ocean of space into the starry heaven to find the influence of cosmic forces upon human behaviour. It was an attempt to explain the actual creation and human destiny in the light of physical sciences. According to the theory of the Cosmologists our earth is surrounded by an asmosphere of different concentric layers of gas of varying densities and having special properties of propagation and wave lengths in different layers :

From Earth to 10 miles : Troposphere : very long waves.



From 10 to 15 miles : Stratosphere : longer waves.

From 15 to 30 miles : Ozone layer : still longer waves reflected over 500 metres.

From 30 to 70 miles .

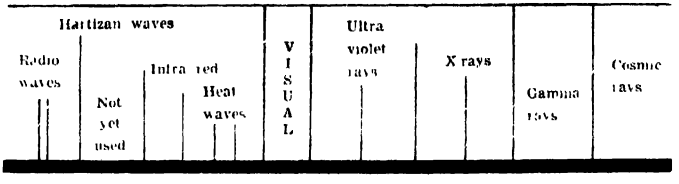
Heaviside Kenneley layers : 200-500 metres waves reflected.

From 70 to 140 miles .

Appleton layer : reflects waves of lengths between 100-300 metres.

It seems that the shorter the wave the longer they have to ascend for radiation. The reflecting power is due to ionisation of the upper atmosphere caused by the ultra-violet or other radiations.

From the spectrum analysis the Sun's rays are found to contain a galaxy of waves of the constituent colours VIBGYOR ; violet to red. Beyond violet there are regions of ultra-violet rays ; then X-rays, then r-rays and the Cosmic rays, the wave lengths of which diminish akin to light waves in One Part and on the Other Part beyond red there are the regions of infra red waves then heat waves and then radio waves—all akin to heat waves and consist of longer waves. The space, therefore, is but a medium of display of these waves of varying wave lengths.



Radiant Spectrum

The theory that the temperature of the earth's interior of about 809°C. proves that she is a permanently magnetised sphere having two polarities at two ends, is not accepted by all. The magnetisation is confined within the outer shell, that is to say,

the lines of forces are only distributed over the surface of the earth. These then pass through the space and on account of its rotation induces a current in it. Thus the current circulating in the space is considered by some scientists to be the cause of Terrestrial Magnetism.

The Sun, likewise, under spectroscopic examination is found to possess a strong magnetic field like that of the earth. The Sun's external surface (Chromosphere) has temperature of about 6000°C. and within it there is much higher temperature. At this high temperature existence of permanent magnetisation of any ferromagnetic substance is not possible. Hence, its origin is traced by some scientists to the Sun itself.

The heavenly bodies, all being strongly magnetised and emanating lines of forces, sometimes from comparatively close quarters when in conjunction, and sometimes from distant positions when in opposition, exert influence over our activities, the intensity of which, however, depend on various factors, viz., the distance of each of the heavenly bodies, all revolving along the orbits and at a particular instant, some are producing greater influence, owing to their closer proximity than they would have done individually on the same person at any other time.

The light waves travel with a velocity of about 1,86,000 miles per second and it will be seen from the above that cosmic rays being close to the light waves in the short wave region, their velocities are also of similar nature. Cosmic radiation penetrates the earth's crust even to the depth of 230 meters. Its penetration power is 100 times more than that of the present gamma rays and r-rays that penetrate at a much greater rate than X-rays. The shorter the wave length the greater the energy emanates and the greater the penetrability or the more the influencing effect. It has also been found that as we go higher or farther from the earth's surface the intensity of radiation increases. Thus the source of radiation of cosmic rays was supposed to be outside the earth's atmosphere. This cosmic radiation increases steadily from the equator to the poles which proves, inter alia, that at least the major part of this radiation consists of the propagation of charged particles in the form of electromagnetic waves.

Since matter is made of electrons, protons, etc., these may each be regarded as a group of waves or a 'wave packét'. The

group velocity of the wave-packet constituting the particles, determines the motion of the particle.

Thus tremendous energy is derived by annihilation of a small quantity of matter and this is propagated in the form of gamma rays or cosmic rays from long distances with the speed of light waves which can penetrate into our material bodies. Since it is admitted that attending circumstances and environments in which a persons grows from birth to death influence his activities it is also believed that all those heavenly bodies in the universe which change their rotations and positions among themselves and with respect to earth at every moment, influence astral bodies in a similar way according to the time or at all subsequent intervals, for there is always a fixed correlation in respect of their movements in the zodiac.

It is, however, yet to be determined what is the exact effect of their influence on man as astral bodies with any mathematical precision although the time and place of birth be known. There are so many heavenly bodies and there are some from which light has not even now reached this earth, all moving in certain fixed paths in different periods ; so the nature of the problems is extremely complex, and an exact computation in this line of thought has not yet been possible. From the perspective of Cosmology, therefore, the influence of the stars upon human behaviour has not yet been conclusively proved.

ARGUMENTS BY THE SCEPTICS :

The theory that the starts radiate forces that influence human character or man is an astral body is disputed. It shows that man is ultimately powerless against the stars who are supermen and dominate over all the objects on the earth. The sceptics, however, argue that man is neither an astral body nor a tool in the hands of the stars. On the contrary they argue that man, physically, is a very weak creature in comparison to many animals on the globe and should have been extinct long ago influenced by his mightier foe ; but man is dominant on the earth because of his knowledge and phenomenal ability to utilise his knowledge. Therefore, it is not the stars but man's knowledge, experience and his ability to carry and convey his experience that have made him greater.

ASTROLOGY AS AN EMPIRICAL SCIENCE :

Some modern astrologers explain the theories of astrology as an empirical science. The flying of birds hither and thither in the sky, for instance, is indicative of a storm to come. Neither the storm nor the birds influence each other. But from similar past experiences the conclusions deduced from such flying is always found to be true. Moon, to cite another example, has direct effect on the ebb and flow of water in a river, also on human mind and body, on certain organs, plants, trees, also on the earth although very little of it we perceive or are able to measure by instrument. The effect is knowable by deduction of results in similar circumstances. These may have been true but it has also been an extremely difficult problem, however, to establish any law on the basis of such assumptions since every incident and its nature cannot be precisely the same.

THEORIES OF ASTROLOGY :

Many astrologers have contributed their thoughts and experiences in astrology. They are not unanimous in their ideas and findings. Nevertheless, the different theories of astrology that are mostly used now may be summed up below :—

(a) The planets in the solar system influence human behaviour.

(b) Observations prove that trends in human experiences correspond to movements of the planets in the solar system.

(c) The Theosophists explain that the planets are the physical manifestations or 'body' of the Deity of our solar system. The sun is the heart of the body from which comes all the physical vitality which we absorb. The planetary influences represent forces or vibrations which themselves are neither good nor evil but like any other force in nature, viz., electricity, may be used either for good or evil.

INDIAN ASTROLOGY :

Indian Astrology and *Jyotirvidyā* are the two systems (*Nirayana* and *Sāyana*) of the same subject. Indian astrology

derives its source from *Jyotirvidyā* since the latter is earlier in culture. Indian astrology and *Jyotirvidyā* are the same in their basic ideas. They differ in time keeping. Indian astrology uses apparent movements of the planets as seen from the earth. This system (*Nirayana*) is known as Indian Astrology (a popular name) for the reason that astrologers in other parts of the world keep time by the same process.

In India, great philosophers of the ancient days, *Jaimini, Parāśara, Kalidāsa, Barāha-Mihira,* etc left on record some of their experiences as *Sutras* or aphorisms in *Nirayana* system. Those experiences are not complete scientific systems by themselves as very commonly misunderstood. They are personal experiences that enriched astrology. It has been argued that experiences in men are variable. Originality or authenticity of the records of their experiences as *Sutras* and their correct interpretations in Indian astrology are also suspected in many cases. Scientists are sceptical to use them as *Sutras* or formula based on universal truth. In a formula there must be set conditions. In a vast continuous time where there are continuous changes in nature, can there be a set condition? Can there be any formula upon changing things? And yet, it is also true that there are scores of instances where predictions from them have at times been miraculausly correct.

Expansion of political boundaries and trade have rendered widespread cultural fusion. It has affected India. Astrology of the west intruded into the field of Indian Astrology and in time Indian Astrology is known by another name—*Horā Śāstra. Horā* (from *Ahan*—means day; time) *Śāstra* (knowledge that governs) means a knowledge by time. But *Horā is Greek.* So also is *Dreccān*—a division of time now used in Indian astrology. There are innumerable instances of fusions of words and ideas in Indian Astrology. Many modern astrologers in India in their uses and practice combine Horā, Dreccān with Jaimini methodology of India in a way whose utility and purpose are qusetionable. There have been infusions of different ideas and culture down the ages resulting in a difficulty in segregating true Indian Astrology from the rest.

JYOTIRVIDYA—ITS FUNDAMENTAL TRUTHS :

Jyotrividyā is a part of the Vedas. The philosophy of the Vedas was composed presumably in 2-3 millennium B.C. The various treatises of the Vedas were produced including the Upanisads between 1-2 millennium B.C. on the profound philosophical speculation about the ultimate truth that lie behind the process of creation. The Upanisads do not present a systematically worked out philosophy for they were composed at various times spreading over a century or more. The stem of ideas in the philosophy are—

(1) The essence of all things is one supreme energy which permeates every aspects of the universe. It is an impersonal, immaterial, unborn and undying force. It is *Brahman.*

(2) There are individual souls which are unbreakable and eternal part of the Universal Soul. They are named *Ātman. Brahman* and *Ātman* are one and indivisible, yet, the *Ātman* living in the world of senses as nature, seems to exist apart from *Brahman.* This apparent separateness is *Māyā* or illusion.

(3) Nature is the manifestation of the supreme energy ....Brahman, and is in continuous evolution according to its immutable law.

(4) So long as we live in illusion we place our faith in ever-changing things of nature. The effect of the fickle nature incites our pains and pleasures as experiences in our life. Only through the realisation or reabsorption of oneself into *Brahman* can one become free from worldly sensations of pains and pleasures.

(5) Activities are the incidence of life. Every person acts according to his soul, mind and the senses and produces his destiny as misfortunes or fortunes. For there cannot be a result without action in the past. Thus each soul receives many experiences birth after birth and gradually shakes off illusions of separateness and proceeds through self-purification towards Oneness.

The truths of the Vedic philosophy outlined above are the basic foundations of the structure of *Jyotirvidyā*. In the entire text of the Vedas there is no mention of any physical relation of the celestial stars with human behaviour. Physically and mentally man is continually in action with the objects of nature. Sorrows and joys as destiny are results of man's actions with nature and are the experiences of life. Since nature is expressive by time, therefore, time is the essence of all expressions and also man's experiences in cosmic evolution. Man is an object of nature is also in cosmic evolution. There is law, order and harmony in the evolution. The nine planets are like the nine hands of a giant clock helpful to know time as well as the nine ideas of soul, mind, intellect, desire, action, behaviour (that which motivates act ; *Vṛtti*), the results of actions and the two nodes of mind in a life by representation. By name and form they are used to represent ideas in nature. As we proceed through the study we will find man's marvellous achievements in knowing nature ; time as means of knowledge and the nine planets that are used subjectively and objectively to represent ideas in man's experiences individually and society collectively.

CULTURE OF JYOTIRVIDYA :

India differs from other countries by her philosophy and culture. The striking difference lies in the continuity of her culture since the days untraceable in history. Since the Vedic days most religious practices, rites and customs of the Hindus took shapes from the perspective of *Jyotirvidyā*. In India the Hindus in south, north, east and west are uncommon in their face, dress and languages but they are common even today in repeating the Vedic hymns in their religious rites, follow the ideas of the *Tithi* (phases of the moon) for their worships and many social customs, compare before marriage attributes of partners from their horoscopes which their ancestors used to do about four thousand years ago. *Jyotirvidyā* has been an applied philosophy of the Hindus—the philosophy that has kept the bewildering conglomeration of the Hindus speaking a hundred languages together.

The ancient sages of India were intellectually very high. They set the culture that descended from *Guru* to his carefully

chosen disciples who were considered as capable of continuing the culture. The system continued for thousands of years. However, when the isolated luxury-hungry kings of the country became weak foreign power sized the country and ruled it. For about one thousand years of foreign domination gave the foreign culture and learnings obvious preferences and the classical learnings gradually went into eclipse.

The classical learning of *Jyotirvidyā* is, therefore, now less known and little seen in use. Its system is highly complicated, profoundly philosophical and strangely enough perfectly accurate. The classical learning did not make use of an ephemeris of actual positions of the planets. Their calculations being from the fixed cycles of the zodiac on the basis of a *Yuga* or Age. There is no systematic record of their learnings. In consequence Indian astrology has been popular in use and practice in India in the modern age. Indian Astrology is born of the classical learnings of *Jyotirvidyā*. We will find in the following pages the marvellous studies of those ancient sages in knowing nature and time in cosmic evolution that formulated the fundamental principles of *Jyotirvidyā*.

DISTINCTIONS BETWEEN ASTROLOGY AND JYOTIRVIDYA :

(1) Astrology is the knowledge of the stars and by the stars. *Jyotirvidyā* is a knowledge to use divine light that removes ignorance.

(2) Astrology believes influence of the stars over human behaviour. *Jyotirvidyā* does not believe any physical relation of man with the stars that influence human behaviour.

(3) Astrology explains its theories as an empirical science. *Jyotirvidyā* is applied philosophy of the Vedas.

(4) Astrology believes that more than nine planets are effective on human life and society. According to *Jyotirvidyā* man manifests nine ideas (attributes) of his life and the ideas are represented by the nine planets.

(5) Astrology believes existence of divine power that dispenses misfortunes and fortunes. *Jyotirvidyā* believes that misfortunes and fortunes are human experiences, precisely, the effect of past deeds in relation to nature and they can be explained without the supposition of divine power.

(6) Astrology believes that time is the revelation of the divine power. *Jyotirvidyā* believes that time is the essence of expression of human imagination.

(7) Astrology believes that man is impotent of his own power (for it believes divine power). *Jyotirvidyā* believes man is a potential source of energy and effective power. In a life *Daiva* (force of action performed in the past) and *Puruṣakāra* (determined endeavour towards any virtuous activity) like the two sides of a coin are inherent forces of nature ; it is ignorance to argue which side is greater.

(8) Astrology does not believe rebirth. *Jyotirvidyā* believes rebirth.

(9) In time keeping Astrology follows *Nirayana* system. *Jyotirvidyā* has two school of thoughts upon two systems—*Nirayana* and *Sāyana.*

These are some startling contrasts in the basic ideas of Astrology and *Jyotirvidyā.* At infrequent moments when we deeply ponder over the distinctions between Astrology and *Jyotirvidyā* we are amazed to find how they have a common end but a diverse approach to the problems.

CHAPTER II

THE COSMIC EVOLUTION

There is nothing constant in the Universe,
All ebb and flow, and every shape that's born
Bears in its womb the seeds of change.

—OVID (Metamorphosis).

NATURE IN EVOLUTION :

This beautiful earth that we see today with her lofty mountains and lovely meadows, the rippling rivers and the roaring oceans, is continuously changing her appearance. We look around and find that with fruits and flowers, trees and creepers, she presents herself truly a nursing mother. But in the prime of her life she had a different look, a different story to tell. It is speculated that she had her birth from the Sun.

An offshoot from the rotating gaseous sun dropped a long way into the vast empty space of the universe. Gravitation pulled it from passing out into oblivion. From that distance, the child earth began to revolve round the sun with a top like spinning on its axis. At this stage she was a mass of fire. In that Age of Fire no life existed on earth.

Millions of years passed. The earth's exterior heat gradually cooled down. The encircling vapour and gas turned into water. The earth's molten crust began to take shape. Baby earth was then floating in water all around her.

Convulsion inside the earth caused eruptions of volcanoes and induced mountains to push their heads up over the surface. Water contracted its coverage permitting more space to land. Due to differential temperatures of the earth's cooler exterior and its interior which was yet a molten oven, the even topography of

the earth changed. The molten matters from the deepest fathoms underneath rushed out and enveloped the top. Maiden earth continuously dressed herself in new costumes. If the earth we now live in is cut by a slice from pole to pole, it would reveal that the outer shell is a rock crust 10-30 miles thick and beneath it the inner shell is 2000 miles thick. The core is molten iron. The inheritors of the present inhabitants on the globe, some thousands of years ahead, will very probably see this earth more landed, more populous, more cool with new rivers and mountains here and there and a different look from what we see her today for she is continuously changing since she was born.

Since man became a thinking being, philosophers and scientists have been trying utmost to explain how the mass of gas turned into earth and how and when life appeared ! Tracing the origin of life they revealed to us that the first appearance of life was in water ! If we cast a look behind the present order, it seems a miracle that life was at first a single-celled jelley-like substance. It had no sensory organs—ears, eyes, nose, tactile nerve or tongue. With the body of the smallest acquatic weed or moss life appeared on earth. Through the process of evolution the current of life's urge flowed down into different channels of creations—aquatics, terrestrials and aerids. Gradually, mind and senses developed in creatures.

At infrequent moments when we ponder about mother earth retrospectively from her earliest beginnings upto her present age, we find five successive principal stages—Space, Air, Fire, Water and Earth. The gaseous offshoot has transmuted to a concrete mass ! Ideas transformed into matter ! It is no wonder too that in course of millions and millions of years life in a single cell has descended through generations and mutations moulding the present human race.

CAUSE OF EVOLUTION :

In their quest to trace the origin of the cause and laws of the continuous evolution in nature, the philosophers and the scientists proceeded from the things known to things unknown. The things we know are the objects of nature around us that are continuously changing in appearance. Changes are the result of actions within, for without action there cannot be any change.

Actions prove the existence of Energy ; it is the manifestation of Energy in an object of nature. Energy is imperceptible. We draw logical conclusion of the existence of Energy from the action in the objects of nature. For all its complexities human knowledge is limited within the perspective of objects of nature as seen through the medium of his senses.

The system by which Energy manifests its action through an object varies in different forms but under one common background—Attributes of Nature (*Guna* of *Prakṛti*). They are operative in three stages—subtle, mental and physical ; each under three categories—*Sattva, Raja* and *Tama ;* potential consciousness, source of activity, source which resists activity ; appearance, sustenance, termination ; birth, existence and death respectively. *Prakṛti* is, therefore, constituted by the three *Guna* that are intertwined like the three strands of a rope. The *Guna* are not perceived by us. They are inferred from the objects of the world which are their effect. In an object all the attributes (*Guna*) are present but one is more expressive than the rest. An object is denoted by the attributes (*Guna*) preponderant in it.

There are five causes which express the objects of Nature to us. For instance, we hear a sound because of Space. Therefore, Space is the cause and sound is the effect. Similarly, fire is the cause and colour or form is the effect. These five Causes of Nature are—Space, Air, Fire, Water and Earth. The five causes of nature as a matter of fact are not the scientific elements of a compound.

Physically and mentally man is in constant relation with nature through the medium of his senses. The consciousness derived from the five senses are thus correlated with the five causes of nature in the following order—

Causes	:	Space	Air	Fire	Tongue	Earth
Senses	:	Ear	Skin	Eyes	Water	Nose
Attributes	:	Sound	Touch	Form/Colour	Taste	Smell

Attributes and actions (*Guna* and *Karma*) are inseperably the same, yet each is the counterpart of the other. Fire, for

instance, is a cause of nature, heat is its attribute. Its action is to give form (it changes the form of anything that is brought to its contact; precisely, it gives expression to a new form). It is the law of nature. The action of Fire in gross material stage moulds and gives new shapes to physical objects. In subtler stage it is the fire of mind or ego and in the extreme subtler stage it is the power of mutation or pure knowledge that alone has the power to burn the impurities of life and bring a reformation that sets from within. All through the three stages the attribute of Fire is essentially an idea of expression.

Most of us are often unconscious of the fact as we pass our days by that these five causes are the source of our knowledge of the world around us. The forces of nature reach our mind because of these causes and our mind in union with the soul comprehends the same and responds according to its *Guna*. Since an object of nature is an embodiment of the three *Guna*, therefore, the union of the *Guna* in an object with the *Guna* of the perceiving mind produces the effect.

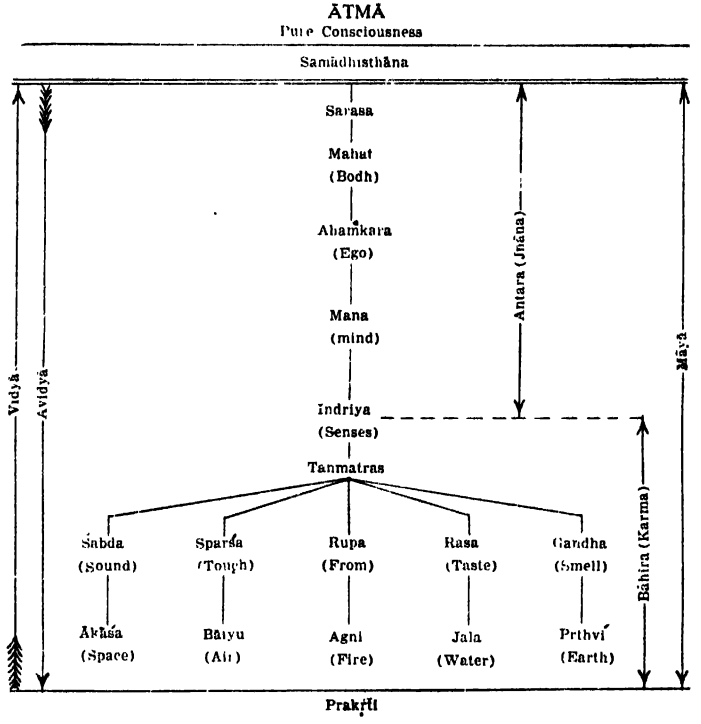
Human mind is indeed a wonder. Man is ever in mental conflict and is curious and inquisitive to know how sorrows and joys spring from mind! How there can be a blissful joy in mind! What is the relation between mind and nature! The *Sānkhya* of the Vedic philosophy expounded theories to explain the functions of mind, many questions relating to mind and the cosmic evolution.

The *Sānkhya* system rests on the doctrine of the two ultimate realities—

(1) *Antara* (Internal) or *Puruṣ* (Energy);
(2) *Bāhira* (External or *Prakṛti* (Nature).

One is unseen and the other is seen; one is the force and the other is the action; one is known by name and the other is known by form. It is 'Me and My World'. Symbolically, the distinguishing factor between the two is the sex—*Lingavedam;* each one is the counterpart of the other. The union of the two effects creation or evolution. The process of evolution exists in all forms and ideas in three categories—physical, mental and subtle.

Atma is the unknowable Supreme Energy. It is only known by different names. The line of meeting between *Atma* and *Sarasa* is *Samadhisthana*—the highest plane where mind can ascend and attain *Samadhi.* Here all the three Guna subside at equilibrium. There is no action of the mind and the mind experiences a state of inexplicably blissful joy.



Mind is not a gross matter but it conceives matter and has tendency towards material things. Matter is a degraded condition of mind. The process of evolution begins when mind descends from *Samadhisthāna. Sarasa* (in the sketch) also known by *Rasa, Nārāyana, Spandana* (vibration), is the first in the order of expression in the process. *Saraswati* (Goddess of speech) is derived from *Sarasa.* In mythology she is the consort of *Brahmā*—the lord of creatures (*Prajāpati*) or *Bāk*

(sound, speech) or *Agni* (that which expresses) which is the source of creations and expressions in all the three categories —physical, mental and subtle. Perceived or imperceived, *Rasa* or *Spandana* or *Bāk* is at the root of every creation, at the bottom of every thought. It follows, therefore, that every action in silent talks had its occurence previously in mind. The result of modern scientific researches prove that every incident or accident in life in whatever form had its previous occurence in mind though not apparent.

When not in *Samādhi* mind is in action and, therefore, seldom stays at one point. It is also in action when one is in sleep. It ascends to consciousness and again descends to associate material things. The different stages are marked (in the sketch) as the planes of mind to suit explanation. Objects become intelligible on the plane of *Mahat*—the wisdom or the intuition of visualisation. It is *Bodha* or *Buddhi*—the faculty of determination—the determination of 'this is this' or 'that is that'. The determination immediately takes up with it *Ahamkar* —the function of ego (the *Abhimāna,* that motivates). Finally mind manifests through the senses by its actions or action exposes the mind.

Precisely, the *Antara,* from *Sarasa* down to *Indrivas* (senses) it is the realm of mind. As the perceptions ascend higher up towards *Vidyā* or wisdom over the planes of mind it scourges the ideas of *Ahamkara, Buddhi* and touches the consciousness. Again in descending it takes up *Avidyā*—the ideas from experience, ego and associate matters outside and consider the unrealities as real knowing it that human experiences are limited within the perspective of individual knowledge. The entire region of Matter and Mind is an experience of *Maya* or illusion of fears and hopes, aversions and attractions, sorrows and joys and are in continuous evolution.

HUMAN LIFE IN EVOLUTION

Continuous changes in environment reflect in human mind and incite likes and dislikes according to the attributes of a life. They terminate in fears and hopes, pains and pleasures in respect of material objects related to them. These constant

but subtle factors induce individual activities from birth to death that manifest in ever changing panorama of life on earth.

Human life through infancy, youth and old age is governed by its attributes. These attributes in each life make possible so fantastically flexible inter-relating factors in them that no two persons born on earth are precisely the same ; their sorrows and joys are also not the same.

Man is in incessant fluctuations between periods of prosperity and poverty literally. The relative duration and the degree of such experiences in life differ for different persons. These experiences take their shapes in mental foetus nurtured by the attributes of the life and set reformation or *Samskāra* (changes) within.

Mind is the manifestation of the Supreme Energy and is, therefore, undying. On the vehicle of reincarnated personality from birth to birth mind carries the heritage of these experiences. These accumulated experinces of the past the philosophers have termed *Vāsanā* (*Vās*—to dwell, to abide). *Vāsanā* (the subtle residues of all earlier activities or *Karma*) is like the smell that clings to a cloth even when its user had left it. The *Vāsanā* tends to cause *Samskāra* that go from life to life.

IDEA IN EVOLUTION

This earth and all the objects and every life that dwell on it are in continuous evolution originating from one prime energy—Idea that ultimately everything is. The objects of nature or *Prakṛti* (*Pra*—going forth ; *kṛti*—action ; *ti* is the older form of *iti*) are continuously taking forms according to their attributes. Every change is the result of the past as the present is for the future in series of events linked up in a chain. Human life in sorrows and joys is a stream of events in ebb and flow. The apparent birth and death are equally changes in forms and attributes for no material things are ever born afresh or lost for ever.

There is continuous evolution both in the orders of reality and in human experience. Since objects of nature are in continuous evolution and man's experiences of sorrows and joys are produced from his relation with the objects of nature, the

irregularities of nature reflecting in destiny are expressive by the regularities in the march of time eon after eon either retrospectively from the past or prospectively for the future. Man's knowledge of destiny and effort for the creation of a destiny that is peaceful and happy yields immunity from the sufferences of worldly illusions or *Māyā*. While the knowledge of cosmic evolution is the essence to know destiny, the knowledge of time is the essence to regulate activities towards peace and happiness in life.

CHAPTER III

TIME AND ITS DIVISIONS

"..... Time generated the sky and these earths. Set in motion by Time, the past and the future subsist. Time created the earth, by Time the Sun burns, through Time all beings exist, through Time the eyes see. Time is the lord of all things....."

—Hymn on Time
(Atharva Veda. 19.54)

IDEA OF TIME

What is time? Time is an idea. Events occuring in proper succession are expressive by the idea of time. The rising or setting of the sun are expressive of an idea in nature. Actually, the sun does not rise or set. If one could look at this earth from another planet he would have seen that the earth like a ball in the space with numerous occupants on its crust is floating at an uniform speed in the vast ocean of space round the sun. Rotation of the earth upon its axis and its continuous drifting round the elliptical orbit causes days and nights, seasons and years and are expressive of the relentless changes in nature. Standing on the pedestal of the earth seemingly flat and motionless it appears that the sun, moon and other planets are moving in the sky at varying speed round the earth in regular course. The solar system operates with such precision that it is possible to establish a permanent law in dividing the time mathematically.

SPACE AND TIME

Space and time are conceptual. Newton, Galileo conceived space and time as objectively existent frame-works of the physical order in which material bodies move and change. The *Naiyāyiks* and many recent scientists conceive space and time as the ultimate cosmic reality but not the two separate realities as thought by the older scientists.

Space and time are not the empirical ideas derived from particular experiences but are the indispensible a priori pre-conditions of experience itself. Space and time are not realities of the phenomenal world but modes under which we perceive things apart.

DIVISION IN A KALACAKRA

Human brain is incapable of comprehending the eternal time—*Mahākāla* which surpasses human imagination of a beginning or any end. Within the limitations of human imaginations, *Kāla* (time), in past, present and future is continuous and connotes the idea of space or span (*Byāpti*). Space suggests progress (*Gati*), for without a progress there cannot be span or *Byāpti*. Stretching the ideas farther, *Gati* suggests the existence of energy. Therefore, time is conceived as energy in progress. It is dynamic. *Cakra* (wheel) connotes the idea of encircling a space ; limitation of the unlimited ; cyclic phase or continuous journey. In design and conception, *Kālacakra* points to a limitation of the unlimited ; dynamic time in cyclic phase. The *Kālacakra* with *Graha* (planets) in it is the picture of the zodiac denoting time and is related to a space.

Of the five causes of nature the finest is Space—*Ākaśa* (which gives *Abakāśa*, space) and is without any colour or form. It is *Śunnya*—a big zero. The limitless is encompassed within limitations to express ideas of related objects. Within the space, the rest of the four causes from fine to gross—Air, Fire, Water and finally Earth, each in threefold attributes (*Sattva, Raja* and *Tama*) make up the 12 grand divisions in nature.

It has been the greatest ingenuity of human skill to find the common system in nature and to express them by suitable sign and symbol to denote ideas of time. In doing so, the zodiac—the disk shaped in which our earth and all the planets that are permanently imprisoned by gravitation and revolve round the sun is divided by 12 clusters of stars, each is termed *Rāśi* (Sign of the Zodiac). The *Rāśi* represent 12 months in a year. The idea is further carried to the mechanical device of a clock resembling the face of a *Kalacakra* to devide time by day and night and by 12 hours in each.

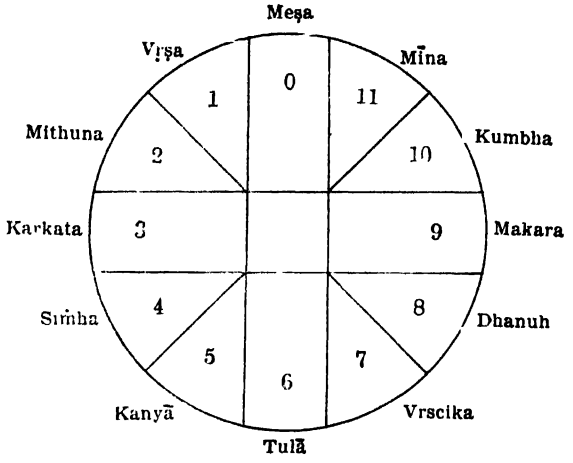
The stars are stationary and they do not change their positions. They are the milestones in the path of journey of the planets in the zodiac. Actually, there are no such lines of divisions in the celestial sphere ; the divisions are ideas. Rightly so, *Manomaya-Cakra* (the wheel of mind) is the other name of *Kālacakra.*

NAMES OF RASI :

No.	Indian	English	Rāśi (Sign)	Symbol
0.	*Meṣa.*	Aries.	Two rams striking each other by head.	♈
1.	*Vṛṣa.*	Taurus.	A bull.	♉
2.	*Mithuna.*	Geimini	A man and a woman clasping each other by hand.	♊
3.	*Karkata.*	Cancer.	A crab.	♋
4.	*Siṁha.*	Leo.	A lion.	♌
5.	*Kanyā.*	Virgo.	A virgin standing on a boat anchored at the shore with a lamp in one hand and a bundle of corn in another.	♍
6.	*Tulā.*	Libra.	A scale balance.	♎
7.	*Vṛścik.*	Scorpio.	A scorpion.	♏
8.	*Dhanuh.*	Sagittarius.	An archer on a horse back about to shoot an arrow and has empty quilt.	♐
9.	*Makara.*	Capricornus.	Half animal and half fish partly sumberged in a stream.	♑
10.	*Kumbha.*	Aquarius.	An empty earthen water-pot with a lid on.	♒
11.	*Mina.*	Pisces.	Two fishes chasing each other in cyclic phase under water.	♓

DESIGNS OF KALACAKRA

There are several types of *Kālacakra* extant among different sections of astrologers and *Jyotirvids*. The scientific foundation on which *Kālacakra* is based centers round the nature of the rotation of the earth.



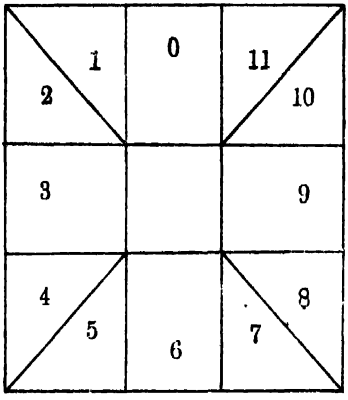
Sayana Kalacakra

Some astrologers opine that the motion of the earth with the sun at the center should be taken into consideration and the successive *Rāśi* should be placed in the *Kālackra* in anticlockwise direction because the earth moves on its axis around the sun in anticlockwise order from West to East. This is known as Heliocentric (Helios—sun) or *Sāyana* system.

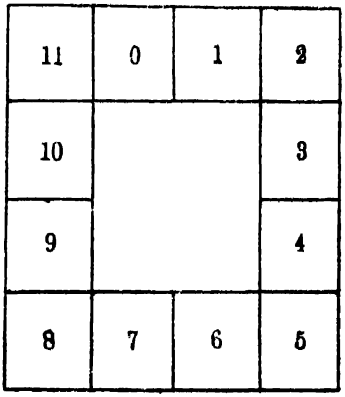
Other astrologers for the sake of exactitude prefer clockwise direction in placing successive *Rāsi*. They regard earth as the center (fixed) and the other planets move around us apparently in opposite direction. This is known as Geocentric (Geos—earth) or *Nirayana* system.

In different parts of India different designs are in use in majority in drawing *Kālacakra* in a way that they are distinguishable regionally. The designs that are mostly used in North India and West India (illustrated in the next page) are similar designs that were in use by the Chaldeans. These designs

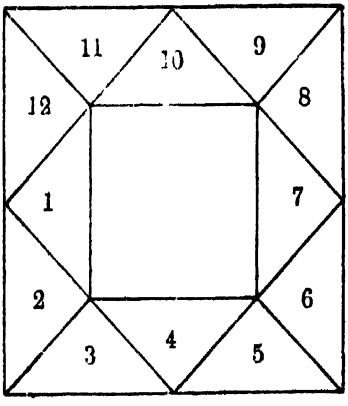
probably came into Indian culture in the same way as the foreign concepts came into Indian astrology. The orthodox, however, follow the age-old practice of anticlockwise order.



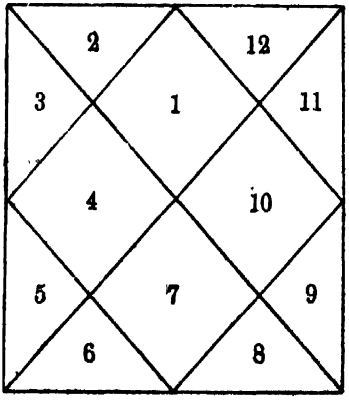
Kalacakra (East India)



Kalacakra South India)

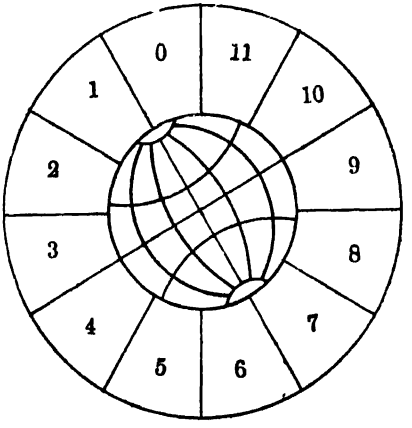


Kalacakra (North India)



Kalacakra WestIndia)

The main argument against the latter designs is that none of the designs fit in with the conception of the zodiac (or sky—*Akāśa*) or *Kāla* (time in progress). The divisions of the *Rāśi* each by 30 degree automatically lead to a circle and not to houses of any shape or size. Casting of *Kālacakra* under *Nirayana* system and the use of the same in anticlockwise direction is conventionally practiced in many parts in India.



The Zodiac (The West)

DIVISIONS OF RASI

The *Kālacakra* is round and like every circle has 360 degrees. Within the circle the 12 *Rāśi* have 30 degrees each. Each degree is subdivided into 60 minutes and each minute is further subdivided into 60 seconds.

Name— *Rāśi*/Sign.—degree—minute—second.

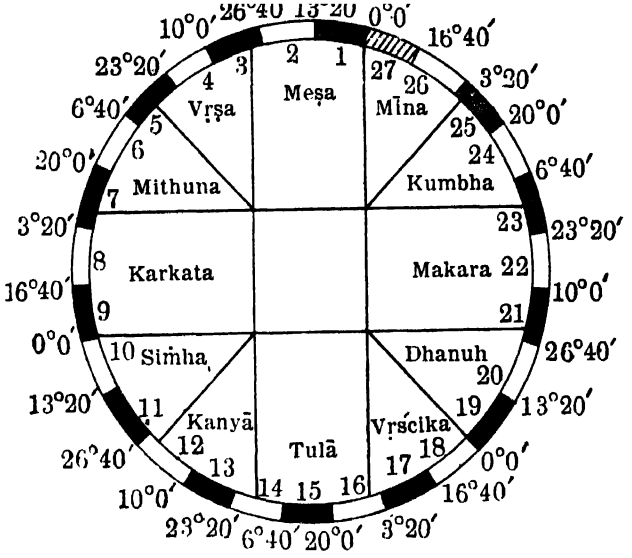
Symbol— s o , ,,

DIVISIONS BY NAKSATTRA

The *Kālackra* is divided by 27 *Naksattra* (asterism) or fixed stars. They are at an equal distance between them. Starting from the beginning of 0° in *Meśa Rāśi* they are like fixed milestones on the territories of the *Rāśi* each at a distance of 13 degree 20 minute (13° 20′).

No.	Indian Name	Astronomical Name	Extent from	Extent to
			S—°—′	S—°—′
1.	*Aśvinī*	Arietis	00-00-00	00-13-20
2.	*Bharanī*	Musca	00-13-20	00-26-40
3.	*Kṛttikā*	Aleyoni	00-26-40	01-10-00
4.	*Rohinī*	Aldabaran	01-10-00	01-23-20
5.	*Mṛgaśira*	Orionis	01-23-20	02-06-40
6.	*Ārdrā*	Betelgues	02-06-40	02-20-00
7.	*Pūnarvasu*	Pollux	02-20-00	03-03-20
8.	*Puṣyā*	Cancri	03-03-20	03-16-40
9.	*Aśleṣā*	Hydrai	03-16-40	04-00-00
10.	*Maghā*	Regulus	04-00-00	04-13-20
11.	*Pūrva-Phalgunī*	Leonis	04-13-20	04-26-40
12.	*Uttar-Phalgunī*	Denebola	04-26-40	05-10-00
13.	*Hastā*	Corvi	05-10-00	05-23-20
14.	*Citrā*	Spica	05-23-20	06-06-40
15.	*Svatī*	Arcturus (Bootis)	06-06-40	06-20-00
16.	*Viśākhā*	Libra	06-20-00	07-03-20
17.	*Anurādhā*	Scorpionis	07-03-20	07-16-40
18.	*Jyeṣthā*	Antares	07-16-40	08-00-00
19.	*Mūlā*	Scorpii	08-00-00	08-13-20
20.	*Pūrva-aṣāḍhā*	Sagittarie	08-13-20	08-26-40
21.	*Uttar-aṣāḍhā*	Sagittarie	08-26-40	09-10-00
22.	*Śravanā*	Aquilae Abtair	09-10-00	09-23-20
23.	*Dhaniṣthā*	Delphin	09-23-20	10-06-40
24.	*Śatabhiṣā*	Aquarii	10-06-40	10-24-00
25.	*Pūrva-bhādrapa*	Markab	10-24-00	11-03-20
26.	*Uttar-bhādrapaa*	Pegasi	11-03-20	11-16-40
27.	*Revatī*	Piscium	11-16-40	00-00-00

To the list on the last page some astrologers have added another *Naksattra—Abhijit* (Vega-Lyrae). It is between *Uttar-Aṣāḍha* and *Śravanā*. There is no use of this *Naksattra* in practice.



A garland of asterisms. *Naksattra-mālā* :

DIVISIONS OF TIME BY DAYS AND NIGHTS MONTHS AND YEARS

The eternal time is divided into apparent days and nights. For the sake of convenience the starting point of the divisions and the counting is at 0° (zero degree) when *Ravi* and *Candra* are in conjunction and are at the equinoctical (equal day and night) position in *Aśvinī Naksattra.* In course of 24 hours *Ravi* moves one degree. In one month of 30 days *Ravi* passes over 30 degrees of a *Rāśi.* In 12 months it completes its rotation over 12 *Rāśi* and is back again at the former position. In 360 days it completes a year. These divisions of time by months and years are called Astrological (Cosmological) month and year respectively.

3

The divisions into months by *Ravi are*—

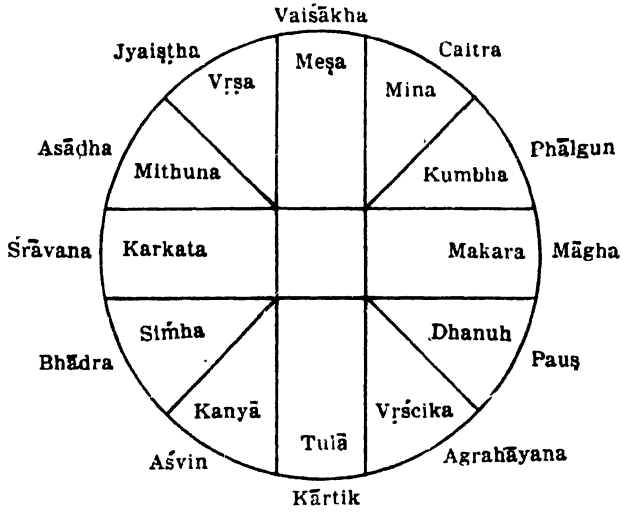
						(Indian)		(English)
When	*Ravi*	is in	*Meṣa*	the	month is	*Vaiśākha*	or	April-May
,,	,,		*Vṛṣa*	,,	,,	*Jyaiṣtha*	,,	May-June
,,	,,		*Mithuna*	,,	,,	*Āṣāḍha*	,,	June-July
,,	,,		*Karkata*	,,	,,	*Srāvana*	,,	July-August
,,	,,		*Simha*	,,	,,	*Bhādra*	,,	August-September
,,	,,		*Kanyā*	,,	,,	*Āśvin*	,,	September-October
,,	,,		*Tulā*	,,	,,	*Kārtika*	,,	October-November
,,	,,		*Vṛścika*	,,	,,	*Agrahāyana*	,,	November-December
,,	,,		*Dhanuh*	,,	,,	*Pauṣa*	,,	December-January
,,	,,		*Makara*	,,	,,	*Māgha*	,,	January-February
,,	,,		*Kumbha*	,,	,,	*Phālguna*	,,	February-March
,,	,,		*Mīna*	,,	,,	*Caitra*	,,	March-April.

The names of the Indian months originated from the names of *Naksattra* where *Pūrnimā* (full moon) takes place. They are elucidated below :

Positions of Ravi	Positions of Candra	Names of the months
Meṣa ..	*Viśākhā* ..	*Vaiśākha*
Vṛṣa ..	*Jyeṣthā* ..	*Jyaiṣtha*
Mithuna ..	*Pūrva-Aṣāḍha* ..	*Āṣāḍha*
Karkata ..	*Śravanā* ..	*Śrāvana*
Simha ..	*Pūrva-bhādrapad* ..	*Bhādra*
Kanyā ..	*Aśvinī* ..	*Āśvina*
Tulā ..	*Kṛttikā* ..	*Kārtika*
Vṛścika ..	*Ārdrā* ..	*Agrahāyana*
Dhanuh ..	*Puṣyā* ..	*Pauṣa*
Makara ..	*Maghā* ..	*Māgha*
Kumbha ..	*Uttar-Phalgunī* ..	*Phālguna*
Mīna ..	*Citrā* ..	*Caitra*

Due to elliptical orbit *Purnima* does not take place in the same position or at the same *Naksattra* every year. For instance, *Candra* in *Pūrnimā* in the month of *Agrahāyana* may be in *Ārdrā* or in *Mṛgāśirā*. So the month of *Agrahāyana* has another name *Mārgaśirṣa*.

DIVISIONS OF THE ZODIAC BY MONTHS



THE TITHI

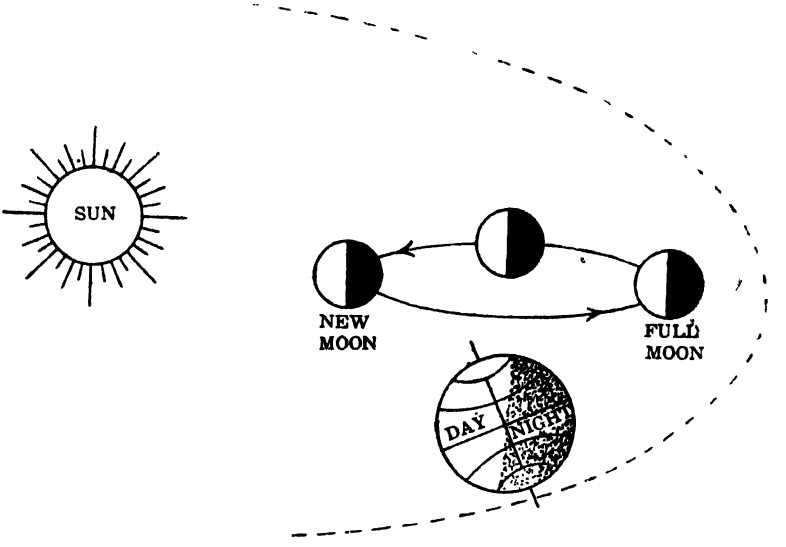
The *Tithi* is the distance between *Candra* and *Ravi.* It is the phase of the moon.

Of all planets *Candra* moves fast and is the suitable means to express subtler changes or divisions of time. The changing appearence of *Candra* is one of the striking spectacle of heaven. She crosses one *Nāksattra* in one day. Thus in about 28 days' time she completes her round in the *Kālacakra.* The changes or phases in *Candra* are the results of the changing positions of *Candra* and the Earth system in relation to *Ravi.* Sometimes *Candra* is between *Ravi* and the Earth and at other times the Earth is between *Ravi* and *Candra.*

Illustration : If on 1st *Vaiśākha* there is conjunction of *Ravi* and *Candra* at 1° in *Meṣa,* the *Tithi* is *Amābasyā* (New Moon). After 14 days *Ravi* will be at 15° in *Meṣa* and *Candra* will be directly opposite to *Ravi* at 15° in *Tulā* and the *Tithi* is *Pūrnimā* (Full Moon). Again after 14 days the conjunction will take place in *Vṛṣa Rāśi.* Thus in every month there is one *Amābasyā* and one *Pūrnimā.*

From *Amābasyā* to *Pūrnimā* the period is *Śukla-paksya* and from *Pūrnimā* to *Amābasyā* the period is *Kṛṣṇa-paksya,*

In each period of *Śukla-paksya* and *Kṛṣna-paksya* there are 14



Tithi besides *Amābasyā* and *Pūrnima*. So, in two periods there are in all 30 *Tithi*. The names of the *Tithi are*—

1.	*Pratipada.*	9.	*Navami.*
2.	*Dvitīyā.*	10.	*Daśami*
3.	*Tṛtīvā.*	11.	*Ekādaśi.*
4.	*Caturthī*	12.	*Dvādaśi.*
5.	*Pancamī.*	13.	*Trayoḍaśī.*
6.	*Saṣthī.*	14.	*Caturdaśī.*
7.	*Saptami*	15.	*Amābasyā/*
8.	*Astami*		*Pūrnimā.*

There are 30 *Tithi* over 360° of the *Kālacakra.* Therefore, *Tithi* is a distance of 12°. *Tithi* for any given moment can be worked out easily by following the simple process—

Deduct the longitude of *Ravi* from the longitude of *Candra,* both expressed by *Rāśi,* degrees and minutes and then divide the balance by 12°. If the difference between *Candra—Ravi* is less than 12° then it is *Pratipada Tithi* and this remains

current till 12°. If *Ravi* is greater than 6 *Rāśi*, deduct 6 *Rāśi* to find the *Tithi* which is in the period of *Kṛṣṇapaksya.*

Illustration : (1) *Candra* 4ˢ-23°-15′
Ravi 2 -22°-13′
Balance 2 -01°-02′=61°-02′ divided by 12°. The result is 1°-02′ over the V *Tithi.* Therefore, the moment is *Śuklā-Saṣthī* (the VI phase in the period of the Full Moon).

(2) *Candra* 5ˢ-05°-59′
Ravi 6ˢ-09°-58′ (*Ravi* is greater, so, deduct 6 *Rāśi* from the longitude of *Ravi*). The balance is 4ˢ-26°-01 (5-05°-59′-0-09°-58′) which divided by 12° is over the XII *Tithi.* The moment is *Kṛṣna-Trayodaśi* (the XIII phase in the dark half period).

ROTATION OF GRAHA

The ancient skygazers observed that the planets move in the zodiac in a way that it is possible to establish a permanent law of their rotation. On the basis of their findings they prepared charts showing the rotation of Graha or the planets and are still in use in India. Modern observatories with powerful instruments have also studied the rotations in precision and their findings are also in use for the preparation of the ephemeris, *Pañjikā* or *Pañcānga.* The positions of the planets under the old and the new school of astronomers do not agree in details. The study of the movements of the planets, however, is a part of *Gaṇita Jyotiṣa.* The approximate time taken by the Graha to complete its rotation within the zodiac is given below :

Ravi	(Sun)	12 months	*Śukra*	(Venus)	almost same time with Ravi.
Candra	(Moon)	28 days.			
Maṅgala	(Mars)	18 months			
Bṛhaspati	(Jupiter)	12 years.	*Budha*	(Mercury)	
Śani	(Saturn)	30 years.	*Rāhu and Ketu*		18 years.

The rotation of *Budha* and *Śukra* is almost the same but not exactly the same. *Śukra* is never more than 45° and *Budha* 29° from *Ravi* in distance in the *Kālacakra.*

ESTIMATION OF THE POSITION OF GRAHA

The process of estimation of the position of a *Graha* or time by *Graha* is explained below by illustration :

Assuming a child is born on 15th *Vaiśākha,* in the *Kālacakra* at the time of birth *Ravi* will be at or about 15° in *Meṣa.* Because, in *Vaiśākha Ravi* is in *Meṣa* and *Ravi* moves at the rate of one degree a day. Similarly, the person born on the 10th *Phālguna* will have *Ravi* at or about 10° in *Kumbha* in his horoscope. These are approximate estimations.

The position of *Candra* could also be fairly estimated if the *Tithi* is known or the *Tithi* could be ascertained if the position of *Candra is known.* An illustration is given below in the form of a question and answer.

Question : A child is born in the month of *Bhādra, Kṛṣṇa-paksya, Dvitīya.* Where are *Ravi* and *Candra* in the *Kālacakra* at the time of birth ?

Clue : *Kṛṣṇ-paksya Dvitiva Tithi* (or *Kṛṣṇā-Dvitiyā*) is the 2nd. day after *Pūrnimā* in the month of *Bhādra.* In *Bhādra Ravi* is in *Simha.* When *Candra* is directly opposite to *Ravi* (15° in *Kumbha*) the *Tithi* is *Pūrnimā* (at *Śatabhiṣā Naksattra*). After *Pūrnimā* on the 2nd. day *Candra* moves to the 2nd. *Naksattra* from *Śatabhiṣā* and is in *Uttar-bhādra-pad. Ravi* in course of 2 days after the *Pūrnimā* will move from 15° to 17° which is within *Pūrva-phalguni.*

Answer : *Ravi* is in *Pūrva-phalguni* in *Simha Rāśi* and *Candra* is in *Uttar-bhādrapad* in *Mina Rāśi.*

Estimation of approximate time or the position of a *Graha* in the *Kālacakra* is made by similar process. To cite an example, supposing a child is born when *Bṛhaspati* is in *Dhanuh Rāśi.* When *Bṛhaspati* again appears in *Dhanuh Raśi* after completing its circle in the zodiac the child has grown to 12

years in age since *Bṛhaspati* takes one year to pass over one *Rāśi* and 12 years to complete the round in the zodiac. Further, assuming that a person is 30 years in age now when *Śani* is in *Tula,* it is obvious that *Śani* was also in *Tula* at the time of his birth because *Śani* takes about 30 years to go round the zodiac. The process of calculation in the above examples is so simple that after a few trials similar estimations could be worked out from memory at ease. There may be, of course, slight variations in precision results. For precision results the actual positions of *Graha* are to be worked out by consulting the ephemeris of the time.

SYMBOL OF GRAHA

Symbols are easy to use and they could be followed easily by all people round the globe irrespective of their difference in language. The following symbols are now conventionally used throughout the world.

Ravi	(Sun)	☉	*Śukra*	(Venus)	♀
Candra	(Moon)	☽	*Śani*	(Saturn)	♄
Maṅgala	(Mars)	♂	*Rāhu*		☊
Budha	(Mercury)	☿	*Ketu*		☋
Bṛhaspati	(Jupiter)	♃			

THE ECLIPTIC AND THE SEASONS

The earth not only revolves round the sun but also turns around itself all the time causing days and nights. For reasons yet unknown to the scientists the axis around which the earth turns deviates from the verticle by 23½°. This causes unequal days and nights everywhere throughout the year and a change of seasons.

The scientists find that the two great circles, the equator and the ecliptic intersect in two points, viz., (1) North of the equator and (2) South of the equator ; each is opposite to the other. In course of its yearly round when the sun reaches either of the points of intersection, days and nights are of equal length on the equator and are called equinox (equal night). The rest of the year the nights and days are of unequal lengths

and the sun appears to drift eastward along ecliptic from say, *Mina* towards *Meṣa* staying longer hours above the horizon. After one quarter of its yearly course, in *Mithuna,* on or about 21st June, the sun reaches its greatest distance from the equator, thenceforth the length of days and nights are unequal again. Thereafter the sun spends more time below the horizon than the above and the days grow shorter, nights longer till about December 22, when the sun reaches the farthest point in the ecliptic (*Dhanūh*) which is the south of equator. Here again the sun appears to take a turn and now on the days grow longer and the nights shorter till at the vernal equinox where the cycle starts again.

The turning points on or about 21st. June and 22nd. December are called Summer and Winter Solstice (sol—sun ; stare—stand still) respectively and the passing of the sun through the equinoxes and the solstices marks the beginning of four seasons.

The lengths of days and nights depend on latitude. On the equator the day and night are even length throughout the year but as we move away from the equator, north or south, the seasonal differences appear. In the latitude about 40° the longest day lasts about 15 hours and the shortest about 9 hours. Inside the polar circle, within 23½° of the poles one can see the midnight sun in the midsummer. On the poles nights and days last 6 months each.

SIDEREAL DAY AND SOLAR DAY

The earth's orbit being elliptical it takes about 365 days 5 hours 48 minutes and 46 seconds to complete the revolution of the earth round the sun. This is called Astronomical year. But in relation to a fixed star as may be seen from the earth the sun takes about 365 days 6 hours 9 minutes and 9 seconds to recover its former position. This is called Sidereal (sidus—star) or Astral year.

The axis of the rotating earth points at the celestial pole in the sky. The earth is flattened at the poles and thicker at the equator and this causes the axis to woble the way as a slowing

down top does. Thus stars which are on or near the circle become the pole stars and the vernal equinox is not stationary but moving slowly at the rate of .0008 a second a day or one day in 25,800 years (Plutonic year) as a result of this wobble of the earth's axis.

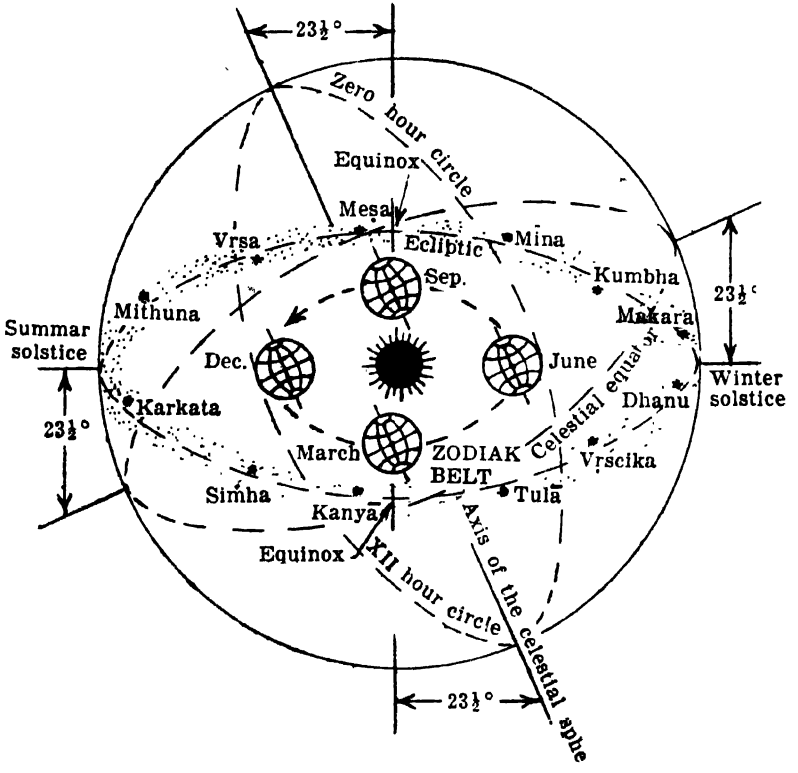
If one of us keeps on watching the sky he will find that the same star culminate about 4 minutes earlier every day ; in other words, the sidereal day is 4 minutes shorter than the solar days. The sidereal day is the time of true rotation of the earth which causes the apparent rotation of the stars.

The solar day is not a measure of this true rotation. It is the average time from one noon to the next, the moment when the sun crosses the meridian (meredies—noon). There are two different kinds of solar time—(1) Apparent solar time and (2) Mean solar time.

Apparent solar time is strictly local. The apparent noon shifts with every change of longitude. For every degree of longitude, east or west, it occurs 4 minutes earlier or later. One of the reasons is that the earth's orbit is not a perfect circle with the sun at its center but slightly ecliptic with the sun at one focus. The earth is, therefore. sometimes nearer to, sometimes farther from the sun. It travels faster along its orbit when nearer and slower when farther and accordingly the earth seems to travel across the sun at slightly varying speed. When nearest to the sun the earth is about three million miles closer than its mean distance from the sun being 93 million miles. Accordingly, it is 186 days from the spring to the fall equinox on the northern half of the globe and 179 days from the fall to the spring.

Noon by local time shifts with varying longitude by 4 minutes per degree. Under this system countries all over the globe each to have their clocks based on local time cause endless confusion. To overcome the inconvenience of the uneven length of apparent solar day, astronomers have established Mean Solar Time. Its basis is the average length of the apparent solar days over the year, the Mean Solar Day. The hours, minutes and seconds ticked off by our clock are the

Mean Solar hours, minutes and seconds. It is the time of every day use or more specifically known as Standard Time or zonal time.



N.B. Ecliptic is so called because the eclipse of the sun and the moon occurs on that line.

Many of us may not be aware of it as we run our lives by that the Star Time or Sidereal Time is the ultimate foundation upon which our timekeeping rests. Astrologers and *Jyotirvids*, however, for the purpose of determination of accurate positions of the planets in the zodiac relating to a place, use sidereal time.

SOLAR ECLIPSES

	20.6.55	14.12.55	2.12.56	30.4.57	19.4.58	2.10.59	27.3.60
Ravi ..	2-04-00	7-28-00	7-16-00	0-16-00	0-05-00	5-15-00	11-13-00
Chandra ..	2-04-00	7-28-00	7-16-00	0-16-00	0-05-00	5-15-00	11-13-00
Maṅgala ..	2-23-00	6-16-00	11-04-00	2-04-00	10-00-00	5-23-00	10-02-00
Budha ..	1-28-00	8-03-00	7-28-00	0-25-00	0-01-00	5-25-00	10-19-00
Bṛhaspati ..	3-08-00	4-08-00	5-05-00	4-29-00	6-03-00	7-06-00	8-09-00
Śukra ..	1-15-00	8-24-00	6-15-00	0-20-00	10-19-00	4-08-00	10-20-00
Śani ..	6-21-00	7-03-00	7-12-00	7-19-00	8-02-00	8-07-00	8-24-00
Rāhu ..	8-03-00	7-23-00	7-05-00	6-27-00	6-08-00	5-10-00	5-00-00

LUNAR ECLIPSES

	29.11.55	24.5.56	13.5.57	7.11.57	3.5.58	24.3.59	13.3.60
Ravi ..	7-13-00	1-09-00	0-28-00	6-21-00	0-21-00	11-09-00	11-00-00
Chandra ..	1-13-00	7-09-00	6-28-00	0-21-00	6-21-00	5-09-00	5-00-00
Maṅgala ..	6-06-00	9-01-00	2-12-00	6-05-00	10-12-00	1-27-00	9-21-00
Budha ..	7-10-00	1-12-00	0-17-00	6-29-00	11-27-00	11-18-00	10-24-00
Bṛhaspati ..	4-07-00	4-00-00	4-28-00	5-25-00	6-01-00	7-08-00	8-08-00
Śukra ..	8-05-00	2-14-00	1-06-00	8-08-00	11-04-00	0-10-00	10-03-00
Śani ..	7-02-00	6-06-00	7-19-00	7-19-00	8-01-00	8-13-00	8-23-00
Rāhu ..	7-24-00	7-15-00	6-26-00	6-17-00	6-07-00	5-20-00	6-07-00

(The figures are in the order of sign, degree and minute)

THE METHOD OF CASTING KALACAKRA

The process by which the planets in the solar system move by themselves within the zodiac around the sun is among the most exquisite esoteric workings of nature. The astrologers turned to astronomy for the basic requirements of the planetary positions at any given time. Astronomy unveiled the mysteries that underline the starry universe. For all its complexities the solar system reveals an order, harmony and permanent laws that govern the planets. On the basis of those laws the positions of *Nava Graha* (nine planets) in the zodiac are recorded in ephemeris or *Pañjikā* or *Pancānga*. From the data in these records the positions of the *Graha* could be found be out for any given time and place.

The method of casting a *Kālacakra* on such data is explained below by an illustration. *Kālacakra* represents the positions of each of the *Nava Graha* at the time and place of an epoch or incident at local time (LMT) or sidereal time.

