

An attempt to show that it is as good a science as Physics

Astrology is a fascinating subject that attracted people both in east and west. No country, for that matter no community in the world is free from the curiosity of human life and the events that happen in a particular individual's life. Most importantly, every human being is curious about the life in store for him/her in the future with regard to so many mundane problems.

As man keeps thinking, the nebulous ideas get crystalized and get an empirical form called law and the law is tested with data to prove or disprove its validity. Newton's laws and Kepler's laws are the examples for this type of thinking. The entire body of modern physics is dependent on such empirical laws fine-tuned with modifications to admit new phenomenon. Newton established that the solar system and the family of planets in it have mutual attractions. Kepler added that they move in orbits around sun. If we accept these laws, then it only one step to say that these planets which have mutual attraction and moving in orbits have influence (attraction) on the elements (members) of the planets. Newton's law of attraction of two planets is directly proportional to the product of the masses of the planets and inversely proportional to the square of the distance between their centers. The attracting force is the same from either of the planets. This law can be read as the law of attraction of two elements placed on two different planets as the force directly proportional to the product of masses of the two particles and is inversely proportional to the square of the distance between the two particles (elements). Kepler's law says that all planets move in their elliptic orbits (Of! Course with different speeds) round the Sun, with the Sun at one of the foci of the elliptic orbit. It simply means that planets are closer to the Sun some times and farther some other times. For example, when earth is closer to the Sun for a period of 6 earth months, the surface of Earth becomes hot and it is called Uttarayana in sanatana Dharma (perihelion) and when the Earth is away from the Sun for 6 Earthly months, the surface of Earth becomes relatively cold and is called Dakshinaayana (aphelion). The astronomers define the Sun as a star which means that it is self-illuminating. All the other bodies that go around the Sun are called planets and by the definition of a star, they are not self-illuminating, but receive illumination from the Sun. The Moon of the Earth is called a satellite as the Moon goes around the Earth though both of them together go around the Sun. thus a satellite is one which goes around a planet while a planet is one which that goes around a star, both of them receiving illumination form the star. This is the terminology used by the modern astronomers. They also found that there are millions and millions of stars in the Milky Way which are brighter than the Sun but are too far away. For instance, the nearest star to Earth is called alpha centaur and it is 4.5 light years away from Earth and the Sun is only .000015 light years away from earth. Each star could form a family like our solar system. Also the stars in the Milky Way are in motion and the entire Milky Way is in motion. So no object in cosmos is at rest and stationary. They are able to stay in their path of motion only because of the mutual attracting forces. The inference to be drawn is that every individual element or particle is able to stay where it is and move only because of this phenomenon.

Coming down to the solar system that we belong, we know the part played by the Sun and Moon. The known part played on the living organisms where ever are known to exist owe their very

existence to Sun. In other words Sun is responsible for the growth of every type of life. Moon is known to have tremendous influence on the mind of the living, which is at least evident from the life of a human being. These facts have been corroborated by the modern research. The observed astronomical data give us that the solar system consists of the planets and their satellites, the asteroids that all go around the Sun. The Sun is the source to supply heat and light to all the particles in the solar system. The known planets in the solar system today are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus (Herschel), Neptune and Pluto. Mercury, Venus, Earth and Mars are called inner planets and also terrestrial while Jupiter, Saturn, Uranus, Neptune and Pluto are called outer planets or gaseous planets. The inner and outer planets are separated by an asteroid belt. The entire solar system is a member of the Milky Way and it is natural to believe that there could be several systems in the Milky Way for every star in the Milky Way is a Sun. However, the information regarding the existence of any kind of life is not available. The distances between the stars are measured in light years (Light travels at the rate of 186,000 miles per second/297,600 km per second.). A light year is the distance travelled by light in a year which comes to  $365 \times 24 \times 60 \times 60 \times 166,000$  miles or  $365 \times 24 \times 60 \times 60 \times 297,600$  km.

Astronomy has handed down these interesting facts about the solar system. All the planets go around the Sun in an elliptic orbit keeping Sun at one of the foci of the elliptic orbit. That means that every planet will be closer to the Sun sometime and farther for the rest of the time taken to orbit. Besides all the planets have their orbits almost coplanar. In fact, the definition of planet depends on its orbit being around the Sun. Even though Moon also goes around the Sun, it is called a satellite to the planet Earth because it moves around Earth primarily, and together they move around the Sun. Thus, the heavenly object that orbits the Sun is a planet and the object that orbits a planet is called a satellite. Accordingly Earth is a planet while Moon is the satellite of Earth, and the other planets being Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. Each planet has several satellites excepting Earth.

Considering the enormity of the distances of planets from the Sun, the astronomers take the elliptic orbits to be circular; an approximation that does not affect the calculations regarding the planets in any drastic way. Also, the entire space through which the solar systems move is curved. The facts of different planets given by modern astronomy make a fascinating study.

Mercury: the closest planet to Sun is called the messenger of Gods by Greeks because it moves very fast in its orbit. It takes 88 Earth days to make one revolution around Sun and so the Mercurian year is 88 Earth days as against the 365 days Earth takes to complete one revolution around Sun which is called one year. It is the smallest planet in the Solar system. It is the second hottest planet having wrinkles on its surface and large craters. Mercury has molten core on its surface. It is similar to Earth and is also called terrestrial as it has minerals, mostly iron.

Distance from Sun:  $35.89 \times 1.6$  million Km. Radius:  $1,516 \times 1.6$  Km; Mass =  $3.285 \times 10^{23}$  Kg; Mean orbital period is 88 Earth days and its day is equal to 58 days, 15 hours and 30 minutes of Earth time. Its distance from Earth is  $57 \times 1.6$  million Km. Mercury does not have any satellites. The mutual attraction of Earth and Mercury is proportional to  $.313 \times 10^{37}$  Newtons or  $313000 \times 10^{31}$  Newtons.

Venus: It is second closest planet (inner planet) in the solar system. It is very bright and so it is called morning star when it appears in the early hours of morning and an evening star when it appears in the evening because of its brightness comparable with that of the Moon, even though it is a planet. Its orbital period is 227.4 Earth days and its Solar day on its surface is 117 Earth days. It rotates on its axis in the opposite direction to every other planet and its sidereal day (rotation once about its axis) is 243 Earth days. This is also a terrestrial planet. It has no satellites.

Distance from Sun:  $67.24 \times 1.6 \times 10^6$  Km; Mass is  $4.867 \times 10^{24}$  Kg; Diameter  $7520 \times 1.6$  Km. The surface is covered by volcanic craters and lava. There are several similarities between the Planet Earth and the planet Venus in size and other features. The mutual attraction of Venus and Earth is proportional to  $13 \times 10^{38}$  m Newtons or  $130000000 \times 10^{31}$  Newtons.

Earth: It is the third planet in order of distances from the Sun. It is nearly circular in shape and is said to be an oblate spheroid because the equatorial diameter is greater than the polar diameter. It has 75% of water and only 25% of land on its surface. From space it looks green. It has one satellite called Moon.

Diameter of Earth: 8,000 miles approximately; Distance from the Sun =  $92.95 \times 1.6 \times 10^6$  Km; Mass =  $7.349 \times 10^{22}$  Kg.

Earth spins on its axis (Imaginary) connecting the north pole to the south pole while orbiting around the Sun and takes one complete spin takes place in 23.49 Earth hours (Solar hours) and the orbital time taken by Earth is 365.26 Earth days, the Earth day being the one complete spin about its axis which is 23.934 Solar hours or roughly 24 Solar hours.

As of now Earth seems to be the only planet in the solar system that has habitation. Earth's atmosphere is roughly 78% nitrogen and 21% oxygen. This is also an inner terrestrial planet.

Mars: This is the fourth planet from the Sun and is second smallest planet, the first being Mercury. Because of the presence of Iron Oxide present on the surface it looks red in color and so named after the God of War. The rotation is just like the planet Earth and so it should have the same type of seasons as Earth. It can be seen by naked eye and its distinct red color makes it conspicuous on the sky. Its diameter is about half that of Earth and it is also a terrestrial planet. It is also an inner planet and is bounded by the asteroid belt separating the outer planets.

Its distance from the Sun =  $141.2 \times 10^6 \times 1.6$  Km; Distance from Earth when it is closest to Earth is  $34.5 \times 1.6 \times 10^6$  km; Its mass is  $6.39 \times 10^{23}$  Kg; Its orbital period is 687 Earth days. A day on Mars is 24h39minutes of Earth Solar Time. The force of attraction between Mars and Earth is proportional to  $10^{32}$  Newtons.

Mars has two satellites called Phobos and Deimos. Mars surface is covered by a thin film which is considered to be liquid water. Because of the similarity and the existence of minerals, it is supposed to be congenial for habitation.

Jupiter: It is the biggest planet in the Solar system with mass equal to 1/1000 of the mass of the Sun and 2 ½ times that of mass of all planets combined in the solar system. It is the fifth planet in the Solar system according to the distance from the Sun. Its distance from the Sun is  $483.8 \times 1.6 \times 10^6$  Km. Its radius is around  $45,000 \times 1.6$  km. And has a mass of  $1.898 \times 10^{27}$  Kg. Its orbital period is 11.862 Earth years and its day is around 10 Earth hours. It has several satellites some of which are much bigger than Earth. The attracting force between Earth and Jupiter is  $1.98 \times 10^{38}$  Newtons.

Saturn: It is the sixth planet in the Solar system from the point of view of its distance from the Sun and is second largest planet in the Solar system, the first being the planet Jupiter. The distance from the Sun is  $888.2 \times 1.6 \times 10^6$  Km and its diameter is  $73,000 \times 1.6$  Km. It has the mass of  $5.683 \times 10^{26}$  Kg. Its orbital period is 29.47 Earth years and its day is 10 hours 45 minutes. It is also a gaseous planet like Jupiter and has many rings around it giving it a distinct position in the planets. It has several satellites some of which are greater than the planet Earth. The attracting force between the planet Saturn and the planet Earth is  $3.35 \times 10^{33}$  Newtons.

Uranus (Herschel): It is the seventh planet in the Solar system from the point of view of its distance from the Sun, and the distance is  $1.784 \times 1.6 \times 10^9$  Km. It is the fourth largest planet in the Solar system. Its radius is  $15,750 \times 1.6$  Km and its mass is  $8.681 \times 10^{25}$  Kg. Its orbital period is around 84 Earth years and its day is 17 hours and 45 minutes of Earth time.

It is a cold and windy planet having fine rings around it. It has several satellites. The attracting force between the Planet Uranus and the planet Earth is  $1.8 \times 10^{32}$  Newtons.

Neptune: This is the eighth planet in the Solar system and it is at a distance of  $2.795 \times 1.6 \times 10^9$  Km. Its radius is  $15,300 \times 1.6$  Km. Its mass is  $1.024 \times 10^{26}$  Kg. Its orbital period is 164 Earth years and its day is 16 hours and 6 minutes of Earth time. It also has several satellites. The force of attraction between the planet Earth and the planet Neptune is  $5.23 \times 10^{31}$  Newtons.

Pluto: This is the farthest planet in the Solar system and its distance from the Sun is not specified. It has five satellites. It has an orbital period of 234 Earth years. Its attraction on the Planet Earth is almost negligible because of its small size and also the distance from Earth.

There may be several other planets in the solar system but their existence has not so far been discovered. The discovery of the farthest planets was coincidence; they were discovered because of slight deviations in the orbit of other planets from their regular paths. In fact, every object that makes an orbit around Sun should be termed as a planet.

Sun: Sun is a self-illuminating celestial object and the head of our Solar system. In the terminology of Astronomy Sun is a Star, the definition of a star being that it is self-illuminating. The rest of the celestial objects in the family receive light and heat from the Sun and are termed as planets, satellites, asteroids, comets and so on. Sun is the central body around which the entire Solar system rotates while the entire Solar system moves in the Milky-Way. It is a near round object of hot plasma whose internal convective motion creates a magnetic field. Its mean distance from Earth is  $1.496 \times 10^8$  Km. Its diameter is about 108 times of the diameter of Earth. It is the source of heat for all the members of the family including Earth and without which life of any kind is impossible to exist. Sun contains about 98 % of the total mass of the Solar system and obviously the biggest body. Its surface temperature is 5800K. The force of attraction between the Sun and the Earth is  $8.118 \times 10^{38}$  Newtons.

Moon: Moon is a celestial body that goes around the Earth and so it is called the satellite to Earth. It is at a distance of 384,400 x 1.6 Km and its orbital period is around 27 Earth days. As it spins round the earth, depending on the angle it makes, the phases of Moon occur and only one side of Moon is visible to observers on Earth. It is observed that the phases of Moon are responsible for the tides in the oceans. Eclipses occur at a point where the ecliptic and the path of Moon intersect. There are two such points on ecliptic, one while the Earth moves towards North and the other when the Earth moves towards South. These two points are 180 degrees apart. The eclipses occur at these places. The force of attraction between the Moon and the Earth is  $1.85 \times 10^{34}$  Newtons.

The subject has grown out of the observations of scientists over several hundreds of years and today's astronomy consists of empirical theories loosely supported by observations. All the calculations tend to be approximate and definitely not exact. Of course! With the development in technology, sophisticated instruments are available today with the help of which the calculations could be reached with a certain degree of exactness. We can see that the eclipses are predicted exactly besides giving information of different positions of eclipses at various places on the globe. The distance between Earth and Moon is very nearly correct that a space vehicle is parked at a specified point on the surface of the Moon. The other face of Moon which hitherto was not seen by any observers on Earth is seen today, Space programs and space travel is now thought of as an everyday matter bereft of speculation. Yet, the knowledge of the Solar system is still a mirage. What is known is a trifle to what is to be known. Centuries of research is not yielding as much as we wish but posing more problems in unknown domains.

Jyothishya, as astrology is known is part of the Vedangas without which the learning and understanding Veda are not possible. Consequently, Jyothishya is known as Jyotirveda, thus treating Jyothishya as Veda. When it is termed Veda, the implication is profound; that the Jyothisha principles were observed by the great sages in their meditation and the theory emerged. The reference frame for this theory is the Earth(Bhu) and, obviously the important influences are considered. The objects that belong to the solar system and have influence on Earth are taken to be the Sun, the Moon (satellite of Earth), Mercury, Venus, Mars, Jupiter and Saturn. These are called Graha( a rough translation could be planet, not in the sense defined in astronomy), though Mercury, Venus, Mars, Jupiter and Saturn are common in the list of Grahas and the list of Planets. From this we can understand that the Sun, a star, the Moon, a satellite to the planet Earth are also Grahas with reference to Earth. In addition, two more added to the list of Grahas by terming them as Chaaya Grahas which Rahu and Ketu are. In Astronomy Rahu and Ketu correspond to the North and South nodes. These nodes are the points of intersection of the ecliptic with the orbit of the Moon. While the seven days of the week go in the names of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, Rahu and Ketu do not get any representation as they are Chaaya Grahas or Shadow Grahas.

Jyothishya is as old as Veda because Jyothishya is a tool to get to Veda. For a follower of Sanatana Dharma (Vedic Dharma/Hindu Dharma/Hinduism, though it is not a ism)Jyothishya (Jyotirveda) is not something for which man alone is responsible. The human being, in an enlightened stage of meditation (a sage or a Maharishi) saw in his mind's eye the entire knowledge of Jyothishya and was recorded. For those who do not follow Sanatana Dharma, the antiquity of Jyothishya is beyond imagination and remains a speculation.

In this background let us examine what the Vedas and Puranans say about the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Uranus, Neptune and Pluto. For the follower of Sanantana

Dharma, Vedas are ageless, while Puranas are 5500 years old. For the others, the age of Vedas and Puranas are at least far older than the known civilizations. They are definitely far far older than the modern astronomy of Kepler, Galileo and Newton.

Sun was mentioned in Rigveda:” Surya (sun) is the source of light. Light does not mean merely the material light but the power of life, intelligence and love.” ( Rig Veda 1.151)” Surya was given the place of a father to everything in taking him to be prayed through Gayathri Mantra. Gayathri Mantra was recognized as the most potent and sublime path to reach the Para Brahman and so it was included in all the Vedas. The great Maharishis strived to give an opportunity to one and all to give access to Gayathri Mantra by embedding it in several epics and stotras. He is said to ride a chariot with one wheel having 12 spokes, drawn by 7 horses around the Meru. The chariot is driven by Anura(Who has no thighs) or Aruna who is the eldest brother to Garuda, the Lord of all birds. The seven horses of the chariot are the seven meters (TheChandas) that are used in the Vedas. They are Gayathri, Ushnih, Anushtubh, Brihati, Pankti, Tristub and Jagati. The Gayathri Mantra was in GayathriMeter(Chandas). The twelve spokes came to be associated with the twelve months of a year. Associated with these twelve months, Surya has different names in different months. They are: Aditya, Arka, Bhanu, Savitru, Pushana, Ravi, Martanda, Mitra, Vivaswama, Surya, Diwakara and Tapan. The one wheel on the chariot of Surya indicates that Parma atman is one though looking different just as all the colors merge in one. The Gayathri Mantra has 24 letters in it each denoting one aspect of the Paramatman. The Paramatman represented by Gayathri Mantra having 24 different aspects, each treated as a specific Deva is represented by Savitru(One of the names of Surya) who is the greatest(Visible to everybody and responsible for everything) is the first 8 letters of Gayathri Mantram. The rest of 16 letters in the Gayathri Mantram say that” the one who is ever effulgent and provokes the mind to think of it is prayed to give its rays of light to my mind”.

The visible form of Paramatma responsible for everything is considered as the Surya(the Sun) and was given the most important position in Jyothishya, that of atmakaraka. This is not mere symbolic but supported by several considerations elaborately discussed in Vedas through Jyothishya. The Navagraha stotra describes Surya (the Sun) as the son of Maharishi Kashyapa, one of the Saptarishis represented by the Saptarishi mandala of stars. The Modern astronomy ha a conjuncture that the Stars and the Milky Way might have emerged from the Nebulous matter. The Stotra also says that Surya (the Sun looks like the Japakusuma(flower of the plant Japa) which is red like a burning inferno. The modern science corroborates this fact by saying that the Sun is a burning cauldron.

