

**Planets
and
their Yoga
Formations**

A TREATISE ON HINDU ASTROLOGY

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RAVINDER KUMAR SONI



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Planets and their Yoga Formations

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Dedicated to

My father and Guru

Shri Mehr Lal Poni Lia Fatehabadi
(1913 – 1986)

“O Agni! Thou who art the embodiment of knowledge,
Purify us through the various purifying lights (or rays)
which are of Brahman that art within Thee.”

Rig Veda 9.67.23

FOREWORD

Jyotisa is a divine science. It is divine because this science was revealed to those very few ancient seers who impelled by their urge to be face to face with the Unknown had freely and fearlessly ventured forth determined to cross all boundaries and limitations of the known worlds. They had by the mere exercise of their own free-will succeeded in totally suspending their mental functions in preparedness of that sublime experience they could not openly talk about but having gained it had attained super-consciousness. Therefore, their words of wisdom still continue to live and resound within us.

Jyotisa or Astrology is a science because it has a set format and follows a well-defined methodology. Therefore, with regard to its study and application there are the prescribed rules that cannot be violated and there are the instructions that are meant to be followed meticulously. Of course, it is not an empirical science because it deals with Time and Space in the context of Cause and Effect which are part-less and formless non-material entities, and because basically it is meant to tell us as to how our actions shape our life, what we actually are and what we can be. This science has been used to enable the mind to penetrate the darkest and the densest recesses of the known and the unknown dimensions that have for long puzzled mankind. It has been used to enable the mind to look far deep into Time, Space and Causality and to go in search of the

First Cause far beyond the already known three states of Consciousness. This science has also been used by the wise ones to hone their intellect. In fact, Jyotisa is an Upasana; it is a form of pure and sincere intellectual devotion.

My father, Mehr Lal Soni, who is also known by his nom de plume, Zia Fatehabadi, introduced me to Jyotisa and made it a compulsory part of my study and understanding of ancient Hindu scriptures that I did under his guidance.

I am grateful to my wife, Shakuntla and my younger brother, Udes; both made my task of writing this book easy. I also thank my son, CA. Aditya Soni, my daughter-in-law, Ruchi and CA. Vijay Kumar Gupta for their support and appreciate my little grandson, Aniruddha, who patiently watched me pen the following chapters. I am also thankful to my very old and dear friends, Satya Narain Rao, Ram Dhall, Ashok Gupta, Vinod Bhatnagar and Ram Niwas Rahgar who made my life interesting and enjoyable

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ABOUT: THE BEGINNING

“Vaishvanara is the Universal form (of the Eternal Reality or Truth); it is the Prana, the Agni that is rising as the Sun.”

Prasna Upanishad 1.7

The Svetasvatra Upanishad begins with a set of four very relevant questions. They are relevant because from the time of the dawn of introspective reasoning our quest to know more and more about ourselves and our surroundings has remained continuous, intense and deliberate. Those four oft-repeated questions are - “What is the nature of Brahman, the Source?”, “From what have we been born?”, “By what do we live?” and “Where do we exist?” This set of questions that form the basis of all kinds of investigations has unfailingly impelled us to find their answers. And, once having finally realised that there certainly exists such a Source which is the omniscient and omnipotent source from which occur the birth, continuance and dissolution of our Universe we have also found the answers to these questions to have primarily helped us in knowing and understanding that which meets our senses as a prelude to knowing and realising the true nature of our own existence; the answers thus far found have given to us a sharper and a much clearer view of Reality that is one and without a second.

Though Reality is not graded, its apparent gradation is in the nature of our experience which is in the form of works and knowledge, because of which experience we are actually what we will ourselves to be but without realising our true identity. The apparent gradation is owing to our mind that though illumined by the light of consciousness is nevertheless guided mainly by our ordinary desires constantly

seeking their fulfilment. Desire is actually a function of the mind that continually produces for the experienter all sense-objects without exception whether they are perceived as gross or fine. Even though Desire impels and directs all actions, gives those actions purpose and meaning and helps find sought after results it does so only to delude the Jiva, the embodied soul. Therefore, we, the deluded embodied souls to whom differences of things are quite obvious while seeking worldly comforts through fulfilment of our individual desires have time and again deliberately invoked destiny believing it to be the main stay that shapes our lives.

Yaskacharya has explained that our existence which is phenomenal and therefore, temporal, comprises of six stages or modifications that include growth, transformation and decay. We now know that growth and transformation are a part of continuance and that decay merely proclaims dissolution which is not really the end of our existence. Because all our attempts directed towards seeking the right answers to the aforesaid four queries have tended to throw up very many probabilities and far more challenges than anticipated, the knowledge of the state of our origin has remained vague and elusive. It has been so more on account of our inability to break free from the web of ignorance cast by our own seemingly unreconcilable subjective awareness and our objective awareness operating side by side; we have repeatedly failed to distinguish the truth from the untruth, the truth that is covered by unreality. The unintentional mixing-up of reality with unreality because of ignorance, egoism, attachment, aversion and clinging to life, these five major pain-bearing affections virtually blinding the all-important inner-eye and blunting our intuition has caused this incorrect identification and as it is the various stages of transition from mere consciousness to absolute consciousness still remain largely understood. Therefore, the four questions posed at the beginning of the Svetasvatra Upanishad are relevant even to-day and the nature of the Source continues to be inquired into by us with care and devotion.

The Nasadiya Sukta of the Rig Veda states that in the very beginning nothing else existed not even space but an ocean of Absolute Darkness and Nothingness, which particular concept we are taught is the natural, logical and obvious starting point for all kinds of speculative thinking. It is so because origination assumes spontaneity, thereby meaning that origination is a sudden and an abrupt occurrence or awakening seemingly without any obvious reason. Yet, another text, Manu Smriti, explains that before creation

this universe was indeed unrecognisable, unintelligible, unidentifiable, illogical and unknowing, it was sunk as if in deep slumber; in other words, this universe to begin with existed in a state of Unmanifest Infinity. How and when that sleep did eventually break is not exactly known but the Brihadaranyaka Upanishad tells us that in the beginning of all things Nothing was existent and from that Nothing were born the waters, here waters are meant to indicate the finest essences that make up all elements. On the other hand, because of the fact that origination cannot be without a cause Chandogya Upanishad tells us that this Universe before its creation was but Existence itself, and that Existence it was that manifested name and forms. We are thus taught that a state of non-existence did not precede existence, and that there was indeed a cause, and therefore, this universe existed even before its present creation and was never absolutely non-existent. The same Upanishad boldly speaks of the embodied soul, a reflection of Brahman, as the real living being on account of the soul sustaining life. Chandogya Upanishad concludes that creation had no beginning, that this process had always been there, that there have been numerous cycles of creation in the past and will also be there in future. This is one of the many salient aspects of Truth. All created things transform.

But then, Truth is very difficult to apprehend. Before coming face to face with Truth which is present everywhere equally we are asked to give up righteousness and unrighteousness, we are asked to discard what we think is real and that we think is unreal, and we are also asked to discard that by which these two are meant to be discarded. This is a very difficult exercise that is based on a reason which is equally difficult to comprehend and because our behaviour with regard to the means and objects of knowledge is basically similar to that of animals who without discrimination between the body and the soul that sustains life use their means of perception via senses that cannot function without a body. Our ancient seers who had known about That which is required to be known speak about the beginninglessness of creation and term it as a continuance of the transformation of the Unmanifest to the Manifest and then to the Unmanifest from which the Manifest will rise again though the true form of the Unmanifest as well as that of the Manifest cannot be perceived nor its end; we are told that the reason and the process of its serial appearance and disappearance also cannot be exactly known. This being the case they concluded that there is an indefinable eternal entity which is Existence itself, which is not limited by Time and Space, which is all-powerful and all-pervading, and is possessed of organs etc.; that are its limiting

adjuncts. Having concluded that origination is a conscious and a deliberate act of the Creator, the Supreme Being, they believed that the ten forms of elements, the five basic elements and their respective qualities, and the ten forms of sensations, the five sense-organs and their respective sensations, cannot merge in anything but in that very entity which is without a form and is infinite, which is eternal and which is consciousness, existence and bliss, for that which is finite can be perceived, it has an age, it is impermanent and it eventually meets with its own destruction in order to become one with its primordial state.

It has long been argued that if a conscious entity alone can be the creator of the universe then it must have had some motive for creation simply because no action is ever initiated unless there is some pre-determined purpose. In this context it is said that creation was a deliberate act of that Supreme Being or Source for whom it was but a mere pastime, a playful antic. As regards that very Supreme Being or Source, it is further said that the same is not an object of perception it is devoid of form, action, etc.; and therefore, not subject to inference it being devoid of all grounds of inference. A sage of the Rig Veda tells us that there is none who directly knew the thing from which this diverse creation originated, no one has ever spoken of such an experience, since even the gods were later than this creation no one can know that from which creation originated. Therefore, that Supreme Being or Source considered to be the material cause as well as the efficient cause, is unmanifested unthinkable and unchangeable. Consequently it is accepted that this universe which is the effect has existence only in identity with its material cause having existence in this way even before creation.

Sankara in the context of appearance of things made or born possessing qualities explains that since in this world a thing is said to exist when it manifests itself through name and form therefore as a concession to common sense the universe is said to be non-existent before being evolved through name and form. Earlier, Gaudapada had concluded that since origination is not a well-established fact everything is birthless and there is no origination in any manner whatsoever of any non-existing form from an existing one, and that instructions about creation have been imparted by the wise only for the sake of those who from the facts of experience and adequate behaviour vouch for the existence of substantiality. This aside even though we already know how matter can be converted into sheer energy we do not exactly know how energy converts itself into matter; we know almost nothing about the process of transformation

of spirit into matter. No doubt the influence of an unseen force has not been denied and it has also not been denied that there is always a provision upon which an obligation depends but through such like explanations we are made to realise the truth that it is the sum total of the gross, the subtle and the causal worlds that has made the existence of this vast universe possible.

Physics has been defined as the science of laws and principles of matter, in other words it is the study of how matter and energy move and change in space and in time. This means, there are two distinct entities, namely, the Space and Time continuum and Matter and Energy. The former is defined as a continuous arena within which all events occur but by itself has no definable limits or boundaries nor does it distinguish absolute distances or times. On the other hand, matter and energy are discrete, well-quantified material which can neither be created nor destroyed and which being basically the same thing can be converted from one into the other, which means matter has a double entity, that it can behave both as a particle and a wave.

The behaviour of matter, however, depends upon the nature and distribution of its surrounding matter i.e. upon the influence exerted through force-fields that matter is itself capable of generating, radiating and also preserving. The strongest force-field is the one which holds the nuclei of atoms together, and the most common is the electro-magnetic field which holds atoms and molecules together and is important in all chemical and biological reactions. Then, there is the gravitational force-field which though weak at very short distances is the most dominant force on macroscopic levels because its range is infinite and its effect additive, it is the most ancient force that is believed to have existed even before the creation of this vast vibrant Universe that was formed defying all known laws of Physics. Gravity's immediate relationship with mass, spin and momentum is known to us as also the fact that at macro-level it is the strongest force of attraction but what we still do not know is the true nature of the existent strong repelling force counter-acting the force of gravity. It is this fifth fundamental force of nature called the Hyper-charge that has not allowed the universe to collapse; at the outer fringes of the universe this particular force is believed to power the galaxies falling outwards towards the borders of the finite universe.

It is now known that the simplest kinds of matter known to science are not composed of more basic particles but are packets of energy characterised by certain fundamental properties such as mass, spin, charge and magnetic momentum, that all fundamental

particles at high energy levels are not stable on long time-scales. Therefore, each mass of matter be it a gas, a liquid or a solid, composed of molecules, molecules whether simple, compound or complex composed of atoms and atoms on their part composed of various sub-atomic particles, follows set rules and principles, it is governed by natural laws. Under ordinary conditions no mass of matter is an absolute solid because between the molecules, between the atoms and within the atoms between their components there are in existence vast expanses of space supercharged with energy and the ever active fundamental forces. It is owing to the nuclear energy and the electro-magnetic force-fields counteracted by degeneracy pressure of the electrons that the various constituents of matter do not fall apart and the whole remains held together in a definite recognisable pattern and form. There is also the fourth state of matter called the Plasma when negatively charged electrons and positively charged ions are in a flux when there exist no binding forces and the material is very hot. We now know that in the very beginning all matter that now exists existed in the formless and dimensionless Plasma state.

About six thousand light years distance from the Earth, in the Taurus constellation, there is seen the Crab Nebula, a super-nova remnant, which has a pulsating neutron star that spins thirty three times a second acting as a dynamo whipping positrons, electrons and other elementary particles through an intense magnetic field at velocities approaching the speed of light in a ring sparkling with ten quadrillion volts of electricity. This rhythmic pulsation, spinning and whipping of particles is indicative of the transfer of raw power to the surrounding material and in the process the creation of various energy levels as exist in the super-excited particle-accelerators. This is the stage when a star gradually and systematically destroys itself finally by smashing all atoms comprising it. We now know that after a giant star burns away its nuclear fuel it collapses into an object so dense that its gravity allows no light to escape, it renders itself invisible and becomes a Black Hole. The existence of Black Holes cannot be visibly proved because they consist of no matter, no space and no dimensions, exceedingly dense they continuously emit radiation from either of their poles recycling matter into energy.

Black Holes are a common phenomenon. As it is, very near the heart of our own galaxy, the Milky Way, there is a strong radio-source called Sagittarius A which is one thousand times brighter than our own Sun. Actually this radio-source is a massive Black Hole whose active effects cover a region of space one hundred times

larger than our entire Solar System. More than half of the energy of the Universe is said to come from such black holes stationed at the centre of galaxies. Our own galaxy also has a huge electro-magnetic filament at its centre that is one hundred fifty light years long and about three light years wide instrumental in the creating of opposing molecular forces which in turn create a churning effect and generate a high-power grid of electro-magnetic energy, the energy that is found dispersed far and wide.

The sages of the Rig Veda tell us that it is indeed through the Heat energy granted by the Almighty Creator that Existence has come to be, that this Universe is the cause of Time and that this Universe has existed in several former cycles. Without doubt Heat is the most basic form of energy, and is associated with the random motion of the atoms and molecules in a body, and with life itself. Heat energy excites the electrons in the atoms at a more energetic state and when the electrons return to a lower state they emit a photon thus giving rise to luminosity. A body commonly suffers heat-loss through radiation. Light, which is a continuous train of transverse waves or vibrations, is electro-magnetic energy travelling at a very high speed and capable of interacting with matter. Light has a spectrum governed by the temperature, density, chemical composition and distant location of the radiating mass of matter. All particles interact via exchange of energy. The interaction between electric-charges proceeds by the exchange of photons which are the force-carrying particles having no mass. Graviton is the force-carrying particle between particles of matter. Short-range forces are, however, carried through particles that have a finite mass. Therefore, it is a complex energy-field that sustains matter and also its perpetual activity, for nothing in this universe is inert. It is a dynamic universe that exists as an active manifestation of matter which matter is by itself a manifestation of energy.

All elements are assembled inside the stars which are huge nuclear-reactors and all those elements are dispersed in space by super-nova explosions during which moment too conditions are right for nucleo-synthesis to occur. Therefore, the elements that go into the making of all non-living and living bodies on Earth were actually assembled long before our Sun and the planets were formed. Our Solar System is not a unique system in the universe; it is a very small and insignificant part of the universe which is a product of its own past having had a finite past when all matter existed compressed in a state of Cosmic Singularity. Nothing is as yet known with certainty about the very beginning of the formation of the universe but what

is certainly known is the fact that immediately after that beginning all matter was in an highly ionized state and it was only after all matter had become neutral that the process of galaxy formation commenced. However, the most basic fact remains that our universe is not perfectly symmetrical which fact has led us to believe that energy converted itself into matter and anti-matter simultaneously and a stage was reached when anti-matter was overwhelmed by the matter that is now found spread everywhere in space. The presence of black holes does not permit an easy detection of all matter that surrounds us. Already there is certainty being expressed with regard to the existence of Dark Energy and therefore, of Dark Matter, that has not allowed the universe to dissipate.

It is believed that the origin of Life is hidden in space and time. Its complexity is not yet properly understood even though a fair amount of success has been achieved in cracking the genetic code and in understanding molecular biology to advance biotechnology. A living form or system comprises of matter organised in a very complex manner and is a creation of its own environment on which it also depends. On our Earth life originated and evolved as a result of chemical reactions involving carbon-based chemistry. We now know that amino-acids join up to form polymers and proteins. They are the fundamental constituents of the living cells and possess the inclination and the capacity to re-arrange automatically into macro-molecules. It is through the process of continual building that proteins to start with formed the various components of a living cell which did not possess an organised nucleus. The evolution of an organised nucleus opened the gateway for multi-cellular organisms to develop and evolve.

The process of the evolution of life has covered a vast span of time. Life on Earth has indeed evolved by a process of growth, modification and selection which process after all requires a certain level of intelligence and free-will i.e. consciousness and action. Intelligence is awareness of one's own existence in phenomenal terms; it is also the awareness of one's own environment and one's own ability to make a productive use of that environment. The will to act in an organised and knowing manner depends on selection which requires understanding, inspection, retrospection, logic, reasoning justification and eagerness which are some of the marks of inhering intelligence that creates the will to act to preserve and improvise. Ordinary life-forms depend on the immediate, intuitive and first-hand experience the knowledge of which experience or learning they readily exchange via their peculiar modes of

communication. Such life-forms are largely repetitive in behaviour; they are instinct-oriented and governed by hunger and thirst. But man by rising above these basic dictates has availed the fruits of his intellectual efforts and recorded them, created cultures and languages so as to establish social bonds. His efforts have made him more adaptive and also creative which gains have allowed him to distinguish between an opinion and a truth based on his factual observation and reasoning. Additionally it is his capacity for weaving an abstract thought that has made man utilise the hidden capabilities of his brain to probe and analyse his various findings. In his case the increase in the size of the brain in proportion to the body-size has been greater which increase is a fair indication of the increase in his intellectual exercises and pursuits. But the increase in the size of the brain of a particular species cannot go on for ever simply because the evolution of the brain on account of necessity, environment and circumstances has its own limits, it has to stop increasing, it has to give way to a new species or form of life to develop and evolve.

Man is not instinctively drawn towards Fate even though he is more aware of death. Yet, being more concerned with meeting his daily needs he could not have avoided noticing the mysteries of his daily life and of Nature that made him aware of his own inevitable end. Naturally this knowledge made him think otherwise, look for omens and seek guidance for shaping a better future. He began to understand measure and value Time. He did not miss the fact that the concept of Time carries with it the fearsome element of Uncertainty which is generally seen as a deep void demanding to be filled with events and actions as also by the anticipation of the outcome of actions. Needless to state Uncertainty erodes confidence, it breaks down one's resolve and it leads to the development of Fear. Man having learnt to live with uncertainty and its consequents became innovative and in the process has dissected, broken apart and re-shaped his specific surroundings, he has given meanings to objects and found ways and means to understand the Known and the Unknown. He has managed to unravel the secrets of Nature and his keen eyes and mind have explored the farthest reaches of Space. He has realised that from the far away brightly burning Sun he draws in his life-force. He is what he is because of the Sun.

When man watched the stars not changing their positions, when he discovered the planets and the Moon moving across the Zodiac of the stars and when he found a persistent regularity in their movement he knew that this observed regularity did have a relationship with his own being. He found that from birth till death

the planets and the stars continued to exert their influence and that the repetitive occurrence of the results of their influence could be anticipated and foretold. Aided by this knowledge he knew that he could see and plan his future. Therefore, man has evolved a method for forecasting events based on the stars and the planets. More than five thousand years ago Parasara had said - Lord Vishnu assuming the form of planets bestows the fruits of actions to all individuals. In other words, by treating these celestial bodies to be divine man has worshipped them being aware that they do influence but certainly do not cause or dictate the course of events. What then indeed determines Fate? No one really seems to know.

There are the stars and of course there are the numerous galaxies active and radiating enormous amount of energy from whose influence no part of the vast, wide and open universe is actually free. It is a dynamic universe we live in. The Sun, the Moon and the planets seem to either obstruct or modulate the free-flow of the Cosmic radiation or activate an yet unknown latent force which causes specific and significant impacts on all that which exists, on all matter and including on the life-patterns of all living beings on Earth by offering themselves as points of concentration and by re-orienting their own contribution to the highly active energy-flux. Verily the roles played by the planets and the stars in the life of man were revealed by Divine Sight. The mechanics of that revelation cannot be explained even if the scientists of to-day have re-discovered that the human body emits an aura which changes according to the health and the mood of an individual though long ago it was said that the complexion of an individual becomes modified by the colour corresponding to the element assigned to the planet ruling the current *dasa* or period. Therefore, even if we are able to extract scientific explanation for such kinds of change and even if we succeed in formulating the principles governing those changes we are unlikely to class *Jyotisa* or Astrology as an empirical science.

Our ancients who had propounded the principles of prediction were conversant with the science of astrophysics and possessed a high level of inferential ability. They may not have owned the vast array of instruments since developed and now in use but they were able to draw inferences with astounding results from what they observed in the ordinary course. The brain which is the seat of the mind is indeed our most active and refined laboratory ever built or created and we know that the brain is still evolving. Our ancient seers had gained super-consciousness by awakening their inner-eye rooted in the mind. And, as it really is, the mind that knows

no barriers harbours thoughts, the very thoughts which gradually grow and mature on account of added knowledge providing to it all essential know-hows. But knowledge as we generally know is not inborn, it is required to be gained which gain does not come about easily though more one gains knowledge the more perfect one becomes. It is those striving for this gain and perfection who find individual life-spans to be too brief, they are the ones who justifiably pray for grant of longer terms of life.

It has been rightly said that revelation requires a human agency for its own manifestation. This is so because human beings alone are capable of co-ordinate thinking, expression, and communication and wilful re-call of memory that cannot be possible without prior effortful and dedicated learning and because revelations are meant for human beings. Therefore, our ancients were careful to learn i.e. gain knowledge and wisdom, for fear when those teachers who were eager to impart knowledge had departed there would be nobody living who would tell them what could not be otherwise heard what could not be otherwise thought and what could not be otherwise known. It has also been rightly said that an edifice is built brick by brick no matter how, when and who lays them, and that a highly trained intellect alone recognises the fact that knowledge can be more dangerous than ignorance. It is at this stage of knowing and understanding that the distinction between higher knowledge and lower knowledge becomes revealed and relevant based on the knowledge and understanding of the distinction between the way of life and the way of realisation for gaining which knowledge and understanding our ancients in their pursuit of Truth having found the cosmological and the theological approaches unworkable took recourse to the psychological approach and concluded that Reality possessed of attributes and Reality without attributes could both be perceived but conditionally. They had therefore, once remarked that Truth is known to him to whom it is unknown, he does not know to whom it is known. Indeed, the cloak of mystery donned by Reality has made our life ever so very exciting, challenging and adventurous by filling it with actions and events both bitter and sweet that hardly give us any space to relax. These actions and events also stoked by our insatiable thirst to know more and more have made us realise that the process of learning cannot unfold within the confined spaces of the mind stifled by ignorance, delusion and greed. Our experiences in order to enable us to reach the regions that lie beyond all phenomenal manifestations and speculations have also made us learn how to cross all such holding barriers erected by the mind. We are now aware of the chariot pulled by the seven-named swift horse

that provides power to its seven sections and drives that chariot through Space, through Time, and through Causality. We are aware that the gross and the subtle objects that cross our path are merely phenomenal appearances and therefore perishable in nature, what does not perish is the undecaying essence of things which is super-sensuous and unmanifest. We are aware that in addition to the outer-world there is also the inner-world, the world of the mind, of that mind which is the internal instrument that differentiates and has Ego as one of its parts. And, importantly, we are also aware that the Light spread beyond the heavens, beyond the whole creation, beyond everything in the highest worlds that are unsurpassingly good is certainly the light that burns ever so brightly within us all.

Our efforts to understand Time have continued without any break. Our understanding of Time has gradually made us aware of our designated role in the broad scheme of things. Therefore, we are no longer mere spectators but a band of excited and enthusiastic visionaries capable of anticipating events and prepared to deal with their consequences. We now know that space does not only exist between objects it also exists between two letters and two words as also between two intervals of time. Having learnt about the unconditional relation between how and why of the observed occurrences we have fearlessly dared to venture beyond all spatio-temporal bounds of Causality. We have dared to go beyond the limits of ordinary consciousness to firstly reach the state of extraordinary consciousness and then to the most refined state of super-consciousness. We are no longer afraid to seat ourselves as a radiant Sun face to face with all glowing Suns that keep all worlds in the universe ever-lit by day-light. We have since realised that all existence is consciousness alone and the origin of Existence cannot be conceived for, as Sankara explains, whatever is understood to be the primary cause will itself be Brahman, the pure Existence. All that surrounds us is Brahman. We are that Brahman.

2

ABOUT: ASTROLOGY

“You are the in-dweller of all beings because you are the Self of all; what then shall I speak unto one who knows my inmost thoughts?”

-Vishnupurana 1.12.72

A circle does not have a starting point the starting point has to be assumed. Time and Space sweep a vast circle in the sky and there exist no straight lines in these dimensions. Therefore, the sky has the appearance of an inverted bowl. The orbits of the planets in the vicinity of a star and the orbits of the stars within a galaxy are all nearly circular because of the angular momentum gained by them at the time of their formation. The Sun, a fairly average faint and inconspicuous star amongst tens of billions of other stars and which from a distance of one hundred fifty million kilometres gives all heat and light to sustain all non-living and living things and beings on Earth, is itself travelling at a speed of over nineteen kilometres per second some two-thirds of the way out from the centre of our Galaxy. The Sun and its entire system moves in a near circular path around a central axis lying somewhere in the direction of Sagittarius. It takes about two hundred twenty five million years for our Sun and its entire system to complete one orbit moving towards a point in between Hercules and Vega. The orbit of the Earth lies in a plane which passes through the Sun and is called the Ecliptic. The rotation axis of the Earth is tilted by an angle of $23^{\circ}27'$ called the angle of Obliquity of the Ecliptic. Thus, the Sun appears to move northwards and southwards relative to the Earth.

The Vernal Equinox which is the direction from the Earth to the Sun is used as a standard direction in all astronomical co-

ordinate systems; this direction is also called the First point of Aries. According to the Surya Siddhanta this point lies ten minutes east of the yogatara of Revati nakshatra marking the end-portion of Pisces and is believed to move once around the orbit of the Earth in a period of 25827 years. Its motion is retrograde at the rate of 50.2438" per year or one degree in 72 years or one Dwadasamsa or 2°30' in 179 years. However, the Hindu texts have maintained that this precession is not continuous in nature but oscillates up to 70° either side of the First point of Aries in a cycle of 7200 years and that the rate of precession is not uniform. In astrological terms, the Sun, which is a star, the Moon, which is a satellite of the Earth, and the two Nodes of the Moon are also called the planets or grahas along with the five prominently visible planets of our Solar system.

All celestial bodies rotate on their own axes, this rotation having been imparted by angular momentum and contraction of matter at the time of their formation. The rotation of the Sun differs because it is gaseous throughout. Mercury, Venus and Mars have their rotation locked into an orbital motion and the rotation of planets and their orbits around the Sun are co-related because the planets not only attract each other to cause deviation in their orbits but also cause counter-attraction on the Sun. Thus, it is seen that the Sun does not follow a straight line in the path of its motion but appears to wobble about through space which is an effect mainly produced by Jupiter and Saturn with the mass-centre of the Solar system lying very near the Sun. The mutual perturbations of planets cause their orbits to rotate in their own plane as a result there is a steady change in the direction of their perihelion, for our Earth the shift is 1,165 arc seconds per century or 1,11,270 years for one round.

All members of the Solar system exist in the glory of the Sun and reflect the unabsorbed energy received from the Sun. Jupiter alone radiates more energy than it receives owing to gravitation energy or gravitational separation of Hydrogen and Helium. The extra-Saturnine planets do not figure in Hindu Astrology, may be they were not known or maybe they were too far away and took too long a time to complete their orbit which time was far more than the average life-span of human beings and therefore, they could not have had an immediate impact on the destinies of individual beings on Earth. Whatever be the reason for their exclusion or non-inclusion we certainly know that in some mysterious manner each change brought about by the movement of the Earth, the Sun, the Moon, the planets, the Galactic plane, the stars, and their reciprocal masses and relative distances guides the destiny of all beings on

Earth and theirs' is a collective impact.

Astrology begins from the stage when a very firm grip over the various principles of Astronomy has been achieved. Our ancient astronomers have said that Astrology is intended for prediction and prediction itself depends on the Rising Ascendant or the Lagna and the other position of the planets, which positions involve astronomical calculations. Therefore, Jyotisha i.e. Astrology, consists of Ganitha, the mathematical part, and Phalita, the predictive part, and is more a science of tendencies which assumes that planets influence the activity of man and hence his destiny, it actually speaks of the fruits of Poorvapunya i.e. the results of the karmas of previous births. The Hindu belief in the seemingly never-ending cycle of birth, life, death and re-birth is deeply rooted which belief has revealed the uniform regularities of nature and helped formulate the Law of Uniformity of Nature. It has also been said that the knowledge of previous birth is revealed to him alone who has knowledge of his own Sanskaras. Since all events are believed to re-occur in a predeterminable manner, therefore, Astrology can be said to be the study of man's response to stimuli and that planets simply offer a lawful channel for the outward operation of cause-effect equilibriums each man has set in motion in the past.

All available ancient texts on Hindu Astrology are in Sanskrit language. Jyotisa is an integral part of the Vedas. The Rig Veda provides sufficient astronomical data. From the mantras RV 1.116.12 and RV 1.117.22 it becomes known that at the time of their revelation the Winter Solstice was in Aries (Circa 6500 BCE). The Vedanga Jyotisa (Circa 1800 BCE) that comprises of 36 mantras in the Rig Veda recension and 45 mantras in the Yajur Veda recension with 29 mantras in common is credited to Rishi Lagadha who along with his contemporaries must have been aware of the predictive part and also about the earlier and more exhaustive works which have not come down to us but must have been then in use. The present day Hindu Astrology is mainly guided by Parasara's Hora Shastra. Parasara, son of Shakti and father of Vyasa through Satyavati, is a prominent poet of the Rig Veda. He was the grandson of Rishi Vashishta. He lived long before the beginning of the present Kali Yuga that started according to Aryabhat at sun-rise on 18th February 3102 BCE when at Ujjain all seven Taragrahas occupying Revati nakshatra within the arc of 10° were not visible and Rahu was exactly overhead. His Hora Shastra, believed to originally contain more than twelve thousand verses, became lost a long time ago and was not available at the time of Bhattopala who in the year 832 A.D. completed his

commentary on Brihat Jataka and other works of Varahamihira. Jataka Chandrika of Venkateswara, who lived after Bhattopala, is taken to be an extract of Parasara's Hora Shastra the text that was certainly available during the time of Varahamihira who seems to have had before him works of all great masters including those of Vishnu Gupta more famously known as Chanakya. Parasara is believed to have evolved the Rasi Chakra.

The ancient Hindu astrologers seem to have confined their exercises to the seven planets - the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn; Rahu and Ketu are referred to but rarely. In fact Parasara is known to have named fourteen planets, the five extra planets being Dhuma, Vyatipata, Parivesa, Indrachapa and Upaketu which are all actually invisible mathematical solar positions. The Rig Veda does refer to the sum of thirty four comprising of twenty seven nakshatra divisions of the Zodiac and the seven planets which was the general format then in use. But then, the same anthology also refers to the sum total of forty nine by adding to the said thirty four the two Chayagrahas that are the Nodes of the Moon, the twelve rasis or signs and the Ayanamasa. Varahamihira favoured Satyacharya's dasa-system but Satyacharya did not deviate from the basic Parasari principles. The Egyptian astrologer Manetho or Manitha was a disciple of Satyacharya who is also believed to have authored the Dhruva Nadi. Varahamihira was a contemporary of the great Sanskrit poet and dramatist Kalidasa who is believed to have written Uttarakalamrita a work on astrology based on the Parasari system. A cave-wall inscription in Prakrit and Sanskrit recently found in the Bhanpura Tehsil of Madhya Pradesh has revealed that Kalidasa was a contemporary of Shibi Janpal dating back to the First or the Second century before the birth of Jesus Christ.

Laghu Parasari is the concised version of the predictive side of the Hora Shastra and the Parasari system is most widely followed having stood the test of time and because it is simple and unambiguous. Parasara who had conducted a reassessment of the predictive techniques then in vogue does not make any distinction between a Rasi and a Bhava i.e. between a sign and a house, and advocates the Equal House system. There are of course many scholars who relying on certain verses of the Fifteenth Chapter of Mantreswara's Phaladipika insist that the Rasi and the Bhava is not the same. The Unequal House concept later on championed by Sripati who sought to re-orient astrology introduced many needless complications that need not have been included. No doubt Astrology ventures into the Unknown and fearlessly seeks that which is effort fully known but

it is based more on the inferences drawn after the mathematical application of the approved laws and the various significators. Each nakshatra, each sign and each planet is a vibrant creative significator whose significance has to be methodically ascertained and judged. These are not mathematical questions to be decided if it were so then the planetary combinations and their associations foretelling specific and certain events would be meaningless or could not have been conceived.

The word, Yoga, in Sanskrit means addition or union. Panini has provided three meanings to the root Yuj from which the word Yoga is derived; those three meanings are a) to join properly, b) to control judicially, and c) to integrate. In Hindu Astrology, the term Yoga has been used to indicate the Soli-lunar distances and the planetary situations, associations and combinations. The planetary situation, association and combination involve the planets, the rasis, the bhavas, the relationship of planets with the nakshatras and their lords, the amsas which are the various sub-divisions of a rasi and their lords etc.; vis-a-vis the lagna, the natal Moon and the twelve bhavas. Thus, yogas are formed when one planet, sign or house is related to another of the same kind or different kind by way of placement, aspect or conjunction. It is the active consideration of planetary yogas and the active consideration of the planetary dasas i.e. the directional effects, which are the two most important factors that distinguish Hindu Astrology from Western Astrology and lend support to the indigenous origin of the former system. All Hindu texts have described these yogas and assigned their results based on the nature and qualities of each planet, the rasi, nakshatras and amsas owned and occupied relative to each other. As such, prediction is based on all these factors taken into account collectively. Therefore, according to the Hindu Astrology prediction is broadly based on the strength, nature, aspect and combination of planets, on the qualities and the strength of the rasis and bhavas owned, occupied and aspected by the planets, and on the influence of the yogas. The Hindu Astrology basically requires the discerning eye to be able to identify the yogas and then apply the prescribed results judicially in accordance with the established principles.

Of course, there is a view long held that predictions based on nakshatras is more reliable and that rasis i.e. signs, do not represent an advance over the nakshatras but mere simplicity at the cost of reliability. There certainly was in use in the past a well-worked out regular and popular system of prediction based on the nakshatra-wise placement of planets but the very little information

now available is insufficient to reconstruct that method. As it really is, we rarely make use of the Saptavimsama sub-division of a rasi, also known as the Bhamsa and the Nakshatramsas, even though we do not ignore an ancient principle according to which planets who have been assigned lordship over nakshatras also give the results indicated by the lord of the nakshatra occupied by them e.g. if the Moon owning Rohini, Hasta and Sravana is in Chitra ruled by Mars then it will in the course of its own dasa in addition to its own significations also give results assigned to Mars depending upon the type of relationship otherwise established.

All yogas are based on certain fundamental principles; these stand described in all standard texts. However, there are several instances where the texts do offer differing constitution and interpretation of one and the same named yogas. Take the case of the Gajakesari yoga which comes into being when Jupiter is situated in a kendra from the Moon, but according to one school this yoga will arise only when Jupiter and the bright-half Moon are in mutual 10th and 4th position in Pisces, Taurus, Sagittarius and Aquarius. There is yet another text which tells us that the Moon and Jupiter in mutual-kendras will not give rise to Gajakesari yoga if either the Moon occupies Scorpio or Mercury happens to be in the 5th house from the Moon. One more text would have us believe that this yoga will arise if the Moon and Jupiter combine in Cancer or in Capricorn even if Jupiter in Capricorn is combust even though combustion or debilitation or the evil influences of inimical planets or signs spoil yoga-formations.

Take another case, that of the lord of the 11th house occupying the 12th house from the lagna as giving rise to the dreaded Daridra yoga indicating excessive expenditure, waste and loss of gains and poverty and so on, but then there is also the view expressed that the lord of the 11th house occupying either the 3rd or the 12th will produce and confer good results alone provided the lord of the 11th for a Chara-lagna does not occupy the 12th wherein situated it may become a strong maraka if it were to give wealth and good position. Hereat experience alone comes to our rescue. Learning and practicing the art of prediction is not at all an easy task. Those who know astrology are aware that not all texts cover the description of all known widely recognised possible planetary combinations and associations. The general belief that intuition plays a greater role is ill-founded, in reality intuition is nothing but the unconscious re-call of memory from the depths of the sub-conscious mind, and memory actually is all that which we have learnt and experienced.

A yoga may be good or it may be bad in its effect. The good i.e. the auspicious, yogas are called the Shubha-yogas or simply yogas, the bad i.e. evil, yogas are called the Ashubha-yogas or simply avayogas. The Raja yogas indicate a high degree of power and authority, and the Dhana yogas, a greater degree of material possessions. Each lagna i.e. ascendant, has one or more planets capable of conferring exceptionally good results, they are known as the Yogakarakas. The yoga results are indicated by the circumstances in which the birth has taken place and the particular course followed by life from birth to death. Invariably the results are felt the most during the course of the maha-dasa or antra-dasa of the planets contributing to the formation of the yogas or the avayogas. The yogas are of no avail if the yoga-giving dasas do not run their course in the life of persons standing to gain. Needless to state, the dasa of a malefic planet will produce bad results and the antra-dasa of a malefic in the dasa of another malefic will produce evil results. The Udu System i.e. the dasa system, referred to is based on the nakshatra occupied by the Moon at the time of one's birth. Therefore, it is imperative that the status of the lords of the nakshatras occupied by the planets and by the rising point of the lagna is properly determined.

The Sun onwards all planets do not in the course of their dasa and antra-dasa confer results in accordance to the bhava formed by their rasi as counted from the lagna alone but according to their particular associations. Emphatically said, all those who take birth remain under the influence and sway of the good and the bad associations formed by the planets vis-a-vis each other and their respective signs and nakshatras. The particular kind of association formed by them plays a vital role in their effects and in the matter of prediction. The kinds of association invariably established by the planets are many and varying, some independent and some mutually complementing. The present day Hindu Astrology on a broad basis comprises of the Parasari System, the Jaimini system and the Tajika system which all depend upon the accuracy of the ascending degree or point and the placement, strength and quality of each of the nine planets in relation to the lagna and other bhavas counted from the lagna. The ancient method of calculating the lagna yields fairly accurate results which method symbolically related to the Ecliptic is based on the angle of deviation or rotation of the Earth after sun-rise and is called the Ishta whose importance cannot be over-looked. In this context we are told that irrespective of the rasi rising in the lagna and the position and strength of the planets, signs and bhavas, the time of birth coinciding with the time of the exact mid-day or mid-night by itself gives rise to Raja yoga.

The so-called natural benefics and the so-called natural malefics are not always benefics or always malefics for all lagnas. The terms, Shubha (auspicious planets or grahas) and Papa (inauspicious planets or grahas), have therefore been used to render a more appropriate distinction; even Papas can confer good results. Thus, those planets who are Papa by virtue of their lordship of the 3rd, the 6th or the 11th bhava if they be associated with a yogakaraka give good results in the course of their own antra-dasa in the dasa of that yogakaraka. Out of all twelve bhavas the lagna bhava is of paramount importance and the 5th and the 9th bhavas are equal to it. Accordingly because the lords of these bhavas confer good results a natural malefic owning any one of these trikonas turns into a functional benefic and tends to produce auspicious results. Consequently a natural benefic not owning any one of these auspicious bhavas becomes a functional malefic particularly if it were to simultaneously own the 3rd, the 6th or the 11th. Mars and Saturn, basically vested with malefic propensities, turn auspicious by owning any one of the two trikonas and they also become yogakarakas by virtue of their simultaneous ownership of a trikona and a kendra as is in the case of Cancer lagna and Taurus lagna in respect of Mars and Saturn. For Cancer lagna Mars becomes a functional benefic yogakaraka but since the lordships of 3rd, 6th and the 11th rest with Mercury, Jupiter and Venus in that order these three natural benefics act as functional malefics. All planets when owning the lagna are deemed auspicious as also those that happen to aspect the lagna.

The 9th bhava or the house counted from the lagna or even the Chandra-lagna signifies Poorvapunya, Dharma and Bhagya, which are all auspicious significations. Therefore, the lord of the 9th house is deemed to be a benefic at par with the lord of the lagna. Thus, the 9th bhava and its lord invite immediate attention they should not be weak or afflicted. If the lord of the 9th happens to occupy a trikasthan then the person will not be fortunate, if it is in the 6th house aspected by an inimical planet then there will be suffering and ill-fortune but if it is situated in the lagna aspected by Jupiter from a trikona then the person will be vested with royal favours and honours. According to a school of thought only those planets which are in the 9th house in conjunction with Mercury can give rise to Raja yoga and confer a position of power, planets otherwise in the 9th devoid of an association with Mercury and Jupiter do not make one fortunate though a papagraha situated therein in its exaltation, own or friendly sign invariably does. The lords of inauspicious bhavas tend to become auspicious when situated in the 9th house e.g. if

the lords of the 8th and the 12th conjoin in the 9th or in the 5th then the former gives good results and the latter makes one rich and fortunate.

A planet situated in any one of the twelve rasis by itself constitutes a yoga or an avayoga owing to the relationship it establishes with the rasi-lord and other bhava-lords with reference to the lagna and each other but its mere occupation of a sign as such need not necessarily produce the results assigned for such an occupation. There are several factors that decide the actual results. Jupiter situated in Cancer in its sign of exaltation is said to make one wealthy through many sources, acquire great learning, possess polite manner of speech and be held in high esteem. Jupiter represents wisdom and happiness and when exalted accentuates these benefic indications. Not all who have Jupiter exalted enjoy results to the same extent, not all are equally rich, wise and happy. The results vary according to the bhavas owned and occupied by Jupiter with reference to the lagna and the natal Moon, with reference to the relationship with other planets and with reference to the status of the lord of the lagna, the Sun and the Moon and its own. The lord of the lagna relegated to a trika even otherwise weakens the impact of the other yoga-giving friendly well-placed planets, a similar result ensues if the Moon is not strong and its dispositor does not occupy a kendra or a trikona in strength. Exalted planets if combust or retrograde or in neecha or inimical navamsa can even produce evil results. If the Sun is also in its deep debilitation or if the Moon in Scorpio is not aspected by any planet or if the dispositor of the planet in exaltation is ill-placed and weak the results assigned for the planet in exaltation or in its own sign will not be experienced. No planet acts alone, it becomes an active participant by having established an unavoidable relationship with one or more other planets. Laghu Parasari tells us that the lords of the kendras and the trikonas even if they be tainted with malefic propensities become yogakarakas provided they establish a powerful Sambandha i.e. relationship.

The basic sambandhas are of four kinds, - 1) through the mutual exchange of rasis e.g. Mars in Leo and the Sun in Aries or Scorpio, 2) through mutual aspect between planets e.g. Saturn in Aries and Mars in Libra or Capricorn, 3) when one planet aspects the other planet but in turn is not aspected by the other planet and 4) through conjunction of two or more planets in the same sign. There is also the fifth kind of sambandha that of planets occupying mutual-kendras or mutual-trikonas. Planets devoid of sambandha are restricted in their effects; the effect if any will only be nominal but

in respect of Sudharmi planets the emphasis will be on the bhava-ownership which renders those planets active signifiers. It is obvious that yogas are basically geometrical configurations effected by planets that are in sambandha which configurations indicate the possible pattern of life of individuals and even of matters mundane. The results of research conducted by scientists have shown that when Saturn and Jupiter are conjunct or in mutual-square position then the radio disturbances become more severe. In fact planets in their orbital motions tend to cause various turbulences in the energy-field dispersed within and outside the parameters of their respective orbits around the Sun. Astrology is a geo-centric concept and therefore all yoga-formations are studied with reference to the Earth as the focal point.

The most obvious creator and sustainer of the energy-field of our system is the Sun. The corona of the Sun above the chromospheres remains in a dynamic equilibrium expanding under its own pressure gradient against the Sun's gravitational field into the inter-planetary space. The flow of material out of the corona in the solar-wind is composed of highly ionized matter and since matter cannot cross the magnetic-field its impact on the magnetic-fields of planets is considerable. The solar-wind sweeping past planets distorts their planetary-magnetism and this distortion of the inter-planetary magnetic-field reflects the Cosmic rays and is associated with shock-waves emanating from the Sun that spread out in the entire inter-planetary space and even beyond. The magnetosphere of planets is capable of trapping matter which being electrically charged causes radio-emissions and also significant changes in particular environments. All these forces and changes affect the life-patterns of all living beings on Earth. The mass and distance, and the composition of the atmosphere varying the turbulences caused by the planets are not the same at all angular positions but the variance being systematic it is easily predictable. These angular positions of planets are the basis of all yoga-formations

The results about all astrological problems should be deduced from the relevant bhava, its lord, its karaka and their respective dispositors in the light of the intricacy displayed by the various yoga-formations. Take the instance of the lord of the sign in which the lord of the lagna is situated occupying a trikona bhava and the lord of that trikonabhava occupying a kendrasthana receiving the aspect of the lord of the lagna or of its own dispositor or if its dispositor being in its exaltation sign aspects the lord of the lagna. It will then be seen that several planets modulating their own energy-fields will

simultaneously come into play and influence each other. Such types of planetary permutations are not of rare occurrences and figure quite prominently in most horoscopes. Such yoga-formations are frequently noticed and also stand duly classified e.g. the Parijata yoga as described by Vaidyanatha, it will arise in case the lord of the sign or navamsa occupied by the lord of the lagna is in its sign of exaltation or is in a kendra or in a trikona. However, most such yoga descriptions do not include the role of Rahu or Ketu but there is a strong opinion held to the effect that in the case of Aprakasha or Chayagrahas it is the lord of the sign in which they are placed that tells what to expect rather than the planet or planets conjoining with them or aspecting them. Rahu and Ketu become more and more powerful than the bhava they occupy and the bhavas whose lords are associated with them; when they are in a kendra or in a trikona in conjunction with their dispositor a Raja yoga is caused; if a benefic occupying its own sign were to conjoin with Ketu then that bhava acquires exceptional strength to do good.

The failure of the yogas to give the expected results can also be due to the weak status of the dispositors of the yoga-forming planets rather than the weakness of the concerned planets, the particular location and the relative strength of the dispositor cause significant changes in the prescribed results. Mars situated in a kendra from the Moon proves auspicious, in case the Moon is in Aries and Mars is exalted in the 10th house from the Moon a Raja yoga is said to arise. Then, Saturn becomes the dispositor of Mars, if Saturn were to conjoin with the Moon in Aries or if it aspects the Moon from Libra sign or aspects both the Moon and Mars or is in conjunction with Mars the yoga results will differ in respect of all these four situations. A Raja yoga is produced if the lord of the sign occupied by the lord of the 2nd occupying an upachayasthana is exalted but in a particular nativity only marginal results were noticed owing to the dispositor of the lagna-lord occupying the 8th house from the lagna which is not a favourable location. Neelkanth in very clear terms states that there will be no success or realisation of the object if the lord of the sign occupied by the lord of the lagna is in an unfavourable house. There will be no yoga or Raja yoga if the dispositor of the lord of the lagna is combust. In a Libra lagna nativity the lord of the lagna exalted in the 6th house had a combust Jupiter conjoining with an exalted Sun in the 12th from the exalted Moon and from the 7th house aspecting the lagna occupied by Mars, this native led an ordinary life and did not enjoy any Raja yoga benefits. That the dispositors of yoga-causing planets play a very crucial role is evidenced by the many yoga descriptions made by the texts, for example, with regard to

arishtabhanga all texts are found to reiterate that the lord of the sign occupied by the Moon at birth situated in the lagna aspected by all planets destroys all evils.

The classification and grouping of yogas has always been a difficult exercise, the texts differ in the manner of their arrangement. The Hindu Astrology confers the utmost importance not only to the lagna but also to the sign occupied by the Moon due to the equal effect which these two exert, the Moon is the body and the lagna is the breath of life. Generally, the yogas are known as Chandra yogas, Surya yogas, the Panchmahapurusha yogas, Nabhas yogas, Raja yogas, Dhana yogas, Arishta yogas, Daridra yogas, Reka yogas, Parvarajya yogas and so forth, but the common factor to be reckoned with in the case of all these yogas is the relative residential strength of the planets and of the bhavas involved whether by ownership or by occupation or by aspect.

The lagna and the Chandra-lagna gain strength by being aspected by a planet, preferably by their own lords; when their respective lords are strongly placed and also form benefic auspicious yogas good results are anticipated failing which the yogas and the Raja yogas they happen to form become defunct. If at the time of birth the lagna or the Moon is not aspected by any planet then the results of Raja yogas do not fructify. Malefic planets should certainly not afflict the lagna, the Moon, the yoga-causing planets and the bhavas involved, whichever bhava as is associated with or aspected by either their respective lords or benefic planets gains vitality, the effects are destroyed if malefics aspect or join them. The effect of an aspect is equal to that of conjunction and is more effective. If the bhava, the bhava-lord and the bhavakaraka are strong that bhava gives full results, if two are strong then half and if only one of these three is strong then poor results will ensue. Moreover, if a planet even though exalted or in own or friendly sign or in a kendra or in a trikona or an upachayasthana, in benefic vargas and vested with residential strength does not gain sufficient number of benefic bindus in the Ashtakavarga it will not prove to be auspicious. On the other hand a planet occupying a trikasthana, in debilitation or in inimical evil vargas even if in conjunction with the lord of the sign occupied by it if possessing greater number of bindus will act as an auspicious yogakaraka. A bhava gains strength only if its lord is placed in an auspicious bhava counted from the lagna and the concerned bhava. Some insist that planets occupying the bhavamadhya alone are capable of giving full results and that the conjunction of the Sun or the Moon with a planet in exaltation or in own sign in a kendra from

the lagna or the Moon mars yoga results; all such dicta are worth their weight in gold.

With regard to the aspects of planets the Parasari dictum is that all planets aspect the 7th house from the house tenanted by them with the exception of Saturn, Jupiter and Mars who have additional special aspects respectively to the 3rd and the 10th, the 5th and the 9th, and to the 4th and the 8th house, which is so because these three planets being further away from the Sun and outside the orbit of the Earth are capable of attaining more diverse angular positions than the inner planets cannot. The Jaimini System differs inasmuch as the aspects have been assigned to the signs and the planets cast their aspects according to those sign-aspects. When it is said that a vargottama lagna makes a person bring fame to the family it is to be expected that the lagna is also auspiciously aspected. Only the full aspects of planets play a role in yoga-formations and not the aspects of partial strengths. The Sun, Mercury and Venus cannot fully aspect each other. There are texts which speak about the aspect of Rahu but in all such cases it is its angular positions that count. Of course, the mutual square or the mutual trinal positions etc. of planets cannot be imagined without there being an effective concentration of their rays and force-fields that excite each other's particular significance. Also, when it is said that if Jupiter is in a trine from the Moon and Mars is in a trine from Mercury the person will be proficient in several fields of knowledge then these four named planets establishing a mutual relationship amongst them cannot be ruled out.

If the lords of a kendra and a trikona happen to establish a mutual relationship a Raja yoga is produced whose results become more pronounced if the lord of another trikona joins them. For any Raja yoga to produce more effective results the yoga-causing planets must form an immediate relationship with the lagna which is possible by occupying or aspecting the lagna or by associating with the lagna-lord but without being afflicted by malefics or by the lords of the trikabhavas; though not all concerned planets of the concerned group can simultaneously establish such a relationship, it suffices even if one of them were to do so. Parasari yogas cannot be considered in the light of the sign-aspects of the Jaimini system but the Tajika system that treats aspects of partial strength as having specific significance is itself broadly based on Parasari principles, according to which system a planet in the visible semi-circle is more elevated than the one in the invisible semi-circle. Kapila Nadi attributes concealed aspect to Jupiter on the 3rd and the 11th house

and to Venus on the 8th provided they are strong and act as benefics. According to Kalyan Verma the true aspects of planets is to the right i.e. anti-clockwise and not to the left. From the reading of the evil results attributed to certain Nabhas yogas that involve situation of planets in opposite signs it appears that the ancient seers did not consider as productive of favourable results the opposition aspect of planets. Thus, it is seen that the 7th house aspect of Venus to lagna is not generally favoured, that of Jupiter is not always effective in doing good and that of Mars and Saturn is mostly evil. The special aspects assigned to Mars, Jupiter and Saturn come into play in yoga-formations. Some learned in astrology are of the view that reflected aspects assist in minimising evil effects and in enhancing the benefic effects of aspected planets. Rahu and Ketu are mere mathematical points and therefore cannot have aspecting ability nor can they be aspected. All planets cast their aspect on the entire sign and bhava.

With regard to Jupiter and Saturn there is the dictum to the effect that Jupiter improves the bhava it occupies or aspects whereas Saturn destroys it. Thus, Saturn situated in the 5th house from the lagna or aspecting the 5th house does not confer intelligence and the person may be an idiot. Saturn occupying or aspecting the lagna ruled by itself or aspecting Mars or Jupiter and Jupiter also aspecting that lagna from the 9th house does not destroy Raja yogas and makes one learned in Shastras; for Sagittarius lagna Saturn produces good results and confers yoga in its dasa when it is situated in Aries in the 5th or when it aspects the 5th from the 11th house provided the lord of the 5th and the lord of the 11th are not afflicted and are strong. Saturn should possess weak residential strength when it is occupying an auspicious bhava not owned by it, more so when it also happens to be a maraka.

A person becomes fortunate in case malefics tenant the 3rd, the 6th or the 11th house from the lagna and benefics occupy the kendras. Thus, if Mars and Saturn are in the 3rd, Venus in the 4th and Jupiter in the 10th a Raja yoga is caused. Even though Saturn situated in the 11th house draws praise but it is only when Saturn is exalted in the 11th as the lord of the Dhanabhava that favourable results accrue. The aspect of Saturn on the Bhagyasthana generally consolidates good fortune and Saturn either occupying its own sign or its exaltation sign by itself confers yoga or Raja yoga. Therefore, irrespective of the sign rising in the lagna if Saturn is either exalted or in its own sign, the Moon is in the lagna, Jupiter in the 4th and Venus in the 10th, a powerful Raja yoga will arise, in which event

the bhava occupied by Saturn does not seem to matter but then Venus is the benefic yogakaraka for Capricorn, Aquarius and Libra signs which signs gain strength when Saturn occupies them; such a Venus situated in the 10th house, of which bhava Saturn is also a karaka, and aspected by Jupiter causes Raja yoga, the kendras then become more adequately fortified. The good and bad effects of planets are felt during the course of their dasas and antra-dasa depending upon their status, even if a planet is exalted or in its moolatrikona rasi vested with full strength by virtue of ownership, placement etc.; it does not produce its best results if it were also to occupy a cruel shastiamsa, the best results accrue if at least one benefic planet associating with the lagna is in a kendra from the lagna.

Kalidasa tells us that if either Saturn or Venus or both are devoid of strength, occupy the trikabhavas or are in association with trika-lords or own the trikabhavas then during their dasa-bhukti they will prove auspicious, and if one owns an auspicious bhava and the other an inauspicious bhava then they will prove all the more auspicious. Saturn and Venus are natural friends along with Mercury, these three tend to co-operate with each other. According to an ancient dictum if malefics are devoid of strength then the benefics should be strong, a benefic sign preferably aspected by a benefic should rise in the lagna and if malefics tenant benefic signs then benefics occupying benefic bhavas should aspect those malefics so as to ward-off all evils. Varahamihira does not mention Venus as a benefic in which context Rudrabhatta clarifies that the occupation of a bhava by Venus is beneficial but not its aspect. Experience is the only way all these observations can be tested because actual observations do not depend upon specifications alone. A qualitative analysis does not depend on the quality of the sample in hand but on its natural order, on the amalgam it is able to provide, and the manner in which it is able to retain its entity without distorting the frame-work it finds itself in, thus we have been told by the wise time and again.

Even though there is a dictum which instructs that planets placed in mutual-kendras become temporal foes but according to Parasari tenets planets placed in mutual-kendras having formed a mutual-relationship become co-workers based on which principles there are numerous yoga-formations. Although our ancients did not approve of the lords of the trikasthanas remaining stronger than the lord of the lagna and those planets otherwise occupying the kendras but there are several instances when an equally strong trika-lord confers excellent results. For Sagittarius lagna Jupiter situated in

the lagna and an exalted Venus in the 4th produces Raja yoga in which event both equipped with full digbala and sthanabala will dominate the kendras strongly exciting the significations of the 10th house and the two trikona bhavas through strong friendly aspects. All planets situated in the kendras even otherwise gain exceptional strength. In this case Venus ceases to be a functional malefic by virtue of its own exaltation and by virtue of the auspiciousness of its dispositor.

The conjunction of Saturn with the Sun is not a favourable conjunction for it usually makes one possess a low level of intelligence though the person will be principled and vested with expertise of his calling or caste, there may not be wealth, but if occurring in the 2nd or the 6th or even in the 9th bhava can confer happiness and fame. Mars and Saturn situated in the kendras can give advancement in life though tending to prove evil towards the end. Saturn in Cancer and Mars in Capricorn produce prominent persons but situated vice-versa produce mixed results. Saturn occupying Cancer becomes a temporary friend of Jupiter and is therefore prone to do less evil, but Mars in Cancer finds itself in its debilitation sign and therefore becomes less effective in giving yoga or Raja yoga results. However, Saturn situated in Libra in which sign it becomes exalted gives wealth and status and also ruling powers but it does not give a happy life because of its square aspect on Cancer sign and also being in the 8th house from Pisces the sign in which its dispositor becomes exalted. The directional strength gained by planets is a vital factor for it is seen that planets possessing digbala giving rise to yogas and Raja yogas are more effective even if they do not combine well. Thus, when Saturn is with the Sun and Mars is in the 10th house from the lagna and Venus is in the 4th there arises a significant Raja yoga and the person gaining prominence advances in life.

The trinal points are as sensitive as the squares; therefore, planets as are in mutual-trikonas also tend to become co-workers. There are many yoga-formations based on this principle. Mukuta yoga occurs if Jupiter is in the 9th from the lord of the 9th, a benefic occupies the 9th and Saturn is in the 10th house. Kulvardhana yoga requires all planets to be in the 5th from the lagna, the Sun and the Moon. Trilochana yoga anticipates the situation of the Moon and Mars in mutual trikonas. It is obvious that the trinal aspects whether of half or of full strength do tend to produce beneficial results. Therefore, it is seen that the antra-dasa of the planet situated in a kendra or in a trikona from the dasa-lord generally confers auspicious results. The Sun in the 4th, a retrograde Venus in the 5th with Jupiter situated

in the lagna, or Saturn in the 9th, Mars in exaltation with Mercury, Venus and Jupiter combining in the 5th from the lagna, give rise to powerful Raja yogas, and if Jupiter is in the 3rd with the Moon also occupying the 11th house the person thus born will be a Kuladipika. These yogas illustrate the importance and effectiveness of the trinal aspects of planets more particularly that of Jupiter. A retrograde natural benefic by avoiding its exaltation sign and by being aspected by Jupiter becomes more powerful and auspicious.

Any association of the lords of the 2nd, the 11th, the 5th and the 9th bhavas, strong and mutually inclined, indicates gain of wealth. The lords of the Dhanabhava and the Labhasthana conjoining in a kendra and vested with strength confer much wealth which increases manifold by these bhava-lords simultaneously associating with the lords of the two trikonas; the lords of the trikonas are the significators of good-fortune, prosperity and great wealth. Also, the respective lords of the 2nd and the 11th house both associating with Jupiter make one very wealthy; Jupiter is the karaka of wealth. The association of the bhava-lord and the bhavakaraka is essential in any yoga-formation for the sake of bringing out the best results signified by that bhava, both should be vested with requisite strength and be unafflicted.

The strength of a planet lies in its navamsa-position, this is the ancient adage. In Hindu Astrology a constant reference is made to the navamsa occupied by planets and the lagna-point, the Navamsa Chart and the Rasi Chart being equally important both are invariably consulted, the former provides vital information regarding the inherent quality and the strength of planets. A navamsa is equal to one-ninth part of a sign or one nakshatra-pada. If at the time of birth planets are placed in inimical signs even if they be in vargottama they render all Raja yogas useless, the same is true if many planets are in debilitation. The planet which is in its exaltation sign in the rasi but in its neecha-navamsa produces its bad results very soon; however, a planet situated in its debilitation sign in the rasi-chart but in its uccha navamsa proves to be auspicious. The occupation of own navamsa is superior to the occupation of uccha navamsa. The Rajayogakarakas cease to be Rajayogakarakas if they happen to be in their neecha navamsa. All yoga formations follow inviolable basic rules and principles, they are therefore very certain in their construction and impact. If the Moon is in the lagna, Jupiter in the 4th, Venus in the 10th and Saturn is either in its own sign or in its sign of exaltation the person will rise to be a King. This yoga lays stress upon the situation of two natural benefics in mutual aspect

in the kendras from the lagna and the Moon and activating the 10th house by occupation by one and by aspect of the other as the yogakarakas. Jupiter gives rise to the Gajakesari yoga and Venus causes the equally favourable Amla yoga, these two acting as co-workers strengthen the kendras, the lagna and the Moon. Saturn occupying its own or exaltation sign does not generally afflict the natural benefics or their yoga-formations and if not occupying its neecha navamsa or a cruel shastiamsa confers good results. All planets occupying the navamsas ruled by Jupiter act as benefics and in case they are situated in the kendras, the 9th or the 2nd then they make one very learned, establish a new school of thought or system whose name and fame will last for ever. Jupiter is a first-rate benefic and is directly associated with life, physical well-being, knowledge, intelligence, wealth and fame. If the Sun, Mars or Jupiter situated in the navamsas owned by Saturn are in the 9th or in the 10th house in strength and the Moon in the lagna occupies the 9th navamsa of the rising sign then the person will certainly be wealthy and long-lived. Saturn is the Ayushakarakaka. If the lord of the 9th is in the 9th house in the navamsa ruled by Mars and is also aspected by the Moon then a long-living Muni who will write shastras is born. The 9th house and its lord are associated with Dharma, the Moon is the karaka of the mind and Mars is associated with logic, reasoning and analysis, these three acting together confer a brilliant brain and sharp intellect. A navamsa of Mars is a part of all signs and therefore all active life-forms are able to examine the pros and cons, conform to logic so as to make right decisions. From the navamsa occupied by the lord of the 10th house can be ascertained the source of income and wealth of an individual.

At their own respective levels all sub-divisions of a sign play their own designated important roles whenever activated by their occupation by a planet or its aspect. A Raja yoga description reads as follows - if at the time of birth the Moon situated in a trikonabhava is in the 8th navamsa of Aquarius, Mars occupies the 7th navamsa of Aries and Mercury is in the 21st vimsamsa of Gemini, a King is born. This yoga is possible for Gemini lagna and Libra lagna. The Moon occupying its uccha navamsa will be in a trikona from a strong Mercury. Mars in its own sign in the house of gains or in the 7th aspecting the lagna while occupying an unfriendly but a benefic navamsa can make one an unforgiving undisputed leader enjoying royal comforts and succeeding in battles. In the case of Gemini lagna the person will be a very wealthy ruler and in the case of Libra lagna, an all-conquering one.