The positions of *Nava Graha* on 1st. January 1961 at 12 hours (noon) at Calcutta are :

Ravi ..	8-17°-18′	*Candra* ..	2-09°-45′
Mangala (Retrograde)	2-14°-42′	*Budha* .	8-14°-33′
Bṛhaspati ..	8-20°-51′	*Śukra* ..	10-02°-17′
Śani ..	8-26°-18′	*Rāhu* ..	4-16°-01′

On the basis of the above data let us cast a *Kālacakra*. First draw out the circle of the *Kālacakra* and mark in it the 12 divisions of *Rāśi*. Note the *Gruha* in the *Kālacakra* in the respective *Rāśi* and *Naksttra*. Here, *Ravi* is in *Dhanuh Rāśi* (*Rāśi* No. 8) and its position (17°18′) is within the limits of *Naksattra* No. 20 (*Pūrva-āṣādha*). In brief, this is noted in the way—20 *Ravi* 17°. Small divisions of minites and seconds are usually not recorded unless optimum precision is aimed at. By the same process all the other *Graha* are noted in their respective positions in the *Kālacakra*. The position of *Ketu* is always

diagonically opposite to *Rāhu*, i.e. 180° apart. The position of *Ketu* is not, therefore, separately recorded in the ephemeris or *Pañjikā*. Here, the position of *Ketu* is at 10s 16° 1′ (opposite to 4s 16° 1′) which is in *Śatabhiṣa* (No. 24) *Naksattra* in *Kumbha Rāśi*.

Since *Nava Graha* are in continuous rotation, the positions of *Graha* on any day are in continuous variations at every moment like the hands of a clock. The positions of *Graha* at any required time other than the time of record in the ephemeris could be worked out by simple mathematical calculations. In citing an example of the process of calculation, let us find the positions of *Nava Graha* on the same day (1st. January, 1961 A.D.) at 3.20 P.M. The figures are worked out on the next page.

Ravi	8-17°-27′
Candra	2-11°-24′
Maṅgala (R)	2-14°-29′
Budha	8-14°-45′
Bṛhaṣpati	8-20°-53′
Śukra	10-02°-27′
Śani	8-26°-19′
Rāhu	4-16°-01′

(Space for casting *Kālacakra*

It is important to note that *Rāhu* and *Ketu* rotate in opposite direction. *Ravi* and *Candra* continuosly rotate in the order of *Meṣa, Vṛṣa, Mithuna*, so on, but *Rāhu* and *Ketu* rotate in the reverse order, e.g., *Mithuna, Vṛṣa, Meṣa* and so on. Other *Graha*, viz., *Maṅgala Budha, Bṛhaṣpati, Śukra, Śani* have retrogressions and acceleration. In the above illustration *Maṅgala* is in retrogression.

	Ravi	*Candra*	*Maṅgala* (R)	*Budha*	*Bṛhaspati*	*Sukra*	*Śani*	*Rāhu*
(a)	8-18°-20′ :	2-21°-41′ :	2-14°-19′ :	8-16°-08′ :	8-21°-05′ :	10-03°-25′ :	8-26°-25′ :	4-15°-58′
(b)	8-17°-18′ :	2-09°-45′ :	2-14°-42′ :	8-14°-33′ :	8-20°-51′ :	10-02°-17′ :	8-26°-18′ :	4-16°-01′
(c)	0-01°-02′ :	0-11°-56′ :	0-00°-23′ :	0-01°-35′ :	0-00°-14′ :	0-01°-08′ :	0-00°-07′ :	0-00°-03′
(d)	0-00°-09′ :	0-01°-39′ :	0-00°-03′ :	0-00°-12′ :	0-00°-02′ :	0-00°-10′ :	0-00°-01′ :	0-00°-00′
(e)	8-17°-27′ :	2-11°-24′ :	2-14°-29′ :	8-14°-45′ :	8-20°-53′ :	10-02°-27′ :	8-26°-19′ :	4-16°-01′

Explanations

(a) The position of the *Graha* on 2.1.1961 (next day) at 12. hrs. (noon).

(b) „ „ „ „ 1.1.1961 —at 12. hrs. (noon).

(c) Difference between (a) and (b) being rotation of the *Graha* in 24 hrs.

(d) Rotation of the *Graha* in 3 hrs. 20 mts. on the basis of figs. in (c).

(e) Position of the *Graha* on 1.1.1961 at 3.20 P.M. (LMT) being the total of figs. in (b) and (d).

RETROGRESSION AND ACCELERATION

The planets wheel westward regularly in elliptical orbits varying their distances and velocities—moving fastest when closest to the sun, more slowly when farther away. Their movements are governed by a delicate balance between their inertia, i.e., their tendency to keep moving in a straight line and the gravitational pull of the sun.

Astronomically, all the *Graha* are rotating round *Ravi* along the path of their orbits. None of the orbits with *Ravi* in the center is round. While rotating over its axis when a *Graha* moves farther from *Ravi* exceeding a particular limit, it retrogrades. As it comes to Perihelion (Peri—near ; helios-sun) from Aphelion (Apo-off) the gravitation (*Ākarṣana*) increases, the velocity of the *Graha* is accelerated. The acceleration is termed *Aticāra.* Thus, there is no uniformity of velocity of the five *Graha—Budha, Śukra, Maṅgala Bṛhaspati* and *Śani ;* they are different at different parts of their orbits.

Many persons have a wrong idea that the retrogression of a *Graha* means retreating of *Graha* on its tracks. It is not correct to think that a planet while moving forward suddenly stopped its progress and started moving backward. To know the fact let us assume a road around a big and wide circle. Let us also assume a car on the road at a point and another one is diagonically opposite (180° apart) to it, both are moving forward. From a distance it will appear that both the cars are running opposite to each other. If the speed of the first car is 30 Km. and that of the second is 40 Km. per hour it will be seen that the distance between the first and the second car is (40+30 Km.) 70 Km. in an hour.

Again, when both the cars run side by side the second one being speedier will surpass the first car by (40 Km.-30 Km.) 10 Km. in an hour. It will appear from the second car that the first car is receding or going backward or retrograding. If we substitute the first car for a *Graha* and the second car for the Earth it will appear that the *Graha* is retrograding.

LAGNA (ASCENDANT) IN A KALACAKRA

The earth not only revolves round the Sun but also turns around itself all the time causing day and night. For the sake of convenience in measuring time and space, the earth is divided into 360 imginery lines of longitude. The earth takes about 24 hours to complete one revolution. Therefore, if the total revolving hours are divided by 360 degrees of longitude the resultant 4 minutes is the time taken for sunrise from one longitude to the other. If the sunrise at 30° longitude is at 5.30 A.M. the place in the next longitude will see the sunrise at 5.34 A.M. Any place in between these longitudes will see the sunrise according to its proportion. The sunrise is termed *Lagna* or Ascendant. *Lagna* is the abriviation of *Saṁlagnam* (associated). It is the actual time of epoch when the incident is associated or takes place.

Calculations of local time from the standard time is made on the basis of a rate of one hour for 15 degree difference or 4 minutes for every degree of geographical longitude from Greenwich. Where the longitude of the place is east of Greenwich the difference in time is added to find the local time and in case of places west of Greenwich it is subtracted.

The *Lagna* or the Ascendant thus passes over 360° of *Kālacakra* in 24 hours completing one day and night. On 1st. January, 1961, (17 *Pausa*), in Calcutta the sun was expected to be at 17° in *Dhanuh* at the time of sunrise. By the time the sun sets the *Lagna* was at 17° in *Mithuna* (being directly opposite to 17° in *Dhanuh*). The first half of the *Kālacakra* from *Dhanuh* to *Mithuna* represents day time, the second half of the *Kālacakra* from *Mithuna* to *Dhanuh* represents night. Since the earth's orbit is not perfectly a circle with the sun at the center but slightly elliptical with the sun at one focus, hours of day and night slightly vary day to day but are usually constant on

each day in every year as may be seen from one place. The process of determination of *Lagna* is further illustrated below by an example :

Question :

Find the *Lagna* on 1st January, 1961, at 3-20 P.M. at Calcutta.

Clue :

	Hrs. mts. see.	Ravi at
Sunset at Calcutta on 1. 1. 1961	16-59-26	2s-16°-00
Deduct—		
Sunrise ,, ,,	6-20-52	8s-19°-00′
Difference—	10-38-34	177°

[30°−19°=11° of *Dhanuh*+150° (30° each of *Makara, Kumbha, Mīna, Meṣa* and *Vṛṣa*)+16° of *Mithuna*=177°]. When in 10 hrs. 38 mts. 34 sec. the ascendant moves 177° then in 8 hrs. 59 mts. 8 sec. (being the difference from sunrise to epoch) the ascendant passed over 150° (unitary method). Therefore, at the time of epoch (position of sunrise+150°) the ascendant or *LAGNA* is at 1s-19°-00′

Answer :

The *Lagna* is at 19° in *Rohinī Naksattra* in *Vṛṣa Rāśi.*

Table of Ascendants of any place is available in print which is easy to use and for immediate reference. After determining the positions of *Lagna* it is noted in the *Kālacakra* in the same way as the *Graha* are noted in respective *Rāśi* with the number of the *Naksattra* and the degree.

NIRAYANA AND SAYANA KALACAKRA :

Nirayana and *Sāyaṇa* are the two systems followed by the two different schools of astrologers. In Sanskrit *Ayana* means progress. *Nirayana* means no progress. It is Geocentric. That is to say, the earth is the center and the sun and the other planets are moving around it. It is the apparent movement of the stars as seen from the Earth. Ephemeris or *Pañjikā* in India usually records the positions of the *Graha* according to sidereal

(*Nirayana*) longitudes. The data of *Kālacakra* on page 45 from 1st January, 1961 at 3-20 P.M. is *Nirayana.*

Sāyana means progressive. It is Heliocentric. For *Kālacakra* under the *Sāyana* system the positions of the *Graha* according to sidereal longitudes (*Nirayana*) are added to current *Ayanāṁśa* (*Ayana* plus *Aṁśa* ; part of the progress) to obtain the positions of *Graha* under the system. The current *Ayanāṁśa* is recorded in the ephemeris or in *Pañjikā*. The conversion of the positions of the *Graha* from *Nirayana* to *Sāyana* system is shown below by the above example of the *Kālacakra* of the 1st. January, 1961 at 3.20 P.M.

Nirayana positions on 1.1.1961 at 3.20. P.M.	*Current Ayanāṁśa*	*Sāyana positions.*
Ravi	8-17-27 + 0-23-18 =	9-10-45
Candra	2-11-24 + 0-23-18 =	3-04-42
Maṅgala (R)	2-14-29 + 0-23-18 =	3-07-47
Budha	8-14-45 + 0-23-18 =	9-08-03
Bṛhaspati	8-20-53 + 0-23-18 =	9-14-11
Śukra	10-02-27 + 0-23-18 =	10-26-15
Śani	8-26-19 + 0-23-18 =	9-19-37
Rāhu	4-10-01 + 0-23-18 =	5-03-19
Lagna	1-19-00 + 0-23-18 =	2-12-18
	(In the order of sign, degree, minutes)	

OLD METHOD OF RECORDING TIME :

The use of clocktime for casting horoscopes in India is recent and is gaining popularity. In the old order a day was reckoned from one sunrise to the next and the interim period was divided into 60 divisions of *Danda, Pala* and *Bipala.*

60 *Danda* = 1 day of 24 hours. ∴ 1 *Danda* = 2½ hours.

60 *Pala* = 1 *Danda* ,, 1 *Pala* = 2½ minutes.

60 *Bipala* = 1 *Pala* ,, 1 *Bipala* = 2½ seconds.

Parā, Tatparā, or *Ghati, Bighati,* etc. are the other names of divisions in use in different parts in India.

Older method of recording and the procedure of determination of time also differ from the modern conventional method. The old method and the procedure of reading are explained below by an example—at B. S. 1335/10/6/18/5/30. This is written in the order of year, month, day, *danda, pala, bipala.* B. S. 1335 means Bengali year 1335. Other years are also seen, viz., *Śakābda, Sambat,* etc. The next figure 10 (month) should be read after the lapse of the 10th month beginning from *Vaiśākha* which is the first Indian month. Therefore, it is the next to the 10th month or the month of *Phālguna.* The third figure in the example is 6(day) which also should be similarly read—after the lapse of the 6th day of the month, i.e. on the 7th day.

18 *Danda*	= 18 ÷ 2½ hours	=	7	hrs.	12	mts.	0	secs.
5 *Pala*	= 5 ÷ 2½ minutes	=	0	,,	2	,,	0	,,
30 *Bipala*	= 30 ÷ 2½ seconds	=	0	,,	0	,,	12	,,
	Total	—	7	hrs.	14	mts.	12	secs.

Therefore, the time refers to Bengali year 1335 in the month of *Phālguna* on the 7th day after the lapse of 7 hrs. 14 mts. and 12 secs. from the sunrise of the day at the place. If the sunrise on the day at the place is at 5.30 A.M. then the time in the example will be (5 hrs. 30 mts. + 7 hrs. 14 mts. 12 secs.) 12 hrs. 44 mts. 12 sec. according to the local time of the place.

It is also not uncommon to notice mention of such units of time recorded and calculated from the time of sunset at the place. Whether it is calculated from the sunrise or sunset of the place it does not make any difference arithmetically when the fact and the units of time are recorded therein.

The older system is a complicated one. The approach to find the *Lagna* was made through *Rāśimāna*—the extent of time for the ascendant to pass over each *Rāśi. Rāśimāna* varies according to latitude. The *Rāśimāna* over Calcutta is given below :

Rāśimāna

(The extent of time of Ascendant to pass over each *Rāsi*)

	Danda-Pala-Bipala :	*Hrs. Mts. Secs.*
Meṣa	4-10-42	1-40-17
Vṛṣa	4-54-57	1-57-59
Mithuna	5-33-17	2-13-19
Karkata	5-40-27	2-16-11
Simha	5-29-37	2-11-51
Kanyā	5-26-07	2-10-27
Tulā	5-35-53	2-14-21
Vṛścik	5-40-38	2-16-17
Dhanuh	5-15-43	2- 6-17
Makara	4-23-33	1-47-53
Kumbha	3-54-53	1-33-59
Mina	3-47-58	1-31-11

To explain the system above by an example let us determine the position of the *Lagna* at Calcutta at 1.30 P.M. on 1st January, 1955.

	Hrs. Mts.
The time of the *Lagna* is	13 - 30
Sunrise on the day at Calcutta	6 - 44
Difference (being the time passed after the sunrise)	6- 46

Convert the time 6 hrs. 46 mts. into *Danda, Pala* and *Bipala.* 6 hrs. 46 mts. $\times 2\frac{1}{2} = 16$ *Danda* and 55 *Pala.* By consulting *Pañjikā* we find that the sunrise at Calcutta was at 2 *Danda* 59 *Pala* and 50 *Bipala* in *Dhanuh Rāśi.* This means that at the time of sunrise the *Lagna* was at 2 *Danda* 59 *Pala* and 50 *Bipala* of the total part of 5 *Danda* 15 *Pala* and 43 *Bipala* which is the *Rāśimāna* of *Dhanuh Rāśi.*

Therefore, out of the total 5-15-43 which is the *Rāśimāna* of *Dhanuh* upto the sunrise 2-59-50 has already passed, and the difference 2-15-53 remains in *Dhanuh*.

\+ 4-29-33 *Rāśimāna* of *Makara*.
= 6-45-26 upto this the *Lagna* is in *Makara*.
\+ 3-54-58 *Rāśimāna* of *Kumbha*.
= 10-40-24 upto this the *Lagna* is in *Kumbha*.
\+ 3-47-58 *Rāśimāna* of *Mina*.
= 14-28-22 upto this the *Lagna* is in *Mina*.
\+ 4-10-42 *Rāśimāna* of *Meṣa*
= 18-39-04 upto this the *Lagna* is in *Meṣa*.

Now it is seen that 16 *Danda* 55 *Pala* is within the range of *Meṣa Rāśi* which is between 14-28-22 and 18-39-04.

Therefore, the time of the *Lagna* is	16-55-00
The *Lagna* begins in *Meṣa* at	14-28-22
Time covered in *Meṣa*	2-26-38

The total *Rāśimana* of *Meṣa* is 4-10-42 or 30°. Therefore, the time passed in *Meṣa* viz., 2-26-38 is equal to 17°. Therefore, the *Lagna* in question is at 17° in *Bharanī Naksattra* in *Meṣa Rāśi*.

INCOMPLETE KALACAKRA :

A *Kālacakra* or the chart, as popularly called by the astrologers, is regarded incomplete in the absence of any mention of the system—*Nirayana* or *Sāyana*, and degree or *Naksattra* with the *Graha*, also retrogression or any change of direction of any *Graha* at the time.

RECONCILIATION OF TIME :

To the astronomers since the early times of civilisation the face of the sky has been a giant clock, a calender and an almanac. The older astronomers divided the zodiac into twelve

signs due to the fact that the sun takes approximately 12 months or "Moons" to make a complete circuit of the heaven and this was the commonest divisions of the zodiacal stars. Earlier to this the familiar divisions were the points along the ecliptic or the rōad of the sun that divided it naturally—the points where the sun crosses the equator when travelling towards north ; the point where the sun is farthest north ; the point where the sun crosses the equator on its way towards south and the point where the sun is at its farthest south. These four landmarks on the sun's yearly trek are a simple way of dividing the zodiac ; they were respectively the spring equinox, summer solstice, the autumn equinox and the winter solstice.

The earlier Egyptians found it easier to take groups of stars whose rising followed each other by about 10 days thus dividing the circle of the year into 36. They compiled the list of Deccans, the 36 groups of stars. by means of which they measured the length of the year by 360 days.

In China, Moon was used as a timekeeper long before the sun because of its obvious phases and also because it was easier to follow. It was easier to locate the Moon in relation to a star and to calculate how far it had moved in any given time. It was also easier to find how long it takes to change from New Moon to Full Moon and back again to Full Moon. On the other hand the observations to find the positions of the sun required skilled observations. Solar reckoning of time effected advanced calenders.

The Chinese astrologers in the earlier days explained the constillations of the lunar zodiac amnog the common people in China as the dwelling palaces of the "Moon Gods". They were the signs or the "Houses". Chinese astrologers had predicted with marvellous accuracy on a system which seems to take into consideration both the sun and the moon and which divide the seasons into periods of "little cold", "great cold", "awakening of insects", etc. The 28 Chinese "Houses of the Moon" were used both as a calender and as astrological portents. Applied to rotation they gave each day a name and attached peculiar character in the making of lucky and unlucky days. Later on, there evolved side by side the idea of twelve signs. They are represented by 12 animals and their cycle begins with Rat (*Kumbha*

Rāśi) continuing through Ox, Tiger, Hare, Dragon, Serpent, Horse, Ram, Monkey, Cock, Dog and Pigs in the same direction of *Sāyana.*

The ancient skygazers observed that the self-same stars returned year after year at the same time and place and that the path of the Sun and the Moon amongst them could be followed. It was a great struggle to reconcile the irreconciliable movements of the Sun and the Moon. A year of 12 months was the nearest compromise but for precision and satisfaction the Chinese, the Chaldeans and many others used to put a 13th month whenever the time of the year failed to approximate the proper month—a still complicated system. To the Indian this month is called *Mala-Māsa* (inauspecious month).

However, the year of 12 months or the 12 divisions of the zodiac and the movements of the planets in it have been the convenient basis for the determination of time and astrologers everywhere on the globe accepted and used them to interpret the indications of time.

TIME IN ESSENCE :

Time is an idea to express human imagination. Precisely, an event that occured a day before or even an hour before does not exist now. The moment of event that is immediately before our senses is the time of perception. The rest of the moments exist in imagination. In fact, it may seem wild fantasy to say that the whole world and the entire domain of nature exist in human imagination. Time is the essence to express human imagination.

CHAPTER IV

RĀŚI AND THEIR IDEAS

Around the ancient track marched, rank and rank
The army of unalterable law.

—George Meredith.

IDEAS BY CAUSES AND ATTRIBUTES :

An object of nature is an object of human imagination because of the ideas conveyed by the same. An idea is expressive by its causes and attributes. The Causes are—Air, Fire, Water and Earth, each in three categories of attributes—*Sattva, Raja* and *Tama* and are expressive of the entire objects of nature within human imagination. The ideas are used objectively.

Air or *Bāiyu* (from *Bahanam*, carrying) causes union. *Prāna-Bāiyu*, for instance, connects the inner and the outer world in a life. *Bāiyu* is seldom steady, often flexible, occasionally disturbing even dangerous, usually comfortable. It moves unseen and has the greatest penetrability anywhere.

Fire or *Agni* causes change in form. Essentially, it is expression. In ascending on spiritual plane, in dominating over materialistic world or in the production of imaginations *Agni* is the most important resource. It has in it the power to burn the impurities and render one pure. In subtler phase it is the power of mutation.

Water or *Jala* is fluidity and is essentially a flow or motion. With *Tama Guna* it is emotion. With *Raja Guna* it is mystic —the struggle of material and spiritual ideas within. With *Sattva Guna* it is psychic.

Earth or *Pṛthvi* is the final concentration of matters or material things. Gross, fine or subtle, concentration is essentially the idea in the cause.

The ideas are always signified by the proper use of words in the language and are also expressed by signs and symbols.

Meṣa, citing an example, is *Agni Rāśi* and *Tama Guna* and is represented by a symbol of two rams striking one another by head. The cause *Agni* with *Tama Guna* is essentially an idea of action (with destructive force). On the wide background of such an idea the symbol induces certain ideas and help imagination to form a definite idea of certain objects. Precisely, the symbol induces the idea of DASHING, dashing by the HEAD. Show it anything it will react by a CHALLENGING attitude. The animal is very ACTIVE in DEFENDING, ATTACKING, OBSTRUCTING or OPPOSING. There is much ANGER in it, also PASSION. Some Hindus kill the animal in religious worship as a token of killing the BEASTLY PROPENSITIES. Thus, Dashing, Head, Activity, Anger, etc. are some of the ideas of *Tama Guna* due to the cause *Agni* and are represented by the name and form *Meṣa Rāśi*. Inexorably through eons of time these subtle but constant factors help imaginations of objects identically. The clues that will help the perception of the ideas of each *Rāśi are* given in the following pages.

MEṢA RĀŚI (Aries)

Symbol : Two rams striking one another by head.
Cause : *Agni* *Guṇa* : *Tama*

The idea in the *Rāśi*, essentially, is action. There is a spirit of fighting and defending in its activities and such activities time to time face resistance from within due to *Tama Guna* and are at times at once instinctive and inert.

IDEAS :

Compete ; rival ; cope with another ; contend ; struggle for or against.

Callenging ; defying ; competition ; contest ; fighting ; war.
Collision ; resistance ; knocking at ; oppose ; withstand.
Strong ; poewrful ; angry ; passionate ; sexual passion.
Obstinate ; fanatic ; wicked ; perverse ; tenacious ; sacrificing.

To blink ; to wink.

Raft ; float ; bolt ; bar ; implement of war.

Mountain ; rock ; peak ; wall ; fence.

Horned ; crested ; tusked ; female breast.

Hairy ; roughness ; friction ; grassy plot ; rich in fruit or seed ; fruitful.

Deaf ; faulty pronunciation : obstruction of urine and constipation.

Fire of the stomach ; digestive faculty ; venereal diseases ; etc.

VṚṢA RĀŚI (Taurus)

Symbol : A bull. Cause : *Pṛthvī*

Guna : *Raja*

Being an earthy sign, the main ideas in it are activities relating to earth or material things. The bull represents virtue, for the idea is primarily concerned with the two supreme virtues on earth—agriculture and milk which sustain human life on earth. Essentially, virtuous labour, slow activities, pleasure loving, sensuality or objects concerned with the senses are the ideas in the *Rāśi*.

IDEAS :

Virtuous acts ; virtue ; just deeds ; moral merit ; hypocrit.

To shower down or upon ; pour forth : effuse ; shed ; emit ; discharge ; impregnate ; sparkling ; fertilising ; generating ; propagating ; distribute abundantly ; offspring.

Fragrance ; sweet smell ; sweet scent ; odour.

To strike ; vex ; harass ; hurt.

To overwhelm with ; overpower ; defeat ; overthrower of a foe or rival.

To have manly power ; possess generative vigour ; sexual vigour.

Male ; male of any animal ; the strong or potent man ; husband ; the chief of any class ; the pre-eminent or the best of the kind ; to behave like a master.

Woman with masculine traits ; widow ; barren woman.

Skin ; hide ; leather ; sinews.

To push ; thrust ; impulse ; impetus ; charge ; advance upon.

To produce semen ; seminal ; serum ; etc.

MITHUNA RĀŚI (Gemini)

Symbol : A man with a club and a woman with a lute in clasp.

Cause : *Bāiyu* *Guna* : *Sattva.*

It represents uncommon power to grasp thoughts or ideas of others and redeliver the same. Like air, it has flexibility and duality but has also sharpness and power to penetrate into any field of intellect through a peep-hole.

IDEAS :

Mental vigour ; intelligence ; memory ; products of intelligence ; reasons ; thoughts ; opinion ; presence of mind.

Flexibility ; hesitation ; doubt ; uncertainty ; appearing in twofold manners ; having twofold meanings ; double purpose.

To alternate ; reciprocate ; engage in altercation ; to and fro.

Quarrel ; contest ; duel ; fight.

Mutually ; to meet as a friend or foe.

To unite ; pair ; twins ; anything completed by two.

Pairing ; cohabitation ; companion ; the other part.

Privately ; moving secretly ; in secrecy ; etc.

KARKATA RĀŚI (Cancer)

Symbol : A crab. Cause : *Jala*

Guna : *Tama.*

The ideas are identical to the forms and character of crabs. The abode of the crabs is in the vicinity of water. Whenever they get fresh water they plunge into the water in emotion and let themselves swayed wherever tide flows. In charm and emotion they move in pleasure, breeds freely and shelter innumerable offsprings. Blind in emotion they do not object to the tortures of the youngsters, they remain absorbed in the pleasure of creation. The crab has ten feet but two of them are always projected like a pincer as if challenging. It clings and sticks. It

moves sideways—not in advancement or receding. Crab has tenacity, receptivity and finest feelings or maternal principles. It has in it negative emotion—actions to come from outside to awake its latent virtues.

IDEAS :

Motion sideways ; moving tortutously ; meandering ; lying in the middle ; lateral ; sidelong ; broadside on ; circutious ; indirect sidelook ; glance ; mirror.

To surround ; encompass ; on lose ; on circle ; embrace ; a pair of tongs ; a pair of compass ; claws.

A shell ; crust of anything ; watery fruits with hard crust ; soft things with hard shell ; armour ; mailed coat.

To cling ; to press closely ; to remain sticking ; biting ; clasp.

Ointment ; mud ; clay.

To lie ; recline ; settle on ; to hide or cover ; down ; disappear.

Sarcastic ; unpolite ; stricture ; criticism ; depreciation ; fastidiousness ; mock ; redicule.

To laugh ; to be laughed ; to cause to laugh ; mirth ; joke ; fun.

To surpass ; excel ; expand ; open as blossom ; blown ; expand ; etc.

SIMHA RĀŚI (Leo)

Symbol : A lion. Cause : *Agni*
Guna : *Raja.*

It represents expressiveness with a forceful and dominating spirit or spirit to rule over others. It attaches a tendency towards show, grandeur, power, etc.

IDEAS :

Proud ; arrogant ; boastful ; boisterous ; furious ; ferocious ; defiient ; confident ;

Forcibly ; vehemently ; suddenly ; quickly.

To prevail ; victorious ; to overcome ; to be able ; capable of.

Grand ; mighty ; conquering ; subduing ; overthrowing.

Enterprise ; adventure ; fellowship.

Celebrity ; highly honoured ; dignity ; grandeur ; splendure ; supremacy nobility ; chief ; master ; eminent person ; high mind.

To bear up against ; resist ; withstand : endure ; suffer ; tolerate ; patience ; forbearence.

Blazing ; flaming ; brilliant ; a splendid ; to be excited ; to agitate or be agitated.

To have high opinion of one's self ; to excel in anything ; to assert ; to be interested in ; confidently ; to act heroically.

To celebrate ; display ; crown ; throne ; laurel.

Taking wide strides ; stepping beyond.

Vociferous ; war-cry ; loud report ; etc.

KANYĀ RĀŚI (Virgo)

Symbol : A virgin with a bundle of corn in one hand and a light in the other, standing on a boat anchored to shore.

Cause : *Prthvī* *Guna* : *Sattva.*

Being an earthy Sign it represents earthly things or material things—trade, commerce, etc. also concentration and expression by representation, viz., painter, craftsman, etc.

IDEAS :

Young, youthful, bright, merry, unused, virgin, maidenhood, chaste, undefiled, daughter, a female companion, the female of any animal, weak, slender.

Small, youngest born, minute, the little finger, short, little, the state of being smaller or less.

Subjection, obedience, service, decorum, delicacy, modesty, accept with satisfaction, to be satisfied with, to be wished for, to be striven after, seek desire, wish.

Kindness, favour, grace, amity, friendly, disposition, pleasing, agreeable, lovely, beautiful.

To like to enjoy, enjoyment, any pleasurable sensation, amusement, animation, recreation, sport.

To illuminate, make clear, expression, etc.

TULĀ RĀŚI (Libra)

Symbol : A scale balance with two plates.
Cause : *Bāiyu.* *Guna* : *Tama.*

It represents balanced ideas, balancing ideas by judgment, comparison or test, also trade, representation of a thing, viz., pictures, etc.

IDEAS :

To lift up, determine the weight by lifting up, weight, compare, examine, conterbalance, ponder.

Be equal, equality, possess in some degrees, indifferent eyes, comparisons, likeness, similarity, resembling anything.

Proof, demonstration, means of proof, trial, tribunal, ordeal, adjudication, arbitration, valuation.

Measure by any standard, to mark off, to regulate, moderate, appraise, value, assess, estimate.

Trade, traffic, commerce, merchant, trader, business, goods, wares, markatable, products, market, shop, storehouse, balance.

Assortment, arrangement, appointment, methodise, co-ordinate, organise.

Instrument for examining a thing, tool.

One who works out resemblance, painter, artist, mimicry, etc.

VRŚCIK RĀSI (Scorpio)

Symbol : A scorpion. Cause : *Jala*
Guna : *Raja*

This *Rāśi* represents mystic idea and being the eigth House from *Meṣa* it is also regarded as an occult Sign. Essentially, the ideas in it are the destruction of materialsm to give birth to psychism.

According to the theories of science the scorpions are lovers of hot countries. They generally hide during the day, concealed under logs of wood or under stones or in holes, in sands which they dig for themselves. They hunt their prey at night although their power of vision is feeble and they seem to be quite deaf. When a scorpion finds a victim, it is promptly seized and torn to

pieces. If it is strong enough to offer resistance it is paralysed by the sting and is then slowly eaten up. They are slow eaters. The poison they secret is often instantenously fatal to insects and centepedes, but it is immune from its own poison. Scorpion's food seem to provide its body with all moisture it needs for these creatures never drink and can survive a prolonged fast. Scorpions will not use their stings unless considerably provoked. Indeed, when they are discovered they show much more marked desire to avoid notice than to attract. To their own kind they are, however, hostile. They generally live solitary lives and if two are found together, one is eating the other. Scropions indulge in courtships and after mating the female sometimes eats the male.

Since *Vṛścik* has ideas in creation after destruction it shows two types of character—destructive, destruction of basser qualities and then creative—aspiring attainment of higher ethical virtues.

IDEAS :

Sting, possessed of sting, anything that stings.

To cleave, hew, fell, pierce, divide, tearing, separation, cutting wounding.

Who or what cuts, cutting, wounding, incision, cause pain, venomous discharge.

Hole, opening, defect, fault, blemish.

To destroy, annihilate, efface, to make crooked, bend.

Dissipating, interruption, vanishing, cessation.

To attack, assault, put to fight, hurt.

To be competent, able, enough, to use efforts for, to be intent upon, to seek, to procure.

To prevent, restrain, obstructor, difficult to be kept back.

Warding off, forbidden, all-opposing, all-resisting, dangerous.

Gateway or arch, etc.

DHANUH RĀSI (Sagittarius)

Symbol : An archer on a horseback about to shoot an arrow and has empty quilt.

Cause : *Agni* *Guña* : *Sattva.*

The Sign represents aiming high with certain object in view. It aims at one thing at a time and has, therefore, an empty quilt. It is expressiveness—ascending from material to spiritual plane.

IDEAS :

To let fly, throw, to cause to move quickly, send out or off, shoot, flying with force, drive to a distance, project violently forward, projected through the air, to hurl, to propel.

Arrow, bullet, weapon, armament, ammunition, artillery, cavalry, armoury.

Set in motion, urge, hasten on, assist.

Qualities or endowed with good qualities or merits, containing parts, consisting of parts.

Vigorous, energetic, swift, spirited, heroic.

Rending off air, resounding, din, sounding.

To lin on, to turn towards, to rest on, to fix on, to fasten to, to direct, to go into, enter, spread or diffused

To cross over, to carry over, to get through, to attain an aim or end.

Deposited, pledged, appointed, installed, immoveable, real estate, etc.

MAKARA RĀŚI (Capricornus)

Symbol : Forehalf animal and the rest is fish partly under water in a stream with current.

Cause : *Prthvi* *Guna* : *Tama.*

Hard labour, concentration, high devotion, reluctance or inattention to material things, philosophers, etc. are the ideas represented by the Sign. There is duality of ideas in it, viz., mystic as well as psychic.

IDEAS :

To think, to reflect, to consider, to direct the thought towards, to settle into a definite form or frame of mind.

To form, fabricate, produce, create, make out, build, cause to be built, composing, producing from the mind.

Constructed, invented, composed, produced, built, fashioned, formed, crested, made out, out of, conception, ideas, conviction, definite, in attention.

Distraction, perplexed, confused, deep yearnings, longing, care, anxiety, addition to, devotion to.

Fixed, settled, performed, accomplished, celebrated.

Maker, builder, creator, producer, author, composer, inventor.

To throw up in a heap, to throw off one's self.

To pour out, to scatter, disperse, to cast hither and thither, agitated, bewildered, waving, tossed, moving to and fro.

Discharging, shaking, letting loose, indulging, letting slip, neglecting, etc.

KUMBHA RĀŚI (Aquarius)

Symbol : Empty water-pot with a lid on.
Cause : *Bāiyu* *Guna* : *Raja.*

It represents unseen power, emptiness, concealed contents, occult knowledge, uniting, uniting to objects of amenities of life, creator or producer, etc.

IDEAS :

Filling, fulfilling, satisfying, make fill, filling the lungs with air, breathing exercises, suffocation, abundant, the flood, swelling of a river, a large quantity of water, stream, bridge, watergate.

Both, both ways or manners, of both kinds, applicable to two purposes, acting in two ways, two edged, both sides, negotiator, broker, middleman, contact, intimacy, intrigue.

The frontal globe or prominence on the upper part of the forehead.

Potter, pottery, earthen wares, watervessel, producer.

Swelling of the eyelids, stye, diseases of the eyes, heart diseases.

Causing, effecting, bringing out, to take effect.

Accomplishing, procuring.

To cover, close, conceal, shut up, look up, coffin, grave, box, safe, receptacle, etc.

MĪNA RĀŚI (Pisces)

Symbol : Two fishes chasing each other in a cyclic way under water.

Cause : *Jala* *Guna* : *Sattva.*

It is an occult Sign representing mystic ideas and psychic pursuits. It is also called *Moksha* (Salvation) *Rāśi.*

IDEAS :

To loose one's way, to go astray, frustration, escape elopment, temptation, allurement, inducement, finally, finish, preservation, salvation.

Intoxicate, exhilarate, animate, inspire, excited by passion, puffed up with pride, haughty and arrogance.

To rejoice, to be glad, to exalt, to delight.

Be drunk with, enjoy, bliss, be happy or at ease, selfishness.

To lessen, to diminish, perish, spreading, extension, expansion, disappear, die, stretch, scope, range, superficial, extent.

Despondency, dispair, want of confidence, diffidence, sliding, gliding, slipping, restless, slipper.

Diseases of the skin, vacant look, bristling of the hair, etc.

THE RULING PLANETS OF THE RASI :

The ideas represented by each *Rāśi* are analogous to the ideas of a *Graha* and the *Graha* is, therefore, called the Ruling Planet (Ruler or Lord) of the *Rāśi.*

Ravi	is the	ruling	planet	of *Simha Rāśi.*
Candra	,,	,,	,,	*Karkata Rāśi.*
Maṅgala	,,	,,	,,	*Meṣa* and *Vṛścik Rāśi.*
Budha	,,	,,	,,	*Mithuna* and *Kanyā Rāśi.*
Bṛhaspati	,,	,,	,,	*Dhanuh* and *Mīnā Rāśi.*
Śukra	,,	,,	,,	*Vṛṣa* and *Tulā Rāśi.*
Śani	,,	,,	,,	*Makara* and *Kumbha Rāśi.*

Ravi and *Candra* each rule over one *Rāśi.* The other five *Graha,* viz., *Maṅgala, Budha, Bṛhaspati, Śukra* and *Śani* each rules over two *Rāśi.* For example, *Maṅgala* rules over *Meṣa* and *Vṛścik.* So the combined ideas of *Meṣa* and *Vṛścik* are analogous to the ideas of *Maṅgala.* Some ideas which are common

in both may also be traced from *Meṣa* and *Vṛścik*. Similarly, ideas of other *Graha* are traceable from the ideas of the *Rāśi* ruled by them.

HARMONY IN NATURE :

The scientists in their attempt to unveil the esoteric working of nature found law, order and harmony in the solar system as well as in all objects of nature. They observed 7 colours, 7 notes of music (or sound), 7 planets to measure time and 7 *Graha* to represent ideas in nature. They found 7 days a week (which figure is the nearest approach to divide the year) suitable to divide 365 days of a year. There is harmony and an orderly division in them and a law they follow. Each of them is suitable either for determination of one whole or classification of the one from another of the same kind. The seven *Graha* represent in harmony the seven ideas of a human life, viz.,

Ravi	*Candra*	*Budha*	*Śukra*	*Mangala*	*Bṛhaspati*	*Śani*
Ātma	*Antah-karan*	*Buddhi*	*Kāmanā*	*Kriyā*	*Ācaran*	*Adhikaran*
Character	Mind	Intelligence	Desires	Action	Behaviour	Destiny

Added to the above the other 2 *Graha*—*Rāhu* and *Ketu* make up the garland of *Nava Graha*. When one of the factors in them are more expressive it is said that the life is under the influence of that particular *Graha*. Such individual case when taken into a class synthesis takes place and falls within the purview of mundane.

Beginning from O—*Sunnya*, the nine *Graha*—the singular units of arithmatic, in all stages of gross, fine or subtle are in harmony either to express one whole or for the determination of any classification.

JUDGMENT—(1)

Judgment means rational conclusions drawn from the ideas of planetary positions in a *Kālacakra*. It is a simple and commonsense process. The common mental faculties of analysis, selection, rejection and synthesis are the instruments of judgment. In drawing conclusions the root ideas are to be taken in synthesis of the ideas with the object of judgment.

By way of illustration, *Ravi* represents character of a person. Therefore, *Ravi* evokes the idea of character of a person having reference to the ideas of the *Rāśi* containing Ravi at the time of his birth.

Judgments of character of persons having *Ravi* in each *Rāśi* can be similarly drawn and give many interesting ideas of facts in the character of the person concerned. Similar judgments from the ideas of other *Ghaha* will give a comprehensive idea of the native. Here is a brief study of character of a person having *Ravi* in each *Rāśi.*

STUDY OF CHARACTER FROM RAVI :

Ravi in *Meṣa.*

Man has more urge to be expressive through his head and brain. He is more idealistic than practical. His senses are very sharp. He is a spirited man and has great courage in him which he can use when necessary. His resolutions are also strong. He may be a good talker or a fighter for the rights of humanity; a martyr like a lamb. Sometimes he overestimates his strength and receives painful experience. In case *Ravi* is affected by malefic conditions the native may show headstrong character or a person suffering from headache. He may be impulsive and go beyond his means or limits. He may suffer from diseases that have direct bearing on the senses. He may stammer.

Ravi in *Vṛṣa.*

The native is an ambitious person. 'Desire' is the innate nature in his character. Nevertheless, he is slow but hard working. Time to time he may appear to be obstinate. Ordinarily, he appears to be philosophical and indifferent but once he is angry it is difficult to cool him. He might become furious and commit acts of violence. He is a person of reserved temperament. He has strong will power and perseverance. The most commendable virtue in him is that he is reliable and serves well.

Ravi in *Mithuna.*

The native has in him both type of character—sometimes he is very strong and resolute and sometimes weak. He is also not satisfied with single occupation. He likes change and diversions and has adaptability. The drawback in his tendencis is that he partly finishes one and begins another. Obviously, in return he experiences sorrows and joys of life. Due to his enthusiasm he may overwork and suffer from nervous disorders. Another drawback; he may be swayed by others' thoughts and opinion. In litarary and intellectual works he behaves well.

Ravi in *Karkata.*

The native has in his character tenacity, emotion and sensativeness. Feelings play a prominent part in his character. He is timid and reserve but he has receptivity and selection. A defect in his character is that he sometimes overestimates his own ideas.

Ravi in *Simha.*

In short, he is a man of action. He aspires authority and personality. Very forceful and emotional though but he is a person endowed with kindness and a will to do good to others. He is, however, practical to his ideals. All his feelings come from his heart. In case *Ravi* is affected by malefic conditions, the native may show pride, arrogance or extreme passion in his character. These drawbacks together with his love of power and authority if not well regulated may make him unpopular and create his enemies.

Ravi in *Kanyā.*

He is a social and a sympathetic man and has adaptability though sensitive. He has in him a good deal of inventive genius. Nevertheless, he is smart and witty. He may seem to be fastidious or a person of discriminating nature. Yet, in his character, he is progressive in thoughts and deeds.

Ravi in *Tulā.*

The native likes impartial treatment and justice. He has in him power to compare things. He seeks equilibrium. He is a kind and an amiable person and has longing for harmonious and tasteful surroundings. He likes pleasant and agreeable relations with family.

Ravi in *Vṛścik.*

Vṛścik is a sign of regeneration, purification and occultism. The native has in his character tendencies towards these phases of life. He is reserved but has tenacity in his character. He has capacity to be a good critic but by nature may sting others. Good or bad the native has a tendency to do things in secrecy and a suspecious tendency.

Ravi in *Dhānuh.*

The character of the native has the nature of a commander in his own environment. He has happy disposition and cherishes high hopes for future. He aims high. He loves to do one thing at a time and is unbending in his resolutions. His character shows in him a double nature—partly materialistic and partly spiritual.

Ravi in *Makara.*

His character has a tendency to aspire for gradual unfolding of life. He is quiet but melancholic. He is impartial and industrious. He is ambitious and a creator. He has philosophical earnestness. His tendencies sometime show him crafty and suspecious.

Ravi in *Kumbha.*

There is a touch of art and intellect in his character. He loves these subjects. He has new ideas and like progressive thoughts. Though an idealist but loves to render service to others. A reformer. He has good many drawbacks too. He vacilitates in his actions as pots vacilitate. He has good ability but he is boastful and sometimes selfish.

Ravi in *Mina.*

Though restless in character the native wait for opportunities. There is also a lack of decision in him. He has in him love, emotion and a silent psychic tendency. He has belief in the invisible forces of nature. He likes things connected to water.

CHAPTER V

NAVA GRAHA

Twinkle, twinkle little star
How I wonder, what you are.
Up above the world so high
Like a diamond in the sky.

SOLAR SYSTEM :

Right from the earliest time man watched the movements of the sun, the moon, the planets and the stars without the help of a telescope which was an invention in 1608 A.D. Indeed the solar system is a wonder and at times provoke awe and imagination in the skygazers. The sun is at the center of the nebula —a mass of glowing gases, from which it is speculated that solar system has been formed. From a long time the astronomers pondered over the seven planets. From the center of the sun in distance these planets are—Mercury, Venus, Earth, Mars, Jupitar and Saturn. Later discoveries added two more planets to the list—Uranus and Neptune. There has been another addition recently—Pluto, the most distant one that was discovered in 1930 and is nearly 40 times the Earth's distant from the sun and takes an average of about 248 years to complete the circle round the sun. Scientists hope to discover more planets in the family of the sun.

NAVA GRAHA :

With the growth of physical sciences Astronomy parted from *Jyotirvidya.* Whether there are nine planets or more in the solar system is a problem of Astronomy. According to *Jyotirvidyā Nava Graha* means nine planets (*Nava*—nine; *Graha* —planets). They are—(1) *Ravi*—Sun; (2) *Candra*—Moon; (3) *Maṅgala*—Mars; (4) *Budha*—Mercury; (5) *Bṛhaspati*—Jupiter; (6) *Śukra*—Venus; (7) *Śani*—Saturn; (8) *Rāhu*; (9) *Ketu.*

Of the nine *Graha* the first seven are the celestial planets. The last two, *Rāhu* and *Ketu* are Ascending and Descending nodes of *Candra* respectively. These two are the imaginery points of intersection of the paths of *Ravi* and *Candra* in the celestial sphere of the geocentric concept. They possess no material bodies but are mathematical conceptions. They are taken into consideration because time recknoning is dependant on the conjoint motion of *Ravi* and *Candra*. The astronomical facts about the movements of the planets are, however, the basis to draw up *Kālacakra* which is the principal feature in *Jyotirvidyā*.

The first seven planets aforesaid are circling the sun in the vast space on the paths of their orbits. In the order of distances from the sun the planets are—*Budha, Śukra, Maṅgala, Bṛhaspati* and *Śani*. The same order is maintained in the *Kālacakra* by attributing the *Graha* the rulerships of the Signs from the House of *Ravi* (*Simha*) in the order of *Kanyā, Tulā, Vṛścik, Dhanuh* and *Makara*. Again the same order is maintained from the House of *Candra* (*Karkaṭā*) in the order of *Mithuna, Vṛṣa, Meṣa, Mīna* and *Kumbha*.

Graha (*Grahanam*—taking) means a planet, a symbol taken (mentioned or used) to represent an idea attached to it. For example, *Ravi* is hot, so *Ravi* is taken to represent the idea of hot or heat. *Candra* sometimes looks bright, there is brightness in *Candra*, so the idea of brightness is represented by *Candra*. *Maṅgala* is very eccentric, so the idea of activities are represented by *Maṅgala*.

Each *Graha* represents ideas identical to its name and form. A *Graha* is given several names suggestive to ideas attached to it. It represents ideas in its active, passive, causative, figurative or literal senses. Precisely, the entire world of ideas are represented by *Nava Graha* or the nine planets.

Contrary to popular beliefs modern science coroborates that all ideas exist within. The ideas of hot or heat does not

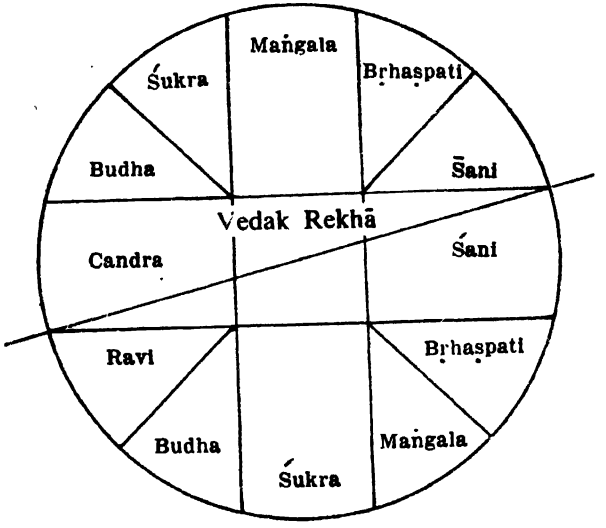
exist outside. The vibrations from heat strikes the senses and the stimulus is carried to the brain and the sensations move the mind which takes it to consciousness or the soul when one becomes conscious of the heat. Similarly, the colour that we see does not exist outside. The colour materials are etheral vibrations that strike the retina and through the optic nerve disappear in the brain and the mind in union with consciousness produces the mental picture of the colour. The music that we hear, the taste, the smell, all depend upon the stimulus of the respective senses. Matters are ultimately electrons, protons, quanta or either. The sensations, however, caused by the materials outside and mind in union with the soul produce ideas due to causes and attributes. It is the sensation that is at the root of all knowledge.

The mental processes which commences with the sensations through the organs is so wonderful and call up a mental picture by using the imagination that we believe the same to be a counterpart of the external world. Our knowledge stands for awareness of such corrospondences.

Projections of ideas make the world multicoloured. Mind always conceives and projects on matters that have names and forms. Names (*Nāma*) is the internal realm of concepts which corresponds to the external realm of perceived form (*Rupa*—form, shape, colour. *Rupa* is the outer counterpart of *Nāma*. *Nāma* is the interior of *Rupa*. *Nāma—Rupa*, therefore, denotes on the one hand, man, the experiencing, thinking individual, man as endowed with mind and senses and on the other hand, all the means and objects of thought and perception. *Nāma-Rupa* is the whole world, subjective and objective, as observed and known. It is impossible to conceive anything without a name and form.

The subjective and the objective aforesaid is the basic principle in the orderly presentation of *Nava Graha* as illustrated in the next page.

In the wheel of time the intersecting line is called *Vedak Rekhā* or *Pratisamya Rekhā*—the line of equal division between the subjective and the objective world.



The planets from the Sun by distance	*Budha*	*Śukra*	*Maṅgala*	*Bṛhaṣpati*	*Śani*
The Signs from *Karkata* (clockwise)	*Mithuna*	*Vṛṣa*	*Meṣa*	*Mina*	*Kumbha*
The Signs from *Simha* (anti-clockwise)	*Kanyā*	*Tulā*	*Vṛścik*	*Dhanuh*	*Makara*
The Ruling Planet of the Sign	*Budha*	*Śukra*	*Maṅgala*	*Bṛhaṣpati*	*Śani*
	.....	.....	.....	.....	.....
Ideas	*Bodha* intelligence	*Kāmana* desire	*Kriya* action	*Acārana* behaviour	*Adhikarana* termination results

A perusal of the aforesaid analysis will reveal that in the presentation of *Graha* there are *Budha, Śukra, Maṅgala, Bṛhaspati* and *Śani* successively as the Ruling planets on both sides of *Ravi* and *Candra* (*Simha* and *Karkata*) respectively. Precisely, the union of *Atma* and *Mana* produces intelligence which leads to desires, the desires tend to actions, the actions manifest behaviour and finally terminate in the fold of destiny. A deep study of the presentation of *Graha* and the ideas in them will corroborate that they are not drawn arbitrarily but they are facts in nature. They can be explained satisfactorily either from the perspective of science or reasons of philosophy.

A list of principal ideas of each *Graha* outlined in the following pages are interesting study of ideas represented in various aspects by the planets.

RAVI (The Sun).

It is speculated that through thousands and thousands of years of pitch darkness energy concentrated and gradually the sun took its shape. The sun is at the center of the solar system. Due to clouds of incandescent vapour which rise from the intensely heated interior the surface of the sun appears granulated. Through a prism we find the seven rays (VIBGYOR). We also see this galaxy of colours when the sunlight is split up in a rainbow but apperently the sun looks white.

The philosophers used the findings of the science to express different ideas represented by *Ravi*. *Ravi* represents *Ātma*—the individual soul. In mythology, *Ravi* is personified as the son of *Kāsyapa* (father of Ravi). *Ravi's* mother is *Aditi* (from *Dā*—to divide, to cut)—the indivisible. *Ravi's* wife is *Samga* (*Sammak Jnāna*—correct knowledge, truth). *Aruna* is its charioter. *Yama* and *Śani* (progress and time) twin *Aśvinikumāra* (wisdom and ignorance) are sons. *Viśwakarmā* (the universal creator) is *Ravi's* daughter. The ideas in it are expressed by different names, such as *Ravi* (voice,) ; *Dibākara* (one who makes day ; rousing the world from slumber) ; *Tapana* (which gives heat) ; *Sabitā* (creator or producer) ; *Āditya* (undivided, original) ; *Mārtanda* (scorching) ; etc.

The above ideas are expressed by representing *Ravi*. Our consciousness, vitality, individuality, character, dignity, wisdom

and authority are represented by *Ravi*. Thus, it is said that the life in which *Ravi* predominates has power to rise above the situation in which it is born. Such a man is fit to hold high Government post or a position of executive nature. He is honest, generous, ambitious and is endowed with fame, glory, honour and good fortune. People visit him for assistance or counsel. In him there is strong urge towards acquisition of power. He is frank and even outspoken. He feels restless under restraint. Rather, he loves to rule over others. Some more ideas represented by *Ravi* are given below.

IDEAS :

Bright, vivid, transparent, revelation.

To show, make evident, look, sight, power of vision, visibility, appearence.

To show one's own self, exhibit.

Witnessing, insight, discovery, surveying, spectator.

Truth, authenticity, accuracy, authority.

To give out heat, to make hot, causing, pain or distress.

Urge, to instigate to activity, provocation.

Dignity, renown, fame, to praise, to honour, respected.

Not tied, free, the ego, personality, instinct, consciousness.

The soul, creator, producer, dispeller of diseases, bold, determined.

Voice, sound, noise, etc.

Portions of the human body—

Head, brain, eyes, organ of voice, heart as the vitalizing centre.

EXEMPLIFICATION :

The king, Ruler, Dictator, father, Manager, administrator, exhibitions, lamps, an eye witness, heredity, ancestral, royalty, sentinel, surveyers, glass, photography, surgeon, physician, one who cures, government, etc.

CHANDRA (The Moon).

The Moon is airless, waterless globe, incapable of supporting any kind of life. The range of temperature in it is tremendous. In the lunar equitorial regions, when the sun is directly over-

head, the surface rocks become so hot as boiling water ; at midnight they are nearly as cold as liquid air. The moon encircles the earth as the earth encircles the sun. However, moon's nearness and lack of atmosphere accounts for its brilliancy. The moon reflects the sunlight.

Philosophically, *Candra* represents mind. It is between the soul and matter. Mind receives the impressions of material things with the energy of the soul, nourishes it, gives it a shape within the confinement of its imagination and finally responds to it through the senses. Mind is, therefore, termed *Antahkarana* (inner action). Mind is not a gross matter but is always concerned about materials things. It shows the temperament, It governs the daily happenings.

Mind is represented by *Candra* because ideas in them are analogous. For example, *Candra* has two halves-full moon and new moon, so also mind has two halves—joys and sorrows. Like the two parts (*paksya*) of *Candra* mind has in it attributes of partiality. By similar analogy of ideas *Candra* represents travels, travellors, the sea, the liquids whether in sale or in manufacture, the feminine influences. It shows desires for change—change of household arrangements or residence or occupation. Further ideas represented by *Candra* are given below.

IDEAS :

Rejoice, delight, amusement, putting in good humour.

Pleasure, joy, entertaining, changefulness, inconstant, mobile.

Charm, attraction, enchantment, lovely, blissful.

Beauty, grace, refinement, artistic, decorum.

Love, affection, sympathy, fancy, emotion, attachment, enticement, allurement.

Devotion, adoration, favourite, beloved, motherly.

Blush with joy, cry of joy, reviving.

Entreat, pray, to ask, beg, request, solicit.

Reluctant, aversion, languid, exhausted, fade away, distressing lovers by separation, depression of mind.

Sharpen, to make thin, small, delicate, decrease, emaciation.

To increase by small parts, to be born again and again.

Art, skilled in arts.

Medicinal property, remedy.

Night, dream sleeping, moving about by night or darkness, nocturnal, causing dullness of sensibility, to become bad or corrupted or impure, a fault, blemish.

Water, to discharge liquid, ooze, drip, saliva, phlegm, cold, cooling.

To think, believe, imagine, intention, inclination, idea, view, creed, tender hearted. To take part or partiality, partnership, side or half of anything.

Canopy, crescent, sublimation.

Shining with borrowed light, unnoticed at the beginning.

Beverage, good drink, honey, juice, milk.

Portions of the human body—

Principle of circulation, lungs lymphatic and lactyl systems, glands, female breasts, maternal functions, tonsils, fluids of the system.

EXEMPLIFICATION :

Mother, lover, wife, husband, fiancee, magnet, interest on capital, medicinal herbs, white wash, plaster, image, mirror, camphor, ice, sailors, watermen, bathing places, popular resorts, refreshment bars, dairies, hospitals, nurse, nurseries, chemists and druggists, watery fruits, water works, plumbers, festivities, a gala occasion, mythology, a toy, honeymoon, peace, truce, armistice, etc.

MANGALA (The Mars).

Mars is farther from the sun than is the Earth and receives less light and heat. It is called an exterior planet. Modern astronomers, with improved methods and instruments, find so little oxygen and water vapour in the atmosphere of the Mars, and the temperature is so low, except at noon in the tropics that they doubt the existence of any animal life on the planet. Vegetation in some low form is likely. The greater part of the surface is desert and it looks rusty. There are dusky areas which shows seasonal changes of colour. Here are probabilities of existence of life in this planet.

The orbit of the Mars is very interesting owing to its eccentricity. It is not always visible to us since at its most distant point it appears to rise and set with the sun, but when it appro-

aches the earth it is clearly seen. The orbit of the Earth and the Mars are not circular and hence all the oppositions are not alike. The orbit of the Mars is elliptical and although there is an opposition of the Mars every 26 months, the planet is much farther from us at some oppositions than at others. Oppositions occurring in August are the more favourable than in February. Due to its atmosphere it shows a red tinge of colour.

Karma (Action) is represented by *Maṅgala. Maṅgala* means *Karma*—action that brings welfare. *Karma* from a moral sense is *Kartabya*—duty. A default in *Kartabya* either towards parents, kinsmen, family, society, country is A-*Maṅgala* (which does not bring welfare). Almost in all cases where one is a defaulter in payment of duty or rent or disregarding moral duty proceed in litigation concerning land, business partnership or if there is rupture in feelings between brothers or loss of affinity with wife one can straightway conclude this is *A-Maṅgala. Śuva Maṅgala* (good action) is *Riṇāntaka* (*Riṇ*—debt *antaka*—terminator)—terminator of debts and obligations.

Therefore, *Suva-Karma* is essential for any welfare. *Suva-Maṅgala* is the lord of good luck. It is related to earthly possessions and stands for everything produced from the earth. Possessions of land, and teritorry is its principal concern. It enables one to mark, brand and stamp his possessions.

Karma (action) connotes the idea of *Sangrām* (fighting, competition). *Karma* arises from *Kāma.* Under *Tamo Guna* it leads to blind implusive actions, right, competition, bloodshed, and actions to prove that might is right. Cruelty, arrogance, croockedness, secrecy are not out of its way when achievement of purpose becomes the end in view. Strong unyielding, might to win and strength to defend are the ideas represented by *Maṅgala.*

Maṅgala has in it both destructive and creative qualities. It has in it power to destroy the actions of ignorance and to act for wisdom.

A-Suva Maṅgala represents obstruction to the fulfilment of *Kāma.* It denotes loss or separation from wife or husband, partner and not in good relation with brothers.

IDEAS :

Welfare, prosperity, causing welfare or luck, fulfilment.

Relating to earth, produced from the earth, crops, corn, grain, land, country, place, underground chamber.

Gain, profit, revenue, duty, booty, harvest.

Marked, stamped, branded, embossed, counted, calculated, numbered, mathematics, a figure or mark.

Carbon, charcoal, fire-place, heated. burnt, inflammable, combustible, conflagration.

Firmness, hardness, solidity, stability, perseverance, patience, endurance, fortitude.

Power, valour, resolute, unyielding, strength. might, energy. Striking, crushing, colliding, combat, war, battle, contest. Taking a firm stand, founding, raising, erecting, habitation.

Crooked, to move in a curve, curve, hook, a bend, twisted, curled, retrograde, crooked, indisposition, distortion, rash, reckless. Cruel, ferocious, pitiless, formidable, evil-eyed, hurt, sore, wounded.

Blood, cut, bruise, bloodshot appearence, reddish body.

A sting, angle, corner, cavity, bore.

Terminator of debts, duty, discharge of duty, etc.

PORTIONS OF THE HUMAN BODY :

Muscular system, digestive fire, metabolism, principle of oxidiation, sex organs, hairs of the body, bile, nose, etc.

EXEMPLIFICATION :

A brother, sportsman, adventurer, fireman, soldier, commander, calculator, mathematician, engineer, bankers and bakeries, wood, tree, guns, ammunition, gun-powder, fever, burns, wounds, cuts, muscles, elbow, rainy season, a daring deed, energetic work, the head of a boat, etc.

BUDHA (The Mercury).

The Mercury is the smallest of the nine planets and nearest of all to the central luminary. The gravitational force at its surface is believed not to be sufficient to hold an atmosphere. It is, therefore, speculated an airless world. Being close to the sun it is seldom seen. Mercury always presents the same face

to the sun. So, one side of the planet enjoys perpetual day and the other night. In one part the sun's power is four times greater than is felt on the Earth, the other side opposite to itself is always dark and frozen outer space.

In mythology, *Ātmā*—consciousness or soul is personified as father ; *Mana*—mind is personified as mother. The product of their union is the boy, *Budha* or *Bodha*—intelligence. So, the *Graha* has another name—*Kumāra* (boy). Boyish character, love of imitation, speedy performance of activities and boyish energy are represented by *Budha.* There is less individuality or personality. Arts, astrology, law, literature, medicine (knowledge), poetry, politics, whatever that concerns intellect or intelligence are represented by *Budha.* In other words it favours writers, reporters, interpretors, editors, printers, booksellers, etc. It favours teachers, researchers, accountants. *Budha* helps to decide what to accept or reject. It reasons, ponders for the purpose of understanding and discriminating. It enlarges mind by giving knowledge and increases experience. Predominency of *Budha* in character makes one moody, materialistically or intellectually functioning in twofold character. Lack of decision, change of decision, sometimes are faults and drawbacks in such character and results unhappiness. Insatiable mental curiosity lead such character often to unwise actions.

IDEAS :

Intellect, intelligence, reason, understanding, consideration, curiosity, inquisitiveness, study, scrutiny, grasp, acumen, discernment, analysis.

Judgment, duplicity, diplomacy, trick, wit, presence of mind, rationality.

To announce, report, communicate, intelligence, news, message, learning, scholarship.

To know, to pay heed to, to recognise, to gain insight, understand, make one understand, inform one, remind one, explaining, teaching, instructing.

A barber, mower, tailoring-cutter, one who is a shearer.

Physical pain (*Bayāthā*), mental sufferings, headache, etc.

PORTIONS OF THE HUMAN BODY :

Sensorium, principle of assimilation, gastric juice, hands, bones, etc.

EXEMPLIFICATION :

Writer, teacher, student, clerk, messenger, counsellor, minister, publisher, advertiser, newspaper, post office, letters, books, bookshop, library, school, acidity, gastric pain, maternal uncle, etc.

BṚHAṢPATI (The Jupiter)

Jupiter's mass is greater than that of all the rest of the planets in the Sun's family. In size it comes nearest to comparison with the Sun. It never equals the brilliancy of Venus because the surface is always hidden behind thick curtains of cloud. Like other planets, Jupiter is also visible to us by reflected sunlight. Around the time of its opposition to the sun it glows against a dark background all night, crossing the meridian at midnight.

Bṛhaṣpati rules over two Signs, viz., *Dhanuh* and *Mīna*. *Dhanuh* (*Agni Rāśi, Sattva Guna*) is, essentially, speech (*Bāk*)—expression : *Mīna* (*Jala Rāśi, Sattva Guṇa*) is, essentially, behaviour (*Vṛtti*)—expression. Essentially, therefore, *Bṛhaṣpati* is expression—in speech or in behaviour.