Ramayana tells us that Hanuman learnt the entire Vedas and knowledge from Surya.

What the Sun can give is best shown by the examples from Ramayana and Mahabharata. When Sri Rama was fighting with the great Ravana continuously for seven days and found no way of winning, Maharishi Agastya appeared before him and asked him to pray Surya through Adityahridayam for strength, health and victory.ye of the Universe,

Mahabharata eulogies Surya and says he is the eye of the Univeral Soul of all existence and origin of all life. In Mahabharata Kunti begot a son by praying the Surya through a Mantra. Dharmaraja got an Akshayapartra from Surya by which he could feed any number of people. Thus the Sun was shown to be responsible for life, health, strength and victory over evil. That was the reason everybody in Sanatana Dharma gives arghyam to the Sun at day break and undertakes physical exercises that are called Suryanamaskarams.

Considering all the above, there started a very strong following devoted to Surya and they called themselves Saura Margis proposing that Paramatma is none other than Surya. Sankara Bhagavadpada had proved that Paramatma cannot be Surya in isolation because Parmamatma is everything and everything is Paramatma; however, Surya could be symbolically denoted as Paramatma just as Ganapati,he said.

Arya Bhatta, the great mathematician and astronomer, responsible for Surya Siddhanta, a treatise on astrology said that Sun is at the center of the Solar system. The Surya Siddhanta gives the distances, orbits of the planets which are different from modern calculations negligibly. Arya Bhatta had no sophisticated instruments, perhaps no instruments. It gave the correct days and time for eclipses. The association of Jyothishya as a tool for opening the Vedic knowledge could be seen in the data given by Jyothishya.

Recently NASA is said to have brought out a video and audio of the sound emanating from the Sun by reducing the audio to the level the human ear can hear clearly. The sound is the intonation of OM. A Swiss scientist named Dr. Hans Jelly worked on Cymatics, a theory that shows geometric configurations made by sound waves. With this theory, constant intonations of Om seem to have produced the Sri Chakra Yantra.

Considering all these aspects, it looks that the boundaries of different subjects of knowledge overlap and cannot be studied in isolation.

Moon: Moon, though goes around Sun along with the Earth, its relationship is very close to the Earth, as it goes around the Earth. It is therefore called a satellite to the Earth in Astronomy while it is a Graha in Jyothishya along with the Sun due to its influence on Earth. If the Sun is said to be responsible for existence of life, the Moon is said to be responsible for the mind of a living organism. Sun and Moon along with Agni (fire) are considered as the three eyes of Lord Siva. The Navagraha Stotram depicts Moon as having born from the milky ocean and is called Soma and occupies the place of a jewel on the head of Lord Siva. Can this be not interpreted as "Moon emerged from the Earth from the polar area that is covered with snow always?" The emergence could be because of an explosion of low intensity that the escape velocity of Moon was high enough to go into space to orbit the Earth but not high enough to into the orbit of the Sun. Metaphorically, Moon now becomes a jewel on the head of Lord Siva whose abode is Mount Kailash that is always covered with snow. The Moon always gives pleasant cool light which can be attributed to his birth from icy ocean. Regarding to its influence on the mind of living organisms, we can see that the tides are caused by the phases of Moon which show direct effects on the minds of people that suffer from psychological diseases. The Stotram also names Moon as Soma which is the drink prepared while performing Yagna. Moon, so represents all medicinal plants because these plants grow mostly in cool temperatures; Moon's light is soft and probably helps the growth of these plants. Commentators called the Soma drink an intoxicant without looking at the time and people that partake it. When the Ritviks start Yagna, they go without food and have to stay that way for very long hours. In order to give them enough strength to remain alert with enough stamina, a medicinal preparation Soma juice must be the choice. We don't come across Soma juice in the context of intoxicant drinks. With all this information Moon is considered responsible for emotions, mother because she is the one charged more with emotions than rationality about her children and also the mind of an individual besides water and liquids..

Mars: ( Mangala, Kuja, Bhouma, Angaraka) Navagraha Stotra describes Mars to be the son of the Earth, brilliant like a thunderbolt, Kumar holding a mighty sakti. Mars has the same terrestrial structure as that of the Earth, containing Iron. Is it possible to think that Mars emerged from the Earth during a tremendous explosion in the heart of the Earth due to volcanic eruptions, which are not uncommon even today? The explosion must have caused the Mars to be thrown with such a velocity that it escaped the Earth's orbit and started to move around the Sun. The modern description of Mars resembles the Stotra in its color (Red like a thunderbolt). Kumar holding a mighty sakti is the description of the God Skanda, the commander –in-chief of Deva army indicating that Mars represents War, strength, vitality, red color and youth; and therefore siblings(brothers and sisters) of an individual. Since Mars is connected to Earth (considered to have been born from the Earth), it is said to represent matters related to property consisting of lands and houses.

Mercury (Budha): The Navagraha Stotra states that he is of deep blue color, son of Chandra(Moon), very intelligent and a pleasing personality. He is said to be noncontroversial, never a person to be rude to anybody. The description nearly suits a business man and so he is said to represent business, intelligence, soft spoken quality and the capacity to manage affairs in good as well as bad situations.

Jupiter: ( Guru, Brihaspati) The Navagraha Stotra says that Gur is like polished gold and is the lord of three worlds, very wise and a preceptor of Devas and Rishis alike. The word Guru means very big and also dispeller of darkness. He is wise in all the states- awake, deep sleep and dream- He is Guru to all the Devas and Rishis indicate that his wisdom is respected by all the Devas and also those who are seekers of truth(Rishi). Brihaspati means some parts of the Veda. Therefore Guru is said to represent all growth, all knowledge, wealth and doer of good materially and spiritually. He is said to be have no enemies though some may consider him as their enemy. His color is that of Gold (Yellow).

Venus: (Sukra,Bhargava) The Navagraha Stotram says that Sukra is white like snow, like kunda flower which is again white, slender like a lotus stem, Guru par excellence to the Daityas and speaks with authority on all sastras. Here Sukra was restricted to be Guru of Daityas (Children of Diti)or Rakshsas. By nature he is partial towards the Rakshsas unlike Brihaspati who does not distinguish one from the other. Since he was referred to be like Kunda flower and stem of a lotus, it is inferred that he is tender like music, dance, beauty, womanly graces and so more materialistic things. He is therefore made to represent all art forms and materialistic pleasures. The word Sukra means vitality.

Saturn (Sani, Manda): According to Navagraha Stotra, Sani is of black color like black anjanam ( a paste used in beautification of eyes- Kaatuka in Telugu). He is the son of the Sun and elder brother to Lord Yama, the ruler of the South (the absolute inflictor of justice, kaaludu meaning that he would end the physical existence of any living organism at the stipulated time), he is born of the Sun and his wife Chaaya (Shadow), slow in movement. Manda means slight while Sani means slow. From this description we understand that Saturn is slow in motion and also slows down the progress, slows down the earnings, moderates everything concerning the physical and materialistic pleasures and aspirations. He would follow everybody as the Shadow follows the Sun in reducing the brilliance. He would remind the shortness of physical life because he is the elder brother of Yama. Therefore Sani is held responsible for



all these matters, especially slowing down the individuals aspirations with a warning that the physical life is limited. He is also held responsible for the length off the physical life.

Rahu (The north Node or shadow planet or Chaaya Grahamu): This is the point on the ecliptic where the orbit of the Moon crosses when the Earth is north bound. It would be closer to Sun and the Sun gives maximum light to the Earth. At this node, the eclipses take place. This node called Rahu is stronger and held responsible for the eclipse. The Nvagraha Stotra says that Rahu is very powerful and capable of harassing both the Sun and the Moon being born of the mother Simhika. Rahu is as powerful as a lioness and the power is that of an animal. So Rahu is made responsible for tremendous animal power which is alien to human beings. He is war mongering, destructive with full of vigor like Mars.

Ketu (the South Node): The is the point of intersection of the ecliptic with the orbit of the Moon when the Earth is South bound. The intensity of the Sun's rays on the Earth is mild. Since these nodes denote only the points of intersection without any physical entity, they are perhaps termed Chaaya Grahas. The Navagraha Stotra states that Ketu has only a head cut off from a body and is red like palasa kusumam and very fierce. So, Ketu is said to represent the state from which the physical existence (like a head) is cut off. Ketu's head was compared to palasa kusumam while the sun was compared with Japakusum. While Japakusum is fit to be offered to Paramatma, Palasakusuma is rejected though both of them are red in color and are beautiful.

The Navagraha Stotra was authored by maharishi Vyasa who edited the entire Veda and classified it into four parts. His father Masharishi Parasara was one of the first to write a treatise on Jyothisha. As mentioned earlier, thorough knowledge of Jyothishya was essential to get into Veda. The mastery of jyothisya by Maharishi Vyasa is unquestionable. Therefore, the depiction of the characteristics of the Grahas by Maharishi Vyasa cannot be discounted on the grounds that it has no basis. If we do not accept Jyothishya, we cannot accept modern physics or Astronomy at all. Symbolism has very deep roots and spread over several other area of knowledge. To reject a theory based on experience which had given results in the hands of masters over several centuries is laughable just because it did not produce results by a few novices. Maharishi Vyasa lived in Mahabharata age and so the theory given by him had stood the test of time.

The basic principles on which the activities of the Grahas were based are drawn from what has been said above. The Maharishi Parasara was earlier than Puranas and so the principles were taken from the Veda only. Maharishi Vyasa, the author of Puranas, drew heavily from the Vedas the material for puranas only for the purpose of serving the large number of people who have no access to Veda. Maharishi Bhrigu was the first to create a database with large number of cases which became the source for Maharishi Parasara to formulate the postulates. The Puranic material was not independent of Veda. So, the entire body of Jyothishya was constructed with the Veda as basis with a view to understand Veda. Maharishi Parasara drew from Maharishi Bhrigu and added experiences of his own. Each writer after Marishi Parasara did not make any attempt to modify or change what has been said by Maharishi Parasara. In the past 6000 years who ever tried to explain Jyothishya took what Maharishi Parasara gave and added the finer analysis suitable for the changed times.

The postulated activities of Grahas are given on the basis that every individual born as a human being with past karma will be so influenced by the Grahas to look that some Grahas become favorable and some unfavorable. So, when the qualities of each Graha were given they were divided into two categories-if the Graha was favorable/if the Graha is unfavorable. There is no such thing as good or bad with regard to any Graha or what it represented or what it gave or denied. The assumption is logical and consistent with the Vedas, Upanishads and Purana. In this regard. It may be necessary to say that there are two more theories, one from china and the other from the west. There are many similarities between the vedic astrology and the other systems, though there are differences that cannot be explained. They all stem out because of the postulates each system adopts. In the Vedic astrology, the principles and postulates are in consonance with the Vedic thought. Accordingly, the postulates with regard to the planets follow what had been given in Vedas and Navagraha Stotra from Purana.

Sun: Represents the conscious EGO, the self and its expression. Therefore Sun represents pride, power authority, position, leadership, ambition creativity, health and Vitality. Since Sun is responsible for life, he represents father of the self also.

Moon: Represents emotion, subconscious memories, moods. It also represents mother and motherly activities, tender feelings, instability in thinking and water and liquids.

Mars: Represents self-assertion, confidence, aggressive nature, sexuality, vigor, ambition and impulsive activity. It represents siblings, lands and houses.

Mercury: Represents communication, intelligence diplomacy ,rationality, reasoning, transport and neighbors.

Jupiter: Represents expansion and growth in all aspects. Long distance travels, higher education, religion, law and respected people. It also represents freedom from bondage, exploration.

Venus: Represents beauty, feminine reactions, all sorts of art forms, sexual urge, comfort, physical pleasures. It also represents romantic associations, marriage.

Saturn: Represents slowing down, consolidation, long time planning, Stability, Old people, endurance in adversity, aversion for physical things.

Rahu and Ketu: These have no specific identity as they are Shadow planets (Chaaya Graha) but they assume the role of that planet whose house they occupy. They are quick in giving the results. Rahu behaves like Mars and has the tendency to assume responsibility for alien things. Ketu behaves like Saturn and diverts the person towards rejection of mundane life.

The Veda says that everything in the Universe is made up of the five basic elements Prithvi (Earth), Apas (Water), Tejas (Fire), Vaayu (Air) and Akaasa (Sky). Therefore the human body is a composite of these five elements and is called a living person if there is Chaitanya ( a speck of the Paramatma), otherwise a dead body. The body material is Earth and the mind of the human being is Akaasa (Sky). The body mechanism is dependent on the other three elements- Water, Fire and Air. In

Ayurveda, the science of human health these three are called Kapha, Pitta and Vaayu respectively. The Ayurveda says the disease of the human -being is the result of imbalance of these three elements and the healthy body has these three elements in balance. BY the postulation of Grahas, it should be possible to associate these elements to the Grahas. Accordingly, we can list the disorders of the human body and the Grahas associated with them.

Sun: Heart, Circulatory system, immune system, bone health because Sun is Prana Sakti. Sun is an right eye to the Viratapurusha and therefore indicates the right eye. Sun is associated to the element Pitta (Fire).

Moon: Digestive system, Stomach,, Breasts, Ovaries, Menstruation, Pancreas. The element associated is Phlegm (Kapha) –Water.

Mars: Genitals, Muscle system, Adrenal Glands, Fever, Accidents, Trauma and Surgery.

Mercury: Nervous System, Brain, Respiratory system, Thyroid and Sensory organs.

Jupiter: Liver, Pituitary glands, disposition of fats.

Venus: Lumber region, Veins, Parathyroid, Throat and Kidneys.

Saturn: Chronic diseases, colds. It is associated with the element Vaayu.

These attributes are arrived at through the qualities and behavior of each planet as postulated. Generally, the logic and situations take us farther in the theory once the postulates are formed. The postulates however are experienced but cannot be proved. In several situations attempt to prove the postulates lead to the situation that what had been concluded have to be assumed. Summarizing the above qualities, the Vedic astrology had defined broadly the things each Graha represents in an individual's horoscope. They are:

SUN: Fire ;the force that the life needs for growth and sustenance. Extreme confidence.Very difficult. Tendency towards hot things. Fire. Courage Prays Lord Siva. Thorny bus Aged. Father. Dawn of knowledge. Looking towards sky. To be afraid. Human society. Sqare shaped objects. Bones. Daring.A very small quantity. Insides of the stomach.Enterprising. Going into forest. Eyes. Roaming in mountainous regions. King or ruler.Pitta. Suffering from heat and Sunstroke. Healthy mind eye diseases. Indigestion. Suzerainty over lands or countries. Banks of a river, Pearls and Corals. Victory over enemies. Very good natured. Red color. Short. Sandal paste etc.,

MOON: Expandable: Mind and knowledge; flowers; nice fragrance; mounting a fort; disease; Brahmin; delay; phlegm; forgetful; Jalodara disease; Loving heart; lady; Very gentle; Happiness of sleep; Water; silver; pearls; sugarcane; mother; midday; fever from colds; travel on ocean or water; ocean ,lakes, tanks and rivers; White things; salty; mental powers; diamonds; bright nights,, bronze; a period of time equal to 24 minutes(ghatika); watery part of the stomach; Devotee of Gouri; wine; honey; fun, speed of mind; powerful ion the night; waxing and waning; middle aged,, yoghurt; interest in

meditation; westerly direction; dust raised by cows; regal; gems; travel to distant lands ;silk; beautiful, enjoying food; all water related creatures,; snakes.

**MARS:** Earth and so related to Land and property; Brothers (Siblings);Valor Leadership over fellow men; Taking to arms; Fond of War; Thief; blood colored objects; loud sounds; Head of a town or village; King like; Owner of cattle; Getting angry quickly; Very rigid in attitude; wounds; service in Govt. or under a king; worshipper of Lord Subrahmanya; Brittle talk; suffers from accidents; high fevers without chill; Suffering from urine infections; suffering from fire arms; positions in army;

**MERCURY:** higher education; intellectual pursuits; mathematical reasoning; astronomy and astrology; travel; pilgrimage; commerce and accounting; soft spoken; tries to find good in others; green color; does not enter into controversies; interest in mantra and tantra; north

**JUPITER:** Since he is called Guru, he is endowed with all things that show growth, progress. Growth in family; growth in wealth and health; respect for elders; Vedic studies; Good character; Never thinks of evil towards any being; Traditional; conforming to Dharma; Law abiding; Well behaved; large family; Thinks positively; Gold; Yellow color.

**VENUS:** White color; Diamonds; White umbrella: Artistic; Tender: Beauty, Marriage: Literature, Music and Dance; Sex; Love; Mid-day: Son-in law: Gowri : Lakshmi; Lean physis; South-east: Devotee of Gouri:

**SATURN;** The name Saturn means slow; Indicates very slow in all matters; Old people; Tendency for falsehood; disruption of order; unethical; Longevity; Lame person; Life in forest; Birth in a shady family; Disfigured person; Black color; Friendship with bad people; Devotee of Lord Siva; Impotent; Incapable of showing pride; Mental disturbance; Ruined friendship; North-East; Afraid of law; Indigestion; State of despair.

Rahu and Ketu do not have any specific qualities as they are chaaya grahas. But they have the attitudes given below.

**RAHU;** Unorthodox; Irrational; deviation from accepted principles; Travel to alien lands; Behaves like a rustic; Devotee of unorthodox deities; Blasting;

**KETU;** Serious disposition; Fever; Smallpox; Tendency toward sanyasa; Interst in Vedanta; Eats little; Very silent; Looks hungry always.

In the above. There are some common matters that are indicated by more than one planet. In the analysis of the horoscope, these will become evident.