Exalted planets confer better results if they are situated alone in the sign of their occupation; they become constrained in the presence of other planets that are not their dispositor. Moreover, for becoming more effective yogakarakas all yoga-giving planets must remain in their waking state. A planet in its neecha or inimical navamsa in case it forms a Raja yoga can confer power and position but only to take it away in its own antra-dasa or dasa. However, planets situated in their neecha or inimical signs but occupying other favourable vargas generally tend to produce good results. Therefore, the strength of the bhavas and the residential strength of the bhava-lords are required to be investigated and through them their effects judged.

Satyacharya states that the lord of the lagna, the lord of the navamsa-lagna, the lord of the Janamnakshatra and their respective dispositors determine one's destiny and the manner in which it unfolds; by maintaining this view he does not contradict Parasara. In the opinion of Rudrabhatta fifty percent result must be obtained from the lagna and the other fifty percent result from the Chandra-lagna and adds that whichever of these two is stronger must be given prime attention; he too does not contradict Parasara. And, Parasara tells us that such planets which are strong in respect of all vargas and possess bright rays bestow more of their anticipated results readily. Thus, there are yoga descriptions that take into account varga positions of planets e.g. Jataka Tattwam states that first find out in which drekkena the lords of the 2nd and the 11th are placed, then find out the lords of the navamsas that are occupied by the lords of those drekkenas, if the lords of these navamsas attain Vaishesika-amsa and occupy the kendras or the trikonas counted from the lagna then the person will be blessed with a very sound financial status, be wealthy and helpful to others. Significant as it is, in the absence of the knowledge pertaining to the Awasthas and the relative strength of concerned planets accuracy in predictions is not achieved. Thus, there are yoga-descriptions providing information about the awastha that planets causing a particular yoga must gain. Jataka Parijata states that if Saturn attains Devalokamsa, Mars attains Parvatamsa and Jupiter situated in the lagna attains Simhasanamamsa then the person will be a saint. The Dasavargas are Swa, Parijata, Uttama, Gopura, Simhasana, Paravata, Devaloka, Amar, Airavata and Vaishesika depending upon a planet occupying one to ten of its own, friendly or exalted vargas in the increasing order. However, the Parijatadi-awasthas become meaningless in case the concerned planets tenant the trikabhavas or are in their debilitation sign, combust or defeated in planetary fights when they will certainly produce evil results instead of the expected favourable

ones. Apparent as it is the concept of Awasthas was introduced much later when mathematical ingenuity had begun to gain an upper-hand.

Planets tend to give results of the lords of the nakshatras occupied by them. Rabindra Nath Tagore had an exalted Jupiter occupying the 5th house as the lord of Pisces lagna. Jupiter was occupying Ashlesha nakshatra ruled by Mercury who is a maraka; even otherwise, in his case Mercury was in the 2nd house which is a marakasthana. Jupiter by occupying the nakshatra ruled by a powerful maraka took over Mercury's role and acted as the maraka even though the lord of the lagna does not ordinarily become the prime maraka. We are aware of the vital role played by the nakshatra occupied by the natal Moon which nakshatra is known as the Janamnakshatra. Counted from the Janamnakshatra in the order are the Sampata, Vipata, Kshema, Pratyaka, Adhana, Nyadhana, Mitra and the Param-mitra nakshatras and this order is repeated three times to cover all twenty seven nakshatras. The dasa of planets ruling or occupying the Vipata, Pratyaka and Nyadhana are deemed evil and produce bad results. The benefic nakshatras become afflicted if they are occupied by papa planets particularly those who rule any one of the three afore-named evil nakshatras. If Mars in vargottama is in Cancer sign it will be in Punarvasu nakshatra ruled by Jupiter. In case its dispositor, the Moon, is exalted and is in Krittika nakshatra then Mars occupying a Vipata nakshatra cannot be expected to give good results. Therefore, yoga descriptions such as if Venus is in Krittika, Revati, Swati, Pushya or Ashwini nakshatra then a King of Kings is born cannot be taken on their face-value. Moreover, the points of the highest exaltation of planets are based on the lordship of the nakshatras covering those very particular points as representing their anti-thesis e.g. Venus in Revati nakshatra ruled by Mercury which is a Sattvic intimately connected with education, grammar, shastras and intellect, whereas Venus represents beauty, physical and worldly pleasures, comforts and wealth. Venus is capable of removing or reducing the defects of Mercury, Mars, Saturn, Rahu and Ketu but not of the Sun.

The Moon, who is the chief of all nakshatras, represents the Mind, it signifies all mental emotions. The rasi, the amsa and the nakshatra occupied by the Moon at the time of birth or query are of paramount importance, they are the basis for predicting future events. Mercury, Venus, Jupiter and all other planets are rendered weak when the Moon is devoid of strength. Like Mercury, the Moon is also easily influenced by other planets whether for good or for bad.

Therefore, the avayogas caused by planets involving the Moon are generally found to be more effective which so is because of Moon's proximity to the Earth and its rapid orbital motion. A weak, afflicted and adversely placed Moon can indeed create havoc. The Moon aspected by Saturn or occupying a navamsa of Saturn denotes evil occurrences. The evil effects of the avayogas are generally felt within one year from the time that Moon transits the sign ruled by the strongest amongst the planets contributing to the avayoga-formation or when the Moon transits the Chandra-lagna or the lagna and is aspected by a malefic. Bhattopala in his commentary tells us that the Moon aspected by a strong benefic becomes instrumental in destroying all arishtas; it is the Moon weak in pakshabala which is inauspicious. The Moon devoid of strength occupying the end of a moveable sign, the beginning of a fixed sign or the middle of a common sign destroys Raja yogas if the lagna remains vacant and the lord of the lagna is also weak in strength. According to Kalyan Verma it is the Moon devoid of bright rays occupying the end of a moveable sign, the 8th navamsa of a fixed sign and the beginning of a common sign unaspected by any planet that becomes capable of destroying Raja yogas. The location of cruel planets in a kendra from the Moon portends bad results if not evil results.

The entire Solar system owes its existence to the Sun that is known as the soul and as the eye of the world. All living and the non-living beings are a manifestation of the energy emanating from the Sun. Yogas involving the Moon, Mercury, Venus and the Sun are quite common, those involving the Sun and Jupiter are mostly favourable but those involving the Sun and Saturn are generally evil yogas. Apart from the various yogas that it forms with other planets the most significant impact of the Sun is on the motion of all planets around their orbits which it virtually governs. The planets in the 2nd, the 11th and the 12th from the sign occupied by the Sun possess swift motion, in the 3rd the motion is even, in the 4th it is slow, from the 5th to the 8th it is retrograde but in the 9th and the 10th the motion is transverse. Swift motion renders benefics devoid of strength but cruel planets cause good by having retrograde motion.

Planets in very close proximity of the Sun are rendered combust, they are then not visible and lose their vitality and tend to produce bad results, and planets in combustion are big spoilers. Some scholars are of the view that combust status need not be assigned to Mercury and that Saturn and Venus even though combust continue to retain their strength. Some scholars are also of the opinion that if the dispositor of a combust planet is in a kendra or a trikona or

in its own or exaltation sign then the combust status of that planet stands cancelled which inference is drawn from a solitary statement of Vaidyanatha to the effect that if Jupiter, Mars, Saturn or Mercury were to occupy the 11th, the 6th, the 12th, the 8th or the 5th in their respective signs of debilitation and are also combust poverty strikes that individual. No doubt a combust planet destroys the indications of the bhava it owns and occupies but if its dispositor is strong and free to confer good results then there will be less evil to experience. The dasa of a planet which is combust is known as the Kashta dasa during which period loss of wealth and impairment of health is indicated.

Planets opposite the Sun possess bright rays and exercise their influence at the maximum. The Full Moon is a benefic. Mars, Jupiter and Saturn then acquire retrograde motion and strength. Benefic planets in retrogression give power and authority though not permanently but retrograde malefics, insist the classical writers, give worries and futile wandering and cause loss or harm. But Kalidasa states that a retrograde planet is as strong as in its sign of exaltation, a planet associated with a retrograde planet is of medium strength, and a planet which is retrograde in its debilitation sign gives the results of its exaltation. Sanketa Nidhi tells us that when Mars is in retrograde motion it gives the results of the 3rd house from the house of its occupation, Mercury gives the results of the 4th, Jupiter of the 5th, Venus of the 7th and Saturn that of the 8th house i.e. according to the bhavas of which they are the principal karakas. The Moon does not become retrograde, and Mercury and Venus can never be in the 5th to the 8th from the Sun to be in retrograde motion, their retrogression occurs differently e.g. from Aquarius to Taurus Mercury moves along with the Sun, from Gemini to Virgo before the Sun and from Libra to Capricorn after the Sun which is the basis for determining the frequency of Mercury's retrogression. Planets in retrograde motion and planets placed at the highest point of their exaltation no doubt acquire superior strength but they do not produce like results, they even become overpowered in Grahayuddhas and therefore they cannot always produce good and favourable results but peculiar and unexpected results no matter how well they may otherwise be placed. If the Sun is Arohi a retrograde planet may be very powerful but because of the varied fluctuation in its motion there is no uniformity in the latter's results. Therefore, retrograde planets have been viewed with a great deal of circumspection. The two Chayagrahas are always in retrograde motion and generally produce bad results which fact by itself provides sufficient hint as to how planets in retrograde motion actually behave.

There are certain yogas described in the texts which simply cannot occur, these relate to Mercury and Venus vis-a-vis the Sun. Mercury never goes beyond 28° either in front or behind the Sun, and Venus does not go beyond 47°. Similarly, all seven planets at the same time cannot occupy their respective signs of exaltation or their respective signs of debilitation yet the texts have assigned results for such an eventuality. Sarpa yoga envisages the occupation of the kendras by cruel and malefic planets and the Srika yoga by benefic planets; whereas the Sun, Mars and Saturn can variously occupy three kendras a similar occupation by three natural benefics is virtually impossible because the maximum separation of Mercury and Venus does not exceed 61°. There are also found certain yoga descriptions which are simply based on imagination or have mere theoretical value e.g. Saravali quoting Kanaka tells us that when Brahma commenced the process of creation the Moon was in Cancer sign and benefic planets occupied their own signs.

Our ancient seers had framed very simple rules to assess the strength of planets. According to those simple rules all planets in their own signs, in their exaltation signs or friendly signs and navamsas and aspected by benefics are strong. Planets in occupation of the kendras from the lagna and the Chandra-lagna are most powerful. The Moon and Venus in even signs and the rest in odd signs are strong. Evident as it is predictions are meant to be based upon the strength gained by the planets and by the bhavas they own, this strength is drawn from many prescribed sources. A strong benefic can keep in check a malefic and a strong malefic does certainly spoil a benefic. Kalidasa states that the lords of the 9th and the 10th bhavas invariably give position, prosperity and comforts provided the lords of the 8th and the 11th are not associated with them. The lord of the 10th house situated in the 5th or the lord of the 4th situated in the 10th aspected by the trikona-lords produces a powerful Raja yoga ensuring steady and sound increase in prosperity and advancement in life, but if the lord of the 10th is situated in a trikabhava then the person will not reap the fruits of his labour, he will be humiliated and be selfish. The papagrahas or malefics should preferably remain weak in strength and not afflict important and auspicious bhavas and their lords, in no case should they afflict the lagna and its lord who if afflicted can cause one to suffer immense hardship, physical as well as mental. The lord of the lagna free and unafflicted occupying an auspicious bhava by itself does not bestow much wealth, situated in the kendras it gives more of name and fame. The lord of the 9th occupying the lagna, the 4th or the 10th house gives more of good fortune and wealth. Therefore, in any nativity the 9th and the 10th

bhava are of paramount importance next in order to the lagna and its lord.

The lagna signifies the physical self, and if the physical well-being and a fairly long spell of life are not assured of what avail would be the presence of Raja yogas and other yogas. A strong benefic planet situated either in the 9th or in the 10th house not only confers additional strength to the lagna but also promotes a long life; these two are the strongest bhavas and their lords in mutual association give rise to the very auspicious and favourable Dharmakarmadhipati yoga. The two lords viz the lord of the 9th and the lord of the 10th, are strong yogakarakas. Kalidasa asks us to take note of the following pairs of planets, - a) the lords of the 9th and the 10th from the lagna, b) the lords of the 9th and the 10th counted from the 9th house, and c) the lords of the 9th and the 10th from the 10th house, those are in their given order capable of giving high, medium or ordinary position in life. But, if any one of the following three kinds of sambandhas is established - a) by conjunction or by mutual exchange of signs or through mutual aspect, b) these lords occupy mutual kendras in strength or c) they are in conjunction with the planet owning the sign occupied by the lord of the lagna, then the person earns much, becomes rich and rules over men. These are all basic Parasari principles.

Without luck there is no reason for one to survive, therefore there is the special emphasis on the state and the status of the Bhagyasthana and the Bhagyanatha. The 9th house which is the house of luck is examined in a greater detail. The lord of the 9th house occupying the 9th or a planet occupying its friendly or exaltation sign in the 9th house indicates a good name and good fortune; the person will be virtuous, prosperous and fortunate. But if a malefic who is inimical to the lord of the 9th occupies the 9th house or a planet is combust or in debilitation in the 9th house then the person will be devoid of name, wealth and moral virtues. The situation of a benefic planet in a benefic sign in the 9th house is no less than a divine boon and if that benefic is Jupiter then Bhagya shines brighter still. In case the lord of the 9th house is in a kendra or a trikona then the lagna should also be aspected by the lord of the lagna to confer the most benefic results. The lord of the 9th occupying a trikabhava or associating with a trika-lord or occupying its debilitation sign or an inimical sign or associating with an inimical or malefic planet spoils good fortune, any affliction to the 9th house and its lord is difficult to overcome, then the person cannot avoid experiencing the pain that is due to bad luck.

The bhava occupied by the lord of the lagna or aspected by the lord of the lagna and the bhava whose lord is in mutual sambandha with the lagna-lord invariably prosper provided the bhava-lords are strong and well-disposed with reference to the lagna, their own bhavas and the Chandra-lagna. The lord of the 9th situated in its own house or in its exaltation sign and aspecting the lagna gives rise to a Raja yoga if it also establishes a relationship with the lord of the 10th house. The exaltation of the lord of the 9th can occur in a trikasthan, the lords of other bhavas occupying the trikas are not considered strong but need not be entirely powerless. Varahamihira states that the results of powerless planets are enjoyed in dreams and thoughts only. Mantreswara is of the opinion that if any planet occupying a particular sign as part of a yoga formation is also aspected by the lord of that sign and both occupy auspicious bhavas then alone Raja yoga is formed. Obviously the inherent as well as the acquired strength and status of the dispositors of the yogakarakas giving rise to a yoga or Raja yoga is vital. Some say that a planet posited in the lagna or aspecting the lagna exerts its full influence if it is within 8° either side of the bhavamadhya of the lagna or of the bhava of its occupation, this opinion has few takers simply because mathematical ingenuity has its own discouraging limitations.

Mars, a natural malefic, and Jupiter, a natural benefic, enjoy a relationship of a different kind, both are mutual friends and the friends of the Sun, they own a trikonabhava each counted from the sign owned by the Sun and all these three signs are fiery signs. Mars occupying a sign owned by Jupiter and aspected by Jupiter becomes a functional benefic, then it confers a good status and much popularity if it is also situated in the 9th house as the lord of the 10th house avoiding rasisandhi. Those planets which are in rasisandhi even if they are otherwise strong, exalted or in own sign become defective they do not give their full benefic results, this defect too cannot be overcome. However, the best results are said to accrue if the lord of the 9th aspected by Jupiter or Venus or by both happens to occupy the first navamsa of a fixed sign.

The location of any bhava-lord in the 8th house from the lagna is not viewed with favour; the 8th house is best left unoccupied. The lord of the 10th house situated in the 8th gives many breaks in career, and the lord of the lagna situated in the 8th house does not give good health and becomes instrumental in the yogas or Raja yogas not acting up to their full potentials, it also spoils the bhava and all those significations of which it is the karaka. If the planet occupying the 11th, the 2nd or the 3rd from any particular bhava

is a friend of that bhava-lord or of the lord of its sign of exaltation and is neither combust nor situated in an inimical or debilitation sign then that planet renders that particular bhava exceptionally strong. The 8th house from the lagna is the 11th house from the 10th, it is the 2nd from the 7th and the 3rd house from the 6th house counted from the lagna, a planet situated in the 8th additionally influences these bhavas. The Sun situated in its own sign provides additional strength to Cancer but not to Gemini or Libra sign, if it is in Aries then to Pisces sign. In case Mercury is situated in the 11th from the 10th as the lord of the 10th and the lagna then it will not be in an inimical or its debilitation sign, but if the 8th house is also occupied by the Sun then the 10th house indications are likely to improve though not of the lagna; then the Sun will be in its exaltation sign in conjunction with Mercury when Mercury could even be combust.

The planets that are in conjunction with the Sun run the risk of becoming combust and the results of planets conjoining with the Moon depend mainly on the pakshabala gained by the Moon. If the Moon is weak, afflicted and in the invisible-half for a night-time birth then such a Moon causes fear, sorrow and grief. The lustre-less Moon can prove adverse if it were to occult the associating planet. Combust planets are weak in aspectual strength and do not confer their benefic results. Though the Moon does not have naisargika foes, it has Venus, Mars, Jupiter and Saturn as neutrals who can become temporary enemies. The Sun has Venus and Saturn as its naisargika enemies. The Sun and the Moon in mutual aspect will have the Moon full and bright but with any one of them occupying an inimical sign or an evil bhava, their mutual association will not produce favourable results. The Rasiparivartana i.e. the mutual exchange of signs, between the Sun and the Moon with either owning the 6th or the 8th produces bad results which situation will worsen if the 4th or the 10th bhavas or their lords are also involved. The Sun in Leo navamsa and the Moon simultaneously occupying its own sign confer very good results, Leo navamsa does not fall in Gemini, Libra and Aquarius signs. The good effect of Sunaphadi yogas are more pronounced if these yogas involve a kendra, if they do not involve a trika and the Moon is bright. The prescribed yoga results will not be witnessed in case a bright Moon situated in the 9th has a planet in the 8th house and no planet is in the 10th from the lagna. The aspect of a natural benefic on the Sun or the Moon makes these two luminaries give their best results; of course, the aspect of Jupiter is more effective which makes one sharp-witted and intelligent, the actual results will depend on the signs and the bhavas occupied by the two luminaries and the aspecting planet

and the status of their dispositors. Vaidyanatha tells us that a fully bright Moon aspected by a natural benefic (who is also a functional benefic) but avoiding an association with the lagna-lord will give rise to a Raja yoga. Therefore, there is a clear distinction between the lagna and the Chandra-lagna and the results will also vary in case either the aspecting benefic or the aspected Full Moon becomes involved with the Sun or Mars or Saturn as the lord of the lagna. The texts have praised the location of the Full Moon in the 9th house.

The 4th bhava counted either from the lagna or the Chandra-lagna is known as the Sukhbhava, it is as important as the 9th house. The Moon is its karaka and there is an old saying that if the Moon is hemmed between two strong and unafflicted benefics then it gives the most enjoyable long lasting happiness. The 4th bhava along with its lord and the karaka signify the helpful as well as the unhelpful Karmic indications. If this house indicates the fruit of the past then the 10th house indicates the fruits of the present karmas; obviously the past cannot separate itself from the present and the present cannot separate itself from the future, these three states of time make our life what it is. All significant bhavas, their lords and their karakas that hold out a promise to give good and favourable results can never simultaneously remain ideally strong and auspiciously placed or influenced because the five true planets own two signs each and the karakatwa of some bhavas are shared by two or more planets. Therefore, there has never been a living and a conscious being who has experienced only happiness throughout life and not pain, sorrow and grief. Our past and the present karmas shape our life and destiny and a strong Karmabhava indicates more fruitful results. A benefic placed in the Karmabhava i.e. the 10th house, improves the favourable indications of this house and the lagna even if it happens to occupy an inimical sign but not avoiding other favourable vargas. The texts have described numerous yogas based upon bhava-occupation of planets only e.g. a Raja yoga will arise if Venus in the 4th, Jupiter in the 10th and Mars and Saturn join in the 3rd house. It is then to be presumed that the concerned yoga-giving planets are vested with the prescribed qualities and strength to confer good results. The conjunction of the Sun and Venus occurring in the 4th house confers yoga or Raja yoga results owing to the directional strength gained by Venus and the aspects of both on the 10th house from the lagna though the Sun if occupying an inimical sign does not readily promote happiness etc. Natural malefics situated in the 4th or in the 10th or aspecting these bhavas do not allow these bhavas to give their benefic results easily. Mars or the Sun situated in the 10th or aspecting the 10th generally

grant executive power and command but not without experiencing struggles and disappointment or setbacks which affect happiness and peace of mind. From the 10th house is ascertained the nature of one's karmas and from the 8th the nature of the fruits of one's karmas, the extent of the fruits of karmas gained is to be assessed from the 10th house. Thus, if the lord of the 10th situated in the 8th is either in its friendly or in its exaltation sign, yoga will arise. But, in case the lord of the 10th is in the 8th from the 9th house in an odd navamsa then there will be unsteady prosperity. A favourable Saturn associating with the lord of the 9th or the lord of the 10th ensures professional prosperity.

The kendras and the trikonas not occupied by taragrahas are indicative of a turbulent life; the Chayagrahas alone tenanted in the kendras in particular cause immense pain. This is true even in the case of nations. India was declared independent on 15th August 1947 when Taurus sign was rising in the lagna occupied by Rahu, Mars was in Gemini, Venus, the lord of the lagna, was in conjunction with the Sun, the Moon, Mercury and Saturn in Cancer, Jupiter was in Libra and Ketu in Scorpio. Rahu situated in the lagna not aspected by any planet tends to inhibit the rulers from taking decisive measures in domestic and foreign affairs; it causes the rulers to make unprincipled compromises. Ketu in a sign owned by Mars in the 10th from the 10th house and its dispositor located in the 8th from the bhava it occupies causes the rulers to face opposition from within and outside without any let-up hindering implementation of well-meaning constructive measures. No doubt Jupiter in a kendra from the Moon grants stability but Venus is afflicted by the significator of Kshetra and therefore the nation will never be free from the evil designs of persons in power and of those who wield influence.

The more established method of timing of the effects of the bhavas which are the basis for all yoga-formations is as given by Mantreswara who tells us that the effects of a particular bhava will be felt when a) the lord of the lagna transits the natal position of that bhava-lord, b) the lord of the bhava transits the natal position of the lagna-lord or a trine there from, c) during the course of their transit the lagna-lord and the bhava-lord mutually aspect or combine, d) the karaka of that bhava transits the natal position of the lagna-lord or the Moon or e) the lagna-lord transits the bhava under consideration. Whenever Jupiter transits a trikona from the natal position of a bhava-lord then the good results signified by that bhava will be experienced and when during their transit the lagna-lord and the bhava-lord form a yoga the effect of that bhava will

be experienced provided the bhava-lord is placed in strength at the time of one's birth. Horasara reiterates that whenever the Sun transits a particular sign and if the antra-dasa of that sign-lord is on then the benefic effects signified by that planet will come to pass. In the context of the ascertainment of the results of the Shoola dasa Vaidyanatha reminds us that to whichever bhava a karaka is placed in add six signs to the years represented by that sum total, if that karaka is aspected by benefics then good results will ensue but if that karaka is associated with planets in debilitation or papagrahas then evil results will be witnessed in those years.

The aspect of an unafflicted Mars on the unafflicted 10th house makes a person lead a prosperous life. Saturn situated in the 10th house from the lagna can make one hold a coveted post endowed with the power of dispensing justice, be proud, wealthy, brave and foremost in the family. However, mutual aspects between Mars and Saturn and between the Sun and Saturn produce evil results, the former pair promoting emotional turbulence arising out of mutual dis-satisfaction with others and the latter generally indicates friction between father and son and a fall from power and position. The mutual aspect between two planets occupying their exaltation signs fails to produce all desired ordained results owing to the conflict caused on account of the respective strength gained by both. The mutual aspect between two planets in debilitation can be very damaging in respect of the bhavas owned, occupied and aspected by them and the mutual aspect between two inimical planets or occupying inimical signs produces bad results. Some scholars suggest the active consideration of aspects of partial strength because even otherwise a planet situated in any one sign influences all signs and bhavas, the Tajika system gives due weightage to aspects of partial strength. It is held that a combust planet is incapable of casting its aspect and even if it does its aspect cannot give good results because combustion is an afflicting and a debilitating factor. All Raja yogas become useless if a combust benefic is situated in a kendrasthana or Rahu aspected by the Moon is in the lagna or papagrahas occupy the 2nd, the 6th or the 11th house from the lagna. The Sun and the Moon afflicted by Rahu or Ketu tend to spoil the good effects of other yogas; papagrahas tenanting the Dhanabhava or the upachayas must receive the aspect of benefic planets.

The endless needs, expectations and aspirations that are forms of desire keep a person's mind constantly involved in mental and emotional conflicts; they also uplift the mind and introduce revolutionary changes in its working. The mind that is the store-

house of perceived information and imagined objects and objectives is the generator and impeller of thoughts, it is the bridle attached to the senses. The intellect, the mind and the five senses cause a person to act. The intelligent person purposefully advances thoughts and ideas to set and attain goals but the ignorant easily fall prey to delusion and lag behind. All forms of desire that the mind projects give rise to pain and pleasure. Pain and pleasure are at the root of the evolution of the brain which is the seat of the mind that contrives desires. Since desire, pain and pleasure make life meaningful, they make it multi-fold and variously coloured, therefore, life is seen to work in two ways, there is the experience of unduly slow and wearisome periods of struggle and wait, and there is the experience of transient but precious moments of relief and joy; delay, set-back and disappointment are part of struggle. Our ancient seers who knew ignorance, delusion and desires to be the cause of all pain and suffering sought relief through gain of knowledge i.e. through proper learning, proper understanding and proper cognition; because they knew only the future pain and suffering could be avoided. All available ancient texts on Hindu Astrology narrate step by step progress of their efforts and the yogas described simply indicate the extent of gain or change each effort can bring about. Desires motivate a person to act, all individual and collective efforts are accompanied by expectations that drive actions, and the results of all actions make us what we find ourselves to be. Hindu Astrology deals with life shaped by the karmas of previous and present births.

Yogas involving the inauspicious bhavas and their lords are the Avayogas or Durayogas; they produce from bad to very bad results. Planets are deemed benefic or malefic in effect according to the bhavas owned by them in addition to their basic benefic or malefic nature. The lords of the 3rd, the 6th, the 8th and the 11th bhavas are deemed evil, they give bad results and spoil the good indications of other bhavas and their lords; certain bhava-lords occupying any one of these named bhavas can also produce very bad results. The lagna and its lord, the Moon and its dispositor, the Sun and its dispositor and the yogakarakas and their dispositors should avoid an association with the lords of the evil bhavas and should avoid occupying the 6th and the 8th house; any such association will prove counter-productive. But the evil bhavas that are free from inimical or malefic influences and blessed by benefics often prove beneficial. The lord of the 11th house when in debilitation or combust or in the 3rd, the 8th or the 12th from the lagna can result in poverty but if natural benefics are in the 3rd, the 6th or the 11th then they become capable of giving wealth. Jupiter and Venus conjoining in the 8th

house make one enjoy wealth and all pleasures of life but if Mercury is in the 6th there will be enmity with all. Jataka Chandrika tells us that the lords of the two trikonabhavas should neither own the 3rd, the 6th or the 11th nor join or be aspected by the lords of these bhavas, and adds that the lords of the 8th and the 11th are capable of causing yogabhanga. No doubt the lords of gainful and auspicious bhavas afflicted and ill-placed give bad results e.g. the lord of the 9th situated in the 6th aspected by an inimical or a debilitated planet makes one unfortunate and face several reverses at the hands of his foes, but the evil is reduced in case benefics happen to aspect those ill-placed planets or the evil bhava-lords in occupation of auspicious bhavas. Thus, there is the dictum that whichever planet receives the aspect of Jupiter it will not give bad results. Generally, Jupiter even if owning or occupying an evil bhava is not bad in aspect.

Avayogas involving inauspicious bhavas and bhava lords also affect the outcome of efforts and undertakings. Chandra Shekhar assumed the office of India's Prime Minister on 10th November 1990 when the lagna was occupied by a natural malefic and also a papagraha, the lord of the lagna though exalted in the 8th was in conjunction with Ketu, the lord of the 8th occupying the 9th had the lord of the 9th debilitated and the lord of the 10th was in the 12th house. His ministry disintegrated soon after retrograde Mercury assuming direct motion transited natal Saturn and the transiting Saturn aspected the 4th house and the natal position of Sun. The Bhartiya Janata Party was formed on 6th April 1980 when the vacant Virgo lagna was aspected by the Sun, the lord of the 12th, and Mercury situated in the 6th in conjunction with Ketu was in the 7th from the conjunction of Rahu, Mars, Saturn and Jupiter occurring in the 12th in the 4th from Venus occupying its own sign in the 9th house in a kendra from the lord of the lagna and the 10th. This party did taste power but in the most uncomfortable manner and was not re-elected to office.

Natural malefics tenanting evil bhavas do tend to cause worry, pain and suffering more so when they are the lords of auspicious bhavas. Thus, for Taurus lagna Saturn who is otherwise the Rajayogakaraka when placed either in the 8th or in the 12th house from the lagna does not promote domestic peace and causes loss of wealth with own family-members also turning into foes. And, for Libra lagna Saturn situated in the 11th even if aspected by either Jupiter or Venus or by both from the 5th does not give good results particularly when the lord of the 10th occupying its debilitation sign has its dispositor placed in the 12th; there will be no yoga or Raja

yoga. If Saturn situated in a trikasthanana is also conjoined with the lord of the 2nd then a person may consume poison and die or be killed through administration of poison. Instead of Saturn, if Rahu or Ketu conjoin with the lord of the 2nd or the lord of the lagna then death may be by hanging. A cruel malefic occupying the 6th or aspecting the 6th house results in suffering from wounds or blame, and also any planet occupying the 6th house in an inimical or debilitation sign or combust or retrograde will result in gain of many enemies and one's body will bear many scars. The Sun situated in the 6th house from the lagna makes one proud, passionate, brave, wealthy and renowned but if thus situated it is in Aries sign then there will be poverty; the Sun situated in the 6th or in a kendra associated with inimical planets causes immense loss of wealth and much grief during the course of its own dasa. The yogakarakas occupying a trikasthanana counted from the lagna and also from the bhavas they own do not confer good results. In the case of Scorpio lagna for which lagna the Moon is the only functional benefic good results are experienced when the Sun establishes an association with the Moon.

The conjunction of a natural benefic with a natural malefic generally does not produce good results but Jupiter combining with Saturn need not always produce bad results, their conjunction makes one bold, rich and enjoy high status or a position of authority. For Scorpio lagna this conjunction occurring in the 2nd house gives much wealth but not ruling power owing to the 3rd house lordship of Saturn, the conjunction of a kendra and a trikona lord not occurring in a kendra or a trikona does not readily cause Raja yoga or give yoga results. The conjunction of two or more natural benefics generally confers good results but not the conjunction of two or more natural malefics. Whereas the conjunction of Mercury, Venus and Jupiter occurring in the 9th house from the lagna gives one a radiant personality, makes one learned, hold a high position in life and achieve renown, the conjunction of the Sun, Mars and Saturn in the 9th makes one brave but cruel, rude, envious and of a very lowly conduct who may be deprived of father very early in life and remain unfortunate. Natural benefics situated in the 9th house or for that matter in any other bhava even if occupying a sign owned by Jupiter should stay aspected by Jupiter. The full aspect of Jupiter works as the most effective antidote in warding off the evil effects of malefic planets and papagrahas.

If the lord of the 6th house is situated in a benefic and a friendly sign or navamsa either in the 10th or in the 2nd house from the

lagna it makes the person bold and daring, the foremost in the family, dutiful, owner of properties etc.; in both eventuality the lord of the 6th will be in a trine from the 6th house. If the lord of the 12th house is in its sign of exaltation strong and aspected by benefics then the person will be blessed with many comforts and much wealth. Thus, even the lords of evil bhavas strong and favourably placed can be advantageous. The lord of the lagna situated in a trikasthanana is not at all desirable but if at the same time a benefic also happens to occupy the 2nd house or a kendra joined with or aspected by Jupiter or Venus or by its own dispositor then there will be no ill-luck, ill-health or poverty and the person will be fortunate. Natural benefics placed in the 12th or in the 11th from the lagna with the lagna-lord strongly placed in a kendra or in a trikona with Jupiter attaining Simhasanamsa confers a happy youth and a happy middle-age in which event Jupiter can be the planet owning or occupying the 12th house. No doubt Jupiter and Venus are instrumental in the cancellation of avayogas indicating poverty but not so entirely if they own a trikasthanana.

The mere occupation of the kendras by yoga-giving planets and the aspect of the lagna-lord on any one of them is just not enough, in such an eventuality a papagraha should not associate with them or the Moon with Saturn. If benefics and malefics occupy the kendras and the Moon is either conjoined with Saturn or is in a navamsa owned by Saturn then the person is unlikely to marry, he will not beget a son so as to extend the family lineage. If all three natural benefics and the Moon occupy inimical or neecha navamsa and Saturn is in the lagna one's life can become very miserable, he may find himself experiencing immense pain and grief amidst plenty of material comforts, wealth and power. Venus signifies material wealth, comforts and good-fortune, an ill-placed and weak Venus in conjunction with or aspected by an ill-placed and weak Saturn gives rise to the unfavourable Kemadruma yoga. Full benefic results are not experienced if Venus participating in a yoga or Raja yoga-formation happens to be weak and afflicted, the yoga results last only for a brief period if Venus is in conjunction with the Sun.

The Chayagrahas are basically malefics, they do cause many problems in one's life e.g. if Rahu or Ketu occupy a trikasthanana from the lagna and are conjoined with or aspected by any other lord of a trikasthanana then during the course of their respective dasas evil befalls, and in case a maraka also becomes involved then death is to be predicted. Satyacharya reminds us that those planets which are evil for a particular lagna if they be weak and placed in evil bhavas

then they tend to produce good results and Rudrabhatta tells us that treating the 3rd, the 6th, the 10th and the 11th houses as upachayas does not hold good always, they can be treated as such only if these houses are not aspected by papagrahas or inimical planets. This means upachaya is not a permanent signification, it changes with the conditions of those bhavas i.e. on account of the planets occupying or aspecting them and the strength or weakness of the lords of those bhavas vis-a-vis the lagna and the natal Moon. The upachayasthanas can also be considered from the Chandra-lagna with same results if the Chandra-lagna is stronger than the lagna but then it will be more a matter of experience than of preference.

If papagrahas happen to occupy the upachayas other than the 10th bhava from the lagna and the Chandra-lagna and also the lord of the lagna is aspected by a benefic planet then a King is said to be born who is respected by all on account of his righteous conduct. In the matter of predictions even the most subtle variations that are often seen have a significant impact on the outcome of yogas, be it for good or for bad; such variations are not to be ignored. The aforementioned situation occurring for Cancer lagna can have Saturn occupying the 11th house in conjunction with the exalted lord of the lagna or for Sagittarius lagna the 11th house can have Saturn in its exaltation sign in conjunction with Venus, in both these instances the results will not be exactly the same or as intense. In the former case Saturn becomes a badhaka and in the latter, it is Venus who is the badhaka; badhakas are prime obstructers to the free unfolding of good significances. The dasas and antra-dasas of badhakas and of planets conjoining with them or placed in a kendra from the badhakas can prove quite troublesome and even inauspicious.

The Raja yogas and also the avayogas capable of cancelling those very Raja yogas can be present at the same time. The presence of Sakata yoga, Kemadruma yoga, Kalasarpa yoga, to name a few, either stalls the operation of Raja yogas or completely destroys the Raja yogas. The lord of the 10th situated in the 6th house from the 10th or either the lord of the 8th or the lord of the 11th associating with the Raja yoga formation or the Sun in its deep debilitation or Venus occupying the 5th house, the 12th or the 2nd house and the lord of the bhava of its occupation weak and afflicted are a few of the many factors that indicate Rajayogabhanga. If the 12th bhava from the lagna and its lord are afflicted then one puts to waste his wealth, if the lord of the 2nd house is placed in a nakshatra whose lord owns an evil bhava then one's financial position will never be comfortable. Raja yogas become defunct because of Daridra yogas

that may also be present. When all papagrahas occupy the kendras in their inimical or debilitation signs and are aspected by a benefic planet from a trikasthanana even then Raja yogas will get cancelled; Jupiter is the only benefic planet who can aspect a kendra from a trikasthanana; this also means the aspect of Jupiter on a planet situated in an inimical or debilitation sign does not always improve matters.

Sanyasa yogas compel a person to give up all wealth and material possessions; he then becomes a mendicant and begs for alms. These yogas are a class apart and are not avayogas e.g. if the 9th house from the lagna is occupied by Saturn unaspected by any other planet then a person though born in Raja yogas will become a Dikshita. Of course, if along with Sanyasa yogas there also exist Raja yogas then a person will be a world-renowned Dikshita and may be a pious ruler who is worshipped by all. It is the weak lord of the lagna and a weak Saturn that compel a person to take to the path of renunciation, in particular the aspect of a weak Saturn on the lagna or on the weak lord of the lagna. However, in case the lord of the bhava in which the Sanyasa yoga occurs is associated with Rahu or combines with Gulika in a cruel amsa then that Sanyasa yoga becomes defunct, the same result will ensue if benefic planets do not aspect the said lord.

There are yogas that indicate multiple births; the birth of twins and triplets is not uncommon. If the lagna is in Sagittarius sign or falls in that amsa, if powerful planets occupy that amsa or if they are aspected by a powerful Saturn and Mercury, then predict the birth of many children at one birth. This situation also indicates that a person will be blessed with many children and have a big family. Multiple births makes the task of fixing the exact time of birth for each individual very difficult, as is often the case the lagna-rasi happens to be the same for all such individuals. Even otherwise it is virtually not possible to know or fix the very exact time of birth or if need be that of conception. The results of Nadi amsas have been utilised for ascertaining the correct time of birth for what is otherwise recorded is generally an approximate time and more often than not requires rectification. The use of Mandi or Gulika too has been favoured for this purpose as also the Tattwashodhana method. There are many persons who are not aware of their actual time and place of birth yet they are keen to know their future and approach an astrologer for consultation who then resorts to the query-chart. There is no fool-proof method by which a birth-chart for persons whose time of birth and place of birth are not known can be cast. Moreover, no two

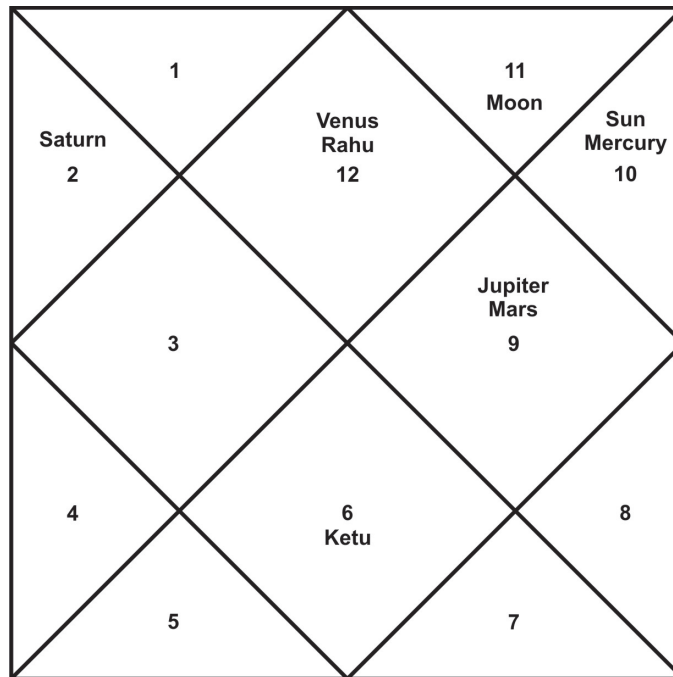
individuals including identical twins can ever have their horoscopes identical in all respects because of the minute difference in their time of births. Therefore, Hindu Astrology insists on the use of various sub-divisional charts, these sub-divisional charts can be employed to erect micro or Sukshama charts. Bhattopala states that even otherwise the Sthula and the Sukshama lagnas must be calculated and studied together as neither of them alone can give the correct results; he has accordingly described the required method for fixing the Sukshama lagna.

The Nadi method of prediction is based entirely upon the accurate fixation of the rising point of the lagna. The prediction differs with the very minute shifting of this point; the Nadi method of prediction does not seem to take into account planetary location, aspects, combinations etc.; and the usual related principles, it is based on Ishta. The Parasari system relies on the Dasa system for making predictions and for timing events. Situations do arise when more than one result appears to be possible but these can be easily resolved. In this context Varahamihira tells us that if one planet represents two contrary results the effect will be destruction to those events, but if one is stronger than the other the stronger will prevail, if one represents one and another indicates a contrary result there will be both results, planets give good or bad in their own dasas. Assuming that the lagna is rising in Leo and Mars is in the 5th house and not favourably placed and it is also in the 10th house from Pisces Chandra-lagna but favourably placed then under ordinary conditions the unfavourable and the favourable indications will cancel each other. But, for Leo lagna Mars is the Rajayogakaraka, and for Pisces Chandra-lagna it is the benefic lord of the 2nd and the 9th, it will confer results according to the latter position. As regards the dasa-results, the overall results will depend upon the bhava owned and occupied by the dasa-lord, its strength, status etc.; and, whichever bhava counted from the dasa-lord is occupied by the antra-dasa lord it is only the effects arising from that bhava which will come to pass in the antra-dasa, when the antra-dasa lord occupies a trikasthanana from the dasa-lord the effect will be unhappy, in other places it will be good subject to the status acquired by the dasa-lord and its specific condition, which result will prevail however well-situated or strong the antra-dasa lord may be. The study of the exact planetary position obtaining at the exact commencement of the dasa or the antra-dasa is also recommended but seldom done owing to the overall exactness of calculation then required.

Bhavartha Ratnakara tells us that the person will be fortunate

in respect of that bhava whose karaka is situated in the 12th house from the lagna. The Sun is the karaka of the lagna, the 9th and the 10th; Jupiter is the karaka of the 2nd, the 5th, the 9th, the 10th and the 11th; Mars is the karaka of the 3rd and the 6th; the Moon is the karaka of the 4th; Saturn is the karaka of the 6th, the 8th, the 10th and the 12th; Venus is the karaka of the 7th house and Mercury is the karaka of the 4th and the 10th.

Horoscope – 1



Lagna – Pisces; Venus and Rahu in Pisces, Saturn in Taurus, Ketu in Virgo, Jupiter and Mars in Sagittarius, the Sun and Mercury in Capricorn and the Moon in Aquarius.

In the afore-cited horoscope the Moon, the karaka of the 4th bhava, is situated in the 12th house from the lagna. The 4th house also signifies one's mother. This native was not fortunate in respect of his mother. His mother remained mostly ill and confined to bed, she did not live long. However, she was his main guide and source of encouragement. As is seen, the dispositor of Moon, a papagraha for Pisces lagna aspects the Moon, the aspect of Saturn is even otherwise not a benefic aspect. Saturn situated in the 4th house from the karaka of 4th and in the 12th from the 4th spoiled the

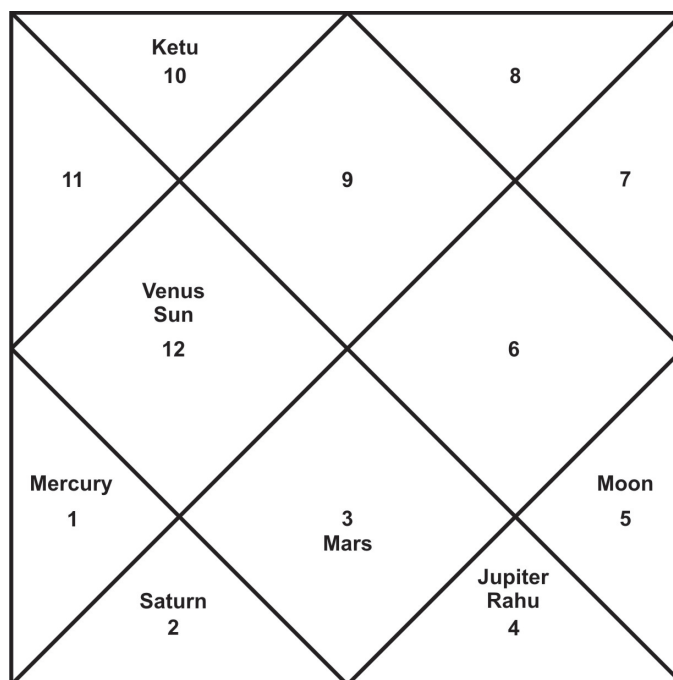
significations of the 4th bhava; moreover, Saturn is not aspected by Jupiter. The lord of the 4th is situated in the 8th house from the 4th in conjunction with the lord of the 6th house; Mercury is also a karaka of the 4th house and is within one degree arc-distance from the Sun in sambandha with Saturn. The 4th house does receive the aspect of the lord of the lagna and of the benefic lord of the 9th but both are functional malefics for Gemini sign. The aspect of Mars as the lord of the 6th from the 4th caused the native's mother to suffer prolonged illnesses and it having become a maraka contributed to her early demise. Mars situated in the 10th house from the lagna makes one's mother short-lived. The native's mother died during the antra-dasa of Rahu in the dasa of Saturn.

The lord of the lagna occupies its own sign in the 10th house from the lagna; it is in conjunction with the lord of the 9th house thus giving rise to an excellent yoga and Raja yoga. Even otherwise the conjunction of Jupiter and Mars avoiding a trikasthana gives good results. No doubt Jupiter and Venus become strongly afflicted by owning a kendra but this affliction relates to the maraka-status and in no way impairs their yoga-giving abilities. Here, Mars is in vargottama and Jupiter is in the friendly Leo navamsa. During the course of Jupiter dasa which ended by the time this native was thirty years old there was gain of education as also gain of fame and acclaim as a writer-poet of great promise; mark the exaltation of Venus in the lagna and in a kendra from the lord of the lagna and the lord of the 9th. Rahu combining with Venus gave him proficiency in a language not being his mother-tongue. Mark also the presence of Buddha-Aditya yoga in the 11th house from the lagna and in the 2nd house from the lagna-lord. This native was good-looking and blessed with an attractive and a pleasing personality; he was a good speaker, learned and very wise. The lord of the 8th house situated in the lagna spoiled the Raja yoga occurring in the 10th house but because of the dispositor of the lord of the 5th occupying a friendly sign, whose lord stayed exalted in the lagna, aspecting the 9th house this native rose in ranks to occupy a seat of power. However, Saturn situated in the 6th from the 10th house did create hurdles and opposition in his career and also there was lack of cordial relationship with his younger brothers. The lords of the 2nd and the 11th in shadashtaka association did not make him wealthy; his financial gains were few and not long-lasting. The lord of the 5th relegated to the 12th house made the native suffer on account of his sons who proved to be a useless lot. The lord of any bhava that is relegated to the 6th house from the lagna indicates enmity through or of the persons signified by the bhava it owns, if it is in the 8th

then there will be pain and suffering through or of persons signified by the bhava it owns and if it is in the 12th then loss or deprivation will result through or for persons thus signified even if aspected by a benefic, this is certain.

Mark the lord of the 4th house combining with the lord of the 6th house. If the lord of the 4th house combines with a papa and a cruel planet then Reka yoga is caused resulting in poverty, misfortune and grief. The Reka yogas occurring in the kendras make their impact felt in the first part of life, if occurring in the panaparas it is in the middle part of life, and if occurring in the apoklimas the impact is felt in the last part of one's life; Vaidyanatha insists that the Reka yoga occurring in the 3rd or in the 11th should also be aspected by an evil planet to cause poverty etc. In this case the Reka yoga occurs in the 12th house from the Moon, therefore, the last part of this native's life did not pass happily at all. Having retired with no pension he suffered much due to want of money, the little capital he had was put to waste by one of his sons whom he had to perforce disown. Though not very helpful his other sons did not desert him and he died at the age of 73 years in the dasa of the lord of the 8th. The Moon occupying a sign owned by Mars or Saturn and aspected by a papagraha gives death through fire or weapon. This native did not survive a surgical operation.

Bhavartha Ratnakara tells us that if the lords of the 6th, the 7th and the 10th house are situated in a kendra or a trikona then one enjoys power and fame. The 6th house is the 9th from the 10th and the 7th house is the 10th from the 10th house, these lords are inter-related with regard to one's Karma, Kirti and Rajya. Ramanujacharya is of the view that if these three lords are favourably placed with reference to the lagna they will ensure gains signified by the 10th house, that the person will prosper and enjoy good health, overcome all opposition, exercise executive powers and engage in good deeds winning much acclaim. This yoga is in evidence in the following birth-chart:-

Horoscope – 2

Lagna – Sagittarius; Ketu in Capricorn, Venus and the Sun in Pisces, Mercury in Aries, Saturn in Taurus, Mars in Gemini, Rahu and Jupiter in Cancer and the Moon in Leo.

This native since retired from service was never vested with power and is virtually unknown; he has not experienced the stated effects of this yoga. On the contrary he had to struggle much to retain the insignificant position that he was able to gain with great difficulty and against all odds. The reason is quite obvious, at the time of his birth the Moon was in the 3rd pada of Makha nakshatra ruled by Ketu and therefore the significant dasa of Venus ran its full course very early in life when it really did not matter and the other significant dasa of Mercury will not run its course during the course of his life. Mercury is the lord of the 7th and the 10th and Venus is the lord of the 7th for Sagittarius lagna. This native found employment and was also rewarded with a promotion during the dasa of the lord of the 9th. But here the lord of the 9th is the dispositor of the lord of the 8th and is in conjunction with the lord of the 6th and the 11th which causes yogabhanga, accordingly this native lost his job during the course of the dasa of the Sun itself. The 10th house from the lagna or the

Chandra-lagna if influenced by the Sun or Saturn even if they give yoga or Raja yoga brings disgrace. Throughout his life this native has been disgraced many times over by his superiors, by his elders and even by his friends and very close relatives; mark also the lord of the 2nd house occupying the 6th house.

Power and fame are associated with the lagna, the 9th house and the 10th house, here lagna also means the Chandra-lagna; these named bhavas should be strong and unafflicted. In this nativity the lagna is aspected by Mars from the 7th house; Mars is the yogakaraka for Sagittarius lagna and a friend of the lagna-lord, and of the lord of the 9th with whom it is in mutual-kendra relationship but it is a cruel planet and also the lord of the 12th. No doubt the lords of the 5th and the 9th aspect the 10th house but the 10th house also receives the aspect of Venus which is a functional malefic for this lagna. Moreover, the lord of the 10th, who is also in mutual-kendra relationship with the lord of the lagna, though situated in the auspicious 5th bhava is hemmed between the Sun and Saturn and occupies a cruel sign. The lord of the lagna though in its sign of exaltation is retrograde; it is situated in the 8th house from the lagna and afflicted by a strong Rahu. Therefore, the lagna and the 10th house and their respective lords are not strong and beneficially placed. The location of Saturn in the 10th house from the Moon even if occupying a friendly sign does not confer a high status and fame, on the contrary if Saturn is not aspected by Venus or Jupiter it makes one earn a bad name and occupy a subordinate position. However, there lies concealed the Sankhya yoga which arises if the lord of the lagna and the lord of the 10th house simultaneously occupy moveable signs and the lord of the 9th is not weak but vested with requisite strength. Those born with Sankhya yoga enjoy the usual comforts of life, they generally remain above want, possess a forgiving nature, blessed with wife and son, own a residence, learned and of good conduct and temperament, engage in good deeds and live very long. This native who is now 68 years old has experienced these good results.

Indeed, fate has a strange way of unfolding itself. A natural benefic owning the 9th house generally gives a steady good fortune, this cannot be said about cruel planets owning the 9th house even if they are strong. The Sun is a cruel planet. However, mild planets situated in the 9th house even if occupying odd signs do tend to make a person fortunate and prosper during the course of their dasas. As ordained the Sun in its dasa first gave this native a respectful position of authority and but then rudely took it away because of the

Sun's adverse association with Venus, the papagraha for Sagittarius lagna; the Moon situated in the 9th house, though in the 6th house from the 9th but in yoga with the lagna-lord, during the course of its dasa re-laid the foundations for regaining the lost position howsoever insignificant it was. This the native did achieve during the course of the dasa of Mars. However, the dispositor of Mars situated in the 8th from the 10th and in the 2nd house from the Sun did not prove favourable for native's father who had to suffer immense financial, physical and mental pain during this period and departed from this world. Mars as the lord of the 2nd house from the bhava occupied by the Sun proved to be the principal maraka for native's father, as did later on Rahu occupying the 12th house from the Moon for his mother.

An individual born in the lagna-rasi which is the 10th from the lagna of his father is blessed with the qualities of his father. This is the case here. This native is the eldest son of the person whose horoscope was earlier discussed. As is seen, Mercury situated in the 5th house from the lagna made this native desperately seek knowledge. Ever since his pre-mature retirement from service, which he could not avoid during the course of Rahu dasa, this native has engaged himself in the indepth study of the Rig Veda, the Upanishads and the Vedanta. Saturn is the lord of the 2nd and the 3rd house for Sagittarius lagna, it aspects Rahu and Jupiter. Kalidasa reiterates that Rahu and Ketu occupying evil bhavas in conjunction with benefics become very powerful in inflicting death. Rahu did not cause death because of its conjunction with the lord of the lagna but gave the native enough reasons to pray for his own death, again said it was so because Rahu is in conjunction with Jupiter who signifies the Jiva and the higher worlds. The dasa of Jupiter is currently on and it occupies the nakshatra ruled by Mercury who is a maraka for Sagittarius lagna by virtue of owning the 7th house from the lagna; Mercury also owns the 2nd house from the Chandra-lagna.

The author of Sarvartha Chintamani has remarked that the ancient seers did not approve any other method for assessment of one's life span other than through the aid of the yogas obtaining at the time of birth and the nature of the dasas likely to operate. The yogas on their own indicate the possible term of life but the time of death is indicated by the dasas/antra-dasa of the marakas. Where yogas indicating good fortune and prosperity co-exist with the yogas indicating a long term of life then alone the results of both will be felt. The Raja yogas will produce their ordained results

only when there are yogas to confer a long span of life. Of course, there are rare instances of individuals having ruled famously but not living for a very long period. Similarly, if Bhagya yogas co-exist with Dhana yogas, Raja yogas, Kirti yogas etc.; then alone the indicated results will be felt. Where Rajayogabhanga avayogas co-exist with Raja yogas the effects of those Raja yogas will be felt but there will certainly be breaks in their operations.

The twelve signs, their divisions and sub-divisions, the twenty seven nakshatras and their divisions, and the nine planets by their simple as well as complex combinations, associations and permutations form thousands of yogas and avayogas, even a passing mention of all of them is not possible. Parasara has furnished 12 yogas arising out of the mere relationship between lords of two consecutive signs, some are good and some are bad. There stand described 15 Raja yogas arising if the Moon and the lagna are aspected by four planets. Badarayana describes 112 yogas involving the occupation of the 9th house by planets and their aspects on the 9th house. There are also 528 varieties of combinations for royalty based on the vargottama lagna and the vargottama Chandra-lagna and the aspects of four planets. Yavanacharya has described 1008 varieties of Nabhas yogas about which Parasara states that they have a continuous effect as opposed to the influence of particular dasas and antra-dasas. Likewise, the principles of judgement are also many and it can be safely said that no one principle is either more or less important than the other, fortunately all those principles stand described in all standard texts on astrology; they are required to be mastered.

It is an established fact that all events have a tendency to re-occur and because the spread of Time is very wide its infinite spread hides within its folds all assessable and non-assessable possibilities as well as contradictions. Therefore, nothing that exists poses any surprises because all that which is destined to exist must exist and also pass through all of the pre-determined and fated stages of existences before meeting its inevitable dissolution. Thus, the feeling of achievement, elation, enjoyment, happiness, set-backs, reverses, upheaval, disappointment, pain, grief etc.; are but the different colours and shades of Time. Our ancient Rishis did not rest at the stage of merely observing the never-ending inter-play of Cause and Effect; they had ventured forth beyond empirical Casualty. They had long ago realised that the existence of man was after all a mere repetition and reproduction of his past and they had realised that in all matters as always Time alone stood firm and

undeniably supreme.

Astrology, which is a science, rests on the board principles of the evolution of Time. Time has an eternal existence with Space that houses all objects, all else are subservient and temporal. The Space-Time curvature is believed to create the greatest force of attraction viz. Gravity, which force recognises and yet does not recognise dimensions. Our ancient seers treated Time as the Fourth dimension and thereby managed to understand and explain the Space-Time relationship, its effects and distortions with the aid of the stars and the planets, with reference to all that which exists. Their exercise showed up the known world to be actually too very insignificant in comparison with and within the very large frame-work projected as Existence that they were able to visualise, they soon found that in order to reveal the secrets of the intricacies of the unification of forces an imaginary existence had to be adopted. The relationship of Space and Time is actually multi-dimensional which fact provided the basis for the erection and development of Dasa systems, in assigning probable terms of life to man and other living beings and in assigning an age to the universe. Astrology treats Space and Time as the continuous cause having an effect on all temporal existences for where objects continue to exist Space and Time too exist and are easily perceived; both have a realistic importance.

Keeping in view all that which has already been reached and achieved, for the tasks in hand have never been simple and easy to accomplish, and also keeping in view the fact that there is a lot more to achieve which can be achieved, the trials of man continue to test him even though his individual life-span appears to be too brief to allow him to gleefully savour the fruits of his own actions. As it is, much has been already talked and written about his many varied struggles, and it seems that as much has still been left unsaid but the fact remains that the individual thirst to know the future and his refusal to accept death has driven man to action and fix goals. As long as he lives, man, as an individual and also collectively, continues to be tested by his own actions because he has repeatedly failed to strike a balance between his many aspirations and his well-intended actions, between what is intended to be achieved and that which is not attainable, and between the realisation of his desires and the feeling of contentment. It is for this reason it has been said that a person consists merely of his desires, as his desire is so is his will, as is his will so is his work, and as is his work so is his evolution. One seldom attempts to see beyond the range of one's own eyesight, and what is seen is often not immediately recognised nor

properly understood. This is not a case of short-sightedness when the fault lies in the eye; the fault lies in the mind which actually sees yet does not really see that which is required to be seen. Therefore, though the eye has to be taken care of, it is the mind which requires to be properly and intentionally fed and nourished, the mind must be made expediently responsive and capable of right comprehension and thus uplifted made to locate the subtle plane and see that which is not to be easily seen. Jyotisa i.e. Astrology, helps train the mind to enable it to find what it seeks and needs. Our ancients seem to have realised that there can be life without consciousness but wherever there is consciousness there must be life.

Astrology is a yogic exercise of the mind and only a healthy body can carry a healthy mind. Therefore, as one does attend to his body, the mind that the body carries should also be adequately nourished, prepared, readied and fine-tuned, the mind must be made pure and receptive to noble thoughts alone so as to attain the ideal one-pointed concentration, such a mind easily and effectively utilises all available means and resources, it corrects, ascertains, determines, verifies and re-verifies without much ado.

Astrology is based upon the knowledge of the correct time of birth (or time of query) and the correct rising lagna-point whose exactness can be verified and re-verified utilising the exact location of the Moon and Mandi. Janardhan Harji states that foolish people alone who without ascertaining the correct lagna-point and the exact location of planets become objects of ridicule when they start giving results of dasas and antra-dasas. No doubt all instruments are man-made and are therefore not truly perfect but the Sun, the Moon and the entire universe are governed in an orderly fashion which means there is no disorder in the order of Existence. But the ordinary mind is not self-luminous and is incapable of perceiving both, the subject and the object, at the same time, the ordinary mind has to illuminate itself. The science of Astrology helps in the correct reading and understanding of the order of Existence; it is this understanding that illuminates the mind.

3

ABOUT: ARIES (MESHA) LAGNA

“What is that, O lord, which being known, everything else becomes known.

- Mundaka Upanishad I. 13

Aries is the first of the twelve rasis or signs into which the Zodiac circle is equally divided. It is a moveable, odd, masculine, cruel, dry and fiery sign of short-ascension rising by the hinder part. It extends over the whole of Ashwini nakshatra ruled by Ketu, the whole of Bharani nakshatra ruled by Venus and the first quarter of Krittika nakshatra ruled by the Sun. Birth at the commencement of Aries is deemed to be inauspicious for it adversely affects the longevity of mother and also of the one who is thus born.

In the case of Aries lagna or ascendant Venus, Mercury and Saturn who do not own favourable bhavas counted from the lagna are the functional malefics; the Sun, the Moon, Mars and Jupiter are the benefics. The Sun is the yogakaraka whereas Mercury and Saturn are the marakas. Saturn finds its debilitation in Aries sign ruled by Mars of which sign it does not own any navamsa-division.

An Aries-lagna born is a proud person, though possessing very many qualities is generally short-tempered, remains inimical towards own friends and relatives, is fond of being praised, fond of disputes, extremely vengeful, courageous and possesses an unsteady wealth. These traits are in tune with the qualities attributed to Mars which planet represents aggressiveness, reckless attitude and warfare. The Aries-lagna born though plagued by uncertainty but being bold and adventurous is ever prepared to face all odds, he prefers to be independent and is most often very quick in response.

However, Mars does not always act as a benefic planet for Aries lagna, if it is in conjunction with Mercury or Venus it is even capable of inflicting death, the reason being its 8th house lordship in respect of which lordship Mars as the lord of the lagna does not enjoy exemption. Moreover, for people born with Aries sign rising in the lagna there is the identity of the bhavas with the signs in line with the concept of the Kalapurusha and the various parts of the body as are represented by each sign. It is for this lagna alone the bhava and the sign-order being identical an affliction to any bhava and sign will cause affliction to that part of the body it represents.

In the case of Aries lagna the mere combination of the lord of the 9th with the lord of the 10th house, that is, of Jupiter with Saturn, does not result in Raja yoga. Parasara tells us that the lords of the 9th and the 10th if also owning the 8th or the 11th cannot give rise to Raja yoga through their mutual association. The conjunction of Jupiter and Saturn can confer only short-term good results, but then Saturn in the course of its own dasa or antra-dasa becomes a maraka. Saturn when associated with either the lord of the 8th or the lord of the 12th becomes a strong maraka. Jupiter also owns the 12th house for Aries lagna and therefore if it is weak there will be yogabhanga during the dasa or antra-dasa of Jupiter, and as regards Saturn who owns a badhakasthana it is to be expected that it cannot give entirely good or auspicious results, therefore, only ordinary results have been assigned for its conjunction with Jupiter. In case these two planets become involved in mutual exchange of signs as the lords of the 9th and the 10th then Jupiter will find itself in its sign of debilitation and the lord of the 10th will find its own dispositor situated in its respective debilitation sign which situation will not improve matters even if they are both in vargottama or in their respective uccha navamsas in which latter event there will be no neechabhanga for Jupiter because its dispositor, a functional malefic, will be in a navamsa owned by another functional malefic, and also in respect of the former event it is said that if Jupiter is in the navamsas of Saturn and Saturn is in the navamsas of Jupiter then the person will be very unfortunate and lead a very unhappy life. Therefore, there will be no yoga or Raja yoga.

As a rule, if many malefic planets tenant the 9th house and the lords of the lagna and the 9th are also devoid of strength then ill-fortune results, the person does not prosper in life, but if these two lords are strong and not afflicted then ill-fortune will not strike the native. However, in the case of Aries lagna, both, the lord of the lagna and the lord of the 9th, simultaneously own a trikasthanana

for which very reason they do not give unrestricted or exceptionally good results even if they join up with the Sun in a trikonabhava, the Raja yoga results if any will be minimal and the person may not enjoy much happiness in life because of Jupiter combining with two cruel planets in one of the two trikonas formed by fiery signs. Whereas a strong Jupiter conjoining with Venus and Mars in the 9th house from Aries lagna i.e. in Sagittarius, may give rise to yoga and confer good results, the conjunction of Jupiter, Mars and Saturn certainly gives rise to an avayoga notwithstanding the fact that Mars is the lord of the lagna.