Bṛhaṣpati is called *Bācaṣpati* (master of speech), lord of language, eloquence and wisdom. It helps one to mould the thoughts of others. It is characterised as *Deva Guru* (one who gives guidance to the *Devatā*) and *Purohita* (*Pura—antahpura*, inner, *hita*—benefit)—who/which does benefit to the inner self. It makes one pious, gives the fruits of ripe experience. Heavy important, momentous are its products and issues. Morality and rightousness are its blessings. Confidence, mastery and superiority are its rewards. It denotes pursuit of truth, expression of truth and establishment of truth. Persons under the benefic influence of *Bṛhaṣpati* living within every worldly allurements have less attachment to worldly things.

Beautiful appearence, sober, grave voice endowed with good qualities of mercy, sincerity and humanity are the mani-

festations of people under the influence of *Bṛhaspati*. They have deep insight into philosophy and sometimes idealists and usually fortunate people.

In mythology, *Bṛhaṣpati* is the son of *Angirasa* (*Anga*—physical body ; *rasa*—the fluid in the body. There is continuous secretion and flow of such fluid within the body. In sorrow or joy, fear or anger, hope or disappointment, in different conditions of mind there is secretion of fluids from glands inside the body which pervade through the nerve system. The food—intake is the source of the fluid (*rasa*) and exercise influence over the body and mind (*cittavṛtti*). People having *Bṛhaṣpati* predominating in character support regulation of diet according to *Karma* (nature of activity ; *vṛtti*) to have control over mind and body. It also support social classification contrary to Saturn people who in manner and conduct do not support classification. Thus *Bṛhaṣpati* concerns our food, life and living (profession). It gives power to sustain. It concerns liver that sustains life.

IDEAS :

Mode of expression, speech, eloquent, pronunciation.

Conduct, behaviour, manner, practice, precept, habit of life.

To live, to support life, to nourish, to bring up, to seek livelihood, mode of life, profession, occupation.

Great, heavy, weighty, high in degree, dense, massive important, serious, momentous, valuable, highly prized, wealth.

Preceptor, professor, parents and venerable persons, the office or profession of a spiritual guide.

To invoke, to mention with praise, extol, teach, worship, devour, argue.

Piety, religion, holiness, reverence, humility, sanctity.

Convert, regenerate, inspire, enshrine, faithful, honesty, integrity, believing.

Behave confidently, be bold and confident, eminent, be mature, illustrious, etc.

PORTIONS OF THE HUMAN BODY :

Principle of growth, and accumulation, liver, ear as organ of hearing, fat, lower abdomen, region of hips, aperture of the body, navel, etc.

EXEMPLIFICATION :

Sons, issues, venerable personages, respectable people, elderly people, superiors, priests, bishop, clergyman, advisers, the temple, the church, lexicographer, philosophy, theology, orator, gain or loss in weight or size in the stomach, difficult to digest, a pregnant woman, etc.

ŚUKRA (The Venus) :

It's popular name is the Evening Star. No race in the past was indifferent to its beauty or failed to study its changes as it moved from one side of the sun to the other. So true is this that when *Śukra* attains its greatest brilliancy it is often mistaken for an artificial light in the sky. When we are looking at this planet we are looking at the outer surface of a cloudy envelop which reflects the rays of the sun like a mirror.

Śukra (derived from *Śucha, Śuchi*) means purity. *Śukra* has another name—*Vṛṣa* (from *Varṣan*—that which showers) which showers good actions (*Dharma*). So, *Vṛṣa* is the carrier of Lord *Śiva* (wisdom). The *Devatā* (lord) of *Śukra* is *Indra* (same as *Indriya*—senses). *Kamanā* or *Vāsanā* (desires) are represented by *Śukra.*

Kāmanā (desires) has within it a creative force both in physical and mental planes. It has power to create by synthetical force mental and spiritual energy. It functions through the senses either in producing or creating things on physicial plane or by controlling the senses in the mental plane. In us *Śukra* is passion. *Śukra* gives a craving in the heart for gratification of the senses. It rules over the senses and has power to hold mind in captivity. So powerful it is that it may take one to lose himself in artistic pleasures and enjoyment of the senses. It keeps on yearning and longing for the thing coveted. Artistic temparament, poesy are its gift. To subjugate others by fascination and charm is the tendency of *Śukra.* Pleasures and comforts are its ends. On the other side it stands for good actions, service to others, etc. When *Kāmanā* gets a set back it turns into *Krodha* (anger). So, in order to keep *Kāmanā* or *Śukra* under control and not to let unhappiness grow from *Krodha,*

fasting is observed aiming purification of body and mind. Through fasting *Śukra* enhances will power.

COMPARISON BETWEEN SUKRA AND BRHASPATI :

Kāmanā and *Acaraṇ* stand side by side in life. *Śukra* expresses the energy of the soul, *Bṛhaṣpati* works reformation, purification and mutations within. *Śukra* gives tendency towards enjoyments and ultimately effecting sufference, then repentance, then attainment of purity by controlling the senses or when such pleasures become uninteresting ; whereas *Bṛhaṣpati* gives tendency towards wisdom. Śukra leads to action, *Bṛhaṣpati* leads to wisdom. *Śukra* approaches salvation through physical and material things ; whereas *Brhaṣpati* approaches through wisdom and meditation. In *Śukra* finer philosophical things have expression through the material things, whereas in *Bṛhaṣpati* material things are expressed in subtler aspects. *Śukra* views things as they appear before the eyes, whereas *Brhaṣpati* views things through feelings. *Śukra* draws pleasure by creating a sweet atmosphere around it, for it does not get pleasure in absolute wisdom, whereas *Bṛhaṣpati* draws pleasure through speechless meditation. Before *Śukra*, the entire nature as it appears through the senses is the absolute truth. By pen, literature, verses and romances it is affectionate, emotional and passionate. Through music, art, actions, shyness, it appeals to the senses, it arouses the senses. *Kāma, Kāmanā,* or *Kāmini* and shyness are correlated and have their actions or inactions through the senses.

IDEAS :

Desire, wish, fancy, attachment, greed, ambition, jealousy.

Feel the want of, tempt, seduce, to grieve, to be absorbed in deep contemplation, to purify.

Purified, clean, white, light, coloured.

Separating, dividing, disturbing, granting liberally, discharged a duty, a judicial acquittal.

Purification through suffering, tears, to wet, moisten, running discharge, nasal discharge. Spirituous liquor, essence of anything, sperm, marrow of the bone, containing pure juice.

To paint, colour, dye, picture, describe, painting, representing. Outward appearence, form, figure, shape, lusture, beauty.

A letter, vowel, syllable, the arrangement in a song or poem, poets, painters, dyers.

The mask or dress of an actor, the cloak, ornament, decoration, artistic refinement, inspired.

To will, command, having at command, eager, zealous, according to one's wish, at one's pleasure, sensuality, sexual passion, sex feelings, the opposite sex, to fall into a person's power, reduced to subjection.

Subjugating, winning, fascination, enchantment.

To pour out, discharge, infuse, to impregnate, flow of urine.

To dip, steep, to cast or form anything out of molten metal.

Declivity, slope, steep rock, etc.

PORTIONS OF THE HUMAN BODY :

Fluids of the body, discharges, secretions, emissions, morbid affection of the iris (change of colour accompanied by imperfect vision), knots, joints of the body, swelling, testicles, kidneys, ovaries, reproductive system, vigour of the senses, etc.

EXEMPLIFICATION :

Artists, painters, poets, musicians, actors players, decorators, dress-makers, tailors and fitters, dyers, picture-galleries, scene-makers, places of amusements, places of sensual enjoyment, festivities, wine, sugar, music halls, ornaments, toilettes, fancy things, beauty products, stationers, growing white of the hair, perfumes, mistress, wife, etc.

ŚANI (The Saturn).

Of the nine planets Saturn is the farthest from the Sun. Most time it remains unseen from our usual sight. Nearly 15 years apart, twice in its period of 30 years, we see the rings of the planet once either in *Vṛṣa* or in *Mithuna* and again in *Makara*. Saturn is a brilliant star in reddish hue but like Jupiter it is semi languid condition and covered by thick cloud. It turns around its axis in ten and a quarter hours, not so fast as Jupiter. It is a frigid world.

Śani represents time and its effect. Time yields the result of actions in the past. Time is destiny. By different names,

it is called *Adṛṣta* (the unseen), *Daiva* (the destiny), *Adhikaran* (that holds the results of actions), etc.

Time is dynamic. In the march of time, *Parimāna* (measure), *Niyamana* (rules), *Sanjamana* (control) are the factors in the making of the motion (*Gati* or *Gamana*) of time. Each step of time is a change. The *Devatā* (lord) of *Gati* is *Yamana or Yama*—the death, the change. The changes are continuous through life, death and even after death. Incessantly, the changes are operating within and unseen. It is *Antaryāmī* (*Antar*—within, *yamana*—motion)—one which moves within; and *Antarikṣa* (*Antar*—inner; *ikṣan*—seen)—seen by the inner eye.

Gati connotes the idea of *Teja* (energy) within, for without energy there cannot be any motion. In mythology, *Śani* is born of *Ravi* (energy) and *Chhāya* (shadow). But *Śani* is exactly opposite to what *Ravi* is. *Ravi* is life, *Śani* is death. *Ravi* is light, *Śani* is darkness. In the *Kālacakra*, the Houses of *Ravi* and *Candra* (*Simha* and *Karkata* respectively) are opposite to the Houses of *Śani—Kumbha* and *Makara*. *Ravi* and *Candra* are *Ātmā* and *Mana* soul and mind, respectively, opposite to them *Śani* is *Moha* and *Māyā* (illusion and untrue).

Wherever there is violation of truth or the rules of life, absence of self control or abnormal sexual pleasures (*Saha-Gamana*—cohabitation), *Śani* as destiny appears in time to give just the results. The planet moves slow. The destiny turns slowly unseen to inflict the due punishment for disobeying the laws of time—*Dharma*; Good Action. *Śani's* process of treatment is different from others. It passes sentences aiming a change within, to liberate the offender from the *Moha* or *Māyā* that lie unseen in the fold of mind and had caused the offence against time. In a cursed life, *Śani* steals away everything leaving dire poverty, starvation, struggles in and out—the processing formalities of its purification. Thus when friend, family, wealth, prosperity disappear, the unfortunate turns for new acquinttances —the turning point of life which ultimately leads him to self realisation and in later stage brings renunciation.

Naturally, when the scourging effect of *Śani* predominate in a life there is no taint of any affection, desire for worldly

prosperity, pride, power, but there is deep concentration, activity, meditation. It moves or walks slow with its head hanging towards the shadow (looking downwards). The life appears barren before human eyes, devoid of good dresses, or attractions with staggering eyes it looks a frigid life.

So, mobility of a life is *Śani*. Misdirected life is evil *Śani* that turns one a thief, one who moves unseen or moving in secret places. Favourable *Śani* is *Viṣṇu-śakti*—which secretly steals away mind from the material plane to the spiritual plane.

IDEAS :

Time as leading to events, the proper time, lasting a long time, time causing a change.

Causing an end, inevitable results of action, causing destruction or ruin, death, dissolution, annihilation.

Idle, slow-moving, loitering, lame, motionless, gradually, faintly.

Inactive, having little to do, acting slowly and foolishly, laying aside, resignation, renunciation, abstinance from food, complete exhaustion, renunciation of the world, profession of asceticism, religious mendicant.

Wickedness, filthiness, faithlessness, ill-treatment, unrestrained, at random, to deceive, to humble ;

Weak, slack, dull, slow, tolerant, indulgent, silly, unhappy, miserable grief, sorrow, distressed, poor, pauper.

Shade, shadow, shading, blending of colours, reflection, shelter, protection.

Servant, dependance, service, follower.

Cavity, hollow, interior of anything.

Concealment, suppression of truth, underhand dealings, bribe, to hide, disappear, lost, dead, mystery, dark colour.

Drunkenness, wine seller, intoxication, arrogance, sexual act, reeling with excitement.

To lie, recline, settle on, to cling or press closely.

Place of rest, mental inactivity, indifference, diversion, retirement, etc.

PORTIONS OF THE HUMAN BODY :

The principle of movement and locomotion, the legs, respiratory system, etc.

EXEMPLIFICATION :

Service-holders, executors, strangers, beggars, mendicants, gamblers, a time-keeper, a clock, adjournment, fallacy, blunder, a cheat, treachery, impotence, imitation, hidden, occult, unknown, obscure, distance, change of circumstances, sad, gloom, vacant mind, secret policy, secret, privacy, brothel, speculation as a leap in the dark, black art, magic, umbrella, iron, sunshade. Grave, ruins, aged persons, widow or widower, burial places, contractor (for doing things in time). etc.

RĀHU AND KETU.

Rāhu and *Ketu* are the Moon's Ascending and Descending nodes respectively. They are called the *Aksepani* and *Biksepani Śakti*. The ideas of the *Śakti* (the force of nature) are illustrated by the example of a rubber ball. If the rubber ball is pressed within a fist, it is reduced in size and as the pressure is released the ball again regains its former shape and size. Similarly, the force from within that eclipses mind and again brings it back to its original state are represented by the ideas of *Rāhu* and *Ketu*.

RAHU THE MASTER OF VEHEMENCE :

Its nature is to take hold of and then let loose. It eclipses the lumineries and again liberates them. Perplexity, bewilderment and confusion proceed from it. Chocked, suffocated, oppressed and deserted are the feelings engendered by it. Force, ferocity, fury and violence are its expressions. Riot, revolt, rebellion are its public manifestations. To overpower, to assult, to invade are its issues. Distraction, censor, acquisition are its attendants. To shoot up, to ascend high it aims at. It is a Formidable One.

Rāhu never proceeds straight, it always moves in a reverse order. Comparatively, the desires, affection, love in *Śukra* has mildness, coolness and loveliness but in *Rāhu* the manifestations

are restless desires and lust. Due to its insatiable desires and mental excitements it receives various experiences and sufferences that ultimately tend towards renouncements.

IDEAS :

To take hold of, grasp, embrace, to behave roughly, to gasp for breath, choke, suffocate, spasm, be exhausted, stricture, rupture, convulsion, be distressed, disturbed.

To part, separated, deserted, leave, quit, abandon, loneliness, deprived of, want of, absent, eclipsed.

Withdrawn from society or public, mystery or secret doctrine, initiated, a confidante.

To become immovable, severe, stern, rigid, dullness, sorrow, pride, anger, lust, fury, impatience, passion, zeal.

Confusion, trouble, disaster, calamity, riot, revolt, rebellion, damage, crowd, multitude, collection of many, gathering, army.

Violence, to assault, invasion, inundation, irrigate, flood, cover, cloak, mask, screen, veil, suppress, disguise.

To ascend, to jump upwards, to rise, to shoot up, to hasten out, an unexpected appearence, startling event of calamity.

The head, skull, top of anything, a cap or helmet, being on the head, an eminent or illustrious person, judgment, decree, order, document of victory or defeat.

Ill-report, contradiction, inconsistency, detraction, slander, abuse, blame, censor, charge, accusation, defamation.

To avoid, get rid of, surrender, resign, renounce, disregard, expel, empty, evacuation, to eat, devour, etc.

PORTIONS OF THE HUMAN BODY :

Jaws, skin, alimentary canal, deglutition, excretory system.

EXEMPLIFICATION :

Wrestler, a spy, a thief, person of low culture, mass, mob, fanatic, whirlpool, to throw doubt upon, convulsions, fits, hysteria, imprisoned, banishment, quarrel, divorce, separation, death by suffocation or hanging, boycott, strike, Grandfather (paternal) etc.

KETU : the Lord of Hindrance.

Ketu is a mystic *Graha* in comparison to others. It also moves in reverse direction like *Rāhu*. It has no retrogression and acceleration. It is symbolised as a serpent. It has no eyes, so no views in its works. Mythologically, *Ketu* is the worshiper of *Siva* and a feminine form in strength, capacity and energy. *Ketu* has power to remain in deep meditation in the mystic regions of human thought like a serpent in a cavity in winter days. *Ketu* provides tremendous energy to the mind but there is no outward expression. When excited it suddenly appears like an infuriated serpent or a deadlier enemy. Evil *Ketu* becomes a traitor, a heartless or ungrateful person, butcherman, magicians who rob others. Favourable *Ketu* shows tremendous patience and perseverance. It may show abnormal capacity in mathematics. It has in it wonderful spiritual and psychic powers.

Ketu stands out as a symbol affording means of recognition or identification. Sudden success or failure, accidents, diseases or any sudden mishap or event are indicated by *Ketu*. It tends to bring about degradation. Obstruction and hindrances are its functions. It is a Hampering One.

IDEAS :

Hindrance, prevention, embarrassment, punishment, sentence.

Accidental, incidental as ill-luck would have it.

To fall down, descend fall from moral laws, degraded.

Illness, sickness, infirmity, disorder, morbidity, epidemic.

Fear, nervousness, fright, awe, panic, scare, fire, flame, torch, poison.

To invite, to summon, one who knows the way, guide, conductor.

Rod, bar, barrier, blocade. Mark, spot, stamp, sign, symptom, a flag, emblem, symbol, token, type, badge, criterion, label, abnormal, unusual, etc.

PORTIONS OF THE HUMAN BODY :

Nervous system, spine, spinal column, nerves, sexual system.

EXEMPLIFICATION :

Decay, detorioration, demoralisation, retrogression, blocked,

jammed, signal, sign-board, omen, crown, sceptre as symbol of royalty, trophy as symbol of triumph, uniform as symbol of designation, credentials as symbol of confidence, pox, plague, invalid, poisoned, sick-room, hospital atrophy, sick-list, Grand-father (maternal), etc.

JUDGMENT—(2)

The power to draw judgment depends upon the most common faculties of mind which every man possesses and are in constant use in the formation of ideas. For the facility of understanding once more it is recalled that the *Kalacakra* gives the knowledge of time ; time expresses the corresponding ideas in nature. The ideas of time is, therefore, to be drawn in synthesis with the object related to it. In drawing judgment we have to keep before the mind, the ego, time, place and occasion for it and then take out the underlying ideas of the *Graha* and its position in a synthetic concept.

However, the process of drawing judgment from the ideas of *Rāśi* and *Graha* is further illustrated below by taking an example of *Ravi* in *Meṣa*.

Ideas in *Meṣa*	Ideas in *Ravi*	Judgment
Head ; brain.	Activity.	Advanced thought ; brain work.
Rivalry.	Ego.	Ego given to rivalry.
Challenge.	Showing.	Showing challenge.
Senses.	Power.	Powerful senses ; sensual.
Competition.	Energy.	Strong in fight ; Strong competition.
Challenging/ defying authority.	Government.	A challenge to or by the Govt. or Govt. is defying something. etc.

Ravi stands for good many ideas and so also *Meṣa*. Combination of one root idea of *Ravi* with one of such of *Meṣa* may be done in as many meaningful ways as possible keeping before the mind's eye the ego, time, place and the occasion for it.

While combining the ideas it is important to remember that if the component ideas are not of allied nature they receive a

set back or a check. For example, *Candra* represents peace; *Meṣa* represents fighting spirit; therefore, in relation to peace *Candra* in *Meṣa* indicates that the peace is to receive a set back for the fighting spirit or the spirit may be mental only. Similarly, the ideas of *Śani* receives a set back in *Meṣa* and in *Simha Rāśi* due to their contrary nature.

A *Kālacakra* at the time of birth gives the knowledge about the native. The judgment drawn from the ideas of the *Graha* and the *Rāśi* give the clue to a perspective knowledge of the life. By way of illustration, let us draw judgment to have an estimate of the life from the *Kālacakra* below at the time of its birth :

Ravi	in	*Makara*	*Rāśi.*
Candra	,,	*Karkata*	,,
Maṅgala	,,	*Vṛṣa*	,,
Budha	,,	*Dhanuh*	,,
Bṛhaṣpati	,,	*Mīna*	,,
Śukra	,,	*Kumbha*	,,
Śani	,,	*Mīna*	,,

(N.B.—This is data of the *Sāyana Kālacakra* at the time of birth of Sir Isaac Newton on 25th December, 1642 A.D.)

Clues and ideas of the *Graha* and the *Rāśi* :

Ravi —Soul, ego, urge.

Makara —(*Pṛthvī Rāśi, Tama Guna,*—virtuous labour).

Virtuous labour, creative tendencies, partly materialist and partly psychic.

∴ His character shows that he is impartial and industrious. He has creative abilities and does useful things (virtuous labour). He has tendency towards unveiling the mysteries of nature and therefore sometime appear materialist and sometime psychic.

Candra —Mind, imagination.

Karkata —(*Jala Rāśi, Tama Guna,*—Emotion)
Versatility.
∴ He has emotional mind. He has great power of imagination. He has versatility.

Budha —Intelligence, Learning, study.

Dhanuh —(*Agni Rāśi, Sattva Guna,*—Expression)
Aiming high, unbending resolutions, ascending from materialistic to spiritual plane, double nature—material and spiritual.
∴ The tendency of his learning, knowledge and studies are towards good and useful works relating to the earth (material) and the above (aiming high, celestial, occult).

Mangala —Actions.

Vṛṣa —(*Pṛthvī Rāśi, Raja Guna,*—Virtuous act)
Activities relating to earth or earthly things, essentially, virtuous labour.
∴ His activities are related to things connected with earth and they are good and useful service.

Śukra —Desires.

Kumbha —(*Bāiyu Rāśi, Raja Guna,*—Feelings)
Uniting, occult knowledge, new ideas, thoughts, reformer, tendencies in art and intellectual subjects.
∴ He desires to connect his new findings like a reformer (scientific discovery).

Bṛhaṣpati —*Acharan,* speech.

Mīna —(*Jala Rāśi, Sattva Guna,*—Mystic ideas)
Psychic pursuit, inspired. intoxicated.
∴ The life manifests a spirit to pursue mystic and celestial things. He produces theories of his findings and talks on them.

Śani —Destiny.

Mīna —(*Jala Rāśi, Sattva Guna,*—Mystic ideas)
Chasing mystic ideas and psychic pursuits in a cyclic way, exalt, delight, despondency, restlessness, to loose one's way.

∴ The destiny indicates the life is to chase after mystic ideas. Sometime restlessness, sometime delight are the experiences and he diverts actions earthly to things celestial.

We now take out the common ideas from the above and draw judgment to have a glimpse into the life and its tendencies.

SUMMERY JUDGMENT :

The native is a man of great abilities and versatile genius. He is a man of firm resolution. The tendency of his activities are towards discovery of the mysteries of nature and things celestial—a discoverer in the field of science. He is a man of many virtues.

This is a modest estimate of a person. For a further perspective study of a life and its activities we have to go through the life's environment and merit which will give clue to introspect into the life in as much details as one may choose.

CHAPTER VI

THE ENVIRONMENTS AND THE MERITS

Men are marked out from the moment
or birth to rule or be ruled.

Aristotle.

THE ENVIRONMENTS AND THE MERITS :

The Unkonwn Man—who is he ? Where does he come from ? What is his career and social status ? These are some finite aspects of infinite questions of a man about a stranger of his own race. Essentially, the social estimation of a man is made up of his Environments and Merits.

Primarily, a life is viewed from the perspective of his—

Environment—physcial appearence, home, friends, occupations or situations within which he moves ; and

Merit—character, education, intelligence, luck that assist the life materially as merit.

The *Rāsi* occupied by the *Lagna* is termed as the First House. The succeeding *Rāśi* is the Second House. If *Meṣa* is the First House, *Vṛṣa* will be the Second. *Mithuna* will be the Third and so on. There are 12 Houses (*Dvadaśa Gṛha*) each House (*Gṛha*) represent certain affairs of the native. The 12 Houses do not bear any relation with the 12 *Rāśi* of a *Kālacakra*. For instance, *Meṣa Rāśi* is the First *Rāśi* in the *Kālacakra* but the *Rāśi* occupied by the *Lagna* (ascendant) is the First House in the *Kālacakra*.

Environment :

Deha—the physical appearence denoted by the I House.
Gṛha—Home, friends, etc. denoted by the IV House.
Gṛhinī—a partner of opposite sex, etc. the VII House.
Gṛhasthali—vocation to earn a living by the X House.

These are the four important factors and are the center pillars upon which man's social structure is built. Each of them is termed *Kendra* (center) or Environment.

Merit :

Lagna—the root character, appearence, denoted by the I House.

Vidyā—education, intelligence, denoted by the V House.
Bhāgya—fortune, denoted by the IX House.

Man's root character, his education and intelligence, his fortune or destiny are equally important for the social estimation. Each is termed *Kona* (angle) or the Merit.

Other ideas of the life, namely, brothers, wealth, earnings, etc., are derived from the ideas of other Houses of the *Kālacakra* concerning the life. The important ideas of each House is listed below.

THE HOUSES AND THEIR IDEAS.

(*Dvadaśa Gṛha*)

THE FIRST HOUSE : (The House of Self).

(*Prathama Grha*) : The Self, ego, the native's own person, the body, figure, appearence, skin, growth of emaciation of the body, risks on the body, personality.

Life and longivity, preservation of life and health, strength of the body, physical traits, his distinguishing features, habit disposition, character, conduct.

Patriotism, the country, general condition.
Grandmother, maternal grandfather, the head, etc.

THE SECOND HOUSE : (The House of Wealth).

(*Dvitiya Gṛha*) : Wealth, riches, prize of a contest, booty, prey, moveable property, any valued object, money, treasure,

assets, goods of every kind, gift, accumulation of wealth, provisions, treasury, solvency.

Family, kinsmen, members of household, persons supported or maintained, a dependant.

Trade, buying and selling, exchange, exchequer.

The eyes, face, countenance, speech, the act of eating, a meal, food, diet, the act of enjoying or using, etc.

THE THIRD HOUSE : (The House of Collaterals).

(*Tṛtiya Gṛha*) : Power, strength, might force, energy, exertion, attack, bold, advance, heroism, courage, firmness, consistancy, patience, fortitude, gait, locomotion, transit.

Military force, troops, army, arms, neighbour, follower, a companion, adherant, servant, ally, assistant, helper.

Brother and sister, a brother, a brotherly relation, brotherly, brotherhood, fraternity, belonging to a brother.

The ear, arms, younger brother, etc.

THE FOURTH HOUSE : (The House of Comforts).

(*Caturtha Gṛha*) : House, habitation, home, residence, land and estate.

Pleasure, comforts, delight, happiness, ease, easiness, connection, relation, association, friendship, friendliness.

Grave, hollow, hole, canal, underground wealth, crops and produce of land.

Conveyance, means of transport, carriage, vehicle, seat.

The mother, etc.

THE FIFTH HOUSE : (The House of Products).

(*Pancama Gṛha*) : Education, intelligence, understanding, intellect, knowledge, science, learning, scholarship.

Judgment, discernment, presence of mind, ready wit, counsel, wisdom, advice, policy, prudence, political wisdom, moral precept.

Son, child, issue, product, offspring, begotten, brought forth, womb, stomach, bowels, pregnancy.

Amusement, entertainment, excitement, etc.

THE SIXTH HOUSE : (The House of Adversities).

(*Sastha Gṛha*) : Enemy, adversities, foe, hostility, cruel deeds, enimity, repugnance, wound, sore, ulcer, abcess, tumour, cancer, scar, crack.

Diseases, ailments, sickness, mishaps, quarrels, sports, pastimes, alarm, fear, distrust, suspecion, worries, anxieties.

Maternal uncle, etc.

THE SEVENTH HOUSE : (The House of Marriage).

(*Saptama Gṛha*): Love, sexual matters, marriage, conjugal life, amorous pleasures.

A stake in gambling, travelling, coming and going, journey, litigation, law suits.

Husband, wife, commerce, trade, business, transaction, contention, strife, battle, war.

Foreign affairs, relations with other people, etc.

THE EIGHT HOUSE : (The House of Death).

(*Aṣtama Gṛha*) : Death, dissolution, annihilation, mortality, longevity, loss, destruction, death-dealing weapons.

Refuge, asylum, citadel, stronghold, unapproachable place, a narrow pass, dangers, risk, difficult situation, critical condition, guilt, vice.

Urgency as requiring immediate help, wills, legacies.

Disappearence, desertion, obstruction, difficulty, trouble, distress, calamity, inequality, impropriety, incorrectness, error, mistake.

Termination, degeneration, banishment, hiddenness, concealment, end.

A sister.

Private parts, scandals, conviction, imprisonment, defeat, slander, restraint, injustice, solitariness, singleness, etc.

THE NINTH HOUSE : (The House of Religion).

(*Navama Gṛha*) : Fortune, luck, welfare, destiny, duty, virtue, religious austerity, religious practices, religious institution, conversion.

Venerable persons, superiors, preceptors, spiritual preceptors. Honesty, purity, pilgrimage, father as a venerable superior, temples or churches, preachers.

Guidance, conduct, leader, setting forth an argument, confidence, favour, desire, request, reverence, obedience.

Wife's brother, husband's brother, an event or thing of the past, tradition, ancient times, old legend.

Fate, destiny resulting from merit or demerits in former existence.

Fortunate or auspecious period, etc.

THE TENTH HOUSE : (The House of Function).

(*Daśama Gṛha*) : Occupation, business, office, special duty, work, labour, activity, calling, vocation, employment, profession, function.

Performance, action, operation, exertion, concern.

Seal of authority, seal, stamp, coin, medal, credentials, passport, lock, stopper, key.

Father, king, government, loyality, protection, shelter.

Opinion, idea, arrogance, pride, consideration, regard, indignation.

State function, councils, assemblies, meeting.

Fame, honour, ambition, rank, position, status, reputation.

Order, command, authority, dignity.

Royalty, kingship, empire, kingdom, realm.

Occasion, object, cause, motive, opportunity, purpose, design, aim, end, etc.

THE ELEVENTH HOUSE : (The House of Gain and Profit).

(*Ekadaśa Gṛha*) : Income, acquisitions, arrival, approach, gain, profits, collections, receipts, earnings, circumference, compass, neighbourhood, means of gain and profit.

Rest, repose, bed, gold ornaments, jewels, adorning, decoration.

Brother' sluck, elder brother, etc.

THE TWELFTH HOUSE : (The House of Decay).

(*Dvadaśa Gṛha*) : Decrease, diminution, deprivation, abondonment, relinquishment, spending, expenses, outlay, disbursement, outgoing wastage, passing away, decay, loss, forfeiture, bereavement.

Taking off, laying aside, final, ultimate.

Exhausted, long journeys, insufficiency, deficit, damage, loss, failure.

Sentence, conviction, punishment.

Objection, pertinancity, obstinacity, insistence, urge.

Paternal uncles, second wife.

The 12 Houses are divisible into two halves. The first half is from the I to the VI House and the second half is from the VII to the XII House. The first half is personal and the second half is social, the first half is unrecognised and the second half is organised, the first half is idea of inclination to act and the second half is idea of affording facilities for action. the first half is 'circumstances within control' and the second half is 'circumstances beyond control', the first half is *Puruṣakāra* and the second half is *Daiva*. Each House represents ideas that are reciprocal and complementary to its opposing House. The ideas are elucidated below :

IDEAS IN THE I HOUSE.
Self, Personal.
Cause from ego.

IDEAS IN THE II HOUSE.
The assets.
The capacities.
Activities that are within personal control.

IDEAS IN THE III HOUSE.
The changes as a result of personal action, travels, change of domiciles, etc.

IDEAS IN THE VII HOUSE.
Self in society, counterpart of self.
Effect produced by ego, marriage, partnership.

IDEAS IN THE VIII HOUSE.
The liabilities.
The faults.
Effect of activities as they are accepted by others.

IDEAS IN THE IX HOUSE.
The destiny, operations not under personal control and are largely the result of outside forces.

IDEAS IN THE IV HOUSE.
Home.
Environment.
Friends, associations.

IDEAS IN THE V HOUSE.
Education, intelligence, capabilities.

IDEAS IN THE VI HOUSE.
The actions, the senses, the conflict with the world.

IDEAS IN THE X HOUSE.
Reputation.
Fortune.
Career or profession.

IDEAS IN THE XI HOUSE.
Earnings, Result of the capabilities.

IDEAS IN THE XII HOUSE.
The results beyond personal control, inhibitive influences, frustrations, repressions, complete loss of personal liberty and dependence upon how others act.

HOUSES IN WESTERN SYSTEM :

In individual prognostications relating to vicissitudes of life there are astrologers both in the East and the West who have adopted individual or any traditional method of deducing judgments from *Kālacakra* on the basis of individual experience by trial and error. Most astrologers in the West follow a common system to draw judgments from the ideas of the planets and their positions in the zodiac. In India this system is popularly know as the Western system.

According to many western astrologers man is an embodiment of three constituent factors, viz., Spirit, Soul and Body. They bear relation to the Sun, the Moon and the Ascendant. The Sun is the mind, the Moon is the sensation, instincts ; the Body or the Ascendant is the limit through which spirit and soul find expression. They may be interpreted as Action, Power and Wisdom.

Precisely, they explain that man is a part of nature. The fundamental qualities in nature are—Fixed, Cardinal and Mutable. They are three in one and yet one of them is prominent than the rest. The fixed qualities correspond to spirit, the cardinal qualities correspond to soul and the mutable qualities correspond to body—the vehicle of spirit and soul.

The above threefold divisions of spiritual condition reflects in material manifestations consisting of 4 matters—Air, Fire, Water and Earth. According to the above divisions the 12 Signs are grouped as follows :

Firey Signs—represent force of life, passions and emotions.

Aries—creative power.

Leo—sustaining.

Sagittarius—explorer in spiritual and material things.

Watery Signs—represent receptive (feeling and emotion) group.

Cancer—educational factors, reverence submission.

Scorpio—hidden possibility of correction from worst depth.

Pisces—Open impressions and moods instigated from without.

Airy Signs—represent intellectual group, mental power.

Gemini—Changeable.

Libra—indecision that sets others to work for him.

Aquarius—influential, firm conviction.

Earthy Signs—represent practical group.

Taurus—earthy.

Virgo—earthy-taking interest in materialistic things only.

Capricornus—no inner but outer power, death of materialism and birth of spiritualism.

Matter being a part of nature has one of the qualities—Fixed, Cardinal or Mutable more prominent than the rest. They may be accordingly grouped to help introspection categorically :

Cardinal group—Aries, Cancer, Libra and Capricornus. They represent active movement, active temperament. They partake the nature of the Ascendant.

Fixed group—Taurus, Leo, Scorpio. and Aquarius. They represent balance of conflicting forces, executive or reservoirs of energy.

Mutable group—Gemini, Virgo, Sagittarius, and Pisces. They represent indecision, mobilisation, duality, flexible nature, perpetually slowing down in readiness to turn to a corner.

For the facility of determination of the above ideas of the Signs they are further grouped into Positive and Negative order :

Positive group—Aries, Leo, and Sagittarius. They represent fiery and ardent—the ideal and intuitive world.

Negative group—Scorpio, Cancer, Pisces. They represent watery and psychic world.

Positive group—Gemini, Libra and Aquarius. They represent airy and intellectual, mental and artistic world.

Negative group—Virgo, Taurus and Capricornus. They represent earthy and solid ideas.

Those persons who are born in the positive groups are intellectuals, idealists. They plan for the future and the others carry them.

The relation of the zodiac and the planets to mankind is as follows—

1. The 12 Signs represent desire nature.
2. The planets govern the mind.
3. The Ascendant is the physical body.
4. The Sun is symbolical of the spiritual part of man.

These four divisions correspond to 4 divisions of nature—Air, Fire, Water and Earth through which Spirit and Soul show the character and temperament of the native.

Of the 12 Houses each House represents the native's material circumstances. Each House provides the key to a special subdivisions of them. The position of the planets in a horoscope the Signs and the Houses help to assign the native to its respective group, viz.,—

Possevive group—XI House—concerning property.

VI House—concerning food, comfort.

X House—concerning honour, social position.

Psychic group —IV House—concerning spiritual life in old age.
VIII House—concerning influence of others.
XII House—concerning confinement, hindering influences.

Further, the Houses may be grouped into the following three categories representing the forces of the House functioning in the life of a native.

Angular House : I, IV, VII, X—storngest.

Succedent Houses : II, V, VIII, IX—less strong.

Cadent House : III, VI, IX, XII—weakest.

Western astrologers believe that a cadent planet seldom brings to pass any event of which it is significator or if at all then it will be when all hopes have vanished ; also that when obtained it is either useless or detrimental to the querant's interest.

The categorical divisions and the judgment drawn from their ideas tell the story of the native's life. They show the tendency of the life, the experiences in life and its temperament. In prognostic astrology the process of deducing judgment by the help of the Ruling planets of the Signs and the Houses they occupy are similar to the process that is followed in *Jyotirvidyā*. So one does not find any difficulty in understanding the other.

JUDGMENT—(3) :

Judgment develops from knowledge to a systematised thought through rationalisation and relation of ideas as we probe insight into each category. The ideas of a planetary position in the category of its *Gṛha* or the House brings in further limitations of those ideas.

In the category of the Houses when any ruling *Graha* of a House denoting any of the ideas of Environment either joins or is related to a *Graha* ruling any of the ideas of Merit and is either of the Houses of Environment and Merit, it is obvious that in some period of the life the Environment and Merit will join hand in hand to bless the native with ideas denoted by the *Graha* and their positions. In illustrating the above let us assume that a person

has *Budha* and *Śani* in *Makara* and the *Lagna* is *Vṛṣa* in the *Kālacakra* at the time of birth ; we may draw the following judgment from the clues—

CLUES :

Budha—Ruler of the V House (Merit) ; education, intelligence.

Śani—Ruler of the X House (Environment) ; vocation, service.

Makara—The IX House ; luck, fortune.

JUDGMENT :

The native at certain time in his life will luckily have opportunity of a service on account of his education and intelligence.

But in case *Budha* being the ruler of the II House is in *Dhanuh,* the conclusion from similar analysis is obvious.

CLUES :

Budha—Intelligence.
II House—Wealth, assets of the native.
Dhanuh—The VIII House, fault, loss death.

JUDGMENT :

The native due to his fault in using his intelligence will face a difficult way which will be beyond his control and will suffer loss of wealth.

The happy augury of Environments and Merits in a *Kālacakra* denote material opportunities for the native corresponding to the ideas of that House. Those opportunities may appear in life for a brief period or may last long according to the indications of the *Graha* and their positions. During such happy period of life the native appears to be more responsive to nature for material opportunities that center round his Environments and Merits.

In the case of absence of any happy augury of Environments and Merits in a horoscope, it is obvious that there is lack of worldly opportunities from the Environments and Merits to come to favour the native to prosper materially. It is through the greatest struggles and strifes that he may attain any achievement.

In every *Kālacakra* the IV, the VIII and the XII Houses are indicative of the native's psychic attributes. They are, therefore, regarded as the Occult Houses. The IV House represent mind, home of occultism ; the VIII House represent death of materialism and birth of spiritualism and the XII House represent termination, self undoing—the *Moksha Raśi*. Persons who have their *Graha* in these Houses are equally unfortunates materialistically. They have strong psychic power working silently within tending to enter into the psychic world. Unconsciously, their own attributes are their hindrances themselves to their materialistic attainments. Socially, they are regarded 'misfits' in the society.

In most cases studies of *Ravi* and *Candra* for character and temperament of a native tell half the story of his life. These two *Graha* not only reveal the life's struggles, ends and successes but also reveal his drawbacks and opportunities and are helpful to steer his life's journey safely and usefully. In the following pages the process to study character and temperament is helpful for further unveiling the truth.

CHAPTER VII

CHARACTER AND TEMPARAMENT

There's not the smallest orb which thou beholdest
But in his motion like an angel sings,
Still quiring to the young-ey'ed cherubins ;
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

—The Merchant of Venice, Act 5 scene 1.

Shakespeare.

NATURE AND NURTURE :

The process by which a life is born and reveals its character and temparament is a wonderfully mysterious working of nature. For both heredity and environment by nature and nurture are effective in life. Results of experiments in the field of botany and animal life supports that every individual is the resultant of both these factors. In the process of procreation life transfuses life and the mother carries and nourishes the body. The thread of life passing down from generation to generations is unbroken. Biologically, it is the genes which carries in it certain hereditory traits to be endowed with skin of certain colour, eyes or hair of certain texture. The progeny imbibes attributes from either parent or a mixer of the two. Every successive generation, thus, represents a complex integration of attributes with ancestral traits that mould the progeny to be fairly a copy of its parent, more precisely, the character from its father.

There is, however, another factor at work. This is the phenomenon of mind—*Antah-karan* (acting internally). Mind is expressive in two parts—subjective mind and objective mind. Subjective mind is a link between the soul and the objective mind and gives intelligence of the soul. Subjective mind possesses latent memory, nervousness and the nourishing attributes of mind. Latent mind comes out when the objective mind is in sleep.

Most of the products of the genius are the outcome of impressions of subjective mind. Objective mind is connected with brain and the external world through the senses.

As life journeys on through infancy, youth, old age the mind gathers experiences from its actions and environments. They incite likes and dislikes and finally terminate in producing destiny. The effect of the experiences take shapes in subconscious mind as corals take shape under the ocean. Often some of them emerge in dreams. Experiences of connected and unconnected events remain latent in mind in incorporeal state till the impressions terminate at their inevitable end either by satiation or producing the due effect of actions impelled by them.

The subjective mind with the inherent attributes make up the inner character of the life which is termed the ego or the Soul. Objective mind reveals the temparament of the life. From the perspective of *Jyotirvidyā* the objective mind and the environments effect incidences that induce actions manifesting the character and the temparament of the life.

Traditional attributes are traceable from the parental common traits of the past generations. Usually, they reveal tendencies flowing through the generations. The introspection of a life based on the intimations of characteristics of the soul and mind of the present and past generations wonderfully reveal the tendencies of the soul and mind of the native.

JUDGMENT—(4) :

Ravi and *Candra* in the *Kalacakra* represent soul and mind respectively of a person. There are continuous changes of the positions of *Graha* in the *Kālacakra*. Such changes and relations with other *Graha* intimate corresponding variations in character and temperament of a life from another. Hence, sorrows and joys, hopes and fears though common in every life are not same in all. The estimation of character and temperament or individuality and personality of a life from the ideas of *Ravi* and *Candra* are primarily derived from :

(a) The ideas of the Sign or *Rāśi* they occupy.

(b) The ideas in *Tithi* (where *Candra* is waning personality is less and the individuality is more ; where

Candra is increasing in phase personality is predominant over individuality).

(c) The ideas from the relation of *Ravi* and *Candra* in respect of Houses between them intimating the life's inner character and the effect of environments in the life objectively.

For the facility of studying practical illustrations, once more we revert to the classifications of the *Rāśi* and the ideas in them.

Raśi	Attribute	Cause	Ideas
Meṣa	*Tamo*	Fire	Fighting ; expressive ; etc.
Vṛṣa	*Rajo*	Earth	Virtuous act ; etc.
Mithuna	*Sattva*	Air	Intellectual ; etc.
Karkata	*Tamo*	Water	Emotional ; etc.
Simha	*Rajo*	Fire	Forceful ; ambitious ; etc.
Kanyā	*Sattva*	Earth	Practical activities ; etc.
Tulā	*Tamo*	Air	Balanced ideas ; etc.
Vṛścik	*Raja*	Water	Conservation ; psychic ; etc.
Dhanuh	*Sattva*	Fire	Expression ; etc.
Makara	*Tamo*	Earth	Virtuous labour ; etc.
Kumbha	*Raja*	Air	Feelings ; etc.
Mina	*Sattva*	Water	Psychic ; etc.

Let us examine the character and the temparament of a person who has *Rabi* in *Mina* and *Candra* in *Simha Rāśi* in the *Kālacakra* at the time of his birth.

(a) Idea of *Ravi*—Character.
Idea of *Mina*—Psychic ; curious about spiritual world ; Mystic ; etc.

∴ A psychic character.

Idea of *Candra*—Personality.
Idea of *Simha*—Strong ; forceful ; pride ; ambitions ; practical ; etc.

∴ A forceful personality, apparantly practical, ambitious and proud.

(b) *Simha Rāśi* s *Rajo Guna*—Fire. | Fire and water are
Mina Rāśi : *Sattva Guna*—Water. | 'Inimical' to each other.

(c) From *Simha* to *Mina* : VIII Hoouse—denoting death, fault, change, etc.
From *Mina* to *Simha* : VI House—denoting adversities (objectively).

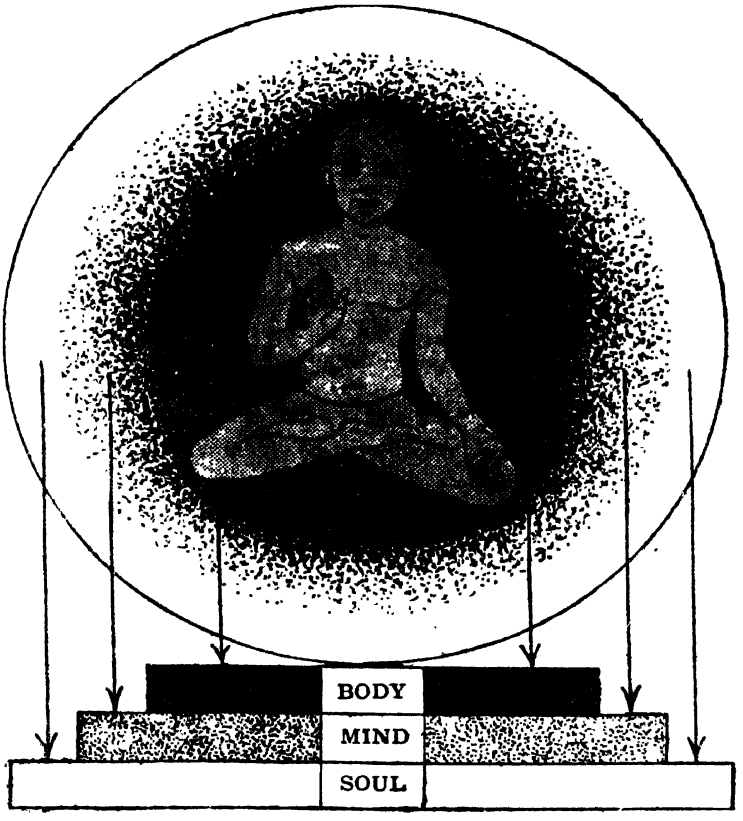
JUDGMENT :

By character he has psychic tendency and mysticism. He is curious about the spiritual world. Outwardly, by temparament he shows a forceful mind, ambitious, proud a practical man in his approach to worldly problems. He may be allured to worldly illusions of materialistic activities and pleasures and glamours (*Rajo Guna*). But he soon finds that he has less drive from within. Mysteriously he finds hindrances within reflecting hindrances outside. Consequently he gets himself into adversities and experiences a difficult way His temparament leads to adversities in worldly things bringing in him a change in his experiences. He, however, shows more personality than individuality.

Similarly, a person born in *Kṛṣṇapaksya Caturdaśi* Tithi in the month of *Māgha* will express little personality but has more individuality. He is sometimes psychic and sometimes materialistic.

But if *Ravi* is in *Kumbha* and *Candra* is in *Simha* at the time of birth of a person, we may conclude that there is harmony in his character and temparament.

Obviously, the absence of a harmony in character and temperament denotes conflicting conditions operating internally within self which in time will ultimately reflect in the objective world as a result of such disharmony. Most life which suffer as a result of such disharmony are unconsciously dragged to turns of fortune. As a matter of fact such turns of experiences are the processings in the reformations of the life in evolution and are optimistically regarded as progress towards perfection. Mysteriously enough, they turn from materialistic to psychic phase in life.



Body is the concentrated form of the imperceptible energy, precisely, the Soul. Mind, between the body and the Soul or matter and energy, is the transcendental region in gradational layers.

CHAPTER VIII

THE DESTINY

It matters not how strait the gate,
How charged with punishment the scroll;
I am the master of my fate;
I am the captain of my soul.

—Henley

INDIAN PHILOSOPHY ABOUT DESTINY :

Destiny has been a subject of greatest investigation and speculation in the Indian Philosophy. There are two schools of philosophers—*Āstika* and *Nāstika.*

Āstika are those who believe in the Vedas. The chief systems in it are *Ṣaḍh-Darśan,* viz., *Nyāya, Vaiśesika, Sānkhya, Yoga, Mimāṁsa* and *Vedānta.*

Nāstika are those who do not believe in the Vedas. The chief systems in it are *Carvāka, Baudha* and *Jaina.* The latter two systems, viz, *Baudha* and *Jaina* are partly *Āstika* because they too believe in life after death according to the *Āstika.*

The philosophers of different schools are not unanimous in their views yet most of them have accepted the theory of the Law of Karma to explain destiny.

LAW OF KARMA :

Philosophers believe that all actions (*Karma*) done with a desire must produce results. It is a common experience to see that virtues suffer and vices flourish. Since action always produces result, therefore, the deeds of virtue in the past have effected prosperity in the present and the result of the vices will certainly effect miseries in this life or in the next. The result awaits time for expression.

The philosophy of *Nyāya* and *Vaiśesika* believe that the result of *Karma* or destiny cannot itself lead to effect grief or joy because it is an unintelligible and unconscious principle. It is, therefore, God or the Divine Being who controls our destiny and dispenses all joy and grief of life in accordance to our *Karma.*

According to the *Sānkhya* philosophy, effect exists in the material cause even before it was produced. This system believes that the origin and order of the world may be explained by the Law of *Karma* without the supposition of God. Some of its principal arguments in nutshell are—

1. If the effect were non-existant in the material cause then no amount of effort could bring it into existence. For instance, red cannot be turned into yellow. So, the effect exists in the cause and is only manifested by certain favourable conditions. Precisely, pot is made out of clay. The activity of the potter—the efficient cause, manifested the effect. the pot, which exists implicitly in the clay.

2. There is invariable relation between a material cause and its effect. It cannot produce an effect which is not related to it. Hence the effect exists in the cause.

3. Only potent cause can produce desired effect so that the effect must be potentially contained in the cause.

4. If the effect be nonexistant then we have to say that something comes out of nothing which is absurd.

5. Cause and effect are reciprocal. If cause exists then the effect also exists. The effect and the cause are explicit and implicit state of the same substance.

Besides *Sānkhya,* other systems, viz., *Mimānsa, Baudha, Jaina* also believe that the Law of *Karma* is independant of the will of God. They believe that destiny is *Bhāgya*—our grief and joy (that are *Bhoga*). It is the result of man's actions with nature. Action is the incidence of life. Acts of virtue have purifying effect and acts of vices have corrupting effect on mind. Acts of virtue conduces to a sense of security, serenity and peace as joy while acts of vices plunges mind into suspecion, distraction and enviousness and effect grief. They remain potent but

unseen (*Adṛsta*) in the stock, of, mind and is effective as and when time expresses them. Destiny or *Adṛsta* is inevitable because action however small, physically or mentally, must produce results.

When action with desires produces result as destiny, it follows then that actions without desires or *Niṣkāma Karma* would not produce destiny. This is disputed since *Karma* originates from *Kāma* or *Kāmanā* (desires). Where *Kamanā* or *Kāma* meets obstruction it turns to *Krodha* (anger). Rather *Suva-karma* or *Dharma* or actions without any desires of a personal gain but a will to do good to others can produce joy as destiny.

LAWS OF DHARMA :

Dharma (*dhṛ*—that which sustains) or *Śuva-Karma* (good actions) are the acts of virtue and have sustaining power. *Dharma* is classified according to *Guna* and *Karma* of life. *Dharma* of a *Byādh* (hunter/butcher) is to kill life but that of a *Brāhmin* is to do good to a life. Ignorance of the laws of *Dharma* or blind impulsive action is the root cause of destiny in sufferings. Precisely, if one puts his fingers in fire due to ignorance, fire does not excuse the fingers. Before nature ignorance in the laws of *Dharma* is no excuse. Since man is responsible for his actions, he is also responsible for his destiny. His fortunes and misfornutes, therefore, are the results of his actions in the past. Man can reap only what he had sowed.

DAIVA AND PURUSAKARA :

Daiva or destiny is collective force or one's actions performed in the past. *Puruṣakāra* is proper endeavour towards any virtuous activity according to *Guna* of the life. *Daiva* and *Puruṣakāra* are inseperable sides of one whole like the two sides of a coin. It will be wrong to argue which one is greater or more powerful. Every life is born with *Daiva* and *Puruṣakāra* but one of them may be more expressive in life. In life, birth, death, marriage, progeny are the products of *Daiva*, the inevitable destiny or *Adṛsta*. And yet, the child marriage that was current in the past have been controlled ; so also births ; better knowledge of sanitation and hygiene has reduced deaths and has

increased longevity ; *Jyotirvidyā* furnishes clue to beget progeny endowed with attributes according to wishes of the parents since they are the creators and embodiment of all *Guna* and can infuse such *Guna* as they wish in their procreations. *Puruṣakāra* is the action of *Jnāna* or wisdom. Therefore, *Daiva* is the inevitable result of the past activities and *Puruṣakāra* is the activity that results in *Daiva.*

CAN DESTINY BE CHANGED ?

Destiny is inevitable in results. Man creates his own destiny. It is the product of his imagination which he as an artist portrays on the vast canvass of his life. His prides and prejudices, vanities and vaguries, fears and fantacies incite his imaginations to plan a future he longs and leans to have. Days after days, nights after nights he portrays his hopes and desires. If he goes into a way that is different from the tendency (*Guna* and *Karma*) of the life as indicated by time he will be in a difficult way. Destiny, precisely and materialistically, the environment to which he is placed reveals his acumen in the past in handling his tools of imaginations. If, however, the destiny manifest in a writ in wrinkles on forehead he can by his wisdom and from the profits of his experiences, precisely, by *puruṣakāra,* largely mould and shape the future he chooses. To leave the destiny to drift on its course or to regulate it to a definite course is left to his own choice.

LIBERATION FROM SUFFERINGS :

Miseries and misfortunes are diseases stored in the fold of destiny, precisely in mind, and must appear in time, sooner or later, in this life or in any subsequent life. Man very commonly mistakes material prosperity for peace and is often overwhelmed by the rude shocks from grief. But sufferance is a process of inner cleansing and to get immunity from the diseased destiny. Destiny of decay, death and bereavements are natural in a life. But it is possible to act for liberation from the bondage of births and rebirths and the consquent sufferances and complete cessation of all pains of life. *Puruṣakāra* by cultivation of *cittaśuddhi* (purification of mind) or *Suva Karma* (*Dharma*) or *Vidyā*

(*jnāna*) have attibutes of fire in them to burn the impurities in mind that originate from ignorance (*Avidyā*) and to give the life immunity from sufferings.

YOGA SYSTEM :

Yoga system holds that liberation from grief and acquisition of joy is possible by means of spiritual insight (*prajnā*) into the reality of self. The spiritual insight grow with the purification and enlightment of mind by eightfold means, viz., (1) *Yama* or moral abstinences ; (2) *Niyama* or observances of character ; (3) *Ansana* or *Yogie* postures (that helps control of body and mind) ; (4) *Prānāyāma* or controll of breath which connects inner and outer self ; (5) *Pratyāhāra* or withdrawal (inward progress) of the senses ; (6) *Dhāranā* concentration, i.e., exclusive attention to one object ; (7) *Dhyāna* or meditation ; (8) *Samādhi*-culmination of equanimity within or sublime equanimity.

Soul, mind and the senses (physical) ; *Prāna, Mana* and *Tanu ;* are apparently three but ultimately one. From subtle to gross it is the final concentration of energy in a living form. Precisely, the soul is unseen energy and can be logically perceived from its physical manifestation *Prāna* (*spandana*)—the actions of the soul. So long as there is *spandana* there is *Manan* (action of mind) for every action gross or subtle proves the existence of mind. Mind receives and responds to nature outside through the senses in the body—the instruments of mind. Senses are the gateways to receive that which produces destiny and also to exert actions outside to create destiny. Therefore, by controlling the senses it is possible to control both mind and body and to regulate them to attain any desired goal.

KALACAKRA HELPS TO KNOW DESTINY :

Destiny is correlated to time. Time reveals nature. Nature in relation to life shows the destiny. The celestial stars incessantly glide in space helps us to reckon time. The zodiac or the *Kālacakra* with the stars in it gives the knowledge of time. *Kālacakra* reveals the native's *Daiva* and *Puruṣakāra*—his opportunities as well as his capabilities and activities for the acquisi-

tion of opportunities in life. Man's ability to peer into the mysteries of destiny or to mould it to his choice is concomitant with his knowledge of destiny and cosmic order on the background of time and space. Time is the means to know destiny and to regulate destiny in consonance with nature to render it peaceful and progressive.

Chapter IX

BRANCHES OF JYOTIRVIDYA

Jyotirvidyā was started with a search for the truth to understand and use the mysteries of nature in order to be forewarned against natural calamities, probable dangers of life and to aim happiness, prosperity and the highest civilisation. By and by the result of investigations opened new lines of studies. With the progress of study of the subject *Jyotirvidyā* is now divided into several branches of knowledge listed below.

Jyotirvidyā is primarily divided into two branches, namely,

(1) *Ganita Jyotiṣa* : It consists of—

(a) Astronomy treated in

(i) *Siddhanta Jyotiṣa* and

(ii) *Karana Jyotiṣa.*

(2) *Phalita Jyotisa* (Prognostication) : It is divided into the following branches of the study--

(a)	Predictive	:	concerning human life.
(b)	Natal	:	,, life and character from birth.
(c)	Mundane	:	,, nations.
(d)	Atmospheric/ Meteriological	:	,, weather, atmosphere.
	Vastu Śastra	:	,, archetecture.
	Medical	:	,, diseases.
	Esoteric/ metaphysical	:	,, rituals.

The study of Astrology and *Jyotirvidyā* that contains different ideas and experiences of our forefathers since the earliest days of human experiences is a stupendous study and cannot be dealt with in a single volume of book. Each branch of knowledge is studied separately. For study in any branch of the knowledge the essential prerequisite has been a knowledge of the fundamental principles of Astrology and *Jyotirvidyā.*

PART—II

ASTROLOGY AND JYOTIRVIDYA

The Systems of Prognosis.

CHAPTER X

SYSTEMS OF PROGNOSIS
(NIRAYANA SYSTEM)

WHAT IS NIRAYANA SYSTEM ?

The ancient skygazers would draw out pictures of the zodiac and would interpret them to prognosticate events. Individual attempts and different lines of human thoughts upon life and nature developed different systems to draw ideas of *Graha* from a *Kālacakra* based on either *Sāyana* or *Nirayana Kālacakra* for prognosis.

The systems that are largely in use and practice on the basis of *Nirayana Kālacakra are*—

1. *Nirayana System* (a popular name).
2. *Graha Yoga Sutra* system.
3. *Barga Gananā* system.
4. Traditional system (there are several).

Of all systems of prognosis the system that is more popular in use and practice is called *Nirayana* system. This system did not derive its name from any source. There is no history in regular order to explain how this system developed. Rather it may be said that it is so named because of its relation with *Nirayana Kālacakra.*

In this system it has been a common practice amongst many to use *Graha yoga Sutra* or *Navamāṅśa Ganana* (*Barga Gananā*) as help. But these systems and their interpretations are studied separately.

However, the system is elucidated hereinafter.

HOW TO PROGNOSTICATE ?

(Process of finding past, present and future concerning a life)

Prognostication concerning a life means predictions on the basis of conclusions drawn from judgment of its *Kālacakra* at birth in synthesis of the ideas of all *Graha.* The same rule is

applicable to know the past or the current events in life. The process to draw judgment has already been explained earlier. Yet, one may find it bewildering or get confused in deducing the complex ideas from the indications of time, precisely, from a *Kālacakra.* Because every *Kālacakra* presents problems different from the other since every life is different from the other. There are persons with uncommon traits of character or persons having complex problems in life. In such a *Kālacakra* complexities may be too many and varied and hard enough to peer into the exact nature to deduce judgment through the small peepholes of the clues. It needs a trained mind—trained to correctly find the focal point of a problem and deduce the right ideas from the clues. Practice and experience ensure perfection. It is easy to proceed in the knowledge step by step, from easy to harder problems in deducing the right ideas from the *Kālacakra.* To that end the process of prognostication from a *Nirayana Kālacakra* is explained in the following studies :

(i) Fact finding cluse.

(ii) *Graha Yoga*

(iii) The Problems of Life.

(iv) How to draw judgments ?

FACT FINDING CLUES :

Ideas of the *Graha,* the *Rāśi,* the *Gṛha* (House) and the factors inter related to them in a *Kālacakra* help to know facts concerning an object represented by the *Kālacakra.* The ideas of *Rāśi* and *Gṛha* have already been given earlier. The clues that help to deduce ideas of a *Graha* from a *Kālacakra* are given below :

1. A *Graha* has in it the characteristics of the *Rāśi* it rules. For instance, *Ravi* rules over *Simha Rāśi,* therefore, *Ravi* has the characteristics of *Simhas Rāśi. Maṅgala* rules over *Meṣa* and *Vṛścika Rāśi,* therefore, *Maṅgala* has in it the characteristics of both *Meṣa* as well as *Vṛścika.* Conversely, *Meṣa* has the partial characteristics of *Maṅgala.*
2. A *Graha* in a *Rāśi* other than its own combines to a certain extent the ideas of the *Rāśi* it occupies in addition to its

own ideas. For instance, *Candra* is the ruler of *Karkata,* but when *Candra* is in *Meṣa Rāśi* it represents the ideas of *Candra* plus the ideas of *Meṣa Rāśi* in synthesis.

3. A*Graha* becomes related to another *Graha* by—

(i) conjunction or simultaneous presence in the *Rāśi ;*
(ii) exchange of their position from the *Rāśi* they rule ; or
(iii) *Dṛṣti* of one *Graha* over another *Graha.*

For instance, (i) if *Śani* and *Bṛhaṣpati* are in the same *Rāśi* and also in the same *Naksattra* they become closely related. They represent the combined ideas of *Śani* and *Bṛhaṣpati ;* (ii) *Śani* and *Bṛhaṣpati* also become related if *Śani* is in any *Rāśi* ruled by *Bṛhaṣpati* and *Bṛhaṣpati* is in any *Rāśi* ruled by *Śani.* (iii) *Dṛṣti* of a *Graha is* elucidated below.

4. Some *Graha* cast their influences from the *Gṛha* (House) they are situated to some other *Gṛha.* This is called aspect (*Dṛṣti*) of the *Graha.* Every *Graha* has aspect directly opposite to it. Of the *Graha, Bṛhaṣpati, Mangala* and *Śani* are exterior *Graha.* Each of them beside aspecting the House or *Gṛha* opposite to it cast full aspect in some other Houses or *Gṛha.* The chart hereunder shows aspect of each *Graha* from its position to the other House or *Gṛha* in the *Kālacakra.*

Graha				
(Interior)	*Ravi*	aspects	VII	*Gṛha* (House)
	Candra	,,	VII	,,
	Budha	,,	VII	,,
	Śukra	,,	VII	,,
(Exterior)	*Mangala*	,,	VII, IV and VIII	,,
	Bṛhaṣpati	,,	VII, V ,, IX	,,
	Śani	,,	VII, III ,, X	,,
	Rāhu	,,	VII, V ,, IX	,,

5. The ideas of a *Rāśi* change or alter to a certain extent corresponding to the changes in the ideas of its ruling *Graha* when the *Graha* occupies a *Rāśi* other than its own. For

instance, *Maṅgala* is the ruler of *Meṣa* and *Vṛścika*. But if *Maṅgala* is in *Kumbha* the ideas of *Meṣa* and *Vṛśika* will change to a certain extent corresponding to the ideas of *Maṅgala* plus *Kumbha* in synthesis.