In the Universe every object is moving and in fact the milky way itself is moving. This is natural because energy cannot be at rest. It is significant that Veda said the same thing. Therefore, the planetary system was and is studied with the planet earth as the point of observation. The motion of the planet Earth is considered in relative terms and so it would appear that planet Earth is taken to be stationary. Taking the Planet Earth as the origin of the reference frame, every planet ( Sun, Moon, Mars ,

Mercury, Jupiter, Venus and Saturn) is viewed and the apparent path of the Sun called ecliptic and the orbits of other planets are more or less coplanar; the orbits of all planets( except Sun, of course!) look to be 9 degrees away on either side of the ecliptic. Rahu and Ketu, the chaaya grahas (Nodes or Shadow planets) are also have the orbits coplanar with those of the planets. The approximations made are negligible considering the astronomical distances involved.

The great rishis observed that all the grahas move in orbits which are all most coplanar containing the ecliptic also. This movement of planets has a peculiarity in that they pass through the same stars (Nakshatras) numbering 27 in every rotation. These stars are spread along the paths in an almost a circle.

Astronomers have proved that the time taken by the planet Earth to go around the Sun and the apparent motion of Sun to go around along the ecliptic once differs by less than a day. Therefore, the motion of Sun along the ecliptic to traverse the angular distance of 360 degrees is taken as one year (365 Earth days approximately).

In Ramayana, Maharshi Valmiki recorded that Maharshi Agasthya advised Sri Rama to pray the Sun in order to gain the necessary strength to fight Ravana in battle and kill him and initiated Sri Rama to ADITYA HRIDAYAM for invoking the help of the Sun. The ADITYA HRIDAYAM gives the Sun 12 different names to invoke the Sun. Also, the Mahabhagavatam lists the 12 Aadityas as Devatalu(divine persons) along with 8 Vasus and 11 Rudras and 2 Aswanis for this kalpa. The importance of the Sun as the head of the solar system, Jyothisha and also the grahas was mentioned in the ADITYA HRIDAYAM. When he initiated the great mantra to Sri Rama, Maharishi Agastya, being a vedic rishi chose those names of Aditya to give the right vibrations in order to win over evil.

The angular distance traversed by Sun in the ecliptic is divided by 12 to give 30 degrees of angular distance each. These twelve units of subdivision of the period (one year) are the months, each month being given by the angular distance of 30 degrees and a separate name to Sun. Maharshi Agastya chose those 12 names out of the 108 names of Sun used to pray the mighty Aditya to Sri Rama suitable for the occasion. The mighty Aditya gets extensive attention in the three Vedas, Rik, Yajur and Sama Vedas; and being a visible star and held responsible for life by the modern-day scientists, the mention in the Vedas is significant. The veneration given by the Vedas to Aditya (Son of Aditi) in a variety of situations simply makes an astonishing interpretation of Veda for different aspects of physical life which could be made use even today. The vibrations created by reciting a mantra is said to be useful as a weapon. It is used both for construction and destruction. That is why the wise advocated that the mantra should be initiated only to the deserving but not to everybody and sundry. Here Maharishi Agastya initiated ADITYA HRIDAYAM to Sri Rama because Ravana should be destroyed for the welfare of the society and Sri Rama had the distinction of being a person interested to establish right life among the people of the society by persuading the evil doer to desist from his ways and in the event the evil doer persists in his ways he would take the extreme step of killing him.

The twelve forms of Aditya that indicate the months are:

- Dhata                      Chaitra (March-April)
- Aryama                    Vaisakha (April-May)
- Mitra                      Jyeshtha (May-June)
- Varuna                    Aashaadha (June –July)
- Indra                        Sravana (July- August)
- Vivaswan                Bhadrapada (August-September)
- Tvastha                    Aswayuja (September-October)
- Vishnu                    Kartika (October- November)
- Amshuman                Margasira (November-December)
- Bhaga                     Pushya (December-January)
- Pusha                     Maagha (January-February)
- Prajnanja                Phalguna (February-March)

Jyothish is a Vedanga (limb of Veda). It means that Veda cannot be had access without the knowledge of Jyothish. What is Veda? Veda is parbrahman .It is infinite and has all the knowledge about everything that is to be known. It contains information of the entire Universe. When recited Veda produces energy. By mere listening to the recitation of Veda, one gets all the vigor. Veda also tells what to do at every moment. Veda shows the way to get the satchidananda (Attaining the very desired Parabrahman). There is nothing Veda does not contain. If Veda says something or mentions something, then it becomes necessary to examine carefully what it means. Because of its brevity, it is very complicated to understand unless one has all-round information. Seeing the intelligence of human beings in this Kaliyuga, Maharishi Veda Vyasa organized the Veda with the help of his disciples Paila, Vysampayana, Jaimini and Sounaka into four parts namely Rig, Yajur, Sama and Adharvana Vedas. Paila was entrusted with the work of Rigveda, Vaisampayana with that of Yajurveda, Jaimini with that of Sama Veda and Sounaka with that of Adharvana Veda. Each of these was an enlightened Rishis and so were able to understand and visualize. Since division of infinite is infinite each of the Vedas is infinite and represents Parabrahma. Rig Veda deals with Mantra aspect of Veda and Paila supervised the organization under the supervision of his Guru Maharishi Vedavyasa. Yajurveda deals with all that knowledge with regard to yajna and rituals which was organized by Vysampayana under the guidance of his guru Veda Vyasa. The Sama Veda was organized by Jaimini under the supervision of his guru Veda Vyasa. Sounaka was responsible to organize Atharvana Veda under the guidance of his guru Veda Vyasa. Sama Veda deals with the Vedic music that makes the entire Universe turn towards the Parabrahman. The Adharvana Veda contains all the human race needs. One question could be asked? When the Veda is infinite, how is it that we find only finite part of the Veda? How could a human being recite or know the infinite Veda? The answer is simple. Of the Veda that came down from the time immemorial,

Maharishi Veda Vyasa got it organized what was available at that time. What is available is only a minute fraction of what Maharishi Veda Vyasa knew and got it organized. Even in his time, he engaged four of his disciples who were themselves liberated souls to organize Veda. Obviously even among the liberated souls, only a very few got to know Veda; these few were definitely identified to have become part of Parabrahman.

It was definitely known to Maharishi Veda Vyasa that the entire Veda was not available for everybody. He therefore undertook to author 18 Puranas and 18 Upa puranas that contain important parts of the Veda that could be used to become eligible to get to know the Veda.

Rig Veda lists 28 stars/constellations with all descriptions about their location in the sky, their Lords and their shape. These 28 stars/constellations are again found in the Atharvana Veda. Star is a Sun. These stars/constellations do not belong to our solar system because they are different Suns. They were included in Atharvana Veda but continue to be in Rig Veda also. This practice was adopted in more than one such mantra or matter. The reason is that they could be used according to the nature of the Veda. For example, Gayatri Mantra is found in all the four Vedas. It could be recited as a mantra, it could be sung as Saama. It could be used to perform homa and also for the protection. The protection part is that of Atharvana Veda. Similarly, the 28 stars/constellations were included in Atharvana Veda because they had influence on the human beings.

These 28 stars (Suns)/constellations are spread along the ecliptic, the path of Sun's movement as observed from the Planet Earth. Since the ecliptic was divided into 12 equal parts, each having an angular distance of 30 degrees, these 28 stars are distributed in the 12 parts so that each division contains 2 and ¼ stars, ignoring Abhijit nakshatra as it is found overlapping with two other nakshatras. We give up using the word star and instead use nakshatra. In order that the divisions receive the nakshatras equally, each nakshatra is considered to have 4 parts called padas so that each subdivision corresponding to 1/12 of the year or a month has 9 padas of nakshatras. By a star, the modern astronomy means a self-illuminating celestial object and nakshatra has more or less the same meaning. Except that it is used mostly with respect to moon and mind of a human being. These 12 divisions are called Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Karkataka (Cancer), Simha (Leo), Kanya (Virgo), Thula (Libra), Vrishchika (Scorpio), Dhanus (Sagittarius), Makara (Capricorn), Kumbha (Aquarius), and Meena (Pisces).

- |             |           |                       |                           |
|-------------|-----------|-----------------------|---------------------------|
| • Aswani    | Aswanis   | Beta, Gamma ariettas  | Horse head                |
| • Bharani   | Yama      | 35,39 and 41arierttas | Female reproduction organ |
| • Krittika  | Agni      | Pleiades              | Spear                     |
| • Rohini    | Prajapati | Aldebaran             | Banyan tree               |
| • Mrigasira | Soma      | Lambda, Phi Orionis   | Deer's head               |





length. The Nakshatra Abhijit which overlaps the Nakshatras Uttarashaadha and Sravanam is ignored. The 27 Nakshatras with 4 padas each make a total of 108 padas and when divided by 12, there are 9 padas for each division of the ecliptic. These 12 divisions of the ecliptic are called, Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Karkataka (Cancer), Simha (Leo), Kanya (Virgo), Thula (Libra), Vrischika (Scorpio), Dhanus (Sagittarius), Makara (Capricorn), Kumbha (Aquarius), Meena (Pisces). Thus

Mesha gets: 4 padas of Aswini, 4 padas of Bharani, and 1 pada of Krittika,

Vrishabha gets: 3 padas of Krittika, 4 padas of Rohini, and 2 padas of Mrigasira,

Mithuna gets: 2 pada of Mrigasira, 4 padas of Arudra, and 3 padas of Punarvasu,

Karkataka gets: 1 pada of Punarvasu, 4 padas of Pushyami and 4 padas of Aslesha.

Simha gets: 4 padas of Makha, 4 padas of Poorva Phalguni, 1 pada of Uttara Phalguni

Kanya gets: 3 padas of Uttara Phalguni, 4 padas of Hasta, and 2 padas of Chitra (Chitta),

Thula gets: 2 padas of Chitra (Chitta), 4 padas Swati, and 3 padas of Visakha,

Vrischika gets: 1 pada of Visakha, 4 padas of Anuradha and 4 padas of Jyeshtha.

Dhanus gets: 4 padas of Moola, 4 padas of Poorvaashaadha, and 1 pada of Uttaraashaadha,

Makara gets: 3 padas of Uttarashaadha, 4 padas of Sravanam and 2 padas of Dhanishta,

Kumbha gets: 2 padas of Dhanishta, 4 padas of Satabhisham, and 3 padas Poorvaabhaadra,

Meena gets: 1 pada of Poorvaabhaadra, 4 padas of Uttatabhaadra and 4 padas of Revathi.

Abhijit Nakshatra occupies the 4<sup>th</sup> pada of Uttaraashaadha, and 1st pada of Dhanishta in Makara and so ignored. Each pada of the Nakshatra occupies 3 and 1/3 degree of angular distance in the divisions. These divisions are called Rasis and they occupy

Mesha - 0 to 30 degrees, Vrishabha- 30 degrees to 60 degrees, Mithuna- 60 degrees to 90 degrees, Karkataka- 90 degrees to 120 degrees. This is the first one third of the ecliptic. Then Simha-120 degrees to 150 degrees, Kanya- 150 degrees to 180 degrees, Thula-180 degrees to 210 degrees, and Vrischika- 210 degrees to 240 degrees. This is the second one third of the ecliptic. Dhanus- 240 degrees to 270 degrees, Makara- 270 degrees to 300 degrees, Kumbha- 300 degrees to 330 degrees and Meena- 330 degrees to 360 degrees. This is the third one third of the ecliptic.

The ecliptic which goes through all these Rasis is called the Bhaa chakra which means the circle of light. This Bhaa chakra is illuminated by Sun and also the 28 Nakshatras (Suns) really is a path of brilliant light, along which the other planets of our solar system move through the 12 Rasis. These 28 Nakshatras throw light on all the Rasis and therefore exercise influence on Earth

along with the living organisms, specially the human beings. The Bhaa chakra is known as Zodiac. Obviously, the Sun takes 30 days to move through a rasi, taking the solar year to be 360 days. The Moon moves approximately 13 degrees in a day which is nearly equal to the space occupied by each star in a Rasi ( the exact space occupied by a Nakshatra is 13 and 1/3 degrees). Therefore these 27 nakshatras are known as lunar mansions. The importance of Rasi (the mansion containing Moon) in a horoscope, perhaps comes from the Nakshatra being a lunar mansion. The story that these 27 nakshatras are the daughters of Prajapati Daksha, who gave them in marriage to Chandra (Moon) is related to Moon staying in each of these Nakshatra spaces for a day.

The next question is how these Nakshatras influence the planet earth? The presence of these Nakshatras in the 12 Rasis of the zodiac with 9 padas in each Rasi determine the qualities of these 12 Rasis. Also, the Nakshatras themselves shed their influence through the light and the quality of that light depends on the Planets that are defined to be the agents (called Lords). They are:

Ketu, agent for; Aswani , Makha and Moola;

Sukra, agent for: Bharani, Poorvaphalguni and Poorvaashaadha;

Ravi, agent for: Kritika,Uttaraphalguni and Uttaraashaadha;

Chandra, agent for: Rohini, Hasta and Sravanam;

Kuja, agent for: Mrigasira, Chitra and Dhanishta;

Rahu, agent for: Arudra,Swaati and Satabhisham;

Guru, agent for: Punarvasu Visakha and Poorvaabhaadra;

Sani, agent for: Pushyami, Anuraadha and Uttaraabhaadraq;;

Budha, agent for: Aslesha, Jyeshtha and Revathi.

Now, the 12 Rasis and the 27 Nakshatras with the aid of the 9 planets are supposed to determine the characteristics of the 12 rasis. The Nakshatra Aswini was taken as the first of the 28 nakshatras along the Bhaa chakra and the Rasi that contained the Aswini was designated as Mesha and the rest followed. Starting with Aswini as first Nakshatra is arbitrary. Of the 28 Nakshatras on the Bhaa chakra any Nakshatra could be the first. So, taking Aswini as the first Nakshatra did not, in any way disturb the theory. The only thing that needs consideration is the qualities of the Rasi and the consequent name assigned to it basing on the qualities on one hand and the approximate appearance of the set of stars in the sky. The qualities of Mesha (Ram) are determined by the Nakshatras Aswini, Bharani and Kritika along with their agents Ketu, Venus and Sun. Similarly the rest of the Rasis get the qualities due to the stars and their agents that are contained by the particular Rasi. Ketu, Venus and Ravi happen to be the agents

of the stars of Mesha and also Simha and Dhanus .Similarly, Ravi, Chandra and Kuja are agents of Nakshatra in Vrishabha, Kanya and Makara. Kuja, Rahu and Guru are the agents of the Nakshatras in Mithuna, Thula and Kumbha. Guru, Sani and Budha are the agents of Nakshatras in Karkataka, Vrischika and Meena. Even though the agents (Most astrologers prefer calling them the Lords) are the same there is difference in the qualities of the Rasis because of the Nakshatras the agents represent. Some astrologers call the Rasis as signs but it is better to stick to Rasis for the 12 divisions because the lunar mansions are inside each of the subdivisions and it would be seen that the position of Moon in a particular division has importance in more than one way.

The planets belong to this solar system while the Nakshatras are Suns having different systems of their own and calling them lords may not be appropriate.

The twelve Rasis are characterized under 15 different considerations for the purposes of analysis of a particular astrological consideration such as birth or a question. The 15 points of characterization are given below;

- Positive or masculine and negative or feminine Rasis: The odd numbered Rasis- Mesha, Mithuna, Simha, Thula, Dhanus and Kumbha are called the positive or masculine Rasis. The even numbered Rasis-Vrishabha, Karkataka, Kanya, Vrischika, Makara and Meena are called the negative or feminine Rasis. The naming suggests that masculine Rasis show masculine qualities such as reason and strength predominantly while the feminine Rasis show emotion and tenderness predominantly
- The rasis are divided into Fiery, Earthy, Airy and Watery Rasis.

Fiery Rasis: Mesha, Simha and Dhanus.

Earthy Rasis: Vrishabha, Kanya and Makara.

Airy rasis: Mithuna,Thula and Kumbha.

Watery Rasis: Karkataka, Vrschika and Meena.

From the above, we see that fiery, earthy, airy and watery Rasis go in that order starting with Mesha.

The fiery Rasis( Mesha, Simha and Dhanus) show a tendency for dynamism, aggressive activity, Strong desire to be a leader, sometimes going extremely cruel in attitudes.

The earthy Rasis (Vrishabha, Kanya and Makara) show a down to earth attitude, Stable in behavior, Practical, trust worthy, empathetic. They tend to be mean sometimes.

The airy Rasis (Mithuna, Thula and Kumbha) tend to be visionary, philosophical in their attitude. They give benefit of doubt for other people's mistakes and short comings.

Generous and Just in their dealings. They could sometimes read between lines and become suspicious in their approach.

The Watery Rasis (Karkataka, Vrischika and Meena) tend to be indecisive, wavering. They are emotional than rational in their dealings. Very flexible and adoptable.

- The Rasis are classified under three heads-Movable, fixed and dual Rasis.

Movable Rasis: Mesha, Karkataka, Thula and Makara;

Fixed Rasis: Vrishabha, Simha, Vrischika and Kumbha;

Dual Rasis: Mithuna, Kanya, Dhanus and Meena.

The movable rasis show the tendency to move around in material things as well as in thinking. The Fixed Rasis have the tendency to stick to fixed notions about the material things as well as the ideas. The dual Rasis have the tendency to adopt to the situation and time.

- The twelve rasis are divided into two groups- Northern and Southern Rasis.

Northern Rasis: Mesha, Vrishabha, Mithuna, Karkataka, Simha and Kanya;

Southern Rasis: Thula, Vrischika, Dhanus, Makara, Kumbha and Meena.

- Equinoctial Rasis: Mesha and Thula are the two equinoctial Rasis. The Rasi Mesha corresponds to Vernal equinox and the rasi Thula corresponds to Autumnal equinox. The Vernal equinox falls in Mesha when the Sun is in Mesha (March-April) and the Autumnal equinox falls in Thula when the Sun is in Thula (September- October). At the time of equinoxes the day and night have equal duration. Perhaps the month Mesha was designated to coincide with Vernal equinox when the entire world starts with bloom all around as it heralds the spring (Vasant Ritu).

As long as the Sun is in Northern Rasis the duration of day would be more than the durations of night and when the Sun goes to Southern Rasis the duration of night would be more than the duration of the day.