The location of Mars in the lagnabhava is not viewed with favour, the person though painstaking and courageous will generally be cruel, unforgiving, suffers due to ill-health, remains accident-prone and even be short-lived, unless Jupiter aspects the lagna. In the case of Aries lagna Mars occupying the lagna will be in its positive sign wherein situated it will be more the lord of the lagna situated in the lagna rather than that of the 8th. Moreover, situated in Aries lagna Mars becomes equal to Jupiter occupying its sign of exaltation, it then confers the necessary prowess, power, political expertise and insight. No doubt a planet situated in its sign of exaltation is vested with most uchhabala which is one of the very good situations attainable but it is generally seen that planets in occupation of their own signs are far more effective in giving good results. This is so because all planets do not find their exaltation in friendly signs and all planets do not find their exaltation in favourable bhavas counted from their own signs or their moolatrikonas. The fact cannot be ignored that the lords of evil bhavas by virtue of their exaltation if remaining stronger than the lord of the lagna or the lords of the 9th and the 10th bhavas do not at all times produce good results, therefore, there is the insistence of at least one benefic and friendly planet casting its aspect on the exalted planet preferably occupying a gainful bhava irrespective of the bhava owned by that exalted planet or its basic nature. A planet situated in its own sign for all practical purposes occupies only that particular bhava it owns and occupies and is therefore vested with greater strength for it is then restrained from giving bad results that are likely to accrue owing to the evil bhava it may happen to simultaneously own.

Mars in Aries sign also tenanted by Ashwini nakshatra ruled by Ketu confers Raja yoga results. Incidentally the Sun owning a trikona from Aries and therefore a friend of Mars finds its highest point of exaltation in this very sign and nakshatra. The Sun signifies the Paramatman, the Sole Reality and the First Cause of Existence,

Mars signifies Energy in motion and in action, and Ketu signifies Upasana, Tapa, Bhagya, hunger, renunciation, salvation and Atmanjnana. The combined effect of the impacts of these three produces a forceful and radiant personality aware of the three stages of Time and therefore, produces one who is knowledgeable, learned, wise and purposefully active. The actual impact of this Raja yoga depends upon the nature of the vargas gained by Mars and the aspect it receives from other planets. As a rule the aspect of Jupiter owning an auspicious bhava on a planet situated in its own sign produces the best results in respect of the latter's location but the aspect of a planet in debilitation is usually counter-productive even if the aspecting planet has gained neechabhanga. The Sun is the only planet that can cast from its debilitation sign its aspect on Mars located in Aries sign when both will be in mutual aspect relationship and in which regard Jatakabharana states that the person will be clever, an able speaker, devoted to parents, wealthy and generous, brave in battle, very influential, painstaking and renowned. Herat the Sun as the lord of the 5th house will not only be aspecting but will also be aspected in return by the lord of the sign of its exaltation occupying the lagna-kendra as the lord of the lagna vested with vakrabala, in which event Mars should be additionally aspected by Jupiter otherwise the person will earn a bad name, and also, Saturn and/or Rahu should not be in the 12th house when there will be yogabhanga and destruction of family can result.

For Aries lagna the 3rd house is formed by Gemini ruled by Mercury which sign unafflicted and strong makes a person much respected, truthful, helpful and hold a high position in the family or community, the Sun situated in Gemini and occupying benefic vargas gives intelligence, learning, cleverness, wealth, good conduct, power and valour though the person may be inimical towards own people. The lord of the 5th occupying the 3rd and aspecting the 9th house gives much popularity and good sons. However, such a Sun should not be aspected by Mars; it will then make one timid, a coward, afraid of foes, face defeat and suffer disgrace. Mars aspecting from the 9th house may give slight yoga and a fair degree of success but certainly not if it happens to aspect from the 8th or from the 12th, in the latter event the person will turn out to be a disrespecter of teachers, elders and the learned. The lord of the 5th in mutual aspect with the lord of the 9th situated in the 9th house generally makes one fortunate, learned, principled and prosperous, pure and just. The Sun is the yogakaraka for Aries lagna.

There is a principle to the effect that a planet occupying its own

or exaltation sign in an auspicious bhava aspected by a friendly benefic gives rise to yoga or Raja yoga. Jupiter aspecting Mars occupying Aries lagna does make a person fortunate and learned but Jupiter aspecting Mars situated in its own sign in the 8th house causes no yoga to arise. The lord of the lagna relegated to the 8th house counted from the lagna even if it happens to be in its own or exaltation sign generally impairs one's career-prospects, this is certain. There will be more than one reverse. Jupiter aspecting the exalted Sun situated in Aries lagna either from the 5th or from the 9th house and strong makes one wealthy, large-hearted and generous, a minister or a judge. Of course, Jupiter when it is aspecting Mars or the Sun should not be associated with any malefic planet.

For Aries lagna, Venus owns both marakasthanas, it is a functional malefic for this lagna. Venus attains its exaltation when it is located in the 12th house from the lagna. Generally the lord of the 2nd house situated in the 12th makes one poor and a miser, if the lord of the 2nd happens to be a benefic then at some time there will be gain of wealth and at other times there will be loss of wealth. A planet occupying a trikabhava tends to spoil its own benefic indications is the basic rule and therefore, generally Venus occupying the 12th house from the lagna proves inauspicious for one's near and dear one's, causes extravagant indulgences and also poverty. The weak or afflicted lord of the 2nd house situated in 12th house invariably gives rise to an avayoga. But a strong and unafflicted Venus situated in either the 11th or in the 12th aspected by Jupiter confers a long luxurious life and even Raja yoga. By way of an exception Venus situated in the 12th as a karaka of the 12th house destroys the evil significations of the 12th house and when it is exalted gives very good results for Aries lagna which cannot be said about other lagnas. Venus thus situated can be aspected by Jupiter from a trikabhava though Jupiter is seldom bad in aspect. However, in practice it is seen that the aspect of Jupiter owning an auspicious bhava but occupying the 3rd, the 6th or the 8th house from the lagna is not that very benefic in effect even though it will during the course of its own dasa give wealth, either by own efforts or through inheritance.

The Moon is not a yogakaraka for Aries lagna for it owns the weakest kendra i.e. the 4th house, which bhava for this lagna is formed by a moveable sign. The lords of the moveable signs forming the kendras do not give rise to a steady yoga; they do so by establishing sambandha with the lords of the trikonas formed by a fixed or a common sign. The conjunction of the Sun and the Moon

does not produce good results except when occurring in the 9th house when it confers wealth or in the 10th when it confers fame but in Cancer or Leo sign gives a weak physique. However, the Moon, owning the 4th house and gaining pakshabala, and in mutual association with the Sun can confer some very good results. Thus, the Sun in Aries lagna and the Moon also in its own sign in the 4th give rise to a powerful Raja yoga, the Moon strong in digbala in its own sign will then be aspecting the 10th house from a strong lagna and an exalted Sun will be in the 10th house from a strong Chandra-lagna, it is implied that neither Mercury nor Venus is in conjunction with the Sun or the Moon, that the lord of the lagna is also strong and auspiciously placed and both luminaries occupy only benefic vargas. Raja yoga certainly arises if the Sun happens to occupy its own navamsa and the Moon is strongly entrenched in its own sign, which means then the Sun cannot be in Gemini, Libra or Aquarius.

Three or more planets occupying their own or exaltation signs while also owning a kendra or a trikona from the lagna or the Chandra-lagna or if they are in their own signs or if their exaltation occurs in the kendras from the lagna or the Chandra-lagna give rise to yoga or Raja yoga. Thus, a very powerful Raja yoga obtains for Aries lagna with the Sun, the Moon and Jupiter occupying their respective exaltation signs avoiding conjunction with any other planet. A powerful Raja yoga will also arise if the Sun is in Aries lagna, the Moon in the 2nd house, Venus and Rahu are in the 3rd, Jupiter in 4th, Mercury in the 12th and Saturn is in the 6th or in the 11th house from the lagna, a person born to be a king will rise to be an emperor. The presence of the exalted Sun indicates birth in a family of high status. The Sun and Jupiter, both owning a trikonabhava and in mutual-kendras, and the exalted lord of the 9th causing neechabhanga for Mercury and aspecting the 10th house ensures a smooth succession. The exalted lord of the 5th as the lord of the 8th from the 10th house situated in the 10th from the exalted lord of the 9th also ensures due expansion of the inherited kingdom or family enterprise. The lord of the 10th occupying a friendly sign in the 6th house and aspected by the lord of the 6th confers a seat of authority, an excellent character, political acumen and destruction of obstacles and foes; if it is in the 11th house in its own sign or moolatrikona rasi it will make the person very fortunate and enjoy a comfortable long family life. The aspect of Jupiter on Mercury situated in Pisces consolidates the Raja yoga formation and ensures its outcome; all the three lagnas will then be hemmed between natural benefics or functional benefics. It is implied that Mars is also favourably placed though not as a part of this Raja

yoga-formation owing to its 8th house lordship, the conjunction of Mars with the Sun, the Moon or Jupiter can cause a break in the yoga, and as it is, for Aries lagna Mars by itself does not confer yoga or Raja yoga by occupying its exaltation sign in the 10th house. Whereas an exalted planet aspected by a friendly planet can give rise to Raja yoga but their conjunction gives only wealth.

If Jupiter in Sagittarius sign occupies a trikonabhava, Saturn and the Moon conjoin in Libra and the Sun in Aries occupies the lagna, a renowned king is born. The Full Moon generally acts as a benefic and the Full Moon in occupation of a kendra other than the lagna signifies birth in a royal family and a normal succession but such a Moon should preferably be aspected by either Jupiter or by Venus. Jupiter becomes exalted in the sign owned by the Moon, and Venus owns the sign in which the Moon becomes exalted, both are natural benefics and both signify good fortune and prosperity. A planet located in a friendly or own sign gains additional strength if it is also in conjunction with an exalted planet. An exalted Saturn possessing very bright rays and strong in directional strength aspecting the lagna and the 9th house as the lord of the 10th makes one exceptionally fortunate and prosperous and gain a Rajya. With the aforesaid Raja yoga obtaining there will be mutual sambandha between the powerful lords of the 4th, the 5th and the 10th involving the lagna powerfully aspected by the lord of the 9th house occupying the auspicious 9th. Counted from the Chandra-lagna a powerful lord of the 10th will be situated in the lagna along with a strong yogakaraka. Whenever the Sun as a yogakaraka happens to be in the lagna at the time of birth then such a birth should preferably occur before sun-rise so as to reap the full benefits of yogas and Raja yogas obtaining.

For Aries lagna the lords of the 4th and the 5th bhavas establishing a mutual relationship gives rise to a Raja yoga, more so if they happen to conjoin in the lagna but then, the Moon within the arc-distance of 24° from the Sun will be the Ksheena Moon deemed weak and a functional malefic, the Moon situated within the arc-distance of 10° is definitely evil. The ksheena Moon in close proximity of the Sun and moving towards the Sun is more malefic than when it is moving away from the Sun, such a Moon gives a lot of mental sufferings that can drive a person to the brink of madness. Generally the conjunction of the Sun and the Moon gives pain owing to the problems faced by one's parents; there will be lack of respect, comforts, son and wealth. Though Saturn has the capacity to afflict these two luminaries the most, it does not own any navamsa of Aries

sign and therefore paradoxically does not afflict this sign rising in the lagna as much as it does other signs having a navamsa owned by it. Nevertheless, Saturn even though basically evil in effect is capable of giving rise to yogas and avayogas. When the Sun and the Moon conjoin in Aries then the Sun in vargottama and the Moon in Sagittarius navamsa would be the ideal situation for both, the Moon situated too close to the Sun can make one lead a miserable life even if enjoying Raja yoga results; actually it is the distance between these two upon which depends the effectiveness of their association by way of conjunction for which reason Parasara speaks about four kinds of conjunction according to the planets are more and more apart. In any event the conjunction of the Sun and the Moon occurring in the lagna should have the lord of the lagna and the lord of the 9th strong and influencing the lagna so as to bestow the required strength to the lagna and its occupants and draw out auspicious results from them and other yoga-formations that may be obtaining.

If Venus is in the 2nd house from the lagna, Jupiter is in the 10th and Rahu occupies the 6th house Raja yoga is said to arise. Venus situated in the Dhanabhava generally bestows several kinds of riches and comforts, Rahu situated in the 6th particularly if aspected by a benefic planet gives victories over foes, also wealth and a long span of life. Jupiter occupying the Rajyabhava i.e. the Karmasthana, makes one exceedingly rich, a beloved of the superiors, possess an exemplary character gain an exalted status and renown. Jupiter occupying the 10th house from the lagna gives rise to the benefic Amla yoga and in this case Venus and Rahu will be aspected by Jupiter from a kendra and all three stated planets will be in mutual-trikonas. With this yoga obtaining for Aries lagna the person will no doubt be very rich and Rahu occupying Virgo sign will act as a superb Rajayogakaraka. However, Jupiter situated in its sign of debilitation may not be able to advance the significations of the 9th house that it owns and also of the 10th house it happens to occupy unless there is gain of neechabhanga, the afflicted lord of the 12th occupying the 10th house causes losses and reverses through sources indicated by the 10th house and its lord.

Depending upon its exact location in Virgo sign Mercury can be in its own sign or in its moolatrikona rasi or in its exaltation. In the case of Aries lagna Mercury situated in Virgo will be more the lord of the 6th in the 6th than the lord of the 3rd situated in the 6th house. The lord of the 6th occupying the 6th house generally indicates that the person will be without enemies, free from disease and happy

though according to Kalyan Verma Mercury otherwise situated in the 6th makes one oppressed by enemies and also makes that person suffer from ill-health. The lords of the trikasthanas occupying their own bhavas do not always produce favourable results; they spoil the bhavas whose lords combine with them. If the lord of the 6th not being combust happens to occupy its own sign or its exaltation sign in a favourable bhava from the lagna and its dispositor is also favourably inclined then the person becomes strong, oppresses his foes, is proud and unforgiving. If the 6th house is tenanted by a malefic planet or is aspected by a malefic planet and the lord of the 6th too occupies a trikasthana then also one becomes fortunate, strongly built, happy, not inclined to commit evil deeds and a conqueror of his enemies who may be many. It is also seen that if the 6th house is weak in strength and aspected by papagrahas or is hemmed between papagrahas then one faces many troubles from his enemies but if the lord of the 6th occupies a trikasthana or its debilitation sign or is combust or in an inimical sign then all enemies are routed provided the lord of the lagna is very strong. If Mercury is in the 6th house and the lord of the lagna is also weak there arises Daridra yoga indicating poverty. For Aries lagna Mercury occupying its own sign in the 3rd house if unafflicted gives good results because the lord of the 3rd situated in the 3rd house generally confers yoga.

Jatakalankara states that if the Sun in the lagna is aspected by Saturn from the 7th house then one's wife will be barren which is because of the afflicted Sun occupying the 9th house from the 5th. In the case of Aries lagna it will then be the exalted Sun as the lord of the 5th situated in the lagna-kendra and there will also be the exalted lord of the 10th in the 7th giving rise to Raja yoga. The lord of the 5th situated in the lagna does not give many sons but if the Sun as the lord of the 5th occupies a male navamsa in the lagna and is strong then it gives noble sons. The lord of the 10th occupying the 7th house makes a person be blessed with many sons. Saturn situated in the 7th house deprives issues only if it is also in the 10th from the Moon and if that Moon is not aspected by Jupiter. Jupiter, strong and aspecting either the lagna or the Moon, does not deny issues even if the Sun is in the lagna and Saturn is in the 7th. In case, Jupiter simultaneously aspects the lagna and the 5th there will certainly be birth of a son or sons. If the lords of the lagna and the 5th house are mutual friends then obedient sons are born and if these two inter-change their signs then a Maha yoga arises. Even though the mutual exchange of signs between the lord of the lagna and the lord of the 5th indicates gain of son through adoption it will not be so in the case of Aries lagna because of the exaltation of

the lord of the 5th and because Mars occupying Leo sign in the 5th house does not cause denial or loss of son.

For Aries lagna a powerful Raja yoga arises if the Sun is in the lagna, Jupiter is in the 4th and the Moon joins Saturn in the 7th house. The Sun is the yogakaraka for Aries lagna and Saturn is the yogakaraka for Libra Chandra-lagna, there will be three exalted planets in three different kendras which is by itself a Raja yoga. The exalted Jupiter giving rise to the very favourable Gajakesari yoga and the Amla yoga will be strongly aspecting the 10th house as the benefic and auspicious lord of the 9th house from the 10th house counted from the bhava occupied by the lord of the 10th who will also be exalted. In this given situation Saturn becomes a temporal friend of Jupiter; the aspect of Saturn on Jupiter in Cancer confers a position of authority, it gives ruling power, wealth, esteem and command of an army. A person born with this yoga obtaining at birth is bound to rise to a very high rank and occupy a powerful position provided Mars and Venus are not weak or afflicted. A Full Moon combining with the lord of the 10th as the lord of the 4th will be aspecting the lagna occupied by the lord of the 5th which too is Raja yoga in its own right. The Sun and the Moon, who are not mutually inimical since they own only one sign each, are not weighed down as are the rest that simultaneously own two signs and in whose case there is always the possibility of one of the two signs forming an evil or an unfavourable bhava. It is only if the 4th house is occupied by a cruel planet and the lord of the 4th also joins a cruel planet or is in evil and cruel vargas that a person becomes stubborn and unpredictable.

There are very many Raja yogas that stand described in the texts because the permutations and combinations effected by the lords of the relevant bhavas are numerous and varied. But it is essential to know as to when those Raja yogas would yield their assigned results. The benefits of a Raja yoga accrue during the course of the dasa of the Raja yoga causing planets occupying the 10th house from the lagna or occupying the lagna, if these two bhavas are not occupied by any such planet then of the strongest amongst the planets causing the Raja yoga. Raja yoga results are not enjoyed if good luck does not side with the native. If the 9th house and the lord of the 9th are strong and influenced by benefics one becomes very fortunate and wealthy and if the 10th house and its lord are similarly disposed then during the course of the dasa of the lord of the 10th one meets with success in all enterprises, remains very happy and achieves renown. For an Aries lagna born if at the time of birth the

Moon is in Libra sign then one certainly experiences the fairly long dasas of Jupiter and Saturn and therefore, reaps the benefits of the afore-cited Raja yogas. There is, of course, a rider attached to this principle, the best results of yogas and Raja yogas will accrue only when the lord of the lagna and/or the dispositor of the natal Moon are lodged in strength in a kendra from the lagna. The lord of the lagna, a mild natural benefic or a cruel natural malefic, tends to augment the benefic indications denoted by the bhava it occupies, more so if it is in vargottama avoiding its debilitation sign; the dispositor of the Moon strong and occupying a kendra from the lagna preferably casting a friendly aspect on the Moon and its own bhava strengthens the Chandra-lagna.

If the lord of the lagna in vargottama in a benefic and a friendly sign that is not its debilitation sign occupies a kendra or the 9th house and the lord of the 9th house either occupying the 9th house or its exaltation sign is also in vargottama then a Raja yoga arises and a renowned ruler is born. It is only as the lord of Scorpio lagna that Mars can be in its debilitation sign in the 9th house; the lord of the lagna in vargottama in the 9th house should not be in its sign of debilitation. Planets in occupation of their exaltation or own navamsa are said to be in the awakened state they are then more effective in giving their good results, in friendly navamsa or in dreaming state they are less effective but in neecha or inimical navamsa they being in sleeping state are least effective and do not produce good results. For Aries lagna the lord of the lagna in vargottama in the lagna and the lord of the 9th in vargottama in the 4th or in the 9th or the lord of the lagna and the lord of the 9th together in the 9th in Sagittarius navamsa or the lord of the lagna and the lord of the 9th both interchanging their signs but in their own or exaltation navamsas do give rise to a Raja yoga and a Bhagya yoga. The occupation of a kendra by a beneficially disposed lord of the lagna strengthens all four kendras and lays the ground for the formation of yogas that confer general prosperity, happiness, success and power; the lord of the 9th also remaining strong makes one fortunate and reap the benefits of all shubhayogas. Therefore, for Aries lagna, the Sun in vargottama in the lagna and Jupiter in vargottama either in the 4th or in the 9th can cause Raja yoga and Bhagya yoga provided Mars, the lord of the lagna, also strong and favourably inclined occupies a kendrasthana.

The conjunction of the Moon and Jupiter in a kendra or in a trikona does not seem to cause a superior yoga for Aries lagna so as to exceptionally promote the 9th house significations, that of good

fortune and prosperity, the person will lead a happy life because the lord of the house of happiness also being the karaka of the mind will be in conjunction with the benefic karaka of wealth and happiness. Happiness is after all a state of the mind and the line separating happiness and general contentment is very thin. A strong beneficly inclined Jupiter influencing the 4th house and its lord ensures happiness because it also gives a contented mind. However, Jupiter's occupation of a bhava other than its own or exaltation sign seems to be less effective with regard to the promotion of the good significances of the bhava it occupies than of the bhava it aspects preferably occupied by a planet. Thus, Jupiter situated in a kendra from the lagna confers happiness during the early part of one's life but its aspect on the 4th house confers long term happiness and also gain of wealth in the later stages of one's life. A strong Jupiter in conjunction with the lord of the 4th house ensures happiness and the Moon occupying a navamsa owned by Jupiter can make a person very wealthy blessed with sons, such a Moon situated in the 9th house from Aries lagna will be a vargottama Moon which state according to Varahamihira is better than being in own sign or in any other navamsa, if the lord of the navamsa is stronger than the lord of the sign of occupation then the results of the former prevail. The lagna tenanted by cruel natural malefics such as Mars and Saturn not occupying their own signs is deemed defective even if the lord of the lagna is strong and situated in a kendra or a trikona. But if a benefic situated in its friendly, own or exaltation sign were to cast its benign aspect on the papagrahas or malefics occupying the lagna then a person becomes a mighty ruler; the benefic hinted at can only be Jupiter which while occupying a trikona can aspect the lagna without its aspect being returned by the papagrahas or the malefics situated in the lagna. Jupiter occupying the lagna in its exaltation sign or its exaltation navamsa of own or friendly sign confers Raja yoga and makes one wealthy, a philanthropist and a great builder.

The Sun, Mars and Jupiter are naisargika friends; their moolatrikona rasis form the Grand Fiery Trine. For Aries lagna, the Sun is the yogakaraka and not Mars and Jupiter. If Mars is in Aries lagna and is aspected from the 7th by the Sun and Jupiter is also in a kendra from the lagna or the Moon, then there will be neechabhanga for the Sun provided the Sun does not occupy the point of its deepest fall in Libra sign. Then, Mars possessing very bright rays can even be in its retrograde motion and strong in vakrabala. The aspect of Mars on the Sun occupying Libra sign does not produce adverse results, the person will be a brave warrior, domineering, who gains successes, wealth etc.; through sheer individual courage and self-

efforts. The neechabhanga status of the Sun, however, does not entirely rule out adverse possibilities, there will still be sufferings and set-backs though of a much reduced intensity. Mars in Aries, Leo or Sagittarius lagna aspected by the Sun gives ownership of large properties and makes one occupy a good position in life. Mars owns the exaltation sign of the Sun and in such an event both will be in the kendras from the lagna and therefore, in mutual-kendras as well. When cruel planets are particularly involved in yoga-formations a qualitative analysis is a must do effort, which analysis actually depends on its natural order and not on specifications alone, because cruel planets are the prime indicators of yogabhanga. The cruel planets in yoga-formations produce good results if they occupy either their own or many benefic and friendly vargas of a sign and are in association with benefic planets, the cruel planet that receives the full aspect of Jupiter is less prone to give its bad results.

For Aries lagna Venus is the lord of the Dhanabhava. Venus situated in Aries lagna in Ashwini nakshatra aspected by at least three planets gives rise to Raja yoga. The aspects of the Moon, Jupiter and Saturn on Venus in Aries sign do not produce unfavourable results but the aspect of Mars is seldom kind, it deprives a person of wealth, honour and happiness. However, an exception has to be made in the case of Aries lagna occupied by Venus aspected by exalted Mars from the 10th house, the person will certainly gain wealth through self-efforts and through persons signified by the bhavas of which Mars is the karaka. Mars does not attain its exaltation in a friendly sign but the lord of that sign is a natural friend of Venus; the results of an inimical planet aspecting a planet from an inimical sign will not be the same as the results of the aspect of the planet from an inimical sign on its own sign which is the inimical sign for its occupant but the sign occupied by the aspecting planet is a friendly sign of the planet aspected. This kind of subtlety very often observed cannot be ignored and needs to be duly weighed, in the former event the bhava aspected and the bhava owned by the aspected planet get spoiled but not so in the latter event because of the aspecting planet aspecting its own bhava thereby strengthening it and a planet aspected by a planet from the former's friendly sign does not have its basic significances totally destroyed. Moreover, Mars will be aspecting Venus as the benefic lord of the lagna. Generally an unfavourable Mars influencing a bhava, its lord or karaka spoils the affairs signified by that bhava but not when it happens to be favourably inclined towards the lagna, the 9th and the 10th or if it is the lord of the lagna or it is the benefic yogakaraka or occupies more and more benefic vargas and is aspected by benefic

friendly planets. This principle applies to all planets. Mars, exalted in the 10th house avoiding neecha or inimical navamsas and aspected by the Sun, the Moon and Jupiter gives rise to an excellent yoga and Raja yoga. Then, Jupiter should not aspect the exalted Mars from the 6th house because the aspect of the planet occupying a trikasthanana is usually defective.

Kalidasa tells us that Jupiter in association with a planet other than Saturn does not cause yoga for Aries lagna. Saturn owns the 10th house from Aries lagna. If the lord of the 10th house is situated in the 10th house and is strong then a very high level of success in profession and career, acquisition of power and authority becomes assured. The 10th house is one of the four upachayasthanana wherein situated natural malefics tend to give good results but not entirely. Saturn situated in the 10th house in Capricorn may confer status and authority but is also likely to cause interruptions in one's progress and career, unhappiness, loss of prosperity and give a long life full of anxiety and worry. The Sun who is the yogakaraka for Aries lagna does not produce happy results when associated with Saturn even if it is in the 10th house from the lagna. Parasara states that a planet associating with a papagraha in an inimical sign does not confer yoga and gets spoiled and that a planet situated in the 6th, the 8th or the 12th from its own moolatrikona rasi does not prove auspicious for the bhava it owns, occupies and aspects. The Sun and Saturn conjoining in the 10th house in Capricorn will have the former situated in the 6th from Leo and the latter in the 12th from Aquarius, and Saturn is a papagraha for this lagna, it has the ability to destroy the bhava it occupies even if formed by its own sign. The actual results of Saturn's occupation of the 10th house will largely depend upon the benefic and friendly vargas gained by it, its status in the Ashtakavarga, the kind of sign occupied and the aspects it receives. Jupiter and Saturn may not be mutual friends but they are also not mutual foes. These two planets shape the physical and the mental faculties of all living beings on Earth, their effects though gradual and slow are long-lasting. While Saturn puts one to test, Jupiter bestows the strength and ability to face that test, because this particular contingency basically involves the lagna and the 10th house therefore these two planets situated in the kendras produce very significant results. The Sun represents the Sole Reality, Jupiter represents the highest level of Knowledge, and Saturn, who is the hard task-master, represents the Three Fires. Therefore, Jupiter and Saturn occupying the same vargas either in the Dharamasthanana or in the Karmasthanana, with the Sun also situated in the lagna will certainly compel and impel a person to hanker after Truth in the

most determined manner. The conjunction of Jupiter and Saturn if it occurs in an upachaya will confer many gains and successes but elsewhere cause humiliation and loss, this conjunction occurring in the 9th can adversely affect one's health and family harmony. Venus exalted in the 12th and Mercury situated in the 2nd house give rise to a powerful Ubhayachari yoga when the Sun will be exalted in the lagna, then Venus will act as a functional benefic.

Generally, the conjunction of Mars and Saturn produces evil results, it makes a person suffer loss, experience unhappiness and disgrace, hold out false promises and be a liar. This conjunction occurring in the lagna devoid of Jupiter's aspect causes destruction of yogas and Raja yogas irrespective of the signs and bhavas owned by Mars and Saturn; if occurring in Aries lagna there will be neechabhanga for Saturn and if in the 10th house in Capricorn sign not aspected by Jupiter it will cause punishment at the hands of the authorities or a fall from position. As a rule the lord of the lagna must combine with a benefic planet in the 10th house to give rise to yoga or Raja yoga. The lord of the lagna and the lord of the 10th combining in the 10th occupying benefic vargas along with the lagna also aspected by a benefic and remaining free from malefic influences makes one perform good deeds with good intentions, hold an administrative post and wield considerable influence at the highest level which position the person will gain through self-efforts. Vaidyanatha tells us that if the lagna is owned by Jupiter or Mars or Saturn and if Jupiter aspects the lagna from the 9th house then if there is Raja yoga the native will be a good ruler, a learned person who will write on Shastras. This is so because of Saturn owning significant bhavas and because Saturn also represents gain of knowledge from various sources. Saturn situated in the 3rd house from the lagna makes one intelligent and helpful and enjoy yogas including Dhana yoga but does not make a person very active and enterprising. If Saturn in the 3rd happens to aspect Jupiter situated in the 9th in Sagittarius the person will enjoy a steady fortune but there will be no Raja yoga.

For those born with Aries lagna rising at the time of birth if there is a rasiparivartana involving the Moon and the lord of any other bhava then a special interest or association should be predicted in respect of that particular bhava. The Moon, the karaka of the mind, as the lord of the 4th house signifies mental temperament and attitude; it signifies all ordinary and extra-ordinary intentions and inclinations vis-a-vis the significations of the bhava-lord it associates with by way of mutual exchange of signs. Thus, the Moon in rasiparivartana

with Jupiter as the lord of the 4th and the 9th will make one earnestly seek the path of Dharma and Knowledge in order to gain greater insight and more blissful inner-peace or become passionately religious. Mars, the lord of Aries lagna, signifies quick reflexes and temperamental aggressiveness but Saturn though owning the Karmabhava is intrinsically slow except that it is steady in effect which are long-lasting, both are cruel planets. This is why a person born with Aries lagna can be ruthless, deliberate and decisive in the pursuit of his objectives and prove unpopular. Mars in rasiparivartana with the Moon may give rise to yoga for wealth, influence, friends etc.; but there will be the unavoidable development of perverted feelings and thoughts. Saturn is unlikely to give rise to Maha yoga, the person though always intending to act to better his own lot will be poor, untruthful, lazy, and cruel towards relatives, court low-class people and be the cause of pain to his mother. Saturn in rasiparivartana with the Moon, as the lord of the 11th, may not prove that much beneficial for it will make one unceasingly strive for success and intended gains which feature is distinct from being actually successful, in which event both planets will avoid aspecting each other.

Certainly, the Aries lagna-born do not make rich or wealthy persons but they also do not end up as paupers. Mars and Venus are not friends and in the case of Aries lagna the Dhanakaraka owns the 12th house, these facts do not permit accumulation of wealth after obtaining gains of wealth which Saturn as the lord of the 10th and the 11th if well-placed does not deny. But, Jupiter and Venus combining in Pisces in the 12th house can confer wealth from various sources and cause that wealth to be retained especially if this conjunction occurs in the 11th house from the exalted Moon. The lord of the 12th occupying the 12th house makes one a miser. If Saturn joins Jupiter and Venus in Pisces, if the Moon gaining pakshabala is exalted and if the Sun exalted in the lagna receives the aspect of Mars preferably from the 10th house then a person born with Aries sign rising in the lagna will certainly rise to be a mighty ruler, in which event even though the lords of the 8th and the 12th will get directly involved in the yoga formation there will be no yogabhanga. The lagna occupied by the exalted yogakaraka for that lagna will be hemmed between two exalted planets that are beneficially inclined towards the lagna. Mars and Venus conjoining in the 2nd house from Aries lagna can give good results but not much wealth, if they conjoin in the 11th house in Aquarius the person will gain wealth only to squander away that wealth even while enjoying Raja yoga results. There have been a few rulers in the past who after having amassed immense wealth

had periodically given away their accumulated wealth to the needy and the poor.

Any affliction to the lord of the 4th, the lord of the lagna or the lord of the 10th house can give rise to Reka yoga. The person born with Reka yoga has little education, is devoid of wealth, position and happiness. For example, Reka yoga is formed if the lord of the 4th house combining with the lord of the 8th is aspected by the lord of the 6th, and the lord of the 10th occupies the lagna in its debilitation sign. The 4th house is in no manner less important than the 10th, any affliction to the lord of the 4th also affects the lagna and the 10th house and its lord. The lord of the 10th house situated in its debilitation sign becomes exceedingly weak and afflicted and a debilitated planet occupying the lagna without the benefit of neechabhanga spoils the lagna and all expected good happenings connected therewith. Saturn situated in its sign of debilitation in the lagna and aspecting its own 10th house does not give a steady source of income, also it does not bestow just rewards for the efforts made. A debilitated bhava-lord aspecting its own bhava does not promote its good significances. According to Parasara the whole sign or bhava stands equally aspected and influenced by aspecting planets. The Moon afflicted by the lords of the trikasthanas gives no amount of happiness; the trika-lords give only worries and troubles, neither a home nor domestic peace. Therefore, the association of Mars and Mercury does not produce favourable results for Aries lagna. A weak and afflicted Moon does not permit yogas and Raja yogas to operate; if the Moon is weak no other planet can be strong. If Saturn is in Aries lagna and the Sun and Mars are in the kendras from either the lagna or from the strong and unafflicted Moon then Saturn confers Raja yoga during the course of its own dasa, there will be the Neechabhanga Raja yoga. Saturn as the lord of the 10th house will be in mutual association with the lord of the lagna and the yogakaraka for Aries lagna.

Manasagri tells us that if Venus occupies the 2nd house along with Mars, Jupiter is in Pisces, Mercury in Libra, both Saturn and the Moon occupy their respective debilitation signs then a person certainly rises to be a king. This yoga cannot occur for Aries lagna because if Venus is in the 2nd house Mercury cannot occupy Libra sign. But, if Mercury is excluded from this scheme it will still be seen that Saturn and the Moon will have their debilitation cancelled and there will still be the active participation of the lords of the lagna, the 4th, the 9th and the 10th bhavas counted from the lagna; and also both the lagna and the lord of the 10th will be hemmed between

powerful natural benefics. Neechabhanga is effective only when the debilitated planet has crossed the point of its deepest fall and not otherwise. Mars and Venus combining in the 2nd house and in the 7th from the Moon will not deprive one of wife and children because Venus will be in Taurus i.e. in its own sign; the person blessed with this yoga will be zestful, wealthy, fond of pleasures, demonstrative and wield ruling power. Venus situated in Taurus confers good results but if it is situated in a nakshatra owned by a fiery planet it gives rise to adamancy and stubbornness.

A natural benefic occupying the Bhagyasthanas improves the significances of the 9th house and generally confers yoga results. Venus situated in the 9th house from the lagna makes one learned, rich, blessed with wife and son, fortunate, happy and favoured by superiors. In the case of Aries lagna Venus will be the lord of the 2nd and the 7th situated in the 9th house, if Venus in the 9th in Sagittarius is also joined or aspected by Jupiter then a very high status in life stands assured and the person who will be very fortunate will even enjoy Raja yoga results. The bhava occupied by a benefic and the bhava either occupied or aspected by its own lord gain strength and prosper. The conjunction of Venus and Jupiter occurring in the 9th house generally confers great wealth and a long lease of life. Vaidyanatha tells us that Bheri yoga arises if the lord of the lagna and Venus both occupy a kendra from Jupiter; this yoga gives a long life, much wealth, good health, success, influence, happiness and good sons. For Aries lagna this yoga can arise if Mars is in the lagna aspected by Venus from the 7th and Jupiter is also exalted, or if Mars and Jupiter conjoin in the 9th house and Venus is exalted, or if Jupiter and Mars are exalted and Venus is in Libra sign. The bhava that is occupied or aspected by a malefic not being its lord suffers. Thus, for Aries lagna the Moon situated in the 8th, Mercury in the 7th and Saturn in Aries lagna will give rise to an avayoga. Mercury as the evil lord of the 6th in the 7th situated in the 12th from the Moon is indicative of defeats and set-backs, its aspect on the lagna occupied by a debilitated Saturn will not be favourable in respect of the significations represented by the lagna and by Saturn, therefore, Kalyan Verma states that the person will be a liar, unscrupulous, a known thief or a smuggler who is devoid of happiness and respect, implied that the mere aspect of a natural benefic on the lagna or the friendly aspect of a natural benefic on a planet in need of support are simply not enough.

The Moon hemmed between two natural benefics gives rise to the favourable Durudhara yoga or simply said, to the Shubhakaritari

yoga. But, this yoga suffers if its formation involves a trikasthanana or a lord of a trikasthanana. Thus, for Aries lagna if the Moon is in the 8th house, Mercury in the 7th, Venus in the 9th and Saturn in the lagna then the person who will not be fortunate will not enjoy good health, suffer many reverses, losses and much grief; he will not do well in life which may be short. A person is likely to die by hanging if there is a cruel or a papa planet in Aries, Taurus or Sagittarius lagna unaspected by Jupiter and the Moon is also afflicted. These results will not be witnessed if the Moon in Scorpio in the 8th has Venus situated in the 7th and Jupiter in the 9th house. A long life should be predicted if the 7th house from the lagna is occupied by a planet in its own or friendly or exaltation sign not occupying evil and inimical vargas. The aspect of Jupiter on the lagna-kendra while protecting one's physical being gives Madhyayu if not Dirghayu. However, the location of the Sun in the 7th house from the lagna is not favoured even if the Sun is in its own sign or in its sign of exaltation; this location indicates birth near about sun-set. For Aries lagna the Sun occupying the 7th house becomes the principal destroyer of yogas and Raja yogas because it will then be in its sign of debilitation. The conjunction of the Sun and Mercury occurring in Libra sign aspected by Jupiter makes one a virtual coward. The retrogression of Jupiter, the significator of Jiva or the embodied self, in a sign owned by Saturn, the significator of pain and grief and of the term of life, invariably makes one an introvert, pessimistic and dejected. The Sun, the significator of the Atman, if weak does not bestow Atmanbala and also weakens the karaka of intellect which Mercury is, these two combining in a maraksthana and with Jupiter also afflicted weakens the will to live. Therefore, if Jupiter is retrograde in a sign owned by Saturn and the Sun and Mercury combine in Libra in the 7th house then the person born with this avayoga can conveniently cause his own death. Even otherwise, the Sun and Mercury conjoining in a kendra usually confer a wavering mind. Saturn and Mercury are both papagrahas for Aries lagna.

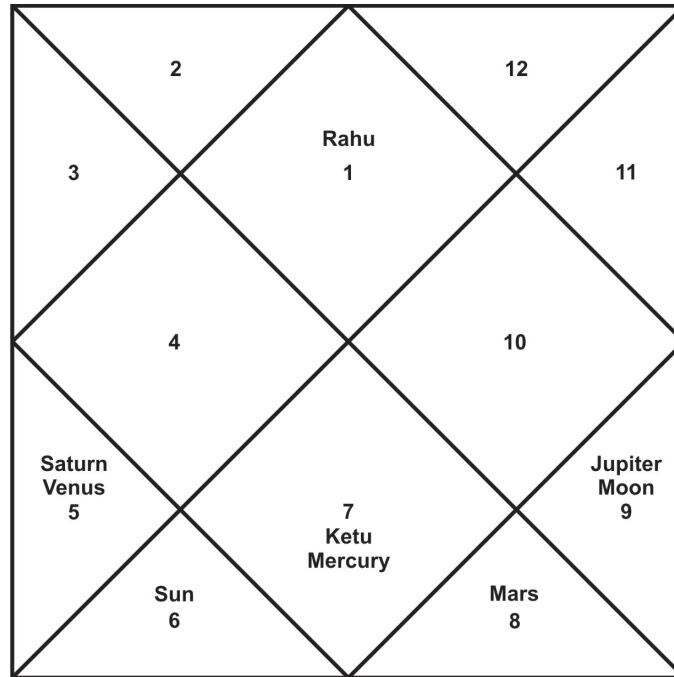
Mahadeva reiterates that the Moon situated in Aries and aspected by Mars makes one a pauper or a beggar. With regard to the aspect of Mars on the Moon in Aries sign Saravali states that the person will suffer from the diseases of the teeth or the eyes, diseases arising out of heat and wind, carry a wound-scar on the body, be an administrative head of a district and be troubled by ghosts and spirits; it is not a favourable aspect. In the case of Aries lagna Mars aspecting the ucchabhilashi Moon from the 6th house can make a person unscrupulous, have many enemies and suffer from ill-health, its aspect from the 7th can spoil marital happiness

and cause discord with partners but its aspect from the 10th will certainly confer executive powers and authority. The lord of the 4th house aspected by a strong unafflicted lord of the lagna does not cause an avayoga to arise but if the lagna or the Chandra-lagna is formed by an odd, fiery and a cruel sign and is aspected by a basically cruel lord of the lagna then that aspect does not give rise to a very benefic yoga or Raja yoga. Sarvartha Chintamani states that it is the Moon in Aries aspected by Saturn that makes one beg for food, if Mars aspects one will be without wealth, if Saturn joins the Moon then one always remains in want but these results should not be predicted if benefics aspect the Moon or Mars or Saturn or when Mars is the lord of the lagna or the Chandra-lagna and occupies a kendra. Parasara specifically states that a papagraha occupying the lagna devoid of benefic aspects but aspected by a maraka results in dire poverty which particular specifications the Moon and Mars do not meet for Aries lagna. However, the Moon and Saturn conjoining in Aries lagna aspected by Mars will tend to spoil the benefic indications of the bhavas they own and occupy. Parasara also tells us that a person born in a moveable sign rising in the lagna will possess unsteady wealth, fickle friends and a fickle mind, be an aimless wanderer and be the one who does not commit acts in a regular or a pre-determined manner. Aries is a moveable sign.

All texts on Hindu Astrology affirm that given the conditions, opportunity, resources and means it is possible for an individual to extend one's own life-span. Thus, Sarvartha Chintamani states that if birth takes place in Aries lagna, the Sun is in the 4th house, Mars in the 7th and a strong Moon is in the 12th house then the person exercising self-control and with the aid of medicines lives for 2000 years. The texts tell us that if the Sun and the lagna-lord are mutual friends then predict long life, the lord of the lagna in a kendra from the Sun ensures good health and a long life which results the lord of the lagna aspecting the lagna from a kendra also gives. The Sun in mutual-trikona from its dispositor makes both of them strong and produces good results but a very long span of life actually depends mainly on the relative strength of the three lagnas. The strong lords of these lagnas situated in a trikona or a kendra from the respective lagna protect life for a long time. For Aries lagna the Moon situated in the 12th house in Pisces sign acts as a chhadaka and protects the lagna from the evils signified by the 6th house that it aspects. The strong bond established by the Sun and Mars between themselves confer physical strength, strong determination and intense self-control. Of course, no one has ever lived longer than 130 years and therefore, the life span of 2000 years is merely a hyperbole used to

drive home the importance of the strength of the lagna and of its lord in the light of the effectiveness of the yogakarakas and the individual term of life. Or it can be said that one's name and fame will last for that many years after death because generally the strong lord of the 5th occupying a mild, even and benefic sign powerfully aspecting the 10th house which bhava is the 11th from the dispositor of the lord of the 5th and the friendly co-working lord of the lagna also aspecting the lagna and the 10th house makes one earn great fame, whose name and fame continues to live for very long. Here Mars besides being the lord of the lagna is also the lord of the 8th house; a natural malefic owning the 8th house and situated in any bhava other than the 11th house confers long life.

The conjunction of Jupiter and the Moon occurring in the 9th house from the lagna is a favourable conjunction; it gives eminence, good fortune, wealth, happiness and courage. For Aries lagna this conjunction will be that of the lord of the 9th with the lord of the 4th house. But, the mere presence of one yoga or Raja yoga does not uplift any person's life or way of life, in the case of prosperous individuals there are often seen more than one yoga-formation influencing each other; in any case, all bhavas and all planets directly or indirectly influence each other. Strong benefic planets produce excellent results but weak benefic planets do not give good results they can even be destructive. Strong malefic planets even if they be the yogakarkas do not always prove auspicious. The Moon-Jupiter conjunction occurring in Sagittarius sign is said to make a person very enterprising be the head of a family, very wealthy but temperamentally unsteady or ill-tempered. This conjunction will then be in a fiery sign which is the 6th sign from the sign owned by the Moon and in the 8th from its exaltation sign. Therefore, in the said situation if the Moon is not strong and bright and also does not gain the most number of benefic and friendly vargas no yoga will result. Situated in the 9th house the Moon makes a person pious, engage in good deeds and beget sons, Jupiter likewise placed confers wealth, fame and a position of authority. Obviously, benefics improve the good indications of the bhavas they occupy whereas malefics destroy those good indications which situation is reversed if the bhavas involved are the trikasthanas.

Horoscope – 3

Lagna – Aries; Rahu in Aries, Venus and Saturn in Leo, the Sun in Virgo, Ketu and Mercury in Libra, Mars in Scorpio and the Moon and Jupiter in Sagittarius.

This native has not experienced the favourable results attributed to the conjunction of the Moon and Jupiter occurring in Sagittarius in the 9th house from the lagna. Throughout the long period of his service he did not receive a single promotion, was denied marital happiness; he has no wife and no issues and therefore no family of his own. The Rahu-Ketu axis involving the lagna is one reason, persons born with this particular positioning of the Chayagrahas possess a very peculiar attitude and are almost impossible to understand, they have a haunting fear of being neglected, they are unable to overcome their feeling of frustration owing to frequent failure of their aspirations and therefore, they are difficult to get on with. These results are similar to those assigned for Saturn occupying the 7th house not being its own sign or exaltation sign. No doubt Rahu in Aries lagna if it is not weak in strength protects a person from various evils and troubles but here, the dispositor of Rahu is relegated to the 8th house and Mercury, a papagraha for

this lagna, aspects the lagna. Therefore, Rahu is not strong and does not cause yoga and Mars situated in the 8th house causes yogabhanga by being in the 12th from the Moon and Jupiter. The lord of the 10th house a natural malefic and a functional malefic for Aries lagna though situated in the 5th house is in a fiery sign, in conjunction with another functional malefic, and has its dispositor relegated to the 6th house whose lord afflicts the lagna and the 7th house. The native was denied promotions because the conjunction of the Moon and Jupiter did not cause an effective yoga or Raja yoga and also because the Sun, the yogakaraka for Aries lagna, is in the 6th house hemmed between functional malefics. Counted from the Moon the Reka yoga arising because of the lord of the 4th combining with the lord of 8th in the Chandra-lagna did not give him a high office and made this native also lose the house where he had continuously lived for over four decades. If for a night-birth the rising sign in the lagna is a moveable sign and the lord of the lagna is in rasisandhi or bhavasandhi or rikshasandhi then a Preshya yoga is said to arise, it is a disastrous avayoga. The dasa of the Moon did confer material gains etc; but the native has yet to experience the full impact of the dasa of Jupiter.

Ketu situated in the 7th house from the lagna gives an intolerable and indisciplined wife. Ketu is in conjunction with a papagraha, it also afflicts Venus by occupying Libra. Venus is also afflicted by the lord of the 11th house afflicting the 5th house. This native did marry a girl of his own choice but was soon separated because of his wife who sought divorce; he did not marry again and as such does not have any issues. As it is the 7th house is occupied by cruel planets and is also hemmed between cruel planets and the 5th house is occupied by a maraka and a papagraha both occupying an inimical sign, hence no son or issue.

The conjunction of the Sun and Mercury occurring in the 10th house from the lagna confers very good results. It confers fame, wealth and power, and a high level of learning and intelligence. It gives Raja yoga results. If this yoga occurs then neither the Sun nor Mercury should occupy an inimical or a debilitation sign, when there will be no yoga. Also, though the 3rd, the 6th and the 11th bhavas along with the 10th are known as the upachayasthanas but barring the lord of the 10th the lords of the 3rd, the 6th and the 11th are known as the papagrahas, papagrahas produce evil results and are very much capable of destroying yogas and Raja yogas. Also, the bhava lords occupying the 6th, the 8th or the 12th from their own bhavas do not produce good results but if they are benefics they

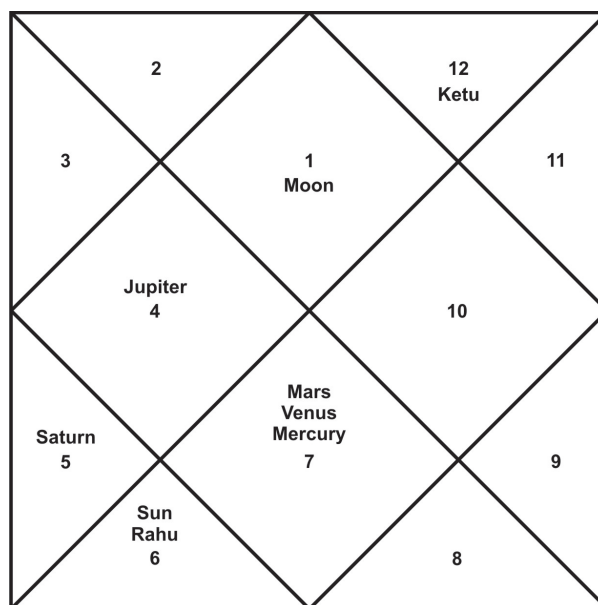
parted ways and the native took-up odd sales jobs. After the demise of his father the native inherited all family properties by denying his younger brother the latter's share; mark the lord of the 3rd situated in the 8th from its own bhava and the affliction caused by the lord of the 11th to the karaka of brothers.

There is a dictum to the effect that if the weak lord of the 4th house is in a trikasthanana then one derives very little happiness from father, more particularly when the dispositor of the lord of the 4th is also in occupation of a trikasthanana. Here, the Moon is situated in the 12th house. For ascertaining matters pertaining to one's father the bhava occupied by the Sun is to be treated as the lagna. It is seen that the lord of the lagna and the Dhanabhava is in the 2nd in its own sign along with the lord of the 4th and the 11th. Therefore, the native's father could not enjoy possession of his wealth. The lord of the 5th house is relegated to the 6th house where it does not confer yoga and is behind the Sun, this explains the complete dominance of father over the native and his younger siblings. Ketu occupies the 6th house; therefore, the father of the native remained engaged in long drawn property-disputes with brothers, the disputes were over properties which he had wrongfully acquired by denying brothers' shares. The lagna being heavily afflicted and hemmed between malefic planets caused yogabhanga during all adverse periods and transits. The native's father lost all claim over his ancestral property, suffered humiliation, closed his business and abandoned the town where he had grown, lived and aged; mark the 3rd house aspect of Saturn on the 4th house from the Surya-lagna.

As is seen in the aforesaid horoscope the lord of the 9th is in the 8th house and the lord of the 8th who is also the lord of the lagna is in conjunction with the lord of the 11th and the Surya lagna. This situation did not allow the native to pursue a career independent of his father and also cruel planets tenanted the 11th house do not give easy earnings or gains and that too without causing pain to others. Mars is the lord of the sign of debilitation for the lord of the 11th house; their conjunction gives rise to Daridra yoga. Owing to these situations this native for most part of his life remained poor, served others, was ill-mannered and did not experience very many happy moments. With the Moon relegated to the 12th house the aspect of Jupiter from the 8th on the Moon and the 4th house did not provide relief but as the lord of the 9th situated in the 8th it certainly made the native inherit paternal wealth whereas the lord of the 5th situated in the 10th house gave him worthy sons. Rahu situated in the 9th house from the lagna makes one wealthy in old age, this is certain.

As is also seen all seven planets are in the Drishyabhaga i.e. in the visible-half, and the lord of the lagna is in conjunction with Saturn in a kendra from the lord of the 9th house. Saturn signifies old age and here it also signifies gains in old age i.e. in the third part of one's life. Significantly at no point of time was this native forced to reside away from his place of birth. If the sign falling on the 12th house from the sign occupied by the lord of the lagna is in its exaltation sign and is either occupied or aspected by a planet who is a friend of the lagna-lord then the person always resides at his place of birth. All seven planets occupying five successive signs counted from the 8th house gave rise to an unfavourable Pasa yoga. Because no benefic aspects the 11th house this native did not have a steady source of income and he also did not earn much. The Raja yoga caused by Mercury occupying the 2nd house from the lagnapada also did not work in his favour.

Even though the ancient system of prediction based on the nakshatras now has very few followers the Moon continues to be addressed as the chief of all 27 nakshatras beginning with Ashwini ruled by Ketu who is like Mars in effect. In actual practice only the nakshatra occupied by the Moon at the time of one's birth is actively considered mainly because it forms the basis for ascertaining the sequence of planetary dasas, the nakshatra-wise situation of the remaining eight planets and the lagna-point is hardly given a thought or due attention. Varahamihira tells us that the Moon confers full results of its sign of occupation when the Moon, the bhava occupied by the Moon and its lord are all vested with requisite strength. The Moon in vargottama confers its most benefic results, situated in its own navamsa only moderate results and in other navamsas from poor to very ordinary results. Generally, the Moon situated in Aries sign indicates that the person is the first-born.

Horoscope – 5

Lagna – Aries; the Moon in Aries, Jupiter in Cancer, Saturn in Leo, the Sun and Rahu in Virgo, Mars, Venus and Mercury in Libra and Ketu in Pisces.

The aforementioned nativity has the vargottama Moon occupying Aries lagna which situation means that the Moon is in the first pada of Ashwini nakshatra. Of course, she is not the first-born but the youngest. Mars, the lord of the sign and the navamsa occupied by the Moon, aspects the Moon and the lagna from a kendra from the lagna which is an added advantage. But, Mars is in conjunction with Mercury and Venus who too aspect the lagna and the Moon. Mercury and Venus are functional malefics for Aries lagna and therefore, afflict Mars; she does not have a younger brother. The lord of the 11th house aspecting the 11th and also Mars has given her an elder sister and brother. The lord of the nakshatra occupied by the Moon is in the Antayabhava and its dispositor, Jupiter, is exalted in a kendra from the lagna, the lord of the lagna and the Moon. Jupiter, also the lord of the 9th house and exalted in the 4th house is not aspected by any planet; it gives rise to very favourable Gajakesari yoga and the Hamsa yoga. Moreover, Venus has also caused the favourable Malvaya yoga, the lords of all three lagnas are in a kendra from the lagna and all three natural benefics are placed in own or exaltation or friendly signs in the kendra from the

lagna, from the Moon and from each other and therefore, become efficient co-workers. All planets except the Sun are vested with more than required shadabala. The Sun, the lord of the 5th house, is not favourably placed from the lagna and is afflicted by Rahu. The results ascribed for the vargottama Moon in Aries lagna are subject to change according to the influence exerted by other planets on the Moon. The vargottama Moon aspected by three or more planets gives rise to yoga and Raja yoga. The only yogakaraka for this lagna, the Sun, associates itself with this yoga-formation through its dispositor, Mercury. But, Mercury suffers defeat in the grahayuddha occurring in the 7th house. This is a case of a defunct Raja yoga but the yoga results will still continue to be felt.

In the case of female nivities prime importance is generally attached to the Trimsamsa results which results in actual experience have failed to work out may be owing to the incorrect Trimsamsa-chakra generally employed. The rasi and the navamsa results have proved their accuracy in majority of cases. In this nativity the rising point of the lagna falls in Virgo navamsa and therefore a benefic navamsa falls on the 7th house whose lord is exalted in a kendra from the lagna and the Moon, accordingly she is blessed with a highly qualified good husband of status and also with a first-born son. The Moon occupying the lagna makes her a favourite of her husband. She is herself good natured, highly educated and blessed with many good qualities. She will remain happy, bear more sons and be a pride for both families. Mars in the 7th house from the lagna has given her a fair, good-looking, wise, soft-spoken, lazy but a quick tempered husband. Mercury in the 7th has given her a learned and a professionally qualified life-partner to whom Venus situated in the 7th has given interest in poetry, music and other fine arts and also given the requisite sources to lead a life of luxury. The Moon, the Sun and Saturn in vargottama along with four favourably inclined planets gracing the kendras promise a long happy married life but the conjunction of the Sun and Rahu in the 6th house devoid of benefic aspect or association do threaten the affairs pertaining to the 5th house and the 7th house. However, three more very favourable yogas are also clearly sighted; they are the Kahala yoga, the Lakshmi yoga and the Bheri yoga. Kahala yoga arises when the lords of the 4th and the 9th are in mutual kendras and the lord of the lagna is strong, Lakshmi yoga arises when the lagna is strong and the lord of the 9th is exalted in a kendra or a trikona, and Bheri yoga arises when the lord of the lagna combining with Venus is in a kendra from Jupiter and the lord of the 9th, and all of them are strong.

4

ABOUT: TAURUS (VRISHABHA) LAGNA

*“In the beginning verily Not-Being alone existed.
It was later that Being was born from it.”*

- Chandogya Upanishad VI.2.1

The sign next in order to Aries is Taurus. Taurus is a fixed sign, even, feminine, mild, earthy, and benefic, of short-ascension rising by the hinder part first. This sign covers the remaining three quarters of Krittika nakshatra ruled by the Sun, the whole of Rohini nakshatra ruled by the Moon and the first half of Mrigshira nakshatra ruled by Mars. According to the Hindu Astrology even bereft of superior yogas or even devoid of merits Taurus lagna is a good lagna to be born in.

The Sun, Mercury and Saturn are the benefics for Taurus lagna, the Moon is not a benefic and so also Jupiter and Venus who possess maraka propensity. The Moon and Mars in association with malefics can become marakas. Saturn is the yogakaraka and the Rajayogakaraka for this lagna. The Moon that attains its exaltation in Taurus lagna does not find its neecha navamsa in this sign. No planet becomes debilitated in Taurus though some consider this sign to be the exaltation sign for Rahu and therefore, the debilitation sign for Ketu.

Those born in Taurus lagna are respectful towards others, devoted towards their teachers, possess pleasing manners and speech, possess many qualities, are learned, ambitious, full of desires and aspirations, wealthy, fond of conflicts, bold and

courageous, good-looking, amorous, fond of travels but carry an unhappy frame of mind, suffer humiliation at the hands of their own family members, put to waste their wealth, and experience suffering, pain and grief.

Indeed, the mutual association established by the lord of a kendrabhava with the lord of a trikonabhava involving auspicious bhavas produces an excellent yoga and a superior Raja yoga. In the case of Taurus lagna, Saturn, the much feared and despised cruel malefic planet, simultaneously owns a kendra and a trikona. A natural malefic simultaneously owning a kendra and a trikona behaves as a benefic but if the trikona it owns is the 9th house then it becomes a yogakaraka, this is the rule. Ramanujacharya differs and states that Saturn does not become a yogakaraka for Taurus lagna, and the Sun and the Moon do not confer any yoga even if they join in the lagna which is so because the 9th house owned by Saturn is a badhakasthana and the Moon owns the 3rd house.

With Capricorn sign falling on the 9th house from Taurus lagna the person becomes fortunate because of his past good deeds but remains unprincipled and faces many obstacles in his life. With Aquarius sign falling on the 10th house one believes in action only, he is capable of entrapping or confounding his foes and opponents, a non-believer he is self-centered, envious and not trustworthy. These are not auspicious indications. Moreover, Saturn when situated in the lagna, in own or exaltation sign or when it is in the 10th or in the 11th house from the lagna confers yoga results, in all other bhavas it does not confer absolutely good results. Also, other than Venus no other planet seems to be comfortable when in association with Saturn who is seldom good in aspect. Venus owns Taurus lagna and the 6th house; it becomes exalted in the 11th house. Venus that signifies beauty, youth, comforts, luxuries, the life of ease, music and all fine arts, income, good fortune, vehicles etc; being impaired by its 6th house lordship is not in real terms a functional benefic or yogakaraka for this lagna.

Jataka Parijata tells us that a person will remain fortunate if a malefic planet occupying the 9th house is in its own sign or in its sign of exaltation but insists that this good result will accrue only if the planet situated in the 9th combines with either Mercury or with Jupiter, if not, then the person suffers head-wound or some very serious problem, is devoid of friends and relatives, is easily subdued or overpowered and remains mostly unhappy. Thus, it is seen that Saturn even if occupying its own sign in the 9th house devoid of any association with Jupiter while giving yoga results of its own also

tends to produce some unfavourable or evil results. Capricorn is the exaltation sign for Mars which is equally cruel and malefic; therefore, Saturn does not produce any exceptional favourable results when occupying this sign; good results are experienced when Saturn as the Bhagyanatha occupying a kendra or a trikona is strong, associates with a benefic planet and finds many benefic friendly vargas. Venus is a mutual friend of Saturn but because it owns the 6th house wherein placed Saturn becomes exalted both do not cause yoga of the expected kind even though Saturn is the yogakaraka for Taurus lagna. The lord of the lagna combining with either the lord of the 9th or the lord of the 10th house generally makes one fortunate, prosperous, industrious and successful but Venus impaired by the 6th house lordship does not cause exceptional yoga by associating with Saturn even if their conjunction is aspected by Jupiter. Jupiter is a functional malefic for this lagna and not a naisargika friend of Venus and Saturn, its aspect on either or both can spoil yoga or Bhagya if Jupiter is not in its own, friendly or exaltation sign, amsa or nakshatra and has not gained many benefic bindus in the ashtakavarga. Saturn may be the yogakaraka yet it does not act as a full benefic even if possessing full directional strength, in the case of Taurus lagna its aspect on any important bhava or bhava-lord produces mixed results only. Therefore, it is seen that adversity strikes the person born in Taurus lagna intermittently in matters relating to the 9th and the 10th bhavas that Saturn owns.

The Sun and Mercury can associate with each other mainly through their conjunction, they cannot establish a drishtisambandha i.e. they cannot aspect each other. Ramanujacharya's statement that these two even if combining in Taurus lagna do not cause yoga prima facie appears to revolt against the standard Parasari principles. Parasara states that even if the lords of the kendras and the trikonas are tainted by defects their mere association makes them act as effective yogakarakas. In the case of Taurus lagna Leo sign ruled by the Sun falls on the 4th house, it is a cruel sign which if devoid of benefic influences does not give much happiness because of running high on temper all the while, and courting low people the person is not able to maintain proper composure in behaviour, dealings etc. Mercury owns the 5th house but the signs Leo and Virgo respectively owned by the Sun and Mercury are hemmed between signs owned by the Moon and Venus who are not particular benefics for this lagna whose lord is not a mutual friend of the lord of the 4th and therefore their mutual influence affects happiness and general well-being. Whereas the Sun situated in Virgo generally bestows considerable wealth, royal favours and victory over foes

and its conjunction with Mercury in this sign makes one a learned ruler or administrator but Mercury situated in Leo, that is, in the 12th from its own moolatrikona rasi, does not give a constructive mind and attitude nor much easy progress or success. Moreover, the dasa of Mercury in conjunction with the Sun makes a person experience various difficulties and disappointments and therefore, grief. The 5th house compliments the 9th house but the 4th house compliments neither the 5th nor the 9th, which two trikona signify Bhagya. The lord of the 4th not being a mutual friend of the lord of the 5th or the lord of the 9th does not confer yoga when it is in association with these lords. The conjunction of the Sun and Mercury does not by itself confer a position of authority or power, the position granted if any is more of a subordinate nature. Horasara does state that this conjunction occurring either in the 4th or in the 8th from the lagna bestows kingly qualities and wealth but does not state that there will be Raja yoga. Therefore, though Mercury situated in its own or moolatrikona rasi in conjunction with the Sun even if combust generally confers Raja yoga, it will not do so for Taurus lagna where the lords of the 4th and of the 9th and the 10th are mutually unfriendly and if associating generally do not give good results. However, it is seen that if the lord of the 4th house is associated with unfriendly or malefic planets then on completion of its dasa one regains lost fortune.