6. In a *Kālacakra* there are certain places for each *Graha* where it represents the most favourable effect and is termed *Tunga*, or the place of exaltation. The opposite place of exaltation is the place of debilitation or *Nica* and represents unfavourable ideas.

Graha	Tunga (exaltation)	Nica (debilitation)
Ravi	*Meṣa*	*Tulā*
Candra	*Vṛṣa*	*Vṛścika*
Maṅgala	*Makara*	*Karkata*
Budha	*Kanya*	*Mīna*
Bṛhaṣpati	*Karkata*	*Makara*
Śukra	*Mīna*	*Kanyā*
Śani	*Tulā*	*Meṣa*
Rāhu	*Mithuna*	*Dhanuh*
Ketu	*Dhanuh*	*Mithuna*

7. Relations amongst the *Graha* :

	Friendly	Neutral	Inimical
RAVI	*Caṇdra* *Maṅgala* *Bṛhaṣpati*	*Budha*	*Śukra* *Śani*
CANDRA	*Ravi* *Budha*	*Maṅgala* *Śukra* *Bṛhaṣpati* *Śani*	
MANGALA	*Ravi* *Candra* *Bṛhaṣpati*	*Śukra* *Śani*	*Budha*

	Friendly	Neutral	Inimical
BUDHA	*Ravi* *Sukra*	*Maṅgala* *Śani* *Bṛhaspati*	*Candra*
BRHASPATI	*Ravi* *Caṇdra* *Maṅgala*	*Śani*	*Śukra* *Budha*
ŚUKRA	*Budha* *Śani*	*Maṅgala* *Bṛhaspati*	*Ravi* *Candra*
ŚANI	*Budha* *Śukra*	*Bṛhaṣpati*	*Ravi* *Candra* *Maṅgala*
RĀHU	*Śukra* *Śani*	*Budha* *Bṛhaṣpati*	*Ravi* *Candra* *Maṅgala*
KETU	*Ravi* *Candra* *Maṅgala*	*Budha* *Bṛhaṣpati*	*Śukra* *Śani*

The above classifications have been made on the basis of nature of the *Graha.* For instance, *Ravi* is hot but *Śukra* is not hot. Therefore, they are not similar to each other in nature and are popularly termed 'inimical'. Nature and attributes are counterparts of each other, therefore, the classification can also be interpreted by the attributes of the Graha.

GRAHA YOGA.

Once more we revert to the study of the Environments and the Merits for further precise understanding of their use for prognostication in *Nirayana* system. We resume the study to

(i) know the unknown person ; and then to find from the *Kālacakra* at the time of birth ;

(ii) *Graha Yoga.*

1. WHO IS THE UNKNOWN MAN ?

It is essential that the native's identity is ascertained. Because, a *Kālacakra* gives the knowledge of time. It may concern anybody or everybody, male or female, a prince or a pauper. If both, the son of a prince and the son of a pauper are born at the same time under the same shed they will have the same *Kālacakra* at the time of birth. In their life they will experience similar anxieties and hopes, poverty and prosperity but apparently and materially they look very widely different from each other for they are born and are living in different environments. In the process of judgment concerning a life, therefore, the first essential information needed is the *Ksetra* or precisely, an introduction or knowledge as to whom the *Kālacakra* concerns.

(ii) WHAT ARE THE GRAHA YOGA ?

The next step in the process is to look for the *Graha Yoga* in the *Kalacakra*. Literally, the position of a *Graha* in a House is a *Graha yoga* or briefly called *yoga* (union, conjunction, association). When a *Graha* is related to one or more *Graha* either by simulteneous presence or by exchange of their positions from the *Rāśi* they rule or when the *Graha* are in an orderly or disorderly position in a way expressive of a particular idea it is termed *Graha yoga.*

A *Graha yoga* is expressive of certain human experiences of misfortunes or fortunes concerning the native from worldly perspective. Since the horoscope of one person is rarely a true copy of another person in every way, therefore, every incident and its nature in a life is rarely the same in another. Human experiences of pains and pleasures in one are also not exactly the same in another. Nevertheless, when similar *Graha yoga* appears in many does a synthesis take place. Such *yoga* are expressive of experiences and have been mentioned categorically in various books and are used as a suitable clue for finding facts in a life from tthe *Kālacakra.* There are hundreds of such *Graha yoga* each may represent a common idea as a clue to find facts in a life. But in many cases of such *Graha Yoga* that are available in prints correct interpretations of *Yoga Sutras* or aphorisms

or their authenticity and reliability are suspected by many. However, of the two extremes of *Graha yoga*—the prosperity and the poverty, the former is called *Rāj Yoga* and the latter is called the *Dāridra Yoga*. Knowledge of the fundemental principles elucidated below in descerning the ideas of the two *yoga* is helpful to deduce idea of *Rāj Yoga* and *Dāridra, Yoga*. Other *Graha Yoga* and the system of prognosis from such *Graha Yoga* is studied separately.

RĀJ YOGA :

In the *Kālacakra* concerning a person the I, the IV, the VII and the X Houses are called Environments or *Kendra;* and the I, the V, and the IX Houses are called the Merits or *Kona*. Where any *Graha* ruling any House of the Environment becomes related to any *Graha* ruling any House of the Merit and they are in any of the Houses of Environment or Merit it is indicative of a *Rāj Yoga* corresponding to the ideas of the Houses. Such relation of *Graha* or *Graha Yoga* may be either (i) by their simulteneous presence in any of the Houses of Environment or Merit or (2) by exchange of their positions in respect of the houses. Where such a *Yoga* is not adversely affected in any way it is indicative of the best form of *Rāj-Yoga*.

Rāj Yoga becomes less effective materially or exists for a short period if the ruling *Graha* of the House where the *Rāj Yoga* takes place is in the III House, or VI House or XII House or is aspected by a *Graha* expressive of unfavourable attribute from either III or VI or XII House.

A *Rāj Yoga* is usually looked from the perspective of material prosperity. But in case a *Rāj Yoga* takes place in any of the Houses other than the Houses of Environments or Merits it represents the ideas concerning or corresponding to the House. For instance, a *Rāj Yoga* may not be helpful for material prosperity in the VIII House but may be helpful for progress in spiritual or psychic life.

DARIDRA YOGA :

In a *Kālacakra Dāridra Yoga* is indicative of lack of

material opportunities and experience of poverty. It is prominent if there

1. Lack of happy augury of Environment and Merit or absence of any relation between them either by exchange of House or by their simultenous presence in any of the Houses of Environment or Merit ; or
2. Absence of any *Graha* or favourable aspect of a *Graha* in the II House and in the XI House or the ruling *Graha* of the II House is in the VIII House or XII House and the ruling *Graha* of the XI House is either in the VI or VIII House.
3. Position of *Candra* in any House other than the Houses of Environments and Merits and also without any favourable aspect from any favourable *Graha.*

Either *Rāj Yoga* or *Dāridra Yoga,* prosperity or poverty respectively all through the life is a rare case. When any *Yoga* is effective in a life it differs in different persons for different reasons according to their positions in society or Merit according to inter relating factors in the *Yoga* and it effects either for a shorter or longer period of such experiences. A person may also experience both *Rāj Yoga* and *Dāridra Yoga* by turn in his life's time which is very common. *Graha Yoga* is, however, a helpful clue to find ideas deduced in synthesis from its components to have a glimpse into the life and to visualise its tendencies. The study is elucidated below by two practical examples—

Horoscope No. CD. 502

Ravi	0-24°
Candra	11-20°
Mangala	2-00°
Budha	0-07°
Bṛhaspati	3-25°
Śukra	0-25°
Śani (R)	4-10°
Rāhu	8-24°
Lagna	11-20°

History : The native is Rabindranath Tagore, world famous poet.

Graha Yoga :

There is *Rāj Yoga* in the *Kālacakra* (*Yoga* by exchange of Houses between *Brhaspati* and *Candra*). *Bṛhaspati* is the ruling Graha of the I House and of the X House ; *Candra* is the ruling *Graha* of the V House.

Horoscope No. PC 157

Ravi	9-23°
Candra	5-09°
Maṅgala	0-19°
Budha (*R*.	10-02°
Bṛhaspati	2-25°
Śukra (*R*)	9-18°
Śani	0-28°
Rāhu	4-21°
Lagna	5-19°

History : A clerk in prolonged poverty.

Graha Yoga :

There is absence of any relation of Environment and Merit. The ruling *Graha* of the II House (wealth) and of the XII House (decay) having contrasting attributes between them are in the V House, *Makara.* In the V House *Ravi* is being unfavourably aspected by *Śani* from *Meṣa* (VIII House). There is no *Graha* in the XI House (income). The XI House is aspected adversely by *Ravi-Śukra* (contrast in attributes) from the V House and *Maṅgala* (in conjunction with *Śani*) from the VIII House. *Candra* is without any favourable aspect or *Dṛṣti.* The relations of *Graha* and their positions indicate *Dāridra Yoga* (poverty) in life.

THE PROBLEMS OF LIFE :

Man's curiosity to know life's problems, misfortunes and fortunes, failures and successes or sufferings and opportunities

are varied and infinite. The 12 Houses in the *Kālacakra* give clues that are helpful to know them. The list of ideas that each House represents has been elaborately given in the earlier study of the Environments and the Merits. The process to deduce ideas is simple and it has been explained earlier and further in the Fact Finding Clues. Yet each House is being treated and explained separately to help a more comprehensive study.

In the process of prognostication of a life's misfortunes and fortunes the first step is to discriminate what the exact problem is and then to find the corresponding House, the ideas that the House represents and the ideas that are represented by its ruling *Graha.*

1. WHAT IS THE PROBLEM ?

Turn to the correct focal point of the problem. For instance, if somebody asks—'What about my financial condition ? Such a question has to be scourged to find the finite aspect—whether the question concerns his income or relating to any financial gain (XI House) or it concerns the acquisition or accumulation of wealth or solvency (II House). Similarly, if the question is related to profession it concerns the X House but if it is related to promotion it concerns XI House in the *Kālacakra* at the time of birth of the person. Further, if the problem relates to patriotism it concerns the I House but if it relates to politics it concerns the V House. So, pin point the actual problem.

2. WHICH HOUSE IN THE *KĀLACAKRA* DOES THE PROBLEM CONCERN ?

From the list of ideas of the Houses it is easy to find to which House does the problem refer to. The *Rāśi* occupied by the *Lagna* is the I House. From the I House successive Houses follow the numerical order of the presentation of the Houses in the *Kalacakra.*

HOW TO DRAW JUDGMENT ?

To deduce the right ideas from any of the Houses in the *Kālacakra* the helpful process for practice aiming facility is to

note in brief on a piece of paper the answers to the following questions in synthesis to the point of the problem—

Firstly,

(i) What is the problem ?

(ii) Which House does the problem refer to ?

Secondly,

(i) What is the idea of the *Rāśi* of the House (concerning the problem) ?

(ii) Is there any *Graha* in the *Rāśi* ? What does it denote ?

(ii) Is there any aspect(*Drsti*) over the *Rāśi* ? What does it denote ?

(iv) Where is the ruling *Graha* of the *Rāśi* ? What does it denote ?

(v) Is there any aspect over the ruling *Graha* or conjuction of other *Graha* ? What does it denote ?

For precision study it is to be noted that ideas of places nearing the border of the two adjacent *Rāśi* are like the ideas of twilight (either morning or evening)—a relevant combination of ideas of the two *Rāśi*. Therefore, a Graha at the border or close to the border of the two adjacent *Rāśi* attaches ideas from such combination and not strictly to any of them.

It it also to be noted that a planet in retrograde does not effect same result as it does when it moves direct. A planet in retrograde represents belated results. It is irregular. Its attempt to regain power represents it being forceful.

Deduction of judgment from the answers to the questions above now become easy and simple. A few such trials will give facility gradually to draw judgment without the help of noting the answers.

In most cases although the deduction of ideas from clues have been common amongst the *Jyotirvids* but judgment differs. This is the principal cause where judgment or predictions either differ or fail. Every House represents some ideas that are helpful and ideas that are unhelpful for the life. But the ideas of all the Houses in synthesis will give the true knowledge of the life. In the following pages each House is treated separately to help correct prognosis.

THE FIRST HOUSE

(The House of Self)

The I House is the most important of all Houses since it represents the *Lagna* (from *Saṅlagnam*)—the moment when a life comes into contact with the things on the earth and the life starts breathing the ethreal air. The *Lagna*, therefore, represents appearence, the physical body—the embodiment of the transfused character and mind that forms into behaviour which remains latent in the life. The behaviour in steps with time manifests its latent forces of nature as *Daiva* and *Purusakāra;* the two attributes in one and shows the tendency of the life. So, *Lagna* has in it the ideas of both—Merit and Environment—precisely, the behaviour or tendency of the life and its physical appearence. One is perceptible and the other is knowlable by its actions. To a keen observer, however, one is the reflection of the other.

The I House, therefore, represents principally—

(i) the physical body, the appearence ; and

(ii) the behaviour.

In many books of Astrology the behaviour of the life is perhaps more suitably explained as the inner character or the tendency of the life.

Since the idea of a *Rāśi* is a partial idea of its ruling *Graha* the ideas of both the *Rāśi* as well as its ruling *Graha* in one give clue to the ideas of the *Rāśi*, precisely, the corresponding House that the *Rāśi* represents. Therefore, the ideas of *Graha-Yoga* in the I House and those of its ruling *Graha* drawn in synthesis in one give clue to the ideas of the physical appearence as well as the behaviour or tendency of the life. In the process of drawing clues, the *Graha-Yoga* or the position of a *Graha*—its favourable or unfavourable position, exaltation or debilitation, any aspect from other *Graha* over it are the important factors for consideration for any prognostication. The process of drawing judgment from the clues has already been explained earlier. Nevertheless, the process to deduce ideas of the I House are elucidated further by a few illustrations.

APPEARENCE, PHYSICAL BODY AND VIGOUR :

The idea of the *Rāśi* of the I House, any *Graha* in the I House, any relation or aspect by other *Graha* over the House are clues to ideas of the I House primerily. If there is no *Graha* or any aspect over the I House the ideas of the *Rāśi* is more prominent on the appearence. *Graha-Yoga* or the position of the *Graha* which is the ruler of the *Rāśi* of the I House will help to deduce further ideas seconderily.

When the ruling *Graha* of the I House is in the I House it it is indicative of a normal and strong healthy constitution. Where the ruling *Graha* of the I House is in any other House of Environment or Merit (viz. IV, VII, X ; V or IX House) the ideas are deduced from the ideas of the *Graha,* that of the House, the *Rāśi* and also the ideas of any relation or aspect over the same. Assuming that the ruling Graha of the I House is in the IV House ; the IV House represents comforts, therefore, *Lagna-Graha* in the IV House means—body in comfort or a comfortable look of the body. It is not hard to visualise the the body of a life in comfort. Add to the idea of the *Rāśi,* any other *Graha* therein and any aspect over the House. By the same process the *Graha* of the I House in any other House can be visualised.

Besides the Houses of Environments and Merits the *Lagna-Graha* either in the VI or VIII or XII Houses are also equally important. The VI House represents adversity, competition, fight with enemies, diseases, etc. When the ruling *Graha* of the I House is in the VI House or vice versa and the *Graha-Yoga* is favourable, the native passes safely through adversity, fights diseases, enemies or he is a competent sportsman who fights his competators. Obviously, the life possess a strong healthy body. But in case the *Graha-Yoga* is unfavourable it is easy to conclude that the body is susceptible to sickness or the body is carrying diseases or a diseased body in the common sense of the term. The native gets into diseases or adversity when time shows nature affecting the body.

The VIII House represents death, fault or changes. Where the ruling *Graha* of the VIII House is in the I House or vice versa and the *Graha-Yoga* is favourable it indicates ability to fight

death, overcome or control the faults of life. But where it is unfavourable it is indicative of death, short life, physical accidents or a defect or abnormality in the life.

The XII House represents renuciation, loss or decay. The position of the ruling *Graha* of the I House in the XII House, therefore, represents loss of health, decaying health—not a strong body however. But if the ruling *Graha* of the XII House is in the I House it represents idea of renuciation or loss or any idea of the XII House at the root nature of the life.

Rāhu represents rage, ferocity, furiousness, etc. It is rough. In physical manifestation over the body it is roughness. The predominence of *Rāhu* alone in the I House shows roughness, a thin veil of roughness over the skin, in extreme cases not a shining skin ; unattractive surface of the body.

There may be more than one *Graha* or aspects over the I House or the ruling *Graha* of the I House may be related to or aspected by more than one *Graha* from different positions. Complications to draw judgment from them are natural. In any case, however, the segregation of the clues and deductions of ideas one by one is a certain help to get at the correct conclusions. It needs practice by a few exercises, and verifications of the findings with the truth repays in amazing delight.

It has been a common experience that predominence of any attribute in a life concomitently moulds the exterior feature in a way that is intelligible from the physical appearence. According to *Jyotirvidyā* where—

Ravi is predominent the body appears dignified.

Candra	,,	,,	,,	delightful, charming.
Maṅgala	,,	,,	,,	strong, forceful.
Budha	,,	,,	,,	boyish, witty, intelligent.
Bṛhaspati	,,	,,	,,	beautiful, grave, torpedo-shape.
Śukra	,,	,,	,,	attractive.
Śani	,,	,,	,,	slim, darkish.
Rāhu	,,	,,	,,	rough skin.
Ketu	,,	,,	,,	formidable.

The following illustrations with clues and explanations to draw ideas from the I House will help to know the process to find facts and to draw judgments.

Horoscope No. CD 321.

Ravi	9-00
Candra	5-18
Maṅgala	0-07
Budha	9-13
Bṛhaṣpati	6-05
Śukra	9-08
Śani	5-15
Rāhu	7-23
Lagna	8-21

History : Swami Vivekananda, founder of the Ramakrishna Mission.

Clues	Ideas
The *Lagna* is in *Dhanuh*	*Dhanuh* represents vigorous, swift, beautiful.
There is neither any *Graha* nor any aspect over the I House. The ruling *Graha* is *Bṛhaṣpati*. *Bṛhaṣpati* is in *Tula Rāśi* *Tula Rāśi* is the XI House	*Bṛhaṣpati* represents beautiful. *Tula Rāśi* represents attractive, artistic, etc. XI House represents gainful, advantageous.
Bṛhaṣpati is aspected by *Maṅgala* (ruling *Graha* of the V and that of the XII House)	Strong, active and intelligent ; look *Sannyasi* (the ideas of the XII House—renunciation; with *Rahu* it is *Sannyasi* in *Vṛścika* of *Maṅgala*).
Ravi is at the border of *Dhanuh Rāśi* and close to *Lagna*. Trerefore, *Ravi* has influence over the *Lagna*. *Ravi* is the ruler of the IX House.	Dignified look, venerable person, spiritual preceptor.

Judgment : A beautiful dignified appearence, so attractive as striking to eyes ; strong and active built, look a venerable person, a spiritual preceptor or a talented *Sannyasi* (monk).

Horoscope No PC 651

Ravi	4-05°
Chandra	8-26°
Maṅgala	1-09°
Budha	4-22°
Bṛhaspati	3-29°
Śukra	4-16°
Śani	6-21°
Rāhu	10-02°
Lagna	3-11°

History : Gostha Paul, the renowned football player of Mohan Bagan Team in Calcutta. The European Association of players conferred on him the title of 'Chinese wall'.

Clues	Ideas
The rulling *Graha* of the I House. *Candra,* is in the VI House (*Dhanuh*) and the ruling *Graha* of the VI House is in the I House.	The native is physically very strong and thick built (*Bṛhaspati*). He fairs well in contest—a good sports-man.
Śani (the ruling *Graha* of the VII and the VIII House having *Rāhu* in *Kumbha* aspects the I and the VI Houses.	*Rahu* represents people. *Śani* represents foot. The native is well known in the society as a football player.
Maṅgala is in the House of *Śukra* and is in the XI House (success) aspects the VI House.	Strong and competent in fighting.

Judgment : The native is strong and well built. He is well known as a good football player.

BEHAVIOUR :

The same process that helps to find the appearence, the physical body, also helps to find the behaviour of the life. In the process the idea of appearence has to be substituted by behaviour. In the illustration of Swami Vivekananda (Page 137)

the ideas of behaviour or the root character may be accordingly deduced as hereunder—

Strong intellectual activities and the tendency of reunciation gave him a resolute character in his behaviour.

Indeed, the position of the ruling *Graha* of the I House gives marvellous clue and reveals the life's behaviour that are opportunities of the life. For instance, if the ruling *Graha* of the I House is favourable and in the—

I House (The House of Self), it represents strong character.

II	,,	(The House of Wealth) :	,,	behaving wealthy.
III	,.	(The House of *'ikram* :	,,	forceful and strong.
IV	,,	(The House of Comfort) :	,,	delightful, prone to comforts.
V	,.	(The House of Intellect)	,,	witty and intellectual.
VI	,,	(The House of Adversity)	,,	physically strong
VII	,,	(The House of self in Society)	,,	pleasant, social being.
VIII	,,	(The House of Death)	,,	Singleness.
IX	,.	(The House of Fortune)	,,	venerable.
X	,,	(The House of Activities)	,,	active person.
XI	,,	(The House of Gain)	,,	gainful, attractive.
XII	,,	(The House of Decay)	,,	renuciation.

Where the *Graha* doesnot indicate favourable ideas, it gives clues to find ideas that are unfavourable.

The study of each House will give further clues to deduce further and comprehensive ideas represented by the House from the *Graha-yoga* in the House other than the ruling *Graha* of the House. By the same process again the ideas of each *Graha* may be drawn in synthesis with the ideas of the *Rāśi*, the House, the aspects to get the final judgment.

PATRIOTISM :

The position of the ruling *Graha* in its own *Rāśi* enhances the same ideas of the *Graha* and the *Rāśi* in life. In the I House it is the objective attachment for its own place. There may be similar ideas of attachment by any *Graha* in a *Rāśi* other than the ruling *Graha* of the *Rāśi*. Their relation and force of affinity between them are not difficult to visualise. Where attachement is strong the native shows in him remarkable patriotism.

Horoscope No. CD 327

Ravi	5-18
Candra	4-00
Maṅgala	6-27
Budha	6-13
Bṛhaspati	1-00
Śukra	6-25
Śani	7-20
Rāhu	3-13
Lagna	6-13

History : Mahatma Gandhi. He is regarded by the Indians as the Father of the Nation.

Clues	Ideas
Śukra, the *Graha of the* I House is in *Tulā Rāśi* (I House) :	Attachment to native land; equanimity.
Maṅgala, *Graha* of the VII House (social life) and the II House (dealings) :	Activity in social life and dealings.
Budha, *Graha* of the IX House (religious arguments) and the XII House (sacrifice) :	Reasoning religion and sacrifice.

Judgment : The native has strong attachment to his native land. He is a patriot (in social life and dealings expressive with reasonings of religion and sacrifice).

IMPORTANCE OF THE I HOUSE :

The I House is the most important in the study of a horscope. It gives knowledge of the physical form of the life and its behaviour which is an integration of qualities of character (father), mind (mother). The *Graha* of the I House, the force of nature in the from, by the ideas it represents and the ideas of the House the *Rāśi* it occupies is expressive of the tendency of the unchangeable behaviour, precisely, the life. A person may be unconscious of the inherent qualities of his own or of any other dear and near to him of whom he wishes to know so much. Knowledge of the House helps to know the unknown nature.

THE SECOND HOUSE
(The House of Wealth)

The II House mainly represents wealth of the native. The meaning of wealth here is not exactly the same as has been defined under the code of Economics. Here the meaning of wealth is limited to moveable properties, the means of living or more precisely the financial solvency, the assets that are immediately negotiable for buy and sale. These ideas are further extended and the principal ideas in them are trade or the articles of trade, physiologically, the face and the eyes, qualitatively, the speech and socially, the dependant kinsfolk within the family.

This House is referred to most beacuse of the fact that most people on the globe are curious to know more about their financial solvency and speculations than anything else. They consult astrologers or *Jyotirvids* for individual prognostications about them. In such case, to be sure, it is always advisable to study first the ideas of Environments and Merits in the *Kālacakra* and then get a glimpe of the life as a whole before making any prognostication concerning wealth of the native. Such prognostication is more effective. Particularly, because if the Environments and the Merits do not show prosperity in the life and the tendency of the life shows poverty then any indication of wealth that time expresses in the *Kālacakra* serves a temporary advantage for the native. From worldly perspective the financial solvency

commensurate with the rise and fall in life. However, the process to study the ideas of the II House has been the same process as explained earlier and is further elucidated hereunder with special reference to (1) wealth ; (ii) face ; and (iii) speech.

WEALTH :

Most life experience fluctuations of wealth expressive by time. The ideas of the II House and the ideas of the ruling *Graha* of the II House furnish clue to fairly estimate the acquisition of wealth and its utilisation. In the process of precision the ideas are further percolated through the perspectives of the ideas of the *Graha* occupying the II House and the ideas of the *Rāśi* of the II House primarily and then the ideas of the House and of the *Rāśi* occupied by the ruling *Graha.* Any relation of *Graha* and aspects over the II House and the ruling *Graha* of the II House are important factors for consideration. They are helpful to know the native's opportunities or lackings in respect of acquisition of wealth as well as proper or improper use in its utilisation.

1. WEALTHY PERSONS :

For an average estimation of wealth of a person the process is further simplified by elucidation hereunder.

(i) If the ruling *Graha* of the II House is in the I House the ideas may be read as 'wealth' in 'self'. Precisely, it means self acquisition of wealth.

(ii) If the ruling *Graha* of the II House is in the I House and the *Graha* of the I House is in the II House, the relation by exchange of their positions in respect of the Houses may be read as 'wealth' in 'self' and 'self' in 'wealth'. That is to say, the indications are self acquisition of wealth and possessed of wealth.

(iii) If the ruling *Graha* of the II House is in the same House and not related or aspected by any *Graha* it denotes that the native is a person possesed of wealth and he does not experience abnormal fluctuations in his financial solvency.

(iv) If the ruling *Graha* of the II House is either—

(a) in any of the Houses of Environments and Merits ; or

(b) aspected favourably by any *Graha* from any of the Houses of Environments and Merits ; or

(c) if the II House is favourably aspected by a *Graha* from any of the Houses of Environments and Merits ; or

(d) if the ruling *Graha* of any of the Houses of Environments and Merits is in the II House ; it denotes that the corresponding ideas of relation or aspect or position of the *Graha* aid mobility of wealth in the life on the lines of ideas in them and the native appears as a man of means.

(v) The III House represents power, courage or *Vikram,* patience. If the ruling *Graha* of the II House is in the III House, it denotes 'wealth' in 'power' or 'wealth' in *'Vikram'*, that is to say, the native shows power in wealth ; takes pride in wealth.

Horoscope No. PC. 254.

Ravi	3-01
Chandra	4-11
Maṅgala	0-16
Budha	2-11
Bṛhaṣpati	3-21
Śukra	3-01
Śani (R)	6-20
Rāhu	10-03
Lagna	3-05

History : M. Sengupta, (Principal, Princes' college and Chief of the personal staff of H. H. the Maharaja of Nepal (Retired). From a small beginning he rose to the highest position in service became wealthy from the gifts of the Maharaja in recognition of his service.

Clues : The *Graha* of the II House is in the I House and the *Graha* of the I House is in the II House indicating self acquisition of wealth and possessed of wealth.

FLUCTUATIONS IN WEALTH :

Average men experience rise and fall of wealth in life. Such fluctuations of wealth are expressive from the indications of the native's *Kālacakra*. If the II House and or its ruling *Graha* are favourably or unfavourably affected either by relations, exchange or aspects of *Graha-Yoga* obviously the indications are concomitent fluctuations of wealth. *Jyotirvidyā* has been man's very helpful knowledge to know them ahead either to find ways to sidetrack the evils where possible or to meet such eventualities with fortitude instead of fighting blindly against inevitable results.

Loss of wealth :

The ideas in the VI, the VIII and the XII Houses are unhelpful or unfavourable for prospective opportunities. Therefore,

1. If the ruling *Graha* of the II House is in the—
   (i) VI House (The House of Adversity), it denotes wealth in adversity ;
   (ii) VIII House (The House of Death), it means loss of wealth ;
   (iii) XII House (The House of Decay), it means decay, of wealth.
   In any of the above cases if the ruling *Graha* of the II House is aspected favourably by any *Graha* from any of the Houses of Environments and Merits the severity of the effect may be less.
2. If the ruling *Graha* of the II House is without any favourable aspect from any of the Houses of Environments and Merits and is (i) debilitated (*Nica*); or related to or (ii) aspected by a *Graha* having contrary attributes it denotes loss of wealth under helpless circumstances or may suffer from being cheated.

3. If *Ravi* and *Śani* or *Śani* and *Maṅgala* are associated in the same House and one of them is the ruling *Graha* of the II House it is indicative of sudden wealth and loss of wealth too; precarious or uncertain condition of solvency unless the relation has any favourable aspect from any of the House of Environments and Merits.
4. *Maṅgala* represents welfare. Where *Mangala* is unfavourable it also represents loss of wealth under harrasing circumstances, loss in disputes and debts.
5. However, a native who has his *Graha* of the II House either in the VI or the VIII or the XII House should exercise more care and refrain from venturing into activities concerning trading business to avoid unpleasant experiences in life's ambitions.

The following illustrations will help study of the process.

Horoscope No. PC 96.

Ravi	3-18°
Candra	4-08°
Maṅgala	1-11°
Budha(R)	3-18°
Bṛhaspati (R)	8-16°
Śukra	2-05°
Śani	1-22°
Rāhu	11-03°
Lagna	3-10°

History: An accomplished musician duly qualified but in turns of Govt service (music), tution and trade experienced hazards of pleasures and pains of prosperity and poverty respectively.

Clues: (1) The ruling *Graha* of the I and the II House are in the II and the I House respectively. (2) The aspect of *Śani* and *Mangala* (opposite forces effecting fluctuations) over the I and the II House respectively from the XI House is unfavourable. (3) The *Graha* of the XI House (income), *Śukra,* is in the XII House (decay).

Judgment: The native experiences hazards in his financial solvency.

Horoscope No. CD 224.

Ravi	11-25°
Candra	0-19°
Maṅgala	4-15°
Budha	0-01°
Bṛhaspati	5-18°
Śukra	10-12°
Śani	2-11°
Rāhu	4-24°
Lagna	6-01°

History : Sir Osman Ali Khan, the Nizam of Hyderabad (India). He was very rich in possession of gold, jewelleris, curios and the Ruler of a State over 82,313 sq. miles in area. The annual revenue of his State was over Rupees eighty million. He was popularly estimated as one of the richest men of the world. When India become Republic his State was merged into India and the Nizam was given a pension.

Clues	Ideas
Maṅgala is the ruling *Graha* of the II House and is in the XI House.	'wealth' in 'gain'.
Maṅgala is associated with *Rāhu*	lust for wealth ; also eclipse of wealth.
Śukra (ruling *Graha* of the VIII House) with *Ketu* (fall) aspecting *Maṅgala* from the V House.	loss of wealth and fall in wealth due to faulty decision.
Śani from the IX House (luck) aspecting (unfavourable) *Maṅgala.*	Time gives him experience of misfortune in wealth.
Maṅgala in *Simha ;* the ruling *Graha* of *Simha* is *Ravi* and it is in *Mina* (VI House— struggles, fight, adversity). *Bṛhaspati* (ruling *Graha* of the VI House) is in the XII House (decay, frustration).	Wealth in Govt. meets adversity and decay.

Judgment—The native had great attraction for wealth. His wealth increased. But his Govt. had a fight (with the

Govt. of India) which effected eclipse of his Govt. and loss of wealth.

WEALTH FROM TRADE :

The relation of the ruling *Graha* of the II, the X and of the XI House in either of their Houses or in any of the Houses of Environments and Merits is an opportunity for the native and shows his corresponding acumen for trade and gain through purchase and sale.

Maṅgala is the *Graha* of *Karma*. If *Maṅgala* is favourable it is helpful for a venture and where unfavourable it brings in debts, disputes and in consequence loss of wealth and trade.

For precision study in trade the ideas of the II House plus the ideas of the VII House and that of the X House will help findings.

FACE AND EYES.

The man unknown and unseen become perspective by his face and eyes through the II House of the *Kālacakra*. The II House is like a mirror that shows the face and the eyes of the native. Particularly, the defects, if any, could be visualised from the *Kālacakra*. In most cases the association or relation of the *Graha* of the II House with the *Graha* of the VIII House in either of the House is indicative of defect in the face or the eyes according to the ideas of the *Graha* and in association with *Ravi* or *Candra*. The illustration below will help study and verification.

Horoscope No. DD 195.

Ravi	5-23°
Candra	1-21°
Maṅgala	7-07°
Budha	6-11°
Bṛhaspati(R)	5-13°
Śukra	7-05°
Śani(R)	9-16°
Rāhu	10-03°
Lagna	4-15°

History : The native sufferred from Orchitis (atrophy of the muscles) since birth.

Clues : The ruling *Graha* of the I House, *Ravi,* is in association with *Bṛhaṣpati* (the ruling *Graha* of the VIII House) in the II House.

SPEECH :

The II House also concerns speech. *Bṛhaṣpati* is *Bācaṣpati*—the lord of speech. Therefore, besides the ideas of the II House the ideas of *Bṛhaṣpati* in the *Kālacakra* is also helpful to deduce more comprehensive ideas concerning speech of the of the native. *Bṛhaṣpati* alone has the power to mould the thoughts of others to own advantage. Favourable indications of this House is helpful particularly for the Salesmen and the public speakers. An illustration is given below to show from *Kālacakra* at the time of birth of a person who is astammer.

Horocope No. DD 91

Ravi	3-02°
Candra	9-10°
Maṅgala	1-25°
Budha	3-29°
Bṛhaṣpati	4-02°
Śukra	2-06°
Śani	1-25°
Rāhu	10-26°
Lagna	8-09°

History : The native is a stammerer and has a defective look—'side look'.

Clues : *Śani* (*Graha* of the II House) is in the VI House (disease) in association with *Mangala* and aspects the VIII House having *Ravi* and *Budha.* In the House of *Ravi* (*Simha*) the *Graha* of the I House, (*Bṛhaspati* speech) is associated with *Ketu* (hindrance). *Maṅgala in conjunction* with *Śani* aspects *Simha Rāśi* (unfavourable) from the VI House. *Candra,* the *Graha* of the VIII House is in the II House. The inter-relation of the *Graha* clearly indicates the defect.

IMPORTANCE OF THE II HOUSE :

The II House is opposite to the VIII House or the House of Death. Poverty losses, disputes with relatives and such cir-

cumtances that wean the vitality of the life unseen from within are some of the ideas that are deduced from the indications of this House and its ruling *Graha.*

In its journey on the wheel of time life meets fortunes and misfortunes. They appear and disappear in time. Static proverty or prosperity are rare examples. Man's prudence and knowledge are the means to know his *Daiva* and *Puruṣakāra.* There have been innumerable instances where blinds are being given eyes, where dumbs are given speech, there is every reason to believe that proper treatments are equally effective in life or to fight eventualities in life. The subject is now separately treated in Medical astrology and Metaphysical branch of *Jyotir-vidya.* Nevertheless, it is a great advantage for everybody to know from here his or her opportunities and draw backs and thus become a self guide to steer the course of life in the society.

THE THIRD HOUSE
(The House of Collaterals)

The principal idea that are represented by the III House are—(1) Brother, sister ; (2) Courage, power, patience, etc.

Borther and sister or literally *Bhrātā* or *Bhogini* (from *Bhoga* respectively are those who enjoy or suffer the same *Bhāgya* or fortune. The III House is opposite to the IX House which represents *Bhāgya*—fortune or misfortune, destiny. The III House stands for the causes. The effect of the causes is knowable from the IX House. The ideas of the III House show the opportunities of the native for a change of fortune. The House, therefore, stands for transition, journey—short journey.

Since the House concerns power, courage, patience, etc. of the native, the House is termed as the House of *Vikrama.* It is such power or courage of the native that arises from his sense of duty (*Maṅgala*), e.g. moral duty. There are various manifestations of *Vikrama.* The *Vikrama* that arises from *Ahaṁkāra* (pride, vanity, etc.) and another that arises from a sense of duty. Both may seem apparently the same but they are, however, different in nature. *Aham* refers to *Ravi.* The

Vikrama that arise from *Ahamkāra* is due to factors relating to *Ravi* of the native. Pride, vanity, a false show of courage, bravado arise from *Ahamkāra*. The fits of courage from anger or desire arise from factors relating to *Śukra* of the native. Therefore, *Ahamkāra*, anger, etc. are not *Vikrama* and are not the ideas of the III House.

The ideas of the III House are akin to *Mangala*. Brothers and sisters are, therefore, represented by *Mangala*.

Affectionate terms with brothers :

If the ruling *Graha* of the III House is—

(i) in the III House without any aspect or relation with any *Graha* ; or

(ii) in any House of Environments or Merits ; or

(iii) aspected favourably by any *Graha* not contrary in nature, the native has brother and has in him brotherly feelings perdominent and maintains affectionate term with him.

Separation from, loss of or absence of brothers :

(i) The conjunction of *Śani* and *Maṅgala* (being opposite in nature) or their aspect over the III House is indicative of rupture of brotherly feeling, loss of or absence of brothers.

(ii) Since *Maṅgala* represents ideas of brotherly feeling, its unfavourable presence in the life either in the VI, VIII or in the XII House or if *Maṅgala* is in debilitation it represents absence of compasionate feelings with brothers.

(iii) The unfavourable presence of *Śani* or *Rāhu* in the III House represents chilled feelings or eclipse or flexible feelings towards brothers.

(iv) If the ruling *Graha* of the I House and that of the III House are in Houses which are VI, VIII or XII House between them and the *Graha* of the III House is contrary to nature of *Mangala*, it is expressive of unhappy relation or there may be a breach of happy and affectionate terms with brothers.

An illustration with elucidations is given below helpful to study the ideas of the House.

Horoscope No. PC 121.

Ravi	4-26°
Candra	5-23°
Maṅgala	3-25°
Budha(*R*)	5-03°
Bṛhaspati(R)	0-06°
Śukra	5-14°
Śani(R)	9-22°
Rāhu	4-25°
Lagna	2-20°

History : The native is born in a highly cultured and dignified family in affluent circumstances, served as senior Judge in State Service. All his brothers received the highest university education and financially solvent. Yet, there is rupture of feelings and litigations between the native and his elder brother over a small paternal property.

Clues : The association of *Ravi* and *Rāhu* eclipsed compasionate feelings being voiced towards brother. Besides, *Maṅgala* (*Graha* of the XI House, elder brother) is not favourable being in *Karkata* and aspected by *Śani* from the VIII House.

INDICATIONS OF MANGALA :

The native who has favourable lideas of the III House and *Maṅgala* powerful in him is endowed with competency to hold positions of responsibility either in civil or military assignments where courage, implicit faith towards duty and promptness of activities and force are prerequisits.

Conversly those who lack in such opportunities in their attributes by nature show shyness, want of patience or moral courage and the goodness they show does not reflect effective results in their fortune (for the IX House is opposite of the III House and the one reflects the other) from others.

IMPORTANCE OF THE III HOUSE :

The III House is an important study in the horoscope for as much as it reveals the native's *Puruṣakāra*, his brotherly feelings besides it furnishes clue to find causes of diseases in body. Where life is less favoured by *Daiva* there *Puruṣakāra* is the only means to meet the deficit. The study of the III House furnishes clue to know its power and to use the same attributes and the force of nature in the collaterls for utilitarian ends.

THE FOURTH HOUSE
(The House of Comforts)

Among the good things of a life is comfort. Comforts literally mean the persons or things that bring relief or help. In all cases and at all events the most comforting person is mother. Besides mother true and intimate friends are the other sources of help and comfort. They share sorrows and joys of life and in them the flow of genuine love never gets dry. Both mother and true friends are the best sources of comfort.

Of the material means of comfort is man's own home—the dwelling place, the house, land and estate. Also man's own means of conveyance, a car, is another source of comfort. The IV House represents ideas of comfort

The Indians very appropriately refer home as *Andara* (inner apartment). It is regarded as a reflection of *Antara* (mind). *Andara* and *Antara* are the reflections of one another. It has been a common experience that a hostile home upsets mind. Comfortable or uncomfortable condition of home exposes mind. *Graha* represents mind and temperament. The IV House also represents latent qualities of mind—creative or destructive, mystic or poetic, psychic tendencies or criminal propensities.

Apparently unseen and unknown the latent ideas of mind in a life lie dormant in the vast unfathomable depths of mental ocean. At times they emerge in peculier manifestations revealing the life's abnormal or subnormal mind while it comes into contact with things in nature outside. Thus, the IV House is a

representation of mind. Summing up, the principal ideas of the IV House are, therefore,—(i) Mother, friends : (ii) Mind. (iii) Home, land and buildings ;

In the process of judgment the idea of the *Rāśi* of the IV House, the *Graha-yoga* in the IV House and the *Graha-yoga* of the ruling *Graha* of the IV House are clues that help to get required ideas represented by the IV House. Further elucidations with illustrations are given below :

MOTHER, FRIENDS :

Besides the ruling *Graha* of the IV House and the idea of the IV House, *Candra* also represents mother. Therefore, the ideas of the ruling *Graha* of the IV House, the IV House and also the ideas of *Candra* give a comprehensive idea of mother. Some clues are given hereunder and are helpful to know the happy or unhappy state of relationship of a person with his or her mother.

(i) If the IV House, the ruling *Graha* of the IV House and *Candra* are not adversely affected in any way it is indicative that the native's mother is not affected by any adverse circumstances ; a happy person.

(ii) In case the ruling *Graha* of the IV House and of the I House are of contrasting nature and the former is associated or aspected unfavourably and the ideas from *Candra* are also not favourable they indicate that the native and his mother are not in deep attachment or in affectionate terms between themselves

(iii) If the ruling *Graha* of the IV House is in the VIII House and the ruling *Graha* of the I House is also in the VIII House from the ruling *Graha* of the IV House ; *Candra* is also either in the VI or the VIII or the XII House from the ruling *Graha* of the I House it indicates that relationship between the native and his mother suffer cordiality or the native is to suffer death of mother.

An illustration is given below to help the study.

Horoscope No. PC 5.

Ravi	7-12
Candra	2-06
Maṅgala	9-07
Budha	6-28
Bṛhaṣpati	4-24
Śukra	8-19
Śani	5-00
Rāhu	6-12
Lagna	4-15

History : The native suffered the death of mother at the age of five.

Clues : *Śani* (the change, the death) aspects *Ravi* in the IV House. The *Graha* of the IV House is *Maṅgala* which is in the VI House (adversity) and in the House of *Śani* (*Makara*). *Candra* is also aspected by *Śani*. *Candra* is in *Mithuna* which is the VIII House (death) from *Vṛścika* (IV House) containing *Ravi*, the *Graha* of the I House.

Judgement : The inter-relation of *Graha* indicate experience of loss of mother.

MIND :

Human mind is indeed a realm of wonder. Viewing through the horoscopes every mind is different from another. The *Yogi* who is endowed with favourable qualities by culture and practices show fantastic power and control over mind. The lunatics have no control over mind In between the two exteremes mental happiness vary and are classified or grouped into different categories from the prespective of manifestations of mind or behaviour. The clues from the IV House show the native's natural tendencies of his mental qualities. His culture either for cure of mental behaviour or discipline or improvement largely depend upon his choice and are studied separately in the Medical and Metaphysical branch of *Jyotirvidyā*. For study of mind of a native from his *Kālacakra* the relation of *Graha-yoga* in the IV House, the *Graha* of the IV House and the relation from any

other constrasting attributes affecting unfavourably over *Candra* from *Rāhu, Śani, Maṅgala, Bṛhaṣpati* or *Budha* produce different manifestations in life, or may be popularly said mental behaviour. Where *Ravi* is also affected it denotes loss or eclipse of mental balance.

A few illustrations are given below helpful for study of different mental behaviour.

Horoscope No. DD 426.

Ravi	9-06°
Candra	7-02°
Mangala	10-25°
Budha	8-17°
Bṛhaṣpati (R)	1-03°
Śukra	9-00°
Śani	10-08°
Rāhu	3-29°
Lagna	7-11°

History : The native is a professor of botany in a University suffering from periodical lunacy.

Clues : The association of *Śani* and *Maṅgala* (being opposite *forces*) in the IV House denote upseting condition of mind. *Śani* (conjunction *Maṅgala*) aspects the I House (*Vṛścika*—the House of *Maṅgala*). *Candra* is in the I House and *Rāhu* (the exciting condition) is in the House of *Candra* denote the formidable condition of mind. *Rāhu* and *Śani* (conjunction *Maṅgala*) are in relation of VI—VIII Houses between them. *Ravi* is afflicted.

Horoscope No. PC 57

Ravi	8-19°
Candra	8-02°
Maṅgala (R)	4-07°
Budha	9-00°
Bṛhaṣpati	10-29°
Śukra	9-17°
Śani	2-20°
Rāhu	9-16°
Lagna	8-05°

History : An unhappy mind.

Clues : The IV House is aspected by *Śani* and *Maṅgala* (which is in exciting condition under the aspect). *Ravi* and *Candra* are aspected by *Śani*—the depressing condition and it rendered the life an unhappy one. Particularly, *Candra* is the ruler of the VIII House and the condition of the House of *Ravi* (*Siṁha Rāśi*) appear exciting due to aspect of *Śani* over *Siṁha Rāśi*. *Bṛhaspati*, the *Graha* of the I House is under unfavourable aspect of *Maṅgala*.

Horoscope No. PC 362

Ravi	1-13
Candra	6-27
Maṅgala	0-22
Budha	2-02
Bṛhaspati	4-25
Śukra	0-05
Śani	4-25
Rāhu	6-03
Lagna	0-28

History : Chessman Caril, (U.S.A.), the hardest criminal.

In 1948 he was under arrest under 18 different charges with crimes against women. For 12 years he fought against prosecution. Eight times death sentences were withheld. After the sentence he wrote books in prison out of which three were published. On May 2nd, 1960 he had to enter the Gas Chamber but he was smiling at the time of death.

Clues : The Graha of the IV House, *Candra*, under the evil influence of different *Graha* developed criminal propensities.

LAND AND BUILDING :

It has been man's innate desire to have a house of his own choice. Many persons are endowed with luck to inherit or possess estate and real properties. There are also persons who long and lean to build a house of his own choice and purposes. Some of them with best of care and forethought set to work to that end but only to find them landed in a situation of increasing misfortunes. Indications of *Kālacakra*, therefore, are the most prodigious prior help for any such prospective speculations.

Besides the ideas of the IV House or its ruling *Graha Maṅgala* concerns land and buildings. *Ketu* concerns *Niketana* (abode, dwelling place). Those who have favourable *Graha-yoga* in relation to the IV House and *Maṅgala* or *Ketu* have opportunity to build a house or houses. Conversely, where *Maṅgala,* the IV House appear unfavourably affected the native suffers from want of opportunities to build a house or it may indicate that he may even stand to face such vicissitudes of life to let his house property go out of hands. Some clues are further given below for a study of the ideas of the House in respect of land and buildings :

(i) If the ruling *Graha* of the I House is in the IV House and not related or aspected by any *Graha* it indicates good home and happiness for the native. The idea of the *Graha* and the ideas of the *Rāśi* speak for the results.

(ii) If the *Graha* of the IV House is in the IV House (not being debilitated) and is associated with *Śukra* and is not adversely affected it is indicative of a prolonged comfortable happy home environment.

(iii) If the *Graha* of the IV House is in any of the Houses of Environments and Merits and is not adversely affected or aspected or related to the ideas of the Houses and that of the *Rāśi* it will speak for the corresponding ideas with regard to the House and building of the native.

(iv) If the *Graha* of the IV house is debilitated or if the *Graha* is aspected by a *Graha* which is contrary to its nature, or if the *Graha* is not in any of the Houses of Environments and Merits and the House is ruled by a *Graha* which is different or 'inimical' in nature or contrary in attributes, it indicates unfavourable results for the native. The position of the *Graha,* any relation with other *Graha* will speak for the nature of unfavovurable results for the native.

Illustrations are given below for study—

Horoscope No. PC 10.

Ravi	8-24
Candra	4-23
Maṅgala	11-14
Budha	8-02
Bṛhaspati	11-23
Śukra	7-27
Śani	5-20
Rāhu	0-11
Lagna	10-20

History : A landlord.

Clues	Ideas
The *Graha* of the IV House is in the X House (Environment) and is aspecting the IV House : The ruling *Graha* of the X House is *Maṅgala* which is in the II House (House of wealth):	Possessed of landed properties and they are his activities. (landlord).
There is aspect of *Śani* from the VIII House (legacy) and *Bṛhaspati* (*Graha* of the II House and the XI House—wealth and gain, a big one. respectively) over *Śukra* which is in *Vṛścika*. There is no unfavourable aspect on the IV House.	The native sufferred the loss of mother (aspect from *Śani*) at an early age. Experienced litigations concerning his properties in which he gained and lost. He separated his property from the co-sharers (*Vṛścika* denotes separation).

Judgment : The native is possessed of vast landed properties and buildings.

Horoscope No. PC 108.

Ravi	9-09
Candra	9-00
Maṅgala	6-15
Budha	9-24
Bṛhaspati (R)	4-21
Śukra	8-14
Śani	11-12
Rāhu	2-01
Lagna	2-15

History : The native lost his land and buildings.

Clues : The *Graha* of the IV House (land, buildings), *Budha,* is in the VIII House (loss, death). The *Graha* of the VIII House aspects the IV House.

IMPORTANCE OF THE IV HOUSE.

The IV House represents the transcendental domain of mind and mental mechanism, psychic abilities and materially the environment of home, land, buildings and things of comfort. They reflect activities in the X House. Therefore, the ideas of the IV and the X are reciprocal. Since home environment and mind are within the control of the native, any turn in the ideas of the IV House will reflect in turning the condition in the ideas of the X House. Knowledge of the IV House is a great help to know one's own powers within and to use them either for material opportunities or for psychic culture.

THE FIFTH HOUSE

(The House of Education)

In the division of the Houses the IV and the V Houses are closely related. A little observation will convince any one if he will study how the infants derive knowledge primarily from home. The tradition and culture in home, the relation and the associates, the people who come and go and converse with the inmates leave impressions in the mind that works slowly within and grow accordingly. In short, mind receives the first nursing

from home (Environment) and the education is his merit. However, the principal ideas in the V House are—(i) Education, (ii) progeny and disciples.

EDUCATION :

Acquired knowledge or such knowledge that comes through culture and experience, talent or the inherent power to take education ; to discriminate; intelligence, concerns the V House. It is classed as Merit. The product of education in school, college or under tutors, self-study or research, etc. also are merit and concern the V House.

When the Environment and Merit, i.e., healthy mind and sound education join hand in hand in a suitable position as may be viewed in a *Kālacakra,* we may safely conclude that at a certain period of life of the native, opportunity and education will effect in producing good resuts. For instance, if the *Graha* of the IV and of the V Houses are in the IX House it may be concluded that the native's environment (home, mind) and education (culture) will cause *Bhāgya-udaya* (rise of fortune, the effect of the IX House) or *Dharma-Bhāba* (psychic or metaphysical culture). If those *Graha* are in the X House the effect will be seen in the activities of the native. Where there is absence of such a happy union it may be concuded that the native lacks in any of them or both or circumstances do not favour the native in availing of them to his advantage.

Therefore, if any one wants to enjoy fortune from healthy mind and useful education or his talent, he has to create circumstances to his favour by his activities.

It is absurd to think of everybody to be endowed with a good home and proper education from the very start of his life. All babies are not born with silver spoon in their mouths. Circumstances of parents, environments and various causes may render a baby to grow weakling. Nevertheless, when a boy grows up from childhood to boyhood, time favours him. With the advantage of time he can develop his body. He can build up a strong healthy body by simple physical exercises daily and faithfully practiced. If he neglects the time or allows this period of life to lapse in vain he remains a weakling, he suffers for the

same or he continues to be an object of pity and criticisms of others.

It is the same simple rule applicable to everybody for the enrichment of his environment and increasing his experience, knowledge or sharpening his merit. If the native is short of any required standard he has to cultivate and acquire it. If he lets the disadvantages to drift in his life, he continues to suffer. He may put blame or transfer the responsibilities upon parents or others and tries to seek relief on the score to win sympathy from others.

A man is born with certain inherent powers that are his advantages. He may lack in some powers which he might wish to possess. Any body cannot become a poet or a scientist or cultivate to show outstanding abilities as he may wish. He may develop the powers that are favourable for him. The powers are the attributes of life.

The ideas of the V House or the relation and the position of the *Graha* of the V House furnish clue to know the attributes of the native concerning the V House in his *Kālacakra* at the time of his birth. Some important ideas of each *Graha* concerning education are given below for a ready reference.

RAVI represents observation, insight, discovery, truth, foresight, creative power, publications, etc.

CANDRA represents formation of ideas, thought, emotion, changefulness, etc.

MANGALA represents vigour, well calculated things, resolutions, concerning earth, etc.

BUDHA represents reasoning, deduction, analysis, judgment, skill, craftness, correspondences, etc.

BṚHASPATI represents power of expression, power of moulding the thoughts of others, speech, interpretations, communication of ideas through language, counsel, teaching, philosophical outlook, etc.

ŚUKRA represents beauty, artistic, poetic thoughts, methods, systematisation, decoration, representation, comparison, judgment, instrument, measurement, test, taste, etc.

ŚANI represents mystery, antiquities, labour, laboured productions, pertaining to time, service, permanence, etc.

Ravi, Candra and *Budha* are the mental rulers. Interrelation of *Graha* with them indicate varieties of intellect of different types and capabilities expressive through the activities of the native.

For instance, in the scientists, *Mangala* stands for physical nature as offspring of earth. *Maṅgala* is dominant for mathmaticians, inventors, engineers, etc. In them *Budha* stands for for experimental tests, *Śani* and *Rāhu* for mysteries, secret things, analysis, *Bṛhaspati* for theorising the formation of laws, *Śukra* knowledge of the hidden things. *Rāhu* represents power to release the eclipsed by cleansing the impurities.

In the persons in stage or screen, *Rāhu,* representing taking hold and letting loose is helpful for taking the role of others in drama. For the musicians and dancers, *Śukra* stands for beauty and harmony, *Ravi* stands for voice, *Śani* for movement of locomotion, in time, along with *Maṅgala* for muscles, bends and curves should be prominent.

In the intellectuals *Ravi, Candra* and *Budha* are prominent since they are the mental rulers. With them *Maṅgala, Bṛhaspati, Śukra* and *Śani* and factors inter-relating *Graha-yoga* and their positions in the *Kālacakra* produce varieties of intellect, viz., poets, novelists, dramatists, journalists and the like.

Ravi, Maṅgala and *Śani* forces are helpful for service in military, police, etc. *Brhaspati* for teaching. *Budha* (knowledge) and *Śukra* (judgment), *Bṛhaspati* (expression) are helpful for Lawyers. *Budha* and *Śani* (mystery) helpful for magicians. *Ravi, Candra* and *Śani* (light and shade) with *Budha* (technical) and *Rāhu* (eclipse and release) are helpful for photography, *Śukra Bṛhaspati* and *Candra* for fine arts. *Maṅgala* and *Śani* (for doing job in time) are helpful for contractors and builders and so on.

A few illustrations are given below to help study of the V House regarding education.

Horoscope No. PC 678

Ravi	8-18°
Candra	6-17°
Maṅgala	7-07°
Budha	8-02°
Bṛhaspati(R)	0-29°
Śukra	10-02°
Śani	6-01°
Rāhu	11-22°
Lagna	2-22°

History : Prof. Satyendra Kumar Bose, M.Sc., F.R.S. (National Professor of India).

Clues : (1) *Śukra,* the Graha of the V House is in the IX House and *Śani* the *Graha* of the IX House (VIII House as well representing hidden truths, here research, for things unknown) is in the V House. Both the Houses are *Baiyu Rāśi* and the *Graha Śukra* (science) and *Śani* (space) in synthesis denote physics. The exchange of the position of the *Graha* from the *Rāśi* they rule is indicative of *Rāj-Yoga* in the V House. Further, the V House is aspected by and under favourable influence of *Bṛhaspati* (ruling the VII and the X Houses).

(2) *Śukra,* the *Graha* of the V House is aspected by *Maṅgala* from the VI House (adversity) denote (i) experience of adversity or accident in children ; (ii) mathematics.

Horoscope No. PC 654.

Ravi	7-11°
Candra	1-11°
Maṅgala	9-22°
Budha	7-17°
Bṛhaspati	9-15°
Śukra (R)	7-23°
Śani	4-23°
Rāhu	1-22°
Lagna	1-18°

History : Dr. Sunity Kumar Chatterjee, D.Litt. (National Professor of India).

Clues : The aspect (*Dṛṣti*) of *Bṛhaṣpati* (language) in the V House from the IX House (*Mākara*) indicates intellect in Philology. The aspect in conjunction with *Maṅgala* is expressive of wide appreciation and popularity of his learnings. The *Graha* of the V House is in *Rāj-yoga* partly in the VII House.

Horoscope No. CD 963.

Ravi	2-17°
Candra	8-09°
Maṅgala	4-08°
Budha (R)	2-12°
Bṛhaṣpati	1-24°
Śukra	3-20°
Śani	1-00°
Rāhu	7-05°
Lagna	10-15°

History : Dr. B. C. Roy. (Famous physician and surgeon) ex-Chief Minister of West Bengal.

Clues : The *Graha* of the V and VIII Houses, *Budha,* is in the V House in conjunction with *Ravi* of the VII House. There is *Rāj Yoga* in the V House.

Horoscope No. DD 542.

Ravi	6-06°
Candra	8-09°
Maṅgala	5-22°
Budha	6-15°
Bṛhaṣpati	8-22°
Śukra	7-21°
Śani	6-22°
Rāhu	3-07°
Lagna	2-10°

History : A dullard, son of a Magistrate and author of repute.

Clues	Ideas
Śukra the *Graha* of the V House is in the VI House, *Vṛścika.*	Intelligence is mystic (defective in *Vṛścika*).
In the V House *Ravi* is debilitated. *Śani* and *Budha* are in *Graha yoga*—interrelation of contrasting forces.	Effect of contrasting forces is inherrent in root nature and intellect.
Śani is the *Graha* of the VIII and IX Houses. *Ketu* is in the VIII House.	Hindering force and defect are associated in the root nature of the life.
Candra (mind) has *Rāhu* in its House (*Kārkata* and in relation to the effect of the VIII House from *Candra*) and is aspected by *Maṅgala* (*Graha* of the VI House) and *Śani* (*Graha* of the VIII House having *Ketu* in it).	Hindering and contrasting forces of nature influencing the mind effected it abnormal.

Judgment :

In the life the intellect at times lacks mobility, sometimes restless and manifest as a disease as a result of which academic education was not possible.

(*N.B.* In absence of the force of *Bṛhaspati* associating *Candra* and aspecting *Lagna* the life would have been a lunatic).

PROGENY AND DISCIPLES :

Besides mental productive capacity as intellect, the V House also concerns the physical productive capacity in begetting children. Further, the V House concerns disciples. They receive and transmit a tradition of a cult that goes down from generation to generation.

Just as culture sharpens and brightens intellect simlarly *Joytirvidyā* believes in culture for enrichment of births. Modern medical techniques and treatments have provided means for controlling births. *Joytirvidyā* shows ways to effect good births

endowed with good health and luck besides furnishing remedy for the steriles. It seems fantastic yet true according to *Joytirvidyā* that the parent (both father and the mother) are responsible for what they produce—a criminal, a stupid, or a 'misfit'. Such a case is the result of ignorance in the knowledge of creation and reckless union. A progeny with luck and superior morale is the product of a happy union in time of a good pedigree. It has been a common experience that a good mechanic always produces a good machine. A careless or an ignorant mechanic produces a good machine is a rare example. Therefore, knowledge concerning births is more helpful for a family and a society than an attempt to enrich a family and society by controlling births or controlling quantity sacrificing quality and taking into its fold the effect of the evils attached to such attempts permitted to play freely in the society. However, marriage and progeny, their problems and treatments are not discussed in prognostic *Jyotirvidyā*. They constitute a separate branch of study in *Jyotirvidya* (Natal Astrology).

Since birth is dependant upon the choice or under the control of the progenators the V House is studied from the perspective of fertility and sterility in the native.

In a couple a defect in any one is effective to make the couple childless. However, the study of the V House verified by a study of the I House (health) give clue to know the defect. Absence of any defect means potential power in the native for producing children. A study of the few illustrations below will help to know the favourable and unfavourable effect of *Graha-Yoga* in the V House that makes one fertile or sterile.

Horoscope No. PC 12.
(Husband) :

Ravi	5-09°
Candra	2-08°
Maṅgala	5-10°
Budha (R)	5-09°
Bṛhaṣpati	5-27°
Śukra	4-24°
Śani (R)	0-12°
Rāhu	0-29°
Lagna	8-14°

Horoscope No. PC 13.
(Wife) :

Ravi	9-01°
Candra	6-21°
Maṅgala	5-26°
Budha	8-16°
Bṛhaspati(R)	3-23°
Śukra	7-17°
Śani (R)	4-18°
Rāhu	6-29°
Lagna	7-05°

Clues : The V House of the husband is *Meṣa*. The *Graha-yoga* of *Śani* and *Rāhu* in *Meṣa* with aspect of *Maṅgala* over them is unfavourable since the attributes of the *Graha* are 'inimical' amongst them.

The V House of the wife is *Mīna* and has aspect of *Maṅgala* over *Mīna*. The ruler of *Mīna* is *Bṛhaspati* aspects *Mīna* from *Karkata*. Yet, *Candra*, the *Graha* of *Karkata* is in the XII House *Tula* and in conjunction with *Rāhu* as well as aspect from *Śani* in *Simha*. The contrary attributes of the *Graha* in *Tula* has rendered *Śukra* (ruler of *Tula*) unfavourable for the life at the *Lagna*.

The couple is childless.

It may be noted that the husband is a professor in a university and an author of several books. The ruler of the V House, *Maṅgala* however, is in the X House with favourable attributes of other Graha as a result, the academic career is brilliant and there is harmony in nature there that helped the native to write books.

In case a man has a son and if the Graha of the V House in his *Kālacakra* at the time of birth is—

(a) in the VI House, the usual conclusion is that the relation between the native and his son will suffer cordiality ;

(b) if it is in the VIII House it indicates death of or any defect in the child ;

(c) if it is in the XII House the natural effect is that there will be separation between the son and the father ; or

(d) if the *Graha* of the I House and the V House are in relation of VI-VIII or II-XII between them it is also indicative of death or absence of cordial relation with child unless the *Graha* of the V House or the *Graha* of the House where the *Graha* of the V House is stationed is otherwise under favourable condition to prevent occurance of such events.

Horoscope No. PC 789/1.

Ravi	2-01°
Candra	1-07°
Mangala(R)	7-08°
Budha	1-12°
Bṛhaspati(R)	9-19°
Śukra	3-01°
Śani	4-06°
Rahu	2-01°
Lagna	5-01°

History : The native is a well known professor of a University and is separated from his only son.