- Tropical Rasis: Karkataka and Makara are called tropical Rasis. The Sun is said to be north bound when he enters Makara Rasi and he is said to be South bound when he enters Karkataka Rasi.
- Rasis are identified as fruitful. Semi- fruitful and barren Rasis:

Fruitful Rasis :Karkataka, Vrischika and Meena Rasis;

Semi- fruitful Rasis: Thula, Dhanus and Makara Rasis;

- Barren Rasis: Mesha, Mithuna, Simha and Kaanya Rasis.

The fruitful Rasis will give quick success, the semi-fruitful Rasis give delayed success/ failure and the barren Rasis are more prone for failures.

9. Voice Rasis: Mithuna, Thula and Kumbha Rasis. These Rasis yield good tone and musical voice.

10. Mute Rasis: Karkataka, Vrischika and Meena Rasis. These yield voice unsuitable for music or mute voice.

11. Volent Rasis: Mesha and Vrischika Rasis. These Rasis produce risk taking tendency.

12. Human Rasis: Mithuna, Kaanya, Kumbha and the first half of Dhanus because their names are taken after the human beings.

13. Bestial Rasis: Mesha, Vrishabha, Simha and Makara because they take their names after animals and have animal instincts.

14. Dual Rasis: Mithuna, Dhanus and Meena because they are represented by two persons, two fishes and a person and an object respectively.

15. Rasi of short ascension and long ascension: Makara and Mithuna Rasis of short ascension while karkataka and Dhanus are Rasis of long ascension. These long and short ascensions are caused by the tilt in the Planet Earth's axis by 23 degrees with the vertical.

These classifications along with the influences of the Nakshatras and the planets recognized as agents broadly decide the features of the 12 Rasis. The details how the influences are taken into consideration goes far into the properties of the 28 Nakshatras that had been fitted into 12 Rasis. We take the analysis provided by the ancient astrologers for granted or as definitions in the absence of detailed proofs as the predictions offered in most cases have come true. The characteristics of the 12 Rasis are given below:

- Mesha (Aries) occupying 0-30 degrees of the ecliptic: Very active; Dynamic; Independent; Ambitious; Enterprising; Self-confidence; Outspoken; Courageous; Restless; Impulsive; Dogmatic; Leadership qualities; Zealous.
- Vrishabha (Taurus) occupying 30- 60 degrees of the ecliptic: Practical; Stable; Determined; Persistent; Strong willed; Faithful; Reliable; Conservative; Secretive; Ever smiling; Hard working; Diplomatic; Fond of pleasures; Fond of art, music, dance and literature.
- Mithuna (Gemini) occupying 60-90 degrees of the ecliptic: Intellectual; Communicative; Good teacher; Clever in business and accounting; Logical; Adoptable; Flexible; Fond of Mathematics; Good speaker; Engage in two pursuits.

- Karkataka (Cancer) occupying 90-120 degrees of the ecliptic: Mentally active and fertile; Soft-spoken; Subtle; Motherly; Romantic; Emotional; Timid; Discreet; Hospitable; Moody; Magnetic; secretive; Business instinct.
- Simha (Leo) occupying 120-150 degrees of the ecliptic: Fatherly: Dignified; Protective; Born to lead; Wise; Philosophical; Dogmatic; Independent; Ambitious; Fearless; Frank; Helpful; Generous; Fond of administration.
- Kanya (Virgo) occupying 150- 180 degrees of the ecliptic: Analytical; Critical; Practical; Logical; Economics; Orderly; Fond of Science; Good Planning; Business; Fond of Medicine and Hygiene.
- Thula (Libra) occupying 180-210 degrees of ecliptic: Sympathetic; Cooperative; Sociable; Sound Judgement; Creative; Just; Intellectual; courteous; Charming; affectionate; Fond of Art, literature and music.
- Vrischika (Scorpio) occupying 210- 240 degrees on the ecliptic: Focused; Strong will; Strong likes and dislikes; Penetrating mind; Faithful; Fixed views; Fertile imagination; Cunning; Interested in esoteric studies.
- Dhanus (Sagittarius) occupying 240-270 degrees on the ecliptic: Optimistic; Idealistic; Ambitious; Progressive; Self-confidence; Good speech; Dignity and self-esteem; Generous; Fond of outdoor sports; Cheerful; Fond of travel to distant lands; Inclined towards law, medicine and religion; Philosophic.
- Makara (Capricorn) Occupying 270-300 degrees on the ecliptic: Practical; Methodical; Reasonable; Philosophical with result-oriented outlook; Reserved; Selfish; Good organizing power; Does not believe in promises.
- Kumbha (Aquarius) occupying 300-330 degrees on the ecliptic: Serious thinker; Contemplative; Preserving high morals; Religious; Conservative; Unselfish; Brotherly and friendly affection; Fresh Ideas; Many friends; Loves penance.
- Meena (Pisces) occupying 330-360 degrees of the ecliptic: Compassionate; Affectionate; Lacks self-confidence; Hospitable; Sensitive; Indecisive; Emotional; Psychic; Mystical; Mild; Harmless; Spiritual mind; Sees unity in diversity; Philosophical out-look.

So far, the influence of the several celestial objects on the planet Earth were postulated on the basis of their qualities, position in space, its distances from the Sun and also their periods of orbiting the Sun. The planet earth is a very big object and the residence of several species along with the human beings, each being totally different in every way except the common mechanism peculiar for the species such as food habits digestive systems etc. The human beings in particular habit the planet at different places and at different environments. The influence of the celestial bodies cannot be the same both in intensity and influence. They differ from point to point and also from split second to split second. In

order to pin point an individual on Earth, it must get the coordinates of the individual's position and also the time at which the influence is sought.

Earth is an oblate spheroid tilted by 23 and  $\frac{1}{2}$  degrees with the vertical and orbits around the Sun by rotating about its axis. The circular distances can be measured if there is a point called origin. This origin can be selected at any place on Earth and the circular distances are given in terms of longitude and latitude. The planet earth is divided into two equal parts by an imaginary line called equator. The upper part is called the northern hemisphere and the lower one the southern hemisphere. The latitude is measured from the equator at the point longitude is fixed to the point to the north or to south where the location exists. If the latitude of a place is 24 degrees North, it means that the arc from the equator to the point in question subtends an angle of 24 degrees at the center of the earth. However, the longitude measurement is not that straight because there is no such equator that divides the Earth vertically into two equal parts. Longitude is also a circular measure. Longitude of a place is the angle the arc from an initial point (called origin) to the point under reference along the equator at the center of the Earth. The selection of the origin is arbitrary. The Vedic astrologers like Varahamihira and Kalidasa chose the city of Ujjain as the origin and so it became a city of zero longitude for all the Vedic astrologers. The British have used Greenwich village as origin and they have Greenwich of London as a place of zero longitude. Similarly, the French decided to have their own place as origin and took Paris as the city of Zero longitude. The entire Europe except the UK have the French system whereas the majority of the nations of the world chose the British system. According to the British system, the longitude of Ujjain is 75.79 degrees East while the longitude of Newyork is 75 degrees West. The Indian astrologers who use the traditional Panchangam take the standard of Ujjain.

Interestingly, several Siva temples were built on longitude 79 degrees and at different latitudes. The five Siva temples that are dedicated to Panchabhoota lingas are on this longitude. These are Ekambareswara temple at Kanchipuram, Tamilnadu(Longitude 79.6 degrees East and Latitude 12.8 degrees North)(Earth Lingam), SriKalahasti(Longitude79.6 degrees East and Latitude 13.4 North(Vayu lingam) in Andhra Pradesh, Annamalieswar Temple, TiruAnnamalia, Tamilnadu( 79.1 degrees East longitude,12.2 degrees North Latitude (Fire Lingam), Chidambaram, Tamilnadu (Longitude 79.6 degrees East and Latitude11.8 degrees North) (Akasa Lingam) and Jambukeswaram in Tamilnadu(Longitude 78.8 degrees East. Latitude 10.3 degrees North) (Water Lingam). Apart from these temples, other noteworthy temple on this Longitude are Kedarewara Temple of Himalayas (Longitude 79.9 degrees East and Latitude 30.7 degrees North),Ramanathaswamy temple, Rameswaram, Tamilnadu(Longitude 79.3 degrees East and Latitude 9.2 degrees North). There may be several other Siva temples built on this longitude but the five temples dedicated to the five basic elements built on this line between the Kedareswara Temple in the North and Ramewswara Temple in the south gives the importance of this longitude for Sanatana Dharma. Perhaps the choice of Ujjain which stands on 75.79 degrees East, which is very close to the Longitude 79 degrees east was thought to be very sacred.

Ujjain was a great city of antiquity and also the place where the Siva is called Mahakala, the great time. Perhaps, the prime meridian (Longitude zero) was assigned to Ujjain by the Vedic astrologers because the Lord time was there and so the initial point to measure space should also be from that

place. The present Standard time of India is taken at the Longitude 82 and ½ degrees East (Considered the geographic center of India), which is again very close to Ujjain. Veda identifies time as Parabrahman.

Space and time are without beginning and without end in the cosmos. We know that Galaxies are moving; everything in the cosmos moves. The stars which we observe to be moving regain their original observed position after a lapse of time. . Therefore, the space in the cosmos must be curved. The guru stuti says:

“Akhandam Mandalaakaaram Vyaaptamyena Charaacharam

Tatpadam Darsitamyena Tasmai sree guravenamah”

It means that Guru is the space in the form of enlarging circle without any cuts that envelops everything that is moving or stationary. If you see the feet of the Guru, we get the benefit of seeing the Universe.

The ancient Maharishis understood that space is curved and is moving.

To measure distances and to locate a place we need an origin of reference and coordinates to locate points in space, whose distance can be calculated with the help of reference frame. Where we take the origin is a matter of convenience and individual choice. The surface of Earth, though finite is enormous and the location of places on it uses the same method of reference frame. Thus, the equator and the Prime meridian serve the purpose of the reference frame. To locate a point on the surface of the earth, we need to know the longitude (East or West) and Latitude (North or South). The concept of position of a body or a human on the surface of Earth is necessary because the influence of the stars and the planets cannot be the same for all. This can be verified from the different ways of influence on the Earth exercised by them. Besides, the Newton’s law of attraction involves distance between the bodies. Does it not?

Next, we observe that the influence of the celestial bodies on the bodies at the same place also differs. If the two bodies at the same place differ, there may be the weight of the bodies that cause it. If the influence on the same body at the same place differs at different times, then we conclude that the time of observation is equally important as that of place. Since time is a factor because of which the process of aging depends, it is natural to think that time has a powerful influence on individual events, be it a birth or incidence. Therefore, the time factor cannot be ignored and so a way has to be found to involve this parameter also along with the space parameters.

Time: What is time? Physics says that in non-relativistic systems, it is a measure and so a scalar, like mass and distance. The answer is still not clear. To measure you need two points, one – the starting point and the other- the end point. In time, as per the Vedic view there is neither beginning nor end nor middle. It is therefore, called Parabrahman and conversely Parabrahman is the one with no beginning, no middle and no end. However, time is that which determines past, present and the future. Past, Present and future are sequenced by time. Time could be roughly thought of that which sequences events in the order of past, present and future. Yet, we are using a watch/clock to find the time. Here



the time is a measure. This time represented by a watch/clock is the time measured from 0 to 12 or 0 to 24.

For construction of a chronometer to measure time, we first used our knowledge of observation. We see that the Sun rises and seem to move from one direction to the other and ultimately disappears or sets. The period from the sun-rise to Sun-set is the time that is called a day. The starting point from where the Sun rose is called East and the opposite direction where the Sun set is called the West. The period of time when the Sun does not appear in the horizon but only the stars and Moon appear is called the night. The period between two consecutive Sun –rises, no matter whether the Sun rises early or late- in fact the Sun-rise and Sun-set varies –is the same. Or if we go a step ahead, at noon when the Sun is in zenith, there is no shadow. The shadow less state is possible only when the Sun is at zenith. The period between two such shadow less states of Sun is fixed. **This period is exactly the period (Time) taken by the Earth to take one complete revolution about its axis.**

We have decided to call the period of one revolution of the earth about its axis as the measure of time and called it a day. In Sanskrit Day is that period When the Sun is seen in the sky and is called Diva, and the period the Sun is not seen is called ratri( night ), and the period of Diva together with ratri is called Ahoratri (That corresponds to day of present-day usage). The word Diva indicates the period of light (day) and Diva also means the abode of divine beings. Thus, divinity is obviously linked with luminosity. The Vedic astrologers and the western astrologers have adopted the period of one revolution of the Earth about its axis as the day. The astronomers however, call this period a day alright but take the unit of measurement of time, second as defined by physicists. The basic unit of time second is defined to be the period taken by 10.9 billion cycles of radiation produced by the transition between two levels of cesium133 atom. Roughly the period 1 second equals  $1/24 \times 60 \times 60$  of the period of time required for one rotation of Earth on its axis (a day). This time is called the solar time because the definition is based on the motion of the Sun. The period taken by the earth to take one revolution about its axis is almost equal to the period the sun goes around the ecliptic (actually the Sun does not move, but it appears for an observer on Earth that the Sun is moving) and so the period is called the solar day by both the Vedic astrologers and the west (Astrologers and astronomers). However, the division of this day and the basic unit of time measurement are different in Vedic system of astrology and the modern astronomers. While the basic unit of time measurement is second for the astronomers and the western astrologers, the basic unit of measurement of time for the Vedic astrologers is “Thruti”.

The solar day is divided into 24 equal parts, each part being called an hour. The hour is divided into 60 minutes and the minute is divided into 60 seconds, the second being the standard unit of measurement of time.

The Vedic astrologers have divided the solar day into 60 Ghatis, each Ghati being equal to 60 Vighatis, each Vighati being divided into 60 Liptas, each Lipta being divided into 60 Leekshakas, each Leekshaka being divided into 60 Lavas, each Lava is divided into 60 Renus, each Renu is divided into 60 Thrutis, the basis unit being Thruti.

The conversion of Vedic divisions of time measure into the Western system:

60 Ghatis = 24 hours, 1 Ghati = 24 minutes.

60 Vighatis = 1 Ghati = 24 minutes, 1 Vighati = 24 seconds.

1 Vighati = 60 Liptas = 60 x 60 = Leekshakas = 60 x 60 x 60 Lavas = 60 x 60 x 60 x 60 Renu

= 60 x 60 x 60 x 60 x 60 Thrutis.

24 seconds = 60 x 60 x 60 x 60 x 60 Thrutis.

1 Second = 32,40,000 Thrutis.

Similarly, the Vedic definition of the Manava samvatsara, Deva Samvatsara and Brahma Samvatsara makes an interesting reading. One year (360 solar days) constitute a Deva day.. A Deva year is equal to 360 deva days. A mahayuga is consisting of Kritayuga or Satyayuga of 4,800 Deva years, Tretayuga of 3,600 Deva years, Dwaparayuga of 2,400 Deva years and Kaliyuga of 1,200 Deva years. So, the Mahayuga is of 12,000 deva years or 12,000 x 360 Manava years (solar years). A Manvantara is a unit of 71 Mahayugas. 14 Manvantaras make one Kalpa equal 1,000 Mahayugas including a Sandhi Kaala ( sandhi is a time between two types of activity. Between a day and night and between a night and a day there is a period which is neither night nor day. Such a period is called Sandhi. Similarly when the kalpa ends, the entire creation perishes and when the next kalpa begins the period between the two kalpas is Sandhi). At the end of a Kalpa There would be a deluge and the entire creation would get annihilated, thus ending a day for Lord Brahma. another 1,000 Mahayugas (A Kalpa) is Lord Brahma's night and at that time there would be no creative activity. Two Kalpas along with the Sandhi Kaala amounting to 2,000 Mahayugas constitute one day in Lord Brahma's tenure. Lord Brahma's tenure is 100 Brahma years (100 x 360 Brahma days).

The navigators of earlier days were at a loss to find their moorings at night when they were in the sea because the Sun and the solar time was not of any help. So, they found another measure of time based on the Star. This is called Sidereal measure and the time that was calculated with this measure is called the Sidereal time. They found that the pole star (Dhruva Nakshatra in Sanskrit) has the property of fixed position with respect to every point on the surface of Earth. This needs a slight explanation. Any place (point) on the Earth can be determined by its longitude and latitude with reference to a prime meridian, be it a British or French or Indian system. The fixed star has the same right ascension and declination from that place. Right ascension is equivalent to longitude in space and the reference point is the Vernal equinox or first point of Aries (Mesha). The declination is equivalent to the latitude in space and is measured from the celestial equator.

From the point of the observer the pole star in the Northern hemisphere is a very bright star visible to the naked eye and looks to be fixed, though everything in space moves. This pole star is traceable by a line passing through the last two stars of the Saptarishi Mandala (Ursa Major/ big bear). This Mandala goes around the pole star in the clock-wise direction and makes a revolution once in a year. In summer, the Mandala is on the top of the pole star, in Winter it is down under the pole star, in spring it is in the east of pole star and in fall it is in the west of pole star. If the straight lines drawn from

the upper (Summer time) to the Lower (Winter time) positions of the Mandalams such that they pass through the last two stars of the quadrilateral part of the mandalam, then the two straight lines merge into a single vertical line through the pole star. Similarly, the spring and fall positions of the Mandalams give a straight line perpendicular to the first line passing through the pole star. With the mandalams on top of these straight lines, the picture is a Swastika in the right way. Swastika means prosperity, peace, happiness and progress.

The reason the Star is called the pole star is that it is visible to the naked eye and also a very bright star. Taking the declination of pole star as 90 degrees North, we have two points in space to start with. The Vernal equinox (First point of Aries) is taken as 0 degrees Right ascension and the pole star with 90 degrees declination. At the vernal equinox, the celestial coordinates are (0,0). the celestial coordinates being right ascension, declination. The coordinates of autumnal equinox are (180,0). These two equinoxes are the times when the duration of day and night are equal. The vernal equinox is found to be the same almost year after year barring a very negligible deviation. So, the celestial equator can be taken as the imaginary great circle passing above the equator of the Earth and passing through the vernal and autumnal equinoxes without any loss of generality, because the space is infinite.