Bhavartha Ratnakara tells us that a person born in Taurus lagna will not experience any special Dhana yoga if the Moon is situated in the lagna; in the case of this lagna the Moon is tainted by the lordship of the 3rd house. But then, the Moon situated in its exaltation sign in the lagna does not indicate poverty. Parasara tells us that if a planet occupies the 11th house counted from its own sign or from its moolatrikona rasi then it confers good results in respect of the bhava its sign or its moolatrikona rasi forms. A planet occupying its sign of exaltation in a kendra or a trikona gains exceptional strength to do good; it gives rise to yoga or even Raja yoga. The 3rd house from the lagna signifies strength and power and as is the case the lord of the 3rd house does not have any direct connection with gain of wealth and with accumulation of wealth. Dhana yogas call for the active participation of the lords of the 2nd, the 11th and the Dhanakaraka. The source and direction of gain of wealth is indicated by the sign and the bhava the lord of the 2nd happens to occupy, if it is retrograde then the gains will be from all directions. The Dhanakaraka strong and associated with a strong friendly planet produces very good results during the course of its own dasa, if it is associated with a weak or an inimical planet

then results to the contrary are experienced. The Moon exalted in the lagna can confer yoga and Raja yoga and as the significator of the royal emblem or insignia it can also confer all royal comforts and riches but as the lord of the 2nd counted from the 2nd house and situated in the 12th house from the Dhanabhava even though exalted it does not normally make a person very wealthy, then it will also be in the 6th from the trikabhava formed by the moolatrikona rasi of the Dhanakaraka. Varahamihira tells us that the Moon occupying its own navamsa or a navamsa owned by an intimate friend will make one happy and wealthy provided it is aspected by Jupiter in the case of day-time birth or by Venus in the case of night-time birth but he too does not mention about any special Dhana yoga resulting on account of the exalted Moon occupying the lagna. The Moon is a functional malefic for Taurus lagna, if it is situated in the lagna much will depend upon Venus, the lagna-lord, for grant of wealth. However, the Full Moon situated in the 3rd with Jupiter aspecting the lagna from the 5th house and the lord of the lagna also strong does give rise to an exceptional Dhana yoga. Otherwise, the lord of the 3rd house situated in the lagna does not bestow good results; it makes a person quarrelsome and responsible for family in-fights by being dishonest towards his own people, it does not give wealth. If the lord of the navamsa occupied by the lord of the 3rd is in its own navamsa the person will be a proud individual, he may be arrogant, if it is in its friendly navamsa then he will be an expert in warfare and if it is in its exalted navamsa the person will be a mischief-monger.

The lord of the lagna strong and unafflicted occupying a kendra or a trikona or the 11th house from the lagna especially in its own or exaltation sign confers very good results. If the lord of the lagna is in the 11th house then the person leads a happy and a prosperous peaceful life blessed with sons, power, influence and fame. Venus occupying the 11th house generally makes one gain immense profits, all kinds of comforts and luxuries. For Taurus lagna, Venus as the lord of the lagna finds its exaltation in the 11th house and thus situated does not carry the stigma of its 6th house lordship. If Venus exalted in the 11th house is aspected by the lord of the navamsa occupied by the lord of the Dhanabhava then the person will acquire great wealth provided Mercury is not in its neecha navamsa or in a cruel or evil navamsa, if it does then loss of wealth and even poverty can result. If the lagna is also strong and aspected by a benefic planet then Chamara yoga will arise and the person will be long-lived, famous and a wealthy ruler. If an exalted Moon has Jupiter occupying the 5th house and also Mercury occupying the 10th house is in a navamsa owned by Jupiter then too a powerful Dhana

yoga will arise. Jupiter situated in Virgo sign but not occupying its neecha navamsa gives good results. Natural benefics occupying the upachayasthanas either from the lagna or from the Chandra-lagna give rise to Vasuman yoga; the person will live in his own native land and possess much wealth.

A person born in Taurus lagna generally gets plenty of wealth and becomes fortunate during the course of the dasa of the lagna-lord because during the course of their respective dasas all planets additionally tend to give the results of the bhavas their signs of exaltation and debilitation happen to form, in the case of this lagna the lord of the lagna becomes exalted in the 11th and debilitated in the 5th house from the lagna, Venus as well as the lords of these two bhavas are all natural benefics. But, Venus should not occupy a navamsa or sign owned by Mars. The results of the antra-dasas undergo a qualitative change depending upon the overall status gained by the dasa and the antra-dasa lords and the sambandha established by the antra-dasa lords with the dasa-lord. Laghu Parasari states that the antra-dasas of benefics devoid of sambandha with the malefic lord of the dasa produce bad results, they produce mixed results in case there exists a sambandha i.e. relationship; if the antra-dasa is of a yogakaraka having a sambandha with the malefic dasa-lord it will prove bad and there will be yogabhanga. Therefore, even in the case of Taurus lagna during the course of the antra-dasa of Saturn in the dasa of Venus there can be destruction or loss of wealth and of position, and discord with friends and relatives.

The dasas of the yogakarakas and the Rajayogakarakas should run their course during the period of one's life when their results will matter and can be best enjoyed. This depends upon the Moon occupying the appropriate nakshatra and the concerned dasa-lords also occupying auspicious nakshatras as the rulers of auspicious nakshatras counted from the Janamnakshatra without their own nakshatras becoming afflicted. Such a pristine situation does not generally occur. However, the lord of the lagna during the course of its dasa is less inclined to do evil and more inclined to do what is in accordance with its basic nature, acquired nature and the significance assigned to it, its dasa invariably confers wealth. The same can be said about the yogakarakas, the Rajayogakarakas and the lords of other benefic and gainful bhavas. Venus is the karaka of good fortune and prosperity, in the case of Taurus lagna it is the naisargika friend of the lord of the Dhanabhava and the lord of the Bhagyasthana and of the Rajyasthana. Kalidasa tells us that if Venus and Saturn as yogakarakas are strong then during the antra-dasa of

one in the dasa of the other evil befalls and if one is strong and the other weak then the results of the stronger one prevails. As is seen Venus even if occupying a trikasthanana does not give bad results in its dasa and for Taurus lagna the 6th and the 8th are owned by natural benefics.

The conjunction of the Moon and Saturn can cause a ruinous avayoga; it is capable of inflicting an early death and indicates destruction of wealth and of the family or social circle as well. This conjunction occurring in the lagna generally makes one serve others, be evil-minded, much feared or hated, coveting, of low conduct, merciless, cruel, lazy and an evil doer. Saturn, the significator of sorrow and grief, strongly afflicts the Moon, the karaka of the mind. The Moon is not a benefic planet for Taurus lagna and the situation of the lord of the 3rd in the lagna is not considered favourable. However, Janardhan Harji tells us that if the Moon and Saturn combine in the lagna and Venus occupies the 8th house from the lagna then a famous and a proud king is born. This result is owing to Venus, who avoiding an intimate association either with the Moon or with Saturn, when situated in the 8th from the lagna confers wealth, long-life and ownership or rulership over lands, and in the 8th from the Moon makes one famous, a brave-warrior, magnanimous, enjoyer of comforts and very rich. This result is also owing to the aspect of Saturn on the 3rd house consolidating the good fortune flowing through Venus, and due to its aspect on the 10th house of which it is one of the karakas. Because Venus is in the 8th the Moon will be bright and strong in pakshabala and Saturn also possessing bright rays can be strong in vakrabala. This yoga occurring for Taurus lagna will have Venus situated in Sagittarius which is a benefic sign; the Moon will be exalted and Saturn will be in a friendly sign as the yogakaraka and the Rajayogakaraka. An exalted planet situated in the lagna becomes a yogakaraka and gives wealth and an elevated position in life. Parasara states that even though the lord of the 3rd house cannot be treated as a benefic but when it is associated with a yogakaraka then it gives good results in its own antra-dasa in the dasa of the yogakaraka. A Rajayogakaraka in conjunction with another strong yogakaraka situated in the lagna and the yoga-giving lord of the lagna also occupying a benefic sign in the 11th from the 10th house can confer a kingdom and wide fame.

Jupiter occupying a kendra from the lagna and aspecting the lagna from a friendly, own or exaltation sign renders the lagna strong, this means Jupiter will then be in Scorpio in the 7th house so as to cast its aspect on Taurus lagna. An exalted planet occupying

a kendra and aspected by a friendly benefic occupying a friendly sign confers a Raja yoga. The lord of the 9th or the lord of the 10th if occupying its own sign or moolatrikona rasi and vested with strength can confer power, honour and respect, authority, generosity, fame and a high level of success. The Moon in Taurus lagna makes a person intelligent, clever and good-looking and command much wealth and comforts. Saturn situated in the 10th house gives wealth, learning, courage, kingship or ministership or makes one a judge or an administrative head of an organisation though situated in the 10th house from the Moon it can give physical ailments, failure and loss of wealth but not in the 10th house from the exalted Moon. If an exalted planet occupies the lagna then the planets situated in the 4th and the 10th become mutual yogakarakas, the planet occupying the 10th house becomes the strongest yogakaraka and Rajayogakaraka. The lord of the 4th occupying its own sign and associated with the lord of the 9th as a yogakaraka confers kingship and its aspect on the 10th gives ruling power, it confers a long-lasting and extensive authority. Therefore, if the Moon is exalted in the lagna aspected by Jupiter from the 7th house, the Sun is in Leo and Saturn in Aquarius sign with all three occupying benefic and favourable vargas and nakshatras a powerful Raja yoga will arise. The Sun and Saturn in paraspara drishtisambandha and occupying their respective signs will not impair this yoga-formation.

Saturn is the significator of the term of life that an individual being is destined to enjoy, it is the Ayushakaraka. If it is strong and favourably disposed it confers a long term of life. Saturn is also known as Yama and therefore, it also signifies the end of life. Thus, even though owning favourable bhavas it becomes powerful in inflicting death by being in association with marakas. Saturn becomes the principal maraka if it is associated with the lord of the 2nd or the lord of the 7th, or if it owns the 7th or the 8th house from the natal Moon. The span of life is indicated by the lords of the lagna, the 8th and the 10th vis-a-vis Saturn, if these lords are not associated with Saturn then predict a long life, if any two are strong then predict a medium term of life and if only one of them is strong then a short term of life is to be predicted. Saturn unfavourably placed in the lagna can curtail one's term of life but not when it is situated in the 8th house from the lagna. But then, Saturn, whether it is in the lagna or in the 8th house, can inflict death during the course of its dasa or antra-dasa. Sarvartha Chintamani is of the view that strong lords of the lagna, the 8th and the 10th house occupying the kendras even if associated with Saturn bestow a long term of life. Saturn though not classed as a maraka for Taurus lagna can become a maraka if it

associates with Mercury, Mars or Jupiter.

Saturn situated in the 3rd house from the lagna makes a person aware, intelligent, large-hearted but lazy and unhappy, the person though courageous may possess an evil temperament, if Saturn situated in the 3rd is also aspected by a cruel planet then it indicates loss of brother or very strained relationship with brothers. Saturn in Cancer in the 3rd and aspected by Mars makes one's brothers suffer from various ailments, it will also make a person weak-willed and dependent upon others. As the lord of the 9th situated in the 3rd Saturn promotes Bhagya but as the lord of the 10th occupying the 3rd it renders Raja yogas infructuous without affecting the 9th house affairs. If Mars is exalted in the 9th house then Saturn should avoid associating with Mars, it should not be in paraspara drishtisambandha with Mars, both are kruragrahas, a kruragraha aspected by another kruragraha destroys the significances of the bhava it occupies and owns. No doubt a natural malefic exalted in the 9th house makes one fortunate but Saturn is not a friend of Mars, the person even though wealthy, influential, learned and courageous will not remain happy, will not enjoy domestic bliss and will not be a good-doer, and if Saturn happens to aspect Mars situated in Capricorn in the 9th house the person will earn a bad name, even if good-intentioned will not be kind-hearted and generous.

Even though the conjunction of the Sun and the Moon if occurring in the 8th house from the lagna even in a friendly and a benefic sign cannot cause yoga, the lord of the 4th conjoining with the lord of the 3rd in the 8th certainly does not cause any yoga at all unless the lord of the 8th acquires yoga-giving ability. Therefore, if Saturn is in the lagna, Mars is in Capricorn, and the Sun and the Moon also combine in Sagittarius then a person enjoys Raja yoga results. In the case of Taurus lagna with this yoga obtaining there will always be the danger of Rajayogabhanga during the adverse transit of Saturn. Mars will then be the benefic yogakaraka for Sagittarius Surya-lagna and Chandra-lagna and a temporary friend of Saturn. Mars by occupying the sign owned by Saturn, the yogakaraka for this lagna occupying the lagna, will by proxy influence the 10th house which bhava it will also protect. The lord of the 3rd relegated to the 12th in conjunction with the lord of the 12th does not give rise to any yoga of note but as regard the Moon and Mars occupying the 12th house, the Sun and Saturn aspected by Jupiter from the 7th conjoining in Taurus lagna and Venus and Mercury in Gemini sign Jatakabharana states that in such an eventuality Chhatra yoga will arise when all seven planets will be occupying the 7th, the 2nd, the

12th and the lagna.

Sarvartha Chintamani tells us that the dasa of Saturn occupying its highest point of exaltation in Libra sign confers a position of authority though there may be an early loss of father or disputes with kinsmen but if it does not occupy that highest point then one will experience pain and grief, losses in business, failures and ire of superiors. This is an exceptional observation. It is true that Saturn generally does not give favourable and happy results during the course of its own dasa unless it is in its own or a benefic sign forming a gainful bhava equipped with adequate residential strength aspected by or conjoined with a benefic or is in occupation of the 11th house. Saturn in conjunction with an exalted planet gives mixed results; it will confer happiness, gains and a position of authority and also loss of wealth and servants or loyal people. In the case of Taurus lagna the Moon becomes exalted in the lagna, Mercury in the 5th, Mars in the 9th, Venus in the 11th, Jupiter in the 3rd and the Sun in the 12th house. Saturn conjoining with an exalted Mercury in the 5th house from the lagna can give yoga results provided the latter is farthest away ahead of the Sun. Saturn conjoining with an exalted Mars in the 9th house does make one fortunate but the person will be more inclined towards evil deeds. Saturn and Venus combining in Libra sign in the 11th house will certainly give plenty of gains during the dasa of Saturn. Saturn in conjunction with an exalted Jupiter in the 3rd house will confer good results if the Moon is also strong and well-placed if not then mixed results are to be expected. In conjunction with an exalted Sun Saturn occupying its debilitation sign can cause ucchabhanga. Saturn situated in the 12th house from Taurus lagna does not provide a steady source of income and the person is likely to commit evil deeds in secret; even if its debilitation were to get cancelled the overall unfavourable situation is unlikely to improve. Saturn situated in either the 12th or in the 8th, that is, in a trikona from the Sukhasthana, generally does not permit domestic harmony to last for very long and one's own family members become enemies. But because Saturn is the yogakaraka and Rajayogakaraka for this lagna its exaltation in the 6th house from the lagna or its conjunction with the lord of the 3rd or the 11th does not impair its yoga-giving ability. Therefore, Saturn and the Moon in conjunction in the 4th, in the 10th or in the 11th house from Taurus lagna confers Raja yoga and makes one gain paternal estate and position provided the bhava occupied and its lord are also associated with a benefic. Saturn and Venus conjoining in an upachaya and aspected by Jupiter also give rise to Raja yoga. With Taurus lagna rising at the time of birth if Saturn and the Moon

happen to conjoin in Virgo, Jupiter is in Leo, Rahu in Aquarius and Mars in Capricorn one certainly rises to occupy a very high post vested with ruling powers but there will be a tinge of madness in whatever one does because of sadistic tendencies developed owing to Saturn and the Moon conjoining in a sign owned by Mercury, and Ketu afflicting Jupiter in a fiery sign.

All planets jointly and severally without any exception are the indicators of future events, they chart the course of our fate, therefore, as a group they demand our attention. The Moon-Mars-Saturn conjunction is an evil conjunction that deprives maternal happiness from very childhood and gives a mean envious character and a twisted mind. This conjunction occurring in the 7th house can even destroy material possessions and general happiness. Mars, the lord of the 7th house for Taurus lagna, is not a naisargika friend of the lagna-lord. If Scorpio sign falls on the 7th house and is weak one's wife though educated and skilled will neither be faithful to her husband nor prove fortunate for him. If Saturn is situated in the 7th house in Scorpio in conjunction with Mars and the Moon then the father of the native will be handsome and blessed with Raja yoga but the native himself will not derive many benefits in respect of his own 10th house affairs and Bhagya. Counted from the 10th house the said conjunction gives rise to a Raja yoga which benefits one's father but for the native the Rajayogakaraka will be afflicted by Mars and the debilitated Moon. Saturn occupying a kendra from the lagna if not aspected by Jupiter or the Moon makes one unfortunate, and Saturn and Mars conjoining in the lagna or in the 7th house do not make a person enjoy mental peace and harmony.

For Taurus lagna, Mercury is a naisargika friend of the lord of the lagna and of the lord of the 9th and the 10th, it is deemed to be a benefic planet for this lagna as it owns the 5th house from the lagna. However, the conjunction of Mercury with the Sun, the lord of the 4th, gives wealth but not Raja yoga, no Raja yoga is caused even if they exchange their signs. The conjunction of the Sun, Mercury and Venus in Taurus lagna gives rise to Dhana yoga as does the conjunction of Venus and Mercury in the 10th house in Aquarius avoiding the Sun and occurring outside the range of combustion. The lord of the 2nd house occupying the 2nd or the 10th house can make even a beggar a king, in any case the lord of the 2nd house, a natural benefic, situated in the 10th house, preferably in a friendly sign, gives recognition, honours, wealth and a high administrative position, the person will be very principled and take good care of his parents provided the lord of the 2nd house is

strong and unafflicted.

If the aspect of the Moon on a particular planet or bhava does not give rise to yoga it also does not spoil the yoga that may be obtaining. Whereas Jataka Parijata tells us that a strong exalted lord of the lagna aspecting the Moon gives rise to a Raja yoga it also states that the Full Moon occupying a kendra other than the lagna and aspected by Jupiter or Venus confers a Raja yoga. Horasara reminds us that it is actually the strong lord of the lagna in occupation of a kendra that gives rise to Raja yoga. For assessing the strength of the lagna-lord the primary factor to be considered is the bhava and the sign occupied by the lagna-lord if they are strong then the lord of the lagna is strong. Therefore, Venus occupying Taurus lagna or its friendly sign in the 10th house from Taurus lagna is considered to be vested with adequate strength but Venus situated in its own or a friendly sign generally gives wealth and not ruling powers; the person will no doubt be fortunate and influential.

Vaidyanatha tells us that for a birth in a fixed sign Venus situated in a kendra (i.e. also in its own sign), the Moon in the 5th house and Saturn in the 10th gives rise to Kusuma yoga, the person born in a royal family will rise to be a mighty ruler or born in a wealthy family will succeed to a mighty and a large enterprise. In this yoga obtaining for Taurus lagna there will be no aspect of Venus or of Saturn on the Moon or of the Moon on either Venus or Saturn. If the Moon in vargottama occupies the lagna and the Moon is aspected by four or more planets then also Raja yoga arises. Obviously, this particular yoga calls for many planets occupying the 7th house in case the three planets that are vested with special aspects do not happen to aspect the Moon. There can be many variations but each variation will produce results peculiar to it owing to the nature of conjunction occurring in the 7th house and of the planets influencing the lagna and the Moon by their aspect and situation. Our more ancient texts have not gone beyond the conjunction of two planets in delineating results, therefore, one cannot but concur with Mantreswara who states that with this yoga arising the lagna should also be in vargottama, the vargottama lagna more than the vargottama Moon destroys all arishtas.

Assuming that the Moon in vargottama in the lagna is aspected by the Sun, Mercury, Venus and Mars from the 7th house, whereas Saravali and Jataka Parijata state that this four-planet conjunction occurring in any sign will make the person lust for other women, be a thief, carry a defect in the body, be bad in conduct and possess a weak constitution, Manasagri tells us that the person will be

honoured by kings, be respected, wealthy, handsome and well-versed in law and ethics. Of course, this is not a singular instance of texts assigning diametrically opposite results in respect of one and the same planetary combination which is so because when three or more planets come together in a sign then many different factors get extraordinarily mixed-up making it difficult to arrive at a conclusive result of the amalgam of their effects. Then, it is the strongest and the least afflicted planet that is to be relied upon. We are aware that Mars occupying the 10th house and aspecting the lagna and also Saturn occupying the lagna and aspecting the 10th house do promote the 10th house indications but Yavanacharya states that if the lagna is in vargottama then natural benefics should be in the kendras other than in the 10th and Saturn should not be in a kendra from the lagna.

Varahamihira states that if Saturn and the Moon are exalted and the lagna rises in any one of these signs and if the Sun and Mercury are in Virgo, Venus is in Libra, Mars in Aries and Jupiter in Cancer they generate two Raja yogas, one for Libra lagna and one for Taurus lagna. This yoga obtaining for Taurus lagna will have no planet situated in the kendras other than the Moon in the lagna, no planet situated outside the kendras will be aspecting a kendra and the lords of the trikasthanas will not be afflicting the kendras or the trikona lords. Venus situated in the 6th house certainly gives affluence and fame and the exalted Jupiter aspecting the 9th house makes one fortunate and prosperous. The results of the natural benefics occupying the upachayasthanas dominates in all yoga-formations and the lords of the 3rd, the 4th and the 5th bhavas in mutual association as also the lord of the 8th situated in the 3rd in a friendly sign confer favourable results. Saturn and Venus protect the yoga obtaining in the 5th house. The Moon exalted in the lagna makes one wealthy; six powerful planets either exalted or in their own or moolatrikona rasis give rise to a powerful Raja yoga. Raja yoga will also arise if the exalted Moon in the lagna has Jupiter in the 2nd, Saturn in the 6th and the rest conjoining in the 11th house. Then, there will be three planets in their respective signs of exaltation, there will be a favourable paraspara rasiparivartana between the lords of the 2nd and the 11th and Jupiter occupying a kendra from its own bhavas will aspect the all-important 10th house and the exalted lord of the 10th occupying the 9th house counted from the 10th.

Without the benefic co-operation of other bhava-lords who are the yogakarakas or become the yogakarakas the mere exaltation of

the lord of the 10th or an exalted planet occupying the 10th house or the lagna, does not give rise to a favourable yoga or Raja yoga. The lord of the 10th ceases to give a permanent yoga by occupying the 3rd, the 6th or even the 11th house from the lagna because it cannot then influence its own bhava. Therefore, the association it strikes with other bhava lords is of paramount importance. For example, if the lords of the 10th and the 3rd combine in the 3rd house or aspect each other then, one becomes deprived of fortune during the dasa of the lord of the 10th but the dasa of the lord of the 3rd proves fortunate. Thus, the conjunction of Saturn and the Moon either in the lagna or in the 3rd from Taurus lagna causes no Raja yoga to arise. For Taurus lagna Saturn occupying the 3rd or the 11th gives wealth but does not confer a high position of authority or ruling powers. The qualitative examination of yoga-formations reveals the actual results that are most likely to be experienced, as to why certain people who are very wealthy do not taste political power and as to why some at the helm of power are not wealthy.

Jupiter, a natural benefic, is a functional malefic for Taurus lagna, and Mars, a natural malefic, is a functional benefic. As a functional malefic, Jupiter should not occupy a malefic nakshatra unless the lord of the nakshatra of its occupation occupies a trikasthanana or an upachayasthanana. Situated in Aries sign in the 12th house from the lagna it gives rise to the favourable Sarala yoga in a more effective manner because of its aspect from a friendly sign on the friendly 4th and its own 8th house whose lord is a benefic planet for Taurus lagna. The person will be long-lived, clear-headed, affectionate, stern-minded, brave, happy, prosperous, learned, blessed with a son and wealthy provided there is no other natural malefic in the 8th house except Saturn. A natural benefic occupying the 12th house generally protects wealth and makes one enjoy good health and be foeless. As the lord of the 12th, Mars not combining with any other planet but situated in the 8th house in a friendly sign gives rise to Vimala yoga and the person will be wealthy, miserly, happy and independent, renowned for his good qualities and deeds. The mutual exchange of signs between the lord of the 8th and the lord of the 12th usually produces evil results but if these two bhavas and their lords are totally devoid of any association with other planets then the person will be a very powerful and an influential ruler. This exchange occurring for Taurus lagna will have Jupiter fully aspecting Mars in the 8th house.

Planets that are situated in the trikasthananas do have the good indications of their own bhavas impaired but not so when they are

in own, friendly or exaltation signs and also planets occupying trikasthanas even if occupying evil, inimical or neecha navamsas but aspected by planets situated in friendly or exaltation navamsas tend to produce good results. Horasara tells us that if Jupiter is in the 8th house from the lagna then the person is blessed with a long term of life, is learned, without foes and attains a high position in life, and if Jupiter in the 8th is also joined by Venus then he will acquire much wealth and enjoy domestic peace, happiness and comforts, more so if both occupy Uttarashada nakshatra or are in vargottama in Sagittarius sign or combine in Capricorn. The conjunction of Jupiter and Venus even otherwise confers good education, wealth, wife and good qualities. In the case of Taurus lagna the lord of the 8th occupying the 8th will give a long term of life and Venus as the lord of the 6th in the 8th will confer yoga.

Natural benefics situated in the 12th house from the lagna not only protect one's wealth, they make one spend on good works. Vriddhayavana states that the lord of the lagna situated in the 12th house makes one clever in speech, retains good relations, who is generous, happy, widely travelled or who resides abroad. For Taurus lagna if Venus is in the 12th house it will be in a sign whose lord is a functional benefic for this lagna but is not a friendly sign for Venus to occupy, thus placed it will not cause any exceptional yoga and the person will not live abroad but reside at his place of birth because the 12th house counted from the 12th is the exaltation sign for Venus, the lord of the lagna. The lord of the lagna joining the lord of the 8th in the 12th house does not give rise to yoga and nor does the lord of the lagna joining the lord of the 11th in the 12th. Venus and Jupiter coming together in the 12th house from Taurus sign will also be the conjunction of the lord of the 6th with the lord of the 8th, unless Saturn, the yogakaraka for this lagna, is strong and the bhavas owned by it are also strong and unafflicted there will be no Viparita Raja yoga, and the person will remain engaged in earning and accumulating wealth rather than succeed in gaining a position of authority and ruling power.

The lord of the 2nd house counted from the lagna is the giver of wealth, if the 2nd house or its lord is associated with the lord of the 11th and the karaka of wealth through aspect or conjunction then one becomes very rich. Thus, Mercury and Jupiter coming together in the 2nd or in the 11th from Taurus lagna are bound to give plenty of wealth, more so during the dasa of Jupiter but with their conjunction occurring in the 11th the person may contract huge debts during the dasa of Mercury. Mercury situated in a kendra from Taurus lagna

confers yoga during the course of its dasa but its conjunction with the Moon in a kendra from Taurus lagna does not give wealth, if it joins Jupiter and Mars there can be financial problems and incurrence of debts during the course of its own dasa. The conjunction of the Moon with Mercury and Venus makes one learned and intelligent but the person may turn out to be bad in conduct and behaviour, envious and greedy.

Generally, Rahu situated in the lagna-kendra is not viewed with favour, it gives ill-health and makes one engage in illegal acts or acts of violence if it is not aspected by Jupiter from a trikonabhava. Such a Rahu while giving wealth and under certain circumstances the power to rule can impede progress and affect prosperity. A favourable Rahu avoiding the trika-lords and the marakas but in association with a yogakaraka and situated in the 4th, the 5th, the 10th or the 11th can give Raja yoga results during the course of its dasa. Also, the nakshatra occupied by Rahu has a vital role to play; for instance, if Rahu occupies the nakshatra ruled by the Sun or the Moon then some unexpected results can be experienced because Rahu that can eclipse these two luminaries is able to radically alter the course of events signified by them. Rahu occupying the lagna generally afflicts the planets situated in the kendras especially those in conjunction with the Moon not strong in pakshabala. Therefore, Sarvartha Chintamani tells us that if Rahu is in the lagna and the Moon, Mercury and Venus combine in a kendra Chandala yoga will arise and the person much against his own family back-ground and traits will engage in evil deeds.

Parasara holds Taurus to be the sign of exaltation for Rahu, therefore, if Rahu is in Taurus lagna much will then depend on Venus. Rahu situated in Taurus sign cannot avoid being influenced by the adverse influence exerted upon Venus by other planets. However, Rahu in conjunction with an exalted Moon makes one lead a princely life and the person becomes unusually rich in old age. This is so because of the exalted Moon imparting extraordinary strength to Venus. For Taurus lagna, the Moon occupying the lagna turns into a yogakaraka but the evil owing to its 3rd house lordship does not get entirely cancelled which evil effects become more pronounced when it happens to aspect from Scorpio sign Rahu situated in the lagna and no benefic tenants a kendra from the lagna. There will be rajayogabhanga same as when the Sun, Mars and Saturn are also respectively in the 3rd, the 6th and the 7th house. It is generally seen that malefic and cruel planets favourably inclined give good results only when the kendras are free from malefic influences and are graced by strong favourably inclined benefics. Even though

yogabhanga or rajayogabhanga caused by avayogas do not get cancelled by other yogas if along with Raja yoga there are also indications for its cancellation one may not enjoy Raja yoga results but the person will be fortunate and remain prosperous other yogas warranting.

If Jupiter is in Taurus, the Moon in Gemini, Mars in Capricorn, Saturn in Leo, Venus in Libra and the Sun combines with Mercury in Virgo there will be Raja yoga and the person will rise to be a mighty ruler. The planets involved in this yoga-formation will then be either in mutual kendras or in mutual trikonas excepting Mars and Saturn. With this yoga obtaining for Taurus lagna the respective lords of all three lagnas will be occupying their own signs and the Rajayogakaraka for this lagna will be casting its aspect on its own 10th house, on the lord of the lagna and on Jupiter situated in the lagna and Jupiter on its own part will be aspecting the Sun-Mercury conjunction in the 5th and the exalted Mars situated in the 9th house. Jupiter occupying a sign owned by Venus and aspected by Saturn confers yoga results but because Saturn aspected by Mars will be in the 3rd house from the lord of the 3rd it will cause worries and obstacles, the rise in life may not be easy and the person though brave and emerging successful may be short-tempered, cruel and merciless. There will be the reflected aspect of the exalted Mars on the 10th house exciting and consolidating the Raja yoga. However, if Saturn occupying Leo sign does not find more benefic and friendly vargas or is not strong then a sudden fall from position should be expected; such a result is even otherwise experienced when Saturn aspects or occupies the 10th house from any lagna. Even though the lord of the 8th or the lord of the 11th house situated in the lagna do not promise good results but not when Jupiter happens to own these bhavas, occupies an even benefic sign in the lagna and the lord of the lagna occupying its own other sign happens to be in a trikona from the natal Moon as a friend of the lord of the Chandra-lagna and Surya-lagna. Hereat Jupiter imparts special strength to the lagna, the kendras and the trikonas and no planet is retrograde.

For Taurus lagna Saturn in retrograde motion even if it is aspected by Jupiter causes reversals, humiliation and loss of position because Saturn owns the 9th and the 10th and Jupiter owns the 8th and the 11th notwithstanding the fact that natural malefics in retrograde motion tend to produce good results. The lord of the lagna conjoining with the lord of the 3rd in the 8th house spoils the good indications of the lagna and of the 3rd house but if Saturn is in the lagna (here in Taurus lagna) and the Moon conjoins with

Venus in the 8th then according to Yavanacharya the person will be honoured by kings and have a wealthy wife. Mahadeva insists that if the lord of the 9th is in the lagna it should then be aspected by Jupiter to give these results. The Moon situated in the 8th in a benefic sign and in conjunction with a benefic confers legacies and inheritance.

Jupiter occupying Aquarius sign falling on the 10th house from the lagna is considered strongly placed; it gives wealth and many good things in life. Varahamihira is of the view that Jupiter in Aquarius produces results similar to its occupation of Cancer sign and Kalidasa tells us that Jupiter's 8th house lordship does not impair its auspiciousness. It is also seen that a strong lord of the 8th house situated in the 10th can give a life of ease and comforts, wealth and status but if it is weak then it will make one serve others and be an evil-doer. Aquarius sign is formed by the latter half of Dhanishta nakshatra ruled by Mars who is a natural friend of Jupiter; by the entire Satabhisha nakshatra ruled by Rahu who is like Saturn in effect and by the first three quarters of Poorvabhadra nakshatra ruled by Jupiter. Occupying Satabhisha nakshatra Jupiter can be in its own navamsa or in its neecha navamsa or in vargottama; in its neecha navamsa Jupiter cannot be expected to confer very many benefic results. According to a cardinal principle if the 9th and the 10th bhavas are occupied by benefics and the lords of these two bhavas and Jupiter are strong then the person will be of righteous conduct, religious, noble, dedicated and successful. These results will ensue if Jupiter and Saturn conjoin in Aquarius in the 10th house from the lagna and they will also give rise to a powerful Raja yoga. A benefic planet occupying a malefic sign owned by a malefic invariably alters for the better the basic malevolent nature of its dispositor. Therefore, even the aspect of Saturn on Jupiter in Aquarius or Capricorn does not produce bad results, the person has all his desires fulfilled, owns many mansions, is noble, good in conduct and earns fame. The mutual exchange of signs by Jupiter and Saturn, as the lords of the 11th and the 10th, constitutes a Mahayoga but not when their exchange occurs as the lords of the 11th and the 9th or as the lords of 8th and the 9th or as the lords of 8th and the 10th house. The conjunction of Jupiter and Saturn in the 9th in Capricorn gives wealth and even fame but it does not give faithful friends or relatives, it does not give good health because Jupiter is the Jiva-karaka and because any affliction to Jupiter adversely affects health and a person's physical being. In any case, yogas and Raja yoga do not fructify if the lagna and its lord, the natal Moon and its dispositor, are not strong and are not favourably

inclined, when they are not favourably inclined then the evil results given out by various avayogas and durayogas tend to dominate.

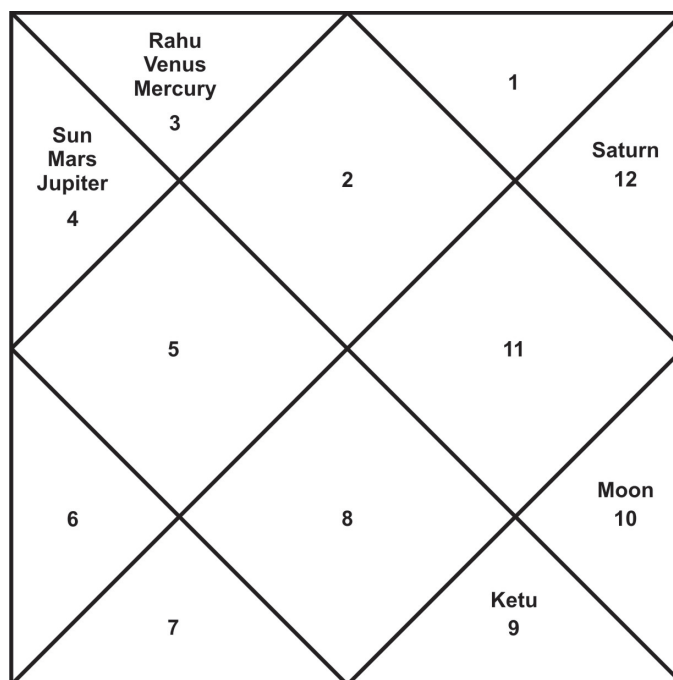
If at the time of one's birth the Dhanabhava is occupied by Mercury, Venus and Jupiter, and the 7th house by Saturn, Mars and the Moon, an all-conquering ruler is born. If three natural benefics conjoin in a trikona from the 6th and the 10th house then a person subdues his foes, gains power and authority and also fame, these three benefics gracing the 2nd house give wealth, good looks, good health, good family ties, high level of intelligence, good speech and good fortune. The aspect of Jupiter, conjoining with benefics preferably in a benefic sign, upon the 10th house and the 6th, and of Mars, conjoining with the Moon, upon the 10th house and the lagna are vital in promoting the 10th house affairs. The conjunction of the Moon, Mars and Saturn is not an auspicious conjunction, it generally makes one evil, unsteady and anti-mother but the 7th house also denotes bravery, victory and the defeated enemies; the Moon signifies the lagna and accordingly also signifies strength, power, good and bad actions and the royal emblem; Mars is connected with weapons and their use, dominance, royalty, anger, battles, valour and command, and Saturn signifies armoury, army, pain, opposition and misuse of power. The Moon situated in the 7th makes one energetic and successful in life, Mars gives interest in warfare accompanied by the intention to win, and Saturn equipped with strong Digbala makes one diplomatic and very enterprising and causes destruction of all opposition. This yoga obtaining for Taurus lagna will have the lord of the 3rd strong in pakshabala with the added benefit of neechabhanga. The three natural benefics will certainly be in favourable yoga with the lord of the 4th, and Mars aspecting the lagna, the 2nd and the 10th will be in conjunction with the benefic yogakaraka for this lagna.

The conjunction of Rahu, Venus, Mars and Saturn occurring in Virgo sign gives immense wealth; conjoining thus these planets cannot be far away from the Sun or from Mercury. Rahu can be as evil as Saturn but it has a special ability of its own; it can cause events to occur quite suddenly and unexpectedly. When Rahu is strong by occupation and association and is situated in the lagna, the 2nd, the 11th or in a trikona it can confer sudden and unexpected gain of wealth and that too in plenty. If it is involved in a Raja yoga formation then Rahu ensures gain of high position, status and renown during the course of its dasa and antra-dasa. Kalidasa states that Rahu or Ketu, even if hemmed by papagrahas but not conjoined with papagrahas, occupying an auspicious bhava produce good results,

if yogakarakas join them mixed results are produced during the dasa of those yogakarkas. For Taurus lagna this conjunction will occur in the 5th house and influence the 2nd and the 11th as also the 8th house. A person suffers degradation and insults during the course of the dasa of a planet inimical to the lord of the lagna but Venus and Rahu are not enemies and do not produce bad results when they are situated in Virgo sign. Mars and Saturn are functional benefics for this lagna and as a rule the lord of the lagna improves the indications of the bhava it occupies and of the planets associating with it. Rahu assumes the qualities of the sign it occupies and of the planets it happens to combine with. Therefore, in case Jupiter also aspects this conjunction then the person will sincerely strive to gain wealth, be a shrewd investor and not a spend thrift. Hereat Rahu acts as a benefic catalyst; otherwise the conjunction of Venus, Mars and Saturn is not a happy conjunction and has nothing to do with accumulation of immense wealth.

Jatakalankara reiterates that if the lord of the 9th is situated in the 11th house from the lagna then the person will be honoured by his superiors, be long-lived and tread the right path. In this eventuality the 9th and the 11th house and their lords should be exceptionally strong. Jatakasara tells us that if the 9th house is formed by a benefic sign and is aspected by a benefic then the person will engage in good deeds alone, if the 9th house is aspected by a malefic then in evil deeds, and in ordinary deeds if the 9th house is aspected by its own lord. A man becomes really known through his intentions and actions, the 9th house denotes firm and good intentions that develop faith firstly in oneself and then in others. For Taurus lagna, the 9th house is formed by Capricorn which is a malefic sign, the person born in this lagna becomes fortunate because of the good deeds done in the past births. The weak lagna, the weak lord of the 9th house and the weak lords of these two bhavas do not make one fortunate and prosperous.

Horoscope – 6



Lagna Taurus; Rahu, Venus and Mercury in Gemini, the Sun, Mars and Jupiter in Cancer, Ketu in Sagittarius, the Moon in Capricorn and Saturn in Pisces.

In the aforementioned horoscope the lord of the 9th is in a benefic sign in the 11th house and is aspected by the exalted lord of the 11th house. Saturn, the lord of the 9th and also the lord of the 10th house, aspects the lagna, the vacant 5th house and the 8th tenanted by Ketu whose dispositor is exalted. Saturn occupies a kendra from the lord of the lagna and from the lord of the Dhanabhava and is in Pisces sign wherein situated it tends to give yoga results even though it is moving towards its debilitation. And, as is seen, Jupiter which is in conjunction with two cruel but friendly planets casts its benefic aspect on Saturn. The conjunction of the Sun, Mars and Jupiter in mutual aspect with the Full Moon in the 9th indicates that the person is clever in speech, wealthy, truthful and holds an important position in life. Four planets occupying the upachayasthanas generally ensure a steady source of income and a regular in-flow of wealth. But all this was not to be, primarily because of the vacant 10th house receiving the aspect of Mars occupying its debilitation sign.

The aspect of Saturn on the lagna neither occupied nor aspected by any other planet makes one evil-tempered, devoid of happiness, corrupt and a fool, who may also suffer from epileptic attacks. The conjunction of the lord of the 4th with the lord of the 8th and the 11th in an unfavourable bhava counted from the lagna and the 4th house gives rise to a Reka yoga which is an avayoga capable of destroying all other good yogas and more particularly the bhava in which it occurs. In this case, the Bhagyasthana is occupied by the evil lord of the 3rd house who though full and radiant is aspected by three planets who are all functional malefics for Capricorn Chandra-lagna. The lord of the 3rd house associating with Mars does not confer intelligence and makes one prone to fits of anger; it is not a happy association. Moreover, if the lord of the 3rd is in the 9th house the person is soon discarded by his own kith and kin obviously because of one's own unsavoury acts and deeds found utterly repugnant. In the presence of the Sun all other planets become almost ineffective and do not give good results ascribed to their aspects, in such an eventuality the results of the aspect of the Sun alone prevail.

The aspect of the Sun on the Moon situated in Capricorn produces unhappy results. No doubt the lord of the 3rd aspecting the 3rd house gave this native brothers but owing to the debilitated karaka of brothers associating with a papagraha in close proximity of the Sun in the 12th from its own sign there did not exist any cordial relations between him and his brothers because of disputes pertaining to the division of paternal assets. This native had forcibly and dishonestly taken away from his brothers a large portion of latter's inheritance and was therefore involved in long drawn litigations with his brothers whom he had dishonestly deprived of their due shares; mark the conjunction of Rahu, Mercury and Venus occurring in the 12th house from the bhava occupied by the karaka of brothers. If the benefic lords of the lagna and the Dhanabhava combine in the Dhanabhava and also malefics occupy the Dhanabhava and the Labhasthana then a person acquires wealth through fair and foul means. The lord of the 6th house is situated in the 12th from the lords of the 4th and the 8th and from the karaka of brothers. As was expected, this native could not retain for long the properties which were in dispute and suffered defeat in all court cases and that too at a very heavy cost; the lord of the 12th afflicts the lords of the 4th and the 11th.

Mahadeva tells us that if the lord of the 12th house is weak in strength and associates with Mars then the person will have his wealth destroyed through his own brothers. Hereat Mars

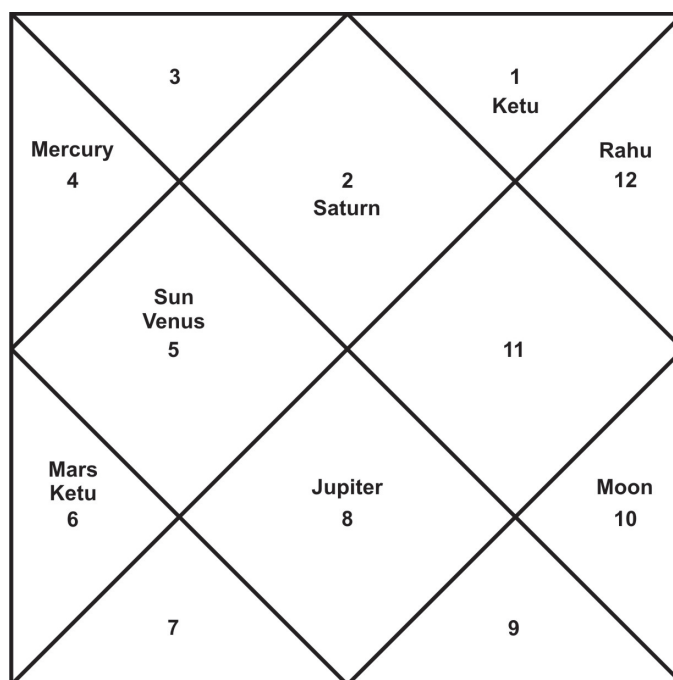
itself is the lord of the 4th and is debilitated and it is in paraspara drishtisambandha with the lord of the 3rd. This native was born in a wealthy family as is evidenced by the lord of the lagna joining the lord of the 2nd in the Dhanabhava and also by the powerful aspect of the lord of the Surya-lagna on that lagna. That the native could not succeed even in his own business and family affairs is due to the vacant kendras, the afflicted 10th house and the Reka yoga occurring in the 3rd adversely influencing the 9th house. The exalted but afflicted lord of the 11th house made the native suffer huge losses and perforce he had to close down and sell-off his own business and personal assets to pay-off many accumulated debts. Mahadeva also tells us that if the planet occupying the Dhanabhava has a sambandha with the lord of a trikonabhava and combines with the lord of a trikasthanana then there will be destruction of wealth. And, Sarvartha Chintamani tells us that if a cruel planet occupies the 11th house and the lord of the 11th combines with another cruel planet then there will be destruction of all gains and wealth.

Rahu and the lord of the 6th afflicting the lord of the 5th house in the Dhanabhava caused this native to earn the enmity of his own children mainly over money matters and because of his own bad behaviour. His sons finally deserted him. Saturn occupying the 3rd house from the Moon caused havoc in the life of his only daughter who left her husband and died young. This native born rich died aged 77 years as a poor man totally ignored by all near and distant relatives and friends, no one seemed to have mourned his death which took place far away from his place of birth and far away from the place where he had lived for a very long time. The fact remains that if the kendras counted from the lagna remain unoccupied and they are devoid of strength and the trikonabhavas too are not fortified then the results of all yogas that may be obtaining will only be felt briefly. Benefic yogas bestow their good results when at least one natural benefic strong and favourably inclined occupies the lagna or aspects the lagna from a kendra or establishes a fruitful relationship with the lord of the lagna in a kendra and thus strengthens the kendras, a similar situation counted from the Moon alone does not suffice. If the lord of the 12th house is in its sign of debilitation or is combust and afflicts the 2nd and the 11th bhavas or their lords then a person during the last stages of life invariably experiences the horrible effects of the Daridra yoga given rise to.

Janardhan Harji tells us that if the Sun is in the 5th house from the lagna then the person will not have a son, if the Moon is in the 5th then predict the birth of at least one son but if the 5th house is

occupied by Mars then one undoubtedly longs for a son in vain. Jatalankara tells us that if Mars situated in the 5th house is in its sign of exaltation then there will be birth of three sons. Manasagri adds that if Ketu situated in the 5th house is not aspected by any planet then the person will not be blessed with a son or suffers grief on account of son or there will be an early loss of son.

Horoscope – 7



Lagna – Taurus; Saturn in Taurus, Mercury in Cancer, the Sun and Venus in Leo, Mars and Ketu in Virgo, Jupiter in Scorpio, the Moon in Capricorn and Rahu in Pisces.

The native to whom the afore-cited horoscope belonged had three daughters. He did not have a son. As is seen, Mars and Ketu occupy the 5th house from the lagna, Saturn occupies the 5th house from the sign occupied by the Moon and Rahu is in the 5th house from the Putrakaraka, Jupiter. Mahadeva tells us that if the lord of the 3rd house and the Moon occupy a kendra or a trikona from the lagna then too one will not be blessed with a son. In this case the lord of the 3rd, the Moon, occupies a trikona in the debilitation sign for the karaka of sons, it occupies a feminine sign

and the 5th house from the Moon is also a feminine sign occupied by the lord of the Chandra-lagna which planet is neither male nor female. Therefore, such a Moon gave the native only daughters and no sons. The birth of a son was also ruled out because of Saturn afflicting Jupiter occupying the 5th house from the lord of the 5th. Furthermore, the lagna, the 5th house from the lagna, the 5th house from the bhava occupied by the lord of the 5th and the 7th house from the bhava occupied by the lord of the 7th are all tenanted by malefics or papagrahas which is not a happy situation in respect of the welfare of one's children. Accordingly this native did not derive much happiness from his children owing to the unending series of problems his daughters encountered in their married lives. All three daughters were widowed during his own life time. A person born with the Sun in the 8th from the Moon experiences no mental peace in his life time, this is certain.

Saturn occupying Taurus lagna does not cause on its own any exceptional yoga to arise; when it is in paraspara drishtisambandha with Jupiter occupying Scorpio sign as the lord of the 8th and the 11th and influencing the lagna as a papagraha it does not act as a first-rate yogakaraka. In this case its aspect on the 10th house did not do any good; it did not improve the career prospects of this native. The Sun occupying the 4th house and aspecting the 10th house gave him Government service but the Sun's aspect is not on a friendly sign. Moreover, the Sun and Venus conjoining in the 4th house in Leo do not cause yoga for Taurus lagna. Therefore, this native retired from service without ever being promoted. The 10th house counted from the Moon is vacant and its lord is in the 8th from the Moon in conjunction with the lord of the 8th from the Chandra-lagna, this is an avayoga which deprives progress in career or in life. The conjunction of the Sun and Venus in the 4th house from the lagna generally makes one serve others, suffer much grief and face poverty if it is not aspected by Jupiter. The mutual aspect between Mercury in Cancer and the Moon in Capricorn also indicates instability, an unhappy life and even poverty. Though the situation of the lord of the lagna and the Chandra-lagna in the kendras from the lagna afforded a semblance of stability to his life but this native was never a wealthy man nor did he lead a happy life. He died a broken man; mark the location of Mercury behind the Sun. This native was neither highly educated nor high on intellectual ability and mental exercise.

Those planets which are in occupation of their own signs or their own moolatrikona rasis or their exaltation signs become yogakarakas

in their own right and if not otherwise restrained confer more of their good results. If the Moon occupying either Cancer or Taurus is in the lagna then Mars, Saturn, the Sun and Jupiter occupying the kendras become the yogakarakas or if a benefic occupies the lagna then planets situated in the 4th and the 10th become the yogakarakas. Planets occupying their own navamsa but situated in a kendrasthana are also the deemed yogakarakas and they confer good results. However, none of these features are present in this nativity though the native because of the Moon gaining pakshabala and aspecting its own sign from the 9th house and in a trikona from Mars was fortunate in respect of his younger brothers who were better placed than him and who constantly provided financial and emotional support to the native. Significant as it is Jupiter as the occupant of the sign owned by Mars aspects the dispositor of Mars tenanted the 3rd house as the lord of the 2nd house from the lagna. Therefore, this native throughout his long life much to his own advantage did retain very cordial relations with his younger brothers who were equally affectionate. Jupiter's aspect on the 11th house ensures good conduct.

The lord of the 7th house from the lagna occupies the 11th house from the 7th indicating gains through wife, it also aspects the 2nd house from the 7th which is the 8th house from the lagna. The lord of the 11th house from the 7th is in occupation of the 9th house from the 7th and also owns the 8th from the 7th house. The Dhanakaraka is the lord of the 7th counted from the bhava occupied by the lord of the 7th, it is also the lord of the 4th there from, it aspects the dispositor of the lord of the 7th situated in the 11th from the lord of the 7th. Accordingly this native gained a house-property. His wife was gifted a house by his father-in-law in which particular house he did not reside even for a day because his wife was not destined to live in her own house owing to the combined aspect of the Sun, Venus and Saturn on the 4th house from the 7th; any combination of these three planets generally spoils the bhava they own, occupy or aspect. No doubt the Moon situated in a trikonabhava readily gives a decent life and this native though not rich by any standard was fair, tall, handsome and always well-groomed, he carried an aristocratic feel around him and was a fluent conversationalist ever confident and hopeful. But then, the dispositor of the Moon occupying the lagna-kendra is not a natural benefic residing in strength, had it been so the Moon would have cancelled out the bad results or effects of all avayogas that have been brought to notice herein above.

5

ABOUT: GEMINI (MITHUNA) LAGNA

“In the beginning, verily the waters alone existed; from the waters was born Satya or Truth; Satya produced Brahman, Brahman give birth to Prajapati and from Prajapati were born the gods; these gods worship Satya alone.”

- Brihadaranyaka Upanishad V.5.1.

Gemini is the third sign of the Zodiac symbolised by the Twins or a couple or as Varahamihira tells us by a man with a club and a woman with a lute both in close embrace. It is a common, cold, airy, masculine, cruel and barren sign of medium ascension rising by the head first. It covers the remaining two quarters of Mrigasira nakshatra ruled by Mars, the whole of Aridra nakshatra ruled by Rahu and the first three quarters of Punarvasu nakshatra ruled by Jupiter. For Gemini lagna, the Sun, Mars and Jupiter are the malefics whereas Venus and Saturn are the two benefic planets capable of giving yoga. Mars and Jupiter are designated as marakas. No planet becomes exalted or debilitated in Gemini sign.

Those born in Gemini lagna are proud, affectionate towards their friends and relatives, fair complexioned, who enjoy all available and acquired comforts, fond of the company of women, oppressed by superiors, do not act in haste, possess a happy temperament and outlook, pleasing in speech, fond of music and singing, generous, wealthy, knowers and keepers of secrets, possess many good qualities, learned, a good soul, loved by good people, favourite of rulers and superiors, handsome but sickly. They are able ambassadors.

The kendrasthanas form the foundation of an horoscope, if the kendras and their lords are strong one avails the fruits of one's efforts and enjoys yoga results, the kendras gain strength when natural benefics occupy or aspect them. However, natural benefics by virtue of owning the kendras do not give their full auspicious results, they give more of bad results; therefore, Mercury is not treated as a benefic planet for Gemini lagna and Jupiter has been designated as a malefic because it also owns a marakasthana. Jupiter and Venus by owning the kendras become strongly afflicted by kendrahipati dosha and if they happen to occupy a marakasthana they become powerful in inflicting death. For the Kalapurusha Venus owns the 2nd and the 7th bhavas which make it a principal maraka, Jupiter beside owning the 9th also owns the 12th known as the Antayabhava and Mercury by owning the 3rd and the 6th does not become an absolute benefic. A lot of space has been devoted by the texts to the attentive consideration of the marakasthanas, to their lords, to the planets conjoining with them or aspected by them and to the planets in occupation of the marakasthanas; due attention has also been paid to the dasa and antra-dasa of these planets and to their transits capable of inflicting death which particular event in any case is the end stage that all life-forms are destined to reach. If natural benefics are associated with the marakasthanas they too become marakas whether they own a marakasthana or not.

The term of life is assessed from the lagna, the 10th and the 8th house, their lords and Saturn. Jataka Parijata tells us that if any one out of the lords of the lagna, the 10th and the 8th is strong but is not associated with Saturn then the person enjoys long life, if these lords and Saturn are devoid of strength there will be a brief span of life, and if Rahu becomes associated with anyone of these weak planets then death occurs during the course of the antra-dasa of Rahu or during the antra-dasa of the planet conjoining with Rahu or aspecting Rahu. Certainly the lord of the 8th combining with a benefic in a benefic sign and bhava confers a long life as does the strong lord of the lagna too when it is favourably placed. Varahamihira reiterating an ages old observation tells us that the person dies from such disease as is indicated by the nature of the planet which aspects the 8th house and in that organ or part of the body which is represented by the sign falling on the 8th house. Of course, this is only one amongst the many situations that are required to be examined for ascertaining the kind and manner of one's death. The 2nd house which is a marakasthana complements the 8th house as it is the 7th from the 8th, the 7th house which is also a marakasthana complements the 8th house because it is the

12th from the 8th of which bhava Saturn is the karaka.

The second bhava counted from the lagna is known as the Dhanabhava. For Gemini lagna, the Moon owns the 2nd house or the Dhanabhava, and Jupiter, the Dhanakaraka, owns the 7th house. Vaidyanatha tells us that if the Moon situated in the Dhanabhava is aspected by Venus then one will be wealthy; if Mercury is situated in the 2nd house from the lagna aspected by a benefic the person will always remain wealthy. The swift-moving Moon tends to excite the significations of the bhava it owns or occupies. Here, the Moon excites the significations of the Dhanabhava. Since Venus signifies good fortune its full aspect on the Moon impels the Moon to confer good results in respect of the bhava the Moon occupies. This aspect on the Moon indicates that it is bright and equipped with requisite pakshabala and therefore is a functional benefic. Mercury signifies the good and the auspicious, it also signifies methods and gains from business or other undertakings which involve a continuous long-term process; Jupiter and the Full Moon are the only natural benefics that can aspect Mercury. In the case of Gemini lagna, if the Moon is situated in the 2nd house it will be occupying its own sign and the Moon is not a maraka for this lagna, such a Moon, full and bright and in association with natural benefics, indicates long-lasting wealth and a long span of life. Venus is a friend of the lagna-lord and a benefic planet for this lagna, situated in the 8th house in a benefic sign it gives good results. If Mercury aspected by Jupiter is in the 2nd house in Cancer sign as the lord of the lagna and the 4th then an unafflicted Moon should also associate with a benefic in a benefic sign and bhava to cause a favourable yoga. Mercury may not be a functional benefic or a functional malefic for this lagna but it is not a cruel planet, if the lord of the 4th situated in the 2nd house is not a cruel planet then one supports his father and becomes renowned for his own good qualities and deeds. Jupiter, even though designated as a functional malefic for Gemini lagna, is not bad in aspect unless it is very weak and heavily afflicted and also when the lord of the 8th is exceptionally strong. And, Mercury even if situated in its sign of debilitation but occupying the 10th house or a trikasthanaspected by Jupiter confers yoga during the course of its own dasa or antra-dasa or if vested with requisite strength it combines with Jupiter in the 2nd house when there will result immense happiness and gains during the dasa of Mercury.

Learning and knowledge cultivates virtue. Jupiter, the significator of learning and knowledge, occupying the 2nd house from the lagna makes a person proficient in the Vedas and the Vedangas, that

means it makes one proficient in textual knowledge and in grasping the essence of that knowledge; occupying its own sign or exaltation sign Jupiter situated in the 2nd house undoubtedly makes one very learned, intelligent, handsome, possess a pleasing manner of speech and be a good orator. Situated in the 2nd house it will be in the 11th from the 4th and in the 10th from the 5th and Jupiter as the Vidyakaraka thus situated besides giving good education also confers a very sharp intellect, its aspect on the 10th house will not only make the person engage in good deeds but also make him gainfully employ his knowledge and expertise. However, Jupiter is a badhaka and a maraka for Gemini lagna, this status to a certain extent makes it a spoiler and a destroyer of yogas and therefore, when an exalted Jupiter is in the 2nd house it certainly makes one very learned and highly intellectual but with a tendency to be perverse, the person may even fail to employ his learning, intellect and experience towards desirable constructive ends. This is because of Venus that simultaneously owns the 5th house and the 12th house from the lagna, in the case of such a Venus ethics and morality are not part of its make-up it being the karaka of ease, comforts and luxury which a Gemini lagna-born acquires often effortlessly in abundance and perhaps undeservedly when Venus happens to be situated in a kendra or in an upachyasthana. Jupiter is not a natural friend of Mercury who owns the Sukhasthana along with the lagna. Therefore, real happiness is more like a far-away dream for persons born in Gemini lagna more so when natural malefics tenant the lagna or the 4th or cast their aspect on these two bhavas.

Varahamihira tells us that Venus situated in the 12th house gives wealth. Bhattopala interprets this statement to mean Venus to be in Pisces sign in whichever bhava this sign falls. Varahamihira also reiterates that the lord of the sign and bhava in which a planet becomes exalted becomes its friend; therefore, if Venus is exalted then, Jupiter becomes a friend of Venus. Venus, a functional benefic for Gemini lagna, attains exaltation in the 10th house and simultaneously gives rise to Malvaya yoga and Amla yoga and confers Raja yoga results in its dasa or antra-dasa. If along with Venus, Jupiter is also exalted one can safely infer that the person will not be unscrupulous and will apply his learning and experience towards more meaningful and constructive purposes and avail the benefits of the Dhana yoga and the Raja yoga thus caused. When Cancer sign forms the 2nd house from the lagna the person is instinctively drawn towards wealth and afflicted by greed tends to become an accumulator of wealth and material possessions, it being the sign of exaltation for the Dhanakaraka which then acts as a badhaka.

A Gemini lagna-born seeks possession of gold because the 11th house is the exaltation sign for the Sun who signifies this metal. Jupiter occupying the 2nd bhava as its karaka, by way of exception does not spoil the 2nd bhava, and an exalted Jupiter situated in the 2nd house from Gemini lagna certainly gives rise to a Raja yoga. But as a badhaka and a maraka it causes Rajayogabhangha i.e. it brings to an abrupt end the operation of the Raja yoga caused by itself even without there being any affliction to the lagna or the 10th house or to the lords of the these two bhavas. In a nativity it was seen that the person blessed with Jupiter exalted in the 2nd house who rose from the humble position of a stenographer to the post of Joint General Manager of a nationalised bank was compulsorily retired at the age of 54 years having lost trust of his superiors in office. This event occurred towards the end of Jupiter dasa, during the course of which long dasa he had risen in ranks. Along with the lagna and the 10th house the 2nd house indicates the reputation that a person is destined to enjoy. A functional malefic situated in the 2nd house brings disrepute.

The Moon vested with requisite strength conjoining with an exalted Jupiter in the 2nd house from the lagna and Mercury also occupying a kendra or a trikona strong and unafflicted confer a long span of life. In this situation because the Chandra-lagna happens to be stronger than the lagna Jupiter ceases to be a badhaka and a maraka and confers good results alone. Even otherwise Jupiter does not act as a maraka for Gemini lagna if it is situated in the lagna or in the 10th or in a trikona, rather if it is strong and unafflicted it ensures success in career and a long happy married life. The conjunction of Jupiter and Mercury occurring in the 2nd house from Gemini lagna does not cause a special yoga though it will give wealth and a long term of life provided the Moon and Saturn are favourably inclined. Vankatesh Sharma does tell us that Mercury either aspected by Jupiter or conjoined with Jupiter confers a special type of Raja yoga but then it is essential that their association involves the 4th or the 10th house by occupation and aspect, otherwise their conjunction generally makes one mild-mannered, large-hearted, wealthy and happy, and does not confer ruling powers. Mercury situated in Virgo aspected by Jupiter in Pisces from the 10th house confers a distinct Raja yoga or if both happen to conjoin in the 10th house, the person will lead a pleasant and happy life while experiencing Raja yoga effects. The karaka of any yoga produces exceptionally good results only when it is strong or is aspected by or conjoined with another strong yoga-giving planet, the results are felt during the course of the dasa of that karaka. Mercury situated in Cancer sign and aspected

by Jupiter occupying Pisces sign makes one exceedingly fortunate and gives rise to Raja yoga.

By virtue of owning the 6th and the 10th bhavas Mars is a papagraha for Gemini lagna. The conjunction of Mars and Jupiter in Cancer sign spoils whatever good Jupiter is otherwise capable of granting as the exalted lord of the 10th house, evil results will be experienced during the dasa and the antra-dasa of Mars when one is likely to suffer loss of wealth through sons and develop an exceedingly cruel attitude towards others. Mars occupying Aries in the 11th house is likely to produce better results than by occupying Scorpio in the 6th even though the texts have not drawn any distinction between these two placements of Mars. However, if Mars is in the 11th house from Gemini lagna it can be in its own sign or in its moolatrikona rasi while aspecting the 6th house and thereby strengthening it. Generally, Mars occupying the 11th house makes one courageous, good natured, bear a good conduct, wealthy and always happy; the lord of the 11th occupying its own house gives gain from several sources, makes one rich and own lands, exercise considerable influence over others and be blessed with many friends, a good wife and good children. When situated in the 6th house conceding that its said occupation does not interfere with other yoga formations the aspect of Mars on the 9th house and the lagna can prove adverse if it is stronger than the lagna-lord; those bhavas as are aspected by papagrahas or by the lords of the trikasthanas become impaired and do not give their good results. Rudrabhatta reiterates that the aspecting planets produce the results of their occupation of the bhavas aspected by them. The lords of the trikasthanas residing in their own bhavas in strength render those evil bhavas strong, and papagrahas tenanting the trikasthanas increase the evil effects of those bhavas. The lord of the 6th house situated in the 6th makes one's own relatives turn hostile and behave as enemies. The lord of the lagna either combining with or aspected by the lord of the 6th house makes one become oppressed by enemies and suffer pain caused by those enemies. Malefics situated in the 6th promote the evil signified by the 6th house, stronger they are the worse are their results. Jatalankara tells us that if Mars devoid of strength is in the 7th house then the person will be physically strong, fond of conflicts and rude in behaviour, but if the lagna is aspected by Mars from its own sign then he will be a coward.