Clues : The *Graha* of the V House is in the XII (separation, abandance) and the *Graha* of the XII House, *Ravi* is with *Rāhu* and aspected by *Mangala* from *Vṛścika* (separation).

But in case the *Graha* of the VI House is in the V House under favourable condition it indicates knowledge in fighting with diseases. Particularly, the relation of the *Graha* of the V and the VIII House speak for medical education. Here is an illustration.

Horoscope No. PC 526.

Ravi	4-23°
Candra	1-01°
Maṅgala	6-10°
Budha	4-22°
Bṛhaspati	5-07°
Śukra	6-01°
Śani (R)	9-18°
Rāhu	10-04°
Lagna	2-16°

History Dr. A. K. Mandal, M.D., F.A.C.P. (U.S.A.) Physician.

Clues : The ruling *Graha* of the V and VI Houses are in the V House denote his knowledge in fighting diseases. The study of the VII House will give further elucidation and illustrate facts.

Disciples :

There are persons who have a large number of religious followers as disciples. The relation of the *Graha* of the V House, the IX House (religion), the VIII House (spiritual) and *Bṛhaspati* (religion, wisdom, preceptor) is expressive of having disciples in ones cult. The illustration below will facilitate easy understanding of the idea.

Horoscope No. PC 782.

Ravi	4-29°
Candra	8-14°
Maṅgala	5-01°
Budha	5-15°
Bṛhaspati	7-08°
Śukra	5-16°
Śani	3-22°
Rāhu	3-05°
Lagna	5-21°

History : Sri Sri Anukul Thakur (Deoghar, India) who had a large number of disciples.

Clues : The life has spiritual force (the *Graha* of the VIII House, *Maṅgala*) innate in nature being associated with *Śukra* (the *Graha* of the IX House, religious) and aspected by

Śani the *Graha* of the V House. *Bṛhaspati* is related to *Maṅgala* in the I House being in *Vṛścika*. The ideas in synthesis imply spiritual insight and a large number of disciples.

IMPORTANCEE OF THE V HOUSE :

The V House and the XI House (earnings) are reciprocal. The V House, the education, the intellect, is within the native's control and the XI House will reveal the earnings from such education and are not within the control of the native. By selection of correct line of education one can avoid set back in life that is obviously due to wrong choice. By proper choice he can exploit happiness, education and earnings therefrom.

THE SIXTH HOUSE

(The House of Adversities)

The principal ideas in the VI House are—(i) Senses; (ii) adversities and diseases.

In the divisions of *Kālacakra*, Houses from I to VI are characterised as 'Personal'—the ideas in them are within the native's control. The rest of the Houses, viz., VII to XII are 'Impersonal' or social—the ideas in them are dependant on others. Thus, VI House is the last of the territories that are personal or belonging to Self. Next to its limits is the zone that belongs to other.

The facts of science reveal that human life exists so long as it can withstand the onslaughts of the factors of antagonistic forces of nature outside. The air we breathe, the food we take contain things that are either aliens or enemies and existence of life is the result of the fight according to the adage—the survival of the fittest. Philosophers also believe that man's inner attributes and the forces of nature outside in three stages of life—gross, mental and subtle, are the sources of pleasures or pains. Senses are the border between the attributes of nature within the life and nature outside. The strength of inner attributes withstand competition from nature outside. But weak attributes meet defeat and in consequence suffer pains physically and mentally. Between self and the world outside, 'the senses' is the border territory and is the first victim of the fight. If the senses are weak

the enemies from outside invade as far as they can intrude with far reaching consequences and damage the territory they cross.

Graha-Yoga in the VI House and the *Graha* of the VI House and the inter-relating factors in them indicate varieties of experiences in mind and health. For a comprehensive idea and precise estimation of the idea of a VI House in a *Kālacakra* judgment is drawn in synthesis with the ideas from other Houses of the *Kālacakra*. Nevertheless, some clues are given below helpful to study ideas and make a fair estimation of the ideas of the VI House from a *Kālacakra* on an average basis.

1. If the ruling *Graha* of the VI House is in the VI House it indicates favourable opportunities for the native in fighting things outside that may attack his mind and health.
2. *Śani, Mangala, Rāhu* or *Ravi* in exaltation in the VI House is usually most favourable to fight diseases and enemies. The forces of the *Graha* afford opportunity to the native to overcome disappointments from his efforts. In relation to the I House in any of them it may show the native's talent in sports or such other competition, or control over the senses.
3. In case *Śani, Mangala, Rāhu* or *Ravi* is in debilitation in the VI House it indicates unfavourable results—sufferences, physically and mentally.
4. *Bṛhaspati, Śukra, Candra* or *Budha* are too good for the VI House. They, however, guard, against extreme consequences. That is to say, there may be prolonged apprehension of dangers from enemies or continued physical sufferences but the presence of any of the *Graha* mentioned above if not otherwise unfavourable denotes ultimate safety or recovery.
5. If *Candra* is nearing full moon or in exaltation in the VI House under favourable aspect of any *Graha* it helps to guard diseases as well as other adversitits in Life. In case *Candra* is waning or in debilitation it denotes sufferences either mental or physical.
6. *Budha* or *Bṛhaspati* under favourable aspect or *Graha-yoga* denotes sufferences of the native from adversities as well as

aids the the native to control circumstances to overcome from adversities.

7. *Śukra* in the VI House, particularly, if debilitated, indicates tendency of sensual life of the native. Only in case of favourable aspect or *Graha-yoga* the native will have power to control over the senses and lead a life free from vices of sensuality.

Śukra relates senses. Most cases of ailments and diseases are related to weak senses. Different *Graha-yoga* either in the VI House or with the *Graha* of the VI House and/or with with *Śukra* show varieties of ailments and physical defects. The study of diseases and their treatments now treated separately in *Jyotirvidya* for specialisation in the subject and is popularly called Medical Astrology. However, a few illustrations are given below for study of different ideas of the VI House and ideas in relation to other *Graha* and Houses.

Horoscope No. CD. 323

Ravi	4-01°
Candra	8-07°
Mangala	3-06°
Budha	4-26°
Bṛhaspati	3-23°
Śukra	4-09°
Śani	8-25°
Rāhu	1-18°
Lagna	3-26°

History : Sri Aurobindo of Pondecherv (India), a *yogi.*

Clues : The *Graha* of the I House *Candra* is in the VI House and the *Graha* of the VI, *Bṛhaspati*, is in the I House. The exchange of positions of the *Graha* gave him power to have control over senses. The association of *Śani* (*Graha* of the VII and VIII Houses) the mystic and psychic ideas of the VIII House in association with *Candra* gave him power of a *yogi.* In the House of *Candra,* in the I House the combination of the rulers of the V House and IX House effected *Rāj yoga.*

Horoscope No. PC 363

Ravi	10-10
Candra	1-03
Maṅgala	0-29
Budha	9-18
Bṛhaspati	1-18
Śukra (R)	9-12
Śani	0-29
Rāhu	4-20
Lagna	4-10

History : A prostitute. Much talked of in the famous Profoma case (1960 AD) in England.

Horoscope No. DD 619

Ravi	8-17°
Candra	3-12°
Maṅgala	8-03°
Bulha (R)	7-29°
Bṛhaspati	5-04°
Śukra	10-01°
Śani (R)	2-13°
Rāhu	1-25°
Lagna	5-14°

History : A drunkard, shows mental abnormality and loss of senses at times.

Horoscope No. DD 779

Ravi	10-27°
Candra	5-19°
Maṅgala (R)	3-12°
Budha	10-12°
Bṛhaspati(R)	11-01°
Śukra	9-15°
Śani	9-24°
Rāhu	3-03°
Lagna	2-10°

History : A deaf and dumb since birth.

Clues : The *Graha* of the VI House, *Mangala,* is weak and is aspected by *Sani,* the ruling *Graha* of the VIII House from the VIII House. *Mangala* is in the II House (speech). *Sani* also aspects *Bṛhaspati* (speech).

Horoscope No. DD 37

Ravi	6-23
Candra	8-13
Mangala(R)	0-16
Budha	7-16
Bṛhaspati	9-25
Śukra	6-20
Śani	7-04
Rāhu	2-16
Lagna	3-27

History : A medical practitioner, eye specialist.

The VI House concerns diseases and the VIII House concerns death. Both are allied and both the Houses stand on two sides of the VII House—the Self in Society. A few more illustrations are given in the study of the VIII House and are helpful for a more precise knowledge of diseases.

IMPORTANCE OF THE VI HOUSE :

The VI House ideas and the *Graha* of the VI House give indications of inner weakness or strength of the native ; his opportunities and limits to fight against the foe or misfortune ; it shows the attributes of his *Puruṣkāra.* Such knowledge makes a person conscious either to avert or work for any end.

THE SEVENTH HOUSE

(The House of Self in Society)

The VII House represents self in society being opposite to the I House representing 'self'. The VII House, therefore, helps to draw ideas relating to social partner, the counterpart,—wife or husband, marriage. The reflections of the same are also helpful to find the native's social and foreign relations.

Man is a social being. His relations with the society depends upon taking something and giving something or sharing with others something through the medium of goods or feelings. Materialistically, these ideas are business. When conflicting circumstances grow in man with his dealings with the society or with any member of the society litigations come in. The VII House, therefore, gives clues to the ideas of business as well as litigations.

However, the principal ideas in the VII House are—(i) marriage. wife or husband ; (ii) business ; and (iii) litigations.

MARRIAGE :

The urge of the soul that impels man and woman in their youth for procreation necessitates their union. A divine urge has a divine purpose. To debase the idea of marriage to the plane of physical enjoyment is to disregard the divine purpose and to miss the charm of divine bliss in it. The soul's divine urge is to procreate its own kind in which both man and woman help each other and contribute their parts. Such bondage between a man and a woman as recognised by the law of a country or practice in religion is socially treated as marriage.

There are various systems of marriage. A large number of persons round the world choose their own partners by courtship for marriage. There are also orthodox people and conservative families who choose or select partners for their boys and girls. To any curious enquiry it is possible to predict a courtship marriage from the related *Kālacakra* in cases where there is a strong indication that the native is impelled by the force of nature to negotiate partner for a courtship marriage.

However, of the *Graha—Mangala* (creative activity), *Śukra* (desire), *Candra* (mind, love), *Bṛhaspati* (tradition, chastity) behaviour) ; and the Houses, the V House (courtship), and the VIII House (secrecy) or the *Graha* of the V and of the VIII Houses when become inter-related in a life they become expressive in nature as a tendency for courtship and such tendency is dependant on the degree of force of the ideas. When the ideas of the VII House or its *Graha* agree with the attributes of the partner in courtship the proposal of marriage become effective. Where the attributes disagree the marriage proposal breaks even at the last moment or ends in separation after the marriage. *Jyotirvidya* is the only means to know the results of courtship before marriage. However, a few examples are given below to help to help the study.

Horoscope No. PC 721
(Husband)

Ravi	5-25°
Candra	3-14°
Mangala	5-15°
Budha	5-28°
Bṛhaspati	8-21°
Śukra	7-07°
Śani	6-20°
Rāhu	3-14°
Lagna	1-02°

Horoscope No. PC 722
(wife)

Ravi	6-17°
Candra	7-01°
Mangala	6-26°
Budha	6-03°
Bṛhaspati(R)	1-03°
Śukra	5-24°
Śani	8-04°
Rāhu	0-19°
Lagna	3-04°

History : Courtship marriage in unusually late years.

Śani (time, slow move) delays marriage (particularly in the VI House). Here *Śani* is in the VI House (senses).

In PC 721 : *Śani* is in *Tulā*, the House of *Śukra* which is in the VII House (House of Marriage).

In PC 722 : *Śani* is in *Dhanuh*, the house of *Bṛhaspati* and the latter *Graha* aspects the ruling *Graha* of the I House.

Horoscope No. PC 127 (Husband)

Ravi	7-14°
Candra	2-25°
Maṅgala(R)	2-14°
Budha	7-04°
Bṛhaspati(R)	0-08°
Śukra	8-21°
Śani	7-27°
Rāhu	1-07°
Lagna	10-09°

Horoscope No. PC 128 (Wife)

Ravi	6-04°
Candra	7-08°
Mangala	7-16°
Budha	6-27°
Bṛhaspati	5-16°
Śukra	7-20°
Śani	9-16°
Rāhu	10-00°
Lagna	3-10°

History : Intercaste courtship marriage between a police officer and a school mistress.

For comparing the horoscopes for marriage the I House in the *Kālacakra* represents body, the II House denotes relatives, kinsmen ; the IV House denotes home and family happiness ;

the VII House denotes the partner and the XII House denotes comforts from bedside. The ideas of the Houses and the *Graha* of those Houses are traced in synthesis to have a comprehensive view of the married life.

Of the *Graha Ravi* is taken for character, *Candra* for mind, *Śukra* for desires (popularly taken for husband in the horoscopes of females), *Maṅgala* or activities (taken for wife in the horoscopes of males), *Bṛhaspati* is *Vritti,* the sustaining power, chastity, *Śani* is for destiny (*Bhāgya*)—that gives *Bhoga*—sufferences or pleasures or cohabitation or control of such action or misdirection. *Ketu* speaks for hindrance, prevention, nerves, or nervous system, the sexual system, blocade, jammed, etc.

In comparing the horoscopes the popular short course has been to compare *Candra* (temperament) and *Maṅgala* (creative quality) between the two prospective partners. If the positions of *Candra* in the two horoscopes are in the House that are related VI-VIII to each other or II-XII Houses to each other, they are unfavourable. For instance, if *Candra* is in *Mithuna* in one and in *Vṛścika* in another, that is to say in VI-VIII House by relation between them, the attributes of temperament between them are not in harmony. Similarly, the relation of *Simha* and *Kanyā* is II-XII House by relation between them is unfavourable. *Maṅgala* either in the VIII or XII House from *Lagna* in the *Kalācakra* of a female suffers its faculty. Its consequences may lead to cessation of or suspension of productivity or break in happy union. Different *Graha-yoga* with *Maṅgala* indicate different results and the effect of *Maṅgala* vary accordingly. Where *Śani is* afflicted it delays marriage.

For a precision result there is a system to study *'Gana'* or category ; *Varna* or class ; *'yoni'* or the sexual limb ; etc. in both. Such a study may be interesting study academically but this has little importance practically. Since in modern time education and culture have greatly changed things and they have rendered the scope of such choice impossible to find. A few illustrations are given below to study relation in couples.

Horoscope No. PC 723. (Husband).

Ravi	5-09°
Candra	7-02°
Mangala	2-24°
Budha(R)	4-29°
Bṛhaspati	2-24°
Śukra	6-25°
Śani	8-12°
Rāhu	0-01°
Lagna	9-23°

Horoscope No. PC 724. Vife)

Ravi	11-26°
Candra	8-11°
Mangala	8-18°
Budha(R)	11-15°
Bṛhaspati	11-01°
Śukra	10-08°
Śani	11-27°
Rāhu	6-25°
Lagna	3-11°

History : The couple became separated within a fortnight after the marriage.

Horoscope No. PC 789 (husband)

Ravi	5-25°
Candra	9-20°
Mangala	4-19°
Budha	6-19°
Bṛhaspati	5-10°
Śukra	4-24°
Śani	5-07°
Rāhu	5-21°
Lagna	7-24°

Horoscope No. PC 790 (wife)

Ravi	6-26°
Candra	8-20°
Maṅgala	5-23°
Budha	6-23°
Bṛhaṣpati	7-04°
Śukra	7-12°
Śani	6-03°
Rāhu	4-15°
Lagna	0-22°

History : The husband is a man of loose morals and a drunkard ; left his wife and lives with another.

Horoscope No. PC 691.

Ravi	11-01°
Candra	10-11°
Maṅgala	11-06°
Budha(R)	10-15°
Bṛhaṣpati(R)	5-28°
Śukra	9-20°
Śani	9-29°
Rāhu	9-24°
Lagna	1-01°

History : A Lady, twice divorced after courtship marriage, seeks a partner again for marriage (1968 AD).

There is another aspect for which the comparison of horoscopes for marriage is considered necessary. According to *Jyotirvidyā* marriage is a religious sacrament. The husband is compared to Energy and the wife is its glow. She looks glowing so long as the Energy continues. They are compared to Fire and Flame. He is the *Kama* or *Sukra* (the desire) and She is the *Kamini* or *Mangala* (*Kriya*, creative activity). Of the various systems of marriage in different countries all over the world, the functions in the marriage ceremony in orthodox Hindu Bengali Home are drawn up on the lines of instructions of *Jyotirvidyā* (Metaphysical Branch of *Jyotirvidyā*). The marriage function is highly divine in spirit and quite interesting in social

performance. A marriage takes place at an auspicious moment. In the function the groom is dressed in white clothes (colour of *Śukra*) and the bride is dressed in red clothes (colour of *Maṅgala*). The function begins with the bride going round the groom seven times (encircling the groom's *Ātmā, Mana, Buddhi, Kāmanā, Kriyā, Ācarana* and *Bhāgya*) and then the bride and the groom are taken opposite to each other for the first exchange of look. (*Ravi* looking at *Śani, Ravi-Kumbha*). In the next following the principles of *Kālacakra* as they are seen from the earth, *Vṛṣa* (*Śukra*)—*Vṛścik* (*Maṅgala*) and again *Tula* (*Śukra*)—*Meṣa* (*Maṅgala*), the bride and the groom are seated opposite to each other and again the bride is once seated on the right and then on the left (*Vṛṣa-meṣa; Vṛścika-Tulā*) in the process of offering the bride to the groom. In the next they both sit for *Homa-Yajna* (*Karma* or action). While doing this they invite *Agni Baiyu, Jala, Prthvi*-fire, air, water and earth respectively (objectively and subjectively) to witness their deeds. The groom kindles the fire of *Homa* as a token of kindling the fire or divine spirit within. Then both of them offer in the fire butter (*Ghi*) that keeps and helps the fire burning and put in it plantain—a symbol of perfect nutrition and recite their vows—".....God, the creator and the preserver, and all the learned persons present here have appointed us to do all the beneficial domestic duties. We are taking this vow to carry this important responsibility of domestic life....." The function ends in a couple of hours but the ritual extends over a period of seven days. From the 8th day (*Aṣtama Maṅgala*) ; from *Vṛścik* to *Aśvinī Naksattra*—distance of 8 days by *Candra*, after completion of the ritual they start journey of a new life (*Aśvinī* is the symbol of starting journey) and are termed *Gṛha-swami* and *Saha-dharmini* (*Gṛhini*)—husband and wife respectively. *Saha-dharmini* means a woman having similar attributes of activities, same in spirit. The entire process is a symbolic representation of the divine spirit functioning in desire and the creative force in nature. Obviously, it is necessary that the groom and the bride should be chosen from persons having similar attributes in them.

The purpose of marriage, however, is to beget children or children are the effect of marriage. Facts reveal that abnormal

children, the diseased or the 'misfits' are the effect of indiscriminate union or marriage. Ignorance in the laws of nature is no excuse before nature. It is, therefore, those who follow tradition and culture consider suitability of match in a couple for marriage and compare the horoscopes of boys and girls to find similarities in them. The illustration below is an evidence of indiscriminate union and its consequences.

Horoscope No. PC 806 (father)

Ravi	7-02°
Candra	0-18°
Maṅgala(R)	0-18°
Budha(R)	7-18°
Bṛhaṣpati	9-26°
Śukra	7-02°
Śani	7-05°
Rāhu	2-16°
Lagna	2-24°

Horoscope No. PC 807 (mother)

Ravi	2-28°
Candra	3-25°
Maṅgala	2-06°
Budha(R)	2-23°
Bṛhaṣpati	5-23°
Śukra	1-26°
Śani(R)	10-03°
Rāhu	9-17°
Lagna	4-20°

Horoscope No. PC 808 (son)

Ravi	6-26°
Candra	0-26°
Maṅgala	5-01°
Budha	7-14°
Bṛhaṣpati	11-11°
Śukra	5-10°
Śani	5-17°
Rāhu	10-13
Lagna	4-13

History : Father is an assistant in a post office. The son is a delinquent without proper education and discipline.

(N.B. The ruling *Graha* of the VII House in the VIII House usually denote unhappy union or not satisfied in union. In the father's horoscope the aspect of *Śani* and of *Maṅgala* denote his passion and unhappiness. Such unhappiness in union creates unhappy things.)

Unmarried man's social life or social popularity is distinct from the marrieds. Through wife a man creates a society and his social popularity is the reflection of the conditions of the VII House and the *Graha* of the VII House in the *Kālācakra*. If he remains unmarried he does not create a new society. His popularity, however, is the reflection of his activities in his trade or occupation. In most cases the unfavourable relation of *Śani* (*Bhāgya* or *Bhoga*) and *Maṅgala* (*Karma*) gives clues to such circumstances. Besides, *Lagna* or the ruling *Graha* of the I House when become related to the *Graha* of the VII and VIII Houses indicate unmarried life. A illustration is given below for study.

Horoscope No. PC 660

Ravi	11-27°
Candra	2-23°
Maṅgala	2-16°
Budha	0-06°
Bṛhaspati(*R*)	4-08°
Śukra(*R*)	0-24°
Śani(*R*)	7-07°
Rāhu	9-19°
Lagna	11-28°

History : P. C. Sen, ex-Chief Minister, West Bengal, Unmarried.

Clues : The ruling *Graha* of the VII and the VIII House, *Budha* and *Śukra* respectively are in conjunction in the II House with the aspect of *Bṛhaspati*. *Śani* is in *Vṛścika*. So the force of *Maṅgala* is fickle. *Candra* (which has *Ketu* in *Karkata* is in conjunction with *Maṅgala* and aspects the VII House.

BUSINESS AND LITIGATIONS :

Kālacakra at the time of birth of a person is a distinct advantage to know beforehand business prospect in life. One may restrain temptation for business partnership where conditions in horoscope do not permit such opportunity. The same *Graha-Yoga* helps to know litigations in any of his dealings. The Graha of the VII House in the VIII House or *Mangala* in the VIII House is indicative of endless troubles, loss or remaking of business, litigations, etc. Here is an illustration from a partnership business.

Horoscope No. PC 387

Ravi	3-13°
Candra	0-01°
Mangala	5-26°
Budha	4-09°
Bṛhaṣpati	2-10°
Śukra	2-13°
Śani	3-28°
Rāhu	7-27°
Lagna	10-05°

Horoscope No. PC 388.

Ravi	9-22°
Candra	11-11°
Mangala	0-29°
Budha	9-28°
Bṛhaṣpati	10-11°
Śukra	10-11°
Śani	7-13°
Rāhu	1-14°
Lagna	6-10°

History : Partnership business (between PC 387 and PC 388) was successfully lunched but it soon faced a difficult way and had to be closed with a great loss of wealth and reputation.

Clues		Ideas
Horoscope No. PC 387	Horoscope No. PC 388	
Candra in *Meṣa*	*Candra* in *Mina*	Relation of II-XII Houses between them.
Ravi in *Karkata*	*Ravi* in *Makara*	Relation of I-VII Houses between them.
Ravi, Graha of the VII House with *Śani* in the VI House.	*Maṅgala, Graha* of the VII House is close to the VIII House aspected by *Śani*.	In both the horoscopes the *Graha* of the VII House and their positions are expressive of loss in trade.
Budha, Graha of the VIII is in the VII House.		

Judgment : Comparative study of the horoscopes reveal that the partners differ in temperament between them and their business ends in decay, loss and abandonment.

Here is another illustration.

Horoscope No. PC 571.

Ravi	6-03°
Candra	11-00°
Mangala	3-13°
Budha(R)	6-08°
Bṛhaṣpati(R)	10-27°
Śukra	6-13°
Śani	2-23°
Rāhu	9-20°
Lagna	8-09°

History : The native is an industrialist (textile mill) suffered prolonged litigations suspension of business activities, loss of reputation.

Clues : *Śani* (the change, the terminator) is in the VII House, the House of *Budha* which *Graha* is aspected by *Maṅgala*

from the VIII House. Here *Mangala* is expressive of endless troubles and litigations.

THE IMPORTANCE OF THE VII HOUSE :

The VII House is an important study in the horoscope since it speaks for social life, social partner, social activities and popularity of the life. It helps one to know his social opportunities and to avoid misfortunes, particularly in choosing social partner.

Of all heavenly blessings,
The best is a good wife ;
And a bad one,
Is the curse of human life.

THE EIGHTH HOUSE
(The House of Death)

Death is a change in name and form, a phase from materialistic to spiritualistic state. Philosophically, it is illusion or *Māyā* to consider death as the end of life. The end of life is *Moksa*—the final liberation from all attachments (XII House). It seems fantastic and yet some *Yogi* and the philosophers say that life after death exists in subtler form in the world of cosmic mind and enjoys and suffers its past deeds or behaves in the same way as it did in dreams before the death. The subtler form has no physical power of action or activities and is, therefore, powerless to fight or resist sufferences. It suffers or enjoys regular or irregular mixture of experiences of the life in the past and the effect of experiences as in dreams. The life that carries little worldly attachments or impressions transcends to higher plane or to further subtler state of the cosmic mind and experiences less sufference and enjoy a blissful joy. It follows, therefore, that the impressions in the mind that are upper most effect their results mostly. The life that has great attachments for material objects of the world or for material possessions cannot transcend higher up but suffers dreams as half awake and half asleep. The mind again takes up physical form (mind in mass) when nature is in

consonance with its destiny. Any one who acquires power to transcend to the world of cosmic mind can experience it.

However, in the *Kālacakra* the first *Rāśi* is *Meṣa* or *Agni Rāśi* (creative force), opposite to it is the VII House—*Tulā Rāśi* or *Bāiyu Rāśi* or Aiery. *Agni* and *Bāiyu* or Fire and Air are inseperable yet they are two and are popularly termed 'Friendly'. Thus the I House is created object—the so called life, the self and the VII House is the Self in Society, the position of the self in the world. Objectively, it is determined in the scale balance lifted in the air for determination. On the one side of the scale which is within the control of the life is the VI House—the territory of adversities, the senses (*Kanya,* the Earthy Sign, the practical one) ; the Materialistic state (as opposed to mysticism). And on the other side of the scale is the Spiritulistic state (*Vṛścika* ; friendly to earth, Watery Sign ; creation emerges from water).

Balancing the life on the scale in the air or the air of the life—on one side it is inhailing (materialistic) and the other side it is exhailing (spiritualistic). Thus, the VIII House denotes death, as well as those which are dear to heart.

The unfavourable ideas of the VIII House indicate short life or the native may have to spend most of his days in remorseful circumstances, in pains, anxieties and in fears. He stumbles in life's journey, spends more in litigations, suffers separation from friends, meets accidents as life's companion. On the other hand, where conditions favour for the VIII House, spiritual power or psychic power, gaining unforeseen material things are the blessings in life. However, in short, the principal ideas of the VIII House are—

(i) Vitality or longivity or the defects of the life ;

(ii) Psychic or spiritual power ;

(iii) Unforeseen loss or gain.

Some clues for the study of ideas from the *Kalacakra* are given below with illustrations helpful to study the ideas separately.

VITALITY, LONGIVITY, THE DEFECTS IN LIFE :

The VIII House represents death as the VI House represents diseases. Death, of course, is a natural and normal event of life. And yet we are more concerned with cases where death comes from accidents, unnatural causes or where it is premature. Natural deaths are mostly looked for to find time of such event. Clues to find the time of events are elucidated in *Vimśottari Daśī Bicāra* in a subsequent study. However, some clues are given below to help study of the VIII House concerning deaths and defects.

The presence of *Graha* of the VIII House in the VIII House denotes strong vitality. In case the *Graha* of the I House (*Lagna*) denotes healthy body but if the ideas of the VIII House or *Graha-yoga* in the VIII House are unfavourable they denote that the native will look healthy outwardly but his vitality being weak he may end his life's journey in a short course through short sufferences.

In the case where *Graha* of the I, VI and VIII Houses or these Houses are not unfavourably affected it denotes that the longivity of the native is strong enough and the native will continue to enjoy healthy body and a fairly long life.

Where indications from the VIII House and/or its *Graha-yoga* are unfavourable they denote sudden mishaps, poignant circumstances, fears and anxieties, loss of reputations, etc. which gradually weaken the longivity of the life. Some illustrations are given below.

Horoscope No. DD. 42/1.

Ravi	6-01°
Candra	6-02°
Mangala	6-09°
Budha	5-20°
Bṛhaspati	4-24°
Śukra	6-29°
Śani	2-17°
Rāhu	3-01°
Lagna	4-13°

History : The native lived only 4½ years.

Clues		ideas
Bṛhaspati (*Graha* of the VIII House) is in the I House (body)	:	Defect in the body.
The freezing aspect of *Śani* (with *Ketu* in *Makara*) casting on the I House, *Simha Rāśi* (*Agni Rāśi*)	:	Weak senses.
Ravi, the *Graha* of the I House and *Candra* are in *Tula Rāśi*	:	Weak vitality.

Judgment : The clues indicate weak vitality and short life.

Horoscope No. DD 162.

Ravi	4-24°
Candra	11-07°
Mangala	5-28°
Budha	4-20°
Bṛhaspati	6-04°
Śukra	6-10°
Śani	3-11°
Rāhu	1-23°
Lagna	3-09°

History : The native has been suffering from paralysis since birth and has weak vitality.

Clues	Ideas
Sani (the *Graha* of the VIII House ; paralysis) is in the I House.	Defect of paralysis in the body.
Sani aspects *Mangala* (having *Ketu in Vṛścika*).	Unfavourable. Disease, Ill circulation of blood.
Mangala (unfavourable) aspects *Candra* (*Graha* of the I House)	Unfavourable aspect of *Mangala* on the body and mind.
Ravi though in *Simha Rāśi* but it is with *Budha* (the *Graha* of the XII House and of the III House where *Mangala* is affected).	Indicates fickle condition of the vitality and confinement.

Judgment : The clues furnish ideas of prolonged suffering from paralytic condition, confinement and short life.

Horoscope No. DD 73

Ravi	9-01°
Candra	7-14°
Maṅgala	11-01°
Budha	10-01°
Bṛhaṣpati(R)	4-24°
Śukra	11-06°
Śani(R)	5-01°
Rāhu	6-08°
Lagna	9-29°

History : The native (a professor) met an accidental death by fire while trying to save his wife who was suspected having committed suicide by burning herself in fire.

Clues	Ideas
Ravi (*Graha* of the VIII House) is in I House, *Makara*, the House of *Sani*	Defect of weak vitality.
Śani (the *Graha* of the I House is in the IX House (*Bhāgya*, destiny, fortune) being aspected by *Maṅgala* (fire) from *Mīna*.	Accident by fire.
Śani (unfavourable being aspected by *Maṅgala*) aspecting *Candra* in *Vṛścika*	Secret activities (*Vṛścika*) of mind (unfavourable).
Bṛhaṣpati, the *Graha* of *Mīna* is in the VIII House, *Agni Rāśi*.	Death from fire.

Judgment : The *Graha yoga* in the I, III VIII and the IX House in synthesis of ideas are indicative of accidental death.

Horoscope No. PC 644

Ravi	9-01°
Candra	0-29°
Mangala	5-22°
Budha	9-08°
Bṛhaspati	6-26°
Śukra	9-13°
Śani	10-03°
Rāhu	9-08°
Lagna	0-18°

History : The native is a married male office assistant complains nervousness and sexual impotency.

Clues	Ideas
The *Graha* of the VIII House is in the VI House	Death like experiences before the senses ; fears, anxieties, nervousness.
Mangala (*Graha* of the VIII House, defect) aspects the I House	Defect in the body.
Śani tinged with the attributes of different *Graha* in *Makara* is aspecting the I House from *Kumbha*	Effect of contrasting attributes affecting health and the procreative organs.
Candra (having *Ketu* in *Karkata*) is in the I House. (IX House and XII House) *Bṛhaspati* aspecting the I House	Defect or weakness in sexual organs. sustaining power in decay and misfortune.

Judgment : The *Graha Yoga* in the I house by the *Graha* of the VIII House indicates physical defects.

Horoscocpe No. DD 18

Ravi	6-06°
Chandra	1-25°
Maṅgala	4-28°
Budha	6-22°
Bṛhaspati	5-13°
Śukra	5-20°
Śani	5-09°
Rāhu	5-24°
Lagna	9-29°

History : Accidental death. A political worker. Wife died within a year after marriage. Remarried wife's younger sister. The native died of snake bite within a year after the marriage.

Horoscope No. DD 371

Ravi	4-26°
Chandra	8-20°
Maṅgala	6-13°
Budha	5-20°
Bṛhaspati	7-27°
Śukra	3-11°
Śani	4-06°
Rāhu	0-13°
Lagna	9-06°

History : A girl suffering from eye troubles. (almost blind).

Clues : *Graha* of the VIII House and that of the I House are in the VIII House. The *Graha* of the VIII House in the VIII House usually should be favourable but the *Graha-yoga* of Ravi and *Śani* (contrast in attributes) in the VIII House aspecting *Maṅgala* (with *Ketu*) which Graha is aspecting the I House indicates the defects in the body.

UNFORESEEN LOSS OR GAIN :

The VIII House relates to things occult or unforeseen and the IX House represents fortune. The VIII House also

represents fortune or misfortune and *Bṛhaṣpati* represents big. if the *Graha* of the VIII. the IX and the XI House are related they indicate that in some time of the life the native's fortune (IX House) will work hand in hand to increase (XI House) his material resources or wealth which is unforeseen under normal circumstances. But under unfavourable *Graha yoga* or aspect they will effect loss. The ideas of the II House in synthesis with the ideas of Houses or *Graha* help judgment.

Horoscope No. PC 62

Ravi	3-03
Candra	9-01
Mangala	2-27
Budha	2-18
Bṛhaṣpati	4-23
Śukra	1-19
Śani	4-28
Rāhu	5-29
Lagna	1-04

History : The native is the winner of the 1st prize of Ranger's sweepstake.

Clues	Ideas
The ruling *Graha* of the VIII the IX and the XI Houses (*Śani* and *Bṛhaṣpati*) are related in the IV House (environment). They aspect the VIII and the I House respectively	Luck and unforeseen opportunity, hidden gains to experience in life in home.

Judgment : Luck favours him to gain unforeseen opportunity.

Horoscope No. PC 237

Ravi	11-03°
Candra	8-03°
Mangala	0-07°
Budha	11-20°
Bṛhaspati	1-08°
Śukra	11-11°
Śani	10-15°
Rāhu	3-26°
Lagna	5-02°

History : A clerk in a Railway office inherited (unforeseen gain) a big estate at the death of his childless brother.

Clues : *Budha* (*Graha* of the I House is associated with *Ravi* and *Śukra*. *Bṛhaspati* (*Graha* of the IV and VII Houses) is in *Vṛṣa*, the House of *Śukra*. *Mangala* (from the VIII House) aspects *Tula*, the other House of *Śukra*. The relation of *Graha* indicate unforeseen gain of house and wealth at the death of brother (*Mangala* is brother and the VIII House concerns death).

N.B. The presence of *Rāhu* in the House of *Candra*, and aspect of *Śani* (with *Ketu* in *Makara* denoting hindrance) over *Mangala* and also presence of *Ravi* (ruling the XII House) with *Śukra* indicate difficulties he faced in acquisition of the property and circumstances that led him to dispose of the property and ultimate decline of the assets.

PSYCHIC OR SPIRITUAL POWER :

If the Graha of the VIII House is in its own House or in any of the Houses of *Kendra* or *Kona* (Environment or Merit) in a favourable *Yoga* the native has psychic power. They become expressive in association with *Bṛhaspati*. Therefore, the *Graha yoga* in the VIII House and that of the *Bṛhaspati* and the *Graha* of the IX House as well will speak for the psychic power of the native concerned.

Vṛścika Rāśi is the VIII division in the divisions in a *Kālacakra*. The VIII *Rāśi* is the occult Sign. The ideas of this House in the native's birth chart is also very important. So the

ideas of *Vṛścika* in a birth chart cast indication of the native's psychic mind besides the *Graha Yoga* of the VIII House and that of the *Bṛhaspati*.

Undoubtadely, the condition of the VIII House and/or its *Graha* denote the native's tendency towards things occult. Where ideas are helpful the native shows interest in philosophy, astrology, etc. even though he appears to be an atheist by culture and education. But where a happy augury is absent, it may denote the tendency of the native to join in secret society or to do things in secrecy, even conspiracy or a crime.

Persons having both psychic power and favourable combination or *Ravi* and *Budha* are blessed adepts who can really unravel the ever shrouded mysteries of nature through *Jyotirvidyā*. It should not be, however, construed that all successful professional *Jyotirvids* have such happy augury. There are successful professionals who lack in psychic power. For it is strange yet true that merit and success in profession do not go side by side. To determine success in profession it is better to look into the ideas of the X House.

Horoscope No. PC 996.

Ravi	7-26°
Candra	8-22°
Maṅgala	8-10°
Budha	8-13°
Bṛhaspati (R)	3-29°
Śukra	8-21°
Śani	8-28°
Rāhu	11-09°
Lagna	1-10°

History : Profound scholar, served for a few years as the Principal of a College in India and then turned to psychic culture and became a true *Yogi*.

IMPORTANCE OF THE VIII HOUSE :

Indeed, the study of the VIII House is very important study in *Jyotirvidyā* since it reveals vital aspects of human life which

are otherwise unknowable, viz., the death, the psychic mind, the unforeseen gains and losses.

THEE NINTH HOUSE
(The House of Fortune)

The IX House represents fortunes and misfortunes of the person to which it relates. It is regarded as 'Merit' of the life. The birth of a life in a home of poverty or prosperity, the fall or rise in life, the defeats or success in life for no apparent reason are commonly attributed to an unseen force and are popularly termed as destiny. Every cause has its effect and every effect has its cause. Destiny, obviously, is the effect and the past deeds are the causes, for, indeed, there cannot be an effect without a cause. The experiences of the deeds, good or evil, in this life or in any of the past, lie imperceived in the vast unfathomable ocean of mind. The forces of nature in the unmitigated experiences when come into effective contact with nature outside turn into potent destiny that time manifest. Precisely, if one indulges in doing disservice to public he himself is trying to turn and weaken his *Śani* and *Rāhu* (*Śani*=service ; *Rāhu*=public) from producing their good effect in the life. He, as a result, in this life or in any of his subsequent birth, will suffer from unfavourable or weak conditions represented by *Śani* and *Rāhu*. The sufferences will appear as destiny. Similarly, if one serves his master well, he is turning his *Ravi* to his favour and surely he will at sometime enjoy the favour of *Ravi* in dignity and honour in destiny. The IX House represents destiny.

In a life various complex deeds of the past, good or evil, make its behaviour mystic, and where they are in greater amount they grow mysticism within. The life under unfavourable mystic conditions is destined to suffer hazards. Under favourable conditions they grow tendencies towards spiritual pursuits or for attainment of higher studies. The IX House represents, therefore, religious pursuits, initiation, *Guru* (the guide in religious or spiritual culture), *Sannyāsism*, higher attainment in studies and journey abroad.

The IX House in the *Kālacakra* at the time of birth of a

person regarded by many, philosophically, expressive of the idea of a new birth out of the past *Saṁskāra* (reformation). According to them the idea of the House is more important than *Lagna* itself since the life is more expressive by destiny which is usually very hard to overcome.

However, in brief, the principal ideas of the IX House are :

(i) Fortunes and misfortunes ;

(ii) Religious or irreligious practices ;

(iii) Higher studies, idealism and foreign travel.

The process of finding clues and drawing judgments have been the same as they are in respect of the other Houses. Nevertheless, it is further elucidated below with illustrations.

FORTUNES AND MISFORTUNES :

The IX House represents rise or fall of fortunes as destiny. Fortunes and misfortunes are attached to activities or profession as common enjoyments and sufferences in every life. The IX House does not represent fortune, goodwill or reputation attached to profession or trade since the ideas are attached to the X House. The idea in the IX House is rise of fortune, *'Bhāgya-udaya'*, or sheer luck from birth or destiny. Some clues and a few illustrations helpful to study the ideas are given below.

Clues : If the *Graha* of the IX House is in the IX House or in any of the Houses of Environments and Merits, it denotes that the life will experience less hazards or it is destined to enjoy fortune in respect of the ideas of the House and the *Graha*.

1. If the *Graha* of the IX House is in the IX House or in any of the Houses of Environments and Merits, it denotes that the life will experience less hazards or it is destined to enjoy fortune in respect of the ideas of the House and the *Graha*.
2. If any of the *Graha* of the Houses of Environments and Merits, is in the IX House it represents the ideas of the House in synthesis with the ideas of the ruling *Graha* in fortune.

3. If the *Graha* of the IX House is in :
   (i) the VI House (House of Adversity) it denotes destiny in adverse cricumstances ;
   (ii) the VIII House (House of death) it denotes misfortunes (destiny in death) ;
   (iii) the XII House (House of decay) it denotes destiny in decay, waning fortune.
4. Similarly, as enumerated in clue 3 above, if the *Graha* of the VI, VIII or XII House is in the IX House it denotes, adversity, accidents or frustrations respectively in fortune. The native may suffer from such causes or he may have to deal such cases as the case may be in relation to the other ideas in entirety in the life.
5. (i) Favourable or unfavourable relation of *Graha* in the IX House indicate corresponding cricumstances in life as destiny.
   (ii) Favourable or unfavourable relation of the *Graha* of the IX House in any House other than its own indicate corresponding results in life.

Here are a few illustrations of fortunate and unfortunate persons.

Horoscope No. PC 50

Ravi	0-15°
Candra	4-27°
Maṅgala	4-03°
Budha	0-01°
Bṛhaspati(R)	8-20°
Śukra	0-15°
Śani(R)	8-23°
Rāhu	7-01°
Lagna	4-05°

History : From a small beginning the native rose to the rank of Dy. Commissioner of Police in Calcutta.

Clues : The *Graha* of the I House is in the IX House and that of the IX House is in the I House. The *Graha* of the X House is in the IX House. There is also aspect of *Bṛhaspati* on the IX House. The inter-relating factors in the IX House is also a *Raj-yoga* though not absolutely yet partially.

Judgment : The destiny of the native helped him to gain higher position in service.

Horoscope No. CD 661

Ravi	4-11°
Candra	10-24°
Maṅgala	3-15°
Budha	5-06°
Bṛhaspati (R)	0-07°
Śukra	4-25°
Śani (R)	9-23°
Rāhu	4-27°
Lagna	7-02°

History : A political leader. From a small beginning he earned wide fame, fortune and wealth but ultimately fortune declined.

Clues : The *Graha* of the I House is in the IX House (fortune), but debilitated and aspected by *Śani* (unfavourable).

Judgment : The *Graha* of fortune indicates hazards of fortune.

Horoscope No. PC 155.

Ravi	8-05°
Candra	2-05°
Maṅgala	10-23°
Budha	7-23°
Bṛhaspati	3-20°
Śukra	9-01°
Śani	10-28°
Rāhu	2-22°
Lagna	2-10°

History : The native is a clerk in a merchant office. He suffered turns of fortune and poverty.

Clues : The *Graha yoga* of *Śani* and *Maṅgala* in the IX House denote turns of fortune.

Judgment : The *Graha yoga* indicates misfortune in destiny, accidents, dishonours, etc.

Horoscope No. PC 34

Ravi	5-15°
Candra	6-16°
Maṅgala	2-16°
Budha	5-27°
Bṛhaspati	8-16°
Śukra	4-14°
Śani(R)	1-25°
Rāhu	11-00
Lagna	9-27°

History : A reputed physician.

Clues : There is *Gṛha yoga* of the VIII and the IX in the IX House and the aspect of *Maṅgala* from the VI House from the *Rāśi* of *Budha*. Further, the ruling *Graha* of the V House, *Śukra* is in the VIII House.

Judgment : The *Graha yoga* indicates his rise in life or fortune in dealing matters relating to death (VIII House).

Horoscope No. PC 111

Ravi	1-26°
Candra	2-01°
Maṅgala	4-01°
Budha	1-15°
Bṛhaspati(R)	5-08°
Śukra	11-28°
Śani(R)	7-28°
Rāhu	8-08°
Lagna	11-10°

History : A businessman suffered adversity in business that turned his destiny towards a psychic life.

Clues : *Śani* (R) is in *Vṛścika*, the IX House, unfavourable). The *Graha* of the *Vṛścika* is *Maṅgala* is in the VI House of Adversity) and aspects *Śani* (unfavourable). *Śani* is further aspected by *Ravi* the *Graha* of the VI House) which is also unfavourable.

Judgment : The *Graha-yoga* in the IX House shows his misfortunes from adversity in life. He lived a psychic life (*Gṛhi-Sannyasi*) in later period (due to aspect of *Maṅgala* over *Śukra*—the *Graha* of the VIII in the I House).

FOREIGN TRAVEL :

The *Graha* of the IX House in the IX House without any unfavourable *Graha yoga* or the *Graha-Yoga* of the IX House with *Rahu* and/or *Candra* are helpful for effecting opportunity to go abroad. Besides *Śani* is motion and with *Rāhu* and/or *Candra* help to effect journey abroad.

Horoscope No. PC 897

Ravi	2-16°
Candra	6-24°
Maṅgala	3-11°
Budha	2-28°
Bṛhaṣpati(R)	8-25°
Śukra	3-06°
Śani(R)	6-14°
Rāhu	3-13°
Lagna	6-20°

History : A commercial representative.

Clues : The *Graha* of the IX House is in the IX House with the *Graha* of the XI House in a helpful relation and the inter-relation of the *Graha-yoga* in and between the I House and the X House indicate his opportunities (*Bhāgya-udaya*) in a foreign land.

RELIGION

The IX House represents religion, religious practices, *Guru* or preceptor, religious initiation. These ideas are keenly akin to *Bṛhaṣpati*. Therefore, *Bṛhaṣpati* connotes the ideas of the IX House and/or its *Graha* and *Bṛhaṣpati* in the *Kālacakra* at the time of birth gives the ideas of religious tendencies of the life or matters concerning or relating to religion.

Horoscope No. CD 322.

Ravi	10-08°
Candra	10-23°
Maṅgala	9-23°
Budha	10-16°
Bṛhaṣpati	2-16°
Śukra	11-09°
Śani	6-15°
Rāhu	7-04°
Lagna	10-04°

History : Sri Ramakrisna, *Guru* of Swami Vivekananda.

Clues : (1) The *Graha* of the I House is in the IX House in exaltation. The *Graha* is aspected by *Bṛhaspati* from the V House. *Bṛhaṣpati* also aspects the I House. (2) *Śukra,* the *Graha* of the IX House is in the II House (of *Bṛhaṣpati*) in exaltation.

Judgment. The indications are expressive of high psychic or spiritual forces inherent in the life.

IMPORTANCE OF THE IX HOUSE :

The hard knocks of destiny is indeed too hard to overcome. It is integrated in the life. There are philosophers who argue that a baby that takes birth with empty fists does not bring in any material possession but brings within it two very great forces of nature *Daiva* and *Puruṣakāra. Daiva* is destiny. It is not exactly within the life's control but rests on others. Opposite to the IX House is the III House, the House of *Puruṣakāra* which is within the control of the life. In a life they work hand in hand. So long as the experiences of the past deeds of merits and demerits remain unmitigated the destiny remains effective or potent beyond perception. It is *Adṛṣta* (the unseen). Use of *Mantra,* sufferences or absolute wisdom can mitigate the latent experiences to overcome the strikes of the hard shocks of destiny while with *Puruṣakāra* one paves the way for a better prosperous future in this life or in the next.

THE TENTH HOUSE

(The House of Profession)

The X House represents profession and ideas directly related to it, viz., fame or honour pertaining to profession ; associates in profession, etc. In Modern Age it has been a common experience to find that a person is more known by his or her profession and activity in contrast to heredity and dynasty or family as used to be done in the past. The X House is, therefore, the most important study in the horoscope since it represents ideas concerning his professional environment not exactly within his or her control.

The process to find ideas of profession from the *Kālacakra* has been the same as it has been explained in the Fact Finding Clues earlier. The ideas of the *Rāśi*, the *Graha yoga* in the *Rāśi* and the position of the ruling *Graha* of the *Rāśi* and its relations with the other *Graha* furnish clues to know the profession or activities.

There are persons who are happy with their profession or trade but there are also persons who are unhappy with the profession or trade they are obliged to pursue. The ideas of the IV House and those of the X House are reciprocal. Therefore, a person's profession reflects his home and mind. Unhappiness in trade makes a home unhappy too.

In determining the profession the approach is usually made from the *Graha-yoga* in the X House and the *Graha-yoga* of the *Graha* of the X House. In cases where the native prefers a change in profession the following considerations are helpful.

(a) The root character or nature of the life from its *Lagna*.

(b) The urge from *Ravi*.

(c) The temperament from *Candra*.

Where the attributes of character and mind differ the life suffers concomitantly. Again where they differ from the tendency of the profession as indicated by its *Kālacakra* the life suffers in both home and profession resulting dissatisfactions within that time to time set an urge for a change in profession or complain against the trade.

The V House (education), the X House (profession), and the XI House (income) are inter-related. Study of ideas in them in synthesis furnish clues to find profession, particularly for the intellectuals. They follow their trade according to education received and acquired. In modern time with the advancement of science and art human activities are many and they are divided and further subdivided into various branches. The list of activities and trade is now endless. Where a life is not endowed with strong forces of nature in its trade or activities it seems to drift favoured by the current of the time. In other cases life seems to follow a steady and definite course.

SUITABLE TRADE/COMMODITIES ACCORDING TO RASI :

The tendency of activities in relation to *Rāśi* and the nine *Graha* are given below :

Meṣa	:	Woollen textiles ; herbal medicines ; forest products ; gold etc.
Vṛṣa	:	Cotton ; cattle ; agriculture ; agricultural crops ; luxury articles ; etc.
Mithuna	:	Agricultural crops ; medicines ; cotton ; gas ; etc.
Karkata	:	Vegetables, fruits. skin, chemicals, milk, etc.
Simha	:	Agricultural produce ; electricals ; gold ; leather ; sweets ; etc.
Kanyā	:	Agricultural produce ; flowers ; papers ; writing materials : etc.
Tulā	:	Agricultural produce ; cotton ; cloth ; colours ; etc.
Vṛścika	:	Sweets, acquatic goods, woollen and hardware materials, etc.
Dhanuh	:	Animals, salt, arms, medicines, vegetables, oils, etc.
Makara	:	Nursury plants, aquatics, hardware, goods, etc.
Kumbha	:	Fruits, aquatic produce, luxury or utility goosd, minerals, etc.
Mina	:	Aquatic produce, getms, fats, gold, etc.

SUITABLE TRADE COMMODITIES ACCORDING TO GRAHA :

Ravi	:	Nursury plants and seeds, timber, fire, medicines, chemicals ; gold ; etc.
Candra	:	Aquatic products, gems and jewels, agricultural produce, fruits and flowers, sweets, medicinal herbs, milk and milk products, cotton, salt, etc.
Maṅgala	:	Arms and weapons, building materials (particularly red in colour), Red potteries, etc.
Budha	:	Machines and machine parts, papers and books, news, etc.
Bṛhaspati	:	Agricultural produce, medicines, honey, food, domestic animals, etc.
Śukra	:	Silver, gems, jeweleries, sapstries, luxury goods, medicines, dyes, pictures, perfumeries, decorative articles sweets, cotton and textile products, etc.
Śani	:	Agricultural produce, oil, iron and hardware, fish and meat, cattle, etc.

SUITABLE PROFESSION ACCORDING TO GRAHA :

Ravi	:	Physician or medical practice, higher post in Govt. or public.
Candra	:	Agriculture, banking, etc.
Maṅgala	:	Constructions, posts in military and police, etc.
Budha	:	Secretarial works, accounts, writers, brokers, tailors, etc.
Bṛhaspati	:	Teaching, education, instructions, etc.
Śukra	:	Laundry, Cinema, art, theatres, clinics, legal etc.
Śani	:	Contractors, butcher, tannery, service (any kind), etc.

The list though not comprehensive but is helpful to serve as clue.

In a life the inner forces of nature or *Graha* are expressive through various activities and show their linkings for certain activities. These likings are regarded as the attributes of the *Graha*. Some clues are given below to serve as hint to help judgment in the determination of the attributes that manifest in abilities in activities in a life.

MEN OF LETTERS :

Ravi, Candra and *Budha* are the principal powers in men of letters. Where such power is inter-related to other *Graha* they show variety of intellectual abilities. Precisely, *Ravi* represents observation, creative ability, truth, foresight, etc. *Candra* represents power of mind or forces working in mind, thoughts, emotion, etc. *Budha* represents reasoning power, power of discrimination, analysis, skill, etc. With them or with any of them the relation of any other *Graha* represents the variety. For instance, *Bṛhaspati* represents expression, philosophical outlook, moulding the thoughts of others. *Bṛhaspati* with *Budha* shows one a journalist. Where *Śukra* is powerful one becomes a poet or shows good taste or artistic ways of expression. *Śani* represents mystery, fiction, tragedies, etc. *Bṛhaspati* with *śani* denote speech in time, fiction writer, etc. *Budha* and *Śani* makes one a critic. *Bṛhaspati* and *Maṅgala* represents forceful expression.

MUSICIAN, DANCER, DRAMATIST AND ARTIST :

In vocal music *Ravi* with *Śukra* is indicative of sweetness of the voice. Other *Graha* aid or show the distinguishing factors.

For the dancers graceful movement of the body and the limbs under strong emotion controlled by a sense of rhythm are essential. Powerful *Śukra* (beauty), *Śani* (movement, time) along with *Maṅgala* (muscles, bend and curvs) are helpful

Dramatists assume character and show before the mass. There is expression of feelings, gestures, speech and imitating attributes. Therefore, *Śukra* (art), *Rāhu* (takes hold of and again releases) and *Ketu* (symbol of character) are the dominating powers in them. Relation of *Karkata Rāśi* is helpful for the comedians.

There are various categories amongst the artists, viz., painters, sculptors, etc. Generally, *Sukra* (beauty), *Bṛhaṣpati* (expression) and *Śani* (patience, labour) are the principal factors that constitute their ability.

SCIENTISTS AND ENGINEERS :

Those persons whose intellect perfer study and knowledge of matters or mysteries of nature that may be perceived to arrive at truths either by observation or by experiments are scientists. *Maṅgala* represents matters or material things. *Maṅgala* also represents calculation, mathematics. So in the scientists the force of *Maṅgala* is powerful. *Śani* represents space, things secret or hidden. *Ravi* represents observation. *Candra* represents mind, the faculties of mind. *Budha* represents power of determination or analysis. *Bṛhaṣpati* represents power of theorising. *Śukra* represents test or examination. *Rāhu* represents mysteries, hidden things, power to eclipse from sight and show. Particularly, such power is helpful for the medical practitioners.

In civil engineers the attributes of *Maṅgala* (mathematics, calculation) is essential. In particular in a civil engineer the relation of *Prthvi Rāśi* (*Vṛṣa, Kanyā* and *Makara*) with the power is expressive of his talent.

In electrical engineers *Mangala* with *Śani* (unseen power) is helpful but *Maṅgala* with *Budha* where powerful will show one a talented mechanical engineer.

The ideas in the above have also been mentioned in refernce to education in the V House.

It is not uncommon experience to see persons suffer or prosper in activities or make changes due to wrong choice in the past in trade. They are not strictly the effect of destiny. The discrimination between the effect of destiny and activity rests on the power to visualise and to draw the correct judgment. A few illustrations with clues for judgement are given below to help study of life in different activities.

Horoscope No. PC 95

Ravi	4-16°
Candra	1-25°
Maṅgala	2-16°
Budha	5-01°
Bṛhaṣpati(R)	11-02°
Śukra	4-13°
Śani	2-20°
Rāhu	9-23°
Lagna	10-10°

History : An M.A. in English. Commenced career as an executive in All India Radio. Later on he resigned and started producing motion pictures. Frustrations followed. Again turned to teaching and became the Vice-Principal of a College.

Clues	Ideas
The X House is *Vṛścika*. There is no *Graha* in the House. The House is aspected by *Bṛhaṣpati* from *Mīna*. *Maṅgala* the *Graha* of the House is in *yoga* (conjunction) with *Śani* (change) in the V House and *Śani* aspects *Bṛhaṣpati*.	Contrasting attributes of *Śani* and *Maṅgala* are indicative of changes. Predominence of *Bṛhaṣpati* aspected by *Śani* denote teaching service.

Judgment : Due to wrong selection in career the native sufferred turns of fortune till he joined teaching profession which suited him most.

Horoscope No. PC 500

Ravi	5-19°
Candra	8-18°
Maṅgala	10-03°
Budha	5-04°
Bṛhaṣpati	7-22°
Śukra	4-04°
Śani	6-09°
Rāhu	3-27°
Lagna	10-05°

History : Dhirenbhai Mehta. A rich industrialist (cement, sugar) in Africa.

Clues : *Mangala* the *Graha* of the X House is in the I House denote a man of action. *Bṛhaṣpati* the ruler of the XI House (earning) and the II House (wealth) is in the X House without any unfavourable influence. The activities however show indication of splitting up (*Vrścika*)

Horoscope No. CD 304

Ravi	9-02°
Candra	9-29°
Maṅgala	6-25°
Budha	8-21°
Bṛhaṣpati(R)	2-11°
Śukra	7-19°
Śani	10-19°
Rāhu	3-11°
Lagna	10-09°

History : The native is a Dewan of State and is the son of a Dewan of a State.

Clues : *Śukra* and *Maṅgala* (*Graha* of the IX and of the X House *Bhāgya* and *Karma* respectively) exchanged the House between them. *Śukra* has the favourable influence (aspect) by *Śani* (Graha of the I House).

Judgment : The *Graha-yoga* between Merit and Environment is a *Raj-yoga* in the X House, expressive of high respect, honour and dignity in his activities.

Horoscope No. CD 308

Ravi	7-27°
Candra	11-05°
Maṅgala	10-10°
Budha	7-29°
Bṛhaṣpati	10-06°
Śukra	6-18°
Śani	5-15°
Rāhu	1-15°
Lagna	9-10°

History : S. N. Banerjee—Prof. of—Mathematics, Barrister,—Judge, Calcutta High Court—Vice-Chancellor, Calcutta University.

Clues : *Sukra,* the ruler of the X House (V House as well) is in the X House, *Tula.* There is aspect of *Bṛhaspati* (in conjunction with *Maṅgala*) in the X House and *Maṅgala* (mathematics) in the V House. So, he was a professor of mathematics and a lawyer. *Ravi Budha* and *Ketu* are in the House of *Vṛścika* (in House of *Mangala*) effected his activites in public service.

Horoscope No. CD 317

Ravi	0-04°
Candra	6-15°
Mangala	0-25°
Budha	11-24°
Bṛhaspati	8-15°
Śukra(R)	0-26°
Śani(R)	3-21°
Rāhu	2-24°
Lagna	8-10°

History : Charles Cahplin (the unique comic actor on the screen).

Clues : The X House is *Kanyā* which is aspected by *Budha* and *Śani.* The forces of the *Graha* in combination mainfest him to be a critic, an imitator, a comedian (*Śani* in *Karkata*) and with *Rāhu* in *Mithuna* (the House of *Budha*) in the VII House, a dramatist.

Horoscope No. P.C. 804

Ravi	10-03°
Candra	2-28°
Maṅgala(R)	3-26°
Budha(R)	9-13°
Bṛhaspati	11-07°
Śukra	11-10°
Śani(R)	2-17°
Rāhu	9-15°
Lagna	9-26°

History : Sunil Pal, a talented artist and sculptor.

Clues : *Sukra*, the *Graha* of the X House (V House as well) is in exaltation in conjunction with *Bṛhaṣpati* and aspected by *Śani* (*Graha* of the I House) represent his talent in the work of art, in expression of beauty as a product of labour.

Horoscope No. PC 59

Ravi	9-01°
Candra	6-19°
Maṅgala	9-13°
Budha(R)	9-07°
Bṛhaṣpati	0-04°
Śukra	8-10°
Śani(R)	3-04°
Rāhu	8-26°
Lagna	5-29°

History : A mechanical and electrical engineer.

Clues : The *Graha* of the X House is (I House as well) is *Budha* which is in the V House *Makara* in association with *Maṅgala* and *Ravi*. *Ravi, Śani* and *Maṅgala* indicate electrical and *Budha* indicate mechanical skill and activities. The aspect of *Śani* denote service.

Horoscope No. CD 413.

Ravi	7-25°
Candra	2-10°
Maṅgala	9-24°
Budha	8-20°
Bṛhaṣpati	6-07°
Śukra	6-20°
Śani	6-29°
Rāhu	10-09°
Lagna	6-23°

History : Emperor Akbar (India), the man who built an empire.

Clues : The X House is aspected by both *Maṅgala* and *Śani* in exaltation. *Maṅgala* represents land and war. The *Graha* of the X House is in the IX House (fortune) aspected by *Bṛhaṣpati* (representing, big, courage ruling the III-House and

fighting ruling the VI House) *Ravi* (*Graha* of the XI House, success) is in the II House—the House of *Mangala* indicating his success in war and making of a fortune.

Horoscope No. CD 410

Ravi	7-29°
Candra	7-03°
Maṅgala	7-10°
Budha	7-27°
Bṛhaspati	3-17°
Śukra	6-14°
Śani	6-23°
Rāhu	10-16°
Lagna	6-07°

History : King George the VI (England) the man who inherited an Empire by the luck.

Clues : *Bṛhaspati* is in exaltation in the X House which is aspected by *Śani* in exaltation from the I House. This is also a *Raj-yoga* partially.

Horoscope No. CD 412

Ravi	3-08°
Candra	9-07°
Maṅgala	3-09°
Budha	3-25°
Bṛhaspati	10-25°
Śukra	2-22°
Śani	4-22°
Rāhu	1-10°
Lagna	11-13°

History : The Emperor Haile Sillasie (Ethiopia), the man who lost and regained his kingdom.

Clues : The *Graha* of the X House *Bṛhaspati* being in the XII House he lost his kingdom (during the world war II). The force of *Maṅgala* (in association of *Ravi*, and *Budha* and the inter-relating factors) and *Śani* aspecting the VIII and the XII Houses show his activities that helped him to regain his lost kingdom.

Horoscope No. CD 469.

Ravi	0-09°
Candra	8-15°
Maṅgala	0-25°
Budha	0-04°
Bṛhaṣpati	8-17°
Śukra	0-26°
Śani	3-22°
Rāhu	2-25°
Lagna	6-05°

History : Adolph Hitler, the Nazi Dictator.

Clues : *Śani* (destiny), the *Graha* of the V and the IV Houses is in the X House (a *Raj-yoga* partially) aspected by *Maṅgala* in combination of *Ravi, Budha* and *Śukra.* The ruler of the X House is *Candra* and the *Graha* is with *Bṛhaṣpati* (representing courage from the III House and fighting from VI House) and *Ketu* (denoting fall). *Bṛhaṣpati* with such combination aspects the VII House (*Meṣa*) and *Siṁha Rāśi.* The inter-relation of *Graha-yoga* in the VII House, *Meṣa* (war) effect his rise and fall in his activities.

Horoscope No. CD 420.

Ravi	7-19°
Candra	1-24°
Maṅgala	8-05°
Budha	8-04°
Bṛhaṣpati	4-13°
Śukra	6-12°
Śani(R)	1-29°
Rāhu	5-18°
Lagna	8-10

History : Rajendra Prasad, ex-President of Indian Union.