It is to be noted that the Vedic astrologers had identified the pole star as a point of reference in space and also the equinoxes.

The rotation of the Earth about the pole star is considered for stellar time or sidereal time. The duration of one revolution of the Earth about its axis with reference to the Pole star is called the sidereal day.

The sidereal day and solar day are to be connected. If the solar day is taken as 24 solar hours, the sidereal day is 23 hours 56 minutes (solar). For every solar hour the equivalent sidereal time will be less by 10 seconds (solar).

Whether it is solar time measure or sidereal time measure, what is needed is the measure of time at a given place on the surface of Earth. When the place is fixed, we know its longitude and latitude. The Earth, as mentioned earlier is an oblate spheroid and so we have 360 meridians for 360 degrees of angle at the center of the earth. The earth spins once on its axis in a day equal to 24 solar hours. At the given point, the earth takes 24 solar hours to come back to the same position. In other words, each of the consecutive meridians will be 4 solar minutes away. If we consider British standard, the time at Greenwich and the time east of Greenwich and West of Greenwich which goes on change at the rate of 4 solar minutes for each meridian corresponding to each degree of angular distance. Thus, at a place East of Greenwich, the solar time goes on increasing and at places West of Greenwich the solar time goes on decreasing. If the time at Greenwich is 12 solar hours in the noon, the time at a place in India would be 5 and ½ solar hours in the evening, while the time at Newyork would be 7 solar hours in the morning, the longitude being 75 degrees west for eastern Standard time. At 180 degrees East or West of Greenwich, the international date line changes the date.

The standard time is artificially made applicable for the purpose of travel and related situations. The standard time and the local time could be different because the local time depends on the meridian it stands while standard time is based on a time taken on a fixed meridian. For example, the Eastern Standard time in US is taken on 75 degrees West longitude and it serves a region. But each place in that region is on a different longitude and so the local time differs.

**What is needed in astrology is the place and the local time of the birth of an event.**

The 12 Rasis arranged on the ecliptic with Mesha coinciding with the Vernal equinox has provided a reference point for the purpose of identifying celestial objects besides showing the time when the duration of day and night equaled. The 12 Rasis, as the Sun moves along the ecliptic give us the 12 solar months of the year. The solar months are named after the Rasis- Meshya, Vrishabha, Mithuna, Karkataka, Simha, Kanya, Thula, Vrischika, Dhanus, Makara, Kumbha and Meena months- as the Sun moves along the ecliptic and housed in the particular Rasi. The lunar months (In the Lunar system of Panchanga) are formed differently with different names taking after the stars of the ecliptic. On full moon day the Sun and the Moon would be opposite to each other on the ecliptic. The name of the lunar month goes after the Nakshatra in which the Moon is housed on the full Moon day. For example, the first lunar month Chaitra gets the name when the Moon is in Chitra Nakshatra on the full moon day.

The Lunar month	The star in which the Moon is housed on a full Moon day
1.Chaitra	Chitra
2. Vaqisakha	Visaakha
3.Jyeshta	Jyeshtha
4. Ashaadha	Poorvaashadha/Uttaraashadha
5. Sraavan	Sravana
6. Bhaadrapada	Poorvaabhadra/Uttaraabhadra
7 Aswayuja	Aswini
8.Kaartika	Krittika
9 Maargasira	Mrigasira
10.Pushya	Pushyami
11.Maagha	Makha
12 Phaalguna	Poorva phalguni/Uttaraphalguni

The lunar calendar has approximately 11 days less than the Solar calendar as the duration of Moon's transit is less. In order to equate and correct the year an extra lunar month is added every 2 and ½ years to the Lunar calendar that goes by the name Adhikamaasa, and the Adhikamaasa is so adjusted that the full moon day falls exactly as defined. Whatever type of calendar the Vedic astrologers used, they have recognized the importance of the lunar calendar. Even those that use solar calendar do use the lunar calendar for several aspects such as Varjyam, Tithi, Nakshtra, Yogam and Karanam whose calculations depend on the motion of the Moon. The lunar calendar is a ready reckoner because it gives all the information for the entire year.

The important points described in the lunar calendar, Tithi, Vaara, Nakshtra, Yoga and Karana are very important from the Muhurta Bhaaga (Elective Part) of Vedic astrology. These five are called the limbs of the calendar and it is no wonder that the calendar itself goes with the name of Panchanga (Five limbs).

Tithi is the way a day is counted. Western calendar starts the calculation of the day from the beginning of the month which has no significance. Tithi, on the other hand is counting of a day from an astronomical event. The Sun (Life giver) and the Moon (Mind controller) join together in a Rasi on a new Moon day. Similarly, they are facing each other directly on a full Moon day. Also, the name of the month is dependent on the position of the Moon and the Sun. On a new-moon day the Sun and the Moon are joining together in a Rasi, while on a full-moon day they oppose each other. The angular distance between them is zero on a new-moon day and the angular distance is 180 degrees on a full-moon day. The Vedic astrologers have taken these two astronomical events to start calculating the days of the month. The new-moon day is called Amaavaasya and the full-moon day is called the Pournima of the month. The days from Amaavaasya to Pournami are Sukla Pakshami (White half) of the month and the days from full-moon day to new-moon day are called the Krishna Pakshami (Dark half). The counting of days from Amaavaasya;

Sukla Paadyami, 1<sup>st</sup> day

Vidiya/Dweeteeya , 2<sup>nd</sup> day,

Tadiya.Triteeya, 3<sup>rd</sup> day.

Chavithi/Chaturthi, 4<sup>th</sup> day.

Panchami, 5<sup>th</sup> day.

Shashti, 6<sup>th</sup> day.

Saptami, 7<sup>th</sup> day.

Ashtami, 8<sup>th</sup> day,

Navami, 9<sup>th</sup> day,

Dasami, 10<sup>th</sup> day.

Ekadasi, 11<sup>th</sup> day.

Dwaadasi, 12<sup>th</sup> day.

Trayodasi, 13<sup>th</sup> day.

Chaturdasi, 14<sup>th</sup> day,

Pournami, 15<sup>th</sup> day.

Similarly, the counting of days in the Krishna Pakshami;

Krishna/ Bahula Paadyami, 1<sup>st</sup> day.

Vidiya/Dwiteeya, 2<sup>nd</sup> day.

Tadiya/Triteeya, 3<sup>rd</sup> day.

Chavithi/Chaturthi, 4<sup>th</sup> day.

Panchami, 5<sup>th</sup> day.

Shashti, 6<sup>th</sup> day,

Saptami, 7<sup>th</sup> day,

Ashtami, 8<sup>th</sup> day.

Navami, 9<sup>th</sup> day.

Dasami, 10<sup>th</sup> day,

Ekadasi, 11<sup>th</sup> day.

Dwaadasi, 12<sup>th</sup> day,

Trayodasi, 13<sup>th</sup> day,

Chaturdasi, 14<sup>th</sup> day.

Amaavaasya, 15<sup>th</sup> day.

Even though there are 30 Tithis in a month, the number of days in a lunar month is 29.6 because of the motion of the Moon. Thus, to traverse an angular distance of 180 degrees from the Sun, the Moon has passed through 15 Tithis. So, a Tithi is occupying 12 degrees of angular space in a Rasi.

Method of finding the Tithi of a day if the Sun's longitude and the Moon's longitude are given: If the difference in longitudes of the Moon and the Sun is greater than 180 degrees, then it is Krishna Paksham. Otherwise it is Sukla Paksham. If the difference of longitudes of the Moon and the Sun is less

than 180 degrees, then divide it by 12 to give the quotient denoting the Tithis that are past counted from Amaavaasya, and the remainder gives the fraction of current Tithi that elapsed. If the difference of longitudes of the Moon and the Sun is greater than 180 degrees, then subtract 180 degrees from it and then divide by 12 to give quotient equal to the tithis that are past counted from Pournami, the remainder being the fraction of current Tithi that has elapsed.

For example, Let the longitude of the Sun be 20 degrees and the longitude of the Moon is 160 degrees. Then the difference in longitude of the Moon and the Sun is 140 degrees which is less than 180 degrees. Therefore, the Tithi is in Suklapaksha and  $140/12$  gives  $11 \frac{8}{12}$ . So, 11 Tithis are past and the 12<sup>th</sup> Tithi, Dwadasi has  $\frac{1}{3}$  left. If the longitude of the Sun is 40 degrees and the longitude of the Moon is 300 degrees, then the difference in longitudes of Moon and the Sun is 260 degrees. Since it is more than 180 degrees and it is in Krishna Paksha. Removing 180 degrees from 260 degrees leaves 80 degrees. When 80 is divided by 12 we have  $6 \frac{8}{12}$ . 6 Tithis were past and in the seventh Tithi there is  $\frac{1}{3}$  left. So, the Tithi is Krishna Paksha Saptami.

The next limb (Anga) Of the lunar calendar is the vaara. Vaara's equivalent is day. As in the western system, the Vedic system has also 7 days for a week. They are;

Ravi /Bhaanu vaaramu	Sunday	taken after the Sun
Soma/Indu Vaaramu	Monday	taken after the Moon
Mangala Vaaramu	Tuesday	taken after Mars.
Budha Vaaramu	Wednesday	taken after Mercury
Guru/Brihaspati Vaaramu	Thursday	taken after Jupiter.
Sukra Varamu	Friday	taken after Venus
Sani/Manda Vaaramu	Saturday	taken after Saturn.

The third limb (Anga) for lunar calendar is Nakshatra. The Nakshatra of the moment is that Nakshatra in which the Moon is transiting at that time.

Yoga is the fourth limb (Anga) Of the lunar calendar. Yoga occupies an angular distance of  $13 \frac{1}{3}$  degrees equal to the space occupied by a Nakshatra. Therefore, there are 27 yogas in all equal to the number of Nakshatras in the Bhaa Chakra. They are:

1. Vishkambha, 2. Preeti, 3. Ayushman, 4. Soubhagya, 5. Sobhana, 6. Atiganda, 7. Sukarman, 8. Dhruvi, 9. Soola, 10. Ganda, 11. Vriddi, 12. Dhruva, 13. Vyaaghata, 14. Harshana, 15. Vajra, 16. Siddhi, 17. Vyaathipata, 18. Variyan, 19. Parigha, 20. Siva, 21. Siddha, 22. Saadhya, 23. Subha, 24. Sukla, 25. Brahma, 26. Aindraa, 27. Vydhruvi.

For a moment of time, the Yoga is the sum of the longitudes divided by 13 and 1/3. The quotient represents the Yogas that have gone and the remainder is the Yoga of the moment, the order being the one given in the above list.

For example, if the longitude of the Sun is 20 degrees and the longitude of the moon is 140 degrees, then the Yoga of the moment is determined by  $(21 + 140) // 3 = 12$  and  $\frac{1}{3}$ . That means 12 Yogas are already gone and the 13<sup>th</sup> Yoga, Vyaaghata is running.

Yogas are generally known in astrology as those that benefit. These Yogas are not all beneficial. The difference should be understood from the context. The Yoga for an individual is beneficial while the Yoga of a moment of time on a day is for everybody.

The last limb (Anga) of the lunar calendar is Karana. It occupies 6 degrees. and is half of a Tithi. The total number of karanas 11 of which 4 are fixed with particular Tithis. The other 7 karanas go in the cyclic order in Tithis of a month barring those allotted for fixed Karanas.

The karanas are: 1. Kimstugna (fixed for 1<sup>st</sup> half of sukla paadyami), 2. Bhava, 3. Baalava, 4. Kaulava, 5. Thaitula, 6. Garija, 7. Vanik, 8. Bhadra, 9. Sakuni (fixed for 2<sup>nd</sup> half of Krishna Chaturdasi), 10. Chatuspada (fixed for 1<sup>st</sup> half of Amaavaasya) and 11. Naagava tr (fixed for 2<sup>nd</sup> half of Amaavaasya).

The karanas, Bhaava, Baalava, Kaulava, Taitula, Garija, Vanik and Bhadra occupy respectively the 2<sup>nd</sup> half of Sukla paadyami, 1<sup>st</sup> half of Sukla Vidiya, 2<sup>nd</sup> half of Sukal Vi, diya, 1<sup>st</sup> half of Sukla Tadiya, 2<sup>nd</sup> half of Sukla Tadiya, 1<sup>st</sup> half of Sukla Cahvithi and 2<sup>nd</sup> half of Sukla Chavithi, and continue in this order cyclically. Each of these karanas that are not fixed come 8 times in a month while the fixed Karanas come only once.

These five limbs (Angas) of the lunar calendar give the combined influence of the Nakshatras, their agents in the supervision of the Sun and the Moon on a moment of time on any day. It also gives Varjyamu (the time to be avoided because of the adverse influence) and Subha Samayam (the time when the influence is favorable).

The eleven Karnas have different aspects of Lord Siva (Ekadasa Rudras) as their Lords and so, they exhibit those qualities in their periods.

Another important inclusion of the Lunar calendar is the hora. In the above the day of the week had not been shown any importance on the time. The Lord of the day is found to have influence for a period of 2 and 1/2 Ghatikas (1 Hour) through its Lord at certain intervals. This computation depends on the time of Sun-rise at the place. If we consider the time of equinox, the Sun-rise is 6:00 AM. There are 24 horas in the day from Sun-rise to Sun-rise. The first hora goes to the Lord of the day. On Sunday, the first hora is governed by the Sun, which means that the Sun is the Lord from 6:00 am to 7:00 am. Similarly, for the other days also the same principle holds good.

Hora Lord:	1,8,15,22	2,9,16,23	3,10,17,24	4,11,18	5,12,19	6,13,20	7,14,21
Sunday :	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars



Monday	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury
Tuesday	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter
Wednesday	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus
Thursday	Jupiter	Mars	Sun	Venus	Mercury	Mon	Saturn
Friday	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun
Saturday	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon.

In the above table, we can notice that in the rows the order of days is reversed and alternate sequence of the Lords are given while in the columns we find the order of the days is followed. The application of this is strictly on the basis of the Sun-rise and the first hora is a for a period of 1 hour from Sun-rise followed by the other horas. After completing 24 horas, the next day's hora automatically appears as the first hora.

The concept of time had produced the lunar calendar, giving not only the influences of planets and Nakshatras on a moment of time, it also gave meaning of time by defining a day and Year based on the astronomical factors. Basing on the movement of the Sun, the year is divided into two Ayanans; the Uttarayana being the time when the Sun becomes North bound on the ecliptic coinciding with the transit of Sun in the Rasis of Makara, Kumbha, Meena, Mesha, Vrishabha and Mithuna; The Dakshinayana coinciding with the South bound Sun transiting through Karkataka, Simha, Kanya, Thula, Vrschika and Dhanus. The Uttarayana is the period from 14<sup>th</sup> January to 14/15<sup>th</sup> July, and the Dakshinayana is the other six months. The entire year is again divided into 6 Ritus to suggest the seasons:

Vasanta Ritu:	Chaitra and Vaisakha,	Spring
Grishma Ritu:	Jyeshtha and Aashaadha.	Summer
Varsha Ritu:	Sraavana and Bhaadrapada,	Rainy
Sarad Ritu:	Aswayuja and Kartika.	Mild and pleasant
Hemanta Ritu:	Maargasira and Pushya.	Winter
Sisira Ritu:	Maagha and Phaalguna.	Fall.

The lunar years are 60 in number and they are cyclic. They are:

1. Prabhava, 2. Vibhava, 3. Sukla, 4. Pramoda, 5. Prajothpatti (Prajapati), 6. Angirasa, 7. Srimukha, 8. Bhaava, 9. Yuva, 10. Dhaatu, 11. Eswara, 12. Bahudaanya, 13. Pramaadi, 14. Vikrama, 15. Vrisha, 16. Chitrabhaanu, 17. Swabhaanu, 18. Taarana, 19. Paartijaya, 20. Jaya, 21. Manmatha, 22. Durmukhi, 23. Hevalambi, 24. Vilambi, 25. Vikaari, 26. Saarvari, 27. Plava, 28. Subhakrit, 29. Sobhkrit, 30. Krodhi, 31. Viswaavasu, 32. Paraabhava, 33. Plavanga, 34. Keelakahiva, 35. Vyaya, 36. Sarvajit, 37.

Sarwadhaari, 23. Virodhi, 24. Vikriti, 25. Khara, 26. Nandana, 27. V, 43. Soumyo have relation with the planet Earth) to the planets to distinguish one individual from the other.a, 44. Saadhana, 45. Virodhikrit,46. Pareedhaavi, 47. Pramaadeecha 48. Aananda, 49. Raakshasa 50. Nala, 51. Pingala, 52. Kaalayuktaa, 53. Siddhartha, 54. Roudra, 55 Durmati, 56, Dundubhi, 57. Rudhirodgaari, 58. Raktaakshi, 59. Krodhna, 60. Kshaya.

The discussion on time, so far. is with reference to the planet Earth. This measurement of time is not absolute in the sense that it could be used with other reference frames. Since our concern is about the inhabitants of the Planet Earth, the time whether it is solar or sidereal serves our purpose. However, the sidereal time has several advantages and so the usage is wide. For the use of Jyothish, an individual is the reference frame. The event for Jyothish is birth of an event, be it the birth of a human being or any other matter connected with the individual. That is decided by the place and the time in order to analyze the influence of the planets and the Stars related (Identified to have influence over the planet Earth). We have more or less arrived at a working model for evaluating the influence of the planets and stars with reference to an event in defining the attitude and qualities of the Planets and also the 12 Rasis on the ecliptic.