Bhavartha Ratnakara tells us that for one born in Gemini lagna a special Dhana yoga is caused if the Moon and Mars are in the 11th and Saturn is in the 9th house. No doubt those bhavas as are

occupied or aspected by their respective lords gain strength, the shubhagrahas confer good results and the papagrahas give bad results but there is also the dictum which tells us that all planets occupying the 11th house confer gains provided the lord of the 11th is strong, it is associated with benefics and is favourably inclined towards the lagna; the yoga cited by Ramanujacharya high-lights these two principles. This means that if the lord of the 11th house is in a trikasthanana in conjunction with or aspected by a malefic then even if a strong benefic or a strong planet is in the 11th house then much gains cannot be expected. Basically, Dhana yogas depend upon the auspicious situation, strength etc; of the lords of the 2nd, the 11th and the 9th bhavas along with the favourable condition of the lagna, its lord and Jupiter. The lord of the lagna associating with Jupiter in a kendra or in a trikona makes a person always remain above want and benefics situated either in the 11th or in the 5th generally confer all kinds of gains, happiness and prosperity. The yoga cited hereinabove may not appear to involve either Mercury or Jupiter but it is to be assumed that both are favourably placed in which situation Mars, occupying its own positive sign in the 11th house in conjunction with the lord of the 2nd house, is no longer a malefic, and Saturn, a functional benefic for this lagna, aspects the 11th house more as the benefic lord of the 9th house. Moreover, the respective lords of the 11th house from the lagna and the Chandra-lagna will be in their own signs which are also their moolatrikona rasis. This is a classic yoga which assumes that the Moon is very strong in pakshabala etc; because ordinarily the Moon situated in Aries and aspected by Saturn does not give wealth. Elsewhere situated the Moon in conjunction with Mars is unlikely to confer wealth or happiness or domestic peace because Mars does not gain exemption from being a papagraha which it is for Gemini lagna.

Saravali tells us that if the Moon is in the 11th house it should be strong in pakshabala, if it is weak then poverty results and there will be no Dhana yoga. Also, the bright Moon occupying the 11th house makes one exceptionally fortunate. Mars occupying Aries in the 11th house fortifies the house of gains and bestows strength to the Moon to deliver good results that are appropriate to the bhava the Moon occupies. If Saturn happens to aspect the Moon-Mars combination from the 9th house it will do so more as the lord of the 9th than of the 8th house it also happens to own, in this context Phaladipika tells us that if a planet owns two signs and counted from the lagna forms one good bhava and one bad bhava if it occupies the good bhava it will give the good results of that benefic bhava and not the evil results owing to the other bad bhava. Saturn conjoining with the

Moon and Mars in the 11th house from Gemini lagna will certainly give rise to an avayoga adversely affecting one's body, mind, fortune and wealth, the debilitation of Saturn or the cancellation of that debilitation notwithstanding; it cannot give rise to a special Dhana yoga. A special Dhana yoga will also not arise if Venus is in the 5th house from Gemini lagna and combines with Mars, Saturn and the Moon. Saturn's aspect on the Dhanabhava produces only mixed results.

The Moon is not a maraka for Gemini lagna but the weak and afflicted Moon indicates an early death and acts as a secondary maraka. Moreover, if the Moon is weak then it renders all other planets almost ineffective. The Moon has no enemies but Mercury considers the Moon to be its enemy; the aspect of Mars and Saturn on the Moon generally afflicts the Moon. Therefore, if the Moon combining with Mercury in a kendra from the lagna is aspected by Mars and Saturn then the term of life rarely exceeds beyond one year. If Mercury joins the Moon, the latter cannot be strong in pakshabala, but their conjunction does not produce bad results and if occurring in the 3rd house makes one talented and wealthy. The conjunction of the Sun and the Moon weakens the Moon which then devoid of lustre behaves as a malefic. Yet, this conjunction occurring in the 9th house gives wealth or in the 10th gives fame but if occurring in the 12th gives immense suffering and even blindness, in all other bhavas it gives little or no wealth. The Sun combining with Mercury gives education and learning and if these two combine in the 4th or in the 8th they can cause a mild Raja yoga and make one wealthy too. In the case of Gemini lagna the Sun, the Moon and Mercury conjoining in a gainful bhava give rise to a favourable yoga if Mercury is not combust and along with the Moon is farthest away from the Sun in the same sign, a combust Mercury or the Moon totally devoid of brightness tend to give bad results. Saravali tells us that if at the time of birth the Sun occupies its own navamsa but the Moon is lustreless then one enjoys Raja yoga results but only briefly and thereafter leads a life of poverty and experiences much grief. The strength and weaknesses of these two luminaries cannot be over-looked more particularly that of the Moon. A strong Moon occupying a benefic sign and aspected by a benefic, especially Venus, wards-off all evils but if the Moon associated with malefics occupies the 5th, the 7th, the 9th, the 12th, the lagna or the 8th house unpected by or not combined with a powerful Venus or Mercury or Jupiter then death comes early.

In the case of Gemini lagna the Moon finds its exaltation in the

12th from the lagna as the gainful lord of the 2nd house. Planets situated either in the 8th or in the 12th generally confer mixed or only bad results in respect of the bhava they own, but planets occupying their own sign or moolatrikona rasi or exaltation sign or even friendly sign or if in vargottama give good results particularly in respect of the bhava they own or occupy. The fact remains that the exalted Moon in the 12th does not give results similar to those which an exalted Venus in the 12th does for Aries lagna both being the lords of the Dhanabhava for respective lagnas. The texts have elaborately dealt with the exaltation of planets occurring in auspicious bhavas but are not eloquent when dealing with the exaltation of planets occurring in the trikasthanas. B.V. Raman tells us that if the lord of the 2nd house is in the 12th house then it will make one gain respect, who in all probability will be a government servant but if it is afflicted then there will be loss of money owing to ecclesiastical reasons or even under penalty. Janardhan Harji states that the person will experience financial gains and losses and will be well-known in business or trading circles. Vriddhayavana states that the person will earn abroad and engage in evil deeds or become a beggar if the lord of the 2nd happens to be a malefic, if it is a benefic then one revels in strife or battles. An unafflicted exalted Moon generally confers wealth and an attractive and influential personality. From the description of the Amar yoga given to us by Janardhan Harji it is inferred that in case the Moon is exalted in the 8th or in the 12th house from the lagna then the Sun should either occupy a kendra or a trikona and any one of them should be aspected by Jupiter, or the Moon should be aspected by Venus to confer yoga results if not a superior yoga. No doubt Bhavartha Ratnakara emphatically states that the bhava or significations of which the planets placed in the 12th represent flourish, Prasna Marga states that the lord of any bhava and the karaka of that bhava if both are in their respective signs of exaltation or in their own signs but occupy the trikasthanas then the good significations of that bhava will not be felt, that means if the exalted Moon is in the 12th house but Jupiter is either exalted in the 2nd or is in its own sign in a kendra from Gemini lagna, the Moon will make the person more inclined towards obtaining and accumulating wealth. Any planet occupying the 12th house generally brings about an attitudinal change which at times is difficult to fathom and readjust.

For Gemini lagna the conjunction of Saturn and the Moon will be the conjunction of the 8th and 9th house lord with the lord of the 2nd house but this conjunction does not by itself confer an exceptional yoga except in the 10th house. Therefore, if the Sun and Mercury

are in the 4th house, the Moon and Saturn are in the 10th and Mars is in Gemini lagna there will arise Raja yoga provided Mars occupies friendly and benefic vargas and is aspected by a benefic otherwise it can cause a powerful avayoga. Mars situated in the 4th house from the Moon can make a person bring about his own down-fall and also indicates poverty. Mars approaching its debilitation sign and aspecting the Sun and the lagna-lord does produce some bad results, the person though learned and understanding may not be a good soul and remain mostly worried and filled with anxiety being fearful of his enemies and gripped by strifes. However, all of these five named planets occupying mutual kendras will act as co-workers. If the Full Moon combining with a planet other than the lord of the lagna is aspected by Mercury, Venus or Jupiter it certainly gives rise to a Raja yoga but then the planet combining with the Moon should occupy own or exaltation sign avoiding evil navamsas, if it does not then the Raja yoga effects will not last long and the person may have to abdicate and even spend the later years in exile. Also, if malefics and benefics are in the kendras and the Moon aspected by the lord of the lagna is either in the amsa ruled by Saturn or is in conjunction with the Sun then one may not have a wife and himself be the cause of the end of his family lineage. For any Raja yoga to succeed the lords of the two trikonas must find a role to play in its formation along with the lord of the 10th house. In the case of Gemini lagna the role of Venus is as important as that of Jupiter.

The 5th house from Gemini lagna is formed by Libra the sign owned by Venus and which is also its moolatrikona rasi. Venus is a friend of the lord of the lagna and a benefic planet for this lagna. When it is in conjunction with Mercury in a benefic sign and bhava Venus does make one achieve success in all undertakings and if both are strong they readily confer a position of power and authority. Generally this conjunction gives wealth, a good level of education, knowledge and a sharp intellect but occurring in the lagna or in a trikona produces far superior results provided the Sun is not in the same sign and Venus is not combust. When situated in the 10th house from Gemini lagna Venus finds itself in its sign of exaltation wherein situated it gives yoga and a Raja yoga, if Mercury also joins Venus in the 10th in Pisces then there will also be the Neechabhanga Raja yoga. Venus and Mercury combining in Virgo in the 4th will have Mercury giving rise to Bhadra yoga and there will be neechabhanga for Venus who will be equipped with full digbala. Venus situated in the 10th will be vested with kalabala, the person will be generous but as the lord of the 12th exalted if occupying its neecha or inimical navamsa more particularly that owned by Mars or is aspected by

a malefic it can cause set-back in one's career. If Venus is exalted in the 10th house and Mercury is in the 9th in a friendly sign then also there will be Raja yoga and the person will own and reside in fabulous mansions.

The conjunction of Venus and Mercury with the Moon in the 2nd house from Gemini lagna will give Dhana yoga results during the course of Venus dasa but there will be no Dhana yoga results to be experienced during the dasas of Mercury and the Moon. Janardhan Harji tells us that in case the lord of the 12th is in the Dhanabhava then the person will be a miser, possess a harsh tongue, who acquires lost wealth, but if it is a benefic then the person though having risen in ranks will suffer at the hands of the ruler or one's superiors and become devoid of wealth. Hereat Venus as a functional benefic will be in conjunction with the lord of the lagna and the lord of the 2nd house, the aforesaid adverse results are unlikely to accrue if all three avoid neecha and inimical navamsas and are preferably aspected by Jupiter from the 10th house. Kalidasa states that loss of wealth will result only if Venus happens to be a functional malefic, not otherwise. Moreover, Mercury situated in Cancer sign as the lord of the lagna protects wealth and if it is also aspected by Jupiter makes one very intelligent, benevolent, of a forgiving nature, learned, fortunate and a favourite of kings or of superiors at the highest rung. The evil or bad results attributed to a planetary situation or combination do not come to pass if the involved planets are strong and are situated in favourable signs and bhavas wherein placed they cannot but produce good results alone with the intensity varying according to the strength and the role of their dispositor in the yoga-formation. It is generally seen that for Gemini lagna Mercury associating with the Moon and Jupiter confers wealth; a Dhana yoga is caused when these three combine in Cancer sign in the 2nd house. The lord of the 2nd house combining with or aspected by the lord of the lagna makes one earn or gain wealth through self-efforts, if the lord of the 2nd house combines with the lord of the 10th then the person will certainly be very wealthy. The conjunction of Mercury and Jupiter if occurring in a kendra from the lagna certainly gives riches and a social position but if occurring in the Dhanabhava along with the lord of the 2nd it will also give rise to a very significant Raja yoga for Gemini lagna. Hereat the exalted lord of the 10th house in yoga with the lord of the lagna and the Moon will be powerfully aspecting its own 10th house from the lagna and its own 9th house from the Chandra-Lagna, and Mercury as the lord of the lagna will improve the bhava it occupies and give results of that bhava and of the bhavas whose lords conjoin with it. Situated

in Cancer sign Mercury will be in the 11th house from Virgo which is its own, exaltation and moolatrikona rasi and therefore it will make one very enterprising, earn well and acquire wealth as also develop interest in the study of business management and administration, implement and improvise the already known methods and systems. Mercury occupying Cancer sign along with Saturn situated in the 11th house from the lagna confers great wealth. Saturn situated in the 11th gives a regular source of income and makes one gradually rich and possess steady wealth, such a Saturn protects wealth. Mercury in Cancer not associated with Jupiter or with the lord of 2nd house gives wealth but it does not make one retain that wealth for a long.

Mahadeva tells us that the person will be very wealthy in case Mercury occupies the lagna as the lagna-lord either aspected by or conjoined with Saturn or combined with Venus. If Mercury combines with Venus in the lagna-kendra it makes a person learned and gain royal favours, the person becomes a treasurer or holds an important post. The lagna-lord, if it is a natural benefic, conjoining in the lagna with the lord of a trikonabhava, who is also a natural benefic, invariably makes one fortunate, prosperous long-lived and wealthy. Saravali states that if Saturn aspects Mercury occupying Gemini or Virgo then the person will be successful, wealthy and prosperous, it will be a friendly aspect, and if Mercury is in the lagna in its own sign then the aspect of Saturn will be that of a benefic yogakaraka. The results of the conjunction of Mercury and Saturn are of a mixed nature but the person will be adept in his line of trade or occupation. Prithyusa holds the view that Mercury and Saturn combining in the lagna, in the 9th or in the 10th bhava will confer all desired objects, wealth and happiness, but not so when they conjoin in other bhavas. In practice it has been observed that the conjunction of Mercury and Saturn in Gemini lagna has made people fortunate and well-provided for through own efforts.

The Moon occupying the 8th house from the lagna is not considered to be favourably placed, such a Moon does not give good health and tends to curtail longevity, even though aspecting the 2nd house it does not give wealth or an easy way of earning a livelihood or a worry-free life which situation worsens with the Moon occupying a cruel and a malefic sign. Mars situated in the 8th house is likewise unfavourable and generally makes one unfortunate and more inclined towards evil thoughts and deeds in case it does not occupy a benefic sign and is otherwise devoid of benefic associations. Mars is a papagraha for Gemini lagna and Mantreswara tells us that if the

lord of the 2nd house were to join or be aspected by a papagraha evil results will ensue and the person who will not be wealthy will suffer from dental and eye-problems, be a liar and know no domestic peace or happiness. Only a strong Moon, Mars or Saturn aspecting the 11th house gives wealth, if they are weak in strength their aspect will result in poverty. In the case of Gemini lagna Capricorn sign ruled by Saturn falls on the 8th house which sign forms the Karmabhava and Rajyabhava for the Kalapurusha. This sign falling on the 12th from the 9th, if strong and energised makes one self-equipped in his struggle to find good fortune, such a person will be a scholar, possess many good qualities, proud, courageous, very generous, well-versed in the shastras, capable of much hard work and able. The presence of the Moon or Mars in the 8th house in Capricorn will excite and open up all these significations. The Moon who is the karaka of the 4th house does not produce bad results when situated in Capricorn sign, Saravali tells us that the person will be truthful, a good soul, good-looking, popular, famous, not daring, greedy etc; and in the case of Gemini lagna the Moon in Capricorn will be aspecting its own sign falling on the 2nd house, the person will always remain above want and also inherit wealth which he may not hold for very long if the Moon is weak and afflicted by a malefic. Mars finds its exaltation in the 8th house from Gemini lagna for which lagna it is a papagraha, and in which context Uttarakalamrita states that as do the benefic planets produce good results when occupying their own sign, moolatrikona rasi, exaltation sign or vargottama so do the papagrahas confer auspicious results when similarly placed. An exalted Mars occupying the 8th house also gives rise to the favourable Harsha yoga. If Mars is in the 2nd house in its sign of debilitation it will still be in a benefic sign and give intelligence and steady income though the person may be ill-tempered and leaning towards evil. Sarvartha Chintamani states that strong papagrahas too confer wealth as also those planets posited in the Dhanabhava who are in debilitation, in inimical sign or combust if they are conjoined with or aspected by other planets vested with strength. Therefore, Mars situated in Cancer in the 2nd house should be aspected by Jupiter from the 10th house or by the Moon from the 8th to make one fortunate and rich. Generally papagrahas aspecting or occupying the 2nd house result in destruction of wealth during the course of the antra-dasas of cruel planets, that there will be intermittent gain and loss of wealth. While the aspect of Mars on the Moon in Capricorn makes one rich and generous the conjunction of Mars with the Moon in Capricorn in the 8th house does confer wealth but with difficulty depending upon how far Saturn is favourably inclined towards these

two because Saturn is not entirely free from the blemish of its 8th house lordship and is still capable of producing evil results even when it is in its own sign in the 9th or in Libra in the 11th house.

Saturn is no doubt a functional benefic for Gemini lagna but it is not entirely auspicious even while giving yoga results. It owns Aquarius sign falling on the 9th house which is also its moola-trikona rasi in which regard Janardhan Harji tells us that if Saturn is in Aquarius sign then one is prone to abandon one's duties and very often suffers reverses at the hands of opponents and Varahamihira states that the person obtains others' wealth, heads a town and an army, short-sighted, slovenly, all the while enjoying wealth and prosperity. As regards the location of Saturn in the 9th house from the lagna Manasagri assigning some unpleasant results concludes that the person will be unscrupulous and devoid of wealth, and Jatakabharna tells us that the person though evil-minded and carrying a physical defect will be good-looking and abide by his duties and works. Whereas according to Mantreswara turn situated in the 9th house indeed destroys all good indications of that bhava and makes one unfortunate Saravali in the same vein tells us that the person will experience no happiness and will be cruel and inflict pain on others. But then, Aquarius sign falling on the 9th vested with strength generally makes a person become more inclined to seek and derive pleasure from the company of religious holy persons, engage in noble deeds, engage in works of charity etc; and Aquarius is a shirshodaya rasi wherein placed planets destroy their own evil propensities as also the avayogas caused by them and turn auspicious. The fact remains that the lord of the 9th occupying benefic vargas in the 9th house does not make one unfortunate, it confers strength to its own bhava and the bhavas it aspects. However, if Saturn is in the 9th it must preferably be in conjunction with or be aspected by either Jupiter or Venus to produce auspicious results otherwise the expected gains may not be many. For Gemini lagna Venus exalted in the 10th and Saturn situated in Aquarius in the 9th with both avoiding conjunction with either the Sun or the Moon give rise to an excellent yoga for prosperity; Jupiter conjoining with Venus in the 10th in Pisces sign will certainly cause Raja yoga of a high order.

If the lord of the lagna happens to occupy the 10th house from the lagna then one wins favours from his superiors, is learned, bears a good character and conduct, is respectful towards parents and teachers, keen on serving others and achieves renown. The 10th house is the strongest kendra and as a rule strong favourably

inclined planets occupying this bhava become yogakarakas and Rajayogakarakas. The 10th house location of the lagna-lord is superior to its occupation of the 4th or the 7th house. During the dasa or antra-dasa of the lord of the lagna occupying the 10th house one becomes very fortunate, enjoys wide fame, earns promotions and gains much wealth. The lord of the lagna situated in a kendra or in a trikona in own, exaltation or friendly benefic sign conjoined with or aspected by a benefic confers very good results. In the case of Gemini lagna the lord of the lagna placed in the 10th house will be in its sign of debilitation though in a benefic sign owned by a first-rate natural benefic who is neither friendly nor inimical towards the lagna-lord but towards whom the lagna-lord is inimical, which is an handicap because the lord of the lagna in debilitation in the 10th house does not give any yoga, it must then attain neechabhanga. Neechabhanga Raja yoga arises if the lord of the sign in which a planet becomes debilitated and the lord of the sign in which that very planet becomes exalted are both in a kendra from the lagna. Mercury owns its own sign of exaltation and therefore, if Mercury is in debilitation in the 10th house and Jupiter is also in the 4th in Virgo one remains happy and gains a good position in life. In this event both natural benefics will be in paraspara drishtisambandha and there will also be mutual exchange of signs between these two who will be aspecting their own signs. Mercury situated in a sign owned by Jupiter and aspected by Jupiter confers a sharp memory, noble thoughts and deeds, good-looks, and makes one a leading scientist or a scholar, a minister or a treasurer or a writer of repute. Moreover, Mercury and Jupiter situated in mutual kendras and in the kendras from the lagna or the Chandra-lagna confer yoga. Hereat there will be the direct involvement of the lagna-lord in the yoga-formation; yogas involving the lagna-lord and the lagna give their good results in full.

Firstly, for any yoga or Raja yoga to be really effective its formation must include the involvement of the lagna or of the lord of the lagna by at least one of the yoga-causing planet preferably occupying a kendra in conjunction with or aspecting the lord of the lagna or aspecting the lagna or aspected by the lagna-lord or by being in a mutual kendra or a mutual trikona from that lord. Secondly, the dasas of the yoga-causing planets must run their course during the most opportune stages in the life-time of the native blessed with those yogas or Raja yogas; the results of the dasas of those yoga-causing planets that are in relationship with the lagna or the lord of the lagna confer better results, the yoga-giving planets that are not strong and free from the evil influence of malefics and papagrahas

confer ordinary results for there can be affliction to the bhavas they represent or occupy. Thirdly, the dispositors of the yoga-giving planets and of the lord of the lagna should all be strong and unafflicted avoiding occupation of the trikasthanas and association with the trika-lords. This ideal situation is certainly not possible always. It is for this very reason that most yogas and Raja yogas do not give their results equally and as intensely and therefore, there is the difference in the course followed by human life at all levels. Planets hemmed between benefics and nearer the bhavamadhyas are said to give more benefic results.

Jupiter in vargottama and occupying auspicious vargas either in the lagna or in the 4th house or Jupiter strong and the rest of the planets occupying the 2nd, the 4th and the 11th house associated with the lord of the lagna make one experience throughout life all good things that give happiness and pleasure. Natural benefics occupying the 9th or the 10th bhavas and their dispositor along with the lord of the lagna strong do make one possess several good qualities and good conduct, the person will be dutiful and very successful; benefics that occupy the kendras or the trikonas should possess bright rays to be more effective. The conjunction of Mercury, Venus, Jupiter and the Moon is a favourable conjunction, this conjunction occurring in the 10th house preferably in the sign ahead of the Sun invariably makes a person fortunate, the person will have all his desires fulfilled and be held in high esteem even by many rulers. This conjunction occurring for Gemini lagna will have the lord of the lagna, the lord of the 2nd and the lord of the 5th conjoining with a strong lord of the 10th in the 10th house, then there will simultaneously arise the Amla yoga, a Dhana yoga, a Raja yoga, the Neechabhanga Raja yoga, the Hamsa yoga, the Malvaya yoga, and the Kesari yoga and the Moon will be gaining in pakshabala. The effect of the two Panchamahapurusha yogas may not be felt in full because of the presence of the Moon in the same sign of their formation. Also, when many planets combine in any one sign the possibility of their getting involved in grahayuddha always exists and the planets as are defeated in planetary fight do not deliver their good and auspicious results, a defeated planet causes needless quarrels, sorrows, loss of prosperity and wealth during the course of its dasa or antra-dasa and also brings a bad name. Planets occupying the same latitude are said to be involved in grahayuddha. The Sun occupying either Aries or Aquarius will give rise to yet another set of yogas. Four or more planets conjoining in the 10th house can also give rise to Sanyasa yoga in case the lord of the lagna and Saturn are both weak in strength.

Laghu Parasari states that if the lords of the 9th and the 10th bhavas counted from the lagna are so placed that the lord of the 9th is in the 10th and the lord of the 10th is in the 9th or both are combined in the 9th or in the 10th house then they give rise to three Raja yogas, and in case any one of them occupies its own bhava then it becomes an auspicious yogakaraka. Parasara prefers the mutual exchange of signs obtaining between these two bhava-lords as causing the highest form of Raja yoga but qualifies that if they also simultaneously own the 8th or the 11th bhava there will not be any Raja yoga. In the case of Gemini lagna, Saturn who owns the 9th house also owns the 8th house. Jataka Parjata tells us that other than Jupiter and Mercury all other planets when situated in the 9th house cause obstacles and that a natural malefic owning an evil bhava placed in the 10th house even in conjunction with the lord of the 10th afflicts that bhava-lord and the bhava it occupies. Therefore, for Gemini lagna, an association between Jupiter and Saturn does not give rise to Raja yoga.

Needless to repeat, the lord of the 9th house strong, in Parvatamsadi benefic vargas and occupying a kendra, conjoined with or aspected by a benefic certainly confers riches and makes one fortunate. The lord of the 9th situated in the 4th house makes one a devotee of father, engage in good deeds, follow the orthodox way, own landed properties, inherit parental assets and earn repute. With Gemini lagna rising Saturn occupying the 4th house will be in Virgo, in a friendly and benefic sign, and will be uchabhilashi, it will tend to give more of its good results. Saturn will act more as the lord of the 9th house that is formed by its moolatrikona rasi and it will be aspecting the 10th house and the lagna as a functional benefic. Saturn not aspected by either Jupiter or Venus and situated in the lagna other than in Libra, Sagittarius and Pisces generally indicates an unhappy childhood and thereafter a life full of miseries. Saturn in conjunction with Mars, unless one of them owns the lagna, also tends to curtail longevity and though conferring a certain amount of success does not make one fortunate. In the case of Gemini lagna this conjunction occurring in the lagna can even cause Daridra yoga and give a weak constitution which is owing to their respective lordship of the trikabhavas. Therefore, Saturn situated in the lagna whether alone or in conjunction with Mars must remain aspected by Jupiter because Jupiter alone by its trinal aspect can moderate the evil tendencies of these two cruel planets, though the person will still continue to remain needlessly tense, agitated and worried. Dunderaja tells us that if malefic planets e.g. Saturn and Mars, situated in the lagna are aspected by a benefic planet then a Raja yoga will arise. If

Jupiter aspects the lagna from the 7th house then a benefic should also occupy the 9th house or a Full Moon should occupy the 4th house.

Therefore, Saravali tells us that irrespective of the sign rising in the lagna if Saturn and Mars conjoin in the lagna, the Moon is in the 4th, Jupiter in the 7th and the Sun in the 10th house a person born in a royal family will rise to be a famous and a valiant ruler, if not so born will become very wealthy. This is a classic example of planets occupying the three lagnas and the three Rajyabhavas by occupying mutual kendras becoming mutual karakas. Kalyan Verma cites a Raja yoga but which does not have Saturn situated in the lagna aspected by any benefic, he states that if the Moon and the Sun conjoin in the 10th house, Saturn is in the lagna, Jupiter is in the 4th house, and Venus combines with Mercury and Mars in the 11th house then one rises to be a ruler renowned for the very many good qualities possessed by him. Here, Jupiter by occupation of a kendra from the three lagnas wards-off all evil indications owing to Saturn occupying the lagna and the conjunction of the two luminaries occurring in the 10th house. These four significant planets thus placed become mutual karakas and confer good results. The Moon by its mere occupation of the 10th house excites the auspicious indications of the Rajyabhava and when favourably disposed makes one wealthy, learned, intelligent, bold, helpful, virtuous and successful, and if aspected by Saturn, a dispassionate thinker. The Sun situated in the 10th house particularly when occupying a benefic friendly sign and aspected by a friendly benefic ensures gain of strength, all-round success, a smooth succession, immense influence over others and happiness provided it is not conjoined with Saturn. Therefore, the conjunction of the Sun and the Moon occurring in the 10th both ideally disposed gives fame, command of an army, subjugation of foes and makes one rule over land and people. In the case of Gemini lagna this conjunction will be in Pisces sign aspected by Jupiter from the 4th house. Venus, Mercury and Mars combining in the 2nd house from the well-placed luminaries give rise to more than one yogas and even Dhana yoga. With the said yoga obtaining the lord of the 9th and the lord of the 10th will be beneficially aspecting the 10th house and also, there will be no malefic occupying the trikasthanas counted from the lagna.

Saturn situated in the 5th house from the lagna generally does not confer good results, though it can confer a long span of life but usually makes one evil-minded and quarrelsome. In the case of Gemini lagna Saturn situated in the 5th will be in its sign of

exaltation as a functional benefic and as the lord of the 9th house. It will give rise to yoga and Dhana yoga. An exalted planet occupying a trikonabhava makes one fortunate and famous; additionally if the lord of the navamsa of occupation is also situated in a kendra or a trikona from the lagna in own or exaltation sign then one undoubtedly becomes very fortunate and occupies an exalted position in life. Therefore, if Saturn is exalted in the 5th and is in the navamsa owned by Mercury or Jupiter with Mercury also occupying the lagna or the 4th and has Jupiter occupying its own sign in the 10th then one becomes fortunate and famous and enjoys Raja yoga.

Saturn as the lord of the 9th house situated in its debilitation sign or in an inimical sign may confer yoga but it will not advance the affairs of the auspicious bhava it owns. The lord of the 11th house occupying the 9th house generally gives good results, if a benefic, makes one very learned, an expert in his field of activity, devoted and good-fearing. But for Mars Aquarius sign is an inimical sign to occupy and the person will be cruel, evil-minded, envious, disrespectful, friendless, unhappy and unfortunate, who may even develop sadistic tendencies. Here, Mars will also be the lord of the 6th situated in the 9th house. Ramunajacharya does advocate the view that those planets as are in mutual rasiparivartana tend to act as though they are in occupation of their own signs but in practice, however, such results have not been generally witnessed. Therefore, Saturn situated in the 11th in Aries sign with Mars occupying Aquarius in the 9th house do not produce favourable results. Also, if Saturn is in Gemini lagna and Mercury is in the 9th house, even though both will be in friendly signs, the former does not escape from its own lordship of the 8th house which is evil on which account the conjunction of these two in Gemini lagna also gives mixed results. B.V. Raman states that even if the lord of the lagna is in the lagna but the lord of the 8th combines with it, penury and heavy debts will befall the native and misfortune will follow him at every step. Scorpio is an inimical sign for Saturn to occupy though as the lord of 8th situated in the 6th house it may confer a short-lived yoga because as the lord of the 9th its situation in the 6th in Scorpio can adversely affect one's Bhagya. Saturn situated in the 12th from Gemini lagna will be in a friendly sign but even if it is in conjunction with Venus while giving rise to a yoga or a Raja yoga will certainly make one experience the pangs of poverty or cause a break in the free-flow of wealth or loss of wealth and name. On the same ground Saturn's occupation of Leo sign in the 3rd house from the lagna will produce altogether unhappy results.

If at the time of one's birth a planet occupying a kendra from the lagna is in its sign of debilitation and if the lord of the sign in which its dispositor attains exaltation is also in a kendra from the lagna then a person born in a royal family will certainly ascend the throne, this is a variety of the Neechabhanga Raja yoga. For Gemini lagna this yoga can arise if Mercury is in the 10th house and the Moon is also in a kendra avoiding a conjunction with Mercury. The Neechabhanga Raja yoga will also arise if the planet in debilitation happens to be aspected by the lord of the sign of exaltation of its dispositor. Phaladipika tells us that the planet if situated in its sign of debilitation but not occupying a trikabhava is fully aspected by its dispositor then too Neechabhanga Raja yoga arises. Thus, Mercury situated in the 10th house in Pisces sign aspected by Jupiter will give rise to this yoga. A planet in its exaltation sign tends to give its full benefic results but not when it is also associated with a planet in debilitation or an inimical planet, then the planet in exaltation suffers ucchabhanga. With regard to Mercury, Sarvartha Chintamani tells us that Mercury in its sign of debilitation even though occupying its exalted navamsa gives unfavourable results during the first half of its dasa where after good results; in practice, the whole of Virgo navamsa is treated as the exalted navamsa of Mercury, and Gemini navamsa is treated as its own navamsa, which treatment is erroneous keeping in view the classic treatment of Virgo sign in respect of Mercury.

Varahamihira records that if Mercury is in Gemini sign the person will be a liar, skilled in arts and sciences, polite in speech and fond of happiness. Mantreswara states that Mercury occupying lagna makes one very learned, sweet and clever in speech, and long-lived. But, Mercury also represents the fickle-minded and the non-serious approach. According to Kalidasa fear-trait will dominate when Mercury situated in Gemini is weak in strength. In any event the lord of the lagna occupying the lagna confers strength to the body and the mind for it strengthens the kendras and the trikonas. Therefore, even though Mars and Jupiter are the designated malefics for Gemini lagna, they can confer good results by occupying the upachayasthanas provided Mercury is also in the lagna. The lord of the 4th situated in the lagna in its own sign and in the 10th from its own moolatrikona rasi gives landed properties without much effort. Jupiter when occupying Leo sign may not confer a superior Raja yoga but will certainly produce yoga because of its aspect on its own moolatrikona rasi forming the 7th house and on the 11th house and the 9th.

Phaladipika states that if Mars occupies the 6th house from the lagna then the person will be amorous, wealthy, victorious and renowned. But, Manasagri tells us that Mars situated in the 6th house makes one succumb in battle, in other words, suffer severe losses and defeat; if it is in its sign of exaltation then it gives sons and the desired associated happiness but if it is in its sign of debilitation or in an inimical sign the person will most likely suffer from chronic ailments and engage in lowly acts. In the case of Gemini lagna, Mars situated in the 6th house will be in its own sign i.e. in Scorpio but the lord of the 6th occupying the 6th house does not ipso-facto confer any extra-ordinary results. Moreover, while situated in the 6th or in the 12th house from any lagna Mars tends to become more evil if it is also in conjunction with or aspected by Saturn or Rahu or Ketu. On the other hand Jupiter occupying an auspicious bhava counted from Sagittarius sign and aspected by the lord of the lagna not afflicted by a bad Mars also occupying its own sign, acts as a yogakaraka. Mars occupying the 6th house from Gemini lagna though in its own sign will be in the 8th house from its moolatrikona rasi and its more positive sign and therefore, it will be more prone to do evil and as such its aspect on the 9th house will spoil the 9th house prospects. On the other hand, the combined aspect of Jupiter and Mars on the 9th house will cause increase in one's good fortune and prosperity as also confer a position of authority.

Ordinarily the conjunction of Mars and Mercury is favoured only if it occurs in a kendra from the lagna and not elsewhere. But then, this conjunction generally produces bad results. If occurring in the lagna it makes the person engage in violent or terrifying acts and works, act as a mediator and retain secrets and secret objects; in the 4th, one will enjoy all basic amenities but though having a large group of friends will be discarded by own people; in the 7th, the person will be quarrelsome, not reside in one place for long, keep company of low people or be their supporter and become a widower or if in the 10th, the person brave but cruel may head an army and be a favourite of the rulers. During the course of the dasa of the lord of the 11th conjoining with the lord of the lagna in the lagna one usually enjoys happiness and leads a prosperous life; if it is with the lord of the 4th house in the 4th, the dasa of the lord of the 11th confers domestic peace, good education, and recognition. But the lord of the 6th conjoining with the lord of the lagna in the lagna gives a diseased or a deformed physique and much worries from superiors or enemies; if it is in conjunction with the lord of the 4th then loss of wealth or property through one's enemies can be foretold. Mars by owning the 11th and the 6th bhavas for Gemini lagna and therefore,

a papagraha, produces more of its bad results which will become more severe if Mars is aspected by Saturn when all other yogas that may be obtaining will also get destroyed.

When Leo sign ruled by the Sun becomes the 3rd house from the lagna, the person is usually found to be brave and valourous, fond of bad company, covets large wealth, is fond of blood-shed, is one who harbours evil thoughts and is cruel and rude in behaviour. Leo is a fiery, masculine and a cruel sign, its ruler, the Sun, is also likewise tempered. However, the Sun in Leo, which sign is also its moolatrikona rasi, confers a prestigious position in life, makes one fearless and very determined. If the Sun is in Leo in the 3rd house, depending upon other relevant factors, it makes one resourceful and successful, happy and contented, gives good children, many brothers, an exemplary character and resolve, and the ability to wield immense power. Bhattopala states that Mercury conjoining with the Sun becomes an evil planet when it is no longer capable of acting as a benefic yogakaraka. Mercury is the lord of Gemini lagna and even though the conjunction of the 3rd house lord with the lord of the lagna is not a happy conjunction Horasara tells us that for Gemini lagna the conjunction of the Sun and Mercury gives yoga results and Raja yoga during the dasa of Mercury. Certainly, Mercury as the lord of the lagna acquires a special status but even then it should avoid being in the same sign with the Sun. Thus, an excellent yoga and Raja yoga will arise if the Moon and the Sun occupy their own signs, Mercury is exalted in the 4th house and Jupiter is also in its own sign in the 10th from Gemini lagna. In this case the Moon situated in its own sign will be aspected by Jupiter from the 9th house from the Chandra-lagna. Mercury placed ahead of the Sun will confer superior results. A person born with this yoga will be a pleasant speaker, good-looking, clever, and vested with good qualities, well-versed in law, happy, exceptionally brave and victorious in battle and rise to be a Chakravarti Raja. In practice, planets occupying their own signs are found to be far more effective in giving their good results than those occupying their exaltation signs the reason being that not all planets find their exaltation in friendly signs.

Gargacharya tells us that for a day-time birth the Sun in the 11th house from the lagna and for a night-time birth the Moon in the 11th house destroys one crore doshas. People blessed with this positioning of the luminaries become exceptionally fortunate. The 11th house is the house of fulfilment of all desires. For Gemini lagna the Sun becomes exalted in the 11th house which location

by itself indicates a day-time birth. This situation makes a person a principal official in the service of the ruler, possess several good qualities, be self-disciplined, who takes care of his relatives, has a pleasing personality but though wealthy is unable to avail much comforts. The person will lead a long and happy life, be a collector or an accumulator, powerful, rebellious, a little hard-hearted but a good worker. The Sun in Aries certainly confers success through self-efforts and by undertaking challenging tasks; the lord of the 3rd house situated in the 11th invariably bestows honours, fame and good fortune the extent depending upon the sign owned and occupied by it and the status of the 11th lord, etc. In case the exalted Sun in Aries is aspected by Jupiter from the 3rd house, and Mercury conjoins with Venus in the 10th house then the Raja yoga results obtaining will not be short-lived. Jupiter's aspect on the exalted Sun makes one a minister or an advisor, wealthy and kind-hearted. All three natural benefics will be in the upachayasthanas. The mere exaltation of Venus in the 10th house from the lagna does not by itself give rise to a Raja yoga though thus situated it becomes a Rajayogakaraka. It will then be the lord of the 5th house occupying the 10th house in strength conjoined with a benefic, here the lagna-lord, causing the Chhattra yoga, a Raja yoga, to arise ensuring all-round progress and prosperity leading to an exalted position in life. Hereat Venus also happens to be the lord of the 12th situated in its sign of exaltation, therefore, the bad effects of Musala yoga will not be experienced. But Mantreswara insists that such kind of yogas will operate only if the yoga causing planets are aspected by a benefic planet. Since Jupiter situated in the 3rd house cannot aspect the Mercury-Venus conjunction occurring in the 10th house, Saturn, who is a functional benefic for Gemini lagna, alone can be expected to cast its aspect on the 10th house. Sarvartha Chintamani tells us that if the exalted lord of the 12th house is aspected by the auspicious lord of the 9th house then the person becomes blessed with all kinds of riches and comforts. Saturn should preferably cast its aspect from the lagna because for Gemini lagna Saturn tends to act more as the lord of the 9th than of the 8th. Its aspect on the 10th house from the 8th will be more of the lord of the 8th house.

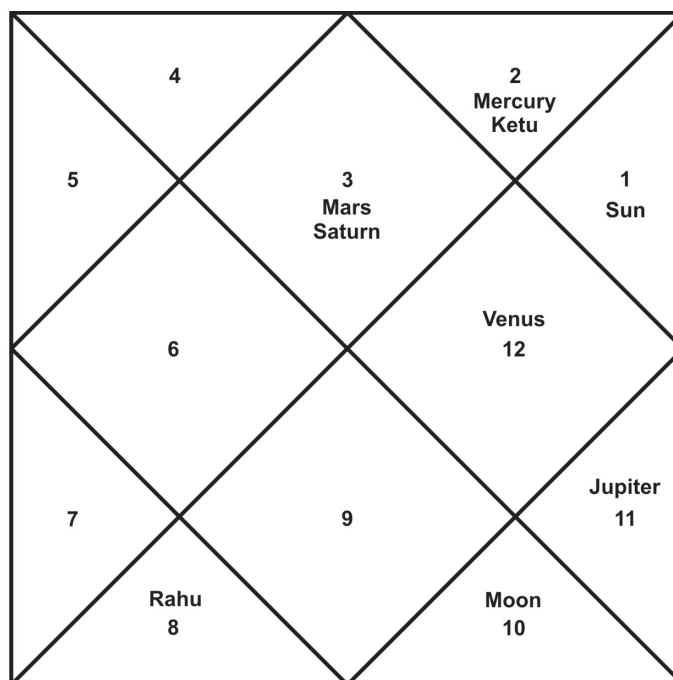
Varahamihira tells us that if Jupiter, the Moon and the lagna are aspected by Saturn and Jupiter is in the 9th house then the person who will be a ruler will write on shastras or sciences. This yoga can obtain very favourably for Gemini lagna with the lagna occupied by the Moon and aspected by Saturn from the 7th house and Jupiter is in the 9th house, when there will also be rasiparvartana between the lords of the 7th and the 9th. The combined aspect of Saturn

and Jupiter on the Moon gives the ability to engage in retrospective, introspective and analytical thinking and a clear perception, the person thus blessed will not lack mental concentration, foresight and the ability to effectively express his own thoughts. Saturn represents the Three Fires and the downwards cast eyes; it is a philosophical planet instrumental in the development of original notions, in giving them a shape and putting those ideas to test. Saturn represents the masses and all those revolutionary ideas that cater to their emotional needs and aspirations and also have a strong appeal amongst the intelligentsia. Saturn can and does confer long-lasting recognition and fame. Bhattopala in his commentary has mentioned that Varahamihira was blessed with this yoga and so was Brahamagupta, both were honoured by kings as their equals. Indeed, if Jupiter occupies the 9th house, the lord of the 9th house is in a kendra and the lord of the lagna is strong then one becomes very fortunate. Saturn situated in the 7th having acquired maximum directional strength turns into a yogakaraka and a Rajayogakaraka. The aspect of such a Saturn on the 9th house, on the lagna and on the 4th house plays a very vital role.

Poverty is indicated if the lord of the 5th house is situated in the 6th house and the lord of the 9th is in the 8th aspected by a maraka. The lord of the 5th house situated in a trikabhava gives no happiness in life, and the lord of the 9th similarly situated makes one remain unhappy and a victim of ill-fortune. The aspect of a maraka simply compounds these evil results. Then, in the case of Gemini lagna Venus will be in the 6th house about which situation some say there will be yoga for prosperity and affluence and some say that there will neither be enemies nor wealth. Hereat Venus will be in an inimical sign, it will make one serve others, be unhappy with an evil bend of mind. Saturn situated in the 8th house confers long life, it will be the lord of the 8th occupying the 8th house, it will not be the lord of the 9th occupying the 8th house, it will give a steady source of income. But, Parasara tells us that if a planet owning the 9th house also owns the 8th house then it can become capable of destroying yogas and Raja yogas, and that Saturn associated with other marakas itself becomes a powerful maraka. The marakas can confer fame and recognition so long as the yoga-effects are destined to last but they do not give wealth or happiness. For Gemini lagna, the Moon is the only planet that does not become a maraka.

There is the dictum that Rahu is like Saturn in its behaviour and effect, they are both malefic and therefore evil in results. Whereas Saturn is slow in effect, Rahu is capable of giving results

quite unexpectedly and suddenly particularly with regard to grant of wealth if Rahu is placed in the bhavas connected with wealth, fortune, prosperity and gains and is also aspected by benefic planets. Kalidasa tells us that a strong Rahu (or Ketu) gives results as do the lords of the evil bhavas or according to the lords of other bhavas it associates with but does not always give good results when associating with the lords of the kendras or the trikonas unless Rahu also occupies a kendra or a trikona. With regard to Rahu occupying the 6th house from the lagna Dundiraja states that the person will be a destroyer of foes, wealthy, cruel towards animals, suffer from pain in the waist, be fond of foreign customs and people, and wield power. Mantreswara tells us that the person will be wealthy and long-lived but suffer from ailments of the kidneys and likely to experience the adverse effects of cruel planets. The dasa of Rahu placed in the 6th not associated with benefics gives bad results but if it is aspected by benefics then success, honours and wealth will result. Generally, Rahu dasa gives grief in the beginning; in the middle part happiness is experienced but towards the end loss of position or name etc; is witnessed. The dasa of Rahu occupying its sign of debilitation gives very bad results and a person suffers a great deal of pain and loss. Rahu is said to attain its exaltation in Taurus sign and therefore, Scorpio is its debilitation sign. In the case of Gemini lagna Rahu occupying the 6th house will be in its sign of debilitation. If Rahu is in Virgo, Scorpio or Pisces at the time of birth then during the course of its dasa there will be gain of position of power and authority which position will be taken away or lost as the dasa nears its end. Evil results certainly come to pass during the course of the dasa of malefics or papagrahas situated either in the 6th or in the 12th house in debilitation or inimical sign, and Rahu is no exception.

Horoscope – 8

Lagna – Gemini; Mars and Saturn in Gemini, Rahu in Scorpio, the Moon in Capricorn, Jupiter in Aquarius, Venus in Pisces, the Sun in Aries and Mercury and Ketu in Taurus

In the afore-cited horoscope Rahu is in the 6th house in Scorpio sign. It occupies its debilitation sign whose lord, Mars occupies the lagna-kendra aspected by Jupiter. Till the close of Mars dasa and the beginning of Rahu dasa this native did not record more than ordinary performance in his studies. Rahu is associated with the lagna-lord through aspect, and with Jupiter through Mars and by being in a mutual kendra from Jupiter. Therefore, with the advent of the antra-dasa of Jupiter, who is in the 4th from the dasa-lord, there was a marked improvement and this native secured distinction in all subjects in the CBSE final examinations on which basis without experiencing any difficulty he secured admission in the course of choice in a college of repute. The succeeding antra-dasa of Saturn saw him qualify the Entrance examination of the Institute of Chartered Accountants of India. If a planet is in its sign of debilitation and its dispositor as well as the lord of the sign in which that dispositor becomes exalted are both in the kendras from the lagna then there will be Neechabhanga

Raja yoga. Hereat Rahu attains neechabhanga since both Mars and Saturn occupy the lagna-kendra. As a rule, planets do not during the course of their own antra-dasa in their own dasa produce the results expected of them; therefore, the antra-dasa of Rahu did not give any exceptional results. Rahu aspects the 10th house from the lagna ruled by Jupiter who by being in the 9th house is in a mutual kendra sambandha with Rahu. Saturn, the lord of the 9th, is one of the contributors to the cancellation of Rahu's debilitation. Thus, Jupiter and Saturn, during the course of their respective antra-dasas made the native experience good fortune and succeed in his efforts.

Saturn is a functional benefic for Gemini lagna and Saturn is a hard task-master. If a benefic planet occupies the 8th house from the dasa-lord, then during the course of its own antra-dasa it will give good results in the beginning and bad results towards the end of its antra-dasa. Therefore, during the latter part of Saturn antra-dasa this native did not do well in his studies and simply managed to complete his graduation course. He had to struggle hard. While he was still doing his schooling this native was told that come the antra-dasa of Venus in the dasa of Rahu he will become a Chartered Accountant and start earning. Venus is situated in the 5th house from Rahu and in the 10th house from the lagna exalted and aspected by a friendly Saturn. If the benefic antra-dasa lord is placed in a trikona from the dasa-lord only good results should be anticipated in line with the status acquired by the antra-dasa lord. Accordingly, this native became a Chartered Accountant soon after the commencement of Venus antra-dasa and also got himself gainfully employed.

In this case the lord of the lagna, Mercury, is situated in the 12th house. The lord of the lagna relegated to the 12th house, if not strong, does not confer gains and success. Such a situation tends to make one an evil-doer, evil-minded and ill-mannered. Hereat its dispositor, the lord of the 12th, is exalted in the 10th house. If Mercury is in the 12th house and the lord of the 12th house occupies its sign of exaltation then the person will be of pure-mind and good at heart though situated in the 12th house Mercury tends to make one unhappy, lazy and not so very intelligent and also experience humiliation. Here Mercury is also in conjunction with a debilitated Ketu whose debilitation too stands cancelled. The Chayagrahas in conjunction with kendra or trikona lords in inauspicious bhavas confer good results depending upon the benefic nature and strength of the lord of the sign of their occupation. Janardhan Harji tells us that Ketu situated in the 12th house from the lagna makes one equal to a king who vanquishes his foes but who is likely to suffer from

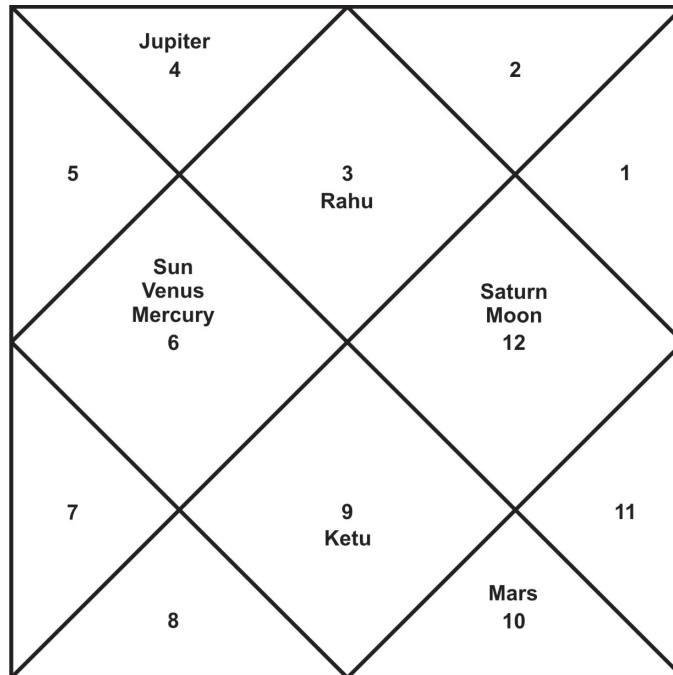
ailments of the abdomen and feet; according to Phaladipika the person will be evil-minded who will put to waste his wealth on evil works but not when Ketu occupies a benefic sign and in conjunction with a benefic associates with strong yogakarakas. Therefore, here Ketu stays transformed and will not produce evil results. Moreover, Ketu represents Moksha and the 12th house is the Antayasthana.

Jataka Parijata tells us that if Jupiter, Venus and the lord of the 9th house are situated in the kendras and the trikonas from the lagna then the person will be blessed with many conveyances and attains a high position in life. This yoga occurs but is tainted by the involvement of the papagraha, Mars, which means there can be either a break in yoga or delay in the fulfilment of aspirations. Mars is the lord of the 11th and the 6th. But then, if the lord of the 11th house is in a kendra or a trikona from the lagna and a malefic planet situated in the 11th house is in its sign of exaltation or in its own sign or navamsa both tend to make a person wealthy and enjoy all gains arising from own efforts. In this case, the lord of the 11th is in conjunction with an unfriendly planet and the Sun is occupying the fag-end of Aries sign in rasisandhi. This native is unlikely to become very rich. Moreover, the lord of the 4th in conjunction with a natural malefic is in a trikasthanana and thus gives rise to a Reka yoga whose results are very evil though the Reka yoga may not be of much consequence on account of the Parvata yoga and Raja yoga simultaneously arising. If the lord of the sign occupied by the lagna-lord is in a kendra from the lagna and is in its sign of exaltation then Parvata yoga is formed and the person will be blessed with a long-lasting happiness and wealth and also rise high in life; and if any one planet in its sign of exaltation is aspected by a friendly planet a Raja yoga is formed conferring a high rank. Both of these yogas are helped formed by an exalted Venus occupying the 10th house from the lagna. Moreover, Mars and Saturn occupying the lagna aspected by Jupiter from the 9th also give rise to Raja yoga. And, Rahu in the 6th aspected by the benefic lord of the lagna, with a strong benefic situated in a kendra from the lagna with the Sun also occupying the 11th house certainly destroys all arishtas and confers good fortune.

Saravali tells us that if the Moon is in the 3rd or in the 10th house from the lagna and Jupiter is in its sign of exaltation then the person will be a wealthy and a good-hearted ruler. Except the Sun, situated in whose sign no planet gets exalted or debilitated, all other planets draw strength from that other planet which becomes exalted in the signs owned by them, the strength thus drawn is exceptional and bestows exceptional results in respect of the bhava they occupy

both from the lagna and the natal Moon. While occupying the 3rd house or the 10th house from the lagna the Moon confers very good results and even Raja yoga. Since Jupiter attains its exaltation in the sign owned by the Moon, the results provided by the Moon will be felt the most if Jupiter is also exalted.

Horoscope – 9



Lagna – Gemini; Rahu in Gemini, Jupiter in Cancer, Venus, Mercury and the Sun in Virgo, Ketu in Sagittarius, Mars in Capricorn and Saturn and the Moon in Pisces.

This native rose from a humble beginning to ultimately occupy a coveted very high executive post in the service of the Government of India. The Full Moon conjoining with a planet other than the lagna-lord and aspected by Jupiter and Mercury gives rise to Raja yoga. Hereat this favoured conjunction occurs in the all-important 10th house. The exalted lord of the lagna aspecting the Moon also causes Raja yoga, and an exalted Mars aspected by Jupiter makes a person born in the humblest of circumstances to rise to be a king. The Full Moon occupying the 10th house from the lagna and in conjunction with the lord of the 9th house in a benefic sign makes

one fortunate in respect of one's career or profession, this is certain. The Moon and Saturn conjunction occurring in the 10th house invariably confers an executive and a trustworthy rank. The lord of the 10th house situated in its exaltation sign and aspecting the 10th house also confers a noteworthy Raja yoga. In this case, the lord of the 10th house from the lagna is also the lord of the 10th house from the Moon and aspects the Moon which too is a Raja yoga. All three strong natural benefics are aspecting the Full Moon which is in rasiparivartana with Jupiter; this too is a Raja yoga. Saturn is a benefic planet for Gemini lagna. The Moon and Saturn occupying the 10th house draw exceptional strength from Jupiter and Mars respectively who are both seen situated in their signs of exaltation.

When a benefic sign is on the 10th house from the lagna and the 10th house is occupied by a benefic planet and is aspected by a benefic or benefics and the lord of the 10th house not being combust occupies a benefic bhava in its own sign or exaltation sign then Khyati yoga arises, the person blessed with this yoga will be engaged in good and superior tasks, whose efforts will be widely appreciated and praised by all, who like a king will protect his subordinates, will be happy, wealthy, contented and achieve wide and lasting fame. In the subject horoscope, both, from the lagna and the Chandra-lagna, the respective lords of the 9th are aspected by a strong Jupiter as the lord of the 10th house and they also occupy gainful bhavas which situation by itself constitutes a very favourable yoga ensuring good fortune and prosperity throughout one's lifetime. The lord of the lagna strongly entrenched in the 4th bhava aspects the 10th house and associates intimately with the lord of the Dhanabhava and the lords of the two trikonasthanas. Moreover, the benefic lord of the 5th attains neechabhanga. Therefore, this native was intelligent, happy, fairly rich, long-lived, fortunate, well-placed and widely recognised in his particular field of activity. Saturn situated in the 10th house indicates service. The Sun or the Moon occupying a kendra gives Government service.

Saturn is the lord of the 8th house and the 8th house is occupied by Mars, both are cruel planets. Planets aspected by the lord of the 8th and the planets occupying the 8th house suffer affliction, the more powerful of the two cause ailments as are signified by them, and even death. But it has been observed that if the lord of the 8th is in a benefic sign and bhava aspected by a benefic or if it is exalted and is aspected by a benefic but does not happen to be stronger than the lord of the lagna than it tends to give good results and grants a long term of life. Hereat Saturn, the lord of the

8th, conjoining with the Moon, and in mutual aspect with the lord of the 3rd and the debilitated lord of the 5th did not permit the native to engage in any intellectual pursuits even though owing to his official standing he was honoured in public assemblies on several occasions. No doubt Saturn occupying the 10th house makes one achieve a high rank or position but it often indicates a sudden fall from power in the horoscopes of politicians particularly if Saturn is not well-aspected, the same result ensues if the 10th house is not aspected by a benefic planet and is vacant but aspected by Saturn even if from its own sign or exaltation sign. Here, Saturn is aspected by all three natural benefics.

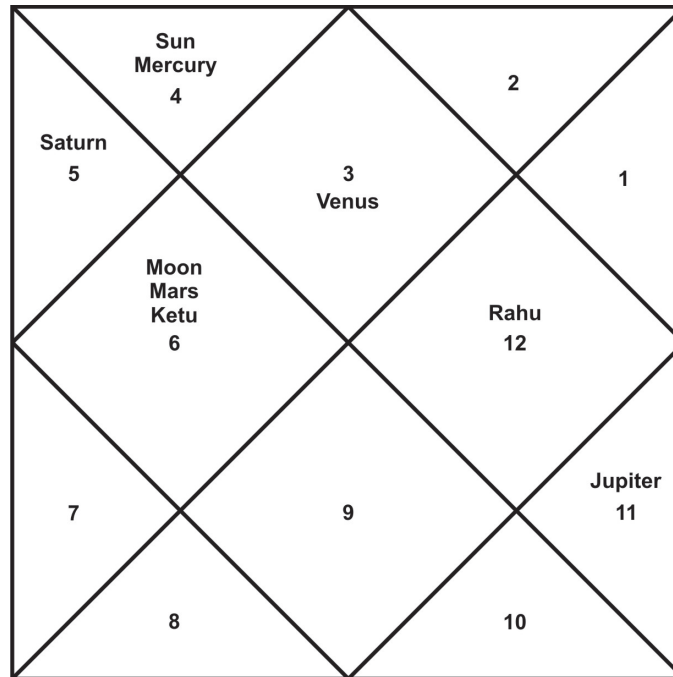
Jataka Parijata states that if from the bhava occupied by the lord of the lagna the lord of the 4th, the planet occupying the 4th house, the lord of the 9th house and the planet occupying the 9th house are all in shubhavargas and strong and are associated with the lagna then the person will certainly become a long-lived, mighty and wealthy ruler. This is a very rare yoga. The texts are nowhere found to advocate partial application of a yoga formation even then this yoga occurs in the given nativity with a slight variation in as much as the lord of the 4th is not directly involved with the lagna or the lord of the lagna, it is indirectly involved through its dispositor. Obviously, this native was not a monarch belonging to a royal family nor did he found a royal dynasty which was because of the adverse influence of the lords of the trikabhavas, therefore, the Raja yogas obtaining did not act upto their full potentials.

The bhava as is occupied or aspected by its own lord or by Jupiter or by Mercury gains strength and having gained strength flourishes, this is the standard rule. Accordingly, the lagna becomes strong if it is occupied or aspected by its own lord or by Jupiter or by Mercury. Varahamihira omits Venus which is also a natural benefic. A general reading of Jataka Parijata reveals that Venus situated in the lagna, the 2nd, the 8th, the 11th, the kendras or the trikonas gives ordinary to very good results provided it is ahead of the Sun; it does not give good results if it is situated in the 3rd, the 6th or the 12th house or behind the Sun. This holds true even for Jupiter and Mercury. Venus does not spoil the bhava it occupies. The situation of the Moon is as important as that of the lagna. A reading of the same text reveals that the aspect of Venus on the Moon in Scorpio sign alone is productive of bad results. The general contention is that Venus is not good in aspect and that whichever bhava as is occupied by Venus, Mercury, Jupiter or its own lord confers benefic results provided no other planet aspects or conjoins with them. The

latter contention implies that the aspect of Venus is as bad or as favourable as that of any other planet.

Venus and Mercury are mutual friends even though Mercury is the lord of the sign in which the former becomes debilitated. Situated in Virgo sign Venus does make the conduct of a person questionable but otherwise it confers fairly good results as it certainly does when it is in Gemini the sign situated in a trikona from Libra which is the moolatrikona rasi for Venus. Because Venus and Mercury can never be far away from each other they can never become each other's enemy and more often than not they do produce favourable results even when they are in conjunction with the Sun. The Sun-Mercury conjunction is deemed to be a benefic yoga provided it occurs in a benefic and gainful bhava with neither occupying their debilitation sign. Saturn too is a mutual friend of Venus and Mercury but all these three planets are not absolute benefics for Gemini lagna for which lagna the Sun is a papagraha.

Horoscope – 10



Lagna – Gemini; Venus in Gemini, the Sun and Mercury in Cancer, Saturn in Leo, the Moon, Mars and Ketu in Virgo, Jupiter in Aquarius and Rahu in Pisces.

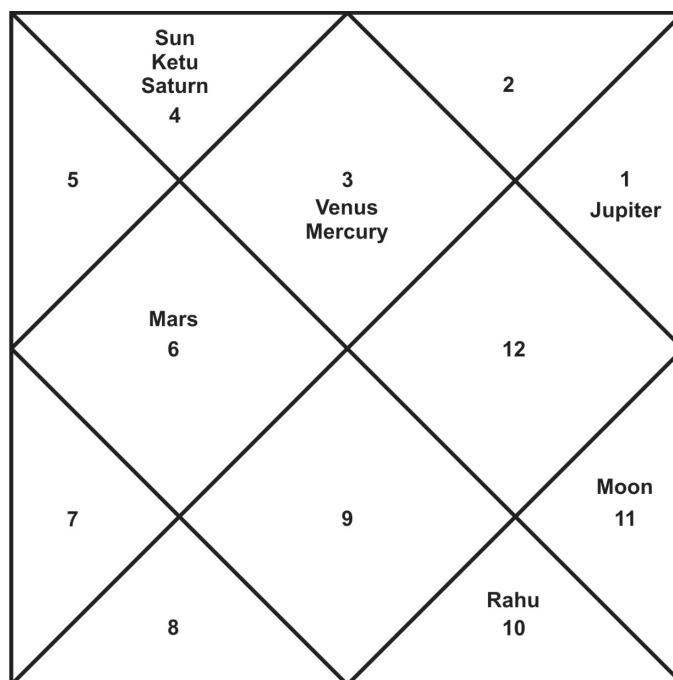
It is for this reason that the Ubhayachari yoga given rise to by Saturn and Venus, as is seen in the aforecited nativity, could not produce the assigned good results. Because the Dhanabhava takes the centre-stage in the said yoga formation, wealth remained a fickle possession for this native. Mark also the situation of the lord of the Dhanabhava in the 8th from the Dhanakaraka and aspecting the 10th house along with the evil lord of the 6th and the 11th bhavas. Sarvartha Chintamani tells us that if the lagna is occupied by Venus then the first half of one's life will be happy and if papagrahas are in the 4th or in the 5th then the second half of one's life will be a sorrowful one. These results this native has sadly witnessed.