Clues : *Budha* (*Rāhu* in *Kanya*) is the ruling *Graha* of the X House (VII House as well) is in the I House aspected by *Bṛhaṣpati* from the IX House (fortune) in *Siṁha Rāśi, Bṛhaṣpati* has *Ketu* in *Mina.* The *Graha yoga* indicate his public activities and the highest position.

Horoscope No. CD 278.

Ravi	5-16°
Candra	4-01°
Maṅgala(R)	10-16°
Budha(R)	5-07°
Bṛhaspati	8-04°
Śukra	6-26°
Śani(R)	10-23°
Rāhu	10-07°
Lagna	11-02°

History : Harendra Coomar Mukerjee, the ex-Goverenor of the State of West Bengal.

Clues : *Bṛhaspati* is the *Graha* of the I *House* and the X House. The aspect of *Bṛhaspati* over *Simha Rāśi* and *Graha Ravi* and *Budha* in the VII House indicate his activities in service in the education department and rise to the position of the Governor the State. (N.B. He is remarkable for his charities)

Horoscope No. PC 508

Ravi	3-09°
Candra	6-03°
Maṅgala	2-26°
Budha	3-11°
Bṛhaspati(R)	7-22°
Śukra	3-17°
Śani(R)	10-29°
Rāhu	8-09°
Lagna	2-18°

History : An accountant.

Clues : The *Graha* of the X House *Bṛhaspati* (VII House as well) is in *Vṛścika* (House of *Maṅgala*) aspecting the X House. *Mangala* with *Ketu* (Mathematics and calculation) in the I House indicating his inherent attribute in accounting.

Horoscope No. PC 829.

Ravi	4-16°
Candra	3-18°
Maṅgala	7-19°
Budha	3-10°
Bṛhaspati	8-24°
Śukra(R)	5--05°
Śani(R)	11-10°
Rāhu	7-16°
Lagna	1-01°

History : Manesh Chandra Agarwal—extensive business in trade.

Clues : The aspect of *Ravi* (from the IV House) and *Maṅgala* (from the VII House) on the X House and the *Graha* of the X House being in the XI House show his abilities in trade.

IMPORTANCE OF THE X HOUSE :

The X House is an important House in the *Kālacakra* since the House represents trade and professional activities. In modern society the trade and profession speak for dignity position and material opportunities of the life. Most people look for the opportunities and the clues of the X House are help to them.

The X House is opposite to the IV House representing home, mind and they are within the control of the life whereas the X House ideas are those that are not exactly within the control of the life. It seems fantastic yet true that a change in home (carefully selected) reflect in a change in activity of the X House since they are reciprocal and the ideas in one reflect and influence the other.

Knowledge of the X House thus helps to use the optimum advantages of the attributes of the life and to use it as a ladder to rise in prosperity in life.

THE ELEVENTH HOUSE
(The House of Gain and Profit)

The study of the XI House is very important since it concerns gain and earnings. For any achievement in the worldly activities or rise and fall of earning from trade *Jyotirvids* look for ideas of the XI House for prognosis. The ideas of this House, however, is distinctly separate from the ideas of the II House which represents solvency, moveable assets, etc.

The XI House represents earnings, income from profession. This House is opposite to the V House—the House of education. The ideas of this House furnish clues to determine the effect of the merit, precisely, earnings as a result of education. The education or the ideas of the V House are within the control of the native but the results or the earnings are dependant on circumstances that are not exactly within the control of the native. Besides education it represents success in examination, success in any venture, hopes and aspirations. Among other ideas it also represents elder brother or sister, son or daughter-in-law, etc. The ideas of the XI House may, however, be divided into three principal ideas (i) earnings ; (ii) success in venture ; (iii) elder brother or sister or son/daughter-in-law.

EARNINGS :

In drawing judgment from the clues of the House and of the *Graha* the procedure has been the same as has been done in the past. We have to draw ideas of the House and those of the *Graha* in synthesis, viz., (a) the ideas of the XI House (the *Rāśi*) and *Graha yoga* therein ; (b) the ideas of the *Graha* of the XI House. The ideas drawn in the synthesis of the ideas of the other Houses of the *Kālacakra* will give perspective ideas of the indications of the House.

The predominating ideas of *Graha yoga* in the XI House give clue to the sources of prospective earnings, for instance—

Ravi — gives ideas of earning from Govt. or trade in gold, glass, etc.

Candra — gives ideas of earnings from trade in silver, pearls, aquatics, fisheries, fine chemicals, money lending or banking, etc.

Maṅgala — earning from service in military or police, landed properties, constructions, commodities produced with the help of fire, etc.

Budha — earnings from business in publication of writings, educational institutions, newspaper, lawyer, etc.

Bṛhaspati — earnings from Ministerial profession, teaching, advisory capacity and the like.

Śukra — earning from culture of arts, music, dance or things that give amusements, also fancy things, dresses or things for decorations.

Śani — earnings mostly from the service under others. In trade it indicates iron and steal materials, coal, tea, contractor (time for specific performance) gambling, etc.

Combination or aspects of more than one *Graha yoga* in the XI House or with the Graha of the XI House represents ideas traceable from the ideas of such *Graha*. A few illustrations are given below helpful to study the ideas of the XI House.

Horoscope No. CD 421

Ravi	3-16°
Candra	9-20°
Maṅgala	4-07°
Budha	3-12°
Bṛhaspati	5-29°
Śukra	5-01°
Śani	5-10°
Rāhu	7-13°
Lagna	7-01°

History : The native is Henry Ford, the famous indus-

trialist and founder of Ford Motors. From a small beginning he established his automobile industry and earned a fabulous fortune.

Clues	Ideas
Budha the *Graha* of the XI House (VIII House as well) in association with *Ravi* (ruling the X House) is in the IX House.	Loss and earning in association with activities in fortune.
The forces of *Śani* (ruling the III and the IV Houses), *Bṛhaṣpati* (ruling the II and the V Houses) and *Śukra* (ruling the VII and the XII Houses) are in combination in the XI House.	Experiences of gain under different circumstances ; different favourable forces of life and nature contributed their parts to make his venture a success and profitable.

Judgment : The life though experienced loss and gain but little hindrance to earn. Various sources and effort combined and produced earning in time.

(N.B. The effect of the Graha of the XII House in the XI House made him famous for his charities).

Horoscope No. PC. 471

Ravi	5-25°
Candra	10-13°
Maṅgala	2-20°
Budha(R)	6-12°
Bṛhaṣpati	8-17°
Śukra	4-25°
Śani(R)	1-25°
Rāhu	11-00°
Lagna	10-05°

History : A physician in service and continued to enjoy a steady earning throughout the period of service.

Clues : *Bṛhaṣpati* (the ruler of the II and the XI House is in the XI House aspected by *Maṅgala* from the V House (favourable) indicate big income without any fluctuations.

Horoscope No. PC. 397.

Ravi	3-15°
Candra	6-26°
Maṅgala	6-04°
Budha	3-21°
Bṛhaṣpati(R)	11-00°
Śukra	4-28°
Śani (R)	9-13°
Rāhu	5-17°
Lagna	6-20°

History : Suffered hazards in ventures and earnings.

Clues : (1) *Ravi*, the ruler of the XI House is in the X House in association with *Budha*, the *Graha* of the IX House (destiny) and XII House (decay)—Earning is associated with destiny and decay.

(2) *Śukra*, the *Graha* of the VIII House is in the XI House—Loss in earning.

(3) *Śani* is aspected by *Maṅgala* (unfavourable) and *Śani* is aspecting *Ravi*—fluctuations and hazards in ventures and earnings.

Horoscope No. PC 752

Ravi	1-29°
Candra	9-26°
Maṅgala	3-09°
Budha	2-20°
Bṛhaṣpati	2-19°
Śukra	3-12°
Śani (R)	6-08°
Rāhu	10-24°
Lagna	7-05°

History : A venture in fishery business.

Clues : The XI House is *Kanya*, the *Graha* is *Budha* which is in the VIII House (loss). *Bṛhaṣpati*, the ruler of the II and the V House is in association with *Budha* in the VIII House. *Budha* and *Bṛhaṣpati* differ in them by attributes and therefore unhelpful.

Judgment : Loss of earning under unfortunate circumstances, and experiences of hazards in earnings and prolonged loss of earnings. (N.B. Wrong choice in venture).

SUCCESS IN VENTURES :

The success or failures in ventures are indicated from the XI House of a *Kālacakra*. Success or failures in eximinations, result of undertakings in commerce or industries or explorations of hazardous nature are predicted from the ideas of the XI House. The XI House is opposite to the V House—the Home of Merit. Success or failure of venture of such Merit is also indicated by the XI House. Where the ideas in the XI House do not appear favourable the ventures meet set back but where they are favourable they are crowned with success and honour. An illustration is given below of a person who received highest honour from the most of the countries of the world for his venture.

Horoscope No. PC. 995

Ravi	2-15°
Candra	8-12°
Maṅgala	3-06°
Budha	3-07°
Bṛhaspati	0-29°
Śukra	3-01°
Śani	5-14°
Rāhu	0-02°
Lagna	2-15°

History : Prasanta Chandra Mahalanobis (Professor of Physics). When statistics was not much used in India and was considered a minor subject he founded Indian Statistical Institute and ventured a large scale statistical teaching and applied statistical methods in many directions and earned high appreciation for his success.

IMPORTANCE OF THE XI HOUSE :

Most men are ambitious. They fight and struggle against all oppositions to see fruitation of their ambition. Man can read

the result of their ambition from their own horoscopes. Prior knowledge of success or failure of ventures, gain or loss, is helpful for proper utilisation of human effort and save loss of time and energy in life.

THE TWELVTH HOUSE
(The House of Decay)

The XII House is opposite to the VI House. The ideas of the House is also opposite to the VI House—the last House of self control, adversities, struggles, attack from the enemy, victimisation, etc. The XII House being opposite to the VI House represents results of those ideas. It is the last of the Houses in the *Kālacakra* and represents ideas that are not exactly within the control of the native. It represents results of struggles ; from worldly aspects, 'release' or '*Moksa*' from worldly bondage or *Māyā ;* results of attacks from the enemy—physical arrests or diseases—confinement and recovery.

Viewing from the worldly aspects the XII House is not helpful in any way. For instance, if the *Graha* of the II House is in the XII House it will indicate ultimate decrease or decline of wealth of the person concerned. If the *Graha* of the IV House is in the XII House it will indicate bereavement or loss of home or home comfort. If the *Graha* of the VII House is in the XII House it will indicate bereavement or loss of wife or separation. If the *Graha* of the IX House or the of X House is in the XII House it will obviously indicate loss of fortune or profession or trade of the native. None of the above sufferences are less painful in life. And yet, while most people having his *Graha* in the XII House view events of life with awe, many persons crave psychic power, control over senses, circumstances helpful for renunciation.

Ketu in the XII House is helpful for acquisition of psychic power. *Ketu* has in it wonderful spiritual and psychic power. Presence of *Bṛhaspati* or *Śukra* are also helpful for a religious bend of mind and also for protection of misfortunes indicated by the House. The ideas in such cases of the *Graha yoga* in relation to the House ruled by them are indicated in the XII House.

Of all other *Graha* the presence or *Śani* and/or *Maṅgala* are indicative of various misfortunes particularly to social and professional persons. *Śani* itself is destiny or fortune. The presence of *Śani* in the XII House indicates loss of fortune or misfortune. *Śani* speaks for *Gamana*—mobility (also *Saha Gamana*—co-habitation), *Sanyama*—self control, etc. and its presence in the XII House automatically speaks for frustrations or failures in *Saha-gamana* or abandonment of *Saha-gamana* as that of a *sannyasi* or the native may remain unmarried. *Śani* moves unseen, misdirected *Śani* secretly moves for sexual intercourse. Many *Jyotirvid* refer to the XII House to find the second wife of the native.

Maṅgala refers to activity. *Maṅgala* in the XII House, therefore, refers to loss or abandonment of activities. *Maṅgala,* among other ideas means brothers, real properties, debts, husbands, litigations, etc. Presence of *Maṅgala* in the XII House will speak for want of cordiality amongst brothers ; tendency of real estate going into a difficult way, litigations, loss of money. *Maṅgala* in the XII House is also indicative of loss of loving relation with sexual partner-wife or husband. Since *Maṅgala* is *Kartabya* (duty) the presence of *Mangala* in the XII House speaks for failure of duty.

Following illustrations will help study of the effect of either *Śani* or *Maṅgala* in the XII House.

Horoscope No. PC 364.

Ravi	8-11
Candra	2-16
Mangala	9-29
Budha	7-29
Bṛhaṣpati	4-26
Śukra	9-24
Śani	5-02
Rāhu	6-10
Lagna	6-10

History : A frustrated life. Unmarried. A self styled *yogi,* a priest of doubtful character.

Clues : *Śani* is in the XII House, the House of *Budha* which is in *Vṛścika* and is aspected by *Śani*. *Vṛścika* represents secrecy. *Maṅgala* is the *Graha* of *Vṛścika*. *Ketu* (sexual union) is in *Meṣa*, the House of *Maṅgala* aspected by *Maṅgala* in cunjunction with *Sukra* from *Makara*. The *Graha-yoga* is expressive of tendency for secret and illicit union.

Horoscope No.PC 74.

Ravi	9-28°
Candra	9-22°
Mangala	6-25°
Budha	9-03°
Bṛhaṣpati	8-22°
Śukra	11-15°
Śani	10-28°
Rāhu	7-28°
Lagna	7-19°

History : Adverse circumstances, debts, disputes, loss of money, property and of trust.

Clues : *Mangala* the *Graha* of the I House is in the XII House, without any favourable influence. The XII House *Tulā* is the House of *Śukra*. *Ketu* (fall, decline) is in the other House (*Vṛsa*) *of Śukra*. Trerefore, *Śukra* or the House of *Śukra*, viz., *Tulā* is unfavourable.

The ideas of the XII House may be divided into three principal categories, viz., (i) Decline, decay, abandance etc.; (ii) confinement, arrests, etc.; (iii) Renunciation from wordly attachments for psychic attainments.

The ideas of the XII House is opposite to material gains. The presence of the *Graha* (of the XII House) in the XII House is indicative of the forces denoted by the *Graha* towards decay or fall. Such decay or fall and frustrations in any sphere of life is viewed with awe. But in relation to other *Graha* and ideas the effect reveal in a different way in different persons. A careful study of the following illustrations will help knowledge to deduce judgment precisely.

Horoscope No. PC 70

Ravi	10-12°
Candra	5-12°
Mangala	10-19°
Budha(R)	10-01°
Bṛhaspati	9-11°
Śukra	9-28°
Śani	9-01°
Rāhu	6-16°
Lagna	11-05°

History : A businessman faced decay and decline in business and his effort ended in frustrations.

Clues : *Śani* (destiny. time) is the ruling *Graha* of the XII House. *Śani* and most of the *Graha* are in the House of *Śani*.

Horoscope No. CD 419

Ravi	6-21°
Candra	11-15°
Mangala	4-13°
Budha	6-01°
Bṛhaspati	4-05°
Śukra	6-13°
Śani	8-05°
Rāhu	2-22°
Lagna	7-01°

History : Dēsbandhu C. R. Das, reputed Barrister. He renounced his princely income and gave his estate to the people of the land, served people for liberation of his country from the foreign rule. He is still remembered with the greatest reverence.

Clues : The ruling *Graha* of the XII House (VII House as well) is in the XII House with *Ravi* (Ruler of the X House, activities) and *Budha* (Ruler of the XI House, earning).

Horoscope No. C. D. 436

Ravi	2-11°
Candra	10-13°
Maṅgala	11-09°
Budha	3-06°
Bṛhaspati	1-27°
Śukra	1-02°
Śani	5-27°
Rāhu	11-14°
Lagna	9-13°

History : Duke of Windsor (Kind Edward VIII of England). He abdicated the throne and choose self exile.

Clues The ruler of the XII House is in the V House with the *Graha* of the V House and X House and aspecting the I House. The *Graha-yoga* indicates his wishes for abdication.

CONFINEMENTS, ARRESTS :

The XII House represents confinement. Where the *Graha* of the I House and the XII House are inter-related they indicate physical confinement. When they are further related to VI or VIII House or their *Graha* they will indicate disease or fault and confinement. In case of arrests by Government the XII House *Graha* is related to *Ravi*. Here are illustrations below to explain the ideas.

Horoscope No. DD 875

Ravi	3-22°
Candra	6-22°
Maṅgala	7-01°
Budha	4-18°
Bṛhaspati	1-10°
Śukra	2-09°
Śani(R)	10-08°
Rāhu	4-08°
Lagna	3-01°

History : Permanently invalid after surgical operation in the intestine.

Clues : *Śukra* is in the XII House. The *Graha* of the I House (body) is *Candra* which is in the House of *Śukra* without any favourable influence. *Bṛhaspati* the *Graha* of the VI House (disease) is in *Vṛṣa Rāśi*, the House of *Śukra*.

Horoscope No. PC 16

Ravi	8-29°
Candra	3-17°
Maṅgala	0-12°
Budha	8-29°
Bṛhaṣpati(R)	2-06°
Śukra	9-10°
Śani	6-13°
Rāhu	11-02°
Lagna	3-20°

History : Suffered political imprisonment time to time.

Clues : *Bṛhaṣpati*, the ruler of the VI House (IX House as well) denoting struggle is in the XII House (end of struggles, confinement). *Śani* from the House of *Śukra* is aspecting the VI House and the I House. *Śani* rules the VIII House (prison). *Śukra* is in the VII House and *Ravi* is in the VI House. Further, *Śani* aspects *Maṅgala* and *Maṅgala* aspects the I House. The inter-relation of the Graha-yoga clearly shows imprisonment or confinement by the Govt. and then release after the term.

PSYCHIC ATTAINMENTS :

The inter relation of the *Graha* of the I House, the XII House, the IX House and *Bṛhaṣpati* as the *Graha* of wisdom in synthesis will speak for renunciation and psychic pursuit. Indication of *Śani* is an important factor for renunciation for psychic pursuit. The following horoscope of Sri Chaitanya, known all over the world, is an ideal illustration for study.

Horoscope No. CD 325

Ravi	10-23
Candra	4-22
Maṅgala	9-12
Budha	11-12
Bṛhaṣpati	8-22
Śukra	0-06
Śani	7-26
Rāhu	10-28
Lagna	4-06

History : Sri Chaitanya.

Clues	Ideas
Candra, the *Graha* of the XII House is in the I House.	Renunciation in the root nature.
Candra is with *Ketu.*	Meditating attributes in mind.
The *Graha* of the I House, *Ravi* is with *Rahu* in the VII House, (*Kumbha*) in the House of *Śani* which is in *Vrscika* (IV House).	A wanderer. Psychic and mystic ideas working in mind.
Bṛhaṣpati is in the V House.	
Bṛhaṣpati aspects the IX House and the I House.	Wisdom influences religious ideas and the root character.
Both *Śani* and *Maṅgala* (ruling the IV and the IX Houses) aspect the I House. ses) aspect the I House. *Maṅgala* aspects the XII House.	The mental trend and the religious ideas influenced his idea of renuciation.

Judgment : Embodiment of wisdom ; renunciation ; a wandering *sannvasi* in the pursuit for psychic attainment and with followers for religious preaching.

IMPORTANCE OF THE XII HOUSE :

Opposite to the ideas of the VI House—struggles before the senses, the ideas of the XII House are the end of the struggles, *Moksa*—liberation from the struggles of the senses,.....rest,

.....renouncement. While the benefic results of the House denote immunity from *Māyā* or the illusions that life is subject to suffer ; the malefic ideas are expressive in decay, fall, frustrations in life. Since the goal of life is immunity from *Māyā*, this House will show the ultimate progress towards the goal, the sum total of the life's activities towards the end of the journey of life or what the philosophers optimistically say—the progress towards perfection.

TRUTH REVEALED :

Judgment drawn in synthesis from the twelve Houses of a *Klāacakra* at the time of birth of a person helps perspective of the life in all comprehensiveness. It has, besides, two aspects. Firstly, it reveals truths about the life of the person. It reveals the attributes of character and temperament, activities and experiences in life of the person. It also reveals both the latent and the potent forces of nature working within the life that in time effect the life's misfortune or fortune. Secondly, the judgment gives scope to know the opportunities and the lapses in the life. They also help to find out the ways to come out of any impasse in the life or ways to proceed towards perfection in life.

In order to know the time of events or to prognosticate time of any event or to find time of any past, present or future event *Daśā Bicāra* is a helpful system in *Jyotirvidyā*. It has been the greatest human ingenuity to discover ways to prognosticate events. *Viṁśottari Daśā Bicāra* system has been in popular use. The fundamental idea in the process is elucidated in the following pages. It is an interesting study that helps to know truth about a life and make any prognosis of time of events concerning the life. Some *Jyotirvids* use *Naksattrik Gananā* and *Bicāra* system for prognosis. However, on the principle of judgment drawn from the indication of the twelve House the application of *Daśā Bicāra* or *Naksattra Bicāra* reveals the truth about a life.

CHAPTER XI

VIMŚOTTARI DAŚĀ

FUNDAMENTAL PRINCIPLES IN VIMSOTTARI DASA :

Of various systems to prognosticate time of events in life *Vimśottari Daśā Gananā* and *Bicāra* system has been in extensive use and practice and is effective. *Vimśata* means 120. Precisely, it is based on the theory of 120 years of experiences in cyclic phase. This system is helpful to find experiences of a life at its different stages. The calculations of the period of experiences at different age are called *Gananā* and the ideas of experiences at different age are *Bicāra* or judgment for prognostication. The fundamental principles of *Gananā* and *Bicāra* are elucidated below.

Vimśottari Daśa is lunar, precisely, sidereal. The figure 120 is obtained by multiplying the span of a *Naksattra* ($13^1/_3$ degree) by total number of *Graha* (9), that is to say, $13^1/_3 \times 9 = 120$.

The popular belief that *Vimśottari Daśā* is based on the theory of 120 years as the span of human life is not correct. As a matter of fact neither practical experience nor the literal meaning of *Vimśottari Daśā* support such contention. It is a theory based on ideas of march of evolution in cyclic phase of 120 years just as there are days and nights, seasons and years that take their turns in cyclic phase and are used to know objects of nature.

The celestial stars and the planets help to reckon time. The earth while continuously rotating upon its axis at an uniform speed also revolves round the sun and causes days and nights, seasons and years. The variations induce changes in experience and activities in all living forms. From the surface of the earth the movements of the Sun, the Moon and the planets could be used to express variations in nature. Year after year the ancient watchers of the stars kept watch at the sky and found that the Sun, the Moon and the five planets move round the earth with

variations of speed and distances but the facts could be translated into a law in explaining the changes in nature. Since changes in nature and human experiences are correlated it was a attempt by the *Jyotirvids* to interpret the changes in nature and human experiences of sorrows and joys of destiny in cyclic phase corresponding to the movements of the planets inclusive of the *Sun* taken as a planet. *Vimśottari Daśā* or 120 years of human experiences in cyclic phase evolved out of such conception.

The earth is ceaselessly gliding on its eliptical orbit at an uniform speed. .Cosmologically, in one complete day and night she progresses by one degree on the orbit and in 360 days she completes her round and begins her journey afresh on the same track. The zodiac as we see in the sky is represented by a circle. A circle has 360 degrees. *Kālacakra* is a circle of 360 degrees. Therefore, each day of progress of the earth upon its orbit by revolution is apparently a progress of the Sun by one degree as is represented in a *Kālacakra.*

The earth not only revolves but also continuously rotates upon its axis. She is round and is also divided by 360 degrees of longitudes. In one complete day and night she completes her rotation before the Sun. This rotation of the earth is represented in the *Kālacakra* by *Lagna* (Ascendant). *Lagna* passes over 360 degrees of a *Kālacakra* in one day and night. This is usually termed as *Lagna Cakra.*

It follows from the above that there is revolution of the earth and there is also rotation of the earth and, therefore, arithmatically, one complete rotation of 360 degrees by the *Lagna* is equal to one degree of progress by the earth by revolution which is represented in the *Kālacakra* by one degree of progress of the Sun. It is evident from the above that 360 degree of *Lagna Cakra* makes a day of the earth.. Therefore, 360 days of *Lagna Cakra* makes a year of the earth.

The equation, therefore, stands as follows :

1 day (solar)	..	1 year of *Lagna.*
360 days (solar)	..	360 years of *Lagna.*

Before clocks came into use time was divided into two ways, viz., (1) *Amurta* or subtle and (2) *Murta* or divisible. The

former has little or no practical use. *Daśa Gananā* is based upon the latter.

The minutest divisions of *Murta* is called *Nimeṣa*. It is the time taken for once opening and closing the eyelids. The table of the divisions of time (*Murta*) from the minutest rising to major is given hereunder.

27 *Nimeṣa*	=	1 *Guru-Aksara* (time taken for pronouncing a syllable of long sound).
10 *Guru-Aksara*	=	1 *Prāna.*
6 *Prāna*	=	1 *Pala.*
60 *Pala*	=	1 *Danda.*
60 *Danda*	=	1 *Naksattra* (or *Ahorātra*=one complete day and night).
30 *Naksattra*	=	1 *Naksattra month.*

27 *Nimeṣa* correspond to 27 *Naksattra* and are equal to 1 *Guru-Aksara.* The 10 *Guru-Aksara* and 6 *Prāna* are the minute divisions of time for all practical purposes. The *Mana* (or *Māna* measure) and *Prāna* measures are represented by the Moon and the Sun or *Candra* and *Ravi* as nurture and nature respectively. On the basis of this scale of divisions in *Vimśottari Daśā* the period of *Candra* is 10 years and that of *Ravi* is 6 years.

The periods of *Ravi* and *Candra* may also be explained in another way. Time may be divided as follows :

1 year	=	12 months	1 *Danda*	=	60 *Pala*
1 month	=	30 days	1 *Pala*	=	60 *Bipala*
1 day	=	60 *Danda*	1 *Bipala*	=	60 *Anupala*

Such divisions of time shows two corresponding periods, viz.,

1. One is connected with the earth by revolution ; and
2. the other is connected with the *Lagna Cakra* by rotation.

The two distinct divisions of time are hereunder.
Divisions by revolution :

Solar		*Lagna-cakra*
1 year	—	360 years
1 month	—	30 years
1 day	—	1 year
1 *Danda*	—	6 days
1 *Pala*	—	6 *Danda*
1 *Bipala*	—	6 *Anupala*
1 *Anupala* & son on.....	—	6 *Pratipala.*

Divisions by rotation :

(reversing the above scale of measures)

Lagna cakra		Solar
1 year	—	1 day
1 month	—	5 *Danda*
1 day		10 *Pala*
1 *Danda*	—	10 *Bipala*
1 *Pala* & son on.....	—	10 *Anupala*

A careful study of the above wll reveal that the figures 6 and 10 in the first and the second are recurring. They refer to revolution and rotation respectively or soul and mind, *Ravi and Candra* respectively. In *Vimśottari Daśā* the periods of *Ravi* and *Candra* are 6 years and 10 years respectively in the wheel of 27 *Naksattra* of 120 years.

Rahu and *Ketu* are the two nodes of the Moon (mind, *Mana*). These two nodes are points of intersections of the orbits of the earth and of the Moon and both are always in opposition to each other by 180 degrees and thus divide the circle of the zodiac of 360 degrees into two equal halves. This is due to *Krānti* or the inclination of the axis of the earth by 24 degrees cosmologically (astronomically 23½°).

Deducting the number of years of the period of *Ravi* and *Candra* in *Vimśottari Daśā* from 24 the result is—

A	B
24	24
– 10 period of *Candra*	– 6 period of *Ravi*
= 14	= 18

The period of *Rāhu* is 18 years. The halves of the above two figures 14 and 18 are 7 and 9 respectively. The period of *Ketu* is 7 years. This is half of 14 above. It was halved because this node stands in opposition (180° apart) of *Rahu* (at the half of the circle which is 360°).

The figures 6, 10, 7, 9 are important to note. They are 10 and 7 are under A and 6 and 9 are under B from the figures above.

Vimśottari Daśā is lunar. The root measure or *Māna* is *Mana* or *Candra* whose period is 10 years. For the determination of the periods of other *Graha* they are divided into two groups, viz.,—

Exterior Group—*Śani, Bṛhaspati, Maṅgala.*

Interior Group—*Budha, Śukra.*

Divisions of time (from figures under Group B) :

10+6=16 (years) for *Bṛhaspati.* | *Bṛhaspati* is nearer to the Sun than *Śani*

10+9=19 (years) for *Śani*

7 (years) for *Maṅgala* which is ½ of 14 in A above.

The period of *Maṅgala* (7 years) is half of 14 (adding and then deducting the period of 10 years alloted to *Candra*). It is to be noted that the fundamental figure 10 remains constant throughout except in the case of *Ravi* and the nodes of *Maṅgala.* Divisions of time (from figures under Group A)

10+ 7=17 (years) for *Budha* | *Budha* is nearer to the Sun than *Śukra*

10+10=20 (years) for *Śukra*

The Sun is the center of the sōlar system. The *Graha* by the order of distance from the Sun are :

Budha, Śukra, Candra, Maṅgala, Bṛhaspati and *Śani.*

The order, and the period of *Graha* in *Vimśottari Daśā* are as follows :

Graha		period	Graha		period
Ravi	—	6 years	*Bṛhaspati*	—	16 years
Candra	—	10 „	*Śani*	—	19 „
Maṅgala	—	7 „	*Budha*	—	17 „
Rāhu	—	18 „	*Ketu*	—	7 „
			Śukra	—	20 „
		Total			120

The above periods are called Major periods or *Mahā Daśā.* The major period is subdivided into minor periods, namely, *Antar Daśā* and further into *Pratyantar Daśā.* Each of such divisions follow the same cyclic order from the *Daśā* it begins. For instance,

Mahā Daśā	*Antar Daśā*
Ravi	*Ravi* — *Ravi*
	„ — *Candra*
	„ — *Maṅgala*
	„ — *Rāhu*
	and so on.....

Antar Daśā	*Pratyantar Daśā*
Ravi — *Ravi*	*Ravi* — *Ravi* — *Ravi*
„	„ „ *Candra*
„	„ „ *Maṅgala*
„	„ „ *Rāhu*
	and so on.....

The calculation of period of these minor *Daśā* is also very easy. For instance, *Ravi Mahā Daśa* is 6 years. The first period of *Antar Daśā* of *Ravi* is $\frac{6 \text{ years}}{120} = \frac{1}{20}$ of 6 years = 3

months 18 days. The second period of *Antar Daśā* of *Ravi* is *Candra* (10 years). Therefore $\frac{10}{120} = \frac{1}{12}$ of 6 years = 6 months and so on. *Pratyantar Daśā* periods are also calculated in the same process. However, the order of presentation of the *Antar Daśa* and *Pratyantar Daśā* and their periods may be studied from Table A and B respectively annexed and they may also be used as ready reference.

DASA-BHOGA (Period of Results) :

Once more we revert to the idea of *Pratisāmya Rekhā*—the intersecting line of equal division between the subjective and objective world in the wheel of time. If a line is drawn to bisect the *Rekha* (experiences) in the wheel of time it starts from *Krittikā Naksattra* (*3). Calculation begins from *3 (*Krittikā*). Each period is calculated from the position of *Candra* in a *Naksattra.* The chart in the next page will explain the periods and the corresponding *Naksattras.*

The process of calculation of period from the above figures and the table is simple. For instance, if *Candra* at the moment of birth of a person is in *Krittikā Naksattra* the period starts with *Ravi Daśā,* the total period of which is 6 years. Again, if *Candra* is at *Aśleṣa* at the moment of birth the period begins with *Budha Daśā,* the total period of which is 17 years.

Period of :	Years	Naksattra		
Ravi ..	6	*3 *Krittikā*	*12 *Uttar Phalgunī*	*21 *Uttar aṣaḍhā*
Candra ..	10	*4 *Rohinī*	*13 *Hasta*	*22 *Śravanā*
Maṅgala ..	7	*5 *Mṛgaśira*	*14 *Citra*	*23 *Dhaniṣṭhā*
Rāhu ..	18	*6 *Ardrā*	*15 *Svati*	*24 *Śatabhiṣā*
Bṛhaspati ..	16	*7 *Punarvasu*	*16 *Biśakhā*	*25 *Purva bhādrapada*
Śani ..	19	*8 *Puṣya*	*17 *Anurādhā*	*26 *Uttar bhādrapada*
Budha ..	17	*9 *Aśleṣa*	*18 *Jyeṣṭhā*	*27 *Revati*
Ketu ..	7	*10 *Magha*	*19 *Moolā*	* 1 *Aśvinī*
Śukra ..	20	*11 *Purva phalguni*	*20 *Purva aṣaḍhā*	* 2 *Bharanī*

The extent of a *Naksattra* is 13°20′. A fraction of *Naksattra* correspond to the proportionate fraction of the period. Assuming that *Candra* is at 4s 5°0′, it would mean that *Candra* is in *Simha Rāśi* and *Maghā Naksattra* at 5 degree. Therefore, at the time of birth the native was under the period of *Ketu Mahā Daśā*, the period of which is 7 years. Upto 5° the period is 2 years 7 months 15 days ($13^1/_3 \div 7$ years $\times 5°$, calculated by unitary method). So the rest of the period or the balance of the period of result to experience is 4 years 4 months 15 days (7 years 0 month 0 day—2 years 7 months 15 days) from the time of its birth.

After the lapse of the *Ketu* period the period of *Sukra* will follow and then *Ravi* will follow and so on till the life appears to continue from the indication of the *Graha* in the *Kālacakra*. Table 'C' in the annexure furnishes figures showing balance of period of *Mahā Daśā* by longitude of the Moon (from the position of *Candra* in a *Kālacakra*) helpful for use and ready reference.

Table—A

Antar Daśā (Viṁśottari)

Antar Daśā	*Ravi*		*Candra*		*Maṅgala*	
	Period Yr. m. d.	Total Period Yr. m. d.	Period Yr. m. d.	Total Period Yr. m. d.	Period Yr. m. d.	Total Period Yr. m. d.
Ravi	0-03-18	0-03-18	———	———	———	———
Candra	0-06-00	0-09-18	0-10-00	0-10-00		
Maṅgala	0-04-06	1-01-24	0-07-00	1-05-00	0-04-27	0-04-27
Rāhu	0-10-24	2-00-18	1-06-00	2-11-00	1-00-18	1-05-15
Bṛhaspati	0-09-18	2-10-06	1-04-00	4-03-00	0-11-06	2-04-21
Śani	0-11-12	3-09-18	1-07-00	5-10-00	1-01-09	3-06-00
Budha	0-10-06	4-07-24	1-05-00	7-03-00	0-11-27	4-05-27
Ketu	0-04-06	5-00-00	0-07-00	7-10-00	0-04-27	4-10-24
Śukra	1-00-00	6-00-00	1-08-00	9-06-00	1-02-00	6-00-24
Ravi	———	———	0-06-00	10-00-00	0-04-06	6-05-00
Candra	———	———	———	———	0-07-00	7-00-00

Table—A

Antar Daśā (Vimśottari)

Antar Daśā	*Rāhu*		*Bṛhaṣpati*		*Śani*	
	Period Yr. m. d.	Total Period Yr. m. d.	Period Yr. m. d.	Total Period Yr. m. d.	Period Yr. m. d.	Total Period Yr. m.d.
Rāhu	2-08-12	2-08-12	———	———	———	———
Bṛhaṣpati	2-04-24	5-01-06	2-01-18	2-01-18	———	———
Śani	2-10-06	7-11-12	2-06-12	4-08-00	3-00-03	3-00-03
Budha	2-06-18	10-06-00	2-03-06	6-11-06	2-08-09	5-08-12
Ketu	1-00-18	11-06-18	0-11-06	7-10-12	1-01-09	6-09-21
Śukra	3-00-00	14-06-18	2-08-00	10-06-12	3-02-00	9-11-21
Ravi	0-10-24	15-05-12	0-09-18	11-04-00	0-11-12	10-11-03
Candra	1-06-00	16-11-12	1-04-00	12-08-00	1-07-00	12-06-03
Mangala	1-00-18	18-00-00	0-11-06	13-07-06	1-01-09	13-07-12
Rāhu	———	———	2-04-24	16-00-00	2-10-06	16-05-18
Bṛhaṣpati	———	———	———	———	2-06-12	19-00-00

Table—A

Antar Daśā (Vimśottari)

Antar Daśā	*Budha*		*Ketu*		*Śukra*	
	Period Yr. m. d	Total Period Yr. m. d.	Period Yr. m. d.	Total Period Yr. m. d.	Period Yr. m. d.	Total Period Yr. m.d.
Budha	2-04-27	2-04-27	———	———	———	———
Ketu	0-11-27	3-04-24	0-04-27	0-04-27	———	———
Śukra	2-10-00	6-02-24	1-02-00	1-06-27	3-04-00	3-04-00
Ravi	0-10-06	7-01-00	0-04-06	1-11-03	1-00-00	4-04-00
Candra	1-05-00	8-06-00	0-07-00	2-06-03	1-08-00	6-00-00
Maṅgala	0-11-27	9-05-27	0-04-27	2-11-00	1-02-00	7-02-00
Rāhu	2-06-18	12-00-15	1-00-18	3-11-18	3-00-00	10-02-00
Bṛhaspati	2-03-06	14-03-21	0-11-06	4-10-24	2-08-00	12-10-00
Śani	2-08-09	17-00-00	1-01-09	6-00-03	3-02-00	16-00-00
Budh	———	———	0-11-27	7-00-00	2-10-00	18-10-00
Ketu	———	———	———	———	1-02-00	20-00-00

Table—B

Vimsottari Daśā

RAVI ANTAR DAŚĀ

Pratyantar Daśā

	1. *Ravi*	2. *Candra*	3. *Mangala*	4. *Rāhu*	5. *Bṛhaspati*
	Yr. m. d.	Yr. m. d.	Yr. m. d.	Yr. m. d.	yr. m. d.
Ravi	00-05.4	———	———	———	———
Candra	00-09.0	00-15 0	———	———	———
Mangala	00-06.3	00-10.5	00-07.3	———	———
Rāhu	00-16.2	00-27.0	00-18.9	01-18.6	———
Bṛhaspati	00-14.4	00-24.0	00-16 8	01-13.2	01-08.4
Śani	00-17.1	00-28.5	00-20.0	01-21.3	01-15.6
Budha	00-15.3	00-25.5	00-17.9	01-15 9	01-10.8
Ketu	00-06.3	00-10.5	00-07.3	00-18.9	00-16.8
Śukra	00-18.0	01-00.0	00-21.0	01-24.0	01-18.0
Ravi	———	00-09.0	00-06.3	00-16.2	00-14.4
Mangala	———	———	00-10.5	00-27.0	00-24.0
Candra	———	———	———	00-18.9	00-16.8
Rāhu	———	———	———	———	01-13.2
Total	0-03-18	0-06-00	0-04-06	0-10 24	0-09-18

Table—B

Vimsottari Daśā

RAVI ANTAR DAŚĀ

Partyantar Daśā

	6. *Śani* yr. m. d.	7. *Budha* yr. m. d.	8. *Ketu* yr. m. d.	9. *Śukra* yr. m. d.
Śani	01-24.1	———	———	———
Budha	01-18.4	01-13.3	———	———
Ketu	00-20.0	00-17.9	00-07.3	———
Śukra	01-27.0	01-21.0	00-21.0	02-00.0
Ravi	00-17.1	00-15.3	00-06.3	00-18.0
Candra	00-28.5	00-25.5	00-10.5	01-00.0
Maṅgala	00-20 0	00-17.9	00-07.3	00-21.0
Rāhu	00-21.3	01-15.9	00-18.9	01-24.0
Bṛhaspati	00-15.6	01-10.8	00-16.8	01-18.0
Śani	———	01-18.4	00-20.0	01.27.0
Budha	———	———	00-17.9	01-21.0
Ketu	———	———	———	00-21.0
Total	0-11-12	0-10-06	0-04-06	1-00-00

Table--B

Vimsottari Daśā

CANDRA ANTAR DAŚĀ

Pratyantar Daśā

	1. *Candra* yr. m. d.	2. *Maṅgala* yr. m. d.	3. *Rāhu* yr. m. d.	4. *Bṛhaspati* yr. m. d.	5. *Śani* yr. m. d.
Candra	00-25.0	———	———	———	———
Maṅgala	00-17.5	00-12.2	———	———	———
Rāhu	01-15.0	01-01.5	02-21.0	———	———
Bṛhaspati	01-10.0	00-28.0	02-12.0	02-04.0	———
Śani	01-17.5	01-03.3	02-25.5	02-16.0	03-00.2
Budha	01-12.5	00-29.8	02.16.5	02-08.0	02-20.7
Ketu	00-17.5	00-12.2	01-01.5	00-28.0	01-03.3
Śukra	01-20.0	01-05.0	03-00.0	02-20-0	03-05.0
Ravi	00-15.0	00-10.5	00-27.0	00-24.0	00-28.5
Candra	———	00-17.5	01-15.0	01-10.0	01-17.5
Maṅgala	———	———	01-01.5	00-28.0	01-03.3
Rāhu	———	———	———	02-12.0	02-25.5
Bṛhaspati	———	———	———	———	02-16.0
Total	0-10-00	0-07-00	1-06-00	1-04-00	1-07-00

Table—B

Vimsottari Daśā

CANDRA ANTAR DAŚĀ

Partyantar Daśā

	6. *Budha* yr. m. d.	7. *Ketu* yr. m. d.	8. *Śukra* yr. m. d.	9. *Ravi* yr. m. d.
Budha	02-12.3	———	———	———
Ketu	00-29.8	00-12.0	———	———
Śukra	02-25.0	01-05.0	03-10.0	———
Ravi	00-25.5	00-10.5	01-00.0	00-09.0
Candra	01-12.5	00-17.5	01-20.0	00-15.0
Mangala	00-29.8	00-12.2	01-05.0	00-10.5
Rāhu	02-16.5	01-01.5	03-00.0	00-27.0
Bṛhaspati	02-08.0	00-28.0	02-20.0	00-24.0
Śani	02-20.7	01-03.3	03-05.0	00-28.5
Budha	———	00-29.8	02-25.0	00-25.5
Ketu	———	———	01-05.0	00-10.0
Śukra	———	———	———	01-00.0
Total	1-05-00	0-07-00	1-08-00	0-06-00

Table—B

Vimsottari Daśā

MANGALA ANTAR DAŚĀ

Pratyantar Daśā

	1. *Mangala* yr. m. d.	2. *Rāhu* yr. m. d.	3. *Bṛhaṣpati* yr. m. d.	4. *Śani* yr. m. d.	5. *Budha* yr. m. d.
Mangala	00-08.6	———	———	———	———
Rāhu	00-22.0	01-26 7	———	———	———
Bṛhaṣpati	00-19.6	01-20.4	01-14.8	———	———
Śani	00-23.3	01-29.9	01-23.2	02-03.2	———
Budha	00-20.8	01-23.6	01-17.6	01-26.5	01120.6
Ketu	00-08.6	00-22.0	00-19.6	00-23.3	00-20.8
Śukra	00-24.5	02-03.0	01-26.0	02-06.5	01-29.5
Ravi	00-07.4	00-18.9	00-16 8	00-20.0	00-17.9
Candra	00-12.2	01-01.5	00-28.0	01-03.3	00-29.8
Maṅgala	———	00-22.0	00-19.6	00-23.3	00-20.8
Rāha	———	———	01-20.4	01-29.9	01-23.6
Bṛhaṣpati	———	———	———	01-23.2	01-17.6
Śani	———	———	———	———	01-26.5
Total	0-04-27	1-00-18	0-11-06	1-01-09	0-11-27

Table—B

Vimsottari Daśā

MANGALA ANTAR DAŚĀ

Partyantar Daśā

	6. *Ketu* yr. m. d.	7. *Śukra* yr. m. d.	8. *Ravi* yr. m. d.	9. *Candra* yr. m. d.
Ketu	00-08.6	———	———	———
Śukra	00-24.5	02-10.0	———	———
Ravi	00-07.4	00-21.0	00-06.3	———
Candra	00-12.2	01-05.0	00-10.5	00-17.5
Maṅgala	00-08.6	00-24.5	00-07.4	00-12.3
Rāhu	00-22.0	02-03.0	00-18 9	01-01.5
Bṛhaspati	00-19.6	01-26.0	00-16.8	00-28.0
Śani	00-23.3	02-06.5	00-20.0	01-03.3
Budha	00-20.8	01-29.5	00-17.9	00-29.8
Ketu	———	00-24.5	00-07.4	00-12.3
Śukra	———	———	00-21.0	01-05.0
Ravi	———	———	———	00-10.5
Total	0-04-27	1-02-00	0-04-06	0-07-00

Table—B

Vimsottari Daśā

RĀHU ANTAR DAŚĀ

Pratyantar Daśā

	1. *Rahu* yr. m. d.	2. *Bṛhaspati* yr. m. d.	3. *Śani* yr. m. d.	4. *Budha* yr. m. d.	5 *Ketu* yr. m.d.
Rāhu	04-25.8	———	———	———	———
Bṛhaspati	04-09.6	03-25.2	———	———	———
Śani	05-03.9	04-16.8	05-12.5	———	———
Budha	04-17.7	04-02.4	04-25.4	04-10.1	———
Ketu	01-26.7	01-20.4	01-29.8	01-23.5	00-22.1
Śukra	05-12.0	04-24.0	05-21.0	05-03.0	02-03.0
Ravi	01-18.6	01-13.2	01-21.3	01-15.9	00-18.9
Candra	02-21.0	02-12.0	02-25.5	02-16.5	01-01.5
Mangala	01-26.7	01-20.4	01-29.8	01-23.5	00-22.0
Rāhu	———	04-09.6	05-03.9	04-17.7	01-26.7
Bṛhaspati	———	———	04-16.8	04-02.4	01-20.4
Śani	———	———	———	04-25.4	01-29.4
Budha	———	———	———	———	01-23.5
Total	2-08-12	2-04-24	2-10-06	2-06-18	1-00-18

Table—B

Vimsottari Daśā

RĀHU ANTAR DAŚĀ

Pratyantar Daśā

	6. *Śukra* yr. m d.	7. *Ravi* yr. m. d.	8. *Candra* yr. m. d.	9. *Mangala* yr. m. d.
Śukra	06-00.0	———	———	———
Ravi	01-24.0	00-16.2	———	———
Candra	03-00.0	00-27.0	01-15.0	———
Mangala	02-03.0	00-18.9	01-01.5	00-22.0
Rāhu	05-12.0	01-18.6	02-21.0	01-26.7
Bṛhaspati	04-24.0	01-13.2	02-12.0	01-20.4
Śani	05-21.0	01-21.3	02-25.5	01-29.8
Budha	05-03.0	01-15.9	02-16.6	01-23.5
Ketu	02-03.0	00-18.9	01-01.5	00-22.1
Śukra	———	01-24.0	03-00.0	02-03.0
Ravi	———	———	00-27.0	00-18.9
Candra	———	———	———	01-01.5
Total	3-00-00	0-10-24	1-06-00	1-00-18

Table—B

Vimsottari Daśā

BṚHAṢPATI ANTAR DAŚĀ

Pratyantar Daśā

	1. *Brhaṣpati* yr. m. d.	2. *Śani* yr. m. d.	3. *Budha* yr. m. d.	4. *Ketu* yr. m. d.	5. *Śukra* yr. m. d.
Bṛhaṣpati	03-12.0	———	———	———	———
Śani	04-01.6	04-24.4	———	———	———
Budha	03-18.8	04-09.2	03-25.6	———	———
Ketu	01-14.4	01-23.2	01-17.6	00-19.6	———
Śukra	04-08.0	05-02.0	04-16.0	01-26.0	05-10.0
Ravi	01-08.4	01-15.6	01-10.8	00-16.8	01-18.0
Candra	02-04.0	02-16.0	02-08.0	00-28.0	02-20.0
Maṅgala	01-14.8	01-23.2	01-17.6	00-19.6	01-26.0
Rāhu	03-25.2	04-16.8	04-02.4	01-20.4	04-24.0
Bṛhaṣpati	———	04-01.6	03-18.8	01-14.8	04-08.0
Śani	———	———	04-09.2	01-23.2	05-02.0
Budha	———	———	———	01-17.6	04-16.0
Ketu	———	———	———	———	01-26.0
Total	2-01-18	2-06-12	2-03-06	0-11-06	2-08-00

Table—B

Vimsottari Daśā

BRHAṢPATI ANTAR DAŚĀ

Partyantar Daśā

	6. *Ravi* yr. m. d.	7. *Candra* yr. m. d.	8. *Maṅgala* yr. m. d.	9. *Rāhu* yr. m. d.
Ravi	00-14.4	———	———	———
Candra	00-24.0	01-10.0	———	———
Maṅgala	00-16.8	00-28.0	00-19.6	———
Rāhu	01-13.2	02-12.0	1-20.04	04-09.6
Bṛhaṣpati	01-08.4	02-04.0	01-14.8	03-25.2
Śani	01-15.6	02-16.0	01-23.2	04-16.8
Budha	01-10.8	02-08.0	01-17.6	04-02.4
Ketu	00-16.8	00-28.0	00-19.6	01-20.4
Śukra	01-18.0	02-20.0	01-26.0	04-24.0
Ravi	———	00-24.0	00-16.8	01.13.2
Candra	———	———	00-28.0	02-12.0
Maṅgala	———	———	———	01-20.4
Total	0-09-18	1-04-00	0-11-06	2-04-24

Table—B

Vimsottari Daśā

ŚANI ANTAR DAŚĀ

Pratyantar Daśā

	1. *Śani* yr. m. d.	2. *Budha* yr. m. d.	3. *Ketu* yr. m. d.	4. *Śukra* yr. m. d.	5. *Ravi* yr. m.d.
Śani	05-21.5	———	———	———	———
Budha	05-03.4	04-17.3	———	———	———
Ketu	02-03.2	01-26.5	00-23.3	———	———
Śukra	06-00.5	05-11.5	02-06.5	06-10.0	———
Ravi	01-24.1	01-18.4	**00-20.0**	**01-27.0**	00-17.1
Candra	03-02.6	02-20.0	01-03.3	03-05.0	00-28.5
Maṅgala	02-03.2	01-26.5	**00-23.3**	02-06.5	00-20.0
Rāhu	05-12.5	04-25.4	01-29.9	05-21.0	01-21.3
Bṛhaspati	04-24.4	04-09.2	01-23.2	05-02.0	01-15.6
Śanì	———	05-03.4	**02-03.2**	**06-00.5**	01-24.1
Budha	———	———	**01**-26.5	05-11.5	**01-18.4**
Ketu	———	———	———	02-06.5	00-20.0
Śukra	———	———	———	———	01-27.0
Total	3-00-03	2-08-09	1-01-09	3-02-00	0-11-12

Table—B

Vimsottari Daśā

ŚANI ANTAR DAŚĀ

Partyantar Daśā

	6. *Candra* yr. m. d.	7. *Maṅgala* yr. m. d.	8. *Rāhu* Yr. m. d.	9. *Bṛhaṣpati* yr. m. d.
Candra	01-17.5	———	———	———
Maṅgala	01-03.3	00-23.3	———	———
Rāhu	02-25.4	01-29.8	05-03.9	———
Bṛhaṣpati	02-16.0	01-23.2	04-16.8	04-01.6
Śani	03-00.2	02-03.2	05-12.5	04-24.4
Budha	02-20.8	01-26.5	04-25.4	04-09.2
Ketu	01-03 3	00-23.3	01-29.9	01-23.2
Śukra	03-05.0	02-06.5	05-21.0	05-02.0
Ravi	00-28.5	00-20.0	01-21.3	01-15.6
Candra	———	01-03.3	02-25.4	02-16.0
Maṅgala	———	———	01-29.8	01-23.2
Rāhu	———	———	———	04-16.8
Total	1-07-00	1-01-09	2-10-06	2-06-12

Table—B

Vimsottari Daśā

BUDHA ANTAR DAŚĀ

Pratyantar Daśā

	1. *Budha* yr. m. d.	2. *Ketu* yr. m. d.	3. *Śukra* yr m. d.	4. *Ravi* yr. m. d.	5. *Candra* yr. m. d.
Budha	04-02.8	———	———	———	———
Ketu	01-20.6	00-20.8	———	———	———
Śukra	04-24.5	01-29.5	05-20.0	———	———
Ravi	01-13.4	00-17.9	01-21.0	00-15.3	———
Candra	02-12.3	00-29.8	02-25.0	00-25.5	01-12.5
Maṅgala	01-20.6	00-20.8	01-29.5	00-17.9	00-29.8
Rāhu	04-10.1	01-23.6	05-03.0	01-15.9	02-16.5
Bṛhaspati	03-25.6	01-17.6	04-16.0	01-10.8	02-08.0
Śani	04-17.3	01-26.5	05-11.5	01-18.5	02-20.8
Budha	———	01-20.6	04-24.5	01-13.4	02-12.3
Ketu	———	———	01-29.5	00-17.9	00-29.8
Śukra	———	———	———	01-21.0	02-25.0
Ravi	———	———	———	———	00-25.5
Total	2-04-27	0-11-27	2-10-00	0-10-06	1-05-00

Table—B

Vimsottari Daśā

BUDHA ANTAR DAŚĀ

Partyantar Daśā

	6. *Maṅgala* yr. m. d.	7. *Rāhu* yr. m. d.	8. *Bṛhaspati* yr. m. d.	9. *Śani* yr. m. d.
Maṅgala	00-20.8	———	———	———
Rāhu	01-23.6	04-17.8	———	———
Bṛhaspati	01-17.6	04-02.4	03-18.8	———
Śani	01-26.5	04-25.4	04-09.2	05-03.4
Budha	01-20.6	04-10.1	03-25.6	04-17.3
Ketu	00-20.8	01-23.6	01-17.6	01-26.6
Śukra	01-29.5	05-03.0	04-16.0	05-11.5
Ravi	00-17.9	01-15.9	01-10.8	01-18.5
Candra	00-29.8	02-16.5	02-08.0	02-20.0
Maṅgala	———	01-23.6	01-17.6	01-26.5
Rāhu	———	———	04-02.4	04-25.4
Bṛhaspati	———	———	———	04-09.2
Total	0-11-27	2-06-18	2-03-06	2-08-09

Table—B

Vimsottari Daśā

KETU ANTAR DAŚĀ

Pratyantar Daśā

	1. *Ketu* yr. m. d.	2. *Sukra* yr. m. d.	3. *Ravi* yr. m. d.	4. *Candra* yr. m. d.	5. *Maṅgala* yr. m. d.
Ketu	00-08.6	———	———	———	———
Śukra	00-24.5	02-10.0	———	———	———
Ravi	00-07.4	00-21.0	00-06.3	———	———
Candra	00-12.2	01-05.0	00-10.5	00-17.5	———
Maṅgala	00-08.6	00-24.5	00-07.4	00-12.3	00-08.6
Rāhu	00-22.0	02-03.0	00-18.9	01-01.5	00-22.0
Bṛhaṣpati	00-19.6	01-26.0	00-16.8	00-28.0	00-19.6
Śani	00-23.3	02-26.5	00-20.0	01-03.3	00-23.3
Budha	00-20.8	01-29.0	00-17.9	00-29.8	00-20.8
Ketu	———	00-24.5	00-07.4	00-12.3	00-08.6
Śukra	———	———	00-21.0	01-05.0	00-24.5
Ravi	———	———	———	00-10.5	00-07.4
Candra	———	———	———	———	00-12.2
Total	0-04-27	1-02-00	0-04-06	0-07-00	0-04-27

Table—B

Vimsottari Daśā

KETU ANTAR DAŚĀ

Partyantar Daśā

	6. *Rāhu* yr. m. d.	7 *Bṛhaspati* yr. m. d.	8. *Śani* yr. m. d.	9. *Budha* yr. m. d.
Rāhu	01-26 7	———	———	———
Bṛhaspati	01-20.4	01-14 8	———	———
Śani	01-29.9	01-23.2	02-03.2	———
Budha	01-23.6	01-17.6	01-26.5	01-20.6
Ketu	00-22.0	00-19.6	00-23.3	00-20.8
Śukra	02-03.0	01.26.0	02-06.5	01-29.5
Ravi	00-18.9	00-16.8	00-20 0	00-17.9
Candra	01-01.5	00-28 0	01-03.3	00-29.8
Maṅgala	00-22.0	00-19.6	00-23.3	00-20 8
Rāhu		01-20.4	01-29.9	01-23.6
Bṛhaspati	———	———	01-23.2	01-17.6
Śani	———	———	———	01-27.0
Total	1-00-18	0-11-06	1-01-09	0-11-27

Table—B

ŚUKRA ANTAR DAŚĀ

Pratyantar Daśā

	1. *Śukra* yr. m. d.	2 *Ravi* yr. m. d.	3 *Candra* yr. m. d.	4. *Maṅgala* yr. m. d.	5. *Rāhu* yr. m. d.
Śukra	06-20.0	———	———	———	———
Ravi	02-00.0	00-18.0	———	———	———
Candra	03-10.0	01-00.0	01-20.0	———	———
Maṅgala	02-10.0	00-21.0	01-05.0	00-24.5	———
Rāhu	06-00.0	01-24.0	03-00.0	02-03.0	05-12.0
Bṛhaspati	05-10.0	01-18.0	02-20.0	01-26.0	04-24.0
Śani	06-10.0	01-27.0	03-05.0	02-06.5	05-21.0
Budha	05-20.0	01-21.0	02-25.0	01-29.5	05-03.0
Ketu	02-10.0	00-21.0	01-05.0	00-24.5	02-03.0
Śukra	———	02-00.0	03-10.0	02-10.0	06-00.0
Ravi	———	———	01-00.0	00-21.0	01-24.0
Candra	———	———	———	01-05.0	03-00.0
Maṅgala	———	———	———	———	02-03.0
Total	3-04-00	1-00-00	1-08-00	1-02-00	3-00-00

Table—B

ŚUKRA ANTAR DAŚĀ

Pratyantar Daśā

	6. *Bṛhaṣpati* yr. m. d.	7. *Śani* yr. m. d.	8. *Budha* yr. m. d.	9. *Ketu* yr. m. d.
Bṛhaṣpati	04-08.0		———	———
Śani	05-92.0	06-00.5	———	———
Budha	04-16.0	05-11.5	04-24.5	———
Ketu	01-26.0	02-06.5	01-29.5	00-24.5
Śukra	05-10.0	06-10.0	05-20.0	02-10.0
Ravi	01-18.0	01-27.0	01-21.0	00-21.0
Candra	02-20.0	03-05.0	02-25.0	01-05.0
Maṅgala	01-26.0	02-06.5	01-29.5	00-24.5
Rāhu	04-24.0	05-21.0	05-03.0	02-03.0
Bṛhaṣpati	———	05-02.0	04-16.0	01-26.0
Budha	———	———	05-11.5	02-06.5
Śani	———	———	———	01-29.5
Total	2-08-00	3-02-00	2-10-00	1-02-00

TABLE—C

Balance of *Vimśottari Daśā* by longitude of the Moon.

Long. of Moon	Balance of *Daśā*							
	Candra in *Meṣa, Simha, Dhanuh*		*Candra* in *Vṛṣa, Kanyā, Makara.*		*Candra* in *Mithuna, Tulā, Kumbha.*		*Candra* in *Karkata, Vṛścika, Mina.*	
		yr. m. d.		yr. m. d.		yr. m. d.		yr. m. d.
0-00	*Ketu*	7-00-00	*Ravi*	4-06-00	*Maṅgala*	3-06-00	*Bṛhaspati*	4-00-00
0-20		6-09-27		4-04-06		3-03-27		3-07-06
0-40		6-07-24		4-02-12		3-01-24		3-02-12
1-00		6-05-21		4-00-18		2-11-21		2-09-18
1-20		6-03-18		3-10-24		2-09-18		2-04-24
1-40		6-01-15		3-09-00		2-07-15		2-00-00
2-00		5-11-12		3-07-06		2-05-12		1-07-06
2-20		5-09-09		3-05-12		2-03-09		1-02-12
2-40		5-07-06		3-03-18		2-01-06		0-09-18
3-00		5-05-03		3-01-24		1-11-03		0-04-24
3-20		5-03-00		3-00-00		1-09-00	*Śani*	19-00-00
3-40		5-00-27		2-10-06		1-06-27		18-06-09
4-00		4-10-24		2-08-12		1-04-24		18-00-18
4-20		4-08-21		2-06-18		1-02-21		17-06-27
4-40		4-06-18		2-04-24		1-00-18		17-01-06
5-00		4-04-15		2-03-00		0-10-15		16-07-15

TABLE—C

Balance of *Vimśottari Daśā* by longitude of the Moon.

Long. of Moon	Balance of *Daśā*							
	Candra in *Meṣa, Simha, Dhanuḥ.*	yr. m. d.	*Candra* in *Vṛṣa, Kanyā, Makara.*	yr. m. d.	*Candra* in *Mithuna, Tula, Kumbha.*	yr. m. d.	*Candra* in *Karkata, Vṛścika, Mina.*	yr. m. d.
5-20	*Ketu*	4-02-12	*Ravi*	2-01-06	*Maṅgala*	0-08-12	*Śani*	16-01-24
5-40		4-00-09		1-11-12		0-06-09		15-08-03
6-00		3-10-06		1-09-18		0-04-06		15-02-12
6-20		3-08-03		1-07-24		0-02-03		14-08-21
6-40		3-06-00		1-06-00	*Rāhu*	18-00-00		14-03-00
7-00		3-03-27		1-04-06		17-06-18		13-09-09
7-20		3-01-24		1-02-12		17-01-06		13-03-18
7-40		2-11-21		1-00-18		16-07-24		12-09-27
8-00		2-09-18		0-10-24		16-02-12		12-04-06
8-20		2-07-15		0-09-00		15-09-00		11-10-15
8-40		2-05-12		0-07-06		15-03-18		11-04-24
9-00		2-03-09		0-05-12		14-10-06		10-11-03
9-20		2-01-06		0-03-18		14-04-24		10-05-12
9-40		1-11-03		0-01-24		13-11-12		9-11-21
10-00		1-09-00	*Candra*	10-00-00		13-06-00		9-06-00
10-20		1-06-27		9-09-00		13-00-18		9-00-09

TABLE—C

Balance of *Vimśottari Daśā* by longitude of the Moon.

Long. of Moon	Balance of *Daśā*							
	Candra in *Mesa, Simha, Dhanuh.*	yr. m. d.	*Candra* in *Vṛṣa Kanyā, Makara.*	yr. m. d.	*Candra* in *Mithuna, Tula, Kumbha.*	yr. m. d.	*Candra* in *Karkata, Vṛścika, Mina.*	yr. m. d.
10-40	*Ketu*	1-04-24	*Candra*	9-06-00	*Rāhu*	12-07-06	*Śani*	8-06-18
11-00		1-02-21		9-03-00		12-01-24		8-00-27
11-20		1-00-18		9-00-00		11-08-12		7-07-06
11-40		0-10-15		8-09-00		11-03-00		7-01-15
12-00		0-08-12		8-06-00		10-09-18		6-07-24
12-20		0-06-09		8-03-00		10-04-06		6-02-03
12-40		0-04-06		8-00-00		9-10-24		5-08-12
13-00		0-02-03		7-09-00		9-05-12		5-02-21
13-20	*Śukra*	20-00-00		7-06-00		9-00-00		4-09-00
13-40		19-06-00		7-03-00		8-06-18		4-03-09
14-00		19-00-00		7-00-00		8-01-06		3-09-18
14-20		18-06-00		6-09-00		7-07-24		3-03-27
14-40		18-00-00		6-06-00		7-02-12		2-10-06
15-00		17-06-00		6-03-00		6-09-00		2-04-15
15-20		17-00-00		6-00-00		6-03-18		1-10-24
15-40		16-06-00		5-09-00		5-10-06		1-05-03

TABLE—C

Balance of *Vimśottari Daśā* by longitude of the Moon.