Now that we have seen what planets and the 12 Rasis mean in term of influence, the need to connect the planets and the Rasis arises. The Sun which is the principal player in terms of its importance in this solar system and particularly to the planet Earth, is given the position of Lord of Simha Rasi. The moon, identified as the next important planet (in terms of Vedic astrology) and also responsible for the working of mind was thought to be best suited to be the Lord of Karkataka Rasi. The Moon is the son of the ocean and so is connected to water; like ocean tides the mind has fluctuations. In this process, we get the associations of 12 Rasis to have the respective Lords as follows:

Mesha and Vrischika	Mars (Kuja)
Vrishbbha and Thula	Venus (Sukra)
Mithuna and Kanya	Mercury (Budha)
Karkataka	Moon (Chandra)
Simha	Sun (Ravi)
Dhanu and Meena	Jupiter (Guru/Brihaspati)
Makara and Kumbha	Saturn (Sani/Manda).

Rahu and Ketu, being Chaaya grahas (Shadow Planets) have no role in Lordships of any Rasis. Among the Grahas, depending on their nature some of them are recognized as Naisargika subhulu (Natural benovelant) and some aqs Naisargika paapulu (Natural manovelent).

Th Naisargika Subhulu are: Guru (Jupiter), Sukra (Venus), Chandra (Moon) and Budha (Mercury).

The Naisartgika Paapulu are: Ravi (Sun), Kuja (Mars) and Sani (Saturn).

The Grahas get exaltation and debilitation in the Rasis as given below.

Graha	Rasi of Exaltation	Rasi of debilitation
Ravi	Mesha	Thula
Chandra	Vrishabha	Vrischika
Kuja	Makara	Karkataka
Budha	Kanya	Meena
Guru	Karkataka	Makara
Sukra	Meena	Kanya
Sani	Thula	Mesha

It should be understood that all the Grahas influence depending on their position subject to their natural characteristics. Also, among themselves the Grahas have friendship in some and enmity in some other.

Graha	Friends	Enemies	Neutrals
Ravi(Sun)	Chandra(Moon), Mars(Kuja), Guru(jupiter)	Sukra(Venus) Sani(Saturn), Rahu	Budha(Mercury)
Chandra(Moon)	Ravi(Sun), Budha(Mercury)		Guru(Jupiter), Kuja(Mars).Sani(Saturn), Sukra(Venus)
Kuja(Mars)	Ravi(Sun), Chandra(Moon), Guru(Jupiter)	Budha(Mercury)	Sani(Saturn), Sukra(Venus)
Budha(Mercury)	Ravi(Sun), Sukra(Venus)	Chandra(Moon)	Sani(Saturn) ,Guru(Jupiter) Kuja(Mars)
Guru(Jupiter)	Ravi(Sun),Kuja(Mars) Chandra(Moon)	Budha(Mercury) Sukra(Venus)	Sani(Saturn),
Sukra(Venus)	Budha(Mercury) Sani(Saturn)	Ravi(Sun), Chandra(Moon)	Kuja(Mars) Guru(Jupiter)
Sani(Saturn)	Budha(Mercury), Sukra(Venus)	Ravi(Sun) Chandra(Moon). Kuja(Mars)	Guru(Jupiter)

Rahu is considered to be an enemy to Ravi(Sun) and Chandra(Moon). Having made the ground work for establishing a model for reading an event in the space time continuum, it is, now necessary to fit the event (birth of a human being or any other event) to this model. We saw how Ravi and Chandra

were connected at each and every step of the model. Even when the event is to be analyzed, Ravi and Chandra are going to be taken as the guiding parameters.

In order to integrate the system with the purpose (the system was created to analyze an event including the birth of an individual), we go back to the Bhaa Chakram. Then two places depending on the position of Ravi and Chandra will be identified. These two places would help to analyze the event both on physical plane and mental frame. The Bhaa Chakra consists of the 12 Rasis that coincides with the ecliptic. The Bhaa Chakra itself moves, though slightly for every rotation. It means that the Bhaa Chakra does not return to the point from which it started in the beginning of a year after a year is completed. The difference is about  $\frac{5}{360}$ th of a degree. Thus, there is a chance for the reference frame could be a moving Bhaa Chakra or a stationary (after making a correction) BhaaChakra. The Vedic astrology chooses to take the stationary (Sometimes called fixed) or Nirayana system while the western astrologers prefer the moving or Sayana system. The difference between the sayana system and the Nirayana system is  $\frac{4}{360}$ th of a degree and is called the Ayanamsa for the year. The Ayanamsa today is about 25 degrees, considering the period taken by the BhaaChakra to come back to the starting point, generally being taken as the Vernal equinox.

When the Sun rises at a place on the planet Earth, it must be in one of the 12 Rasis of the BhaaChakra because they are all situated on the ecliptic. The Rasi which rises at the Sun-rise is called the Lagna, or the Ascendent or the First House of one that is born at Sun-rise (the birth of an event or idea). If the birth of an individual is sometime between the Sun-rise to the next Sun-rise, then it would be one of the 12 Rasis, and that particular Rasi where the moment of birth falls is called the Lagna or Ascendent or the first house. For example, if the birth is after 2m hours after the Sun-rise, then the Lagna would be Vrishabha and so on. Because of the nature of the ecliptic and also the observation point, not all Rasis are of 2-hour duration. Some are more than 2-hour duration and some are less than 2-hour duration. But the total duration of all the 12 Rasis is 24 hours. The periods of Rasis differ from point to point on the planet Earth. The Rasis of long ascension- Karkataka, Simha, Kanya, Thula, Vrishchika and Dhanu have more than 2 hours duration while the other Rasis of Short ascension have less than 2 hours of duration in the Northern hemisphere. In the places in the Southern hemisphere of the planet Earth, the rasis of short ascension are the Rasis of long ascension in the Northern hemisphere and the Rasis of long ascension in Southern hemisphere are the Rasis of Short ascension in the Northern hemisphere. These are the result of the Planet Earth's axis being tilted to the vertical by 23 degrees. The duration of Rasis have to be calculated at the point of reference or go to the tables readily prepared for this purpose.

We know that the Sun enters Mesha Rasi on 14<sup>th</sup> April, the Vrishabha Rasi on 14<sup>th</sup> May, Mithuna Rasi on 14<sup>th</sup> June, Karkataka Rasi on 14<sup>th/15th</sup> July, Simha Rasi on 15<sup>th</sup> August, Kanya Rasi on 15<sup>th</sup> September, Thula Rasi on 15<sup>th</sup> October, Vrishchika Rasi on 15<sup>th</sup> November, Dhanu Rasi on 15<sup>th</sup> December, Makara Rasi on 14<sup>th/15th</sup> January, Kumbha Rasi on 14<sup>th</sup> February and Meena Rasi on 14<sup>th</sup> March. At the Sun-rise at a place, the Rasi that rises will be the one in which the Sun is transiting. For example, in April after 14<sup>th</sup>, the Sun would be passing through the Mesha Rasi. Therefore, at Sun-rise the Mesha Rasi would be taken to appear on the horizon. It does not mean that the Sun would be exactly at first degree

Mesha at the time of the Sun-rise. The Sun traverses for thirty days in a Rasi. Depending on the day of the month, the Sun's longitude would be determined. No matter what the Lagna is, Ravi is in that Rasi for a whole month as mentioned above.

Lagna is the pivot for the physical existence of a human being and it depends on the Sun. Similarly, for any event Lagna denotes the very existence and growth as in the case of a human being. This is because the Sun is Atmakaraka( Life-giver) and without Sun, there is no life on the planet Earth and so on the beings. A human body without life is meaningless and so the life-giver, Sun governs all aspects of life and growth of a human. In a sense Ravi illuminates the body so that it becomes a human being or any other being. Jyothisha means illuminating and so we can see how it throws light on the life in general and human being in particular. Taking the initial Lagna to be that of Rasi in which the Sun is transiting, the Lagna of an individual birth or event is examined; and this Lagna Rasi is called the First House or First Bhava or Tanu Bhava. Obviously, the Lagna cusp need not coincide with the beginning of a Rasi. It could be anywhere in the 30 degrees span of the Rasi. Theories are developed on the basis of Lagna being considered as the starting cusp, mid -point of the 1<sup>st</sup> House, or the Rasi and so on with an idea to provide logical way of representation of the Lagna and accuracy in predictions. Whatever method is followed, the Science gives good results with minimum error in the hands of an expert. In Physics, we have particle Physics, Quantum Physics and Nuclear Physics. As theories they are found consistent. The applicability of these theories gives good results for an expert because he finds the theory suitable for the situation. Similarly, in Mathematics geometry has several theories all equally consistent basing on the principle of parallel lines. In astrology also, whatever method it is, as long as it is consistent and logical, the results are good in the hands of an expert because he would analyze and use that system which is most suitable. However, astrologers seem to decide in favor of the Lagna to be the starting cusp.

The Lagna depends solely on the place and time. In other words, the coordinates of a point in space-time continuum determine the Lagna which coincides with the birth of an individual or the event. The BhaaChakra is now divided into 12 parts, each part being called a House or Bhaava and necessarily their cusps fall in the 12 Rasas of BhaChakra .The division of BhaaChakra into houses involves calculations based on the place and the tables are available to give this division for each point and for a time moment. Usually, the tables based on sidereal time have the benefit of verification; but they are in Sayana system. For Vedic astrology, they have to be converted into Nirayana (Fixed) system of BhaaChakra.

The sidereal time is based on the vernal equinox. So, at the time of this equinox, the sidereal time at the place is zero. The vernal equinox is different for different points on the Earth. the sidereal time is calculated for the local mean time at any place using the tables given for any other place by using correction for the difference in longitude in solar time and then convert into sidereal time. Astronomy had standardized these tables and using them would be easier than calculating time for each place.

The instruments needed for this purpose are the standardized tables which give the Sidereal time and the different houses or Bhavas. It is easy to take Greenwich standard because the tables give Sidereal time for each day at Zero/12 o'clock midnight of solar time. To use the tables, the information

needed is the longitude and the latitude of the place with reference to Greenwich, the local mean time and the information regarding the time zone and the day light saving adjustment. These tables give the Sayana position of the houses and in order to find the position of houses in Nirayana system, the Ayanamsa for the year is necessary. We give the step by step method to find the Siderial time for the Local Mean Time

1<sup>st</sup> Step: Find the Local Mean time after converting it from the Standard time. The standard time is given for a zone at a certain longitude and latitude and so it should be converted to Local Mean Time.

2<sup>nd</sup> Step: Check any Summer day light saving time is involved, and if so, make the correction to get the normal Local time by adding the time period (1 hour or 2 hours).

3<sup>rd</sup> Step: Make the Local Mean Time in a 24 -hour clock. It means that if the time is 1 pm, it is 13:00 hours.

4<sup>th</sup> Step: Convert the Local mean time to Greenwich mean time. Make sure what date it is. The time must be within the precincts of the date.

From the tables find the Sidereal time corresponding to the Greenwich Mean time of birth of an individual/event by the following method.

Sidereal time on that date at midnight + Greenwich Mean time of the birth/event.

Add 10 seconds acceleration per hour of the above time to it. Then we get the sidereal time of the birth/event in Greenwich time. If the time is more than 24 hours, then subtract 24 hours from it to get the sidereal time of the birth/event at Greenwich.

5<sup>th</sup> Step: Convert the Sidereal time to the sidereal time of the place of birth/event.

Conversion of Greenwich time to the time east of Greenwich is got by adding to the time at Greenwich, the time calculated at the rate of 4 minutes for each degree of longitude. Similarly, the timehaava at a place of west of Greenwich is got by subtracting the time got by calculating at the rate of 4 minutes for every degree of longitude from the time at Greewich. When it is midnight in Greenwich, the standard time in India would be 5:30 hours next day and the time in New York would be 19:00 hours, the same day.

Once the sidereal time and the position of the place (Longitude and Latitude) are known, the table of houses give the cusps of the Lagna and the other 11 houses. Te 11 houses will have their cusps in one or the other 12 Rasis- Mesha etc., In the context of the drik Siddhanta, it is possible that theone of cusps will not fall in a Rasi , while two cusps wili fall in a Rasi because the length of the house could be less than or greater than or equal to30 degrees.

These 12 houses are also called Bhaavas. The reason to call these houses bhaavas is that, while the first house or the Tanu Bhaava represents the physical body, the other houses represent the relationships and the physical matters related to the body. We will see what these Bhaavas represent.

1<sup>st</sup> House or Tanu Bhaava: The Lagna is the first house represents the physical body, its structure and its inherited facets. Since the physical body has limitations all the relationships and all the physical needs and aspirations are limited. The Sun provides all that is necessary to keep the body under these limitations. Therefore, the ego entered the body and lagna describes the ego.

These basic rules lead us to include the consequences of the traits. It includes longevity, self-esteem, Physiology, Status in the society, Victory over enemies. Body parts: Head and brain.

2<sup>nd</sup> House or Bhaava(Dhanaa bhaava): Related to inflow of money, addition to family. Basic economic position and material possessions. Capacity of speech. Food and drink. Body Parts ; Eyes, Right eye, mouth and tongue.

3<sup>rd</sup> House or Bhaava (Sahajanma Bhaava): Communication skills, food habits. Siblings and neighbors. Travel to shorter distances. Telephonic communication. Body parts: Neck, throat, Shoulders w arms and chest.

4<sup>th</sup> House or Bhaava (Bandhu Bhaava): Mother, Agricultural property. House. Vehicles and Education. Family. Relatives. Parts of the body: Chest, lungs and heart.

5<sup>th</sup> House or Bhaava (Putra Bhaava): Children, personal deity, Speculation and Fine arts. Mantra. Body Parts: Stomach area.

6<sup>th</sup> House or Bhaava (Ari and Roga Bhaava): Sickness and ill health. Indebtedness. Service, Litigation. Thieves. Body Parts: Digestion and Intestines.

7<sup>th</sup> House or Bhaava( Kalatra Bhaava/Spouse Bhaava) : Partner in life (husband /wife). Partner in business. Enemies. Politics. Body Parts: .Colon and sexual organ.

8<sup>th</sup> House or Bhaava (Randhra Bhaava): Longevity, cause of Death. Legacies. Mysticism. Occult practices. Body parts; Outside sexual organs. Accidents. Rebirth,Transcendental life.

9<sup>th</sup> House or Bhaava(Dharma Bhaava) : Religious activity. Travel to distant lands. Philosophy. Higher learning. Travel by air. Pilgrimages Father and Guru. Body parts: Thighs and hips.

10<sup>th</sup> House or Bhaava (Karma/ Raajya Bhaava): Profession. Honor and Social position. Life in foreign lands. Body Parts: Knees and Spine.Father. Body Parts: Calf and ankles.

11<sup>th</sup> House or Bhaava (Laabha Bhaava): Profit of all kinds. Friends. Social activities. Elder brother or elder sister. Body Parts: Calf and ankles.

12<sup>th</sup> House or Bhaava (Vyaya Bhaava): Confinement. Expenditure. Solitude, Crime. Hospitalization. Body Part: Feet.

When the body is charged by the Sun to become a human being (or any other being), several aspects enter. They are brought under 4 categories called Purusharthas – Dharma, Artha, Kaama and Moksha. All other beings have these aspects and they have more or less fixed aspects of the Purusharthas called Prakriti (Natural). The human beings, perhaps of their social groupings and special mind have the Purusharthas kept under the Dharma by their own species in the form of wise men and enlightened persons. This special order was thought necessary because human beings have the capacity either to uplift themselves or to extinguish their existence with their powerful mind. Dharma was prescribed to make the human beings use the mind to uplift themselves. For the same purpose the Houses are divided into four categories.

Dharma: 1<sup>st</sup>, 5<sup>th</sup> and 9<sup>th</sup> Houses;

Artha: 2<sup>nd</sup>, 6<sup>th</sup> and 10<sup>th</sup> Houses;

Kaama: 3<sup>rd</sup>, 7<sup>th</sup> and 11<sup>th</sup> Houses; and

Moksha: 4<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> Houses.

1<sup>st</sup>, 5<sup>th</sup> and 9<sup>th</sup> houses are equidistant from each other, the angular distance between them being 120 degrees. These three houses are called trines and are shown as the basics for upliftment; 1<sup>st</sup> being the self under consideration and brought under Dharma to be uplifted, 5<sup>th</sup> being also the house of progeny and also mantra and 9<sup>th</sup> being the House of Guru and father are aptly suited. It indicates that upliftment of an individual is linked with father, Guru and mantra. It also indicates that the father and son relationship is to be governed by Dharma. We are reminded of the saying of the Maha Bhaagavatam- Aatma Vai Putra Naamaasi- which means that son is the atma of the father. The houses 1, 5 and 9 give the line of progeny of an individual, 1<sup>st</sup> indicating the self, 5<sup>th</sup> indicating the son and 9<sup>th</sup> indicating the grandson. The relationship, therefore of these houses is very strong and mutually friendly.

If first house represents father, the fifth house represents son. First house is 9<sup>th</sup> house from 5<sup>th</sup> house. It should be understood that ninth house denoting father has come from this relation. According to Smriti Father and Son are defined in several ways and situations. The Guru is treated as father and Guru is represented by 9<sup>th</sup> house. Father is also considered as a Guru. These considerations manifest in the definitions and representation. The Lords of 5<sup>th</sup> House and 9<sup>th</sup> house are never inimical to the first house that represents a birth or an event. Because these two houses are under the purview of Dharma, the planets stationed in these houses will have to obey Dharma.

The next set of important houses are 1, 4, 7 and 10. The angular distance between the consecutive houses is 90 degrees and so these are called square houses. These houses are the material things with which the human being or event is attached. As long as the human being is governed by the Dharma, these material things will be looked as necessary for life. If not, the human being will be sucked into the whirl pool of wants and pleasures which might drive the person to Adharma.

The Houses 6, 8, 11 and 12 are concerned with the human body or event. House 6 indicates health problems, debt and enemies. House 8 is about death, life expectancy and legacies. House 12 indicates



change of place, hospitalization, secluded life and confinement. During the life span of an individual, all these matters cause distress. Obviously, for the physical life these are impediments/detrimental. Any connection of a house with any one of these houses is considered bad. However, if the Lords of these three houses were to join together, then they are said to give Rajayoga ( Vipareta Rajayoga it is called) giving benefit to the physical life.

The house 11 is called the house of profit. Any planet placed in this house is said to benefit the event irrespective of the planet being natural benefic or natural malefic.