Any bhava that has either Mars or Saturn situated in the 7th from it becomes defective and suffers, and so does the bhava that has Mars or Saturn occupying any one of the adjoining signs or the bhava that is either occupied by Mars aspected by Saturn or occupied by Saturn and aspected by Mars. This principle also applies to Rahu and Ketu. In the subject nativity Saturn occupying an inimical sign afflicts the Dhanabhava and the Sukhasthana and Mars afflicts the Prakramasthana and the Putrabhava besides the Karmabhava. Family matters and financial matters have both been the source of constant worries for this native who has also not been blessed with a son. The rasiparivartana obtaining between the 2nd lord and the 4th lord proved useless because of the papagrahas tenanting these two bhavas. The conjunction of the Moon and Mars does confer wealth and earnings but because Mars is not a functional benefic it is also not a yogakaraka; therefore, the wealth as was gained did not remain with the native for a long time. This conjunction also makes one remain worried, engrossed in conflicts, devoid of happiness and a son; the presence of Ketu in Virgo sign aggravated all these adverse indications. Mars, whose evil remains unneutralised, did not give this native a steady source of income.

Generally, Saturn is considered favourably placed in the 3rd house from the lagna and that too as the lord of the 9th in the 3rd aspecting its own 9th house. But Saturn situated in Leo is in an inimical sign and a planet occupying an inimical sign does not freely confer favourable results. Hereat Saturn has also afflicted Jupiter and its own bhava which adverse situation is further compounded as Jupiter owns a marakasthana. Jupiter occupying the 9th has no doubt made this native god-fearing and religious but it is also placed in the 6th from the Moon which situation makes a person sorrowful, though long lived, almost dependent on others throughout life. This native sorrow-stricken eager to acquire the highest knowledge will

not achieve this desired objective. Jataka Parijata tells us that if the lagna, the 5th, the 7th, the 9th and the 10th bhavas are either occupied or aspected by benefics and the lords of these bhavas are strong then the person will be very learned and a Tatwagyani, and if the lords of the lagna, the 9th and the 10th house are strong having gained maximum shadabala and occupy the 2nd, the 4th, the 5th or the 10th house then the person will be very learned and an exponent of Mimamsa, Samkhya and the Shadashastras. Jupiter when situated in the 9th house for Cancer, Sagittarius and Pisces lagnas aspected by Saturn does certainly make one acquire Divine knowledge but not when any other sign is rising in the lagna. In the case of Gemini lagna the Mokshasthanana is ruled by Venus, the prime significator of sensual pleasures. Moreover, Rahu occupying the 10th house even if situated in a benefic sign creates several impediments in the path of self-development and self-realisation.

The person born with the 5th house from the lagna formed by a benefic sign and aspected by a benefic planet is blessed with a very high level of intelligence, and in case the lord of the 5th is also joined by a benefic in a kendra then that person also possesses an exceptionally high level of understanding, a very strong memory and is very knowledgeable. The lord of the 5th house situated in the lagna makes one very learned, highly educated, possess an attractive personality, popular and engaged in good deeds; it confers Raja yoga if it is also in conjunction with the lord of the lagna.

Horoscope – 11

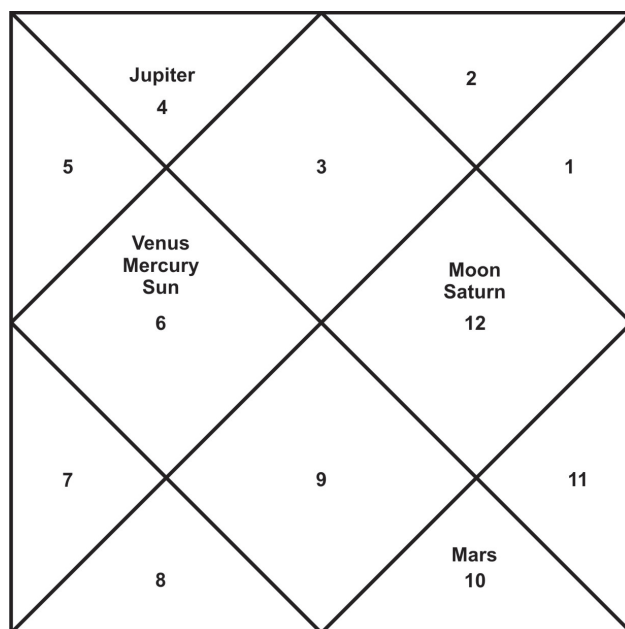
Lagna – Gemini; Venus and Mercury in Gemini; the Sun, Ketu and Saturn in Cancer; Mars in Virgo; Rahu in Capricorn; the Moon in Aquarius and Jupiter in Aries.

The person to whom the aforcited horoscope belonged was very intelligent. He was very learned and considered by his peers to be an expert in his field of activity. He was tall, fair and handsome, a good orator and an excellent instructor. Hereat the lord of the 9th, a functional benefic for this lagna, occupying the 2nd house in mutual rasiparivartana with its dispositor and situated in mutual kendra from the lord of the 10th aspects Jupiter occupying a friendly sign in the Labhasthana whose lord aspected by the lord of the 9th and in mutual kendra from the lord of the lagna and the 5th aspects the 10th house from a benefic sign owned by the lord of the lagna. Thus, a yoga and a Raja yoga is formed. This native was a high ranking Government official which position Mars acting on behalf of the lord of the 10th conferred. Saturn is not comfortably placed in the Dhanabhava and therefore, this person was not wealthy but he led a happy and a contented life surrounded by many admirers; mark the two strong unafflicted benefics occupying the lagna one is

the lord of the lagna and the lord of the 4th house and the other one is the lord of the 5th house. No planet aspects the Moon situated in the 9th house but there are two strong benefics occupying the 5th house from the Chandra-lagna as strong yogakarakas. Jataka Parijata tells us that in case no planet aspects the Moon in the 9th the person availing the benefits of Raja yoga will receive Diksha, if there is Raja yoga he will be a ruler and if there is Sanyasa yoga he will renounce this world.

The combined aspect of Jupiter, Venus, Mercury and Mars on the 7th house made him marry the girl of his own choice much against the wishes of his parents, it was a love marriage. His wife proved very fortunate for the native and also gave him worthy sons. The person who ought to have lived very long enjoyed Madhyayu, the unsuspected Mars in the 4th developed heart-problems in the later stage of his life.

The lagna-bhava signifies all things that are good and contribute to gain of happiness and success in life. A benefic sign rising in the lagna, the lagna that is neither occupied nor aspected by a malefic, the lord of the lagna occupying a kendra in a friendly benefic sign or its own sign or exaltation sign in association with benefic yogakarakas confers all-round success, a healthy and happy life and fame.

Horoscope – 12

Lagna – Gemini; Jupiter in Cancer; the Sun, Mercury and Venus in Virgo; Mars in Capricorn; the Moon and Saturn in Pisces.

The subject nativity has the lord of the lagna occupying the 4th house in its own sign which is also its moolatrikona and its exaltation sign; it is in conjunction with the benefic lord of the 5th having gained neechabhanga and vested with strong digbala. The 10th house formed by a benefic sign is occupied by the Full Moon and by the lord of the 9th possessing bright rays. The Moon, the lord of the 2nd, is in mutual rasiparivartana with the exalted lord of the 10th house that is aspected by the friendly lord of the 11th also exalted. No malefic or papagraha occupies or aspects the lagna and no planet afflicts the 9th house whose lord is a functional benefic for Gemini lagna. Saturn confers good results situated in Pisces sign; here it is aspected by Jupiter. The Full Moon is also aspected by exalted Jupiter and the benefic lords of the two trikonas are in paraspara drishtisambandha while associating with the strong lord of the lagna. All planets are in aspectual relationships. Thus, at one stroke they cause yogas and Raja yogas whose results this native availed fully. He was very learned, intelligent, fortunate, wealthy, daring and successful but very proud of his own achievements; he was a hard task-master. At the time of his birth no planet was combust.

6

ABOUT: CANCER (KARAKA) LAGNA

“All existences in this world - the five great elements, all the beings that are born from the egg or embryo or owe their existence to preparation or germination from the earth, all horses and cattle and men, and finally everything that breathes or moves or is stationary - all these are known by intellect and are based in intellect.”

- Aitariya Upanishad III.3

As the fourth sign of the Zodiac, Cancer covers the last quarter of Punarvasu nakshatra ruled by Jupiter, the entire Pushya nakshatra ruled by Saturn, and the entire Aslesha nakshatra ruled by Mercury. Cancer is a moveable, watery, even, feminine, benefic sign of medium ascension rising with the hind-part first. Mercury, Venus and Saturn are the malefic planets for Cancer lagna; Mars and Jupiter are the two benefics, Mercury and also Venus assume the role of the marakas. Mars is the Rajayogakaraka for this lagna wherein situated it finds its debilitation and Jupiter its exaltation. The last navamsa of this sign is known as the Rikshasandhi.

Those persons who are born with Cancer sign rising in the lagna at the time of birth enjoy many comforts in life, they are dutiful and disciplined, popular, fond of sweet-tasting food and also of good company, handsome, possess an aristocratic personality, are the one who dispense favours to all, very intelligent, blessed with good fortune, religious, sometimes evil-minded, knowers of secrets and

who prefer watery places.

The Janam-lagna and its lord influenced by benefic planets makes one fortunate and prosper. Chamara yoga arises if the lagna is occupied by benefic planets or is aspected by benefic planets and the lord of the lagna not being eclipsed or combust occupies its own or a friendly sign in a benefic bhava. It is a very favourable yoga which can make a person progress like the half-bright progressive Moon, possess attractive features and excellent qualities, wealthy, long-lived and a leader who is renowned. Everything depends upon the lagna and its lord and on their acquired status, and on the influence exerted by all other planets on these two determines the course of fate. An avayoga is certainly caused if the lagna and/or its lord are weak and also afflicted by malefic planets, or if the lagna-lord occupies an evil bhava devoid of benefic association, in which event the person will not be of good appearance, have a weak physical constitution, be prone to ailments, possess an evil mind and temperament, be poor, unpopular etc. The lord of the lagna gives the results of the bhava it occupies in consonance with the results of its own dispositor; if the bhava occupied by the lagna-lord is strong and the lord of the bhava is also strong the benefic results of that bhava will be derived to the fullest extent. In fact the lagna-lord by occupation or aspect initiates the release of the free-flow of the particular goodness as is represented by the bhava it occupies and aspects.

The results of the various yogas and avayogas are better ascertained if they are also viewed with reference to the Chandra-lagna. Equal importance has been attached to the rasi and the bhava occupied by the Moon. Kalidasa tells us that all benefic planets cast their sight towards the East when the Moon is in the bright-half, and the malefic planets do so when the Moon is in the dark-half. This particular statement emphasises the fact that benefic planets are strong when the Moon is vested with pakshabala, and malefic planets are strong when the Moon is weak in pakshabala. This also means that benefics even though strong Shadbala-wise are no longer that very effective in aspect when the Moon is not gaining its brightness and is moving towards the Sun. These are note-worthy observations.

Our ancient seers repeatedly remind us that in case the lagna, the lord of the lagna and the Moon are not aspected by benefics the presence of good yogas and Raja yogas are of no avail; the benefics casting their aspect must be strong and effective. In the case of Cancer lagna the lagna has been entrusted with a dual

role and a dual responsibility, and for this lagna it is more essential that the Moon occupies benefic signs and benefic bhavas, that it is conjoined with and aspected by benefics, that it possesses adequate pakshabala along with all other kinds of required strength and is beneficially placed with reference to the lagna of which it happens to be the lord.

The Moon is said to produce very good results when it is in occupation of Cancer, Taurus or Aries sign, in the rest signs it gives ordinary or bad results; Cancer happens to be its own sign, Taurus is its exaltation sign and Aries is its friendly sign that does not have a navamsa owned by Saturn for which sign rising in the lagna it owns the 4th bhava of which it is the karaka. In respect of all other signs rising in the lagna the Moon gives results primarily depending upon the bhava it owns and upon the relationship it establishes with the lord of the lagna. The bright-half Moon situated in the lagna-kendra makes one fearless, physically strong, prosperous and long-lived; results to the contrary will ensue if it is the dark-half Moon occupying the lagna. It is also the case that the Moon even if strong in pakshabala cannot confer good and favourable results if the lord of the lagna happens to be weak or occupies a trikabhava. Therefore, whosoever has at the time of birth the lord of the lagna and the lord of the Chandra-lagna residing in strength in the kendras from the lagna then he or she born in the humblest of circumstances will certainly enjoy all good things in life and also rise in status provided at least one natural benefic tenants any one of the adjoining signs to the sign occupied by the Moon.

A strong Moon occupying a kendra from the lagna generally gives Government service but the Moon situated in Cancer lagna forms the basis for several Raja yogas mainly because the Moon is a mutual friend of Mars who owns the all-important 10th house i.e. the Rajyabhava, and the auspicious 5th house for this lagna. As the lord of the 10th house Mars confers auspicious results but Mars also simultaneously owning a trikona bhava becomes all the more auspicious in its effect. Then it becomes a superior yogakaraka and the Rajayogakaraka. Therefore, for Cancer lagna if the Moon is in the lagna aspected by Mars from the 10th or from the 7th house then there arises an excellent Raja yoga. Mars aspecting from the 7th house will be in its sign of exaltation but there will be no Raja yoga if Mars aspects the Moon situated in Cancer lagna from the 6th house. Kalidasa reminds us that if the aspecting planet is itself exalted the result of the yoga formed by the aspected planet will be superior to that when the aspecting planet is in its own sign.

This is the reason why Ramanuja has attached more importance to the exaltation of Mars in the 10th house from Aries lagna than to Mars occupying the 10th house as the lord of the 10th house for Cancer lagna or for Aquarius lagna. No doubt Mars situated in the 10th house from lagna gives executive power and authority and gives absolute ruling powers by occupying the 10th as the lord of the 10th provided it is also aspecting the lord of the lagna occupying the lagna, but a long lasting Raja yoga certainly arises if the exalted Mars is aspected by the friendly lord of the lagna occupying its own sign.

With regard to the aspect of Mars on the Moon, Chandrakala Nadi tells us that the person will be virtuous, bear a good conduct and attain a position of authority and power. Jatakabharana tells us that if the Moon in Cancer is aspected by Mars then the person will be clever and skillful, though brave will be physically weak and inimical towards own mother. Mars situated in the 10th house from the Moon makes one very rich and courted by other wealthy people. Saravali tells us that the person will covet wealth and reside abroad. The results of aspects also depend upon the navamsas occupied by the aspecting and the aspected planets. Therefore, we are told by Varahamihira that the person will be fond of killing if the Moon aspected by Mars is in a navamsa owned by Mars, he will be a thief if the Moon is in a navamsa owned by Mercury, a protégé of a king if the navamsa is owned by the Sun, miserly or poor when in own navamsa, and clever in arranging armies if in a navamsa owned by Jupiter. If the Moon in Cancer sign and lagna is not aspected by Mars and particularly if Mars is also in the 8th house in its inimical sign then there will be no Raja yoga and the person may even be a criminal. The Moon conjoining with the exalted lord of the 9th house in Cancer lagna simply lays the foundation for the formation of a powerful Raja yoga. Any association of the Moon and Mars confers wealth but if these two happen to conjoin in Aries sign in the 10th house then they will give rise to a powerful Raja yoga provided they also occupy favourable navamsas and vargas.

Again said that the 5th house from the lagna is not the proper place for Mars to occupy, generally one does not derive happiness from issues, will not be fortunate and intelligent, will be evil and cruel. Mars, basically a cruel malefic, usually confers good results when it is in occupation of the 6th, 10th, or the 11th house. Cruel and fiery planets situated in the trikonas do not confer all-round favourable results. But in the case of Cancer lagna Mars situated in the 5th house will be in Scorpio sign which is a feminine sign. The lord of

the 5th bhava occupying its own bhava makes one very intelligent, respected, blessed with good sons and famous. Since Mars does not own benefic signs, therefore, if it is in the 5th house it should receive the aspect of Jupiter so as to have its good indications protected, a strong malefic planet situated in the 5th house not aspected by a benefic planet does not bless a person with a son; if Mars is in the 6th house then the sons born will not survive but if it is aspected by Jupiter only the first-born son will not survive. It is also seen that if the lord of the 5th house is strong and occupies a male navamsa then one becomes blessed with good sons. If the 5th house is either occupied or aspected by a benefic and the lord of the 5th occupying its own sign or exaltation sign is in an auspicious bhava then the person enjoys the favourable results of Chhatra yoga. A strong lord of the 5th house occupying a kendra or a trikona gives good education and makes a person very learned.

Any association of the lord of the lagna with the lords of the kendras or the trikonas in a kendra or a trikona from the lagna gives rise to a yoga or even a Raja yoga. Thus, if the lords of the 5th and the 9th occupy the kendras other than the 7th and are conjoined with the lord of the lagna then it is said that a king of kings is born. This yoga obtaining for Cancer lagna can have the Moon, Mars and Jupiter conjoining in the 10th house to be more effective but avoiding the aspect of Saturn. Otherwise the conjunction of these three planets does not produce any exceptional results. The lord of a trikona bhava conjoining with the lords of the 4th, the 10th and the lagna gives rise to a Raja yoga but in the case of Cancer lagna there will be the direct involvement of Venus, whose association as the lord of the 11th with the lord of the 10th generally causes yogabhanga and also Rajayogabhanga.

Mars occupying the 5th house in Scorpio sign and aspected by the Moon from the 11th does not confer any special yoga. In fact the Moon situated in Taurus sign and aspected by Mars can make one experience the pangs of poverty even though the Moon occupying the 11th house from the lagna usually makes one fortunate. The reason is that an exalted planet in paraspara drishtisambandha with the lord of its own sign of debilitation cannot confer good results in respect of the bhava the exalted planet occupies, owns and aspects. Also, on this score alone, the yoga results owing to the lord of the 10th house occupying its own sign in a trikonabhava aspected by the exalted lord of the lagna is unlikely to be felt. The conjunction of Mars and the Moon occurring in the 5th house for Cancer lagna will also not confer any noteworthy yoga results because of the lagna-

lord occupying its sign of debilitation.

Rahu and Ketu are basically malefics in character and generally confer bad results. These Chayagrahas by themselves are incapable of giving any good results even though it is held that Rahu gives rise to Raja yoga in its own dasa or antra-dasa if it is in the 4th, the 5th, the 10th or the 11th house from the lagna. These Chayagrahas generally spoil yoga results. Rahu causes eclipses and therefore, Rahu does not go well with either the Sun or the Moon, yet it is said that the conjunction of Rahu, Mars and the Moon occurring in the 5th house from the lagna gives rise to a Raja yoga which is possible only if the Moon and Mars do not own a trikabhava and are the yogakarakas. But then, Kalidasa tells us that Rahu situated in a fixed or in a moveable sign in conjunction with a planet who simultaneously owns a kendra and a trikona and occupying a benefic bhava makes one very fortunate during the course of its own dasa on which score if Rahu, Mars and the Moon were to conjoin in the 5th house from Cancer lagna they should give good results because in that event Rahu, while cancelling the deficiencies and weaknesses of the lord of the lagna occupying its sign of debilitation and by gaining from its association with Mars that situated in its own sign in a trikona simultaneously owns a kendra and a trikona, will act as a yogakaraka.

In occupation of its friendly sign Mars makes one rich, own a good residence and be very popular amongst friends, situated in a sign owned by Jupiter it confers success and much happiness, wield authority, be affluent and happy, though not dutiful, generous and also famous for good qualities. Pisces sign forms the 9th house for Cancer lagna. Mars situated in Pisces sign owned by Jupiter makes one suffer from various ailments, have few or short-lived sons, a residence abroad, discarded by own people, corrupt, unfaithful and disrespectful; in other words, Mars situated in Pisces spoils most of the the good indications for which Jupiter is known. And also, Mars in occupation of the 9th house from the lagna confers mixed results, the person even though favoured or honoured by his superiors or those in power will not be clever or adept in his work, not liked by others, rebellious, unscrupulous and evil, will derive no benefit from father but will derive pleasure by causing pain to others. The lord of the 5th situated in the 9th house does make one learned and religious, and the lord of the 10th situated in the 9th gives competence, good conduct and cordial relations with every one, the person may be a spiritual stalwart. These good results are experienced only if the planet occupying the 9th house is a natural benefic which Mars is

not. In Pisces sign that does not contain Aries navamsa Mars will be in the 12th from its moolatrikona rasi and if in vargottama, will be in Rikshasandhi. Therefore, placed alone in the 9th house in Pisces Mars does not cause any exceptional yoga unless it happens to be associated with Jupiter. Mars and Jupiter combining in the 9th house from Cancer lagna make one fortunate, prosperous, much respected and enjoy Raja yoga.

Parasara tells us that if the lord of the 10th house is combined with a benefic or is hemmed between benefics or occupies benefic vargas then it will confer fame and a place of pride. Any association formed by the lord of the 9th house with the lagna and the 10th house and their lords involving these bhavas produces auspicious results. Therefore, the Moon and Mars combining in Cancer lagna aspected by Jupiter from the 9th, or the Moon, Mars and Jupiter conjoining in the 9th or the 10th, or if the Moon is in Virgo in the 3rd house and Mars is in Leo with both aspecting Jupiter in Pisces can give rise to yoga and Raja yoga. Since a natural malefic occupying its debilitation sign in the lagna or in the 10th house can cause yogabhanga or Rajayogabhanga, Mars occupying Cancer lagna does not cause yoga unless it has attained neechabhanga and is not aspected by either Mercury or Venus. The lord of the lagna situated in the 3rd house influences the 9th house and in the case of Cancer lagna the Moon situated in Virgo sign promotes the significations of both these bhavas quite effectively, confers yoga and placed in paraspara drishtisambandha with Jupiter, the lord of the 9th in the 9th, it makes one very fortunate and draws out all inhering good qualities.

The lord of the 10th house occupying the lagna-kendra makes one self-reliant, and be successful because of sustained perseverance and independent actions. The lord of the lagna conjoining with the lord of the 10th in the lagna invariably gives recognition and fame, and the exchange of signs between these two lords or their conjunction in the 10th house gives Raja yoga. But, in the case of Cancer lagna no yoga will arise if the lord of the 10th is in the lagna and the lord of the lagna is in the 9th house unless Mars, Saturn and Mercury are vested with requisite strength and a Full Moon is in occupation of the 9th house.

The lord of the lagna occupying a friendly sign in the 2nd house from the lagna gives many gains, a good character and a generous heart. But, the lord of the 10th house situated in the 2nd house afflicts a person with greed. As it is, Mars situated in Leo while giving rise to yoga makes a person foeless. The lord of the 2nd

house situated in the 10th house confers yoga and also Raja yoga, in the case of Cancer lagna it will be the exalted Sun occupying a friendly sign in the 10th house. Of course, the Sun is not a maraka for Cancer lagna but it is also not a functional benefic; its aspect on Mars occupying the said lagna gives mixed results. The Sun situated in Capricorn, an inimical sign, aspecting Mars situated in Cancer sign makes one brave and daring and a commander of an army but causes loss of wealth through strifes with foes that will be a constant source of worry; the aspect of a debilitated Mars on the Sun in Capricorn brings ill-fame and also humiliation. Even though Saturn owns the 8th house and is not a functional benefic its aspect on Mars occupying Cancer lagna does not seem to produce bad results, if Saturn is in the 7th in Capricorn then there will be the benefit of neechabhanga for Mars, Saturn can cause yoga when it is in its own sign equipped with maximum digbala in which situation the debilitated Mars should additionally be aspected by Jupiter from a trikonabhava so as to protect all of its good indications.

A planet occupying its sign of debilitation in the 10th house does not produce favourable results it affects karmas. No doubt for Cancer lagna Saturn can give good results when occupying an upachyasthana or even the 8th but in the 10th house it cannot be expected to confer good results in respect of the 10th house affairs even though Janardhan Harji tells us that Saturn situated in its debilitation sign gives a strong physique, an impressive personality, success and victory, many honours and a position of authority. If Saturn is situated in the 10th house in Aries and Mars is exalted in the 7th house then Saturn in particular should be aspected by Jupiter and the Moon should also remain strong, if not, there will be ucchabhanga for Mars and there will be no yoga or Raja yoga. If the 10th house is occupied by a malefic planet or a malefic planet casts its aspect on the lord of the 10th house then one fails to reap the rewards of one's own efforts and faces humiliation. A yogakaraka aspected by a planet in debilitation or by a papagraha causes cancellation of Raja yogas and all lords of trikabhavas are capable of causing yogabhanga when they are in association with the lords of the kendras or the trikonas. In the case of Cancer lagna there will indeed be a break in yoga if the lagna-lord is not stronger than the lord of the 8th house. Parasara states that the lords of the trikabhavas spoil or destroy the significances of the bhavas whatever sign they may happen to occupy even if they are combust.

Mutual rasiparivartanas between the lords of the kendras or the trikonas and the trika-lords are generally productive of evil results.

In case the trika-lords mutually exchange signs then they become Rajayogakarakas and confer Raja yoga provided they are in no way influenced by the other bhava-lords. Therefore, if for Cancer lagna Jupiter and Saturn mutually exchange their signs as the lords of the 6th and the 8th and no other planet joins or aspects them then the Viparita Raja yoga that will arise will also be a combination of the very favourable Harsha yoga and Sarala yoga. Of course, there is also the observation that whenever trika-lords mutually exchange their signs they give rise to the very unfavourable Dainya yoga when both planets involved in that exchange become Dinakarakas. The lord of the 8th house occupying the 12th house from Cancer lagna does give rise to Sarala yoga but also gives rise to Bandhana yoga, the person is likely to be imprisoned. When Cancer or Sagittarius or Capricorn sign is rising in the lagna and if evil planets occupy the 2nd, the 5th, the 12th or the 9th then the person runs the risk of being kept confined in a fortress without being bound. Bandhana yoga results are experienced even when other yogas and Raja yogas are in operation and are not solely responsible for yogabhanga.

The conjunction of Mars and Saturn does not produce any yoga for Cancer lagna. Generally, these two natural malefics when in conjunction or in mutual aspect tend to give more and more of their evil results, they force a person to commit evil deeds and also make one experience a great deal of suffering. Mars and Saturn combining in Aries in the 10th house do not give rise to any yoga of note because thus situated both tend to afflict each other. If the lagna is vested with strength and the lagna-lord is stronger than Saturn, then both becoming co-workers give rise to yoga and Raja yoga. Thus, if Jupiter and the Moon conjoin in Cancer lagna, Saturn is in Libra and Mars along with the Sun occupies the 10th house, all five named planets become mutual karakas and yogakarakas. An exalted Sun aspecting Saturn situated in Libra compels the person to engage in the pursuit of higher knowledge and thus seek peace within and without. Then the exalted but retrograde Saturn in the invisible half cannot be stronger than the Moon and Mars.

The 12th house from the lagna, a trikasthan, is not as evil as are the 6th and 8th. Natural malefics situated in the 12th house have not been assigned good results simply because they tend to spoil the bhavas adjacent to the bhava they occupy; herein they afflict the lagna and the Labhasthana. Saturn situated in the 12th house from Cancer lagna will be in a friendly sign but still it will produce bad results and make the native shameless, poor, of low intelligence who will be discarded or ignored even by his own enemies. Mars in the

12th from Cancer lagna will be in an inimical sign, it will give poverty. The 12th house from Cancer lagna is owned by Mercury who is a papagraha for this lagna. From the 12th house and occupying Gemini sign Saturn cannot aspect any one of its own signs and therefore it does not become a yogakaraka as it does when it is in the 12th from Leo lagna in the case of which lagna it is also able to favourably occupy its own 6th house so as to cause Harsha yoga. Cruel planets occupying the 12th house from the lagna become instrumental in the destruction of wealth, prosperity, comforts, health, peace etc; and activate the 6th house indications by their 7th house aspect. The 7th house aspect of Saturn may not be as strong as its other two special aspects but the fact remains that the aspect of any planet on its own sign and bhava seldom proves ineffective.

The aspect of Saturn on the Moon occupying its own sign does not normally produce good results, the person devoid of truth harbours ill-will towards mother, is fickle-minded, who wanders or strays, engages in evil deeds and is devoid of wealth. Since Saturn occupying its exaltation sign confers position, power, renown, and a generous attitude, its aspect from Libra sign on the Moon in Cancer cannot be bad in effect. As a rule, an exalted planet promotes the indications of the bhava it aspects except the 6th house. Moreover, an exalted lord of a trikasthanana occupying a kendra or a trikona from the lagna does not cause a Durayoga; an exalted planet aspecting the lagna or the Moon certainly confers yoga. Therefore, in the case of Cancer lagna the Moon in lagna and Saturn in the 4th give rise to a Raja yoga but the person will be cruel, untruthful and behave as a dictator if Saturn is not aspected by Jupiter or is not joined by Venus. Whereas the exalted lord of the 7th house from Cancer lagna in mutual association with a yogakaraka makes one fortunate, educated and lead a happy married life blessed with all comforts, the exalted lord of the 8th house similarly placed does not destroy domestic peace or create financial strains or crisis and set-back in one's career. Parasara tells us that malefic planets owning the kendras give good results and that the lords of the kendras and the trikonas even if tainted by defect become yogakarakas by establishing mutual sambandhas. Therefore, if not occupying an evil navamsa in the lagna and otherwise remaining unafflicted the Moon by virtue of being the lagna-lord and not owning any other sign becomes a yogakaraka. Saturn causing the Sasa yoga by occupying its exaltation sign in the 4th house from Cancer lagna and also from the Moon by being in the 10th from its own sign and in the 9th from its own moolatrikona rasi tends to produce more of its good results.

The lord of the lagna occupying the lagna makes one born in most ordinary circumstances to rise very high in life reaping the best results of yogas and Raja yogas present and operating. The Moon aspected by Jupiter and by no other planet becomes an unsullied benefic yogakaraka. Even Mars, Saturn and Venus behave well when they are conjoined with or aspected by Jupiter. Of course, Jupiter on its own part should preferably own atleast one favourable bhava and also occupy more and more favourable vargas. Therefore, if Mars and Venus are in the 3rd house from the Moon, and Jupiter and Saturn are in the 9th from the Moon then a person enjoys the good results of Indra yoga and becomes a famous, wealthy and mighty ruler. This yoga can obtain very favourably for Cancer lagna with the Moon occupying the lagna.

Natural malefics owning a trikonabhava even if they also happen to own a trikasthanas tend to produce good results; their malefic tendencies remain under check. Natural benefics owning a trikonabhava confer more of their good results though they become tainted if they also own a trikasthanas. Jupiter, the best of natural benefics, owns the 9th house for Cancer lagna it is not treated as an absolute benefic because its moolatrikona rasi forms the 6th house from this lagna. The general opinion is that Jupiter and Mars conjoining in the 10th house from the lagna irrespective of the sign they occupy give rise to a Raja yoga. This is not the case with Cancer sign rising in the lagna for which lagna Jupiter does not produce a special yoga, if Jupiter and Mars are in conjunction or aspect each other the dasa of Mars will be fortunate but the dasa of Jupiter will prove ordinary. Since Kalidasa insists that not only the lords of the 9th and the 10th from the lagna are the Rajayogakarakas but also those counted from the 9th and the 10th bhavas, Jupiter becomes a yogakaraka if it is exalted or occupies the lagna, the 10th, the 2nd, the 11th or the 9th house. For Cancer lagna Jupiter on this count qualifies as the Rajayogakaraka because it owns the 9th house from the 10th and is the lord of the 10th from the 9th. Ramunaja tells us that if the lord of the 6th house is favourably situated in a kendras or a trikona from the lagna it gives power and much fame.

The mere presence of Jupiter in Cancer lagna makes one a learned ruler and if Jupiter is exalted in the lagna, the Sun occupies Aries, and the Moon conjoins with Mercury and Venus is in the 11th house then the person gains a kingdom through own efforts. In this particular yoga Mars does not find a mention but then the signs and bhavas owned by Mars become fairly activated and therefore, it is to be assumed that Mars is neither afflicted by Saturn nor does

it occupy a trikasthan. In the aforesaid situation a friendly lord of the Dhanabhava will be in its exaltation sign in the 10th bhava in the moolatrikona rasi of Mars and the exalted lagna-lord conjoining with its own dispositor will be aspecting the 5th house owned by Mars. The exalted lord of the lagna gaining in brightness and in the company of Venus and Mercury in the 2nd house from a powerful Sun certainly makes one wealthy, famous, long lived and a ruler of men. The strong unafflicted lord of the 6th situated in the lagna-kendra confers prowess, strength, conquest and subjugation of one's enemies. Because the exalted lord of the 9th will be simultaneously aspecting the 5th and the 9th bhavas, the evil results owing to the lord of the 3rd and the 12th i.e. Mercury, occupying the 11th house in the company of the lagna-lord will not come to pass and set-backs and reverses of the irreparable kind will not be witnessed.

Jataka Tattvam states that a person born with Jupiter and the Sun in Aries, Mars in the 10th house, and the Moon, Mercury and Venus conjoining in the 9th house from the lagna will be an Emperor. With this yoga obtaining for Cancer lagna, the Sun, Mars and Jupiter will be in Aries in the 10th house, and the lord of the lagna occupying a friendly and a benefic sign in the 9th house will be in the company of an exalted Venus and also Mercury with the latter having gained the advantage of neechabhanga. The lagna will be aspected by a powerful Mars, the Rajayogakaraka for Cancer lagna. A planet in its sign of exaltation in the 9th house, if not combust or in occupation of an inimical navamsa, becomes an exceptional Bhagyakaraka and yogakaraka even if it happens to own evil bhavas. Hereat Venus will be causing the very auspicious Suparijata yoga and the equally favourable Ambudi yoga. Of course, it is to be assumed that in no way is Saturn influencing this yoga-formation and that the Moon losing pakshabala nevertheless occupies most shubhavargas. The Raja yoga caused by the lord of the 9th house combining with the lord of the 5th and the 10th in the 10th house gains more strength because of the exalted Sun also occupying the 10th house.

Venus and Mercury are functional malefics for Cancer lagna. They are both papagrahas for they own the 11th and the 3rd respectively. For this lagna the lords of the Dhanabhava and the Labhasthana are not mutual friends. In case the lords of the 2nd and the 11th house are friends of the lagna-lord a person spends or invests his wealth for good purposes but if the planet that is weak or defeated in grahayuddha occupies an inimical sign, owns an evil bhava or is involved in Reka yoga while occupying the 11th house then it does not give wealth and the person may even resort

to begging. Also, if the lord of the 11th house is in a kendra or in a trikona and the 11th house is occupied by a malefic, or if the lord of the 11th is in its sign of exaltation or in own or exalted navamsa a person will gain wealth and be wealthy during the course of the dasa and the antra-dasa of the lord of the 11th. If a planet situated in the 12th house is weak and the lord of the 12th house is strong there will be loss of wealth. The Sun or a weak Moon situated in the 12th house does not promote accumulation of wealth whereas the 12th house occupied or aspected by Mars or Mercury usually does. Generally, the lord of the 12th house situated in the lagna makes a person blessed with a pleasing manner of speech, if it is in its own bhava it will make one a miser, if it is a benefic and is in the 9th house it causes expenditure on pilgrimages and religious works but if it happens to be a malefic one spends on evil or useless undertakings. The lords of the 11th and the 12th in conjunction or aspecting each other produce good results; the lord of the 11th even otherwise produces good results if it occupies the 3rd or the 12th house from the lagna. A mutual aspect between Venus and Mercury is not possible; if these two conjoin in a benefic bhava they can produce good results for a Cancer lagna-born. Kalyan Verma tells us that the conjunction of Mercury and Venus occurring in the kendras other than in 10th house and in the trikonas gives good results but mixed results if it occurs in the 10th from the lagna. This conjunction occurring in 10th house from the Natal Moon produces very good results. Even a weak Moon occupying its sign of exaltation remains an effective Rajayogakaraka. The exalted Moon situated in the 11th house with Mercury and Venus also occupying the 8th house will cause the Lagnadi yoga to confer good results. Situated in the 10th house Venus becomes devoid of directional strength and thus fails to deliver its assigned good results unless it is in its own sign or exaltation sign. The dasa of Mercury occupying the 5th house not combining with a natural friendly benefic planet does not give good results.

Venus situated in the 4th house from the Moon usually impairs one's health and finances; it can make a person experience exceedingly poor conditions in the later stages of life; thus placed it causes an avayoga. The Moon has no enemies but Venus regards the Moon as its enemy. However, for Cancer lagna, the Moon occupying the lagna and Venus occupying Libra in the 4th do not give rise to an avayoga but to an excellent yoga, the person will be blessed with a long lease of life and become a confidante of a king. In this case the lord of the 11th house will be in its own sign in mutual-kendra relationship with the lord of the lagna occupying

the lagna. Venus equipped with maximum digbala will give the full benefits of the Malvaya yoga; it will give many gains and ensure a good source of earning. Venus is one of the significators of good fortune but when occupying Libra sign in the 4th house it should not conjoin with the Sun. Mercury and Venus occupying their respective debilitation signs do become indicators of ill-luck and loss, and therefore, in the case of Cancer lagna Venus situated alone in the 3rd or Mercury alone in the 9th house will tend to adversely affect one's Bhagya.

For Cancer lagna if the Moon is in the lagna and Mars, Saturn, the Sun and Jupiter occupy the kendras they become co-workers and yogakarakas. Natural malefics owning the kendras and planets owning the trikonas confer auspicious results. Natural malefics occupying their own sign, friendly sign, exaltation sign or in vargottama confer favourable results. In the case of Cancer lagna, Mars, Saturn, Jupiter and the Sun, when situated in the kendras, can be in their own sign, exaltation sign or debilitation sign. No doubt planets that are in the 4th or in the 10th from the lagna become yogakarakas if a benefic also occupies the lagna but the fact remains that all planets situated in the kendras from the lagna or the Moon gain special strength to do good or bad depending upon the sign of occupation, bhava-lordship, etc. For instance, if the Moon, the Sun and Saturn happen to occupy the kendras the general observation is that they make one dependent on others and not be intelligent but certainly not so when the Moon is in Cancer lagna and the Sun and Saturn occupy their respective exaltation signs. Their conjunction will result in poverty because Saturn will then afflict the weak Moon and also the Sun even if the Sun is in Aries sign. Their conjunction in the 9th house from any lagna makes one serve others and become an opponent of good people. The Sun is powerful for a day-time birth and Saturn is powerful for a night-time birth. When the Sun is exalted in the 10th house it will be more powerful than the exalted Saturn occupying the 4th house. Situated in the 7th from the Sun, Saturn gains vakragati in which regard there is the opinion that retrograde exalted planets give the result of being in their signs of debilitation which inference though logical does not appear to be sound. In the case of Cancer lagna the Sun in Libra and Saturn in the 10th house can make a person dishonest, who may be a criminal, who may never know the various shades of happiness, but if Saturn attains neechabhanga, then he will become the head of a gang of criminals, be cruel and merciless, and also suffer incarceration; if there is Raja yoga then he will become an absolute despot and a blood-thirsty tyrant. In any event, since both are also the marakas for Cancer

lagna, the person will experience reversals, degradation, even poverty and much grief towards the end of life.

The presence of one or two exalted planets does not ordinarily give rise to Raja yoga; for Raja yoga to arise three or more exalted planets should preferably occupy the kendras. In the case of Cancer lagna Jupiter becomes exalted in the lagna, Saturn when it is situated in the 4th, Mars in the 7th and the Sun in the 10th house. But these four exalted planets do not become effective Rajayogakarakas unless the Moon, the lagna-lord, is also situated in the lagna which planetary situation is believed to have occurred at the time of the birth of Rama, the eldest son of King Dasratha of Ayodhya. As is seen Saturn not aspected by Jupiter did not give domestic peace and happiness to Rama. Mars situated in the 7th in a kendra to the lord of the 7th and the 8th did not allow Rama to lead a happy married life, there was separation from wife and children and early demise of wife. The aspect of the strong lord of the 8th on the Sun in the 10th did not result in smooth succession which was marked by intrigue. There was break in yoga because the 10th house is not aspected by friendly Jupiter. The strong aspect of Mars, aspected by Jupiter and the lagna-lord, on the 10th house and the exalted Sun made Rama regain the throne and also become united with his two sons who succeeded him because Mars is the benefic lord of the 5th house.

Therefore, the learned in Jyotisa remind us that exalted planets give their full benefic results only if they are not associated with a planet in debilitation or with an inimical planet, the cruel planets in exaltation should invariably be aspected by strong unafflicted benefics. Planets that are in mutual opposition or in conjunction if they are the recipients of the special aspects of Saturn or Mars possess more power to cause destruction of good things. The Sun and Saturn in mutual opposition or in mutual kendras tend to promote political career but devoid of benefic aspect or support of Mars indicate a fall from position and power. The support of Mars is a must but not from the 7th house wherein situated it adversely affects health and general happiness. It is for this reason Mahadeva tells us that out of Saturn, Mars and the Sun at any given time if only two attain exaltation along with Jupiter then alone a Raja yoga will arise for Cancer lagna, if only cruel planets are exalted in the kendras then a person becoming a mighty ruler will be evil-minded. Kalyan Verma states that if Jupiter and the Moon are in Cancer lagna, the Sun and Mars are in the 10th, Venus in the 5th and Saturn is in Libra sign at its highest point of exaltation then a Raja yoga arises. Here

too there are four exalted planets but Mars is not one of them. Mars occupying its own sign in the 10th in the company of an exalted friendly Sun, and Venus exalted in the 9th aspected by its strong dispositor in association with the lagna lord bestow greater stability to this yoga. This is a rare yoga.

There are two exceptional yogas that can arise for Cancer lagna alone -

- a) Manasagri states that if at the time of birth Cancer lagna is occupied by the Moon and Jupiter, Venus occupies a kendra in strength, and the rest occupy the 11th, the 3rd and the 6th from the lagna a mighty ruler is born. Here, the strong Venus means Venus occupying Libra sign in the 4th house. Then, the Sun and Mercury can be in the 3rd, Saturn in the 11th and Mars in the 6th house from the lagna.
- b) Bhavartha Ratnakara states that if at the time of birth Mercury, Venus and the Moon are in the 11th house, Jupiter is in Cancer lagna and the Sun occupies the 10th house one becomes a king who is able, brave and renowned. Ramanuja calls this the Maharaja yoga which is also found described in Brihat Jataka. Here, there is no mention of either Saturn or of Mars, by inference it is assumed that they are not to join or aspect any of these named constituents. The lord of the 3rd house occupying a friendly sign in the 11th house makes one rich, long-lived, generous, truthful, fortunate and renowned. Therefore, Mercury blesses the native two-folds. Three natural benefics situated in the 11th house and the exalted lord of the 2nd in mutual sambandha with the exalted lord of the 9th give rise to powerful Dhana yoga and Raja yoga. The exalted Sun in the 10th confers a hereditary title and a kingdom. While describing this yoga Manasagri omits the mention of the Moon perhaps it does not favour the lagna-lord joining any one of the two functional malefics for Cancer lagna.

Even though the rasiparivartana involving the lords of the kendras, the trikonas, the 2nd and the 11th is termed as a Mahayoga which blesses one with wealth, comforts, respect and recognition, there is also the belief that planets involved in rasiparivartana give results of the occupation of their own signs and bhavas. Thus, in the case of Cancer lagna when Jupiter is occupying Capricorn sign it will be the debilitated lord of the 9th aspecting the lagna and if Saturn is also in the 6th it will be the lord of the 8th in the 6th in rasiparivartana with Jupiter but there will be no avayoga because for this lagna Venus situated in Libra, Jupiter in Capricorn and Saturn in Sagittarius even otherwise confer a yoga. Hereat the debilitated

Jupiter will reduce the strength of the lord of the 8th which is in yoga-formation in the 6th house.

A yoga of fair intensity is indeed caused if an exalted Mars is in the 7th house and the Sun, the Moon and Jupiter occupy Cancer lagna. The conjunction of the Sun and the Moon in Cancer lagna produces ordinary results but an exalted lord of the 9th joining these two converts both luminaries into effective yogakarakas, their paraspara drishtisambandha with exalted Mars converts them into Rajayogakarakas. But, in case Venus too happens to join the luminaries situated in the lagna there will certainly be yogabhanga despite the presence of Jupiter. Venus in conjunction with the Moon in the 3rd house certainly acts as a yogakaraka, confers yoga and the person experiences fame and prosperity during the course of its dasa but it does not give these results when the Moon as the lord of the lagna joins a debilitated Venus in the 3rd; firstly, good results will not follow, and secondly, with the Moon occupying Virgo sign the person is unlikely to experience the dasa of Venus. Thus, the relationship that various planets establish with the rising sign in the lagna and its lord vis-a-vis their own signs of occupation brings about a qualitative change in their assigned results.

The Full Moon occupying its own sign and aspected by planets owning auspicious and gainful bhavas gives rise to an excellent yoga and lays the foundation for a Raja yoga. The lords of the 5th and the 9th occupying their own sign, friendly sign or exaltation sign and/or aspecting their own signs or the lagna or the lagna-lord make one remain ever fortunate. Saravali no doubt reiterates that if the lagna-lord situated in a kendra or a trikona is aspected by a friendly planet there will be a Raja yoga and an exalted planet occupying a kendra or a trikona aspecting a strong Moon confers a high status in life with certainty but it is not the case that for Cancer lagna no yoga or Raja yoga can arise without the involvement of the lord of the lagna even though for any Raja yoga to arise and be effective the involvement of the lagna in its formation is deemed essential. Thus, if Jupiter is in Cancer lagna, the Sun is in Aries, and Saturn, Venus and Mercury conjoin in the 11th house one undoubtedly rules covered with glory. This yoga rests on the exaltation of the 9th lord in the lagna and therein situated aspecting its own bhava and the friendly 5th house. A person blessed with this yoga will gain from several sources because of the powerful benefic activation of the 11th house.

The Moon in Punarvasu nakshatra, when it will also be in vargottama, aspected by Jupiter preferably from the 9th gives rise

to yoga and produces excellent results. Such a Moon exposes a person to the effects of Saturn dasa and Mercury dasa in the first-half of life. Owing to the lordship of a marakasthanana and of the 8th house Saturn finds little scope in improving its position unless it occupies the 4th, the 11th or the 6th from Cancer lagna or may be any one of its two signs. Mercury is a functional malefic for Cancer lagna but it can give good results if it is in the 5th, the 11th or the 12th conjoined with Venus. The Mercury-Venus conjunction occurring in the 4th house can also give good results provided Taurus sign is not occupied by an inimical planet. Mercury is the lord of the 3rd and the 12th counted from Cancer lagna. Jataka Parijata tells us that during the course of the dasa of the lord of the 3rd the antra-dasa of the Sun, Mars, Ketu and Saturn will not prove favourable for one's brothers, and during the dasa of the lord of the 12th the antra-dasa of the Sun, Mars and Saturn can cause conflict with wife and son, loss of wealth and position. Saturn is the lord of the 7th and the 8th. During the dasa of the 7th lord the antra-dasas of malefics and the papagrahas will prove evil for wife and there will be aimless wanderings; the antra-dasas of malefic and the papagrahas in the dasa of the 8th lord bring fear from enemies, fall from position, loss of wealth, illness and even death. Papagrahas situated in the Panaparas give Madhyayu, in the Apoklimas, Alpayu. This particular factor is one of the many reasons for not treating Saturn as a yoga-giving planet for Cancer lagna even when it is in the 3rd or in the 11th it is only when Saturn conjoins with Venus in the 11th house in Taurus sign that it gives gains and a long term of life.

If the lord of the 8th house occupies the 2nd house from the lagna and is a malefic then the person does not live long, will have many enemies and be a crook, if it is a benefic it will prove auspicious though resulting in death owing to enmity with the ruler. The lord of the 7th occupying the 2nd house gives wealth through marriage but it does not give a good wife. Also, Saturn situated in the 2nd house does not give a handsome appearance or an attractive face one avoids the righteous path, becomes devoid of wealth in the latter half of life and seeks fortune abroad. Saturn situated in an inimical sign in the 2nd house makes one dependent on other people, its aspect from an inimical sign cannot be productive of good results. In the case of Cancer lagna if the Moon is exalted in the 11th house then it converts Saturn into a yogakaraka. Therefore, if the Sun, Venus, Jupiter and the Moon are in their respective exaltation signs and the Moon is aspected by Saturn then Raja yoga arises in which event Saturn can only be in the 2nd house fortified by its dispositor occupying the 10th in its exaltation sign. This too is a rare yoga in

which formation the lord of the Chandra-lagna and the dispositor or the lagna-lord will be exalted in the 9th house aspected by the exalted lord of the 9th house from the lagna. The exalted lord of the Dhanabhava will be hemmed between two exalted planets and all three will act as Rajayogakarakas.

Bhavartha Rathakara tells us that if the lord of the 8th bhava and the lord of the 9th bhava are in conjunction or if they form a sambandha through mutual aspect then fame and power will be conferred during the dasa of the lord of the 8th and not in the dasa of the lord of the 9th who delegates its power to the former and itself becomes powerless. The same text also tells us that if the lords of the 10th and the 11th conjoin or aspect each other Raja yoga will be caused during the dasa of the 11th lord and the dasa of the 10th will produce mixed results, the person will be deprived of fame and prosperity in the antra-dasa of the 11th lord in the dasa of the 10th. This act of delegation of powers lends credence to the theory of reflected aspects. Other than the two luminaries who own a sign each the rest own two signs each, whereas Saturn owns adjoining signs the rest own two signs each which are situated far apart. Therefore, if for Cancer lagna Jupiter and Saturn conjoin or aspect each other then they will do so as the lords of the 9th and the 8th or as the lords of the 9th and the 7th or as the lords of the 6th and the 7th or the 6th and the 8th respectively. Assuming that these two join in Libra in the 4th house and Venus is either in the 6th or in the 8th house then the results of the yoga or Raja yoga thus caused will vary in all three respects. The exchange of signs between Venus and Jupiter or Venus and Saturn is not a favourable exchange. Therefore, each bhava and each bhava-lord has to be considered on their own merit first and thereafter their relationship with other bhavas and their lords. The dasa or the antra-dasa of a planet that is inimical towards the lord of the lagna invariably proves unfavourable during which period there is increase in enemies and loss of wealth and one becomes unfortunate. Parasara tells us that if a Raja yoga comes into operation during the dasa of a maraka then during the course of the antra-dasa of papagrahas the person becomes a figurative head and does not wield power.

Jupiter, the prime natural benefic, if it is situated in the 8th house from the lagna does not ordinarily confer good results which ever sign it happens to occupy; the results are equally bad if it happens to be in the 8th from the Natal Moon in which regard it has been said that the person will not experience happiness even in his dreams. The lord of the 9th house situated in the 8th house from the lagna

usually makes one hard-hearted, may become deprived of family and home and resort to evil deeds. Jupiter occupying the 8th house in its own sign or exaltation sign may not prove that bad but still it will not confer happiness but in that event it will not be the lord of the 9th house. Ramanuja differs and states that Jupiter situated in the 8th as the lord of the 9th makes one fortunate. He also tells us that Jupiter in the 3rd, the 8th or in the 9th house confers yoga for fame and prosperity. Mantreswara tells us that if the 6th, the 8th or the 12th from any bhava is occupied by a natural malefic then that bhava suffers destruction which means natural benefics similarly placed protect that bhava. Thus, it is said that for Cancer lagna if the 11th house from the lagna or the 4th or the 12th house is occupied by benefics then the 9th house gains strength, the 4th house from the lagna is the 8th from the 9th. Therefore, applying the same principle to the lagna itself if Jupiter is situated in the 8th from the lagna it strengthens the lagna and makes one long-lived. Jupiter situated in the 12th house from the 9th protects the 9th house if it owns the 9th house.

If at the time of one's birth Mars is in the lagna, the Sun and Mercury conjoin in the 4th, Rahu is in the 5th and Saturn occupies the 8th house then the person will lead an unhappy and a miserable life. Happiness is signified by the 4th house, the lagna signifies the physical being, the 5th house signifies the mind and the intellect, and the 8th house is directly connected with the term of life. Cruel planets tenanting these bhavas adversely affect the physical and mental conditions of all beings and their term of life. This avayoga does not take into account the Moon, Venus and Jupiter and if obtaining for Cancer lagna will have Saturn situated in its own and moolatrikona rasi ensuring a fairly long lease of life during which period because of the unrelieved debilitated Mars occupying the lagna there will be much physical and mental discomfort. Moreover, the debilitated Sun will be afflicted by Mercury causing the person to face extreme financial difficulties on account of unsteady income and there will also be no domestic peace and happiness. Rahu situated in the 5th house will be in its debilitation sign and therefore ill-equipped to act as an effective yogakaraka or Rajayogakaraka. Rahu tends to produce results more of the planet associating with it; here, it will give the results of the debilitated Mars. Jatalankara tells us that if the Sun situated in the 4th house is associated with papagrahas then the person will suffer from the ailments of the heart; it can be inferred that if one does not suffer from this ailment he will be bad at heart, envious and vengeful.

Neelakanth in his Prasana Tantra states that if the question-“Will the king honour me?” is put, answer it thus,-“if the lords of the lagna and the 11th are in friendly Muthasila then the querent will be honoured”. He explains that if a faster moving planet with less longitude is backwards of a slower moving planet with a greater longitude lthsala yoga is caused and if the latter planet is ahead of the former by a minute or thirty seconds it is complete lthsala also known as Muthsila. This is a characteristic feature of the Tajika System and the learned in astrology tell us that the yogas described in the Tajika texts and the results assigned thereto apply equally to the birth-chart and the query chart. The Tajika System with a slight variation abides with the Parasari System. Therefore, for Cancer lagna, the mutual trikona position of the Moon, the lord of the lagna, and Venus, the lord of the 11th house involving auspicious bhavas and benefic signs does produce from good to very good results. Venus situated in the 5th from the Moon makes one wealthy, renowned and also enjoy all comforts of life, Venus situated in the 9th from the Moon confers fame and popularity. Thus, the Moon in its own sign and occupying the lagna with Venus also exalted in the 9th house will simultaneously cause Lakshmi yoga, Bhagya yoga and Raja yoga. Mahadeva reminds us that if Jupiter and Venus are in exaltation and gain more benefic vargas and the 9th house is strong then the person will be an authority on Dharma which in the modern context can also mean that the person will be a magistrate or a judge. But if there occurs a conjunction of planets in the 9th house then one of them should be Jupiter or Mercury, if not, then there will not be a yoga and the person may be sick or ailing, unattractive, unloved, suffer incarceration and become unfortunate. Therefore, the conjunction of Venus with the Sun, Mars or Saturn in the 9th house will not give yoga even if the Moon is in the lagna.

The conjunction of five or six planets other than the Moon is a rare occurrence but then more than two is always a crowd. The conjunction of four or more planets in one sign and bhava if capable of giving rise to yoga or Raja yoga is also capable of causing yogabhanga and Sanyasa yogas. A reading of Brihat Jataka reveals that planets spread out in more than three signs are more effective in producing their good results. The results assigned by the texts for the conjunction of four or more planets have not held true in majority of cases. Jataka Parijata does tell us that if the lord of the 10th house conjoins with four other planets neither in a kendra or in a trikona from the lagna then one attains Moksha i.e. liberation from the vicious cycle of birth and death, but it provides us with no reason or underlying principle to substantiate this result, as to how

the other four karakas affect the lord of the 10th house to convert it into a Moksha-karaka and whether these five planets exclude the Chayagrahas.

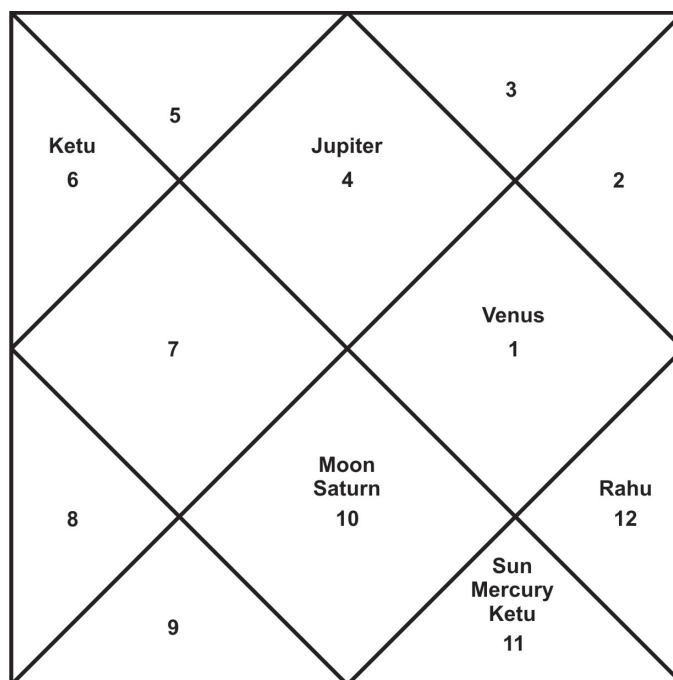
Jatakabharana reiterates that if at the time of birth the lord of the lagna remains unaspected by other planets and the lord of the lagna does not aspect Saturn then one receives Diksha and becomes a Sanyasi. Jataka Parijata tells us that if the lord of the lagna aspects Saturn and other planets do not aspect the lord of the lagna or if Saturn devoid of strength aspects the lagna then one takes to Sanyasa. The same text also tells us that if the Moon unaspected by any planet occupies the 9th house then if there is formed a Raja yoga then the person will be a dikshita, if Raja yogas exist one will continue to be a king but if Sanyasa yogas exist then he will renounce this world. Varahamihira states that the planets, when many of them conjoin, should be strong and the strongest among them will provide the particular category of Sanyasa one would adopt, if the planets are combust then the person will not become a Sanyasi but will undertake the worship of those who have embraced Sanyasa. Assuming that the Cancer lagna rising at the time of birth is occupied by the Moon, and the Sun, Mercury, Venus and Saturn conjoin in the 10th house, Jupiter is situated in the 6th house and Mars is in the 2nd house in which event there will certainly arise a Raja yoga. The conjunction of the Sun, Mercury, Venus and Saturn makes one very fortunate, happy, possess Sattvic qualities and pure of mind and at heart. Since the lord of the lagna neither aspects Saturn nor is it aspected by any planet there exists the Sanyasa yoga as well. However, these four planets combining in the 10th house influencing each other if it so warrants cannot avoid afflicting each other and having become afflicted they cannot be said to be strong. Therefore, the person born with this yoga will not take to Sanyasamarga. Even otherwise Sanyasa as understood by most people does not by itself guarantee Moksha.

The texts do not hesitate in equating the 3rd house with the 11th house, both houses are significant upachayasthanas wherein placed all planets confer gains etc. The lords of the 3rd and the 11th along with that of the 6th are the deemed papagrahas, these having established an association with yogakarakas tend to confer good results in their own antra-dasas in the dasas of the yogakarakas. Planets occupying the 3rd house unfailingly influence the Bhagyasthana directly by their aspect which at times is more effective than the occupation of the 9th house itself. Chingiz Khan, the mighty Mongol warrior-king, was born in Cancer lagna and had

at the time of his birth six planets viz. the Sun, Mercury, Venus, Mars, Jupiter and Saturn occupying Virgo sign forming the 3rd house. He did not take to Sanyasa or otherwise seek salvation; on the contrary he ruthlessly traversed the path of conquest with astounding success and till death remained undefeated. The lord of the 3rd occupying its own bhava conjoining with the lord of the 10th who also owns the 5th gave rise to a Raja yoga and made Chingiz found an empire. The Sun-Mars conjunction in the 3rd made him a military genius and these two combining with Saturn made him a living image of terror which image he never failed to broadcast because of the Moon occupying Gemini owned by Mercury. The Moon in the 12th in Gemini is aspected only by Saturn. Saturn is the lord of the 7th and 8th. Chengiz Khan made the entire world his enemy. It is known that after having passed a difficult and tragic childhood and early youth Chengiz Khan began his conquests after the yogas arising from the Chandra-lagna had become operational. In his case, the Chandra-lagna is stronger than the lagna. Though not definitely known he could not have been a religious man. The lord of the 10th house is a cruel planet and is in conjunction with other inimical and cruel planets; if the lord of the 10th is in conjunction with Saturn and with the lord of the 8th in a cruel shastiamsa then the person will adopt strict, harsh and cruel means to have his orders obeyed. This Chengiz Khan did. All seven planets occupying only two signs gave rise to Yuga yoga, which is a Nabhas yoga, whose results are that the person will be a cheat and without scruples.

If at the time of birth Jupiter occupies a kendra in its exaltation sign and Venus is in the 10th house, a mighty ruler is born. Jupiter is capable of giving Raja yoga when it is in its own sign, own or friendly navamsa, in its exaltation sign and also when it is in vargottama; whenever Jupiter occupies the lagna all yogas produce their auspicious results. In the case of Cancer lagna Jupiter finds its exaltation in the lagna-kendra more particularly as the lord of the 9th. Venus, Jupiter and the Moon situated in the kendras from the lagna make one remain always happy and prosperous. And as is often noticed natural benefics situated in the kendras from the lagna and the Chandra-lagna confer exceptional yoga results; if the lord of the lagna and natural benefics are in the kendras then all arishtas are destroyed.

Horoscope – 13



Lagna – Cancer; Jupiter in Cancer, Ketu in Virgo, the Moon and Saturn in Capricorn, the Sun, Mercury and Mars in Aquarius, Rahu in Pisces and Venus in Aries.

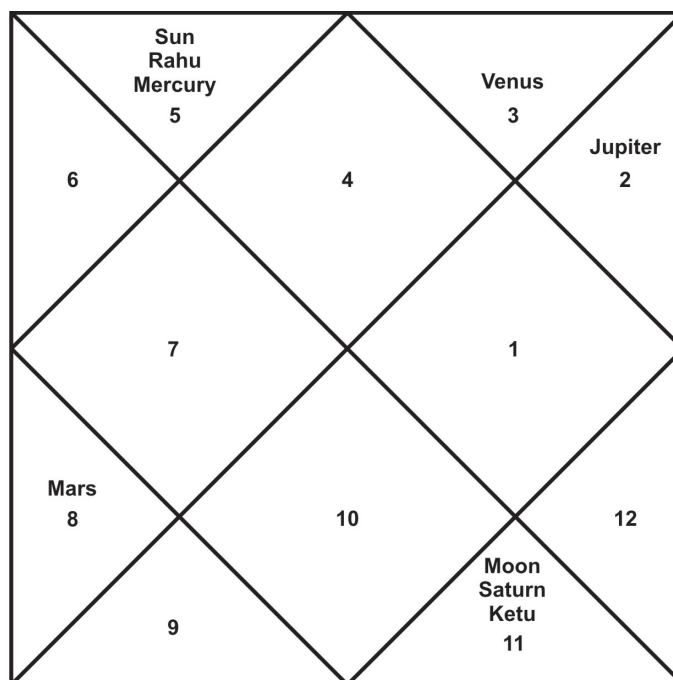
In the afore-cited horoscope the lord of the lagna in conjunction with the lord of the 7th (and the 8th) aspects the lagna occupied by the exalted lord of the 9th and the 6th. Both, Jupiter and Saturn, are strong in digbala. Saturn occupying its own sign because of the association with the lagna-lord turns into a yogakaraka. Saturn and Jupiter cast their aspect on the 9th house which is a benefic sign owned by the latter. Their aspects individually and collectively fortify the 9th bhava and promote Bhagya. From the 9th house is also ascertained the nature of long travels and Rahu signifies foreign lands and customs. If the lord of the lagna is strongly placed in the 7th house then one spends most of his time in foreign lands and if the lord of the lagna in the 7th in a moveable sign is also in conjunction with the lord of the 7th one undertakes journeys to distant countries. This native, an engineer, sought his fortune abroad, acquired education abroad and settled down permanently abroad. The lords of the 10th and the 12th are in the 8th house and their dispositor is

situated in the 7th house influencing the lagna, the kendras and the 9th house. The 7th house signifies the West. The 4th house which is the 7th sign of the Zodiac is aspected by its own lord from the 10th house.