Long. of Moon	Balance of *Daśā*							
	Candra in *Mesa, Simha, Dhanuh.*		*Candra in Vṛṣa, Kanyā, Makara*		*Candra* in *Mithuna, Tulā, Kumbha.*		*Candra* in *Karkata, Vṛścika, Mina.*	
		yr. m. d.		yr. m. d.		yr. m. d.		yr. m. d.
16-00	*Śukra*	16-00-00	*Candra*	5-06-00	*Rāhu*	5-04-24	*Śani*	0-11-12
16-20		15-06-00		5-03-00		4-11-12		0-05-21
15-40		15-00-00		5-00-00		4-06-00	*Budha*	17-00-00
17-00		14-06-00		4-09-00		4-00-18		16-06-27
17-20		14-00-00		4-06-00		3-07-06		16-01-24
17-40		13-06-00		4-03-00		3-01-24		15-08-21
18-00		13-00-00		4-00-00		2-08-12		15--03-18
18-20		12-06-00		3-09-00		2-03-00		14-10-15
18-40		12-00-00		3-06-00		1-09-08		14-05-12
19-00		11-06-00		3-03-00		1-04-06		14-00-09
19-20		11-00-00		3-00-00		0-10-24		13-07-06
19-40		10-06-00		2-09-00		0-05-12		13-02-03
20-00		10-00-00		2-06-00	*Bṛhaspati*	16-00-00		12-09-00
20-20		9-06-00		2-03-00		15-07-06		12-03-27
20-40		9-00-00		2-00-00		15-02-12		11-10-24
21-00		8-06-00		1-09-00		14-09-18		11-05-21

TABLE—C

Balance of *Vimśottari Daśā* by longitude of the Moon.

Long. of Moon	Balance of *Daśā*							
	Candra in *Mesa*, *Simha*, *Dhanuh*.	yr. m. d.	*Candra in Vṛṣa*, *Kanyā*, *Makara*	yr. m. d.	*Candra* in *Mithuna*, *Tulā*, *Kumbha*.	yr. m. d.	*Candra* in *Karkata*, *Vṛścika*, *Mina*.	yr. m. d.
21-20	*Śukra*	8-00-00	*Candra*	1-06-00	*Bṛhaspati*	14-0424	*Budha*	11-00-18
21-40		7-06-00		1-03-00		14-00-00		10-07-15
22-00		7-00-00		1-00-00		13-07-06		10-02-12
22-20		6-06-00		0-09-00		13-02-12		9-09-09
22-40		6-00-00		0-06-00		12-09-18		9-04-06
23-00		5-06-00		0-03-00		12-04-24		8-11-03
23-20		5-00-00	*Maṅgala*	7-00-00		12-00-00		8-06-00
23-40		4-06-00		6-09-27		11-07-06		8-00-27
24-00		4-00-00		6-07-24		11-02-12		7-07-24
24-20		3-06-00		6-05-21		10-09-18		7-02-21
24-40		3-00-00		6-03-18		10-04-24		6-09-18
25-00		2-06-00		6-01-15		10-00-00		6-04-15
25-20		2-00-00		5-11-12		9-07-06		5-11-12
25-40		1-06-00		5-09-09		9-02-12		5-06-09
26-00		1-00-00		5-07-06		8-09-18		5-01-06
26-20		0-06-00		5-05-03		8-04-24		4-08-03

TABLE—C

Balance of *Vimśottari Daśā* by longitude of the Moon.

Long. of Moon	Balance of *Daśā*							
	Candra in *Meṣa, Simha, Dhanuh.*		*Candra in Vṛṣa, Kanyā, Makara*		*Candra* in *Mithuna, Tulā, Kumbha.*		*Candra* in *Karkata Vṛścika, Mina.*	
		yr. m. d.		yr. m. d.		yr. m. d.		yr. m. d.
26-40	*Ravi*	6-00-00	*Maṅgala*	5-03-00	*Bṛhaspati*	8-00-00	*Budha*	4-03-00
27-00		5-10-06		5-00-27		7-07-06		3-09-27
27-20		5-08-12		4-10-24		7-02-12		3-04-24
27-40		5-06-18		4-08-21		6-09-18		2-11-12
28-00		5-04-24		4-06-18		6-04-24		2-06-18
28-20		5-03-00		4-04-15		6-00-00		2-01-15
28-40		5-01-06		4-02-12		5-07-06		1-08-12
29-00		4-11-12		4-00-09		5-02-12		1-03-09
29-20		4-09-18		3-10-06		4-09-18		0-10-06
29-40		4-07-24		3-08-03		4-04-24		0-05-03
30-00		4-06-00		3-06-00		4-00-00		0-00-00

CHAPTER XII

VIMŚOTTARI DAŚĀ BICĀRA

In the process to draw judgment or *Bicāra* from a *Kālācakra* under *Nirayana* system the common practice has been to visualise the life from the *Kālacakra* through the following perspectives to—

1. Find the *Lagna* and then find the *Graha* of the I House in the *Kālacakra* to trace the tendency of the life.
2. Find the *Graha-Yoga—Raj-Yoga* or *Dāridra-Yoga* from the *Kālacakra* if any.
3. Find the character and the temperament.
4. Find the ideas indicated by each of the twelve Houses in the *Kālacakra* one by one or make out a reading of the life.

After having acquired a knowledge of the life from the above, in the next, the period of *Graha* under which the life is passing from birth is calculated. While proceeding to *Bicāra* the ideas of the *Graha* in *Mahā Daśā* and its sub-period (*Antar Daśā*) is correctly comprehended before drawing any prognosis. The success of prediction depends upon the correct introspection of the effect of *Graha,* precisely, the forces of *Graha* in the life

In the process when a life is under the period of any *Graha* it means that the attributes of the *Graha* as are indicated by the *Kālacakra* are more expressive or dominant in the life while the other *Graha* are less expressive in the life for the time being. By way of illustration, when the life is under *Ravi Daśā* in a person the ideas of *Ravi* in the person are to be comprehended taking into consideration all the factors inter relating to *Ravi* in the *Kālacakra* at the time of birth.

Let us assume that *Lagna* in a *Kālacakra* is in *Simha Rāśi. Ravi*, the ruler of *Simha Rāśi* is in *Makara,* the VI House from *Simha Rāśi. Candra* is in *Kumbha Rāśi.* During the entire period of *Ravi Mahā Daśa* experiences produced from *Ravi* in *Makara* will remain current and effective. The period of *Ravi*

Mahā Daśā is six years. The period is divided into small periods or sub-periods of *Antar Daśā* and further smaller periods of *Pratyantar Daśā*. Each small and smaller period will show variation in the current experiences of *Ravi*. For instance, during *Candra Antar Daśā* two forces (*Ravi* and *Candra*) in one is expressive in the life. In the major force of *Ravi* the minor force of *Candra* combines and effect the variation. In this illustration, *Candra* (the ruler of the XII House is in the VII House) is expressive through the ideas of the II House in relation to *Ravi* (*Ravi* is in *Makara* and *Candra* is in *Kumbha Rāśi*, the II House from *Makara*). The same process is further extended to find further variations in *Pratyantar Daśā*. The forces of other *Graha*, favourable or unfavourable, good or bad, will appear less effective during this period but in no case they should be regarded as dormant or totally extinct. Such judgments or *Bicāra* are deduced from the indications of *Daśā* by *Gananā* (calculation) which forms the basis of prognosis of events concerning a life.

Graha-Daśā-Bhoga means experiences as a result of the activity of the *Graha*. The unusual or important experiences are considered as events. Events are, therefore, links in the chain of experiences in a life. One follows the other and the chain is unbroken. Every successive *Daśā* is connected to the past one. From the events it is possible to know and follow the chain of the entire experiences of the life.

Events of life or the probabilities of events are considered from the perspective of different stages of life and its environments. Marriage, for instance, usually, the ruling *Graha* of the VII House or the *Daśā* of the *Graha* of the VII House is indicative of marriage. There are also other *Graha*, viz., *Śani* (union), *Rāhu* (*Saṃskaraka*), *Śukra* (*Vāsanā*) and *Bṛhaspati* (*Anga-rasa, prajāpati*) which when impels forces of nature in urge effect marriage. Such events take place at certain stage or age of life when the probabilities exist. Precisely, child marriage was once prevelant in some countries where late marriage has now been common. Once birth was not restricted but now control of birth has been a tendency in the most. Average longivity has now increased than what it was a century or two ago. Yet, in the system of prognosis the same age old

clue or theory by the application of *Daśā* is common in use. These cases are distinct evidences that prove the power of *Puruṣakāra* over *Daiva*. So, there exists probabilities of events taking place where *Puruṣakāra* is dominent Such events are considered from the perspective of age, capabilities and environments and not taken as a matter of reading blue prints. *Puruṣakāra* are activities arising out of perfect knowledge. Where *Puruṣakāra* is applied as a blind impulsive force the result obviously may turn into a disaster. However, the descernment of probabilities or certainties of events are dependant on the capability and acumen of introspection of the life's forces and their powers working within.

Life reading of a horoscope with *Vimśottari Daśā Bicāra* is highly interesting since it helps to verify facts of past events in life and to plan for the future by any one either for himself or for any one else. It may appear complicated to any beginer in the subject but a few trials will give facility and confidence in reading a horoscope and to prognosticate. *Vimśottari Daśā Bicāra* of the life of the world famous poet Rabindra Nath Tagore in the following pages, by way of illustration, is a further elucidation of the system.

Illustration of the process to draw judgment from a *Kālacakra* under *Nirayana* system and application of *Vimśottari Daśā* with clues :

Horoscope No..PC 502

Ravi	0-24°
Candra	11-20°
Mangala	2-00°
Budha	0-07°
Bṛhaspati	3-25°
Śukra	0-23°
Śani (R)	4-10°
Rāhu	8-24°
Lagna	11-02°

History : Rabindranath Tagore—the world famous poet. (Born at Calcutta on 7th May, 1861).

CHARACTER AND TEMPERAMENT :

Ātmā (Soul or character) : *Ravi* represents *Ātmā*. *Ravi* is in *Meṣa Rāśi* (*Agni Rāśi, Tama Guna*). It is associated with *Śukra* (the ruling *Graha* of the III House and the VIII House) and *Budha* (the ruling *Graha* of the IV House and the VII House). It is related to *Mangala* (being the ruler of *Meṣa Rāśi*). Besides *Maṅgala* and *Budha* are related to each other by exchange of Houses between them. *Ravi* has in it the influence of *Śani* (being the ruler of the XI House and the XII House) since *Śani* is in *Simha Rāśi*, the House of *Ravi*.

Clues		Ideas
Ravi in *Meṣa Rāśi* (*Agni Rāśi, Tama Guna*)	:	Activity of the brain, keen observation, insight, sacrificing spirit, destructive force in creative spirit.
Śukra (*Śuchi*)	:	Senses, purity, artistic taste.
Śukra being the *Graha* of the III House and the VIII House	:	Courage in virtuous deeds in worldly things and trying materialism and spiritualism.
Budha	:	Curiosity, literary activities.
Budha being the ruler of the IV House and the VII House	:	Sharpness, mental vigour, and popular or original works pleasing to society.
Mangala (being the ruler of the IX House, *Vṛśchika Rāśi*)	:	Religious and mystic ideas.
and with *Ketu*	:	Commune with God.
Śani	:	Yama or *Viṣṇu Śakti* that takes away mind to spiritual plane.
Śani is the ruler of the XI House and the XII House (the XI House is aspected by *Bṛhaṣpati*) *Śani* in Retrograde	:	Acquisition of knowledge and sacrifice. Slow influence of *Śani*.

Judgment : Rabindranath's Ātmā. *Buddhi, Vāsanā, Karma* and *Adṛsta* precisely, *Ravi, Budha, Śukra, Maṅgala* and *Śani* respectively, are integrated into one in spirit. True to his name

in Rabindranath (*Ravi+Indra*—the fighter and *nath* means lord) the soul is a restless spirit. And yet it has in it wonderful power of *Viṣṇu śakti* (with power of wisdom and sacrifice or renouncement) that takes one into spiritual plane. Further, in his *Antahkaran* he secretly works to commune with God. It is a great inherent power that can switch off all its feelings in the midst of difficult circumstances, adversities, failures and frustrations forgetting environments around to transcend to another plane of wisdom in creative activities which is impossible and uncommon in ordinary beings. With such spirit in him his *Vāsanā* combines artistic taste that is pure and refine, trying materialism and spiritualism and mystic ideas. Again in combination of *Budha* the inner force is moulded in an urge into popular literary activities.

Mana (mind or temperament) : *Candra* represents mind. *Candra* is in *Mīna Rāśi* aspected by *Bṛhaṣpati* from *Karkata* (the V House, education). There is exchange of House between *Candra* and *Bṛhaṣpati* (ruling the I and the X House). *Rāhu* is in *Dhanuh Rāśi* ruled by *Bṛhaṣpati*.

clues		ideas
Candra in *Mīna Rāśi* (*Jala Rāśi, Sattva Guna*)	:	Curiosity, searching for truth, change for the new, essentially expression.
Bṛhaṣpati	:	Expression, wisdom, learning, truth.
Bṛhaṣpati aspects the I House, and *Candra*	:	Patriotic mind, mental inclination and activities.
Bṛhaṣpati is in *Karkata Rāśi*	:	emotional, delightful, loveable, to move with time.
Bṛhaṣpati is in the V House	:	Education and product of learning.
Rāhu is in the X House, *Dhanuh*, which is a House of *Bṛhaṣpati*	:	Intellectual activities in historical facts, drama, aiming high in education.

Judgment The tendency of the mind is towards a new style about learning, education, culture, products of intellect, wisdom, truths, historical facts, drama, public speech and patriotic

feelings aiming advancement in education and to express them in a new style like that of a reformer.

The life or the spirit is expressive through personality or mind. Precisely, the spirit and the personality reveal behaviour of the life. Obviously, in character and temperament he is a man of letters, a poet, an artist, a dramatist, a reformer in style, a patriot like a martyr. And yet, although the diverse forces within affect universatility in him but reflect otherwise materially. *Mīna* and *Meṣa Rāśi* are II-XII Houses by relation between them. The ideas of *Mīna* and *Meṣa Rāśi* are contrast to each other. As a result the conflicts within though imperceived reflect in circumstances without on material sphere giving him experiences of hazards in life. Such hazards, fortunes and misfortunes may be seen in events in subsequent pages in *Vimśottari Daśā Gananā* and *Bicāra* of his life

INDICATIONS FROM THE TWELVE HOUSES IN THE KALACAKRA :

I House : Rabindranath is charming and beautiful (*Candra* and *Bṛhaṣpati*) in appearance. The tendency of the life has been expression of wisdom in various subjects (*Bṛhaṣpati* in *Karkata*). He is a patriot (aspect of *Bṛhaṣpati* over *Lagna*). He behaves in a new style (*Mīna*) in his dress, speech and expressions.

II House : Rabindranath is endowed with a dignified look in his face, sweet voice (*Ravi* and *Śukra*) and a combination of authority, charm and wit (*Budha*) in his speech as assets inherent in him. He is apparently solvent but he has to experience hazards financially due to contrast in attributes.

III House : Rabindranath has many brothers and sisters. There exists, however, a compassionate feelings within him (*Śukra* of the III House in *Meṣa*) towards his brothers and sisters. He has great power of endurance in sufference and has moral courage as a martyr to fight against anything which he considers wrong.

IV House : Rabindranath suffers the loss of mother (*Ketu* in the IV House, also relation of *Budha* of the IV House with *Śukra* of the VIII House). His landed property and buildings as assets also suffer changes, loss and gain (*Budha*, the *Graha* of the IV House is related to *Mangala* by exchange of House

between them. Further, *Budha* is related to other *Graha* in *Meṣa* and *Maṅgala*). Diverse conditions in home at times extends comfort and attraction to him and again they effect restless feeling that influenced changes.

V House : Rabindranath is highly intellectual by nature. He is an educationist, a priest, a philosopher, a speaker and a poet. He is a versatile genius He is more attached to his daughters (*Candra*). He suffers the death of his daughters (*Rāhu* hides from sight—death, is in the House of *Bṛhaṣpati* which is in the V House. *Bṛhaṣpati* and *Rāhu* are in VI—VIII House between each other by relation). He has numerous followers.

VI House : Rabindranath has very sharp and strong senses. He is a powerful fighter against adversities (*Śani* in the VI House, *Simha Rāśi* and *Ravi* is in *Mesa Rāśi*) in life, particularly, in wealth, frustrations and earnings (*Śani* is the ruler of the XI and XII Houses).

VII House : In the *Kālacakra* of Rabindranath home life and social life are represented by the same *Graha* (*Maṅgala* aspects the VII House from the IV House). He suffers the loss of wife. He suffers loss in business venture. In society he experiences similar rise and fall of popularity.

VIII House : The destiny (aspect of *Śani* over the VIII House) influences his psychic powers manifesting equanimity in religion and theory of one God (*Iula*) and to aim truth. His destiny and *Puruṣakāra* (*Śukra* ruling the VIII House and the III House) combines to work a change in him which effected gain materially and psychic power spiritually.

IX House : Rabindranath experiences both fortune and misfortune. The separation of estate (*Vṛścika* or *Maṅgala* with *Ketu* in the IV House), family bereavements, financial adversities (*Maṅgala* is the ruler of the II House) are his misfortunes. Again fortune bestows upon him honour, wealth and high recognition. His religious ideas and activities (*Vṛścika*) are mystic to many. The fortune, however, favoured him foreign travels, acquintances and friendship all over the world.

X House : Rabindranath's activities are mostly educational and intellectual (*Bṛhaṣpati* of the X House is in the V House). He makes extensive tour and educational speech all over the world. He receives great honour and attraction (as bright full moon released after the eclipse) wherever he goes.

XI and XII Houses : He has splendid income at times and yet he sufferres hazards and adversities in income (*Śani* in the VI House, *Simha Rāśi*). His elder brother is a victim of misfortune. So also his daughter-in-law. His expenses too were also too heavy and under adverse circumstances and beyond control (*Śani* in the VI House in *Simha Rāśi*).

Time expresses the above ideas in events of the life. In the following pages application of *Viṁśottari Daśā Gananā* and *Bicāra* (with clues for judgment) gives knowledge of the time of events in life.

Viṁśottari Daśā Gananā and Bicāra

(Notable events in brief)

yr. m. d.	Maha- Daśā Antar Daśā	
	(Balance of *Budha Mahā Daśā* at birth is 11 years 8 months).	
	BUDHA MAHĀ DAŚĀ	
1861-05-07 11-08-00 1873-01-07	*Budha* is the ruler of the IV House (home, comfort) and VII House (social life). Both the Houses are *Kendra* but the *Graha* is in the II House in *Graha-Yoga* with *Maṅgala* (in the IV House) and in association with *Ravi* and *Śukra*.	Age between 0-12 years : childhood : viewed from the perspective of health and home.

yr. m. d.

1873-01-07 *Events* : The life enjoys health and home in charming environment and diverse experiences.
There is nothing remarkable during this period.

KETU MAHĀ DAŚĀ

KETU

0-04-27 ***Ketu*** :

1873-06-04 *Ketu* is debilitated. *Ketu* is in conjunction with *Maṅgala* (ruling II and IX Houses) and is in the IV House, *Mithuna* of *Budha*. *Budha* and *Maṅgala* are conflicting attributes.

Age between 13-20 viewed from the perspective of boyhood.

Events : This period reveals feelings of impediments and restlessness. Travel.

KETU

+ 1-02-00 ***Śukra*** :

1874-08-04 *Śukra* (ruling the III and the VIII Houses) is the ruler of the V House (education) and the XII House (frustration) from *Ketu*. *Śani* (R) the ruler of the VIII and the IX House (from *Ketu*) aspects both the Houses of *Śukra*.

Events : Academic studies meet hindrances from within and end in frustration.

yr. m. d.	KETU	
1874-08-04	*Ravi* :	
+ 0-04-06		
1875-00-10	*Ravi* is the ruler of the VI House (adversities). But from *Ketu* it is the ruler of the III House (opposite to the IX House, fortune). *Śani* (R) ruler of the VIII and IX Houses from *Ketu* is in *Simha Rāśi* (House of *Ravi*). *Ravi* is in conflicting *Graha yoga* in the House of *Maṅgala*.	The string of incidences now handed over by *Budha* to *Ketu*. *Ketu* in association with *Maṅgala* effected mishaps and hindrance to expression and that in academic studies too.
	Events : Adversities in home, misfortune and unhappy experiences.	
	KETU	
+ 0-07-00	*Candra* :	
1875-07-10	*Ketu* (mishap) is in the IV House (Home). *Candra* represents mind, also mother. *Ketu* is in conjunction with *Maṅgala* (ruling the IX House—misfortune and also the II House in which *Budha*, ruling the IV House is in conjunction with *Śukra* ruling the VIII House—death). Further, *Candra* from *Ketu* is the ruling *Graha* of the II House (cause of death) has in its House *Bṛhaspati* with the force of *Rāhu* (lost from sight). The II House	

yr. m. d.
1875-07-10 (*Karkata*) is the VIII House from *Rāhu* in *Dhanuh*.

Events : Death of mother during this period.

KETU

\+ 0-04-27 *Maṅgala* :

1876-01-07 *Maṅgala* from *Ketu* is the ruler of the VI House (contest) and the XI House (gain/loss). *Ketu* and *Maṅgala* indicate unhappy experiences in academic examination or any contest.

Events : Failures and frustrations in academic achievement. Unhappy experiences in home and mind.

Both *Ketu* and *Maṅgala* are indicative of sufferances in home and mind and experiences of unhappy moments mostly.

KETU

\+ 1-00-18 *Rāhu* :

1877-00-25 *Rāhu* is in the VII House (social life). *Rāhu* eclipses. *Rāhu* aspects *Maṅgala* in conjunction with *Ketu*.

Events : Unpleasant experiences. The effect of the preceding period affected mind and mind losses its luminosity and suffer eclipse.

KETU

\+ 0-11-06 *Bṛhaspati* :

1878-00-01 *Bṛhaspati* is dominant in life.

yr. m. d.	
1878-00-01	*Bṛhaṣpati* has *Rāhu* in its House, and *Dhanuh* is the from *Ketu* VII House and *Mina* the X House.
	Events : The life is gradually becoming expressive from eclipse.
	KETU
+ 1-01-09	*Śani* :
1879-01-10	*Śani* is the ruler of the VIII and IX House from *Ketu* and is in the III House (opposite to the IX House) indicate journey abroad. *Śani* aspects the V House (education) and the IX House (journey) and the XII House (frustration) from *Ketu.*
	Events : Ineffective Journey abroad with brother for education.
	KETU
+ 0-11-27	*Budha* :
1880-01-07	*Budha* is the ruler of *Mithun* and the IV House (Home) from *Ketu*. The IV House (*Kanya*) is aspected by *Maṅgala*. *Budha* is in *Graha-yoga* in *Meṣa* with *Ravi* and *Śukra.*
	Events : Return home from abroad.

yr. m. d.	ŚUKRA MAHA DAŚĀ	
1880-01-07	ŚUKRA	
+ 3-04-00	*Śukra* :	
1883-05-07	*Śukra* is the ruler of the VIII House (changes) and of the III House from *Lagna* and is in *Meṣa* (II House). Ruler of *Meṣa* is *Maṅgala* and it is in conjunction with *Ketu* effecting restriction in gaining opportunities in life. The *Graha-yoga* in *Meṣa* with *Śukra* is conflicting. *Śani* aspects both the House of *Śukra.*	Age between 21-40 years : youth : viewed from the prespective of home and activities.
	Events : Diverse activities and experiences indicating changes.	
	ŚUKRA	
+ 1-00-00	*Ravi* :	
1884-05-07	*Ravi is in Graha-yoga* with *Śukra.* The House of *Ravi* is *Simha,* the V House from *Śukra. Śani*(R) the *Graha* of *Bhoga,* union, is aspecting (*Tulā*) the VII House (marriage) from *Śukra. Budha,* the ruling *Graha* of the VII House from *Lagna* is also in association with *Śukra* and *Ravi.*	
	Events : Marriage.	

yr. m. d.	ŚUKRA	
+ 1-08-00	*Candra* :	
1886-01-07	*Candra* represents travel. *Candra* is in the XII House (journey) from *Śukra* and is in *Mina Rāśi* (also represents travel).	
	Events : Distant travel from home.	
	ŚUKRA	
+ 1-02-00	*Maṅgala* :	*Śukra* is the ruler of the III House and VIII House in the II House from *Lagna* and in *Graha-yoga* with *Ravi* and *Budha*. *Śukra*(R) casts aspects over *Tulā* and *Vṛṣa*. This period is full of activities, financial hazards and notable events.
1887-03-07	*Śukra* is (in *Meṣa*—the House of *Maṅgala*), the ruling *Graha* of the VIII and III House. *Maṅgala* is aspected by *Rāhu*. *Ravi* (ruling the V House and *Budha* ruling the VI and III House) from *Śukra* is associated in the expression of *Maṅgala*.	
	Events : Moments of joy and anxieties concerning brothers. Birth of a child.	
	ŚUKRA	
+ 3-00-00	*Rāhu* :	
1890-03-07	*Rāhu* is in the IX House from *Śukra* indicate travel. *Rāhu* is aspected by *Maṅgala* from the III House which also represents travel. *Bṛhaspati* is the *Graha* of the IX House—*Dhanuh* and is in the IV House from *Śukra* in *Meṣa*.	
	Events : Travel. Happy	

yr. m. d.	
1890-03-07	moments in life. Establishment of an Asram.
	ŚUKRA
+ 2-08-00	*Bṛhaṣpati* :
1892-11-07	*Bṛhaṣpati* is in *Karkata* (IV House from *Śukra*) the House of *Candra* which is in *Mina* and represent travel. *Events* : Travel. Happy moments in life. Establishment of a religious institution.
	ŚUKRA
+ 3-02-00	*Śani* :
1896-01-07	*Śani* (R) aspects both the Houses of *Śukra, Tulā* and *Vṛṣa* (VII and II Houses respectively from *Meṣa*). *Śani* (in *Simha*) represents restlessness, movements, adverse circumstances, planning for business ventures (*Śani* is aspecting the VII House from the V House). *Events* : Travel. Birth of a child.
	ŚUKRA
+ 2-10-00	*Budha* :
1898-11-07	*Budha* is the ruler of the IV and VII Houses from *Lagna* in association with *Śukra* and *Ravi* and is in the II House in *Meṣa*. But *Budha* is expressive through the ideas of the III and VI Houses from

yr. m. d.		
1898-11-07	*Śukra. Budha* and *Śukra* are in conjunction in the II House from *Lagna.* *Events* : Indication of business or trade ventures and experience of adversities and loss of fund	
	ŚUKRA	
+ 1-02-00	*Ketu* :	
1900-01-07	*Ketu* is a hindering force. *Ketu* with *Maṅgala* in the III House from *Śukra* created difficulty in trade. *Events* : Business hazards created a difficult way and want of fund.	
	RAVI MAHĀ DAŚĀ	
	RAVI	
+ 0-03-18	*Ravi* :	
1900-04-25	*Ravi* is the ruler of the VI House (adversities) and is in *Meṣa* in *Graha-yoga* with conflicting attributes. *Maṅgala* of *Meṣa* is in the IV House with *Ketu. Śani*(R) is in *Simha Rāśi* of *Ravi.* *Events* : Adverse situation creating restlessmess in activities.	Age between 41-47 years. Adult. Viewed from the perspective of home and activities. Paniful experiences mostly during this period.
	RAVI	
+ 0-06-00	*Candra* :	
1900-10-25	*Ravi* and *Candra* are in II and XII Houses by relation between them.	

yr. m. d.
1900-10-25 *Events* : Restlessness in spirit and mind. Harassing period in life.

RAVI

\+ 0-04-06 *Mangala* :

1901-03-01 *Mangala* is in the IV House but from *Ravi* it is in the III House (travel). *Mangala, Ketu* and *Ravi* are inter related. Further, there is aspect of *Rāhu* over *Mangala* denoting change.

Events : Change of residence.

RAVI

\+ 0-10-24 *Rāhu* :

1902-01-25 *Rāhu* is in the IX House (fortune) from *Ravi*. It is in the House of *Brhaspati* and, therefore, manifest ideas represented by *Bṛhaspati*, in the V House.

Events: A turn of fortune. Daughters marriage. Public appreciation of the product of intellect, public reception. Establishment of institution, frequent journey. Gradually heading towards problems.

RAVI

\+ 0-09-18 *Budha* :

1902-11-13 *Bṛhaspati* is in the IV House from *Ravi*. *Bṛhaspati* is the ruler of

yr. m. d.	
1902-11-13	*Dhanuh,* (IX House) and *Mina* (XII House) from *Ravi.* *Events* : Restlessness in spirit and mind. Activities meeting frustrations.
	RAVI
+ 0-11-18	*Śani* :
1903-11-01	*Śani* (R) aspects the VII House and the II House from *Ravi* in *Meṣa*. *Śani* is death, (*Śani* and *Ravi* is in V and IX by relation of House between them) the change. *Śani-Ravi* relation is indicative of various problems in life (Since *Śani* from *Lagna* ruling XI and XII House is in the VI House, *Simha,* denotes hazards). *Events* : Death of wife. Anxieties concerning children. Extreme want of fund and sudden receipt of fund.
	RAVI
+ 0-10-06	*Budha*
1904-09-07	*Budha* is the ruler of the III and the VI House by relation to *Ravi* in *Meṣa.* The inter relating factors amongst *Budha, Ravi* and *Śukra;* their aspects on other Houses and aspects on them are indicative of experiences of hazards.

(*Ravi* is the ruler of the VI House from *Lagna. Simha Rāśi,* the home of *Ravi* has *Śani,* besides it is in conjunction with *Śukra* in *Meṣa* effecting unpleasant experiences.)

yr. m. d. *Events* : Adverse cricumstances, experiences of hazards, debts.
1904-09-07

RAVI

\+ 0-04-06 *Ketu* :

1905-01-13 *Ketu* is indicative of mishap. *Ketu* is in the IV House from *Lagna.* It is associated with *Mangala,* the ruling *Graha* of the VIII House from *Ravi. Ravi* is associated with *Śukra. Ravi* has *Śani* in its House *Simha.*

Events : Death of father.

RAVI

\+ 1-00-00 *Śukra*

1906-01-13 *Śukra* is the ruler of the II House and VII House (from *Ravi*) in conjunction with *Ravi.*

Events : Change in financial condition though sufferances from hazards continue.

Age between 45-55 years. Adult. Viewed from the perspective of domestic life, activities and social life.

CANDRA MAHĀDAŚĀ

CANDRA

\+ 0-10-00 *Candra* :

1906-11-13 *Candra,* the ruler of the V House is associated with *Lagna* and the *Graha* of the I House is in the V House aspecting *Lagna.*

Events : Time favours for

yr. m. d.		
1906-11-13	productions of intellect and for childern.	
	CANDRA	
+ 0-07-00	*Maṅgala* :	
1907-06-13	*Maṅgala* with diverse attributes in *Meṣa*(II House) is in the IV House, *Mithuna*, the attributes of which are not harmonious to *Maṅgala* and is in conjunction with *Ketu*.	
	Events : Diverse experiences home. Mentally disturbed.	
	CANDRA	Increase of activities.
+ 1-06-00	*Rāhu*:	
1909-00-13	Rāhu (eclipse, lost from sight) is in the House of *Bṛhaspati*, *Dhanuh* and Bṛhaspati is in the V House. From *Rāhu* it is the VIII House to *Bṛhaspati*. *Rāhu* aspects *Maṅgala* the ruler of *Meṣa* and *Vṛścik* (II and IX Houses)	Increase of popularity.
	Events : Death of child and kinsmen. Growth of psychic ideas.	
	CANDRA	
+ 1-04-00	*Bṛhaspati* :	
1910-04-13	*Candra* and *Bṛhaspati* is in *Rāj-yoga*. *Bṛhaspati* is the ruler of the I and the X House and is in the V House, *Kendra*.	

yr. m. d. *Events* : Brilliant time.
1910-04-13 Pleasure from children. Increase of popularity in society.

CANDRA

\+ 1-07-00 *Śani* :

1911-11-13 *Śani* is the ruler of the XI and the XII House is in the VI House aspecting the VIII and the III Houses. *Śani* being in the House of *Ravi* it excited the ideas of *Ravi* in association of *Budha* and *Śukra* in the II House that again reflected in the IV House.

Events : Adverse circumstances slowly turning to financial solvency. Construction of House. Increase of popularity. Heavy expenditure. Trade venture and intellectual activities.

CANDRA

\+ 1-05-00 *Budha* :

1913-04-13 *Budha* is the ruling *Graha* of the IV House (Home) and the VII House. (Popularity) is in the II House, *Meṣa Rāśi.* The *Graha-yoga* either in the IV or the in II House indicative of disharmony in the IV House domestic sphere.

yr. m. d.		
1913-04-13	*Events* : Family disputes. Increase of popularity. Purchase of property. Travel.	
	CANDRA	
+ 0-07-00	*Ketu* :	
1913-11-13	*Candra* and *Ketu* are in IV and X Houses by relation between them and are in *Kendra*.	
	Events : Increase of popularity. Sudden recognition of merit and reception of honour. Travel.	
	CANDRA	
+ 1-08-00	*Śukra* :	The best period in life.
1915-07-13	*Śukra* the ruling *Graha* of the III and the VIII Houses is in the II House in association with *Ravi* and *Budha* and related to *Maṅgala*. *Śani*(R) aspects the Houses of *Śukra*. *Candra* is related to *Bṛhaspati*. All the *Graha* and the indication of the Houses are expressive during the period.	
	Events : Recognition of merit. Activities. Popularity. Honour. Financial solvency. Purchase of property.	

yr. m. d.	CANDRA	
1915-07-13	*Ravi* :	
+ 0-06-00	*Ravi* and *Candra* are in	
1916-01-13	XII-II Houses by relation between them. *Śani*(R) ruling the XI and the XII Houses is in the home of *Ravi.*	
	Events : Feeling of frustration peeps at times. Journey.	
	MANGALA MAHĀ DAŚĀ	
	MANGALA	
+ 0-04-27	*Maṅgala* :	
1916-06-10	*Maṅgala* ruling the II and the IX Houses is aspecting the VII and the XI Houses. Thus the *Graha* of the Houses. aspected are related to *Maṅgala.*	Age between 56-62 years. Old age. Viewed from the perspective of activities and social life.
	Events : Journey, intellectual activities, speech, honour, fame and popularity are the effect during the period.	
	MANGALA	
+ 1-00-18	*Rāhu* :	
1917-06-28	*Rāhu* (showing after the eclipse, popularity) is in the X House aspected by *Mangala. Rāhu* is in the House of *Bṛhaspati* and thus related to *Bṛhaspati* (speech).	
	Events : Travel, intellec-	

yr. m. d.		
	tual activities, speech,	
1917-06-28	foreign relations, popularity and profitable opportunities.	
	MANGALA	
+ 0-11-06	*Bṛhaṣpati* :	
1918-06-04	*Bṛhaṣpati* is in the V House (progeny) from *Lagna*. *Bṛhaṣpati* has in its force the influence of *Rāhu* (hide, death) since *Bṛhaṣpati* is in the VIII House from *Rāhu*. *Bṛhaṣpati* is is in the House of *Candra* and *Candra* is in the House of *Bṛhaṣpati*. *Bṛhaṣpati* is in the II House (cause of death) from *Maṅgala*.	The entire period of *Maṅgala Maha Daśā* is full of extensive tour, loss and gain in popularity, debts and again opportunities.
	Events : Intellectual activities, popularity. Death of a daughter.	
	MANGALA	
+ 1-01-09	*Śani* :	
1919-07-13	*Śani* and *Maṅgala* forces are opposite in character and when they combine they cause notable events. *Śani* is the ruling *Graha* of the XI House (gain, gift) and the XII House abandance) in *Simha Rāśi* ruled by *Ravi* (Govt.) and is the III House (*Vikrama, Puruṣakāra*) from *Maṅgala*.	
	Events : Busy moments, tour, restlessness. Aban-	

yr. m. d.	
1919-07-13	dance of gift the Govt. showing moral courage.
	MANGALA
+ 0-11-27	*Budha*
1920-09-20	*Mangala* and *Budha* are related by exchange of Houses between them and *Mangala* has aspect on *Kanya* (VII from *Lagna*).
	The forces of *Mangala* and *Budha* are 'inimical' to each other.
	Events : Ineffective tour abroad. Loss of popularity.
	MANGALA
+ 0-04-27	*Ketu*
1921-02-17	*Mangala* and *Ketu* (hindrance) both are in the IV House and aspected by *Rahu*.
	Events : Ineffective tour abroad meeting uncertainties and hindrances in activities.
	MANGALA
+ 1-02-00	*Śukra*
1922-04-17	*Śukra* has the force of the VIII House from *Lagna* and from *Mangala* it is the ruler of the V House and the XII House.
	Events : Return from tour. Experiences of frustrations. Intellectual activities.

1922-04-17 MANGALA
-|- 0-04-06 *Ravi*
1922-08-23 The inter related forces of *Ravi* with other forces in *Meṣa* denotes hazards. *Śani* is in the House of *Ravi* (VI House, adversities). From *Maṅgala Simha* is the II House and *Ravi* is in the XI House.

Events : Experiences of a harassing period of hopes and frustrations, adversities and opportunities

MANGALA
-|- 0-07-00 *Candra*
1923-03-23 Inter relation of *Candra* and *Bṛhaṣpati* denote travel speech and intellectual activities (*Candra* is in the X House from *Maṅgala*).

Events : Tour, speech and intellectual activities.

Age between 60-80 years. Old age. Viewed from the perspective of old age activities and social life.

RĀHU MAHĀ DAŚĀ

RĀHU
-|- 2-08-12 *Rāhu*
1926-00-05 *Rāhu* is in the X House (activities) from *Lagna*.

RĀHU
-|- 2-04-24 *Bṛhaṣpati*
1928-04-29 *Rāhu* force incited the inner urge for expression of *Bṛhaṣpati* which is in

yr. m. d.
1928-04-29 *Karkata* and inter related to *Candra* in *Mina*.

RĀHU

\+ 2-10-06 *Śani*

1931-03-05 RĀHU

\+ 2-06-18 *Budha*

1933-09-23

Events : The entire period is full of travel from place to place, spech, popularity, honour and opportunities.

RĀHU

\+ 1-00-18 *Ketu*

1934-10-11 *Ketu* (sudden recognition. *Niketana* or house) is in the VII House from *Rāhu*.

Events : Sudden recognition of merit, honour. Construction of house.

RĀHU

\+ 3-00-00 *Śukra*

1937-10-11 From *Lagna Śukra* rules the III and the VIII Houses and has aspect of *Śani* (from the VI House) over them. Inter related factors in *Graha-yoga* of *Śukra* in *Meṣa* indicate illness.

Events : Sudden illness.

RĀHU

\+ 0-10-24 *Ravi*

1938-09-05 The force of *Rāhu* gradually rolls towards the eclipse of activities. And

yr. m. d.	
1938-09-05	yet, the forces *Ravi, Candra* and *Maṅgala* are expressive of popularity, honour and recognition (*Maṅgala* with *Ketu*)
	RĀHU
+ 1-06-00	*Candra*
1940-03-05	RĀHU
+ 1-00-18	*Maṅgala*
1941-03-23	*Events* : Intellectuāl activities, popularity, honour and recognition.

BṚHAṢPATI MAHĀ DAŚĀ.

	BṚHAṢPATI
+ 2-01-18	*Bṛhaṣpati*
1943-05-11.	*Bṛhaṣpati* takes over the activities from *Rāhu*. *Bṛhaṣpati* is in the VIII House (death) from *Rāhu* (hide, death).
	Events : Rabindranath dies on 7th August, 1941.

Chapter XIII

NAKSATTRIK GANANĀ AND BICĀRA

(Vedic System of Prognosis)

THE STORY ABOUT THE STARS :

The ancient sages of India told their experiences in many tales. Fantastic tales they are. They made their stories highly alluring in a way on alleged facts that were strikingly captivating to the common folks. But under the cover of their fascinating tales they left their experiences that descended down through generation after generation.

In one story it is said that King Daksya had 27 daughters and he gave them to Siva. Siva spends a day with each by turn and experiences either pain or pleasure according to the attributes of each daughter. The 27 daughters of Daksya are known as Daksvaja. The intellectuals interpret the story in a different way. Literally, *Daksya* means ability and *ja* means *janam* or birth. That is to say, Daksyaja means born of Daksya or born with certain power or certain ability.

Those 27 stars or Naksattra in the space each represent certain potential power or force of nature and when a planet glides within the range of any star the force of the star combines that of the planet and they are expressive in nature. It has been a marvel of the ancient *Jyotirvids* to have discovered 27 stars in the space at an equal distance amongst them representing forces that could be translated into a law to know life and nature.

These 27 stars are used in telling either the entire story of life and nature or to prognosticate events of a human life.

Philosophically, it is said that the entire period of the life may be divided into three stages and each stage be assigned to 9 stars. For instance, (1) from birth to youth is *Aśvini* to *Aśleṣa;* (2) from youth to old age is *Maghā* to *Jyeṣthā;* and (3) form old age to death is *Mūlā* to *Revati*. In the first stage in the gradual order of progress in the development of the life,

Aśvinī Naksattra represents start of journey of the life (in the womb). *Bharanī* represents the life's development in the foetus. *Kṛttikā* represents cut or separation from the womb. *Rohinī* represents *Arohana* and *Abarohana*—rising and lying (condition in childhood). *Mṛgaśira* represents birth of searching mind, curiosity and so on. The last one in the first stage in *Aśleṣā* which represents development of the nerves. The second stage starts from *Maghā*—the growth of physical desire of youth. The second stage ends in *Jyeṣthā* which represents head of the family In the third stage it starts from *Mūlā* which represents growth within (experiences). The third stage terminates in *Revatī* which represents the end.

For prognostication purposes each star (*Naksattra*) represents certain ideas in nature. These ideas are expressed by name, symbol and *Devatā*—precisely, virtues or attributes expressing power or force of nature. These forces, however, in relation to life as may be viewed through a *Kālacakra* corroborate facts of life and nature. The truths remain as the greatest marvels since their discovery many thousands of years ago and probably many thousands of years of human observation prior to their discovery.

This system is used on *Sayana Kālacakra*. This system is known as *Naksattrik Gananā* and *Bicāra* or calculation and judgement by the stars. *Vimśottari Daśā* is also calculated on the basis of *Naksattra* and so it is also a *Naksattrik Gananā* as claimed by some learned scholers. Therefore, some *Jyotirvids* aiming distinction call this Vedic system. The ideas of the *Naksattra* and the process of prognostication are highly interesting as will be seen in the following pages.

IDEAS IN NAKSATTRA :

No. 1. AŚVINĪ (The Star of Transport)

Symbol—Horse's face.

Devatā—Aśvinī Kumara (Twin brothers).

In the zodiac at 0° in *Meṣa* there is a reddish star which the astronomers call Arietis. The Indians named it *Aśvinī*. The Indians worshipped it in personification of the dawn—more

plausibly, morning and evening star. They mentioned it to explain the life's journey ; the entrance to and exist from this material plane—apparently the *Prāna* (breath), inhalation and exhalation ; and in the physical body its passage through the nose and speech. Every year from this point of the cycle the yearly trek of the sun begins. *Aśva* (The horse) is the sympolical expression of journey. *Aśvinī* (from *Aśva*) is the power that sets one in motion.

The mystic ideas of *Aśvinī* the ancients told in many tales in mythology. The symbolical expression of *Aśvinī* is 'Dawn'—personified as the sons (in twin idea) of *Ravi* (light) and *Chhāya* (shadow)—day and night ; once in the morning and again in the evening. It represents twin ideas—*Jnāna* (wisdom) and *Ajnāna* (ignorance) ; birth and death ; creation and destruction ; the visible world and the invisible space around.

In mythology, *Aświnīkumāra*—the personified dawn, make their journey across the heaven in three wheeled and spring bearing golden chariots drawn by birds or horses. *Aśvinī* is predominently *Tama Guna* an attribute that is so essential for the destruction of evil propensities and to turn to *Śuva karma*. The stories describe that *Aśvini kumara* procured *Madhu* (honey) for Gods and together with *Saraswati* (Goddess of knowledge ; *jnāna*) introduced *Soma*—wine (spirit) into the cult. They were refused drinks and equal status with Gods but they were reconciled to *Indra* (God of senses, *Indriya*) and had to be admitted to *Yajna* (sacrifice, religious activities ; *Dhārmik karma*). The stories aim to say that it has ability to progress from wrong to right and can assert to secure a rightful position by the help of knowledge.

There is an emphasis in their role as 'helpers' and 'heroes' who save and heal. They restored the decrepit *Chyavana's* youth ; saved *Bhjyu*, the son of *Tugru* from sinking into the sea and rescued *Atri* whom the demon had put into a buring pot They are beautiful, young, quick-moving and physicians. Their typical epithet is *'Miraculous'*.

IDEAS :

The passage of the nose ; pertaining to nose ; smell ; nostril ; nasal sound.

Breath, exhalation, inhalation.

Indistinct utterances, stammering.

The horse, possessed of horses, pertaining to horses, horsemen, cavalier, horse-tamer, any means of transport.

To hurry, go quickly, reach, come to arrive at, visit, get, gain, receive.

Accomplishing wornderful deeds.

Giving marvellous aid, bringing treasures to man. physician, healer, avoiding misfortunes.

Portion of the human body—The knees.

No. 2. BHARANĪ (The Star of Restraint)

Symbol—Orfice of the womb.

Devatā—Yama.

In *Meṣa,* next to *Aśvinī,* there are three stars in one and are conceived as a triangle without opening. This is called *Bharanī.* The star *Bharanī* represents the character of *Agni Rāśi Tama Guna.* In a life the destructive forces of *Tama Guna* and the expressive character of *Agni* work within and make changes that start from within. It denotes experiences of sufterences, suppression, restraint in struggles, strife, contest and such other circumstances as presented by *Maṅgala.* The *Agni*—energy provides a great will power, forbearence to withstand it by self control, discipline. The *Devatā* of *Bharanī* is *Yama-Dharmā Rāja* (lord of virtues). Truth, duty, morality are the blessings it effect in the life. The effect makes one a saint.

The ideas of *Bharanī* is similar to *Rāhu. Rāhu* eclipses or hides and then again it releases. Womb has similar function. By name *Bharani* (from *Bharana, Bharana-posana*—feeding and rearing up) it connotes the act of maintaining, bearing in the womb, edibles, load, burden, to hire, wages, etc.

In mythology *Yama* is personified as the son of *Vibaśvān* (*Surya* or *Ravi*) and the lord of our forefathers. The south is the lord of our forefathers—*Pittrijāna* (*Pittri*—paternal ; *jāna*-vehicle). The abode of God is on the north. *Devajāna* (*Deva*-God ; *jāna*—vehicle, path) is on the north. *Bharani* gives direction to the south.

[*Makara* to *Mithuna* is *Devajana Karkata* to *Dhanuh* is *Pittrijana]*

IDEAS :

Act of checking, curbing suppression, restraint, discipline, self-control, will-power, moral duty.

To hold, subdue, govern, punish, to be faithful, be firm, endure, suffer.

Bearing in the womb, carrying bearing, maintaining, filling in the stomach.

Edibles, supporting, nourishing, a dependant maintained or supported.

Weight, load, burden, to hire, wages, hire or mercenery.

War, battle, contest, raising, the voice, shout, gain, prize, booty.

Mass, bulk, multitude, a large quantity.

Driver, charioter, twins.

South region.

Portion of the human body—The head.

No. 3. KRTTIKĀ (The Star of Fire)

Symbol—Flame or weapon (Razor like)

Devatā—Agni (Fire).

Devatā Agni is the oldest of all gods and used to be worshipped all over the world. Old Romans addressed Him Vesta and worshipped Him without any image.

"No image Vesta's semblance can express
Fire is too subtle to admit of dress."—OVID.

'*Agni* remains hidden in wood, plants and water, terrestral or aerial. Born in the sky it descends in the form of lightening and the Sun and is the source of energy.' It is at the root of every creation and expression or speech. In mythology it is 'Master of the House', 'Domestic God' and 'Head of the clan'. There are many names of *Agni*, each is used in inviting and worshiping *Agni* for particular function and occasion. *Kṛttikā*, therefore, denotes capability to give a desired change in a form by burning out all the impurities of life or the wrongs and give birth to purity, morality and virtues.

Mythology describes *Kṛttikā* as the foster mother of *Kārtika-Devatā* who is beautiful in appearance and an able commander

in a battle. He is still worshipped all over India. The ideas of *Kṛttikā* is related to the ideas of a commander, fighter, a foster mother, nurse or an adopted child. Since the root power of every action is *Agni,* either action of the senses, or digestion, or the existence of life, it is first worshipped in all *Pujā* (divine service). For different action (*Karma*) the same *Agni* is worshipped by different names. *Agni* is conceived in three planes —physical, mental and spiritual. *Kṛttika* in *Meṣa* (*Tama Guna*) represents physical creative force. *Kṛttikā* in *Vṛṣa* (*Raja Guna*) represents the function of *Agni* (creative faculty) in mental plane.

Kṛttika by name connotes *Kīrti*—a great achievement, monumental deeds that are famous ; *Kartan*—to cut, divide, to trim ; also its instrument, viz., sword, knife, razor, etc.

In *Kṛttikā* the portion that is in *Meṣa* has ideas of burning sensations or feelings. It may be the fire of the stomach, body or mind. This is due to the characteristic of *Meṣa* and *Maṅgala.* But *Kṛttikā* in *Vṛṣa* speaks for lustre and glow of power, full of warmth and feelings. This is due to ideas of *Vṛṣa* and *Śukra.*

IDEAS :

A commander, protector.

War, battle.

Fame, famous, monumental deeds.

Fire, flame, inflamable, glow, appetite, digesting, cooking, bile, food.

Skin, hide, leather, parchment, paper, document, white spots on the skin, bright.

Bestower of wealth, gold, cart, vehicle.

Ample, numerous, large, many, much.

Dark half of the month.

Brought up by a foster mother, nurse, adopted son.

South region.

Portion of the human body—Hip, loins.

No. 4. ROHINĪ (The Star of Ascent)

Symbol—A cart.

Devatā—Bṛhamā.

Rohinī is a bright little star in *Vṛṣa—Prthvi Rāśi, Raja Guna* —the earthly desires or *Kāmanā*. *Kāmanā* rises from *Kāma* and this being in *Pṛthvi Rāśi* shows tendency towards material enjoyments, in extreme cases it shows lust or passions. *Kāma* is an attribute of *Kāminī* (woman). In mythology, *Rohini* is the most favourite start of *Candra* personified. *Rohinī* implies both *Arohana* (ascending) and *Abarohana* (descending). They are the attributes of mind, astrologically, *Candra*.

Devatā Brahmā—the creator, often referred to as *Prajāpati* —lord of all creatures. *Agni* (fire or energy) is the instrument of *Brahmā*. It is at the root of *Bāk* (speech) and is related to *Saraswati* (Goddess of knowledge). The colour of *Agni* is red. So *Rohinī* refers to red, blood or saffron colour. *Gandha* is the *Guna* of *Pṛthvi*, therefore, in *Rohinī* it is perfume, fragrant.

The other name of *Rohinī* is *Suravi*—the celestial cow ; it has ability to give whatever is wanted from it.

Rohinī resembles *Saraswati*. In mythology, *Brahmā* being temporarily sensusal chased *Saraswati* and the latter took the form of a deer and ran to avoid indecency. The story aims to say that *Rohinī* has tendency towards sensuality.

IDEAS :

Rising, climbing, ascending, mounting, being lifted up, height, promotion, growth, development.

Birth, production, origin, propagation, procreation.

Planting sowing, sprouting, growing up.

Inflamation, disease of throat.

Blood, saffron, red colour.

Perfumes, scented, fragrant, pleasantly.

Cow, cattle, cart conveyance.

Portion of the human body—Shanks (from ankle to knee).

No. 5. MRGASIRĀ (The Searching Star)

Symbol—A deer.

Devatā—Candra.

Orion is a brilliant constillation and always delights the eyes of all beholders. It is beautiful beyond description. There are many folklore and mythology relating to this star. Its appe-

arence in the sky was dreaded by the sailors particularly as it presaged stormy weather.

Mrgaśirā (*Mṛga*—deer to search for; *Śira*—the head) means searching mind, research, etc. *Mṛgaśirā* is partly in *Vṛṣa* and partly in *Mithuna*. In *Vṛṣa* it is related to material or worldly things. It represents the ideas of tracing out, a track, road, journey, etc. In *Mithuna* it is related to attributes *Bāiyu* (air). The ideas in it are seeking for beauty, pleasures, motherly feelings, etc. Its *Devatā* being *Candra* it conveys the ideas of searching for beautiful faces, visit or request a girl in marriage. It also represents motherly attributes of selfless gifts.

Mṛgaśirā represents hunt, pursue, investigate, examine, etc. No wonder that *Mṛgaśirā* may denote greatest intellect, researchers, poets or beautiful looking persons. Both *Śukra* and *Candra* have common features in them. In *Vṛṣa* (*Śukra*) it will show more inclination towards physical beauty and for dress. Predominence of *Candra* (*Devatā* of *Mṛgaśirā*) will show tendency towards feminine qualities and tenderness.

IDEAS :

To seek, look for, to search through, to strive, to attain.
To request, ask, solicit, beg, beggar, to purify, adorn.
To visit, frequent, to ask a girl in marriage.

Tracing out, a track, road, path, way to or through, walk, journey, reach, range, passage, channel (specially intestinal canal, anus).

Custom, usuage, pointing out the way, the guide, the leader,
To chase, hunt, pursue, to investigate, to examine.
Portion of the human body—The eyes.

No. 6 ARDRĀ (The oppressing one)

Symbol—Drop of tear

Devatā—Rudra.

The ruddy Betelgues is an interesting star and is known as the 'Martial Star'. *Ardrā* literally means wet, damp, etc. In human character it is the tenderness, feelings, warmth, etc. The symbol refers to the ideas of oppression, exceedingly tormenting,

etc. *Devatā Rudra* is *Śiva* in *rodan* (crying) and *garjan* (howling). But this aspect, though it more emphasised is only universe of his role as helper, redresser of wrongs, magical career, 'healer of healers'. *Rudra* is also often associated with *Agni* or identified with *Agni* as the terrifying form of fire. His dwelling place is in the mountains and forest, his domain is over the animals, wild or domesticated.

When *Ravi* comes here monsoon begins. When *Ravi* enters *Ardrā* the Hindus observe '*Ambubācī*' for three days and during these three days they do not till the earth or dig or excavate as a token of mother earth having her period during the time and after the period she resumes production.

In *Ardrā* the conception of *Rudra* is associated with a hunter and a drop of water according to mythology.

IDEAS :

Wet, moist, damp, soft, tender, full of feelings, warmth, loose, fresh.

Fluid, flowing, dripping, melting, weeping, tears, grief, pain.

To press, squeeze, crush, smash, to rub into, to mingle with, to be overwhelmed with.

To overcome, surpass, to oppress, pressing, hard, tormenting, exceedingly, to destroy, waste, kill, trample down, tread upon.

Crying, howling, roaring, dreadful, terrible, hunter, huntsman, greedy person, cruel.

Sun's rays, sun's heat.

North east region.

Portion of the human body—Hairs, part of the head covered by the hair, skull.

No. 7. PUNARVASU (The Star of Renewal)

Symbol—Quiver (arrow receptícle).

Devatā—Aditi.

Punah means repeat, again and again ; *Basati* means habitation. *Punarbasati*, therefore, means remaking or remodelling of dwellings. *Punarbasati* or *Punarvasu* are same in meaning. It denotes the ideas of abode, residence, back to home, sojourn,

recurrence, commencement, to shine or grow bright again, to enter into life again, renewal of riches, etc.

Aditi (from *Dā*—to divide) means not divisible. It means one not tied ; free or freedom ; unbrokeness or entirety ; external expanse, etc. It does not give any idea of fixation of any limit or duration. It is infinitude.

In mythology *Aditi* is the mother of 12 *Ādityas—Indra, Viṣṇu, Bhaga, Tvasta, Baruna, Aryamā, Puṣyā, Mitra, Paryanya, Vibasvan,* and *Dibākara.* The name *Aditi* is also associated with *Aṣta-Basu*—the eight virtues of man. It aims to say that *Aditi* has the divine power and virtues attached to the ideas of *Ādityas* and *Basus. Aditi* is also referred as the mother of 7 creative forces as well as death. *Aditi* is again depicted as the wife of *Kāśyapa* (father of *Surya*) and some mentioned her as the wife of *Viṣṇu*—who sustains creation. However, *Aditi* is that force which is responsible for creation and death on the external plane of infinitude, the *Akāśa.*

At *Punarvasu Ravi* changes its course from *Devajāna* to *Pitṛijāna*—the world of experience. So, ideas of experience is denoted by *Punarvasu.*

IDEAS :

Abode, residence, habitat.

Restoration or renewal of wealth, riches, goods, property, remaking or remodelling of dwelling.

Back from journey, back home, sojourn, to enter life again, repetition, again and again, to shine, or grow bright again, recurrence, commencement.

Not tied, free, freedom, unbrokenness, entirety, security, safety.

Infinity, external expanse.

Portion of the human body—Fingers.

No. 8 PUṢYĀ (The flourishing one)

Symbol—Udder of a cow.

Devatā—Brhaṣpati.

Puṣya is derived from *Puṣti* which means nourishment. The nourishment may be related to either physical fitness or

material wealth or knowledge. In *Puṣya* the ideas of *Bṛhaṣpati* are linked up. *Bṛhaṣpati* stands for wisdom—the wisdom that nourishes the mind, flourishes it and makes it prosperous. *Bṛhaṣpati* is a preceptor, a minister, a *Guru*—guide and a *Purohit* (priest; *Pura*—internal, *Antahpura; hita*—benefit)—a person who benefits the soul and mind. *Bṛhaṣpati* is also called *Bācaṣpati* (*Bācaṣ*—speech; *pati*—lord)—the lord of speech.

IDEAS :

Nourishment, the blossoming of flower, the best or uppermost of anything.

To thrive, flourish, prosper, foster, augment, increase, unfold, display, gain, obtain, enjoy, posses.

Fatness, plumpiness, wealth, opulence, development, fullness, completeness.

Rearing, well-fed, well-nourished, abundant, copious.

Auspccious, fortunate, pyaer, devotion.

Speech, eloquence, wisdom.

Portion of the human body—Mouth, face, countenance.

No. 9. ASLEṢĀ (The Clinging Star)

Symbol—Coiled snake.

Devatā—Ahi (snake).

The force of *Aśleṣa* can be understood by its name *Nāga*. *Naga* and *Ahi* are same. In *Naga*, *'ga'* stands for *gati* or *gamana* or go in English. *'a-ga'* means that which has no go. *'Na-a-ga'* or *Nāga* means to say that it has go where one can not go. Indeed, snakes possess such power. The creature can remain coiled in such small holes or cracks where it seems impossible for the creature to go. Mind (*Candra* is the symbolical expression of mind and the ruling *Graha* of *Karkata*) has similar capabilities. It has power to secretly travel or penetrate into a place where ordinarily it is impossible to go. Such power is depicted by the name *Candra-Ketu*—another name of *Śiva*—the lord of wisdom. *Candra-Ketu* is, therefore, represented by the symbol of *Śiva* in *yoga* with *Candra* (as *Candra* or moon appears in *Kṛṣṇā-chaturdaśī*, XIV phase in the period of New Moon) on his forehead and a snake coling round his neck. The symbolical idea

of such *Candra* means to say that total extinction of mind is not possible, a part of the mind and the senses remains to function 'yoga' (union or communion) while the rest is under control or in *Samādhi*. The idea of *Aśleṣā* is thus associated with the ideas of *Ketu*. In mythology the fight between *Ahivṛtta* and *Indra* is interpreted as the fight between the senses and the nervous system.

The idea of the snake is associated with hiding, coiling fear, nervousness (or nerves). It can hurt, wound, pain with extreme consequences. It likes to work secretly. It creates various hindrances in worldly activities.

IDEAS :

Connection, junction, union, sexual union, intimate, contact, embracing, clasping, entwining, joining the limbs closely.

To adhere, to attach to, to cling to, to stick on, to twist, to surround, to encircle.

Creeping, crawling, stealing along, to slip into, move cautiously, go totuously.

Snake, poison, torment, burning, pain.

Portion of the human body—Nails, joints.

No. 10. MAGHĀ (The Glorious One)

Symbol—King's chamber with a throne in it.

Devatā—Pitṛgana (forefather).

Maghā is derived from *Maghaban* (cloud ; *Megha ; Devatā —Indra*). The cloud presents a grave and fearful look. It is the store-house of electricity, the great energy of fires, the terrible thunders are hidden in it. Its sudden lightenning anger wherever falls there is seldom any protection against it. It roars and that shake the very bones. But it has in it the most loveable and nourishing properties of rains. It sheds rains freely for the benefit of the earth and everyone on the earth. It is a selfless gift—it does not want anything in return. So, *Maghā* stands for *śuva-karma*—a good action particularly for selfless gift for the welfare of others.

Devatā Indra is the lord of human senses (*Indriyas*) the medium between self and the world beyond self. The energy

or the fire of *Maghā* by representation in a living form effect desire. Desire is the creative effort of mind and that desire is at the bottom of all other functions. It is *Vāsanā*—the first impulse that is in the living substance or living soul.

Maghā being stationed in the sign ruled by *Ravi* is dignified. It carries in it the traits of forefathers.

IDEAS :

Light, lusture, brilliance, splendour, important, high, eminent, a great or noble man.

The oldest, most respectable, the chief, the principal, old aged.

Majesty, dominion, important matter, great deed.

Great, strong, powerful, mighty, abundant, to elate, gladden exalt, arouse, excite.

To magnify, esteem, highly honour, revere, rejoice, delight in.

To give, grant, bestow, gift, reward, bounty, wealth, power, bountiful, liberal, munificient.

Father, parents, forefathers, deceased ancestors, progenators of mankind.

Possessing or conferring great prosperity, perfection.

Portion of the human body—The nose.

No. 11. PŪRVA-PHALGUNĪ (The Lucky One)

Symbol—Swinging hammock

Devatā—*'Bhaga'*

Devatā Bhaga—the dispenser of pains and pleasures is *Bhāgya.* It bestows good fortune, welfare, fulfilment of consequences, attainment of rewards, rejection of evil, correction, cleansing, reformation, etc.

It is also symbolised by a symbol of *Śivalingam*—the organ of creation to indicate sexual passion, love, affection, amorous pleasures and at the same time it means control or procreations at the very root of it and thus to enjoy the world without being a slave of passions and pleasures.

IDEAS .