Every planet is said to give its results irrespective of modifications from other planets and the planet's actions are never nullified.

The twelve Bhavaas are connected to the finite mundane life of an individual and the matters connected with an event. The body of an individual is provided life by the Sun in the form of Chaitanya for a specific period of time. Veda says that the human body is formed by 5 basic elements-Prithivi (Earth), Apas (Water), Tejo (Agni), Vaayu (Air), Akaasa. We see that the physical body of a human being is having the four elements Prithivi, Apas, Tejo and Vaayu after it was provided by Chaityanya. Akaasa does not come in the finite body. It is represented by the human mind. Mind is a collection of thoughts. There is no limit to thoughts and so mind cannot be measured. Therefore, it is apt to say that Akaasa is mind. The entire human system works on the five elements- Prithivi. Apa, Tejo, Vaayu and Akaas and Mano (Mind), Buddhi (Intelligence) and Ahamkaara (determining and identifying the body with self). We are able to see life and experience the mind, intelligence and Ahamkaara. This is possible human mind.

The mind has the capacity to blow up to any dimension from which emerges the intelligence and Ahamkaara.

The human mind which came to the position of Ahamkaara can still go forward and attain greater heights. The next higher position after Amamkaara is getting to know Chitta. At this stage, the human being realizes the knowledge that body is not the human being. In the next stage, the human being realizes the Sat (the truth) that exists independent of time leading to Satchitaadaananda which is the Parabrahman. This is the state which frees the Jiva (the individual encased in a body) from the cycle of births and deaths.

Vedic astrology designates the Moon to be the Lord of mind and the mind vacillates just like the Moon's phases. Moon is another planet (From Vedic Astrology) to give light or reflect light received from the Sun. It is taken to be a luminary. Considering these aspects, the house in which the Moon is placed at the time of birth of an individual or event is called a Rasi. Thus, for every horoscope there would be 12 Bhaavas of which and one is Rasi and one is Lagna. The Lagna is important to analyze the finite aspects of the body while taking the house of Rasi as Lagna will yield the mental strength. When the Lagna and Rasi are mutually consistent, that is when the Lords of lagna and the Rasi are friends, the person gains strength of character.

Since most of the problems posed in astrology are about the mundane life, the Lagna gains importance as the first house from which the analysis of the horoscope is made.

. Taking the Rasi as the first House, the analysis of the horoscope provides insights into the heights to which the human being could rise transcendently.

The BhaaChakra (Zodiac) of 12 Rasis superimposed by the 12 houses determined for a particular time and place of a birth or event with the Lagna and Rasi designated is called the horoscope or the BhaavaChakra or Bhaava Kundali or Raasi Kundali of the birth or event. The strength of the planets with their placement in the BhaavaChakra to give the results as postulated will be determined with additional information from another Chart called Navamsa Kundali. This Kundali is formed with a subdivision of Rasis into 9 equal parts each having an angular distance of 3 and 1/3 degrees will place the planets in different Rasis that would enable to scrutinize minutely the Planets for their strength to give the results. From the Bhaava Chakra whatever analysis is made for the results may fail because of several modifications on a planet. The Navamsa Kundali will pin point the position of a planet and Lagna to give the absolute and relative strength of the planets.

The Navamsa Table is given below as a ready reckoner.

9 divisions of a Rasi/Rasis	0:00-3:20	3:20 – 6:40	6:40 – 10:00	10:00 – 13:20	13:20 – 16:40	16:40- 20:00	20:00 – 23:20	23:20 – 26:40	26:40 – 30:00
Mesha/Simha? Dhanus	Mesha	Vrishabha	Mithuna	Karkaataka	Simha	Kanya	Thulad	Vrischika	Dhanus
Vrishabha/Kanya/Makara	Makara	Kumbha	Meena	Mesha	Vrishabha	Mithuna	Karkaataka	Simha	Kanya
Mithuna/Thula/Kumbha	Thula	Vrischika	Dhanus	Makara	Kumbha	Meena	Mesha	Vrishabha	Mithuna
Karkaataka/Vrischika/Meena	Karkaataka	Simha	Kanya	Thula	Vrischika	Dhanus	Makara	Kumbha	Meena

From the table, the position of a planet in the Bhaava Chakra is taken to find its position in Navaamsa Chakra. For example, if the planet Mars were to be in Simha between 6:40 –10:00 degrees in the Bhaava Chakra, then from the table above in first row and third column we find Mithuna and so, the planet Mars would be in Mithuna in Navamsa Chakra. This chart will have the planets and the Lagna in different Rasis and looks like Bhaava Kundali. However, the planets and the Lagna in Navamsa Kundali do not have any point in the Rasis. If the planet occupies the same Rasi in BhaavaChakra and Navaamsa Kundali, then it is said to be Vargottama. Lagna also could be Vargottama. Vargottama planets that are beneficial and Vargottama Lagna give greater benefit to the concerned.

Vedic astrology tells that Bhaava Kundali and the Navamsa Kundali together give the life picture of an individual or event in general terms. The fruits, good or bad as taken by the individual human being are obtained when the Planets responsible are at work at that time. To determine this aspect, the Vedic astrologers had devised several systems, almost 20 systems but Vimshottari system stood distinctly popular among them. This system is based on the assumption that average human life is restricted to 120 earth years. Then it defines the period of influence of the 7 planets and the two Chaaya planets (Nodes or shadow Planets) in these 120 earth years. They have come around to accept the importance of the Moon in this calculation. Earlier, it was mentioned that the 9 planets including the chaaya planets are representatives of the 27 constellations of the BhaaChakra along which all the

planets move. When the Moon is in one of the constellations in a Rasi at the time of birth or an event, the counting of the period of activity of a planet which represents the constellation. The following is the way the periods of different planets have in the 120 earth years.

Constellation	Constellation	Constellation	Agent	Period in Earth years
Aswani	Makha	Moola	Ketu	7 years
Bharani	Poorvaphalguni	Poorvaashaadha	Sukra	20 years
Krittika	Uttaraphalguni	Uttaraashaadha	Ravi	6 years
Rohini	Hasta	Sravanam	Chandra	10 years
Mrigasira	Chitra	Dhanishta	Kuja	7 years
Arudra	Swati	Satabhisham	Rahu	18 years
Punarvasu	Visaakha	Poorvaabhaadra	Guru	16 years
Pushyami	Anuraadha	Uttaraabhaadra	Sani	19 years
Aslesha	Jyeshtha	Revati	Budha	17 years

These periods of planets are called the Dasa of the planet and go in the order of Ketu, Sukra, Ravi, Chandra, Kuja, Rahu, Guru, Sani and Budha dasas. At the time of birth, the Moon's position in one of the constellations is the starting of the Dasas. The constellation occupies 13 and 1/3rd degrees and the Moon could be anywhere in that constellation. Depending on the degrees the Moon's position shows in the constellation, the Dasa will be proportionately taken. For example, the Moon were to be in Bharani constellation at 3 degrees, the Dasa of Sukra would be  $(10/(13 \frac{1}{3})) \times 20$  years. The next Dasa would be Ravi in the order. If a person lives beyond 120 Earth years, then the Dasas would get repeated in the same order. The periods of planets are long and we find that the effect of the planet would not be the same during the entire Dasa period. This gets modified day by day and this problem is answered by the fact that other planets do not cease to act. The Dasa is divided into Antardasas in the proportion of the planets Dasa in 120 Earth years. Thus, in every Dasa ketu's Antardasa would be 7/120th of the period of Dasa, Sukras Antardasa would be 20/120th of the Dasa, and so on, the Antardasa of the Planet itself whose Dasa starts being the first Antardasa. In a particular Dasa and Antardasa period, the results will be predominantly of the Lord of the Dasa modified by the Lord of the Antardasa. To narrow down the period, the Antardasa is again divided into 9 parts called pratyantardasas in the same way as AntarDasas. In this period, three plants are at work –the Lord of the Dasa, the Lord of Antardasa and the Lord of Pratyantardasa. This process of sub division can continue 9 times. But the practice is to go up to 4 divisions where a Pratyantardasa is divided into 9 parts called Sookshmas where four planets would decide the fruits. As an example, the following table gives the Antardasas in different Ketu Dasas. The Antardasas of different planets are: Ketu 7/120th, Sukra 20/120th, Ravi 6/120th, Chandra 10/120th, Kuja 7/120th, Rahu 18/120th, Guru 16/120th, Sani 19/120th and Budha 17/120th of the Dasa.

Planets	Period	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D
Ketu	7 Years	0 4 27	1 2 00	0 4 6	0 7 0	0 4 27	1 0 18	0 11 6	1 1 9	0 11 27
		Ketu	Sukra	Ravi	Chandra	Kuja	Rahu	Guru	Sani	Budha
Sukra	20 yearat thas	3 4 0	1 0 0	1 8 0	1 2 0	3 0 0	2 8 0	3 2 0	2 10 0	1 2 0
		Sukra	Ravi	Chandra	Kuja	Rahu	Guru	Sani	Budha	Ketu

Ravi	6 Years	03 18 Ravi	06 0 Chandra	04 6 Kuja	010 24 Rahu	09 18 Guru	011 12 Sani	010 6 Budha	04 6 Ketu	10 0 Sukra
Chandra	10 Years	010 0 Chandra	07 0 Kuja	16 0 Rahu	14 0 Guru	17 0 Sani	15 0 Budha	07 0 Ketu	18 0 Sukra	06 0 Ravi
Kuja	7 Years	04 27 Kuja	10 18 Rahu	011 6 Guru	11 9 Sani	011 27 Budha	04 27 Ketu	12 0 Sukra	04 6 Ravi	07 0 Chandra
Rahu	18 Years	28 24 Rahu	24 24 Guru	210 6 Sani	26 18 Budha	10 18 Ketu	30 0 Sukra	010 24 Ravi	16 0 Chandra	10 18 Kuja
Guru	16 Years	21 18 Guru	26 12 Sani	23 6 Budha	011 6 Ketu	28 0 Sukra	09 18 Ravi	14 0 Chandra	011 6 Kuja	24 24 Rahu
Sani	19 Years	30 3 Sani	28 9 Budha	11 9 Ketu	32 0 Sukra	011 12 Ravi	17 0 Chandra	11 9 Kuja	210 6 Rahu	26 12 Guru
Budha	17 Years	24 27 Budha	011 27 Ketu	210 0 Sukra	010 6 Ravi	15 0 Chandra	011 27 Kuja	26 18 Rahu	23 6 Guru	28 9 Sani

The idea of subdivision of the Dasa, Antardasa, Pratyantardasa seem to have followed a systematic approach to identify the influence of a group of planets through different houses. What we observe in daily life is that no individual has uniform life, but a scatter of ups and downs. Even if we find that physical life seems to be perfectly balanced in some cases the mental life is not in tranquility save in cases where the human being got elevated to a position of a yogi. When we find that the planets have influence on all objects of the Earth, the effects are not uniform to all objects. The only way that this phenomenon could be explained is the involvement of different planets through various agencies (We call them houses) at each object in a different combination. All these influences are drawn from the 27 constellations through their agents- the 7 planets and the two chaaya planets. Further the involvement of planets at the place depends upon the masses of the planets and the distance involved between them at that time. We will see how two or more of the planets are called upon for analysis of a horoscope. Starting with Lagna, we defined the 12 houses of interest for the mundane life of an individual or event. This basis and the qualities of planets and the 12 Rasis of the BhaaChakra would be used to analyze a chart.

Since the chart erected (Horoscope) is the basis for the analysis of the Horoscope, several specialties have emerged. To name a few important specialties, we find

1. The mundane astrology which deals with the life of an individual human being from birth to death known as Jataka Bhaaga.
2. The Horary astrology which deals about a question put by an individual known as Prasna Sastra.
3. The medical astrology that deals with the ailments in individuals.
4. The astrology concerned with the nation or world,
5. The annual predictions for a place,
6. Gochaara (Transit).
7. Muhurtha bhaga( the astrology of election)

The above divisions are arbitrary and were designed to face the common questions that are posed by human beings. Several other specific problems could also be analyzed using the Horoscope. The Vedic rishis stipulate the qualities the analyzer should acquire because it is again the mind that is involved. Unless the mind is properly organized, the analysis is bound to be tempered by personal idiosyncrasies. The basic qualities required by the analyzer are, 1. that the person should look for truth only, 2. that the person analyzing should desist from telling the unsavory truths, 3. that the person should see the conditions prevailing around the horoscope that is to be analyzed and lastly 4. must be able to eliminate the several possibilities to come to right decision.

Astrology as an anga of Veda stands as a tool to understand the Veda. But Veda implies implicitly "what is to be known". What is to be known is something that is not bound by any definition. Hence it is without bounds. Astrology, thus goes beyond bounds and its use depends upon the analyzer. The scope of astrology that is being used encompasses the mundane life of a human being and also the transcendental life of a jiva. Every jiva is endowed with intelligence necessary for survival but the human being is provided with intelligence either to live like any other animal or expand the horizons of intelligence to overcome the maya and identify the true identity. Astrology is very much used in this sense and the ancient intellectual in the shape of Maharishi shaped the theory of astrology to help human beings expand the intellect to probe into the unknown, perhaps the non- finite nature of matter and energy.

Two schools of thought took this challenge; Maharishi Parasara, father of Maharishi Veda Vyasa is the foremost in this Vedic astrology which is being followed even today. The other school is attributed to Maharishi Jaimini. a disciple of Maharishi Veda Vyasa. Obviously, Jaimini school cannot differ from Parasara theory but should be viewed as a supplement and should be studied as a converging theory. The jaimini theory thinks of providing additional help in analysis; perhaps the intellect of the present human being is thought to be so narrow that it cannot readily grasp the niceties provided by Maharishi Parasara.

Maharishi Jaimini is considered to be the propounder of one of the Shad Darshanas- Samkhya and Yoga. This was thought to be a deviation of the principles of Advaita of Maharishi Vedavyasa but was succinctly made convergent with Advaita by Sri Krishna In Bhagavad-Gita. This is to show that Maharishi Jaimini would follow Maharishi Veda Vyasa and so Maharishi Parasara but might offer supplementary information to strengthen the original theory, perhaps the future human intelligence was thought to be inadequate to assimilate the theory in its basic form.

The tools necessary for evaluation of a horoscope:

- The Bhaava Chakra is superimposed on the BhaaChakra and so each Bhaava gets the qualities of the Rasi in which it falls.
- All planets are at work all the time and so determination of significant planets is necessary.
- The Lords of houses 1, 5, 9 are always beneficial irrespective of the fact that they are natural benevolent planets or natural malevolent planets.

- The planets placed in houses 5 and 9 will not harm even if they are natural malevolent planets.
- The Chaaya grahas give the results of the Lords of the houses they occupy and they are faster to give the results than the Lords.
- The natural benevolent planets do not give favorable results if they get the Lordship of houses 4, 7 and 10.
- The natural malevolent planets give favorable results if they get the Lordship of houses 4, 7 and 10.
- Every planet aspects the 7<sup>th</sup> house from its position and the planets placed in that house.
- Jupiter aspects the 5<sup>th</sup> and 9<sup>th</sup> houses in addition to 7<sup>th</sup> house from its position and the planets placed in them.
- Mars aspects the houses 4 and 8 in addition to the 7<sup>th</sup> house from its position along with the planets placed in those houses.
- Saturn aspects 3<sup>rd</sup> and 10<sup>th</sup> houses in addition to the 7<sup>th</sup> house from its position and the planets placed in them.
- The special aspects of Jupiter, Mars and Saturn are more powerful than the 7<sup>th</sup> house- aspect.
- The results of any house would be disturbed with the association of Lords of 6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> houses; by 6<sup>th</sup> house through debts, ill health and enemies, by 8<sup>th</sup> house through accidents and unknown impediments and by 12<sup>th</sup> house through isolation, hospitalization, imprisonment or movement.
- Every house works as negation for the matters of succeeding house in general. For example, the 7<sup>th</sup> house is negation of the 8<sup>th</sup> house and so on. Since the 8<sup>th</sup> House indicates longevity, the 7<sup>th</sup> House negates it and so it is considered as the House indicating the end of life. However, this principle has to be carefully considered with regard to specific aspects.
- A planet in exaltation will give beneficial results in greater quality. A planet which is beneficial and is vargottama give results throughout one's life. If a planet is exalted in Rasi Kundali and is debilitated in Navamsa Kundali will give the fruits just once, while the fruits will be lasting if the planet is exalted in Navamsa Kundali and debilitated in Rasi Kundali.
- A planet is said to be retrograde when it is observed from the Earth to be moving in the opposite direction. This is only a phenomenon and actually planets are never retrograde. This phenomenon happens because of the relative motion of the Earth and the planet. A planet before going retrograde or direct will be observed to be stationary. In astrology the effect is taken not to be adverse or otherwise in the analysis.

- A planet in the vicinity of Sun, the angular distance from the Sun to the planet is less than or equal to 8 degrees is said to be combust. A combust planet will not be able to offer the results as it should but be very subdued.
- A great problem arises if the birth of twins happens to be in a duration of less than 14 minutes, making the horoscopes identical. The Vedic astrologers have obviously of the opinion that such a birth is nearly impossible. The fastest graha is Chandra which moves 3 and 1/3 degrees in about 14 minutes and therefore, people born with a difference of 14 minutes will have different Rasas for Chandra. The other possibility is that the births take place one in the end of a Rasi and the other in the beginning of the next Rasi when the Lagnas would be different. The other possibility is that Chandra was in the end of a Rasi and moves into the next Rasi before the second birth takes place. All other Grahas for the twin births would be more or less at the same place in a Rasi and Navamsa also. The ancient Maharishis had prepared Nadi Jyothish based on the all possible births/ These Nadi Jyothish is still available in Tamilnadu in different Temples and go by the name of some Maharishi. Surprisingly, the Vedic astrologers did not make any special case of twins. When they were able to decide the moments favorable for a human birth and prepared the analysis of the future birth. How could the case of twins be overlooked? We have to conclude that (1) if the births take place at the same time then their lives would be identical and parallel and (2) if their births are separated as mentioned earlier in this paragraph, they have different lives. Many questions are posed to day about the births that take place with caesarian surgery. For the purpose of astrology, the birth time is that when the umbilical cord is cut or the when the child touches ground, whichever is earlier.