If Ketu occupies the 3rd house from the lagna it confers a long lease of life, wealth, good reputation, a happy married life and good food, but brings about destruction of brothers. Hereat the lord of the 3rd and the karaka of brothers are both in the 3rd house and no benefic aspects the 3rd house or the 8th house in which regard Mahadeva states that the person will be deprived of brothers. This native was blessed with a younger brother who though very enterprising failed to get properly educated, could not hold on to any job or occupation for very long and died suddenly in his 49th year of life. This native, however, retired as the Head of Production of a multi-national company which he had happened to serve without a break and with distinction.

The kendrasthanas are indeed the very foundations of a nativity situated wherein the benefic planets and the yogakarakas provide the necessary strength and also give good results. If there are no planets occupying a kendra then all other planets occupying the other bhavas becoming constrained do not freely give their good results and then their bad results dominate. Therefore, if not from the lagna at least one planet should occupy a kendra from the Moon and/or from the lord of the lagna to give one's life a semblance of purpose and meaning. Moreover, the dispositor of the Moon, the dispositor of the lord of the lagna and the dispositors of the significant yogakarakas should avoid occupying a trikasthanas.

Horoscope – 14



Lagna – Cancer; the Sun, Mercury and Rahu in Leo, Mars in Scorpio, Ketu, Saturn and the Moon in Aquarius, Jupiter in Taurus and Venus in Gemini.

The person to whom the afore-cited horoscope belonged died at the ripe age of 75 years. Throughout his life-time he was never known to have had a steady source of income. Yet, he had always remained above want and led a reasonably comfortable life. As is seen, the kendras are vacant and the lord of the lagna is relegated to the 8th house to join the company of the lord of the 8th. Except for Jupiter casting its aspect on the 4th house and Saturn on the 10th house no other planet influences the kendras and the 9th house. The aspect of Jupiter on the 7th house makes one marry and have good sons and daughters, be happy and lead a prosperous life. Saturn's aspect on the 10th house has the capacity to curtail one's life-span but if one lives he will be fortunate. Though Saturn situated in the 8th confers a long span of life but the lagna-lord joining it makes that life miserable and unhappy, one commits sinful acts and contracts debts.

Reckoned from the Chandra-lagna and the Surya lagna there

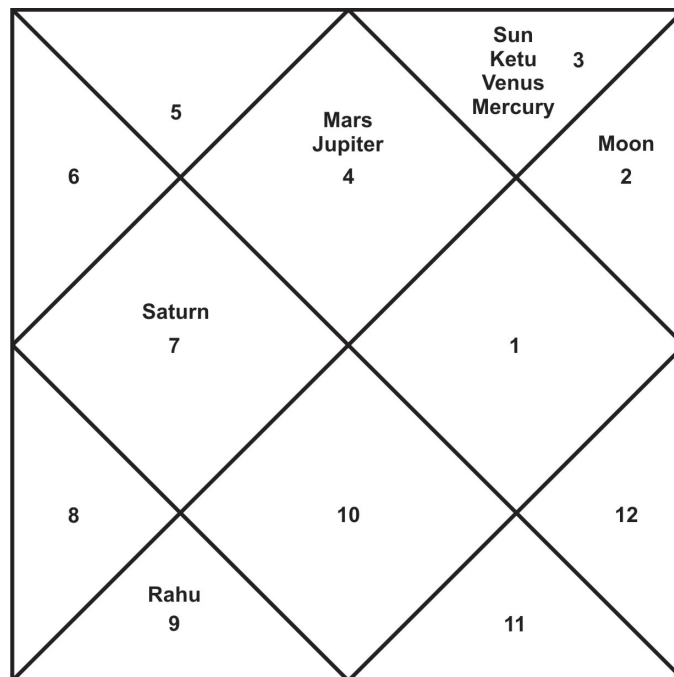
are planets in all four kendras. Mars situated in the 10th house from the Moon even in its own sign makes one greedy and unethical. Because of the mutual relationship existing between the lords of the 9th and the 10th this native always had his say and achieved his objectives and gains much without efforts. The Sun, the karaka of father, is in the 2nd house in its own sign and is aspected by the Full Moon, the parents of this native supported him to the hilt, and he was also supported by his brothers and later on by his sons and daughters. Mark the association of Rahu with the Sun. This native by dubious means inherited all of his father's wealth. The adverse aspect of Saturn on the Sun made this native lose one eye through injury.

All natural malefics and cruel planets are in Shirshodaya rasis in which context it is said, they produce good results. However, an avayoga is certainly caused when the lagna or the lord of the lagna is in conjunction with or aspected by a malefic and is in a trikabhava, this situation makes one seek bad company and be himself bad and selfish. Either the 2nd house or its lord if they be afflicted by malefics do not give a good manner of speech and the person emerges untruthful, given to conceit has his wealth taken away by his enemies or opponents. The native of this horoscope exhibited most of these evil tendencies and a few years before his demise had lost all of his ill-gotten wealth to those very people whom he had defrauded and who had taken him to court seeking redressals. Rahu associating with the lagna through the lagna-lord made this native dishonest in his dealings with other people. Indeed, the person having at the time of birth Rahu associating with Saturn and Mars is unfaithful, a liar and a cheat. This native did not spare any one of his relatives and friends, all of them suffered financial losses.

Dhana yogas and Raja yogas are often noticed in the horoscopes of many rich businessmen controlling business empires of varying sizes; in more ways than one they also shape and control the destinies of people who work for them, may be not of nations and therefore their names do not appear in history books. Politicians too are like well-oiled businessmen, on their own part they make businessmen of all shades work for them, but then not all politicians are blessed with Raja yogas and they mostly land-up serving those who are blessed with powerful Raja yogas, the actual exercise of ruling powers is not in the destiny of all who are blessed with Raja yogas. And also, there have been and will always be those who do not possess wealth but who in their own right were and will be in positions to govern and change the destiny of nations and thus

change the course of history, their number is very small. The 9th house and the lord of the 9th, the 10th house and the lord of the 10th and the lagna and the lord of the lagna, all strong and ideally situated give rise to Raja yogas. Their occupation of the kendras, the trikonas, the 2nd and the 11th bhavas play very critical roles though the actual operation of a Raja yoga largely depends upon the status of the 10th house.

Horoscope – 15



Lagna – Cancer; Mars and Jupiter in Cancer, Saturn in Libra, Rahu in Sagittarius, the Moon in Taurus and the Sun, Mercury, Venus and Ketu in Gemini

The native of the afore-cited horoscope is a businessman who has risen from a very small beginning. The exalted lord of the lagna situated in the 11th house and the exalted lord of the 9th occupying the lagna have made him fortunate and given him many gains. The lord of the 10th (and the 5th) occupying its debilitation sign in the lagna has gained neechabhanga. The exalted Saturn (also the Rajayogakaraka for Taurus Chandra-lagna) in a mutual kendra with the lords of the 9th and the 10th, and aspecting the 10th house gives

rise to a Raja yoga. But this native is least interested in politics and therefore, does not hanker after political power and authority. He is not sufficiently conceited and unscrupulous to be a politician. The reasons are not far to seek. The lord of the 10th house situated in its sign of debilitation is in paraspara drishtisambandha with the strong lord of the 8th house. The dispositor of the lord of the lagna and that of Saturn occupies the 12th house in conjunction with the lord of the 12th. Other than Saturn no benefic aspects the lagna and the 10th house and the lord of the lagna stays unaspected. One may find reason also in the trika-lords influencing the lagna and the 10th house. The Sun signifies Royalty and Rajya more than any other planet and the Sun situated in the 12th house becomes inoperational with regard to gain and holding on to political power. Hereat the Sun in conjunction with two papagrahas is in mutual trine with Saturn, the inimical lord of the 8th, who is stronger than the lord of the lagna. Saturn and Venus are enemies of the lord of the 10th house. Hence, there is no political ambition harboured by this native upon whose word and action though several families depend. Significant as it is it is the exalted Moon moving towards the Sun that has caused this native to harbour not very many desires and ambitions so as to spoil him.

7

ABOUT: LEO (SIMHA) LAGNA

“He (man) sees by the mind alone, he hears by the mind; and all that we call desire, will, doubt, belief, disbelief, resolution, irresolution, shame, thought and fear - all this is but mind itself”

- Maitri Upanishad VI. 30.

Leo is the fifth sign of the Zodiac in the order of the prescribed count beginning with Aries. It covers the whole of Makha nakshatra ruled by Ketu, the whole of Poorvaphalguni nakshatra ruled by Venus and the first-quarter of Uttaraphalguni nakshatra ruled by the Sun. Leo is fixed, fiery, dry, odd, masculine, cruel sign of long ascension and rising with the head first. The Sun is the ruler of this sign. Venus, Mercury and Saturn are the malefic planets for Leo lagna. The Sun and Mars are the two benefics. Mars is the Rajayogakaraka whereas Mercury and Venus are designated as the marakas. No planet attains exaltation or debilitation in this sign which is also the moolatrikona rasi of the Sun.

The person born with Leo sign rising in the lagna at the time of birth is handsome, brave, enjoys many comforts, has few sons, eats less, is proud of his intelligence and sharp intellect, is influential and contented but suffers on account of heat and boils, pain in the joints etc. He is fond of eating meat, gets easily annoyed, he is victorious over foes, amorous and the one who visits foreign lands.

B. Suryanarain Rao in his commentary on Brihat Jataka of Varahamihira states that Devatas may be explained as the essence of events or objects and the Adhi-devatas are the adjunctional energies which help the essential forces, and adds that there is a

difference between active forces and passive energies, the active forces are called the gods and the passive ones are styled the goddesses. Varahamihira tells us that the Sun has Agni as its adhi-devata which is the essence of Fire which is ruled by Mars, and to Mars has been assigned the rulership over Aries sign, the first of the three signs forming the Fiery-group, the other two being Leo and Sagittarius, that are the trikonas from each other. Kalidasa in his Uttarakalamrita has in great detail described the significances of the rulers of these three fiery signs i.e. of Mars, the Sun and Jupiter. For Mars he states that it represents bravery, earth, power, arms, kingdom, destruction of the power of generation, thief, war, rebellion, being considerate, objects of blood colour etc; which are all earthy significances and the Beginning stage. The Sun represents the Soul, force, sharpness, fortress, good or superior strength, heat, flow, fire, etc; which are significances of the energating essence and therefore, the Action stage. Jupiter represents the Brahmins, teacher, duty, chariot, cow, pawn, army, accumulated wealth, philosophy, method, horse, curd, well-built physique, radiance, renown, etc; which are the significances of the sublime and the Achievement stage. These three signs verily represent the fires of Pravahana Jaivali, the fires of Naciketa and the three vibrant folds of Prakrti. Therefore, these three signs are all inter-related and their respective lords are recognised as mutual friends.

Because of the five primordial elements which the signs of the Zodiac and the planets represent, there is the Lingasarira comprising of seventeen components or essentials, these components are - the five organs of perception, the five organs of actions, the five vital forces, the intellect and the mind. The intellect is the modification of the internal instrument that determines and has memory as its part. The mind is the modification of the internal instrument that differentiates i.e. it considers the pros and cons, and has egoism as its part characterised by self-consciousness. The intellect along with the organs of perception constitutes the Intelligent Sheath endowed with the power of knowledge on account of it being conscious, that it is an agent, that it performs, enjoys, is happy or miserable etc; and is called the phenomenal as opposed to Absolute Reality and is subject to transmigration. The Jiva, the embodied being, is limited by and reflected in the Intelligent Sheath. The signs that constitute the Zodiac merely define all those limitations that the embodied being is subjected to and from which it cannot easily escape, the twelve bhavas reflect the material relation of the Jiva in its journey from birth to death. The planets are the agents and the potent signifiers of action, they signify that which is active, and therefore, form a definite

relationship with the signs, the bhavas and between each other which relationship is the primary basis of all yoga-formations that are the recodification of Cause and Effect in relation with Time; a friendly relationship bears good results and an unfriendly relationship does not bear good results. Thus, the learned in Hindu Astrology have explained to us.

Varahamihira states that according to some the Sun has Jupiter, the Moon has Mercury and Jupiter, Mars has Venus and Mercury, Mercury has all except the Sun, Jupiter has all except Mars, Venus has all except Mars, the Moon and the Sun as friends, but according to Satya from the moolatrikonas the lords of the 2nd, the 12th, the 5th, the 9th, the sign of exaltation, the 8th and the 4th are friends, the rest are not friends. The moolatrikona rasi of the Sun is the sign it owns and Yavanacharya states that Jupiter is its only friend. In fact Jupiter like the Sun is a self-energy-generating gaseous mass with an extensive and very powerful field of gravity and magnetism though on a far smaller scale. It is earnestly believed that the entire Solar System is kept in check and in balance owing to the enormous influence exerted by the Sun and Jupiter upon each other and upon all the rest constituents as if the Solar System is a binary system.

The Sun is a benefic planet for Leo lagna. When occupying the Leo lagna the Sun can be in vargottama and also in its uccha navamsa. In the last navamsa of this sign it will be in its own nakshatra, it will then be in Sagittarius navamsa ruled by Jupiter. Saturn does not own any navamsa of Leo. The Sun does not give good results occupying the navamsas owned by Venus. Therefore, Jataka Parijata tells us that if the Sun is in Leo lagna but not in a navamsa owned by Venus and if Mercury is also in Virgo sign then a person though born in the humblest of circumstances will own lands or lord over lands. The unafflicted lord of the lagna situated in the lagna gives a long disease-free life, much physical strength, wealth and prosperity, the more beneficially endowed becomes the sign rising in the lagna the more auspicious are the results of the yogas that may be obtaining. The Sun situated in the lagna makes one lazy in one's works and actions, the person may be evil or short-tempered, tall, proud, dry-eyed, brave and unforgiving. The Sun not associated with Jupiter and situated in Leo lagna causes night-blindness. The pointed reference to the Sun not occupying a navamsa owned by Venus is the hint given that when planets are not in certain bhavas signifying favourable events then their bhava occupation in the navamsa-chart should be ascertained, evaluated and results predicted accordingly.

Our ancient seers seem to prefer the Sun occupying its exaltation sign and that too at its highest point of exaltation, and if the Sun is in Leo it should be in its moolatrikona portion of that sign. The Sun placed in an inimical sign or in an inimical navamsa produces very bad results during the course of its dasa. When situated in either its exaltation sign or its own sign the Sun cannot occupy a navamsa owned by Saturn, also, Mercury is more a neutral than inimical, therefore, the occupation of the navamsa owned by Venus becomes critical for the Sun. Mercury, Saturn and Venus placed in the 12th from the bhava occupied by the Sun do not give good results but in the 2nd house from the Sun, Mercury and Venus confer good results for if not in retrograde motion they are then deemed to be moving away from the Sun.

The Sun and Mars are mutual friends but they are alike in their temperament which is bordering on cruelty. Therefore, Jataka Parijata reminds us that the Sun in lagna, the 7th, the 2nd or the 8th house aspected by Mars or Mars occupying these bhavas and aspected by the Sun can cause burn-injuries or small-pox. Mercury if it is occupying the 2nd house should be strong. Mercury occupying its exaltation portion of the Virgo sign that it owns and aspected by Jupiter from Pisces produces favourable results and a powerful Dhana yoga but if Mercury situated in the 2nd house is weak in strength it can cause one's death due to personal strife with opponents. Jataka Tattvam tells us that if the lord of the drekkena rising in the lagna is situated in the 6th house from the lagna then death results within the first year after birth. Mars becomes exalted in the 6th house from Leo lagna and Mars is not a functional malefic for this lagna but it owns the 3rd drekkena of Leo. Can such a Mars cause early death if the 3rd drekkena of Leo is rising in the lagna? It will not, because Mars will then be aspecting the Leo lagna. According to the ancient texts the aspect of a friendly but a papagraha or kruragraha is moderately evil but that of an inimical papagraha or kruragraha is certainly evil; the papagrahas confer their results first and the benefics do so thereafter; the strong benefics confer prosperity and make one fortunate but the strong malefics increase the term of life. Thus, the aspect of Mars on the Sun or on Leo lagna can at times be bad but the aspect of Saturn can be very evil. Situated in mutual trikonas or in the lagna and the two trikonas, cruel and malefic planets do not aspect each other but if any one of them afflicts the lagna by occupation or afflicts the Moon they produce only bad results.

Mercury causing Vesi yoga does not confer wealth but with the Sun situated in Leo it will cause Dhana yoga. Ordinarily the

conjunction of a strong lord of the 2nd house and the strong lord of the 11th house in a kendra from the lagna makes one wealthy but then the bhava thus occupied and its lord become afflicted the former is a strong maraka and the latter a strong papagraha, in the case of Leo lagna Mercury simultaneously owns the 2nd and the 11th house. The lords of the two trikonabhavas, the signifiers of prosperity and good fortunate, are capable of giving wealth especially when they are in association with the lords of the 2nd and the 11th house; moreover, strong benefics occupying the 5th, the 9th, the 2nd and the 11th also produce similar results particularly when they are exalted. Thus, an exalted planet situated in the 9th house from the lagna gives rise to Lakshmi yoga and Bhavartha Ratnakara tells us that an exalted planet situated in the 5th or in the 9th house makes one fortunate and famous; indeed, exalted planets promote the significances of the bhava they happen to occupy. In the case of Leo lagna the Sun becomes exalted in the 9th house and if not afflicted by Rahu, Saturn or Venus then it gives excellent results even though it is the karaka of the 9th house.

The Sun situated in the 9th house but not in an inimical sign or navamsa gives wealth, sons, friends and piety but it also makes the person antagonistic towards father and wife and not experience happiness. However, as the lord of the lagna exalted in the 9th house it will make the native and his father fortunate and the person will have many brothers and friends, will be intelligent, adept, influential and renowned; if the exalted Sun is in its own navamsa or in vargottama aspected by a friendly planet there will be Raja yoga. The Moon aspecting the exalted Sun in the 9th will be the Full Moon situated in Libra owned by a natural benefic and the lord of the exaltation sign for the Moon who will be the lord of the 12th situated in the 3rd. The Full Moon is always a benefic. Jupiter aspecting the exalted Sun in the 9th can prove more effective if it were to aspect from its own sign forming the 5th house because Jupiter is also the lord of the 8th. Jupiter's aspect on the lagna will further strengthen the lagna. By occupying its own sign in the 9th from the exalted Sun Jupiter becomes an exceptional yogakaraka. Mars, a yogakaraka for Leo lagna, can aspect the exalted Sun in the 9th from the 6th house occupying Capricorn or it can even aspect from Virgo but it should not do so from Libra for then it will be in an inimical sign and prove bad in aspect. The Moon, Jupiter and Mars are the friendly planets for the Sun.

The conjunction of two cruel planets does not produce happy results and the Sun and Mars are no exception, their conjunction

in the 9th may earn royal favours and gains and also give a Rajya but there will arise many kinds of unhappy and painful situations marked with violence and even cruelty. This conjunction can prove bad for one's father whose longevity may get curtailed. Therefore, in case the Sun and Mars conjoin in the 9th house then they should be aspected by the friendly and benefic Jupiter. For Leo lagna, the Sun, a functional benefic for this lagna, and Mars, the lord of the 9th, is the yogakaraka and a friend of the lagna-lord, their conjunction in the 9th will produce good results and a Raja yoga provided Mars is not combust and neither occupy an inimical navamsa. Such a Sun will certainly give the result of the strong lord of the 9th house. Kalidasa tells us that the Sun situated in the 9th gives overall good results and acts as a benefic in the manner the lord of the 9th situated in the 9th does.

Saravali tells us that a planet occupying the lagna and aspecting its own sign gives much wealth, happiness and favours. In the case of Leo lagna, Jupiter and Mars occupying a friendly sign in the lagna can favourably aspect their own sign but Saturn aspecting its own sign will do so from an inimical sign. Generally when situated in the lagna Mars makes a person restless and keeps the mind agitated and Saturn thus placed gives an unhappy mind plagued by worries of many kinds. Mars makes a person practical who strives to achieve the possible, Saturn spreads gloom and fear because of frustration and lesser rewards. Jatakabharana tells us that whereas Mars in Leo gives much happiness from wife and sons, the person brave, hard-working and clever succeeds in subduing his foes; Saturn makes one an able writer who is fond of strifes, lacks politeness, devoid of scruples suffers at the hands of his wife and sons. In such an event Mars or Saturn should receive the aspect of Jupiter situated preferably in its own sign. Mars in Leo aspected by Jupiter makes one learned and very intelligent, a leader and a generous provider; Saturn in Leo aspected by Jupiter confers many good qualities, popularity and fame, and a prominent position in life. There will also arise a significant Raja yoga.

Mars owns the 4th house from Leo lagna which house it can aspect from the 9th formed by its own sign but Jupiter occupying any one of its own signs cannot aspect its other sign, particularly if it is in the 5th it cannot aspect its own 8th house. Jupiter is the Dehakaraka; the aspect of the cruel planets on Jupiter adversely affects one's body. From the few Reka yogas described by Vaidyanatha it becomes clear that these avayogas arise because of the combustion suffered by Jupiter and / or by the lord of the 4th house. All Reka yogas

produce evil results and tend to cause yogabhanga. During the dasa of combust Jupiter one suffers immensely owing to ill-health and becomes weak, his upper-torso becomes diseased, he loses self-control and to him the entire world seems meaningless and useless; for no other planet in combustion has Venkat Sharma assigned such bad results. The lord of the 4th house from the lagna is the prime significator of happiness and general contentment, it being combust one cannot expect to be happy for a combust 4th lord can destroy all good things in life including wealth and social status. Jataka Parijata tells us that if the lord of the 4th house is in the 4th or in the 11th or Mars is in the 4th house or in the 11th in its own sign or if the lord of the 4th is in the 11th in a sign owned by Mars then there will be gain of Rajya. However, Mars occupying the 4th house even in its own sign unless aspected by Jupiter does not generally promote happiness and domestic peace.

If Virgo sign rises in the 2nd house from the lagna one obtains plenty of wealth from the ruler of the land by display of knowledge and ability, and the person leads a life equal to that of a king. What this means is that gainful bhavas formed by benefic signs give excellent results provided those bhavas and their lords are not afflicted and are strong. Mercury occupying Virgo makes one intelligent, clever, proficient, adept in various kinds of activities, and happy. As the benefic lord of the 2nd if it is in its own sign in the 11th house it will confer a long gainful life, a very attractive personality, leadership and fame. But, for Leo lagna Mercury should stay farthest away from the Sun if it does not then misfortune can strike the native and good results of other yogas will not be experienced, in order to offset this adverse impact Mercury in conjunction with the Sun must join either Jupiter or Mars neither being combust. If any one of these three is combust or defeated in planetary warfare there will be many impediments in the operation of the yoga caused or there will certainly be break in Raja yoga.

Ordinarily the lord of the 2nd or the lord of the 11th house combining with the lagna-lord in the 10th house gives rise to a favourable yoga. The Sun-Mercury conjunction in the 10th ought to cause yoga for neither the Sun nor Mercury will be in debilitation sign. In the case of Leo lagna, Taurus sign falls on the 10th house whose lord is not a friend of the lagna-lord, is a functional malefic and a papagraha for that lagna. For the same reason Venus does not produce a yoga when it is in conjunction with Jupiter in the 5th in Sagittarius. In fact this conjunction will cause destruction of all other yogas. Venus in the 3rd in Libra does act as a benefic but it certainly

becomes a strong malefic by occupying its own sign in the 10th house. The 8th house stigma stays permanently attached to Jupiter and the lord of the 8th is the most malefic trika-lord. During the course of its own dasa Jupiter as the lord of the 8th may not produce bad results but evil results are generally witnessed during its antra-dasa in the dasa of other planets. The Sun situated in the 10th house and strong in directional strength is said to make a person a paragon of fine qualities, who enjoys every kind of happiness and good fortune but the Sun in a sign owned by Venus makes one more an enjoyer of sensual pleasures and comforts than an able house-holder and a good citizen.

The Mars-Moon conjunction in Scorpio in the 4th house from the lagna is not a happy one, it makes one quarrelsome, poor, devoid of happiness, son, wealth and relatives. But, in case the Sun is also in the 10th house avoiding vargottama and Mercury not being in an inimical navamsa joins the Sun then the Moon in Scorpio will be the Full Moon and Mars too will possess bright rays, then there will be yoga, then the person will be polite and avail the benefit of Raja yoga. The lord of the 12th, who is not an enemy of the lagna-lord, if occupying the 4th makes one a very determined person capable of accomplishing difficult tasks, commit good acts and remain happy. Mars aspecting the 11th house will give sound health and a long life. Though the lord of the 12th aspected by the lord of the 2nd becomes a maraka and inflicts death in its dasa, the Full Moon in mutual relationship with the lagna-lord cannot be the principal maraka, such a Moon even if occupying Visakha nakshatra in its deep debilitation will still be in its own navamsa and therefore, will also not cause yogabhanga. Jatakabharana reiterates that if the Moon occupies a sign owned by a cruel planet and the lord of that sign either aspects the Moon or conjoins with the Moon or the Moon occupies the vargas of that planet then all arishtas will get destroyed and auspicious events will be witnessed.

According to an ancient principle the Moon if visible in the day does mischief but when it is invisible it becomes auspicious, the reverse holds true if it be night-time. The invisible or the Adrishya-half is that part which begins from the rising degree of the lagna and extends up to the same degree in the 7th house, the visible or the Drisya-half extends from that particular degree of the 7th house up to the lagna. In the case of Leo lagna if the Full Moon is exalted in the 10th house it will not be visible during the day time but will light up the night-sky. Then, it becomes a yoga-karaka and ensures all-round success, power, courage and generosity. If the Moon is in

the 10th house and the Sun is also in the Drisyabhaga, say in 9th or in the 11th, there will be very little pakshabala for the Moon to be effective. All strong and exalted planets give good results but those which are in the Drisya-half show their results in the latter half of one's life.

The exalted Full Moon situated in the 10th house will have the Sun situated in Scorpio in a friendly sign, if Venus is also in Libra, Jupiter in Sagittarius and Mercury conjoins with the Sun there will be the favourable Chandradi yoga which is a kind of Raja yoga according to Mandavya. Venus situated in the 3rd house from Leo lagna and as the dispositor of the Moon will act as a benefic and confer yoga. The lord of the lagna aspected by the powerful Moon, a benefic, will be hemmed between two natural benefics and in conjunction with a natural benefic. There will be the very favourable Ubhayachari yoga. The actual impact of a yoga depends not only on the sign, bhava and vargas owned, occupied and aspected by the yoga-causing planets but also on the aspect of other planets cast upon any one of them; the status of their dispositor is also an important factor. In this case the status of Mars, the dispositor of the Sun and Mercury, becomes meaningful and is required to be ascertained. In case Mars is favourably placed and becomes the adhimitra of the Sun then according to Dundiraja the Sun aspected by the Moon can confer Rajya and make one a benevolent leader of rogues. If one strong benefic aspected by the Sun occupies a kendra or a trikona then it removes all defects and evils, and gives a healthy long life and fame. The Full Moon always acts as a benefic which ever sign it happens to occupy.

A planet situated in its sign of debilitation not only loses its vitality but also tends to produce more of its bad results. Also, planets in debilitation occupying vargottamsa or inimical navamsa or aspected by evil planets produce evil results with a greater degree of certainty, and if placed at the point of their deepest fall invariably cause Rajayogabhanga. Therefore, situated in its sign of debilitation the Sun gives a life full of troubles, the person lacks support and has no place of permanent or regular settlement, the Moon does not make one wealthy and the person is unable to complete his assigned task or work, Mars gives wealth but also very many bad intentions, Mercury makes one oppose own family members and other well-wishers, Jupiter causes humiliation at the hands of evil people, Venus gives much unhappiness amidst plenty of material gains, and Saturn makes one evil, troubled, unable to derive any comfort from wife and wealth. The planet occupying the point of

deepest fall does not always deprive basic daily needs or make one a pauper because the sign next in order to the debilitation sign is always its friendly sign whose lord is rarely found to incapacitate a person or totally block one's sources of earning on a permanent basis.

In the case of Leo lagna the Moon situated in Scorpio will be in the 4th house in which regard Skanda Hora states that if the Moon is in the 4th house at its deepest fall then one becomes a beggar, in all other parts of Scorpio sign it is capable of giving yoga or Raja yoga primarily owing to the Moon becoming readily influenced by the nature of the navamsa and the other vargas it occupies. Therefore, Yavanacharya tells us that the Moon, the Sun and Mars conjoining in the 4th give rise to Lakshmi yoga. A strong 4th house and a strong lord of the 4th makes one honest and bestows a peaceful mind, similar results ensue if the lagna-lord is situated in the 4th either in conjunction with or aspected by a benefic and friendly planet. If the lord of the lagna and the lord of the 4th are mutual friends there will be much love between the mother and the native, and if they are both vested with strength there will be acquisition of vehicles, properties and other material gains etc; provided in the navamsa-chart the lord of the lagna is not in a trikabhava from the lord of the 4th, when good relations with mother and near relatives will not exist, there will be physical and mental sufferings and needless involvement in legal cases. The Sun in conjunction with a weak Moon in the 4th can make one momentarily dishonest who will later on remain honest. The Moon in the 4th gains maximum digbala and this is one of the major strengths of planets that do not fail.

For a day-time birth the Moon in conjunction with Jupiter in the 5th house and the Sun also exalted in the 9th will give rise to yoga in its own dasa. The visible Moon will be in the Adrisya-half, in a friendly sign, in conjunction with a strong benefic in an auspicious mutual trikona relationship with a strong lord of the lagna; it will not act as the malefic lord of the 12th situated in the 6th from the 12th house. This is the Shreekantha yoga of repute. A strong lord of the 5th house occupying its own bhava especially if it is Jupiter makes one very learned, full of knowledge, a master of Vedanta Darshana who is able to conduct in-depth study in any branch of knowledge with ease. Jupiter situated in Sagittarius sign gives very good results. Jatakalankara considers the lord of the 4th house to be the efficient indicator of education and learning whose association with Mercury and Jupiter involving a kendra or a trikona is always desirable and fruitful. As regards the lord of the 5th house occupying the lagna

the same text states that if it is in Bala or Vriddha awastha it does not make one intelligent but which awasthas do not disable the 5th house lord if it is in its own sign.

Ramanujacharya tells us that for a person born in Leo lagna Saturn certainly causes yoga in its dasa if Mars and Saturn are in the 12th house. Cruel malefic planets situated in the 12th house from the lagna are primarily responsible for depletion and loss of wealth, loss of regular income and break in yoga. Mars or Saturn occupying the 12th does not produce good results. The 12th house occupied by papagrahas and/or the said bhava and its lord aspected by papagrahas result in wasteful expenditure, expenditure with evil intentions or for evil purposes. Though when Cancer sign becomes the 12th house and is strong then one possesses a religious bend of mind, requires and spends on noble causes, gains praise and prestige, Mars situated in Cancer sign makes one cruel and Saturn placed therein indicates poverty, loss of issues etc. Mars is the yogakaraka for Leo lagna, its 12th house occupation is certainly not desirable but Saturn, the evil lord of 6th situated in the 12th house, gives rise to yoga and by conjoining with the said yogakaraka itself becomes a yogakaraka though this conjunction can give wounds and both stated planets can become powerful in causing death during the course of their antra-dasa in the dasa of the lord of the 12th.

Whereas benefics are the preferred occupants of the Dhanabhava for they give wealth the malefics are not because malefics situated therein can be the cause of destruction of wealth. Saturn situated in the 12th house can cast its aspect on the 2nd house, and the basic principle is that Saturn destroys the bhava it occupies or aspects with the exception of the 3rd and the 9th which bhavas gain strength. There is an exception; if the Sun occupying the 2nd house is aspected by Saturn then one becomes very wealthy. In the case of Leo lagna Saturn will then be aspecting a friendly sign, and the Sun is the benefic lord of the lagna. Such a Sun aspected by Saturn can even give a crooked or criminal mind and the person though wealthy may not enjoy bodily comforts and peace of mind. If the Sun is in Virgo in the 2nd house then Mercury should join the Sun aspected by Jupiter. The conjunction of the Sun, Mercury and Venus in Virgo sign forming the 2nd house will not produce yoga because of the affliction caused to the Sun by two papagrahas; the person may even lose his eye-sight but if Jupiter joins them there will be yoga for wealth, happiness and general prosperity. This four-planet conjunction occurring in the 12th house in Cancer sign

destroys eye-sight because if the lord of the lagna and the lords of the 2nd, the 5th and the 7th conjoin in a trikabhava then one loses eye-sight and becomes blind.

Gopesh Kumar Ojha tells us that the stated results of Shreekantha yoga, Srinatha yoga and Viranchi yoga are felt in full when the yoga-causing planets are in their signs of exaltation; medium, in own signs and ordinary if they are in friendly signs. Unless otherwise stated this observation applies equally to all yoga-formations. Vaidyanatha states that a person born with Sankha yoga will enjoy all kinds of comfort he will be kind and forgiving, long-lived, reasonably wealthy, of superior knowledge, good conduct and attitude. Sankha yoga arises when the lord of the lagna is strong and the lords of the 5th and the 6th are in mutual kendras or in kendras from the lagna. For Leo lagna, Sankha yoga arises if the Sun is exalted in the 9th, Jupiter occupies the lagna and Saturn is in the 10th house. This yoga will also arise if the Sun is in the lagna and both, Jupiter and Saturn, occupy their respective signs of exaltation provided these three occupy benefic and friendly vargas. Jupiter causing Vasi yoga with the lagna-lord, the Sun, also confers a firm and pure mind and intellect and being exalted in the 12th will cause the person to reap the full benefits of good sanskaras and karmas. In the former variant the lord of the 6th situated in the 10th house can make one outwardly religious and pious but actually unscrupulous.

Damini yoga is said to arise when seven planets excluding Rahu and Ketu happen to occupy six signs in any order, a person born with this yoga will be generous, intelligent, known for his learning, and rich. If they are in continuous signs then there will arise a variation of Ardhachandra yoga which yoga confers a life of ease and comfort. The sign and bhava of occupation of these planets cannot be ignored; those bhavas or their lords that are hemmed between natural benefics invariably produce their good results; they do not give bad results, and natural benefics situated in the trikasthanas and the upachayasthanas produce good results and cause yoga. Thus, if Jupiter is in the 3rd house and Venus occupies the 8th house and all other planets occupy the four signs between the 3rd and the 8th bhavas, a Raja yoga will arise. Obviously, the Sun will then be in the 7th house possibly in conjunction with Mercury but will be aspected by Jupiter. Whereas Venus situated in the 8th house generally gives good results for thus situated it confers a long span of life, all material comforts, strength and wealth, Jupiter is not considered to be happily placed in the 3rd house for though conferring an optimistic and a philosophical mind it can make one

commit evil and think evil, be a miser and suffer ill-fame; Jupiter aspecting the 9th, the 11th and the 7th bhavas strengthens these bhavas which bhavas when strong invariably give good results. With this yoga obtaining for Leo lagna the lord of the lagna in all likelihood will be in conjunction with the lord of the 2nd and the 11th, and aspected by the lord of the 5th it will be powerfully aspecting the lagna. The Sun will also be in yoga with an exalted Venus, the dispositor of Jupiter. There will be mutual exchange of signs between Jupiter and Venus which conjunction though constituting Dainya yoga will be of least consequence because both planets are natural benefics and in this particular case complement each other. A natural benefic situated in the 3rd house as the lord of the 8th, confers long life and success over opponents and foes. However, the benefic lord of the 3rd house situated in the 8th does not give brothers. A strong lord of the 10th house occupying the 8th makes one occupy a very high position in life. Even though Venus is a functional malefic for this lagna but when exalted for Leo lagna it will be in the 11th from the 10th house and thus strengthening the 10th bhava. Jupiter by occupying the 6th from the 10th also strengthens the 10th house. Accordingly Venus and Jupiter will produce good results in the course of their dasa in respect of the 10th house affairs which bhava will also be aspected by a planet. There will not be any break in yoga because other than the Moon, no other planet can be in its sign of debilitation and the Moon in Scorpio ordinarily does not cause yogabhanga or Rajayogabhanga.

Natural benefics occupying the Ayurbhavas confer a long, happy and prosperous life but then Venus when exalted in the 8th house from Leo lagna should not occupy a navamsa owned by Saturn or be aspected by Saturn. If Jupiter and Venus occupy neecha navamsas and Saturn simultaneously occupies a navamsa owned by Jupiter or by Venus an avayoga will arise in which event the person will be devoid of wife and son, remain unhappy, unfortunate and lead a very difficult life notwithstanding the Raja yoga given rise to by all planets including these four. No yoga or Raja yoga can operate giving good results if the yoga-causing planets are themselves weak and afflicted and the other planets influenced by them or who influence them are also weak and afflicted or ill-disposed. Reka yoga, an avayoga, is said to arise if the lord of the navamsa occupied by the lord of the 4th house is combust and aspected by the lord of the 12th, which avayoga will also arise if the lords of the 4th and the 12th combining in a malefic and a cruel sign aspect the lagna.

All planets occupying the 11th house from the lagna produce

good results, this is the standard dictum. If at all any planet situated in the 11th house happens to give bad results that will be on account of the 11th lord being ill-placed, very weak or heavily afflicted. For Leo lagna, the 11th house is formed by Gemini, a sign owned by Mercury. Saturn situated in this sign is said to make one a coward and a timid person who is an introvert, however, Saturn situated in the 11th house is capable of giving a happy and comfortable life and also make one enjoy the fruits of Raja yogas. Venus and Saturn may not be the naisargika friends of the Sun and they may be functional malefics for Leo lagna but these two occupying the upachayasthanas from Leo lagna cause Raja yogas to arise. Thus, if the Sun is posited in Leo lagna, Venus is in Libra and Saturn is in Gemini, a king is born, these three planets will be in shirshodaya signs wherein placed malefics and cruel planets produce good results and benefic planets become more benefic. Venus and Saturn may not be naisargika friends of the Sun but they are both friendly towards each other. Planets as are situated in the 3rd and 11th from each other become Tattakalika or temporal friends. In the aforegiven situation Venus and Saturn become temporal friends of the Sun. Naisargika friends become great friends if they also become temporal friends then they do not afflict each other and cooperate to confer favourable results. Hereat the Sun and Venus can also be in their own signs or moolatrikona rasi, thus placed they do make a person become fortunate, prosperous and head of the family or group; if natural malefics are placed in the first Hora of odd signs they make a person strong, industrious and enterprising, in the Hora ruled by the Sun they confer all kinds of wealth and comforts, a good family back-ground, good health and favours from superiors; benefics situated in the second Hora of odd signs give a handsome appearance, a benevolent attitude and good fortune, they confer good results in the Hora ruled by the Moon. With the said yoga arising the Sun, Venus and Saturn will all be situated in odd signs.

Sarvartha Chintamani tells us that Saturn occupying the 11th house from the Sun becomes a co-worker of the Sun, as to why this is so, it stands already explained. According to the Tajika system planets cast their aspect on the 3rd and the 10th which aspects are secretly friendly. Thus, the Sun and Venus, and the Sun and Saturn, cast their friendly aspect on each other. Venus and Saturn in upachayas from the Sun indicate and ensure trouble-free and smooth inheritance from father to son, and because the Sun signifies royalty and along with Saturn is the karaka of the 10th house there will be continuance of traditional support and the following of the

masses; Venus on its part will ensure general prosperity and good fortune. Whereas the Sun casts its aspect upwards, Saturn casts its aspect downwards; therefore, there will be the sense of humility and willingness for self-subordination but with dignity. Dundiraja tells us that with this yoga obtaining for Leo lagna the person will harbour a destructive mind and will be a tormentor of his own family members; the Sun in Leo aspected by Saturn can even cause death through conspiracies hatched by one's own kinsmen which results may not be actually witnessed because of the 3rd house aspect of Saturn. Obviously, Mercury, the dispositor of Saturn, should not join the Sun in Leo lagna when the possibility of Mercury becoming hemmed between two cruel planets cannot be ruled out.

Jatakabharana cites a classic example of a Raja yoga formation, it states that if at the time of birth the Sun is situated in Leo lagna, the Moon is in Aries, Saturn in Aquarius, Jupiter in Sagittarius and Mars in Capricorn then a person becomes a king of kings i.e. an emperor. With this yoga obtaining all three lagnas and their respective lords will be strong and associating with the lagna. A strong Mars will be aspecting the three lagnas. Moreover, the lagna, the Sun and the Moon will be in odd signs. If a male is born during the day-time and if the lagna is an odd sign and the Sun and the Moon also occupy odd signs there will arise the very rare Mahabhagya yoga; and if three or more planets occupy their own signs and one of them is in the lagna they will without any doubt confer Raja yoga. All these five named planets will act as co-workers. It is noticed that the Raja yogas caused by the three extra-terrestrial planets are more powerful than those caused involving the inner planets i.e. Venus and Mercury. In his commentary on Brihat Jataka, Bhattopala states that the Moon even if devoid of pakshabala and Mercury even if conjoined with evil planets i.e. papagrahas, do not act as malefics for which reason they are not considered in the matter pertaining to Krurodayaharana. The lord of the 12th house situated in the 9th house, here it is the Moon in Aries, is not at all unfavourable if it does not happen to be a natural benefic. The lord of the 9th occupying its own sign in the 5th house from the lagna aspects the Sun and also its own 9th house tenanted by the Moon making the person blessed with this yoga very fortunate.

When Rahu or Ketu occupying a kendra associate with the lord of a trikona then they become yogakarakas, if they are in a trikona and associate with the lord of a kendra then too they become yogakarakas. Rahu or Ketu occupying a benefic sign and an auspicious bhava but not associating with any other planet confer

good results in their own dasas and in their own antra-dasas in the dasas of other yogakarakas. Opinions differ as to whether these Chayagrahas own any sign or not, whether they are capable of aspecting or not, whether they are capable of being aspected or not and whether they become exalted or debilitated. Varahamihira does not attach much importance to Rahu or Ketu which are actually mathematical points in distant space. Parasara, of course, refers to few more such-like points calling them the upagrahas. The Sun has Kala, Mercury has Ardhaprahara, Mars has Mrityu, Jupiter has Yamaghantaka, Saturn has Mandi or Gulika, the Moon has Pradhi and Venus has Kodanda or Chapas as its upagraha. In addition thereto, by adding 4 signs and 13°20' to the longitude of the Sun the position of Dhooma is obtained, the longitude of Dhooma subtracted from the sum total of the 12 signs gives the position of Parivesa and by subtracting this position from the sum total of 12 signs is obtained the position of Indrachapa to which by adding 16°40' the position of Dhwaja or Upaketu becomes identified. All of these mathematical points referred to as the Chayagrahas and the Upgrahas are generally malefic in effect, as between Rahu and Ketu the former is more evil who gains exceptional strength if it is in the 10th house from the lagna in Aries, Scorpio, Aquarius, Virgo, Taurus or Cancer sign and is a friend of Saturn. Even though Rahu eclipses the Sun and the Moon and therefore, it is an enemy of these luminaries, even then it causes yoga by associating with them.

Manasagri tells us that if Mars is in Leo lagna, the Moon is in the 5th house and Rahu is in the 12th house from the lagna then one shines as a Kuladipika. When it is in the 12th house from the lagna Rahu causes various ailments and the inclination to commit evil deeds but Ketu who will then be in the 6th house gives excellent qualities, firmness, fame, success and prosperity. Because Rahu associates with the Moon by occupying the only sign owned by the Moon that occupies a benefic sign and a benefic bhava it acts as a benefic. Rahu situated in Cancer sign gives wealth and power depending upon the status acquired by the Moon. The Moon by occupying the 5th bhava and by occupying a benefic sign owned by the friend of the lord of the lagna and the lord of the 9th itself becomes a yogakaraka. Rahu by being in a trikabhava from the lagna and the Chandra-lagna is in no position to afflict the lagna or the Moon or Mars because thus situated Rahu is no longer a malefic. Cancer sign is believed to be the moolatrikona rasi of Rahu. Such a Rahu makes one fortunate and wealthy but gives a son rather late in life.

Rahu has an affinity for the signs ruled by Mercury wherein situated it is generally well-behaved, gives wealth and even Rajya; occupying the 11th house from the lagna it makes one blessed with all kinds of wealth and comforts, lead a happy and contented life, be successful and renowned and enjoy Raja yoga during its dasa. If Mars is in Leo and Rahu is in Gemini there will be a Raja yoga. Mars by occupying Leo lagna will be in a friendly sign and will be the Rajayogakaraka associating with the lagna, it will be in a trine from its own moolatrikona rasi aspecting its other sign. Moreover, both Mars and Rahu will then act as co-workers. The learned in Astrology tell us that the sign occupied by Rahu, the planets aspecting or conjoining with Rahu, the status of its dispositor and of the lord of the lagna, the 9th and the 10th actually decide the exact results of Rahu's dasa. Rahu occupying a sign owned by Mercury can also actively participate in the formation of Dhana yoga e.g. if Rahu, Venus, Mars and Saturn conjoin in Virgo a person will have wealth equal to that of Kubera, the lord of wealth, meaning, the person will be very wealthy. The conjunction of Venus, Mars and Saturn is bad in its effects. Saravali tells us that the person will be a son or a husband of a characterless woman, be devoid of happiness and one who mostly resides in foreign lands. But, Rahu has the ability to eclipse these planets and remove the affliction caused by Mars and even the affliction caused by Saturn to Venus who is the Daitya-guru and also one of the karakas of good fortune and prosperity. Situated in Virgo, Rahu acts on behalf of Mercury and produces some good results that are associated with Mercury; in other words, Mercury then gives its good results by proxy through Rahu. Kalidasa tells us that Rahu is also the karaka of accumulation, hoarding of wealth and secrecy. Rahu or Ketu conjoining with Jupiter and aspected by a malefic planet causes yogabhanga but if Ketu, Rahu or Saturn conjoining with Jupiter are aspected by either Venus or Mercury then one becomes very learned and is much sought for his knowledge. There will be no learning or gain of knowledge if Jupiter does not associate with either Venus or Mercury.

Janardhan Harji cites an avayoga that has concentration of planets in two bhavas, that is, in a kendra and a trikasthan. He states that if from the lagna the 4th house is occupied by Rahu, Saturn and the Sun, and the Moon in conjunction with Mercury, Mars and Venus is in the 6th house from the lagna, the person will be the cause of entire destruction of own family. The 4th house also known as the Sukasthan signifies residence, relatives, friends, trust, banishment, abandoning own house, results, allegations etc; these become adversely affected when afflicted jointly by three cruel

planets. The 6th house signifies quarrels, madness, enmity and enemies, fear from own relatives, prestige and strife with brothers etc; the situation of the Moon in the 6th excites all these indications more so when it is in the company of a malefic planet or planets who do not take kindly to the Moon. Mercury situated in the 6th house generally makes one devoid of goodness, become ungrateful and quarrelsome. Venus situated in the 6th house gives grief and a bad name. The aspect of bad Saturn on these four planets makes these evil indications become more pronounced. The conjunction of the Sun and Saturn is even otherwise not a happy one, the person becomes deprived of wife and son towards end of life, their association with Rahu makes the situation even worse, these three situated in the 4th house make one evil, oppressed and much hated by family members. Of course, Mercury cannot be in the 6th house when the Sun is in the 4th, yet, the aspect of a bad Saturn on the Moon conjoining with Mars will compel this person to act against his own family members and plot their destruction. Ketu situated in the 10th house devoid of benefic association and afflicted makes one oppose others including one's own relatives, be impure in thought and actions and suffer various obstacles and impediments in all of his undertakings. The heavily afflicted Sun aspecting the 10th house occupied by Ketu paves one's road to self-destruction. This yoga obtaining for Leo lagna will have the lord of lagna heavily afflicted. Sarvartha Chintamani tells us that during the course of the dasa of a bad Rahu devoid of benefic influences there will be destruction of one's mother, one's own destruction, loss of wealth and a great calamity will befall on the entire family which results will be certain when Rahu is in Scorpio, a malefic sign owned by Mars. This is a rare avayoga. Even otherwise, Rahu occupying a benefic sign and bhava aspected by a benefic confers success, good earnings and honours. Rahu conjoined with an exalted planet usually gives gain of wealth and general prosperity though proving evil towards the end of its dasa if occupying the 8th or the 12th house from the lagna.

One or more planets situated in their debilitation signs particularly so if they are natural malefics tend to cause havoc in one's life if they also afflict the lagna, the Moon or the Sun. Therefore, if Saturn is in Aries, Mars is in Cancer, the Moon is in Pisces and the Sun is in Taurus sign the person will either be devoid of wealth or become deprived of wealth. Though not common in occurrence this is a very evil yoga. The Moon situated in a benefic sign will have a debilitated Saturn in the 2nd house from the Chandra-lagna, and the Sun in an inimical sign will have the same debilitated Saturn in the 12th house

from the Surya-lagna. Moreover, there will be a debilitated planet in the 5th house from the Moon in the sign owned by the Moon thus afflicting the Moon. If Leo lagna is rising at birth then there will be a debilitated planet in the 9th house from the lagna and Mars will then no longer be a yogakaraka, the person will definitely remain poor, troubled and unhappy.

If there are malefics and benefics occupying the kendras, and the Moon aspected by the lagna-lord is in a sign owned by Saturn or is in conjunction with Saturn then too there can be some very evil results leading to the destruction of one's own family. Malefics occupying the kendras have the ability to afflict the kendras and thereby the benefics that may be occupying the kendras. The Moon becomes afflicted by being in a sign owned by Saturn or by conjoining with Saturn, then it does not produce good results; aspected by the lord of the lagna the Moon afflicted thus becomes adversely associated with the lagna excites the evil indications of the sign it occupies and those of Saturn. But then, with this particular situation obtaining the Moon and the planets that may be in occupation of the kendras are subject to several variations and with regard to each variation the results are bound to differ and need not always be evil. Assuming that Leo sign is rising in the lagna, the Sun, Venus, Mercury conjoin in the lagna, Jupiter and Mars are in the 4th house and the Moon situated in the 7th house conjoins with Saturn then all planets occupying the three kendras will be in fixed signs there will thus be a Nabhas yoga which produces men of self-respect and wealth. Parasara tells us that the Nabhas yogas have a continuous effect irrespective of the influences of the good or the bad dasas in operation. Rahu and Ketu do not figure in this yoga. We leave it for the readers to ascertain whether in this given situation there can ever be destruction of one's own family.

No other system has evolved a method in the matter of foreseeing the future course of events that equals the Dasa systems of the ancient Hindus in which systems the transitory effects of planets do play but a secondary role. The good and bad effects of planets and the yogas formed by them depend upon their respective nature, strength and weaknesses, and are experienced during their dasas and antra-dasas. Varahamihira who prefers the system advocated by Satyacharya states that a person gets royal powers in the antra-dasa of the most powerful planet or of the planet who occupies the 10th house or the lagna, he loses that power in the antra-dasa of the planet who is inimical or is in its neecha-rasi which period is called the Chhidra dasa when one must seek protection from a powerful

king or person. The dasa of the most powerful and the exalted planet is called the Poorna-dasa which gives wealth, good health and prosperity. If the antra-dasa lord is situated in the lagna or if the lagna falls in its friend's or in its own varga the dasa-beginning will be productive of good results or if it is in the 3rd, the 6th, the 10th or in the 11th house it will prove good, in other bhavas it will produce either good or bad results. The dasa of a powerless planet is known as the Rikta dasa during which period one suffers loss of wealth. Mantreswara states that find out the location of the lord of the antra-dasa whose period is intended to be examined, if the antra-dasa lord is in a trikabhava from the dasa-lord then its antra-dasa will be evil and all gains earlier acquired may be lost; thus, during the antra-dasa of the planet occupying the 12th house from the dasa-lord there will be loss or fall in status or position and also enmity with own people. A planet acquires strength when it is Arohi and approaching its point of highest exaltation occupies its own or friendly sign and vargas, is in bhavamadhya and receives the aspect of a benefic planet and has also gained required shadabala, when very good results will be experienced. Kalidasa states that if the antra-dasa lord owns an evil bhava counted from its own sign or moolatrikona rasi or from the dasa-lord having become an enemy of the dasa-lord it will give good results provided it is weak in strength. Sripati correctly suggests that the situation of the Moon at the time of commencement of a dasa should also be examined, if the Moon is in the sign of exaltation of the dasa-lord or in its friendly sign in the 7th, the 5th or the 9th house or in an upachyasthana from the dasa-lord or the lagna at the time of commencement of a dasa then that dasa will prove auspicious, which exercise requires very exact calculations and the time of birth must be exactly known. In the most simple terms we can say that the dasa of the planet occupying a kendra or a trikona in strength will confer good results which results will improve if it is also a friend of the lagna-lord and is aspected by a benefic, otherwise ordinary to bad results should be foretold; the same principle applies to the antra-dasa lord as counted from the dasa-lord.

When the dasa of the malefic lord of the 10th house is on and the antra-dasa of a papagraha is also running its course then there will be pain and grief for one's dear ones, there will be a fall from position, very little happiness and loss of wealth. In a Leo lagna nativity which had Jupiter in the 3rd house, the Sun conjoining with Mercury and Venus in the 4th, Saturn in the 5th, the Moon in the 7th and Mars in the 9th house, the commencement of Saturn dasa proved favourable. Here, Saturn is a temporal friend of the lagna-

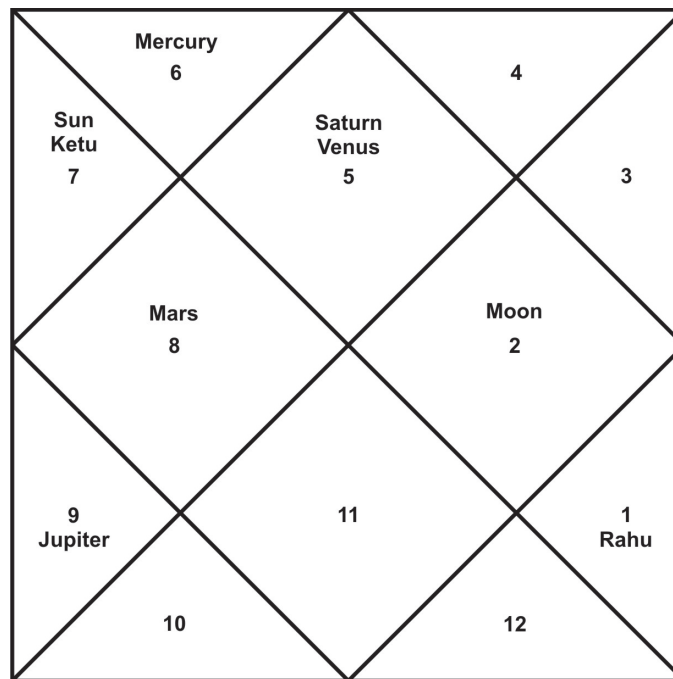
lord. The antra-dasa of Saturn in its own dasa saw the native's business suddenly gain exceptional momentum and bring many gains; it was a fortunate period because Saturn occupied the 9th house from the 9th lord occupying the 9th house, and Saturn and Mars acted as co-workers. However, during the antra-dasa of Mercury there was a reversal of that momentum and the native's business suffered, there was also family disharmony. There was a break in yoga because Mercury, a functional malefic for Leo lagna, in association with the lord of the 10th house, also a functional malefic, afflicted the lord of the lagna situated in the 4th. Thus, three affected planets aspecting the 10th house caused the break in yoga. When the Sun, Mercury and Venus combine in any bhava in the absence of Jupiter's influence then the person suffers humiliation at the hands of his mentors and other elders and remains painfully worried on account of wife. Though the 10th house is formed by a benefic sign but its lord was in an inimical sign in conjunction with an inimical lord of the lagna. Moreover, the Moon occupying a sign owned by Saturn aspected the lagna. It was certainly his personal evil temper and evil intention that proved harmful for the native and brought about his inevitable fall in the dasa of Saturn itself.

Varahamihira tells us that in case the 5th and the 7th bhavas from the lagna or the Moon are occupied by or aspected by benefics or by their own lords, then these bhavas will prosper. Yavaneswara states that the events of life may be ascertained from the lagna or the Moon, which view Varahamihira does not support. Bhattopala tells us that the different bhavas must be taken from the lagna and not also from the Moon unless specified in certain instances. The 5th house from the lagna signifies intelligence, acquired knowledge, etiquette, sons, advisory ability, organising skill, parent-hood, legal principles, father, heart, stomach, hunger, digestion, piety etc. A benefic sign falling on the 5th house occupied or aspected by its own lord or a benefic will certainly advance these significances. The 7th house from the lagna signifies spouse, lost wealth, strife, marriage, behaviour, visits, business dealings, war etc. A benefic sign falling on the 7th house occupied or aspected by its own lord or a benefic promotes these significances. An association between the lords of the 5th and the 7th gives rise to yoga.

Venus is the karaka of the 7th and Jupiter is the karaka of the 5th house. Venus in conjunction with malefic planets in the 5th, the 7th or the 9th becomes defective and makes the wife sickly. A malefic placed in the 4th, the 8th or the 12th from Venus can cause an early death of wife. In the case of females the 7th and the 8th house from

the lagna or the Moon signify Soubhagya and Vaidhavya, it signifies husband's longevity. The good and bad traits of the husband are reflected by the 7th house and his life span and death by the 8th house. In the case of female naticities the 9th house along with the 5th house denotes sons and one's own longevity, and if the 7th house is not occupied by any planet and the bhava itself is weak and benefics do not aspect the 7th house then the husband will not be a good person but be a bad man. These like factors are, more or less, ignored by the pundits at the time of matching of horoscopes.

Horoscope – 16



Lagna – Leo; Saturn and Venus in Leo, Mercury in Virgo, the Sun and Ketu in Libra, Mars in Scorpio, Jupiter in Sagittarius, Rahu in Aries and the Moon in Taurus.

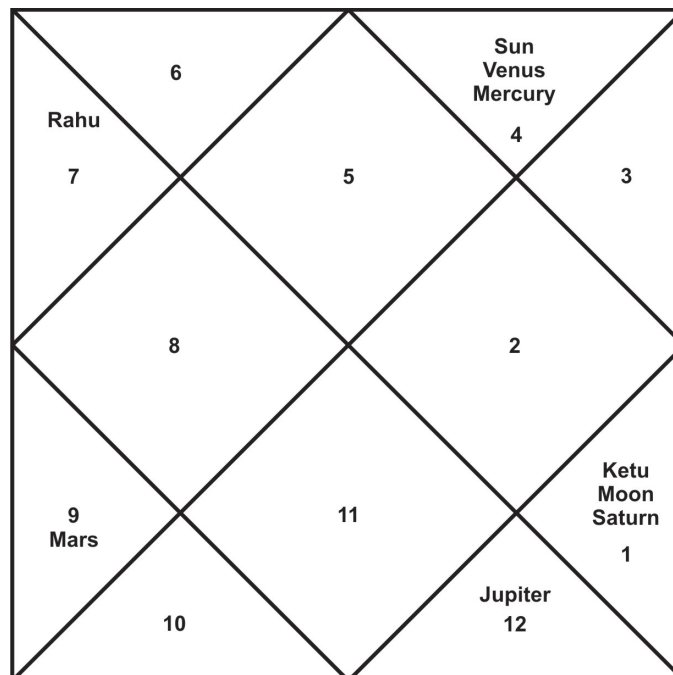
This horoscope belongs to a lady who has two issues, one son and one daughter. She had a horrid married life. She was discarded by her husband who even contracted a second marriage without obtaining a divorce from her. The 5th house, both from the lagna and the Moon, is occupied by its own lord. The lords of the 9th from the lagna and the Moon occupy the kendras from the lagna and so do the lords of the 10th, the 6th and the 7th. The 7th house from the

lagna is aspected by the lord of the 7th from the lagna and the Moon. Therefore, there was marriage and the blessing of two children. But the 7th house from the lagna and the 7th house from the Moon are owned by cruel planets who are also the lords of the trikasthanas, and therefore, they are afflicted. Saturn and Venus, the functional malefics for Leo lagna afflict the lagna and also the lord of the lagna who otherwise occupying its debilitation sign already stands afflicted by Ketu in the 6th from the exalted Moon. Thus, the Chandra-lagna is stronger than the lagna but then, the 7th house from the Moon and the lord of the 7th, both, are hemmed between planets which are functional malefics for Taurus Chandra-lagna. The 7th house from the Moon is not aspected by a benefic. Rahu occupying the 9th house from the lagna in an inimical sign and aspected by Jupiter gives only mixed fortune. In a female nativity Jupiter situated in its own sign in a kendra or a trikona confers good results but if Mars is in the 7th house, here in the 7th from the Moon, there will be loss of faith or confidence between husband and wife who will in due course of time become enemies. If Saturn and Venus conjoin in the lagna, here they are in an inimical sign, a person though blessed with comforts, riches, servants etc; will nevertheless suffer grief and unhappiness all the while. There was no divorce and though separated her husband till his death provided this lady generous funds for her upkeep and for her children. This lady continues to do well, her children are both married and doing well, her father has left a legacy and a house to live in, yet, there is no happiness for her, now owing to ill-health, and she continues to be a tortured soul. Three planets occupying their own signs and one exalted in a kendra did not prove that very auspicious for her at all because of the debilitation of the lagna-lord in the 3rd house which situation also did not give her a brother. Mercury though occupying its own sign is hemmed between two cruel planets. This lady, never truthful, always relied on falsehood.

If at the time of birth Mars occupies the 5th house from the lagna then the person will not have sons or issues, will be poor cruel-minded and unhappy, in case such a Mars is in its own or exaltation sign then there will be a son who will be physically weak; the person will suffer from excess phlegm and wind-complaints derive no happiness from spouse and sons and will not be intelligent. Mars is a cruel planet and it generally afflicts the two trikonas more than any other bhavas, its situation in the 9th generally makes one unfortunate and disease-prone. The 5th house from the lagna or the Moon or Jupiter, and their respective lords should all be free from afflictions then alone will a person become blessed with one's own

children. A papagraha situated in the 5th house which happens to be its own sign does give a son but if a benefic planet occupying its own sign in the 5th happens to conjoin with a malefic then there is usually no issue. Mantreswara does not make any exception with regard to a malefic occupying a friendly sign in the 5th house. The Sun or Venus or Mars situated in Cancer in the 5th house generally do not give an issue from the first wife.

Horoscope – 17



Lagna – Leo; Rahu in Libra, Mars in Sagittarius, Jupiter in Pisces, Ketu, Saturn and the Moon in Aries and the Sun, Mercury and Venus in Cancer.

In the aforecited horoscope Mars occupies the 5th house from the lagna in a friendly sign and is not aspected by any benefic planet and the dispositor of Mars, Jupiter, who is also the Putrakaraka, is situated in the 8th house though in its own sign. Therefore, this native though blessed with two children was not blessed with a son. The 5th house from the Moon formed by a cruel sign is vacant and not aspected by a benefic; its lord is relegated to the 12th house from the lagna and is heavily afflicted and in the 5th house counted from Jupiter. There is a dictum which reads - Panchmay papa

vanshichhedaha - meaning if papagrahas are situated in the 5th house from the lagna there will be no one to extend the family lineage, in other words, there will be no son.