Dispenser, dispenser of good fortune, welfare, happiness, love, affection, sexual passion, amorous pleasure, dalliance.

Production of fruit, fulfilment of consequences, attainment of reward, issue or end of an action.

Rejection of evil, correction, cleansing refining, reformation.

To split, burst, clear, open to, share with.

Experience, undergo, feel, go or fall into, to pursue, practice, cultivate, prefer, choose, to serve honour, revere, love, adore, to bring to maturity.

Portion of the human body—Lips, sex organs.

No. 12. UTTAR-PHALGUNĪ (The Star of Patron)

Symbol—A bed.

Devatā—Aryamā.

Aryaman means devotee of *Surya.*

Aryaman refers to a person who is approached for any help ; a patron. In a sense a husband is an *Aryaman* to his wife ; the financier is an *Aryaman* to a merchant who seeks finance ; a physician is an *Aryaman* to a patient.

Purva-Phalgunī and *Uttar-Phalgunī* are a pair in themselves. They have similar ideas in them also. Both the *Naksattra* have the characteristics of *Brhaspati.* Yet, *Uttar-Phalgunī* particularly has special reference to patronage, favour, granting reliefs (in distress or affliction), persons approached for monetary help or relief in sickness.

IDEAS :

Patronage, kindness, favour or granting reliefs. Persons approached for relief in distress and affliction. Bosom fiends, play-fellow, companion.

Persons approached for monetary help and relief in sickness.

Portion of the human body—

No. 13. HASTĀ (The cluching hand ; close fisted)

Symbol—A hand.

Devatā—Ravi.

The idea of *Kanva Rāśi* is purity in thought and action. *Hastā* denotes particular power ; power to rule or control others. *Devatā Ravi* is the Creator or the Curer. *Hastā* has ideas of creation and a healing power. *Devatā Ravi* is known by 12 names—(1) *Aruna* ; (2) *Aditya ;* (3) *Tapana ;* (4) *Dibākara ;* (5) *Bhāskara ;* (6) *Vānu ;* (7) *Mārtanda ;* (8) *Mihira ;* (9) *Bivākara ;* (10) *Surya ;* (11) *Sahasrāmsu ;* (12) *Ravi.* The ideas of *Ravi* known by its 12 names are tinged in the ideas of *Hastā.* It has power to remove the darkness of ignorance.

The symbol of close fisted hand refers to a person with some definite purposes or promise to bring someone or something within his control. In adverse condition it refers to act of stealing or pickpocketting and the like.

IDEAS :

Holding in or by the hand, a quantity, mass, to expand, open, disclose, to lay bare, to cut, reap, mow or cast down.

To laugh, to deride, mock, ridicule, mirth, vivifier, jest, an instigator, stimulator, rouser.

Impelling setting in motion, procured, obtained, secured, to appoint or consecrate to, to allow authorise, grasp, control, command, to urge, impel, incite, excel, surpass.

Handwriting, handicraft.

Portion of the human body—The hands.

No. 14. CITRĀ (The wonderful)

Symbol—Bright jewel.

Devatā—Viśvakarmā (Tvasta).

In ancient time the star was known as the 'Star of Prosperity'. The Egyptians worshipped the star and built tempels in its honour. Spica means 'ear of wheat'. In old atlases the sign of Virgin was depicted as holding a sheaf of wheat in her left hand marked by the star Spica.

Citrā connotes the idea of a picture. *Citrā* denotes a picture, a wonderful picture with bright colours or a sketch that strikes the eyes ; something that arrests attention. It attaches with it varieties, wonderment or that which dazzels.

Citrā's Devatā Viśwakarmā (Creatar of the Universe also known by *Prajāpati*—lord of the creatures) is the supreme crea-

tor or producer. A small portion of the *Naksattra* is in *Kanyā* (a sign of inellect) and the rest is in *Tula* (a sign of beauty and trade). In *Kanyā,* in relation to a person it gives the idea of one having knowledge or intellect in various subjects or a tactful person or an efficient surgeon. But in *Tula,* it gives an idea of an artist—in painting or in screen or an efficient perfumer. *Kanyā* being an earthy sign the idea may denote one who is capable of good planning, an engineer. *Viśwakarmā* has special qualities of arranging things in order, things that are ready made, fashioned either in the making of garments or in an engineering factory and thus it connotes the idea of collecting, gathering, piling up of various materials presenting beautiful appearence. It is conspicuous, excellent or distinguished.

In mythology, *Viśwakarmā* does building, archetecture, areoplanes, firearms, bridges, sculptor works etc., for the satisfaction of *Tvasta* (or *Tusti*—satisfaction). Born of the sister of *Bṛhaspati* he gave his daughter (merit) *Samga* (correct knowledge) in marriage with *Surya* (the supreme creator). *Samga* could not endure the forceful look of *Surya* so *Viśwakarmā* cut a portion of *Surya* and made *Sudarśana Cakra* for *Viṣnu, Triśul* for *Śiva* and a *Vallam* for *Kuvera,* that is to say, all the things that are necessary for sustenance, wisdom and things to protect industries for money.

IDEAS :

Conspicuous, excellent, distinguished, bright coloured, varigated, spotted, speckled.

Agitated, opposed to quiet, various different, manifold, strange, wonderful, illusion, unreality.

Anything bright or coloured that strikes the eye, anything that arrests attention, variety, wonder, dazzling.

Paired, hew, fashioned, ready-made, arranged in order, forced in the mind, produced, created.

Heaped, piled up, accumulated, collected, gathered. Tabulated, noted, decorated, ornamented, possessing wonderful or extra-ordinary appearence.

Picture, sketch, delineation.

Portion of the human body—Forehead.

No. 15 SVĀTI (The Self Going)

Symbol—Young shoot or sprout agitated by the wind.

Devatā—Pawana (wind)

The name implies *Svatata gachhati iti Svāti*—it goes constantly by Self. It is self moving, self acquisition, self establishing, self supporting or things connected with the idea of self. The idea is constant movement according to its own will. It is, therefore, freedom loving or independant. This is a character of the Air which is attributed to be its *Devatā*.

This *Naksattra* is, therefore, concerned with air, wind, breeze or knowledge of *Akāśa* (space) since *Akāśa* is the abode of air.

Literally, *Pawana* (*pu+anena*) means that which purifies or *Vāiyu* (air). *Vāiyu* comes from the root word *vā* which means 'to move'. It is itself one but in each body it manifests itself in ten different ways under ten different names of which the five chief are—*Prana, Apāna, Samāna, Vyāna, Udāna.*

Prāna is taken as the 'life principle' and the breathing is the manifestation of life. *Prāna Vāiyu* is commonly the inhailing breath, and the *Apāna* is the exhailing breath. The function of *Samāna Vāiyu* is to select, break up and assimilate food or reject it. *Vyāna* functions distribution of what has been assimilated by *Samāna. Udāna Vāiyu* concerns in voice function, singing, talking, etc utilising the air inhailed by the *Prāna.*

Pawan and *Teja* or *Vāiyu* and *Agni* are inseperable twins and are responsible for all creations They function together. So, it has a great affinity for the sun. It has in it the powers and tenacity of wind and attribute of purifying. The idea of the symbol of winnoing the paddy denotes purifying the paddy is same. It is related to a physician it speaks for specialisation in the treatment of wind or in case of diseases in a human body it is 'gas'.

IDEAS :

Air, wind, breeze, storm, sensibility, consciousness. According to one's own, one's own self, to go constantly by self,

self-moving, self-obtaining, self-reaching, self-acquisition, self-explanation, self-supporting, self appearence, self-conducted. giong everywhere at his own will.

To agree together, to acknowledge, claim as one's own, make signs to, make anything known by signs, signal, gesture, gesture with the hand perception, technical name.

Wealth and riches coming and going out by themselves, possession or dispossession of wealth and riches in an uncontrollable way.

To move constantly and blow as the wind, to procure or bestow anything by blowing as the wind (in an effortless, uncontrollable manner), to emit an odour, to be diffused as perfumes.

No. 16. BIŚĀKHA (The Star of Purpose)

Symbol—Gateway decorated with plucked leaves.

Devata—Śatragni (*Śatra*—strength, power) *Agni*—fire/energy).

Biśākhā or *Rādhā* connotes the idea of *Anuradha* or act of worshipping. It has in it the idea of a worshipper or actions in which the sole purpose is the accomplishment of the end in view. It leads to a state where achievement of purpose is the sole motive. Not unnaturally, therefore, such efforts may not be free from scruples or good principles. Obviously, it does not make intimate friendship with others on the contrary it leads one to his self interest. In mythology, it is said that it is born of *Ravi* and attaches particular force of *Ravi*.

IDEAS :

Leading straight to striving for a goal, accomplishment of an end in view, achievement of purpose, means, materials, or instruments for accomplishing an end, an established end or result, demonstrated conclusion or truth, doctrine, dogma, logically demonstrated, proved established, proof, agrument, demonstration, accomplishment of one's wishes.

To hurt, injure, destroy or exterminate for achievement of some purpose.

To propitiate, conciliate, gratify, please, to come to a settled opinion, to worship, adore, to be completed or mature, success-

ful, fortunate, happy, final aim or purpose. Branched, forked, lightening, standing with two legs apart, stretching of arms, begging.

Portion of the human body—The arms.

No. 17. ANURĀDHĀ (The Star calling to activity)

Symbol—Gateway decorated with plucked leaves.

Devatā—Mitra.

Anurādhā and *Rādhā* (*Viśākhā*) are complementary to each other in ideas. *Anurādhā* forms a pair with *Viśākhā*. The leading ideas in it are same as in *Viśākhā*. In particular, in affection, friendship it is more expressive than *Viśākhā*. *Viśākhā* leads to a purpose tainted with selfishness but in *Anurādhā* the actions are without such selfishness.

Mitra means friendship. *Mitra* and *Varuna* are members of the group of the *Āditya*, sons of (the goddess) *Aditi*. The names of the members are variable. The chief is *Varuna* and those most often mentioned after him are *Mitra* and *Aryaman*. Only one characteristic is distinctive of him is that he holds men to their engagements urging them to associate together. *Mi* means 'to exchange'. He is thus the counterpart benevolent, judicial and sacredotal, of the majestic and terrible sovereign which *Varuna* represents.

IDEAS :

A co-worker, ally, help-mate, friend, anything set up, founded, established, anything having firmly established as power.

Judging, observing, perceiving, knowing, calling men to activity.

Guard, vigilence, beholding with unwinking eyes, companion, associate.

To act in a friendly manner, seeking friendship, winning friendship, united by friendship and common purpose, coming from or relating to a friend, alliance for a purpose.

Casting as under, throwing away, rejection as useless, excretions of the human system as stool and urine.

Portion of the human body—stomach, bowels; womb.

No. 18. JYEṢṬHĀ (The Chief one)

Symbol—Circular ornament (meant for protecting evil).

Devatā—Indra.

Jyeṣṭhā means the eldest one, the senior most, the chief one, more excellent than, preferred one or some one or something supreme glorious.

In mythology there are many stories about *Indra* and his drink *Soma*. *Indra* is personified. His companion is *Mārut* and has formed relations with *Aśvins* He has unlimited power, and he is 'governed by himself' and exists from time immemorial. He is termed *Śatakratu*—possessing a hundred powers. It is easy to understand the allegories if *Indra* is substituted for *Indriya* (senses) and *Soma* for mind. However, when affecting badly it gives dire indegence and poverty.

IDEAS :

Most excellent, pre-eminent, first, chief, best, greatest, praised, glorified, the state of being a mighty lord.

Supremacy, power, sway, dominion, to proclaim, declare, praise, laud, extol commendation, fame, glory, to be praised, to be congratulated.

The eldest brother, the eldest member of the family, the seniormost, the oldest, the aged, father's elder brother, chief of the family. More excellent than, preferable to, greater than, the preferred one, the preferred wife, the preferred mistress.

Portion of the human body—The middle finger, neck, nape.

19. MŪLĀ (The root one)

Symbol—Tied bunch of roots.

Devatā—Nirriti (the root one).

Mūlā has several meaning. *Mūlā* is the root one—the original one ; the first *Naksattra* in the third series of the set of 9 stars (from 19th to 27th Star or *Naksattra*).

Mūlā connotes the ideas of foundation, commencement, from the very bottom, the chief or principal city or the capital. The Indian vegetable *Mūlā* (raddish) has characteristics similar to *Mūlā Naksattra*. *Mūlā* does not grow on the surface of the soil but penetrates into the soil deeper. So, *Mūlā* is opposed to the

idea of worldly prosperity. Rather, the ideas are penetration into the root cause in science, philosophy or in any other knowledge. It leads to the ideas of being rooted, or the bottom of anything.

The symbol 'tied bunch of root' denotes binding, bondage or restraint. It denotes a pledged property or a temporary owner (as opposed to rightful owner) or an original territory. *Devatā 'Nirriti'* (the root one) has ideas opposed to fortune or one whose property has gone away. From worldly perspective, *Mūlā* does not indicate fortune or luck. Lending and borrowing during *Mūlā* is forbidden for it is not helpful for early and easy repayment.

IDEAS :

To be rooted, firmly fixed, steady, stable, the foot or lowest part or bottom of anything. Root of plants, the edge of the horizon.

Basis, foundation, commencement, from the bottom, thoroughly. Cause, origin source, rooted in, based upon.

The chief or the principal city, the capital.

An old hereditory servant.

The original text as opposed to commentary. King's original territory, a temporary as opposed to rightful owner (pledged).

Original, first, peculiar, own, proper, unprecedented.

Binding, tying, fixing, to take captive, to rest restraint, supress, stop, bond, chain, fetter, ligature, bondage, arrested movement, inoffensive, non-injury, non-intervention, unagressive.

Portion of the human body—The feet

No. 20. PŪRVĀṢĀDHA (The invincible one)

Symbol—Winnowing basket or a fan.

Devatā—Toya.

Pūrvāṣādhā and *Uttarāṣādhā* are a pair in one. *Pūrva* is the first part and *Uttara* is the second part. In general the ideas in both these *Naksattra* are almost same but in particular there are some differences in them.

Pūrvāṣādha has another name—*Aparājitā* (undefeated). It connotes the idea of victory. *Devatā Toyā* is water. The

Naksattra has in it the idea of spreading like the (*Guna*) of water Thus, if related to the name of a person it means the spreading of his name as good or bad one.

IDEAS :

To prevail, victorious, to overcome, vanquish, conquer, defeat.

To offer violence, to bear up against, resist, withstand, put up with, to endure, to suffer, to be linient towards, to tolerate, to have patience with anyone, to spare anyone, to let pass, to approve anything.

To forbear, to wish, to overcome, to wait patiently for the right time.

Pervasion, inherence, concomittance, patience, endurance, forgiveness, pardon, indulgence, filling, completing, coming to an end, satiety.

To spread over, pervade, the surface, water.

Portion of the human body—The thighs.

No. 21. UTTARĀṢĀDHA (The Universal one)

Symbol—Elephant's task.

Devatā—Viśwa-birinci (same as *Ganadevatā* or the lord of living things).

Uttarāṣadha is the second part of the *Naksattra* Sagittarie (*Pūrvāṣadha* and *Uttarāṣarha*). *Pūrvāṣadha* has the idea of spreading over but *Uttarāṣādha* has the idea of penetration, intention. It has in it the idea to settle down, to be absorbed into, to come in conjunction or to appear.

Ganadevatā rules over all the living things and does them good (*Maṅgala*). *Gana* means division or class—classification. *Ganadevatā* is, therefore, the lord or 'class'. In individuals it is the senses, and therefore, has idea of control over the senses.

Ganadevatā is known by 10 different names—*Satya, Kratu, Daksya, Kabi, Kāma, Dhṛti, Kuroo, Puroravā* and *Madraba*. Each of them denote certain special attribute of *Ganadevatā*. The entire ideas denoted by the ten comprise to a universal social figure.

IDEAS :

To enter, to enter into or settle down, to pervade, to permeate, to be absorbed into, to come into conjunction, to appear, manifest.

To enter a house, to appear (on a stage), to go (home), to rest, to flow into, to occur to (as thought), to belong to, to exist for, get into any state or condition, to enter upon, undertake, begin, to mind any business, to cause to enter into, everywhere, in all things, Universality.

Portion of the human body—The things.

No. 22. ŚRAVÀNÀ (The Star of learnings)

Symbol—Three foot prints.

Devatā—Hari (same as *Viṣnu*).

Śravanā usually means hearing. The ideas in it are to listen to or to let others to listen to. Obviously, it is related to learning, itnellectual pursuits, scholars or communication.

Śravanā is the *Naksattra* of *Sarawati* (Goddess of learning). Saraswati is worshipped on *Śukla-Pancami* (when Ravi is at Śravana and *Candra* is in *Mina Rāśi*).

The symbol of *Śravanā* is three foot-prints. This is distinct from the symbol of *Laksmi*— the goddess of prosperity or

Laksmi

Saraswati

Acarana who has two foot-prints. The symbol of *Saraswati* or *Laksmi* are seen in decoration before the image before the

service or worship. The ideas of the symbols will be clear from the illustration given herein. The foot-prints of *Śravanā* denotes progress and where knowledge is concerned it denotes knowledge for progress or progressive knowledge. But in case of *Laksmi* the idea of the worshipper is to see her steady and firmly fixed.

In mythology, *vi+ṣṇu* means 'he who crosses the heights' which means 'active' or 'progress'. *Viṣṇu* traverses space in three strides of which first two are visible and the third is space (beyond the flight of birds). It is also used to denote knowledge of the world, the universe and which is beyond the two. Again, they also mean past, present and future or Time. The name is also referred to as *Urugaya, Urukrama*—he who strides far. *Viṣṇu* is an ally of *Indra* whom he helped in defeating *Vṛtra* and is associated with the *Maruts*. The mythology helps in knowing the powers of the *Naksattra* and its relations to help correct vision into the objectives.

IDEAS :

Organ or power of hearing, to hear, to listen to, learn, be attentive, be obedient. One who has learnt or studied, learned, scholar, knowledge, learning, endowed with knowledge, to intellectual pursuits.

To be heard, perceived or learnt about or from, to be taught or stated, to inform, instruct, communicate, relate, tell.

To be celebrated, be known as, renowned, oral, tradition, revelation, sacred knowledge, rumour, report, news, intelligence, vocabulary, words, languages.

To attend upon, serve, obey, Pupil, disciple, teacher.

To take as one's to appropriate for one self.

To progress, to proceed to. Gait, deportment, limping, lame

Stream, flow, gush, discharge passing of urine.

Portion of the human body—The ears.

No. 23. DHANISTHĀ (The Star of symphony)

Symbol—A musical drum.

Devatā—'Bosu'

Dhaniṣtha has two meanings in it—one is *Dhana* (riches) and the other is *Dhvani* (sound).

Bosu is often referred to as *Asta Bosu* (eight attributes of *Bosu*) known by *Dhara, Dhruba, Soma, Visnu, Anal, Anil, Partyus* and *Provāsa.* In different scriptures they are mentioned by different names and each name ultimately points to a particular power. Summing up the ideas they mean charity, controlling capacity and the royal virtues. *Bosu* is said to have its origin from *Gangā* (river).

Dhaniṣthā Naksattra has one uncommon characteristic denoting delayed marriage or unhappy married life. It indicates sexual weakness. It differs temperamentally with its partner.

Dhaniṣthā in *Makara* has the idea of a river. *In Kumbha* the idea is ocean or sea. Therefore, the ideas of *Dhaniṣthā* also differ according to its position in *Makar* or *Kumbha.*

IDEAS :

Singing, pronouncing with accents, senorous, musical note, melody, music, resounding, sounding, reciting.

Wealth, riches, jewels, gems, treasures and everything highly valuable.

Trickling, distilling, perspiration, wet, moisture.

The hinder part or rear of anything.

Portion of the human body—The back.

No. 24. ŚATABHIṢĀ (The veiling star)

Simbol—Circle enclosing a space.

Devatā—Varuna.

The star Aquarii bears the Arab name 'Sadal Melik' which means 'fortunate star for the king'. Aquarii was known to the Arabs. 'Sadal Suud' means the luckiest of the lucky. The star in this region appear to have been in great favour with the early astrologers.

Devatā Varuna rules over water and the west. He is often worshipped for rains. In mythology *Varuna* is described as pure power. He travels in space and holds radioactive powers by the roots ascending higher up and the faces downwards. He has power to sustain life from death. He has thousands of medicines. He holds potential strength to protect one from *Nirriti.*

He can control longivity at his pleasure. He is learned, unenvious and can unite bondage or give salvation. He judges deeds and misdeeds of people and grant wealth and prosperity. His activities are unobstructable. Obviously, he has similar powers like that of *Yama*. In short, he is the power of horses, producer of milk in cows, the sun in the invisible space and the planter of herbs on the hills. People affected by his rage are attacked with diseases having relation with water (Hydro) and is cured when he is appeased.

Śatabheṣaja, literally, connotes the idea of *bheṣaja* (medicine). It has in it a great remedial power and therefore, may represent a healer, physician, a remedy or spirituous liquors. *Śatabhiṣaja* attaches to it the idea of a pot covered with a lid which are also used in preparing medicines. It also, therefore, refers to things hidden, hiding place, armour, etc. The obstructive power of *Śatabhisā* both in giving or receiving as are indicated by the symbol is not at all helpful for fulfilment of any work easily. Naturally, it is indicative of causing pains, restraints, laziness, peevish temperament, cynic, etc.

IDEAS :

To cover, conceal, hide, screen, veil, surround, to obstruct, prevent, restraint, hinder check, keep back, ward off, exclude, prohibit, forbid, withhold.

To be covered, to be surrounded, to be obstructed, to be hindered, to hold captive.

Enveloping, surrounding, enclosing, firmament.

The ocean, sea, river, lake, pond, tank, reservoir of water, water of atmosphere, rains.

Protector from evil, defender against foe, protection, defence, shelter, secure.

Armour, shield, the outer garment, cloak.

Healer, physician, curing, healing, finding a remedy, spirituous and vivous liquor.

Dropsy, paralysis, incurable diseases.

Snare, nose, trap.

Portion of the human body—The jaws.

No. 25. PŪRVA-BHĀDRAPADA (The Scorching pair)

Symbol—A double faced man.

Devatā—*Ajapada* (*Aja-ek-pada* a form of *Rudra*).

The ideas in *Pūrva-bhādrapada* are burning by fire, give pains, punish, burning repentance or unsteady mind. There is a sense of cruelty in it. It forms a pair with *Uttara-bhādrapada*.

IDEAS :

To burn, punish, chastise, to heat thoroughly, scorch, perch, dry up, having hot or heated, combusted, impetuous, pungent, acrid, active, hot, warm, ardent, passionate, burning or consuming desire.

To pain by heat to torture, oppress, afflict, harass, pain, sorrow, grief, remorse, feeling great anguish of heart, to undergo penace, to be distressed about.

Self-mortification, repentance, penance, worried, distressed condition.

To fall, to fall down or out, to perish, to go away, destroyed, perished, gone away, to cause to fall.

Portion of the human body—The region of the ribs, side, flanks, soles of feet.

No 26. UTTAR-BHĀDRAPADA (The Scorching pair)

Symbol—A final bed on a cot.

Devatā—*Abhibadhnu* (a form of *Rudra*).

Both *Pūrva-bhādrapada* and *Uttara-bhādrapada* are in a pair. *Pūrva* is the first part and *Uttara* is the second part. In both the *Naksattra* the underlying idea is burning pain or being scorched by contact.

In *Uttara-bhadrapada* although the ideas are similar to *Pūrva-bhadrapada* but in it there is power to control and endurance. So, where *Pūrva-bhadrapada* indicates sudden anger, in *Uttara-bhadrapada* it will indicate that there is power to control the anger.

Abhibudhnu means death of *Mavā* (*Ahi*). It denotes progress towards spiritual plane. In particular, *Uttarbhādrapada* denotes journey to a distant place, to go away living everything

behind, renunciation, to roam about, etc. At the same time it has in it wisdom, knowledge and personality.

No. 27. REVATI (The keeper of flocks)

Devatā—*Puṣa.*

Simbol—Drum for beating time.

Revati is the last one of the *Naksattras* and is suitably regarded as the *Naksattra* of *Śani.*

In mythology, *Puṣa* has character common with *Agni* and partly with *Surya* whose daughter he married. He is distinguished as one who guards the roads, protects man and animal from dangers of roads, finds out lost animals and objects. He gives abundance. In rears and gives shelter. So, it has in it the ideas of *Poṣana*—supporting, nourishing. It has in it in idea of foster father or one who is reared up or maintained by another. *Puṣā* not only indicates physical nourishment but also enrichment, culture or prosperity. *Puṣā* being in *Mīna* concerns river. It indicates its progress or development in jumps.

Print of same foot of a person having one leg.

IDEAS :

Nourishing, feeding, cherishing, rearing, fostering, keeping, supporting.

One who nourishes, one who breeds or reas, keepers of flocks, herdsman, guardian, nourisher, supporter, breeder. To be nourished, fostered, kept, reared, protected, increased, augmented.

Infantile and children's diseases and death.

Develop, unfold, display, leap, jump, limping, lame.

Wealthy, opulent, prosperous, interior of anything.

Time, finality, finish, last.

Portion of the human bory—Cavity of the abdomen.

HOW TO DRAW JUDGMENT IN THE VEDIC SYSTEM FROM A SAYANA KALACAKRA ?

Judgment means rational conclusion drawn in synthesis of ideas of *Rāśi, Naksattra, Graha,* the Houses and the planetary relations. In the process of drawing conclusion the ideas from Name, symbol and *Devatā* are taken into consideration. Such ideas may be in its active, passive, causative, figurative or literal senses. For instance, *Mesa* may not be taken as an animal only, it may also represent animal spirit, animal propensities, fighting or challenging character, ignorance (*Ajnana*) of a *Mesa* (a kid) or birth of knowledge (*un-mesa* of *jnana*), etc.

One root idea of a *Rāśi* and one of a *Graha* may be combined in as many ways as rationality and fitness permit. But all the ideas cannot be realised in every case. There are limitations of time, place, occasion, ego, etc. From the multiple ideas that are appropriate for the occasion are selected and determined in synthesis. When componant ideas from different categories appear similar or allied in nature, the common nature in them receives an emphasis. On the other hand, if they are unallied to their nature the significance of the ideas become limited to particular sphere denoted by them.

A close study of the examples given below will show that the ideas become more and more limited and concreate or definite and appropriate under the influence of various categories and relations amongst them.

The rules to draw up judgment under the Vedic System from a *Sayana Kālacakra* is to find the relations of various *Graha, Rāśi, Naksattra* considering the following aspects :—

1. Each *Rāśi* has its own Ruling *Graha* (*Adhipati Graha*), viz., *Ravi* is the ruling *Graha* of *Simha Raśi ; Candra* is the ruling *Graha* of *Karkata Rāśi ;* etc.
2. A *Graha* has the character of a *Rāśi* it rules but when another *Graha* occupies the *Rāśi,* the nature of the ruling *Graha* changes accordingly. For instance, the nature of *Mangala* of a person who has *Ravi* in *Meṣa* (at the time of his birth) will be a combination of the ideas of *Rāvi* and *Maṅgala.* Similarly, if one has *Śani* in his *Meṣa* (at the time of his birth) will manifest

a different nature of *Maṅgala*—an effect of combination of antagonistic attributes of *Graha*.

3. A *Graha* becomes related to another by conjunction, i.e., simulteneous persence in one *Rāśi*. Conjunction becomes more acute as they come closer to each other.
4. Certain *Graha* and *Naksattra* are similar in nature and those *Naksattra* are called the birth *Naksattra* (*Janma Naksattra*) of the *Graha*, viz.,

Graha			*Janma Naksattra*
Ravi	*Nasattra* No.	16 and	17 : *Biśākhā* and *Anurādhā*.
Candra.	,,	3 ,,	4 : *Kṛttikā* and *Rohinī*.
Maṅgala	,,	20 ,,	21 : *Pūrvā-aṣaḍha* and *Uttarā-aṣaḍha*.
Budha	,,	22 ,,	23 : *Śravanā* and *Dhaniṣthā*.
Bṛhaspati	,,	11 ,,	12 : *Pūrva-phalgunī* and *Uttar-phalgunī*.
Śukra	,,	10 ,,	: *Maghā*.
Śani	,,	27 ,,	: *Revatī*.
Rāhu	,,	2 ,,	: *Bharanī*.
Ketu	,,	9 ,,	: *Aślesā*.

Some ideas of these *Graha* and the corresponding *Naksattra* are similar in nature. If a *Janma Naksattra* is occupied by another *Graha* it also alters the nature of the corresponding *Graha*. For instance, character of *Ravi* in two persons, if one has *Candra* at *Viśākhā* and the other has *Śani* at *Viśākha* will not be same.

5. When two *Graha* are 120 degrees apart between them they are in TRINE and they are affected each other by such relation. The trine is less powerful if one is at a distance of 9 *Naksattra* from another. That is to say, if a *Graha* is at 1° in *Meṣa* it will be in trine with the *Graha* at 1° in *Simha* (120° apart) but if one *Graha* is at 10° in *Meṣa* (*Aśvini*) and the other is at 1° (*Maghā* in *Simha* they will be also in trine (being apart by 9 *Naksattra*) but less powerful or effective.
6. When two *Graha* interchange their position in respect of their *Rāśi*, they establish a mutual relationship. For

instance, *Bṛhaspati* occupies *Mesa* and *Maṅgala* occupies *Mina*, both *Maṅgala* and *Bṛhaṣpati* become related to each other by mutual exchange in respect of *Rāśi* they rule.

7. A *Graha* has special affinity for certain *Naksattra*. When the *Graha* occupies such *Naksattra* it effects substantial results. Such *Graha* and *Naksattra* are listed below :

Ravi	has affinity	for	*Punarvasu*	(No. 7) and *Hastā* (No 13).
Candra	,,	,,	*Mṛgaśirā*	(No. 5)
Maṅgala	,,	,,	*Kṛttikā*	(No. 3)
Budha	,,	,,	*Rohiṇī*	(No. 4)
Bṛhaṣpati	,,	,,	*Puṣyā*	(No. 8)
Śukra	,,	,,	*Jyesthā*	(No. 18)

Whenever there are relations between two or amongst number of Graha there are intermingling of ideas pertaining to each of them. Therefore, a *Graha* is studied from the following five aspects :

(a) A *Graha* has its own characteristic and nature.
(b) A *Graha* easily links itself with the ideas of its *Janma-Naksattra.*
(c) A *Graha* effects the ideas of the *Rāśi it* rules.
(d) A *Graha* effects the ideas of the House it rules.
(e) A *Graha* is influenced by the conditions in the 7 points explained above.

The illustrations below will help to explain the process of drawing judgment—

(1) Let us take an example from *Tula Rāśi* and *Svati Naksattra* :

Clues :		Ideas
Tulā Rāśi	Name—*Tulā*	: *Tulā* is cotton ; *Tuli* is a painter's brush ; *Tula* is to give a lift or lighting up, etc.
	Symbol—Scale	: Scale ; balancing showing ; judging ; rightousness, etc.
	Devatā—Śukra	: Beauty ; pleasure ; purity ; artistic, etc.

	Clues	Ideas
Svati Nakstra	Name—*Svati*	: Goes freely, independantly ; etc.
	Symbol—Young shoot agitated by wind	: Constantly moving ; related to air ; etc.
	Devatā-Pawana	: Purifying, very powerful ; etc.

The above ideas in relation to the physical appearence of a person can be combined to a rational conclusion to the following judgment—

Clues from the *Rāśi* : Soft body ; well balanced ; pleasing appearence on the whole.

Clues from the *Naksattra* : In particular, his body is not within his control always. He suffers from painful wind troubles time to time.

The ideas in the above clues in relation to temperament (*Candra*) of a person can be combined to a rational conclusion to the following judgment :

Very fastidious and discerning but pure (virtuous) on the whole and in particular a free thinker, agitative but tenacious.

(2) Another example : *Ravi* in *Bharani Nakstra* (*Meṣa Rāśi*) :

	Clues	Ideas
Meṣa Rāśi	Name—*Meṣa*	. Beast.
	Symbol—Two rams fighting	: Fighting ; challenging ; etc.
	Devatā—*Agni*	: Action ; expression.
Bharani Naksattra	Name—*Bharani*	: Weighty ; booty ; prize ; etc.
	Symbol—Orffice of the womb	: Safety ; confinement ; etc.
	Devatā—*Yama*	: Freedom. etc.
Graha	Name—*Ravi*	: Freedom, etc.

Judgment : A fight waged voluntarily for the sake of gain.

Assuming that *Ravi* is in the IX House (House of fortune) and *Brhaspati* (big things, fortune) as the lord of the VIII House

(denoting loss) or related to *Śani* (denoting change, loss) we may combine the ideas to the following conclusion :

A gain of fortune through a fight waged voluntarily and a loss of wealth through such fight.

In the Vedic system of *Bicara* the fundamental principles are same as in the case of *Bicara* under the *Nirayana* system. In the Vedic system, however, the *Jyotirvids* look for the *Naksattra* to find the abilities in the life Such study is particularly helpful to know the abilities that manifest through different categories of activities in a life.

The abilities (*Daksyata*) are the attributes of the life. The inter-relating factors in the force determine variations and the power of such abilities. Where the abilities are powerful they flourish as merit and make one talented in his line of choice. *Graha* and *Naksattra* in the *Kālacakra* are a sure help to know the talents in a life. Some clues are given further below to serve as hints to help judgment in the determination of the abilities in activities in a life.

Men of letters : *Śravanā*, *Dhanīsthā* and the *Janma-Naksattra* of the *Graha* speak for the power of the *Graha* in men of letters.

Musician, Dancer and Dramatists : *Ravi* in relation with *Śukra* in *Dhaniṣtha*, *Rohinī* and *Hastā* or in trine indicate ability as musician.

For the dancers, particularly, the relation to *Ardra*, *Biśakhā* and *Śatabhiṣa* is indicative of distinctive achievements.

For the dramatists *Bharanī* and *Śatabhiṣā* when related to the powers favour distinctive ability.

In the artists the relation of *Mṛgaśirā*, *Citra* and *Dhanīsthā* with powers make one prominent.

Scientists and Engineers : The relation of *Graha* with *Citra Hasta*, *Revati* or the *Janma Naksattra* of the *Graha* shows prominence in the abilities.

The following illustration is a help to study a life and its actiivties from a *Sayana Kālacakra* under the Vedic System.

Horoscope No. CD 334

Ravi	4-03°
Candra	1-22°
Maṅgala	6-27°
Budha	3-19°
Bṛhaspati	0-10°
Śukra	4-03°
Śani	3-08°
Rāhu	0-19°
Lagna	2-24°

History : George Bernard Shaw—famous playwright (born on 26th July, 1856).

Clues	Ideas
Lagna is at *Punarvasu* (related to *Ravi*).	Freedom, experience.
Ravi (creative power, observation) which is in *Maghā* (glorious one).	Glorious creative power.
Ravi is in conjunction with (ruling the V House) *Śukra* in *Maghā* (*janma Naksattra*).	Creative power has combination of artistic talent.
Ravi and *Śukra* are in trine with *Bṛhaspati* (wisdom, experssion) at *Aśvinī* (intellect). *Brhaspati* is the *Graha* of the VII and the X House.	Merited artistic creative power is further associated with wisdom and expression. Therefore, intellectual activity.
Maṅgala is in *Biśakhā janma Naksattra* of *Ravi*) in *Tula* (House of *Śukra*) and the *Lagna* is in trine with *Maṅgala*.	The above power has boldness and vigour in artistic talent and it has been the inherent attribute.

Judgment : He is a person with glorious creative power and observations having artistic talent in expression. Further he has boldness and vigour in his productions and they are his activities.

Clues	Ideas
Budha is the *Graha* of the I and the IV House joins *Śani in Puṣya* (flourishing) which is related to *Brhaṣpati.*	In his production (expression) he flourished as a critic.
Śani and *Budha* are in *Karkata* and *Candra* (*Graha* of *Karkata*) is in *Rohini* (*janma Naksattra*) in the House of *Śukra.*	The inter-relating factors in *Śukra-Bṛhaṣpati* relation made him prominent as a dramatist and novelist.

Judgment : In activities he flourishes as a critic, dramatist and novelist.

Such judgments are not difficult to deduce from any *Kālacakra.* After judgment important events in life can be predicted similarly from the clues. The process of prognostication under the Vedic system is elucidated hereinafter.

THE PROCESS TO FIND THE TIME OF EVENTS :

The zodiac is like a big clock. There are divisions on the dial of a clock, similarly, there are divisions in the zodiac. The *Rāśi* and the *Naksattra* are the divisions in the zodiac and the *Graha* are like the hands of a giant clock. The *Rāśi* and the *Naksattra* are arranged in the zodiac in a definite order expressive of the ideas in nature reflecting on human experiences, therefore, indicative of events in life. The divisions on the dial of a clock denote certain number. Similarly, each division and each *Graha* denote numbers. With the march of the *Graha* over the track they help to know changes in cosmic evolution reciprocal to changes in human experience and are interpreted by time or by the numbers they denote.

Precisely, each *Rāśi* denotes a number and it is in the order of its position in the *Kālacakra,* viz., *Meṣa* is No. 1, *Vṛṣa* is No. 2, *Mithuna* is No. 3 and so on.

Each *Naksattra* has a number and it is in the order of its position in the *Kālacakra,* viz., *Aśvini* is No. 1, *Bharani* is No. 2, *Kṛttikā* is No. 3, and so on.

Each *Graha* also denote certain number, viz.,

Ravi is No. 1 besides it denotes No. 12 and 33.
Candra No. 2 besides it denotes No. 15 and 27.
Maṅgala No. 3.
Budha No. 4 besides it denotes any square number of 4.
Bṛhaspati No. 5 besides it denotes No. 12, 36 and 60.
Śukra No. 6 besides it denotes No. 37.
Śani No. 7 besides it denotes No 49 and 72.
Rāhu No. 8 besides it denotes No. 3.
Ketu No. 9.

On the wheel of time these numbers denote the number of years, months or days even hours as may be the nature of events. Year stands for the cycle of *Ravi* ; Month stands for the cycle of *Candra* (*Rāśi* from *Meṣa* No. 1) ; Day stands for the cycle of *Lagna*.

However, when *Graha*, *Rāśi* and *Naksattra* are taken in the form of ideas and the numerical value is attached to them they give a meaning as well as time. For example, supposing one has his *Lagna* in *Maghā* (*Naksattra* No. 10) ; the event in the life is—

Clues : *Lagna*—body.
Magā—strong, powerful.
Numerical value is 10.

Judgment : He will show strong and powerful body at the age of ten.

Again, supposing *Ketu* is at the same *Naksattra* (*Maghā*) with *Lagna*, the event in the life is—

Clues : *Lagna—body.*
Maghā—strong powerful.
Numerical value is 10
Ketu—diseases, sickness.
Numerical value is 9.

Judgment : The life is to suffer from any strong disease at age of 10 which may be repeated at the age of 19 (10+9).

Again, supposing *Lagna* and *Ketu* are in *Puṣya* and *Maṅgala* is in *Anurādhā* in Trine with *Ketu*, the events are—

Clues : *Lagna*—body.
Puṣya—nourishment.
Numerical value—8.
Ketu—diseases, sickness.
Numerical value—9.
Anurādhā (No. 17) denotes excretion of human system, stool.
Maṅgala—blood, cutting, etc.

Judgment : At the age of 17 (8+9) there is disease in the body against nourishment and there is a feeling of cutting (*Vṛścika*) pain in the stomach and traces of blood in the stool (dysentry or like nature).

Again, supposing the *Lagna* is in *Mina* and *Puṣya* is in the V House in the above example, the event in the life is—

The education is suddenly stopped or meet obstruction ; it stops flourishing. This event takes place at the age of 17 and this condition may continue for 3 years (in case *Maṅgala* is powerful. *Maṅgala* is No. 3).

The period is uneventful where there is absence of any indication.

Ideas are thus formed and rationalised and every such rationalisation correspond to fulfilment of event in time. The process is further elucidated in the following pages by a practical example with elucidation from the life of Benito Mussolini, the Dictator of Italy, since it is suitable for verification from his biography

Positions (*Sayana*) of the planets and the *Lagna* at birth—

Horoscope No. C D 468

Ravi	4-06°
Candra	2-20°
Mangala	2-15°
Budha	4-06°
Śukra	3-22°
Śani	2-09°
Rahu	7-16°
Lagna	7-21°
Bṛhaspati	3-20°

Name—Benito Mussolini.
(The Fascist Dictator of Italy)
Born at Milan on 29th July, 1883 at 2 P.M.

History : Mussolini was born of humble parentage. His father was a blacksmith and mother was a school mistress. Mussolini started his life as a village school teacher but circumstances forced him to go abroad and seek for a new career. Mussolini was a great speaker and a powerful writer. He changed his career to newspaper line. During the period of change he suffered abject poverty.

Italy declared war on Central Power in May 1915. He joined active service. He was mortally wounded during the war. After the end of the war he joined the fascists which won the elections in October, 1922, almost all over Italy. Mussolini gathered 40,000 Blackshirts and marched on Rome. He was invited to form the Government and he became the Duce.

Italy under the Duce showed signs of prosperity outwardly but not so materially. In the II world war Italy made ally with the Germans and was defeated. Mussolini was captured when he was fleeing and was shot dead.

DISTINCTIVE QUALITIES IN THE LIFE OF MUSSOLINI :

Ravi represents the inner character. *Ravi* is in *Magha* in the X House from *Lagna*. He has the attributes of *Maghavan-Indra*—the commander. *Rāhu* at the *janma Naksattra* (*Anurādhā*) of *Ravi* is expressive of ferocity and crookedness in the *Tama Guna of Vṛścika Rāśi* and for this purpose he calls men as friends to actions. He fights his imagination to action (X House) and to rule over others (*Simha Rāśi*).

Candra represents mind. Mind receives illumination from the soul, the inner character of the life and it is reflected in its imagination. *Candra* is nearing new moon—so, not a glowing mind ; but in *Mithuna* it is an intellectual mind ; at *Ardra* it is an oppressed mind. Candra being in the VIII House, it suffered death-like experiences. The presence of *Ketu* at *Kṛttika*, the birth *Naksattra* of *Candra* denotes burning desire and to sink deep into warmth of feelings.

Budha or *Bodh* his intelligence, is associated with the inner character (*Ravi*). Such intelligence is the outcome of many mixed experiences (*Mithuna*) viz., his *Karma* (*Maṅgala*), the ruling *Graha* of the I House and the VI House, representing self and adversities ; his mind which is full of desires, ambitions and aspirations with the power of controlling others ; his destiny (*Śani*) as courage and imaginations (the III and the IV House). His sufferences in struggles and strife gave him very precious experiences. They moulded his mind with touches of religious attributes (*Bṛhaṣpati* in the IX House in *Karkata*, the House of *Candra*). With such powers and intelligence and in association wiht *Ravi* he was a good writer and a journalist.

Bṛhaṣpati represents *Acarana*, the behaviour, the speech, the power to control others and capacity to mould others' thoughts and ideas to own advantage. *Bṛhaṣpati* is the ruling *Graha* of the II House, wealth and the V House, education. It is in the House of fortune as his merit and in association with *Śukra* the inherrent attribute in character (*Maghā*). It gave him a religious bend of mind ; it made him a teacher, a speaker too.

Śukra represents the desires. *Maghā* is the birth *Naksattra* of *Śukra*. *Ravi* and *Budha* are in *Maghā*. Thus his desires took shape according to the innate characteristics of *Ravi* and *Budha*. *Śukra* at *Aślesa* gave him abnormal desires. He loved to cling to it and did things in secrecy. *Candra* in *Mithuna*, VIII House, indicates desires for doing things in secrecy and union in secrecy (illegitimate).

Śani, the time factor, the destiny, is the ruling *Graha* of the III and the IV House. As such it extends its influence over courage, travels, imagination, home, friends and comforts. They turn oppressive (*Ārdrā*) and finally terminate in critical condition (VIII House) due to the result of his actions. *Śani* gives the results of actions.

Maṅgala represents *Karma*—actions. The ruling Graha of *Lagna* is *Maṅgala*. He is '*Karmi*'—active, one who believes in actions. *Vṛścika's Maṅgala* has the qualities of destruction for creation. This means causing a change of condition, unsteady actions. *Maṅgala* is also the ruling *Graha* of the VI House and is in the VIII House in *Mithuna* at *Ārdrā*. It tells nearly

half the story of his life. Unreputed birth, change of circumstances, sudden rise and tragic end are the sum total of his life.

MERITS AND DEMERITS IN THE LIFE :

The VIII House reveals the faults of a person. In the VIII House, *Candra, Maṅgala* and *Śani* are at *Ārdrā*. His defects could be read from here more truly and more perfectly than any historian who might have the closest association with Mussolini. His ambition and his methods for achievement of purpose were defective. His mind appears to remain sandwitched between *Śani* and *Maṅgala* in all conceivable oppression through various struggles in conflicting circumstances. The best in him was the qualities of *Bṛhaspati* which blessed him with the merited gift of speech, religious bend of mind and power to mould the ideas of others to his own advantage and to control them. Nevertheless, the positions of *Graha* on the second half of the horoscope (VII to XII House not within his control) explains that he was the victim of circumstances in chasing unbridled ambition.

MUSSOLINI AND HIS PARENTAGE :

clues	ideas
Lagna is in *Vṛścik Rāśi* The abode of *Vṛscik* is an obscure place. *Rāhu* is at the *Janma-Naksattra* of *Ravi*. *Ketu* is at the *Janma-Naksattra* of *Candra*. *Rāhu* and *Ketu* are dark *Graha*.	Mussolini was born in an obscure family, not well known or well to do people
Lagna is at *Jyeṣṭha*.	Mussolini was the eldest child of his parent.
Ravi denotes father. The X House from *Ravi* denotes father's occupation. The X House from *Ravi* is *Vṛṣa Rāśi* (the House of *Śukra*—production). *Ketu* (fire, fall, etc) is at *Kṛttikā* in *Vṛṣa*. *Śukra* is	Mussolini's father was a blacksmith.

clues	ideas
at *Aślesā*—the *janma Naksattra* of *Ketu* denoting union, conjoining (with *Bṛhaṣpati*, and opposite to *Makara*, the House of *Śani*-iron).	
The IV House denotes mother. The IV House is *Kumbha Rāśi* and the *Graha* is *Śani* which is in the V House (education) from *Kumbha*. *Candra* also denotes mother. The X House (occupation) from *Candra* is *Mina*, the House of *Bṛhaṣpati*. *Bṛhaṣpati* is in *Karkata*, the House of *Candra*. Both *Śani* and *Candra* are in association in *Mithuna* (Mental vigour, intelligence).	Mussolini's mother was a school mistress. She had a firm and resolute mind.

A glimpse into the important events of the life :

Lagna is at *Naksattra* No. 18. *Rāhu* is at *Naksattra* No. 17. *Rāhu* is at the *janma Naksattra* of *Ravi* which is in the X House in association with *Budha*. *Ravi* and *Budha* are at the *janma Naksattra* of *Śukra* which is associated with *Bṛhaṣpati* in the IX House (fortune).	At the age of 17 years Mussolini was a school teacher.
The *lagna Graha* or *Maṅgala* is in the VIII House (change, hiding) with *Śani* and *Candra*. *Mangala* is afflicted by *Śani* and *Candra*. *Śani* is patience, *Maṅgala* means Self and *Candra* is mind. All are in *Ārdra*	At the age of 18 years it was same as eclipse for him from the society. There were changes of activities (profession). The change of circumstances effected a great depression in

clues	ideas
(oppression) and in the VIII House. *Rāhu* eclipses. *Rāhu* is with *Lagna.*	mind, dire indegence, poverty and struggle.
Rāhu is 8 (years) and *Rādha Naksattra* is 17 (years). *Naksattra* 17 is related to *Ravi* which is in *Simha Rāśi* with *Budha. Ravi* and *Budha* represent literary activities in *Simha Rāśi* (the X House).	The hazardous circumstances continued for 8 long years. After the 25th (17+8) year *Rāhu* left him from its hold and when it released him it put him on the track of literary job.
Ravi is 33 years. *Ravi* is at the *janma Naksattra* of *Śukra. Śukra* is in the House of *Candra* and *Candra* is in *Mithuna. Ketu* is in the *janma Naksattra* of *Candra. Ravi* (publication) in the X House (activity) ; *Śukra* (desire) in the IX House (fortune) ; *Candra* (mind) in the VIII House (death) *Mangala* (war) ; *Ketu* (accident) in the VII House (reaction from others). *Bṛhaspati* (sustains) is at the *janma Naksattra* of *Ketu* and in trine with *Lagna.*	When he was 33 years in age from publications he desired and sided with and went to war where he met an accident from fire and received a cut. He sustained, however, and was saved.
The VII House is *Vṛṣa. Ketu* is in the VII House (wife). *Ketu* is a hampering *Graha. Śukra* is in *Karkata* at the *janma Naksattra* . of *Ketu* (union). *Candra* (*Graha* of *Karkata*) is in *Mithuna* in the VIII House (hidden ; union).	The marriage was delayed till he was 33 years in age, although from the indications above it appears that there were union before the marriage.
Brhaspati is 36 years and *Śukra* is 37 years. Inter-relation of *Graha* and *Naksattra* with them speak for rise in fortune.	In ages 36 and 37 years he was in glorious position of activities and triumph.

clues	ideas
Rāhu is at the *janma Naksattra* of *Ravi* and *Ravi* is at the *janma Naksattra* of *Śukra* which is at *Aśleṣa* (No. 9) in conjunction with *Bṛhaspati* and in trine to *Lagna*.	In ages between 39–40 (36/37+3) years he collected a large number of men and marched with them and seized the power of the Govt.
Ravi is Govt. and the X House is activity and *Budha* is the ruler of the VIII House (change). *Naksattra* No. 17 is the birth *Naksattra* of *Ravi* and *Rāhu* means rebellion, invasion, etc. and the *Lagna* is Mussolini himself.	
Bṛhaspati is again 60 years. *Brhaspati* is in the IX House (fortune) at *Aśleṣā* of *Ketu* (fall fire) which is at *Naksattra* No. 3 (fire). *Bṛhaspati* (60+3) with *Śukra* (VII and XII House) and there is *Ravi* (Govt.) and *Budha* at the *janma Naksattra* of *Śukra*.	When he was 63 years in age he was shot at while hiding at the fall of his Govt.

Incidentally, it is interesting to note that in the *Kalacakra* of Mussolini the VIII House or the House of Death is *Mithuna* —the symbol is man and woman together. It is a strange coincidence (?) that both Mussolini and his mistress were shot at a time. Mr. Churchil in his book 'Second World War' writes—

"On 10. 5. 1945 letter from the Prime Minister to Field Marshall Alexander (Italy)—I have seen the photograph. The man who murdered Mussolini made a confession, published in the Daily Express, gloating over the treacherous and cowardly method of his action. In particular he said he shot Mussolini's mistress. Was she on the list of war criminals? Had he any authority from any body to shoot this woman? It seems to me that the cleansing hand of British military power should make enquiries on this point."

Mussolini passed through vicissitudes of life. He had a small beginning, rose to the highest position and power, earned fame, wealth and glory and ultimately met a tragic end—unmourned and unlamented. His life presents a suitable illustration to study various experiences of a life in further details than what are presented here through the perspective of Vedic system of *Ganana* and *Bicara*.

CHAPTER XIV

THE ENDS OF KNOWLEDGE

Lead me from the unreal to the real
Lead me from the darkness to light.
Lead me from death to eternal life.

A RETROSPECT :

As we go back through the pages of history, age by age, from the present back to the past we find that widely separated, unknown and unconnected to each other yellow, black and white people grew civilisation in China, India, Babylon and Egypt and in time their inheritors now cover the entire surface of the globe we live in. They differ in their manners and habits, rites and religion, language and literature, nevertheless, knowledge of the stars and knowledge by the help of the stars have been the earliest acquisitions of knowledge in all civilisations.

While the astrologers pondered over the stars with their questions they turned to philosophy for their answers. For both philosophy and astrology are very closely allied subjects and are dependant on each other. Earlier astrologers were philosophers as well. They believed that there exists a common law, order and harmony in all objects of nature. Nature is expressive by time. To them the starry sky with the planets is a giant clock and a suitable means to divide days and nights, seasons and years. From the prodigal depletion of knowledge and experience handed down from generation to generation they found that the knowledge of time is the suitable means to predict changes in nature, the setting of monsoon, the time of inundations, suitable time for sowing seeds for a bumper crop and many such good things for the society. With the progress of civilisation and culture the astrologers by the same means could further predict future happenings with marvellous accuracy either concerning a human life or mundane affairs.

Jyotirvidyā is a part of the Vedas. It does not believe in the influence of the stars over human destiny. It believes the existence of one undying and unborn supreme energy which permeates in every aspect of the universe. Human soul or *Ātman* is a part of the energy or concentration of the energy. Further concentration of the energy is revealed in *Prakṛti* or Nature which is in continuous cosmic evolution. The manifestations of the evolution are its *Guna—Sattva, Raja* and *Tama* in all stages of gross, fine and subtle. In a life, between soul and gross *Prakṛti* is the trascendental region of mind. Mind is seldom steady and is continuously fluctuating between sorrows and happiness. Man's sorrows and happiness are mere experiences and are the effect of his relation with the objects of nature outside. Nature is expressive by time. Therefore, by knowing time it is possible to know the corresponding nature and its relation to a life. Thus, *Jyotirvidyā* helps to visualise things in nature in their past, present and future and their effect.

Precisely, every life, every object that we perceive is an embodiment of *Guna* and *Karma* which is the fundamental causes of cosmic evolution that goes on incessantly through eternal time. An epoch of the evolution, therefore, can be visualised by the time of the moment. *Kālacakra* represents a particular time out of the eternal time and is a means to know the corresponding object of nature or *Prakṛti* out of its eternal evolution. Therefore, *Kālacakra* at the moment of birth of a life gives the knowledge of time and is a means to envisage *Guna* and *Karma* within the life.

Guna and *Karma* or attributes and actions are same and yet each is the counterpart of the other. *Guna* and *Karma* in a life are represented by its character and temperament primarily or Soul and Mind respectively and symbolically, *Ravi* and *Candra* in the *Kalacakra* at the moment of its birth. The intelligence (*Budha*), desires (*Śukra*), actions (*Maṅgala*), behaviour (*Bṛhaṣpati*), destiny (*Śani*), *Akṣepani* and *Biksepani Śakti* (*Rāhu* and *Ketu*), the *Rāśi* and the Houses they occupy in the *Kālacakra* comprehended in synthesis give a true picture of the life. In step with time the corresponding variations in experiences in the life manifest in ever changing panorama of the life on the earth.

Life is fantastically a complex integration of *Guna* and *Karma*. *Karma* or action is the incidence of life. Man, from birth to death, physically and mentally is aways in action with the objects of nature. Actions produce results or destiny. Destiny is, therefore, inevitable and inescapable. Sufferences or enjoyments in the present are the results of actions in the past. Action in the present will effect result in future. Actions are impelled by the desires of mind that tend to materialise and are responsive to appeals of nature outside. Human mind is saturated with the desires accumulated from birth to birth in the past and that of present that lay hidden in the transcendental region of mind. *Śuva-karma* or *Dharma* is the result of virtuous desires and bring welfare and fortune whereas *Karma* that effect sufferences and miseries are the result of vices in the desires. Virtues and vices are integrated in *Guna* of the life and the *Guna* are identified by their actions with the objects of nature outside. Many of us may be unconscious of the fact that vices in the desires are like germs of diseases and lay dormant in the vast unfathomable region of mind. The dormant desires become potent with the presence of nature outside that are favourable for their manifestations. All actions thus become knowable by time.

Since man is more concerned about his sorrows and sufferences the philosophers and the thinkers have been trying to explain how man can be immune from the sufferences ; how to get rid of the vices in mind. They explain that the vices are mental tendencies to do things spurred by illusory motives that do not effect welfare. In a word, vices are ignorances. When man deeply ponders over the causes of sufferings, one by one, from the effect back to its causes, he finds that many of them are either illusory greed for material gain, for power, for fame or such other vices that emerge from the unconscious plane of mind to conscious action with nature. From the perspective of *Jyotirvidyā* they are the evils of *Tama Guna* of *Śani*. Man's knowledge of nature and its attributes enables him to find ways to be immune from the desires of vices and the consequent sufferences and to use the virtues of life for utilitarian ends. By inner accomplishments—*Mantra*, *Pujā*, *Yajna* man can bring home the forces of nature outside to kindle fire within that is at the root of *Bāk* to burn the vices of mind and to turn it towards the

cultivation of virtues. Virtuous desires are like small buds that await time to open their petals with the fall of dews. In the same way actions become effective when done in consonance with time. Philosophers turn to *Jyotirvidyā* for the knowledge of time and nature for such actions. For actions not in consonance with time are less effective or ineffective. *Jyotirvidyā* thus acts as applied philosophy in determining time and in giving directions for inner accomplishments and culture in higher civilisation. Based on such fundamental studies of the knowledge of time and actions in rites and customs in Indian philosophy and religion they have been more fully explained and developed to form a separate study of esoteric and metaphysical part of *Jyotirvidyā*.

Since mind is the sources from which rise all sorrows and happiness it has been a subject of very deep study in *Jyotirvidyā* in several branches of study. Man's sufferences, both material and physical, have their roots in mind. As the vices and virtues are effective in his material environment so also they are equally effective on exterior plane—the physical body. As the condition of the body affect the mind, reciprocally, the unhappy mind affect the body that set from within and manifest in the from of a disease. For instance, suppressed anxieties or disastisfactions cause irregular or abnormal functions or secretions within the body or *Rasa* and its prolonged effect turn into irregular function of the digestive system, acidity or gastric troubles or any like disease. According to *Jyotirvidyā* they are improper function of *Bṛhaspati* or restriction to proper expression ; popularly termed as the evils of *Bṛhaspati*. Similarly, the irregular circulation of blood. the fickle nature of nervous systems, the unseen decay from T.B., the heart troubles and many other diseases have their roots in mind according to nature and experiences in the suffering life. It is possible to trace such diseases and their causes from the *Kālacakra* and to predict the same. The seers of *Jyotirvidyā* have studied many such cases and have handed down their experiences which have for generations been in use and proved its efficacy in curing diseases. So vast is the subject now that it is studied separately as Medical part of *Jyotirvidyā*.

Man is a social being. His life and his relations with the society have been very important study in *Jyotirvidyā*. Basically, *Jyotirvidyā* gives the knowledge of nature, precisely, knowledge

of attributes by means of time. Man's ignorance of his attributies and of the attributes of his associates either in choice of partners or in education or vocations, is the cause of most of his tragedies in life. Before nature ignorance is no excuse. If a man puts his fingers in fire the attribute of fire will not excuse his ignorance, it will burn the fingers to give it a new form and will give the life an experience of sufferings. Thus, for instance, if two persons, one having *Candra* in *Mina* and the other having his *Candra* in *Meṣa* join in friendship or in partnership in trade or in marriage, they will ultimately face a difficult way, they will suffer for they differ temperamentally by their contrary atributes, because, *Mina* is *Sattva Guna* (*Jala Rāśi*) *and Meṣa* is *Tama Guna* (*Agni Rāśi*). Unhappy combinations produces unhappy results.

Unhappy combination, particularly in marriage, often results in life's disaster. In some cases it is a curse that persists throughout the rest of life. Man is ever concerned not so much with any other cause other than the effect of marriage. Unhappy marriage produces unhappy temper in the couple and unhappy children in the family and the society. A delinquent, a criminal, an idiot or an unlucky child is the result of an unhappy union of disharmony in nature between the progenators. It follows, therefore, that in the case of partners of harmonious attributes the union in consonance with time effect better progeny. Man under misconception of human ideology looks for outer accomplishment and for a gainful marriage but overlooks to note the most important fact that future home and happiness, fortune and children much depend upon harmony in nature between the couple. From the perspect of *Jyotirvidyā*, harmony in *Candra* (temperament), *Maṅgala* (action) and *Śani* (destiny and cohabitation) are essential factors to choose a happy marriage. A mistake in judgment may cause misfortune that may go down through successive generations.

Kālacakra at the time of birth of a person gives the knowledge of time and time is the means to know life's attributes and tendency. It reveals his environments and merits and every aspect of life in details. Obviously, it is a very helpful means to know his drawbacks and opportunities, present abilities and future possibilities to steer the course of life so as to avert suffer-

ings and increase sweetness that make life worth living. The ideas of *Rāśi*, the Houses and the *Graha* give clues which in synthesis give the knowledge of the attributes and the tendency of the life. The V House represents its merits in education and capabilities that are within its control. The position of *Graha* of the V House shows the tendency. In the same way the X House represents its environment in profession that are beyond its control. The position of the *Graha* of the X House gives clue to know the tendency of the profession or employment Where the education and its tendency, the employment and its tendency are not in line with the ultimate tendency of the life it faces conflicting circumstances that again set from within and manifests in its world outside. The life may seem curuising like a leaky boat in a rough water. Since time reveals nature, every step in the march of time shows a variation in nature or attributes. So no two persons can be precisely the same, their capacities and tendencies are also not the same even born and brought up under the same environment. According to *Jyotirvidyā* no person is a misfit but are misplaced either in education or in employment. *Jyotirvidyā* thus has been a great contribution to human civilisation to show a man his proper place to fit into the society and to answer his inquisitive mind about the variations in his experiences. The subject is very elaborately treated in a separate branch of study of *Jyotirvidyā*, named, *Phalita Jyotiṣa* or Predictive *Jyotirvidyā*.

Individually, an unhappy marriage, a delinquent or an unemployed life has little significance but when such individual cases fall, into a class does a synthesis take place and such cases become a social problem particularly when such cases represent increasing tendency. *Jyotirvidyā* deals with purposive behaviour that has no place in biology not even in psychology to envisage not only what it is, what it may or will be but also what it ought to be. On the principle of *Guna* and *Karma* expressive by time it has set rules concerning the use of food, plantations, preparation of medicines, trade, journey, etc. It aims at a disciplined life and society and it will be wrong to construe them as restrictions imposed upon personal liberty. The modern trend of society is running towards a future replete with scientific inventions and outer accomplishments. As man turns back and look into

the past he finds that the ultimate end of civilisation was peace and happiness. As man lost balance from the inner to the outer accomplishments one thing is more apparent that he has to cultivate and conquer those which he cannot remain without.

UTILITARIAN ENDS :

Man left his abode in caves and began to dwell in society to secure safety, food and company. From the accumulated expriences of the past generations he devised means for better ways of life and living and to turn to finer elements of mind. Thus, philosophy, *Jyotirvidyā* art, artecture, literature and science advanced as material culture in society.

Jyotirvidyā has been doing the service of a *Purohit* (one who does benefit to the soul) treating the soring mind, just the same service that a medical man does for a physical cure. The necessity for such a service either for cure or for directions for mental hygeine has always been an essential need in every society.

Man is dominant on the earth beacuse of his urge to know and the phenomenal ability to utilise his knowledge. Today his interest extends over a wider sphere for various reasons. Nevertheless, it has greatly increased his curiosity and inquisitive spirit to know the ways and means for a happier life and an ideal society for his existence depends upon such knowledge. Down the unimaginable corridor of time the age-old stars are the faithful guide from which it has been possible to reckon time and regulate activities in consonance with nature in order that life and society may be more happy, peaceful and culturally progressive.