The guide lines to determine whether the material wants will be favorable or unfavorable will be decided on the basis of the following according to the Vedic astrology;

- What planets offer are strictly subject to one's karma.
- The human mind is so powerful that it can, with proper training (Yoga and meditation) modify the results that are offered by the planets.
- Favorable results are obtained only when the planet and the house responsible are not afflicted. The planet or the house is said to be afflicted if they do not receive aspect by natural benevolent planets Guru and Sukra; or get aspects from the Lords of the houses that are not favorable such as 6, 8 and 12 houses or the negation of the house under consideration or receive aspects from natural malevolent planets that do not support the matter in consideration.
- Best support for favorable outcome depends on the strength of the planet; it is exalted or get good aspects from the natural benevolent planets or Lords of houses that favor the matter in consideration. If the planet is debilitated or combust, then the results will be modified and do not go to the expectation.
- The planet gets the maximum strength when it is positioned in his own house or exalted or positioned in a favorable house or receive very good aspects from the natural benevolent planets Guru and Sukra or receive favorable aspect by the Lords of Supporting houses. For this purpose, examination of Navamsa is necessary.

- Lastly, for the realization of the desire or enjoy the fruits it is necessary that the 11<sup>th</sup> house acts through its agent.

The important aspects of material human life that is looked at, revolves around the family, financial status and profession at present. To enjoy these, one must be blessed with long human life. However, the human life has potential to attain superhuman facilities for which the human being should strive and get lasting happiness.

Long material-life is promised if the Lagna Lord is strong and the Lord of eighth house is well placed; the life giver Sani (Saturn) should not have connections with houses that are inimical to 8<sup>th</sup> house. A planet is said to be strong if it is exalted or occupies its own house or aspected by the Lords of 5th / 9th house or aspected by natural beneficial planets Guru or Sukra. There are several ways devised by Maharishi Parasara and Maharishi Jaimini for critical and minute examination of the horoscope to predict the time component. A planet is said to be inimical if it has association with lords of 6th, 8th or 12th lords or placed in any one of these houses. However, for the houses 6,8, 12 the lords of 5,7 and 11 are inimical. The relations in this physical world have already been defined. These relationships are formed basing on family and marriage. The union of man and woman was brought under Dharma considering that the consequent restrictions on individual man and woman due to marriage under Dharma are negligible. Having recognized that the union of a man and woman is inevitable and a biological necessity and also feeling the necessity to provide a strong base for the society, for almost friction free transactions in the society, the great munis, provided the concept of marriage and strengthened it by bringing it under the scrutiny of both the Sruti and the Smriti.

In a horoscope, Lagna or the first house refers to the person concerned and his/her material life. As mentioned earlier, the second house refers to addition to his wealth that includes money and also the people added to the family. The third house refers to the siblings. the 4th house refers to mother, 5th house refers to children, 7th house refers to spouse, 10th house refers to father. The questions related to these relatives would be elicited from the house marked to that relative as the Lagna for that particular person and answers would be sought. Thus, if we want to examine the conditions of mother, we take the 4th house as the Lagna and anal

While the union of a man and a woman is found to be a necessity for biological and procreation (considered to be natural for any being), the explosive character of this union for the damage of the society was also seen and was brought under the strict Dharma. The usual blessing or benediction bestowed on an individual when sought weather by prostration or prayer is Ayu, Aarogya and Iswarya in that order under the overlord -ship of Dharma. Obviously. For an individual, length of mundane life is a must along with good health to enjoy material wealth.

In astrology, the life is examined from the 8<sup>th</sup> house and the health from 6<sup>th</sup> house. These two houses must promise needed help if the individual were to enjoy what the other houses give.

The arogya is guaranteed if there is no connection between the Lagna and the sixth house or the Lord of Lagna and the lord of sixth house. The health(arogya) gets bad in the dasa and antardasa of the



Lords of Lagna and the sixth house. The period of suffering will be the period common to Dasa and antardasa, if the life span(Ayu) is sufficiently long to cover the dasa and antardasa. The connection of Rahu or Kuja with 6<sup>th</sup> house is considered to be bad for health as they indicate high fevers, accidents and viral attacks. The connection of Sani with 6<sup>th</sup> house indicate chronic diseases, skin diseases which are slow to get cured. The connection of Sukra , Guru and Budha with 6<sup>th</sup> house indicate diseases that do not involve either high fevers or accidents and take a short time for cure. The connection of Chandra with 6<sup>th</sup> house indicates mental disorders and if Ketu also joins with Chandra the mental disorders will lead to madness and might lead to suicide.

6<sup>th</sup> house also represents enemies and debts. If the 6<sup>th</sup> house is strong with either the lord is in 6<sup>th</sup> itself or the lord of 6<sup>th</sup> house has aspect of friendly planets, then there will be very many enemies. On the other hand, if the 6<sup>th</sup> house is weak and is aspected by enemies of the lord of 6<sup>th</sup> house, then there will be fewer enemies. If the lord of 6<sup>th</sup> house has some connection with 5<sup>th</sup> house, then there will be no enemies. Similarly, the analysis can be made with regard to debts.

6<sup>th</sup> house deals with servants also. It implies that if the person is employed whose horoscope is under scrutiny, then the sixth house is to be considered along with tenth house for profession.

Once the analysis of ayush and arogya are completed, the analysis of 4<sup>th</sup> house comes to the forefront because this house deals with happiness. The houses 1,4,7 and 10 are called Kendra houses and they refer to the current life of the human being. They strictly describe the matters related to the current life as the house refers to the principal, the human being. The 4<sup>th</sup> house referring to his dwelling, landed properties and vehicles, 7<sup>th</sup> house referring to the spouse or partners and others that deal with the current person and lastly the house 10 referring to the profession and social attainments. The houses 1,5 and 9 are called kona houses that deal with the transcendental life including the current human life as the 1<sup>st</sup> house is that of the jiva (in human form and beyond), 5<sup>th</sup> house dealing with the devotional object and 9<sup>th</sup> house dealing with higher learning including Vedas, Upanishads and Vedanta in general. Human life gets happiness, according to our Dharama in the company of people thrown together with bonds of relationships acquired through ages and form a family which is, on one side is a pillar to the human society and on the other a source through which Eternal Dharma in all its manifestations could be practiced in human life. The needed paraphernalia such as education, property and vehicles are allotted to the 4<sup>th</sup> house. The 4<sup>th</sup> house from the starting point of the zodiac is cancer and its Lord is Chandra denoting mind, mother, tenderness and flexibility. These attributes are at once looked from 4<sup>th</sup> house because it represents mother. This happiness is purely for the span of human life, and measures to extend the happiness beyond the human life are built-in because the family is considered to be complete with all the guests invited and uninvited.

The next house (houses) that has/have profound interest for human beings is/are 2 (2 and 11). While the 2<sup>nd</sup> house denotes that are wanted (both the things that are sought by the human- beings as wants and relations such as children, spouse etc.,) . They will be added if the houses 2 and 11 jointly operate and will be subtracted if houses 2 and 12 operate. Though the house 2 is of major interest along with the house 11 to mundane things and relatives, it shall not give lasting happiness because addition and subtraction both simultaneously work on this house. The Vedic intelligence that talks of pleasure if

spouse are read from this house in conjunction with the other houses indicating the matter that is viewed along with the position of the karaka planets. For example, if the spouse is what is looked for, then the houses 2 and 11 should operate along with the karaka planet Sukra for a bride and kuja for a bridegroom have to join. How it materializes will be determined from the position of karaka planet. The 2<sup>nd</sup> house also indicates the speech and the food preference. The different rasis have distinct indications about the type of speech and the type of food the person indulges, they are more or less governed by the qualities of their Lords. The attributes of the planets are fine-tuned by the rasis, but do not alter significantly the things planets indicate. It would be, therefore better to know the qualities of each planet in respect of speech and preference in food tastes.

Planet	Quality of speech	Preference in food taste
Ravi (Sun)	Authoritative	Pungent (Ginger and pepper)
Chandra(Moon)	Soft and sweet	Salty
Kuja(Mars)	Harsh and brittle	Bitter
Budha(Mercury)	Diplomatic	Mixed tastes
Guru(Jupiter)	Sweet and pleasing	Sweet
Sukra(Venus)	Sweet and pleasing (Cautious)	Sour
Sani(Saturn)	Slow and philosophical	Sour and sweet
Rahu	Explosive	Very hot
Ketu	Introspective	Sour and sweet

The speech of a person is important in the society. By cultivating the speech, you can win an enemy too. The Dharma of every individual is to tell the bitterest truth without hurting. The Lord of the 2<sup>nd</sup> house, the planet/s placed in 2<sup>nd</sup> house and the planets that aspect the second house determine the natural tendency of speech of an individual. The human being is endowed with the privilege to correct any of the short comings. The matters represented by 2<sup>nd</sup> house is possible to be modified suitably by human endeavor because pleasure and pain management is within the purview of human beings.

12<sup>th</sup> house is very important because it is showing the end of what started with 1<sup>st</sup> house. If the lord of 12<sup>th</sup> house is not afflicted, then its association with any house would mean that it takes place at a very distant place. It also denotes the pleasures of bed if the relevant planet is present. If it is afflicted, then it would mean imprisonment, seclusion and isolation. If the lord of 12 is in 12 along with Sani or Ketu indicates the disinterest in mundane things. **Affliction of any house means that its Lord is debilitated, combust or placed in the house of enemy or associated with enemy planets or 12<sup>th</sup> house is occupied by an enemy planet/s.**

The analysis of a horoscope has two parts. 1. The general patterns and relations of an individual, and 2. the periods in which the troubles or benefits accrue. These shall have to be carefully analyzed, only after the horoscope promises life to have them. There are usually several questions regarding life pattern and the benefits/troubles promised by the horoscope. Sometimes the horoscope indicates some

special benefits which do not materialize; and sometimes the life as seen in the horoscope does not go accordingly. The explanation is again provided by Vedas. The mind of a human -being has the capacity to expand beyond the bounds. Therefore, the human being can control some of the things with meditation in the broad frame work of Prarabhda karma with which the human birth took place. The horoscope always shows what is destined because of Prarabhda karma and obviously the results of the horoscope get modified with the use of mind. The chance to meditate and control the mind is the privilege of every human-birth and it is up to the individual to make the choice- to go as per the Prarabhada karma or modify with meditation. The benefits or troubles indicated will materialize when the periods of the planets responsible and operate in the Vimshottari Dasa system. Sometimes the benefits or troubles come in a period beyond one's physical life. However, the general configuration of planets in the birth chart will give the type of physical life that is destined as per prarabdha karma.

**Prasna Sastramu(Horary astrology):** The birth chart contains several details and a specific question has multiple leads. Sometimes the time and exact place of birth was either not noted or not known. In such a case the alternative is prasna sastraamu( Horary astrology). The place and time of the horoscope is the place and time a question was put to an astrologer. The horoscope is erected when the question was put. There are several ways to determine the lagna. The lagna rising at the time of questioning is taken as the lagna to give the result. Second method is to ask the querist to choose a number between 1 and 108 and then determine the lagna depending on the number given. <sup>th</sup> of the third star). There are 27 nakshatras and each nakshatra is divided into four parts, each part being known as pada. So, there are  $27 \times 4 = 108$  padas to be distributed among the 12 Rasis of the Bha Chakra(Zodiac). Each Rasi would have 9 padas. Any number between 1 and 108 automatically gives the Nakshtra and its pada and so the Rasi in which that number falls is immediately known. This method is extensively used as the analyser has the facility to examine the horoscope in leisure when he finds time erecting the horoscope for the place and time at which the analysis is made.

Whatever method is adopted; it is in the principle that the question was destined to be asked at a particular moment determined by the planet that made the question to be asked. The position of Chandra in the horoscope determines the nature of question asked.

The analysis of this horoscope is made on the principles already mentioned for natal horoscopes.

**Medical astrology:** The physical ailments, accidents and diseases are known through the 6<sup>th</sup> house. The 6<sup>th</sup> house also gives the information regarding to enemies and debts. Therefore, it becomes necessary to explore only those that concern health. This branch is quite extensive and works on the principles of natal astrology with special attention to houses 6, 8 and 12. The Ayurveda that deals with health and longevity of a human being is based on the principle that human body is made up of the 5 basic elements, Earth, Air, Water, Fire and ether. The ailments are determined on the basis of planets involved for causing the disease and their qualities.

To caste the horoscope, the time and the place are the time the patient meets the doctor and the place is where the doctor was. The astrological reading is one of the ways to determine and confirm the disease while the doctor takes all the other parameters into consideration for deciding upon the malady.

**Astrology concerning a nation or country:** This is a theory which is complicated. Generally, the place is taken as the Capital of the country and the time is when the thought to examine the horoscope. . Having erected the horoscope of a country based on the position of its capital city and the time a the time of enquiry, the ruler is judged by the Lagna and its Lord; the prime minister/council of ministers or advisers are judged by the Rasi(the house where the Chandra is placed). The commander- in- chief of the army/armed forces by the planet Kuja (Mars) and the commerce and industry by the Planet Budha (Mercury). The 6<sup>th</sup> house is examined for war, 8<sup>th</sup> house for calamities and disasters. The 9<sup>th</sup> house is judged for the ethical and religious behavior of the people. The 5<sup>th</sup> house is examined for population growth. For economic growth the 2<sup>nd</sup> house and the planet Guru (Jupiter) are examined. In general, the analysis is made under the assumption that the country in question is an individual human being.

**Annual predictions for a place or country:** The astrological predictions are made for lunar year (Chandra mana). This is the most important part of the lunar new year and the Panchanga Sraavanam on the evening of a lunar year will end with the predictions for the country and individuals. The Lunar year starts with Sukla Padyami after the end of Phalguna Amavasya Of the previous Lunar year. This thithi pravesam as it is called may not coincide with the sun rise of the day. So, the learned pundits decided that the new year starts with the sun-rise on the day the thithi is sukla padyami of the lunar month Chaitramu.

The Lord of the day is called the king for that year. Example, the new year day falls on a Saturday. Then the king for that year would be Sani (Saturn).

Similarly, the Prime minister is the Lord of the day on which the Ravi (Sun) enters Mesha.The commander-in -chief is the lord of the day on which Ravi enters Simha Rasi. The Lord of the day on which the Ravi enters Karkataka Rasi is the Lord of Sasya or crops. The Lord of the day on which the Ravi enters Dhanu Rasi is the Lord of Dhanya (Grain). The Lord of the day on which the Ravi enters Mithuna Rasi is called the Lord of commerce. The loLord of the day on which he Ravi enters Thula Rasi is called the Lord of Rasa.The Lord of the day on which t5he Rave enters Makara rasi is called the Lord of Niraqsa. The Lord of the day on which the Ravi enters the nakshatra Arudra is known as meghadhipati or Lord of rains.

These Lords are called the controllers, responsible for managing the affairs of a country/State /Place depending on the nature, Varna, Social position and the qualities of the Lords.

Planet	Guna	Varna	Social position	Temperament
Ravi(Sun)	Rajasic	Kshatriya	King, Leader, Ruler	Stable, assertive, self-centered
Chandra(Moon)	Satwik	Vaisya	Queen	Humane, empathy, vacillating
Kuja(Mars)	Rajasik	Kshatriya	Commander-in-chief	Aggressive, War-like, spontaneous
Budha(Mercury)	Rajasic and Tamasik	Vaisya	Chief of economy, Banking,	Moving, Fast, adoptable,

			commerce, Industry	mathematical
Guru(Jupiter)	Satvik	Brahmana	Preceptor, Minister	Kind, generous, growth, expansive
Sukra(Venus)	Satvik and Rajasic	Brahmana	Healer and counsellor	Sociable,Sexual, benevolent,Interst in fine arts.
Sani(Saturn)	Tamasic	Sudra	Servant	Cold, surly, slow, dictatorial
Rahu	Rajasic	Mlechcha		
Ketu	Tamasik	Mlechcha		

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**Gochara (Transit);** Gochara is a method by which predictions are given for a day or a week or a month or a year taking the position of planets in that period in different rasis. It is always considered s the Rasi( the house in which Chandra is transiting as the first house and the position of planets are considered to be in those houses counted from this Rasi. For example if Ravi were to be in the next Rasi to that of Chandra, then Ravi is said to be in the second house. The planets Guru and Sani and the chaaya grahas Rahu and Ketu are important as they stay longer periods in a Rasi. The predictions for a day are given on the basis of the planetary positions on the day particularly the fast moving planets. Ravi, Chandra, Kuja , Budha and Sukra. Similarly the predictions for a week or a month are given son the same basis. The predictions for a year, however are given on the position of all planets and the chaaayas grahas. The predictions are based on the following considerations coupled with the qualities and performance of each planet in a house and the nature of the house.

Planet	The houses that are helpful where the planet is placed	The houses that are not helpful where the planet is placed
Ravi(Sun)	3,6,10 and 11	All the other houses
Chandra(Moon)	1,3,6,10 and 11	All the other houses
Kuja(Mars)	3,6 and 11	All the other houses
Budha(Mercury)	2,4,6,8 ,10 and 11	All the other houses
Guru(Jupiter)	2,5,7,9 and 11	All the other houses
Sukra(Venus)	1,2,3,4,5,8,9and 11	All the other houses
Sani(Saturn)	3,6 and 11	All the other houses
Rahu	3,6 and 11	All the other houses
Ketu	3,6 and 11	All the other housess

Since Gochara is studied taking the rasi having Chandra in the house) as the first house, it is natural to think that it works mostly on mind of an individual and the possible thoughts that could materialize. It is therefore, necessary to check the results with the natal horoscope or in the absence of it, the horoscope erected for the time and the place the Gochara is judged.

**Muhurta BHaaga (Election astrology):** This is a vast theory which is used to fix an auspicious moment for starting a new venture.