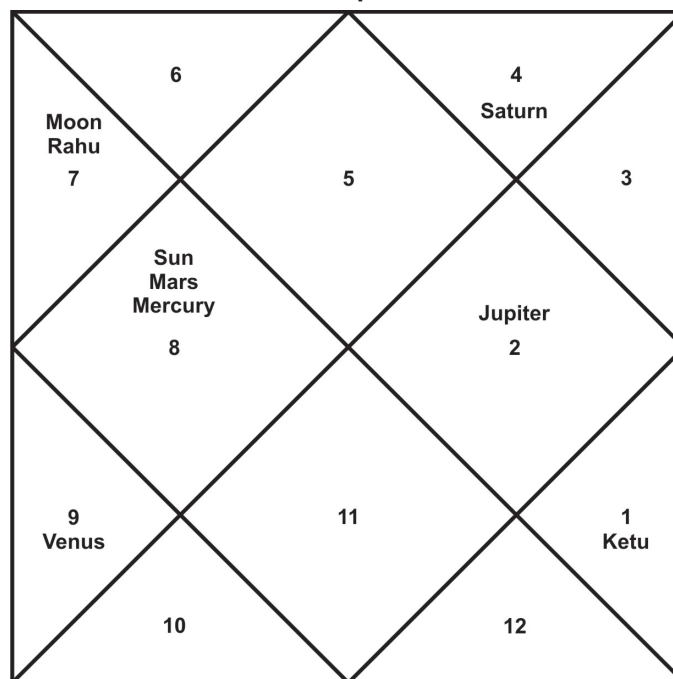
As is seen all four kendras are unoccupied and the lord of the lagna heavily afflicted is situated in the 12th house. The 9th house is occupied by a debilitated Saturn who along with Ketu afflicts the Moon, the dispositor of the lord of lagna also situated in the 9th. This native was not blessed with good fortune. The lord of the lagna and the lord of the 10th relegated to the 12th house and afflicted gave him a very difficult and painful childhood and an equally painful period of adolescence. Because of Mars being in the 5th house he was not an intelligent person and received no education worth the name though he had ample opportunities to educate himself. He did manage to hold on to a regular job in a bank, built a house for himself but did not enjoy a comfortable financial position or life. Mark the affliction to the Sun, Venus and the Moon, this native suffered from very poor eye-sight and also did not enjoy good health throughout his life. He died in his 51st year of age. Malefics occupying the 5th house and the 9th house indicate a medium term of life notwithstanding the situation of the lord of the 8th in the 8th. Here, both the afflicted trikonas are devoid of benefic aspects and association. The lords of all four kendras are weak and afflicted.

The karaka of the 4th and the 4th house afflicted did not give a long life to his mother who died soon after giving birth to this native. The karaka of the 9th house, the 9th house and its lord are all afflicted and weak which made this native to be abandoned by his father to be brought up by his maternal relatives; mark the lord of the 6th conjoining with the Moon. If the lord of the 4th occupies a trikabhava then one does not derive happiness from father and if the lord of the 5th house is in a trikabhava one always speaks ill of his father. This native never displayed any inclination to meet his father or even his elder brother. In the case of Leo-lagna births there does not exist love or good relations between brothers. Saturn in conjunction with the lord of 3rd or aspecting the lord of 3rd or situated in a kendra from the lord of 3rd makes one ill-equipped to come to terms with adversity which was the fate of this native who was otherwise full of love and affection for everyone.

Parasara, no doubt, tells us that for Leo lagna Mercury, Venus and Saturn are the papagrahas, and Jupiter and Venus by their mutual association do not confer yoga or Raja yoga but he also explains that the lord of the 9th house is the minister and the lord of the 5th house is the prime-minister, these two establishing a mutual

relationship confer Raja yoga. The Moon, being the lord of the 12th, by itself cannot give rise to any yoga and Parasara also states that the Rajayogakarakas do not give their results if they are conjoined with or aspected by inimical planets or papagrahas or if any one of them causing Raja yoga is retrograde; the participation by the lord of the lagna is essential in any Raja yoga formation, and also the Moon and all participating planets must be vested with requisite strength. But, a reading of the opening verses of Chapter VII of Jataka Parijata leads us to believe that the location of the Rajayogakarakas in Scorpio sign is not conducive to Raja yoga formation, which sign though a shirshodaya sign is a Keeta rasi wherein situated the Moon becomes debilitated.

Horoscope – 18



Lagna – Leo; the Moon and Rahu in Libra, the Sun, Mars and Mercury in Scorpio, Venus in Sagittarius, Ketu in Aries, Jupiter in Taurus and Saturn in Cancer.

In the aforementioned horoscope Mars does not give rise to an effective Ruchaka yoga because of the presence of the Sun in the same sign. Also, Mars is afflicted by Mercury who also afflicts the lagna-lord. Neither the Sun nor Mercury situated in Scorpio give

good results. The Moon is also afflicted by Rahu and is losing pakshabala; it is situated in the 12th from the lord of the lagna as the lord of the 12th, its dispositor is not in a kendra from the lagna but in an unfriendly sign in a trikona. The rasiparivartana between the lords of the 5th and the 10th does not give rise to Raja yoga because one is a papagraha and the other owns a trikabhava and here both occupy unfriendly signs. The lagna or the Moon is not aspected by a benefic planet; it is not aspected by any planet. Therefore, all yogas including Amla yoga that are obtaining will remain inoperational. The native will enjoy their results only in his dreams.

This native more than thirty years of age and married has no permanent or regular source of income of his own; he is largely supported by his father. The Reka yoga caused by Mercury, Mars and Jupiter has been prominent in its effect.

8

ABOUT: VIRGO (KANYA) LAGNA

“Sensation, perception, ideation, conception, understanding, insight, resolution, opinion, imagination, feeling, memory, volition, conation, the will to live, desire and self-control, all these are different names of intellection.”

- Aitareya Upanishad III.2.

As the sixth sign of the Zodiac Virgo covers the remaining three-quarters of Uttaraphalguni nakshatra ruled by the Sun, the entire Hasta nakshatra ruled by the Moon and the first two quarters of Chitra nakshatra ruled by Mars. Virgo is a common, mild, earthy, even, female, and a benefic sign of long ascension rising with its head first. No planet is deemed to be a benefic planet for this lagna although Venus is treated as the yogakaraka. Mars and Jupiter are the two marakas for this lagna. Mercury attains its exaltation in Virgo and Venus its debilitation. This sign is also the moolatrikona rasi for Mercury.

The person born with Virgo sign rising in the lagna at the time of birth is very learned, he possesses many good qualities, is fortunate, good-looking, affectionate, and phlegmatic, suffers from heat and skin eruptions, popular, beloved of the opposite sex, respected and intelligent possessing more of Sattwik qualities.

In his great work, Sarvartha Chintamani, Venkatesh Sharma reminds us that Venus is a friend of Mercury, Mercury and Saturn are friends of Venus, and Mercury and Venus are friends of Saturn.

Thus, between themselves Mercury and Venus are intimate friends just as Venus and Saturn are intimate friends. Venus and Saturn own a trikonabhava each counting from the lagna rasi owned by Mercury. In the case of Gemini lagna the 5th house is owned by Venus and Saturn owns the 9th house which order is reversed when Virgo sign is rising in the lagna. Whereas for Gemini lagna both acquire the status of the yogakarakas but for Virgo lagna Venus alone attains that status because Saturn while owning the auspicious 5th house also owns the evil and very unfavourable 6th house which ownership does not qualify it to be the unsullied yogakaraka. Parasara tells us that Tatkaliika benefics are those who own the lagna, the 5th and the 9th house but those who own the 3rd, the 6th and the 11th become Tatkaliika papagrahas i.e. malefics. Since Aquarius sign falls on the 6th house the Virgo lagna-born generally earn the enmity of the low and the mighty easily.

The 6th house counted from the lagna is an upachayasthana and is the bhava that signifies debts, enmity, disease and litigation amongst several other indications. Parasara states that planets owning the upachayasthanas other than the 10th house are papagrahas and those owning the 8th and the 12th are ashubhagrahas, and that these papagrahas having established a sambandha with yogakarakas do confer good results during the course of their antra-dasa in the dasa of those karakas they happen to associate with. Benefic planets occupying the upachayasthanas confer good results but papagrahas or malefics placed therein do not always confer good results. Therefore, Gargacharya suggests a prior examination of the conditions of the various bhavas and of the planets who occupy them e.g. a planet in its own sign or exaltation sign aspected by a benefic also occupying its own sign or exaltation sign will confer more good than the good that is ascribed on account of the debilitation of planets and their mutual aspects.

No planet attains exaltation or debilitation when occupying the 6th house from Virgo lagna i.e. by being in Aquarius sign owned by Saturn. With regard to the lord of the 6th house situated in the 6th B.V. Raman states that there will be increase of cousins and one's maternal uncle becomes famed. The lord of the 6th occupying the 6th house generally makes one disease-free i.e. enjoy good health, and be happy but it may not give a good place to reside, also make one earn the enmity of many people and become a miser. The general contention is that the planet rendered evil by virtue of the ownership of an evil bhava and occupying an evil bhava produces good results; if a papagraha occupies the 6th one does not incur

debts, and because of its aspect to the 12th house that person will not be a spendthrift. The lord of the 6th occupying a trikabhava other than the 6th confers the favourable Harsha yoga. Saturn in particular occupying the 6th house makes one a glutton and stubborn, who is able to destroy his enemies or cause harm to his enemies. Saturn occupying an inimical sign or its sign of debilitation in the 6th tends to destroy one's own family but if it is in its sign of exaltation it destroys one's enemies and confers wealth and general prosperity. In the case of Virgo lagna Saturn situated in the 6th house will be in its own sign, it will make the person earn much respect, be handsome, and possess hypnotic eyes, if it is in its moolatrikona portion of Aquarius sign then he will be wealthy, very brave, who will be a support for the entire family and be instrumental in the advancement of his family's affairs provided Saturn does not occupy an inimical navamsa and is also aspected by a benefic planet.

Saravali tells us that Saturn in Aquarius makes a person a speaker of untruth, a crook and a deceiver, who prefers the company of rogues and is aggressive and very rude. If Saturn in Aquarius is aspected by the Sun then that person will be sickly, the husband of an ugly woman, dependent on others, unhappy etc; if Moon aspects he will be unsteady, a liar and a criminal; if it is aspected by Mars, he will be very brave, valorous, courageous and famous; if by Mercury, be good-looking, oppressed, angry, moderately wealthy and appreciated; if by Jupiter, be famous known for his good qualities, a ruler, founder of a dynasty, long-lived and healthy and if Venus aspects then the person will be fortunate, happy and wealthy. However, natural malefics even when favourably inclined tend to create impediments, ill-will and ill-fame and one's progress is generally not smooth. Parasara tells us that the Sun, Mars, Saturn and Rahu, these natural ashubhagrahas, when occupying evil bhavas tend to become more and more cruel; these planets situated in the 9th house from the 10th do not favour career prospects or retention of self-earned wealth.

Mars, a cruel natural malefic, is as much feared as Saturn is. It is the karaka of brothers who occupying the 3rd, the 6th or the 11th bhava from the lagna generally proves harmful for brothers. Rahu situated in the 3rd house does not give brothers. Mars or Saturn situated either in the 6th or in the 12th house can cause an injury and leave a permanent mark or scar on the body and the conjunction of these two occurring in these bhavas if not aspected by benefics can even cause Gandamala or Shoola roga. Benefic planets situated in the 11th house give wealth earned or obtained through right and

honest means whereas malefic planets do so through illegal, unfair and dishonest means, more often by causing pain or loss to others; if a benefic and a malefic jointly tenant the 11th house, it will be through, both, good and bad means. If the lord of the 11th house not being combust occupies its own sign or exaltation sign in a gainful bhava and the 11th house is also aspected or occupied by a benefic then the very favourable Suparijata yoga arises and the person blessed with this yoga will be wealthy, prosperous and successful, but if the lord of the 11th occupies a trikabhava and malefics also occupy or aspect the 11th house then a Daridra yoga will arise and the person will suffer losses, contract debts and experience difficulties, unhappiness and poverty. The lord of the 11th house in conjunction with another papagraha does not produce good results; it does not confer any noteworthy gains.

For Virgo lagna Mars is a papagraha and a Rudragraha, situated in the 11th it will be in its sign of debilitation as the malefic lord of the 3rd and the 8th house. If such a Mars is not aspected by a benefic planet and the 11th lord is also weak and ill-placed then the good indications of the 11th house will not be experienced; moreover, natural malefics as the lords of the 8th occupying the 11th house tend to reduce the span of life. If the lord of the 8th house is debilitated then the 8th house should not be occupied by a malefic planet especially in conjunction with the lord of the lagna. The lord of the 8th house situated in the 8th house confers long life and also when it is in conjunction with the lord of the lagna in the 6th or in the 12th house or when it is also conjoined with the lord of the 9th in a kendra, a trikona or in the 11th house. The lord of the 8th house situated in a cruel sign and in an evil bhava but in conjunction with a papagraha curtails longevity and one does not live long, for this purpose the evil bhavas are the 6th and the 12th which bhavas for Virgo lagna are formed by cruel signs.

A malefic planet situated in the 6th house destroys the evil indications denoted by the 6th house and the lords of the evil bhavas occupying another evil bhava give good results only. But then, the lords of the evil bhavas should not be stronger than the lord of the lagna and should also not occupy benefic bhavas because when malefics are strong then they tend to make a person cruel, ungrateful, vindictive, selfish and merciless. The strong lords of the evil bhavas strengthen the evil bhavas occupied by them but natural benefics owning an evil bhava become functional malefics. If Saturn and Venus are devoid of strength and they own or occupy a trikabhava in conjunction with the lords of the trikabhavas then

they will in their mutual antra-dasa give good results; if one owns a benefic bhava and the other an evil bhava they will produce yoga-results. Strong Saturn and Venus give very bad results in their mutual antra-dasa when even a wealthy person will experience immense unhappiness and even poverty. For Virgo lagna Venus is no doubt a benefic yogakaraka but Saturn is not; therefore, their conjunction occurring in the 2nd, the 5th or the 9th is unlikely to confer exceptional yoga-results, for the lord of the 6th situated in the 9th house not afflicted by inimical planets tends to give benefits to one's father or maternal uncle instead, and not to the native, there will also be no Raja yoga.

Planets possessing digbala or directional strength take a person in the direction attributed to them and give riches and happiness in accordance with their specific nature. Leaving aside Saturn if five or four of the remaining six planets simultaneously acquire directional strength a person born in any family or circumstances high or low will rise to be a king i.e. acquire a position of power and authority. The reason for the exclusion of Saturn stems from the fact the bhavas occupied and aspected by Saturn become spoiled and defective. Saturn attaining directional strength will be in the 7th house from the lagna casting its aspect on the lagna, the 4th and the 9th bhava which are all important bhavas. The 7th house denotes lost wealth, objection, marriage, behaviour, travels, activity, war, etc; and the person born with Saturn in the 7th house does not enjoy good health and remains sick, poor, ill-attired or slovenly, evil and engaged in exceedingly disagreeable acts and the spouse may be short-lived if Saturn does not occupy its favourable sign. Phaladipika states that the wife or husband will not be good and the person will suffer from poverty and also experience much unhappiness. Saturn occupying a sign owned by Jupiter has its evil propensity and tendency considerably toned down. Saturn if placed in the 7th from Virgo lagna will be situated in Pisces sign, such a Saturn makes a person hard-working, a chief amongst friends and relatives, calm-tempered, a good-earner, principled and good-natured; if it is also aspected by Jupiter it will confer an exalted position or a position of importance in life or command of an army; if Mercury aspects Saturn in Pisces which will be from Virgo lagna it will certainly make that person enjoy Raja yoga. However, the aspect of Jupiter on Saturn does not entirely free a person from all problems, obstacles and worries, because both are not mutual friends. Still, Saturn tenanted a mild and a benefic sign and aspected by its own dispositor who is the best of natural benefics or by the benefic lord of the lagna cannot be bad in aspect to the lagna, the 4th and the 9th house; moreover,

as the lord of the 5th it will confer good health, intelligence and general prosperity, it will make one fortunate whose father will also be prosperous and long-lived.

A benefic planet enhances the benefic indications of a benefic sign, own sign and of an auspicious and benefic bhava by occupation or aspect, and a benefic situated in the 9th house, more particularly as the lord of the 9th house, in having become a strong yogakaraka invariably makes one dutiful, benevolent and fortunate. And also, a planet is said to be vested with strength if it is not aspected by a malefic or a papagraha but only by a benefic planet, then it confers good results. One commits only good and noble deeds when a benefic aspects the 9th house, and only evil deeds when a malefic or a papagraha aspects, but if the said house is aspected by its own lord then one's actions will neither be good nor bad, though a benefic planet or the lord of the 9th aspecting the 9th house makes one fortunate. Venus situated in Taurus sign makes one strong, good-looking, learned and rich, and if occupying the 9th house religious, truthful, happy and respected. But, Venus in Taurus or Libra aspected by Saturn does not result in much happiness or wealth and the person who will be of an evil temperament will also suffer from many diseases, he will be unprincipled and impure; Venus situated in its own sign and aspected by Saturn owning a trikasthanana does not confer good results. If Venus situated in the 9th in Taurus sign is aspected by Saturn from the 7th house it will be an aspect between two intimate friends. Then, at the most the concerned individual will harbour evil thoughts and intentions which he may not be able to curb nor display. Venus situated in own sign in the 9th and Saturn situated in a benefic sign equipped with directional strength and aspecting the 9th become auspicious; during the dasa-period of an auspicious planet the mind of the person will be good and enable him to procure wealth and find happiness without taking resort to any unethical or foul means.

Manasagri tells us that if at the time of one's birth Gemini sign falls on the 10th bhava from the lagna then that person will give prime importance to his duty and action, he will always follow sane advice, grant endowments, love his fellow-beings and exercise considerable influence on other people. Of course, the specific results ascribed to the signs are felt most when they are occupied or aspected by their own lords or by benefics and friendly planets but not by inimical or malefic planets, and also when their respective lords are well-placed unafflicted and reasonably strong. If in the case of Virgo lagna Mercury remains unafflicted and both, the lagna

and the 10th house, are also unafflicted and blessed by benefics then the positive indications of Mercury and of these two bhavas will become far more pronounced. Mercury and Venus are mutual friends, their moolatrikona rasis are adjacent signs. When the lord of the lagna and the lord of the 9th are mutual friends they invariably promote the good indications of the lagna and of the 9th house. Therefore, a conjunction of Mercury and Venus occurring in a benefic sign and bhava will give rise to a favourable yoga and even Raja yoga provided the Sun does not join them. The association of the inimical lord of the 12th with the lord of the 9th particularly with Venus deprives Venus of its capacity to give good results. Because Mercury owns the sign in which Venus becomes debilitated Venus does not produce bad results by occupying Virgo sign. Therefore, Venus situated in Virgo lagna will not adversely affect good fortune and prosperity, in which event Mercury joining Venus with the Sun in Leo but outside the range of combustion will give rise to an excellent yoga. The person will be learned, praise-worthy, good-looking, respectful, much-honoured and famous. These two planets placed ahead of the Sun produce their most benefic results. Mercury situated in Virgo and Venus in Libra generally confers very good results during the course of their respective dasas. An exchange of signs occurring between these two avoiding a conjunction with the Sun will constitute a Dhana yoga, a Bhagya yoga and a Raja yoga but then these two, Mercury and Venus, can be behind the Sun or Venus may be at the point of its deepest fall when no yoga will arise. The lord of the 9th finding its deepest fall or the 9th house occupied or aspected by a cruel and fiery lord of the 12th causes several breaks in the free-flow of good-fortune. Parasara treats Mercury and Venus as functional benefics for Virgo lagna.

Parasara tells us that if Saturn happens to occupy its own sign in the 5th house from the lagna and the Sun and the Moon conjoin in the 11th house the person will be very wealthy. For Virgo lagna Saturn owns the 5th house formed by Capricorn sign. Then, the Sun and the Moon will both be in Cancer sign in the 11th house and Saturn will be very bright and strongly placed in a kendra from the Dhanabhava formed by its friendly exaltation sign. A cruel planet owning the 5th house and occupying the 2nd deprives wealth. Saturn is a cruel planet. For a Dhana yoga to arise then Venus should also be strongly entrenched in a kendra or in a trikona i.e. either in the 7th in its exaltation sign or in the 9th house in its own sign if it is not to conjoin with Saturn in the 2nd house. The planet occupying the Dhanabhava, the planets aspecting the Dhanabhava and the planet owning the Dhanabhava confer wealth according to their respective

karakatawa obligations and significations, according to the vargas gained by them and in particular according to the status gained by the lord of the Dhanabhava. If the planets respectively occupying, aspecting and owning the Dhanabhava are strong and situated in their own, friendly or exaltation sign then a person remains wealthy throughout life. An exalted Saturn situated in the 10th from the 5th house that it owns will not deprive wealth or happiness though it will make one harsh or rude in behaviour, who will be brimming with confidence, very skillful and achieve renown. Venus conjoining with the exalted Saturn in the 2nd house will certainly make one very wealthy, learned and famous, excel in his chosen line of trade, display courage in the moments of crisis and be travel-prone, this person will be an effective speaker, possess a sharp intellect, be powerful and victorious enjoying long lasting prosperity while lording over vast tracts of land reaping great gains from them. At one stroke this particular conjunction gives rise to Dhana yoga, Chhatra yoga, Astra yoga and Raja yoga. Its association with a strong and a benefic lord of the 9th house converts the exalted Saturn into a very effective benefic yogakaraka.

Venus situated in the 2nd or in the 12th house in conjunction with a malefic can make one blind in one eye or suffer on account of very defective eye-sight. The malefic hinted at can be the Sun, Mars or Saturn. Whereas Venus in conjunction with either of the former two can cause loss of eye-sight but with Saturn there can be a weakening of one's eye-sight owing to age or development of an organic defect which is correctable. When Venus is in Libra and Saturn too is in its sign of exaltation will there be a break in yoga in the antra-dasa of one in the dasa of another is the question that is often asked, there will be no break in yoga even though Saturn being in an odd sign may during the course of its own dasa tend to display results owing to its 6th house lordship first and later on according to its trinal lordship. Since even papagrahas occupying the 2nd house but vested with strength tend to confer wealth and give yoga, in the given situation the wealth that is acquired may be through a son or sons and through service or at the cost of one's opponents.

Bhavartha Ratnakara while high-lighting the importance of the lagna and its lord and the lord of the 9th states that if the lords of the lagna, the 9th and the 4th are in the 10th house or in the 4th house in conjunction with the lord of the 10th then during the dasas and the antra-dasas of these lords one will be crowned a king and become very fortunate and famous. This is a yoga that has few equals. In this yoga all of the involved lords remain fortified in a kendra and also

jointly fortify the kendras with at least one of them occupying its own sign and bhava. For Virgo lagna, the lagna and the 10th house are owned by Mercury, the 4th and the 7th by Jupiter and Venus owns the 9th and the 2nd house, all three are natural benefics. The bhava occupied or aspected by the lord of lagna conjoined with its lord and a benefic gains exceptional strength and prospers. The 4th house is as important as the 10th house and all planets situated in the 4th influence the 10th house. Saturn is capable of aspecting the 10th from the lagna, and Mars from the 7th whose aspect on the 10th house is of a greater significance, but both cannot simultaneously influence the 4th house and they are both natural malefics. Thus, there can be the conjunction of Mercury, Venus and Jupiter occurring either in the 4th or in the 10th house, in the former event there will be a very favourable yoga and Raja yoga and in the latter event there will arise the Maharaja yoga and also the Khayati yoga ensuring wide fame when all three natural benefics will be in an upachayasthana and there will also be the Amla yoga or Amalkirti yoga. If at the time of one's birth natural benefics are not weak and afflicted and if the lagna and its lord are strong then during the dasa of the lagna-lord the person will enjoy good health, comforts, happiness and popularity; if the 4th house and its lord is strong then during the dasa of the lord of the 4th the person will assist his family members, remain happy, be blessed with conveyances, wealth, landed properties, a happy marriage, and gain promotion and advancement in career or profession, and if the 10th house and its lord is strong then during the dasa of the lord of the 10th there will be success and gain in all enterprises, there will be general prosperity and much happiness, gain of respect and fame. Great fame and great learning is also assured if these three natural benefics combine in the 9th house with preferably one of them owning the 9th house. Mantreswara does not favour retrograde benefic planets situated in their own or exaltation signs.

A person generally earns the enmity of the person or persons represented by the bhava owned by the planet conjoining with the lord of the 6th or occupied by the lord of the 6th or of that lord which occupies the 6th house. Therefore, Saturn occupying the 9th house in Taurus is likely to create friction with father but will not obstruct Bhagya. Taurus is a mild, benefic and friendly sign for Saturn to occupy. Such a Saturn can make one an effective teacher or a philanthropist. But Capricorn sign forming the 5th house from Virgo lagna is an earthy and not a positive sign which makes the Virgo-lagna born unable to shed pessimism and treat life purposefully. Jupiter situated in Taurus sign in the 9th gives Raja yoga in its dasa.

If Saturn and Jupiter combine in the 9th house in Taurus sign Saturn will afflict Jupiter while giving yoga. Their conjunction in the 10th house in Gemini will cause a mild but a steady yoga if they do not occupy inimical navamsas and Mercury also remains strong.

The Moon that owns the 11th bhava for Virgo lagna is not designated as a papagraha because of the significance otherwise attached to the rasi occupied by the Moon as being equal to that of the lagna. A strong Moon occupying the 9th house in its sign of exaltation confers very favourable results, if the same Moon happens to conjoin with Venus one's father achieves a very high rank or status which benefits the native in equal measure, an aristocratic back-ground is indicated and the person born in a wealthy family continuing the family business extends it beyond expectations. Mercury conjoining with the Moon and Venus situated in the 9th house makes one wealthier but if these three happen to conjoin in the 10th one enjoys Raja yoga. A person gains much wealth and remains above want. In case the lord of the Chandra-lagna occupies the 2nd, the 11th, the kendras or the trikonas, a Raja yoga arises if the Chandra-lagna is the 9th house from the lagna also occupied by Jupiter and Venus, then the person remains wealthy and powerful throughout life and his or her name and fame will last long after death. Jataka Parijata tells us that in the event of the lord of the 9th house occupying a kendra or a trikona in strength the lagna should be aspected by the lagna-lord to cause an effective yoga.

For Virgo lagna, Suparijata yoga can arise if the Moon is exalted in the 9th house and Venus or Mercury or Jupiter occupies the 11th house. The exchange of signs between the lords of the 9th and the 11th is a Mahayoga. But the conjunction of the three natural benefics in the 9th from the exalted Moon occupying the 9th will not cause superior yoga because Jupiter will then be in its sign of debilitation. A reading of the texts reveals that the 7th house from the lagna is not the preferred place for planets to occupy in the formation of Raja yogas. Agreed that planets occupying the 7th house do not readily give rise to Raja yogas because the 7th house is hemmed between the evil 6th and the 8th bhavas but benefics situated in the 7th certainly cause yoga and confer favourable results because of their benign aspect on the lagna. Pisces sign falling on the 7th house is an added advantage for Virgo lagna, the aspect of Jupiter on the 11th house from Pisces sign produces superior results. If Venus, Jupiter and Mercury jointly or severally conjoin with the Moon in the 7th house then there will be yoga for prosperity, good looks, good future and success.

Jatakabharana states that if Jupiter is in Virgo or in Libra, Venus is in Aries or Taurus and Mercury is in Scorpio and these are aspected by benefics then one attains an exalted position in life. This is certainly not the description of one single yoga formation simply because Mercury and Venus cannot remain so many signs apart, they cannot aspect each other and Mercury is required to stay in Scorpio only. Jupiter can aspect Venus in Aries from Libra or Venus in Taurus from Virgo, Venus can aspect Jupiter in Libra from Aries but Jupiter cannot aspect Mercury in Scorpio from either Virgo or Libra. Irrespective of the sign rising in the lagna Jupiter situated in the 11th or in the 12th from Mercury does not present any noteworthy yoga except that both will continue to act as friends. Jupiter and Venus in mutual kendras or mutual trikonas or in mutual 6th and 8th position do not by themselves lay a foundation for a Raja yoga formation except that Jupiter could be in retrograde motion. Mars confers status; Mercury by occupying Scorpio, a fixed and a mild sign, activates Mars in a positive manner. In any case, Jupiter occupying Virgo lagna along with Mercury in the 10th and Venus in the 9th can cause Raja yoga provided the Sun does not join Venus or Mercury which is a very rare possibility.

Elsewhere the same text states that Venus situated in the 2nd house and aspected by Mercury confers much wealth and as does the conjunction of these two in the 2nd house aspected by Jupiter. Mercury cannot cast its aspect on Venus. But, in the case of Virgo lagna Venus and Mercury combining in Libra with Jupiter in Gemini generally ensure a steady inflow of wealth and also accumulation of wealth; during the course of their dasas Venus and Mercury confer power and authority. There will be inheritance from father and mother and one's wife will bring in wealth. The 10th house and its lord conjoined with or aspected by a benefic confers a position of pride. The lagna and the lord of the lagna conjoined with or aspected by a benefic ensures good health and happiness throughout one's life. If the 9th or the 10th house is formed by a benefic sign and its lord is conjoined with or aspected by a benefic then the person becomes very fortunate and derives happiness and gains through father. Moreover, any association involving the lagna-lord and the lords of the 4th, the 9th and the 10th in a benefic sign or bhava gives rise to Raja yoga. Mahadeva insists that these four named lords should be in conjunction which view is similar to the view held by Ramanuja but it is our experience that the yoga-causing planets in mutual trikonas are far more effective. In the given case Jupiter will be ucchabhilashi, it will certainly give Raja yoga results during the course of its own dasa i.e. elevation to a very high or the highest

rank in the field of one's activity or profession.

Jatakalankara reminds us that if the lord of the Dhanabhava is combined with Jupiter in the 2nd house or is in a kendra from the lagna then acquisition of much wealth results and if they conjoin in a trikasthanana then acute poverty and misfortune will result. Even though Venus and Jupiter are not mutual friends but their conjunction will certainly make one earn through application of learning and knowledge, the person will also be blessed with a good wife, be intelligent and become wealthy because the lord of the Dhanabhava, a natural benefic, in conjunction with the Dhanakaraka invariably confers very favourable results. A malefic lord of the 2nd house in conjunction with Jupiter confers only ordinary wealth but if the wealth is found in plenty it will mainly be ill-gotten. The lord of the Dhanabhava in conjunction with the Dhanakaraka gains exceptional strength to produce good results. Because the lord of the 2nd house gives wealth through the sources indicated by the planet it associates with if Jupiter associates with the lord of the 2nd house the latter should be Arohi, own the 9th or the 11th and the subject conjunction should occur in a kendra so as to result in fabulous wealth. In the case of Virgo lagna, Venus-Jupiter conjunction occurring in the 8th or in the 12th house will not result in abject poverty or misfortune because in the former event both will be aspecting the 2nd house and in the latter event Venus will cause yoga. Jupiter combust or in its sign of debilitation as the lord of the navamsas occupied by the lord of the 12th will certainly cause poverty to result if it were to conjoin with the 2nd lord or if from the bhava occupied by Jupiter papagrahas happen to occupy the 2nd, the 4th or the 5th house. There are of course various other situations indicating gain of wealth or indicating poverty but these do not fall within the category taken up by Jatakalankara.

Jupiter owns a marakasthanana for Virgo lagna, occupying the 2nd house in an evil varga or in an evil nakshatra it can become the principal maraka and paradoxically much against its true nature cause if not death but much havoc in one's life. Any association with the lord of the lagna does not cancel out the maraka propensity of a planet; in fact planets associating with principal marakas also become marakas, and confer no yoga. Venus is not a maraka because it also owns the 9th house. Jupiter afflicted by the kendrhipati dosha too does not act as the prime maraka unless it is adversely placed or afflicted by papagrahas. Jupiter situated in the 3rd house if strong and unafflicted confers fame and prosperity; therefore, if it is in conjunction with Mercury in Scorpio sign in the 3rd it will not cause

poverty or misfortune. Mercury situated in the 8th house from the lagna generally gives yoga and a long life but as the lord of the lagna situated in a cruel sign in the 8th gives indifferent health and as the lord of the 10th, an unsteady career. Jupiter placed in the 8th too confers long life and makes one humble but as the lord of the 4th in the 8th it will not give happiness on a long-term basis and the person may become drawn into disputes pertaining to inheritances and landed properties. For Virgo lagna, Mercury situated in the 12th house in a fiery, cruel and inimical sign becomes an indicator of fall from position or of a great public humiliation even though the person will be learned and intelligent. Jupiter situated in the 12th in Leo sign brings out a hypocrite and does not give happiness especially through sons; moreover, Jupiter will be in the 6th from the 7th house that it owns, marriage-affairs can also suffer or it may give rise to infidelity. If Saturn is in a kendra from the lagna, the Moon is in the lagna and Jupiter is in the 12th house a person begs for alms and in frustration abandons his place or country of birth.

For a person born in Virgo lagna if the Sun is in association with either Venus or the Moon by conjunction or mutual aspect etc; there is said to be gain of wealth during the dasa of the Sun in which situation the Sun takes over the role of the 9th lord or that of the 11th, otherwise one suffers loss of wealth and experiences troubles and pains. A weak planet situated in the 12th and the lord of the 12th house strong, actually spell serious trouble. The Sun should not join Venus in the 2nd or the Moon in the 12th in which event there may not be easy inflow of wealth and retention of wealth, the person becomes bereft of wealth or suffers from loss of wealth during Venus dasa and the Moon dasa will give mixed results. The conjunction of the Sun and Venus occurring in the 7th or in the 9th house is unlikely to make much of a difference. The Sun, the Moon and Venus conjoining make one clever in grabbing others' wealth, they will confer yoga only if they happen to combine in the 9th house in Taurus sign; a steady career is vouch-safed because then the lord of the 9th house will be stronger than the lord of the 12th.

If at the time of birth Mercury occupies Virgo lagna, Jupiter is in the 7th house, Mars and the Sun conjoin in the 3rd, Saturn is in the 6th and Venus is situated in the 4th a mighty ruler is born. There will be a powerful Shouraya yoga obtaining in the 3rd house and there will also arise the unrestricted Bhadra yoga and Hamsa yoga and the three unafflicted natural benefics will be strongly entrenched in three kendras in benefic signs. Mars and Venus will be aspecting the 10th bhava. There will also be the favourable Chamara yoga,

assuring rulership, and also the Kama yoga. The presence of these yogas at the time of one's birth indicate a smooth inheritance and a success-filled take-over but can Mercury be more than 28° away from the Sun ? Otherwise, for Virgo lagna the conjunction of the Moon with Mercury gives rise to a powerful yoga if it occurs in the lagna or in the 10th house because if the lord of the lagna and the lord of the Chandra-lagna are both in the kendras from the lagna a Raja yoga is caused. The person blessed with this conjunction will be very intelligent, learned and having a sharp intellect will be enterprising, successful and widely recognised and influential. The Moon in Gemini generally confers good results, and as the lord of the 11th conjoining with the lord of the 10th in the 10th gives a highly successful career, power and diplomatic expertise.

Ramanuja tells us that for one born in Virgo lagna Jupiter and Venus combining in the 4th produce yoga during their dasas. Jatalankara reiterates that if the lord of the 4th house is in the 4th in conjunction with a benefic planet and the lord of the 9th house then a person becomes a Samanta, the lord of the 4th conjoining with the lord of the 9th makes one fortunate. The planet owning the 9th house is deemed to be a yogakaraka. Because the Sun will not be in the same sign occupied by Jupiter the Hamsa yoga caused by Jupiter will operate unrestrained. However, Sarvartha Chintamani tells us that Jupiter situated in the 4th hemmed by benefics or in conjunction with a benefic should be stronger than the lord of the lagna and Jataka Parijata states that if Jupiter attains Gopuramsa in the 4th house, the 2nd and the 11th house are also tenanted by benefics then there will be yoga for happiness and prosperity.

Varahamihira tells us that when the Sun is in Virgo the person becomes skilful in writing, painting, poetry, philosophy and mathematics and is slenderly built. The person is usually soft-spoken and humble. It is by discarding pride and by adopting humility in its place that a person is able to conquer one's own pride and ego and satisfies the inner urge. The Sun, that signifies the Atman, situated in Virgo sign in a kendra or in a trikona even if conjoined with Rahu or Saturn or otherwise afflicted does not lose its inherent strength to promote one's spiritual urge and awaken one's intellect. For Virgo lagna it owns the Antayabhava which is also the Mokshasthana. The lord of the 12th represents the other world, it should not occupy a malefic sign or be in a cruel navamsa or be aspected by a papagraha otherwise one goes to hell after death. Sarvartha Chintamani reiterates that which of the two, the Sun or the Moon, is strong and occupies the drekkena ruled by Jupiter, a person will go to the

Devaloka, if ruled by the Moon and Venus, to the Pitraloka, if ruled by the Sun and Mars, to the Triyana yoni and if ruled by Mercury and Saturn, to the Narakaloka. It adds that if they occupy their sign of exaltation the person goes to the higher world, if in debilitation, to the lower world, and in all other signs, to the ordinary world. For Virgo lagna, the Sun becomes exalted in the 8th house, it is not a good placement for wealth, happiness, life-span and eye-sight but as the lord of 12th occupying the 8th it causes Vimala yoga that gives wealth, happiness, independence and fame because of one's own good qualities and deeds, it also gives an attractive personality though the Sun situated in the 8th house indicates fall from power.

If at the time of birth Venus is in Gemini, Mercury occupies Virgo lagna, Mars and Saturn are in Capricorn and the Moon joins Jupiter in the 7th then the person will be a great ruler and a destroyer of foes. This is a very powerful Raja yoga. Obviously, the Sun is in the 12th house and Mercury will be in its exaltation portion of Virgo sign. Hereat an exalted lord of the lagna who is also the lord of the 10th house will be in a kendra from the 2nd and the 9th lord and from the 4th and the 10th lords and aspected by Jupiter. The lord of the lagna will be exalted because Mercury cannot go beyond 28° either side of the Sun and cannot be more than 75° away from Venus. The distance retained by Mercury and Venus either side of the Sun is more material and relevant in all yoga formations involving these three planets.

Skanda Hora tells us that if Mercury occupies the 7th house at 15° Pisces then the person leads life by doing hard manual labour. Planets in deep debilitation can cause even a well-endowed king to lose his powers, face defeat and experience miserable conditions. Such like planets even in conjunction with or aspected by benefics do not confer good results in the course of their dasas. Mercury in its deepest fall and aspecting Virgo lagna becomes an indicator of great misfortune. If Venus were to conjoin with Mercury in Pisces sign there will be neechabhanga for Mercury and there will be yoga results during the dasa of Mercury, the dasa of Venus will prove ordinary. It is not difficult to conclude that planets in their deep debilitation are incapable of attaining neechabhanga because the texts do not make a specific mention of this possibility. At 15° Pisces Mercury will be in the inimical Scorpio navamsa owned by a papagraha and a maraka for Virgo lagna and will also be in a cruel shastiamsa ruled by the lord of the 12th. Thus, Mercury and Venus situated in Pisces, the Moon in Cancer, and Mars in Leo, Jupiter

in Scorpio, Saturn in Capricorn and the Sun in Aries will give rise to a formidable yoga provided Mercury is not in its deep fall. There will then be mutual exchange of signs by the lords of the 8th and the 12th in friendly signs and in a trine from each other. This is the Viparita Raja yoga. Kalidasa tells us that malefics occupying their own, exaltation sign or in vargottama are capable of conferring good results especially if their dispositors are friendly and also strong. All planets are protectors of the preceding bhava occupied by them. Therefore, the exalted Sun will protect the conjunction of Venus and Mercury occurring in the 7th house. Venus and Mercury will act as badhakas for Saturn and thus keep Saturn in check. If the Sun, the Moon, Mercury and Venus occupy a sign which is not their inimical sign or debilitation sign and also occupy their own or friendly navamsas, the Moon is strong in pakshabala and neither Mercury nor Venus is combust then also Raja yoga will certainly arise.

The texts have described numerous yogas and also given their other subtle variations but the occurrence of some of those yogas is not possible for all lagnas. For example, if the lord of the 5th is situated in the 9th house, the lord of the 9th occupies the 10th house and the lord of the 10th house is in the 5th then a great conqueror that is virtuous and possessor of divine wisdom is born. In the case of Virgo lagna it will require Saturn to occupy Taurus in the 9th, Venus in Gemini in the 10th but Mercury can never occupy Capricorn when Venus is in Gemini sign. Jataka Tattvam states that if the lord of the 10th is in the 5th house, the lord of the 4th is in the 10th and lord of a trikona aspects the lord of the 10th then a mighty ruler is born. This yoga obtaining for Virgo lagna will require Saturn to aspect Mercury in Capricorn which aspect certainly cannot become instrumental in causing Raja yoga of the stated high order. Even the simple conjunction of the lord of the 10th with the lord of the 5th in the 5th house aspected by benefics does not give rise to a Raja yoga of a high order, it requires an exceptionally powerful Raja yoga to make one the ruler of a country. Mercury in the 5th, the Moon in the 10th and Jupiter simultaneously situated in the 9th from Virgo lagna does give rise to a yoga of fair intensity, the person born with this yoga will prosper and certainly rise in ranks.

Manasagri tells us that if at birth Saturn and the Moon are in Virgo, Jupiter in Leo, Rahu in Aquarius and Mars is situated in Capricorn then one becomes a great king who will protect the entire world. Janardhan Harji has not specified the rising sign in the lagna which means these stated planets can be in any bhava. Applying this yoga to Virgo lagna we will find Saturn and the Moon in the

lagna with Jupiter situated in the 12th, Mars in the 5th and Rahu in the 6th house from the lagna. This yoga has the Virgo Chandra-lagna playing the pivotal role. While the Moon in Virgo is considered well-placed Saturn in Virgo offers a mixed feel of good and bad. The Moon, the lord of the 11th, will have an exalted Mars in the 5th in a trinal relationship also with its dispositor, Saturn; though Mars aspects Jupiter its aspect is not returned. In other words, Jupiter in its friendly sign stays unfettered and gainfully aspects its own 4th house. The lord of the 5th occupying the lagna in a benefic sign confers good results; it gives power to judge and punish others. The lord of the 6th similarly placed gives the command of an army and makes one a powerful person. Jupiter is the karaka of the 2nd, the 5th, the 10th and the 11th house, while occupying the 12th house from the Moon it causes a good yoga and in the 12th from the lagna advances the good indications of the bhavas it is the karaka. Sakata yoga will stand cancelled. The results of the Anapha yoga, Sunapha yoga and the Durudhara yoga are felt the most when the Moon is in a kendra from the lagna and is equipped with significant brightness. An exalted planet situated in the 5th house makes one fortunate. Such a Mars as the lord of the 8th makes one selfish, an evil-doer, slovenly, haughty, proud, and destructive and one who suffers most owing to his own misdeeds. These evil indications are to a great extent set-off by Rahu occupying the 6th house. This yoga will be more effective if Venus and Mercury are also strongly placed. Rahu's aspect on the 10th house, its friendly house, denotes success in all endeavours.

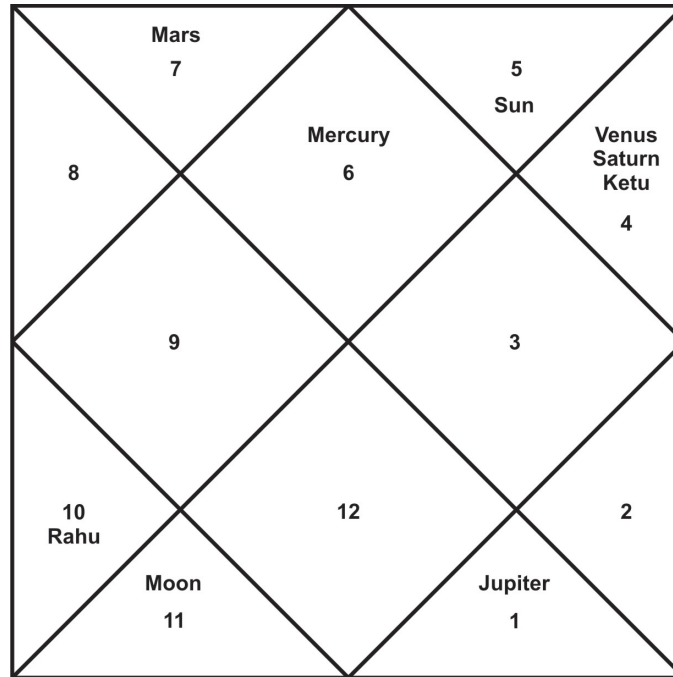
If the lord of the 10th house is devoid of strength one does not succeed in his efforts but if it occupies its own bhava in association with a benefic there will be success and the gain of a place of pride. An afflicted lagna or the weak lord of the lagna makes one commit evil acts, face humiliation and defeat, not enjoy good health etc; and an afflicted lord of the 9th or the afflicted 9th house does not make one fortunate. Therefore, in the case of Virgo lagna the weakness or affliction suffered by Venus and Mercury can even cause yogabhanga. Brihat Jataka tells us that if a powerful Mercury is situated in the lagna, a powerful benefic is in the 9th house and the rest of the planets are in the 2nd, the 9th, the 3rd, the 6th, the 10th or the 11th house from the lagna a person born in a royal family will become a good and a benevolent king. Mercury situated in Virgo lagna, exalted, avoiding association with an inimical or a malefic planet and also avoiding occupation of evil and inimical vargas becomes powerful in doing good and a person enjoys the full benefits of Bhadra yoga. A powerful benefic occupying the 9th house

and the planets occupying the 2nd house and the upachayasthanas become givers of good results, wealth and many other gains. This yoga occurring, the Moon possessing bright rays would be ideally placed in the 9th house, Jupiter in the 11th and Saturn in the 6th house. The 12th house is meant to remain vacant as also the 8th, the 7th, the 5th and the 4th, which means the Sun will be in Libra and Venus in Scorpio both occupying inimical signs. The lord of the 12th weak and occupying an inimical sign or debilitation sign makes one careful about his wealth and the way he spends that wealth, a debilitated Sun situated in the 2nd house does not become a yoga-karaka. Mars situated in the 10th house confers prosperity and the opportunity to move and work with important people; because its dispositor will also be strongly placed in the lagna Mars will confer executive powers and even Rajya. The lord of the 11th occupying the 9th makes one heir to a kingdom or to a very large paternal estate or enterprise, there will be a smooth ascendancy and a long lasting inheritance but interspersed with some unhappy happenings owing to the weakness of the Sun and Venus.

Bhavartha Ratnakara tells us that if the Sun, Venus and Mercury conjoin in the 5th house and Jupiter occupies the 11th house then a person will become exceptionally fortunate and wealthy during the course of Mercury's dasa. The conjunction of the Sun, Venus and Mercury is not a happy one but it certainly excites the auspicious indications of the 5th house and those of the 11th even though the Sun situated in the 5th in an unfriendly sign can deprive one of children, wealth and happiness. Parental wealth, the method of earning, determination and contentment are to be divined from the 5th house which house also denotes sudden gain of wealth. Jupiter situated in the 11th house confers wealth, fame and long life and because it is not an enemy of Venus and Mercury its aspect on these two generally gives good results. The Sun is a friend of Jupiter; Jupiter's aspect on the Sun and all other planets has the ability of restraining their evil propensities but cannot altogether improve Venus in the event of paraspara drishtisambandha. Mercury aspected by Jupiter makes one an influential ruler and in mutual kendra from Jupiter confers an executive position of importance. For Virgo lagna, Jupiter situated in the 11th house will be in its sign of exaltation. Mercury in a sign owned by Saturn and aspected by Jupiter gives learning, intelligence, happiness, all kinds of wealth and comforts and a high status, which good results will be experienced during the course of Mercury's dasa. The Sun situated in Capricorn or Aquarius aspected by Jupiter often gives immense wealth.

A weak or an unafflicted lagna or its lord can curtail longevity. If the lagna is hemmed between two malefics the child does not survive for very long; even if the child survives owing to other yogas the child will remain sickly and poor. The same principle applies to all rest bhavas and bhava-lords including benefic planets. Any bhava or bhava-lord hemmed between two malefic cruel planets suffers and becomes defective. The Sun represents Fire, the Atman and all that which is pure and valuable, if it is hemmed between malefics then all these significances are bound to get impaired. The Moon represents the Mind and all mental processes that culminate in intentions, desires and longings, if it is hemmed between two malefics e.g. Saturn and Mars, the person will be addicted to pleasures and intoxicants, he will be greedy and keen on acquiring and possessing wealth, be of an angry and evil temperament, cunning, deceitful, earning the wrath and enmity of many people. These are not favourable and happy results. Satyacharya and other seers remind us that the bhavas occupied by benefics flourish and those as are occupied by malefics become defective except when the benefics are in occupation of the trikabhavas.

Horoscope – 19



Lagna – Virgo; Mercury in Virgo, Mars in Libra, Rahu in Capricorn, the Moon in Aquarius, Jupiter in Aries, Venus, Saturn and Ketu in Cancer and the Sun in Leo.

In the afore-cited horoscope prima-facie the lagna and the lord of the lagna are strong. But as is seen, the 2nd house from the lagna occupied by the lagna-lord has Mars situated in an inimical sign. Mars is a cruel planet and a natural malefic, for Virgo lagna it is a papagraha and a maraka. The Sun, the lord of the 12th, occupies its own 12th house. The Sun too is a cruel planet and not a natural benefic. Thus, the lagna and the lagna-lord are hemmed between two cruel planets. Mars, here, does not make one adept in speech or conversation nor does it give one an attractive personality, the person will also not be reasonably educated or wealthy but will serve others belonging to the low class; such a Mars also causes wasteful expenditure, timidity in approach and quarrels with kinsmen. The Sun situated in the 12th generally makes one suffer from ailments of the eye, be inimical towards father, poor and have few issues. Hereat the lagna and the lagna-lord are both aspected by Saturn, a natural cruel malefic and who is also the lord of the evil 6th house.

No other planet aspects the lagna.

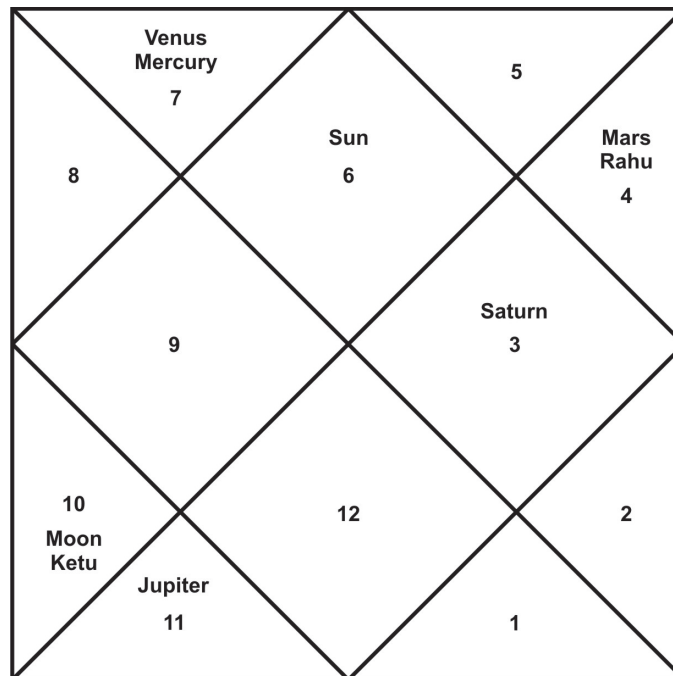
The bhavas whose lords occupy the trikasthanas from the lagna afflict their own bhavas and those occupying a trika counted from the concerned bhava also suffer. The Moon situated in the 6th does not give yoga unless it is an exalted or a Full Moon. Hereat as the lord of the 11th it is also in the 8th from its own bhava. Jupiter is in the 8th house but it is in a friendly sign and in the 5th from its moolatrikona and in the 2nd from Pisces; it casts its aspect on its own 4th house and on the Sun and Mars. Jupiter complements the Full Moon, therefore, both bestow a long span of life and make one enjoy a legacy even though Saturn, the dispositor of the Moon, aspects Jupiter and does not give a life of comforts but a degraded life. Saturn's aspect on Mercury occupying Virgo sign does not produce bad results but it certainly causes affliction to the lord of the lagna who is also the lord of the 10th house.

This native born in a well-to-do family did not acquire full education even when he had all avenues open for him to do so. He also did not do well in business and late in life took up a small job in order to sustain himself and his large family. The lord of the 12th house situated in the 12th tends to reduce the span of one's life but if one lives long it gives rise to a mild Raja yoga. Hereat out of the three lagnas, the Surya lagna is the strongest and therefore, this native experienced the good results of the yogas very late in life i.e. after he had reached the age of 58 years. The three inimical planets situated in the 8th from the 4th house did not give him an early start and Rahu in the 5th created doubts and uncertainties and gave him five daughters. Jupiter in mutual kendra from the lord of the 5th, aspecting the 5th house from the lords of the 5th and the 9th made his five daughters and two sons fortunate and prosperous. If the Sun occupying the 12th house is aspected by papagrahas then one commits acts according to one's own wishes and free-will; he does not listen to others. This native never heeded sane advice.

Saravali tells us that Saturn occupying Gemini sign makes a person suffer from indebtedness or fetters, be a hypocrite or consort with hypocrites, who prefers to lie low and is a cheat and an evil doer. These results change radically when Jupiter aspects Saturn situated in Gemini sign. Saravali tells us that the person will then be a confidante of a royal or noble family, possess all good qualities, be liked by good people and the one who knows his hidden talents and Jatakabharana tells us that the person will receive royal favours and live like a king, be generous and possess concealed or hidden wealth. The lord of the 5th house occupying the 10th house from the lagna

is a favourable situation; it generally makes one lead a successful and a grand life depending upon the benefic vargas gained by it. It can even give rise to Raja yoga. The lord of the 6th situated in the 10th can also give yoga and Raja yoga but at some cost, the more fortified it is the more sinful and destructive one is likely to become. With regard to Saturn occupying the 10th house Manasagri tells us that it gives wealth, good company, fine residence, a good position and fearlessness. B.V. Raman tells us that though the person will be dispassionate in nature, and work for the down-trodden masses, his career will be marked by sudden elevations and depressions. Only Jupiter can protect Saturn in occupation of the 10th house. Saturn, not occupying an inimical sign or its debilitation sign, but situated in the 6th house from the Moon generally gives good results.

Horoscope – 20



Lagna – Virgo; the Sun in Virgo, Venus and Mercury in Libra, the Moon and Ketu in Capricorn, Jupiter in Aquarius, Saturn in Gemini and Mars and Rahu in Cancer.

In the aforecited horoscope the lord of the lagna is in the Dhanabhava in conjunction with the lord of the Dhanabhava. Both are natural benefics and stay aspected by Jupiter. This is a typical example of Dhenu yoga as defined by Phaladipika. A person blessed with this yoga is wealthy, learned and happy, ambitious and blessed with a large family. Since the 12th sign from the sign occupied by the lagna-lord is its exaltation sign this native lived his entire life in the country of his birth. All the three natural benefics uncombust occupy the two trikonas from the 10th house and one of these benefics is also the lord of the 10th. The lord of the 10th who is also the lagna-lord is in conjunction with the lord of the 2nd and the 9th aspected by a benefic. This is a Raja yoga. If the lord of the lagna occupies the 2nd house one certainly becomes wealthy and exercises power provided the lord of the lagna is not in its sign of debilitation or in neecha or inimical navamsa and is not in conjunction with or aspected by malefic planets. Also, if more than one planet occupy the 2nd house and one of them occupies its own sign or the sign of exaltation then one enjoys wealth throughout life, which results will also ensue if the lord of the 2nd house is aspected by the Dhanakaraka. Jataka Parijata states that if the lord of the lagna occupying the Dhanabhava is weak or is aspected by papagrahas then it indicates loss of wealth. Hereat a debilitated and an afflicted Mars aspects the 2nd house.

Natural benefics occupying the 10th house either from the lagna or from the Chandra-lagna give yoga and fortify the indications of that bhava if they do not tenant inimical or debilitation sign. Hereat Venus and Mercury, the former in its own and the latter in a friendly sign, are in the 10th house from the Moon in which regard Saravali tells us that the person will have a large circle of friends, will be blessed with a good wife, good learning and education, health, wealth and happiness and be a minister or a royal advisor or the keeper of royal secrets. The Moon situated in the 5th or in the 9th house gives a high-ranking official position. Jupiter situated in the 6th confers yoga if it is not aspected by or conjoined with Saturn.

Rahu occupying Cancer sign generally confers favourable results but situated in the 11th house while conferring wealth and fame it does not ordinarily permit cordial relations to exist between father and son. No planet in conjunction with Rahu or Ketu can be deemed to be strong even if possessing more than required shadbala because conjoining with Rahu or Ketu it becomes afflicted, the weaker it is the more is the affliction. A planet occupying its debilitation sign destroys the indications of the bhava it owns or occupies and also

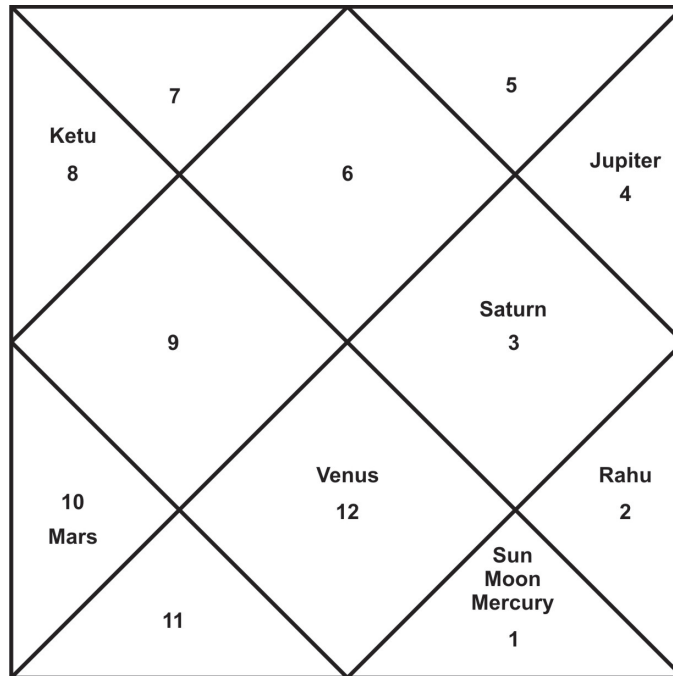
afflicts the bhava it aspects; the aspect of a debilitated planet is a spoiling aspect. In fact, this native though earning well was never thought to be wealthy, he did not lead a lavish life. The Sun occupying the lagna is an indicator of Government service. This native indeed held very senior positions in the Government but failed to reach the very top rung. The Sun occupying Virgo lagna is the lord of the 12th house from the lagna, it has caused neechabhanga for Mars but the Sun has Saturn situated in the 10th house. The aspect of the Moon on Mars is not always productive of good results. The aspect of Mars on the Moon in Capricorn makes one fortunate, wealthy and prosperous but not to the extent expected when Mars aspects from Cancer sign. Ketu devoid of auspicious association continues to be a dire malefic and a restraining factor. The mutual kendra position of the Sun and Saturn involving the lagna and the 10th house did not give this native independent ruling power, and promotions in service were not gained by him easily. This horoscope is an example of a Raja yoga not operating to its full potentials because of the absence of benefic influences on the lagna and the Moon and the kendras remaining dominated by two trika-lords.

The presence of an exalted planet in any horoscope draws an immediate attention of those examining a nativity. Other than the two luminaries the rest five if occupying their own or exaltation signs in a kendra either from the lagna or the Moon give rise to the fabulous Panchmahapurusha yogas. All planets situated in their respective exaltation signs in a kendra, in a trikona or in the 2nd house or the 11th from the lagna or the Chandra-lagna, if also strong in shabdala and not in conjunction with or aspected by evil or inimical planets, become yogakarakas and even Rajayogakarakas. All favourably inclined planets confer their full benefic results during the course of their dasa and during their antra-dasa in the dasa of other karakas. Jupiter, Venus or Mercury if not in conjunction with any other planet but occupying their exaltation sign in a kendra from the lagna become capable of destroying many or all arishtas. Janardhan Harji citing an ancient principle states that even if one benefic vested with strength is in a kendra from the lagna it destroys all evil effects of other planets and makes one renowned and enjoy a long lease of life.

Rahu and Ketu do not own a sign and therefore much importance has not been given to their exaltation sign and to their exaltation. Amongst the nine planets the Moon is the swiftest it becomes exalted most frequently and understandably its exaltation does not draw more attention than its pakshabala does. Jupiter and Saturn

attain exaltation after the lapse of several years and therefore their exaltation is a much awaited event, these two simultaneously occupying their exaltation sign is a rare occurrence. It is also very rare to have four or five planets occupying their exaltation signs at the same time. Planets occupying the sign immediately preceding their sign of exaltation are known as ucchabhilashi-grahas, they also confer royal honours and royal dignity and so do planets situated in their exaltation navamsas of friendly signs.

Horoscope – 21



Lagna – Virgo; Ketu in Scorpio, Mars in Capricorn, Venus in Pisces, the Sun, the Moon and Mercury in Aries, Rahu in Taurus, Saturn in Gemini and Jupiter in Cancer.

The aforecited horoscope belongs to a boy who has just commenced his schooling. Without venturing into the predictive part of the exercise this horoscope has been taken-up for discussion because it has six planets, out of the total nine, occupying their respective exaltation signs and one planet out of the remaining three is ucchabhilashi. In the case of Virgo lagna only two planets can occupy their exaltation signs in a kendra from the lagna, they are

Mercury when in the lagna kendra and Venus when in the 7th house from the lagna. Both are natural benefics. Mercury is the lord of the lagna and the 10th and Venus is the lord of the 2nd and the 9th. However, Mercury and Venus cannot simultaneously occupy their exaltation signs even though they own adjoining signs. It is difficult to conclude that an exalted planet occupying the lagna as the lagna-lord is more beneficial or the exalted Bhagyanatha aspecting the lagna.

In the aforecited nativity Mercury could not have become exalted primarily because the Sun is in its sign of exaltation in the 8th house. Venus is exalted in the 7th, Rahu in the 9th, Jupiter in the 11th, Ketu in the 3rd and Mars in the 5th house from the lagna. Besides these six exalted planets the Moon is ucchabhilashi and Mercury and Saturn occupy their friendly signs with the latter situated in Libra navamsa of Gemini. All seven taragrahas have gained more than required shadabala. The exalted Mars is in its own navamsa, Saturn in the 10th house is in its exaltation navamsa ruled by Venus and the Moon is in Sagittarius navamsa ruled by Jupiter. Moreover, these four navamsa lords are all exalted in the rasi-chart and counted from the Chandra-lagna three planets find their exaltation in three different kendrasthanas excluding the 7th. Thus, there is the Malvaya yoga from the lagna, the Ruchaka and the Hamsa yoga from the Chandra-lagna. These are the celebrated Panchmahapurusha yogas. The Moon is not considered favourable when it is situated in Aries sign but by occupying the 9th navamsa confers shubhalakshana to the native. The Moon as the lord of the 11th house is in the 8th with the exalted lord of the 12th and with the lord of the lagna. This is not a happy location for either the Moon or the lagna lord. With regard to the conjunction of these three viz the Moon, the Sun and Mercury, Vaidyanatha states it makes one learned, renowned and lead a royal life. There will be yogabhanga because this conjunction occurs in a trikabhava and includes a trika-lord and a papagraha afflicting the lagna.

Parijata yoga, which is categorised as a Raja yoga, is very much in evidence and occurs in the manner described by Jataka Parijata. The lord of the lagna, Mercury, occupies Aries sign whose lord Mars is exalted in a trikona and occupies its own navamsa, the lord of the sign occupied by Mars viz Saturn, is in a friendly sign in a kendra from the lagna and the lord of the navamsa occupied by Saturn viz Venus, finds its exaltation in a kendra and incidentally aspects the lagna. Moreover, in this particular nativity an exalted Jupiter in occupation of the Labhasthana also happens to aspect

the exalted Venus who is in mutual-trikona sambandha with Jupiter. This too is a Raja yoga. Sarvartha Chintamani tells us that if the lord of the Dhanabhava occupying its own sign or moolatrikona rasi or exaltation sign attaining Simhasanamsa or Parvatamsa stays aspected by Jupiter then a person will be a divine soul commanding over 3000 people. This yoga occurs in this nativity. The exalted lord of the 9th house, Venus, in a kendra from the lagna gives rise to Lakshmi yoga, and a Dhana yoga is also caused because the lord of the sign and the lord of the navamsa occupied by the lagna-lord is exalted in a trikonabhava aspected by the Dhanakaraka. Jupiter, as the lord of the 4th occupying either the 2nd or the 11th house in Gopuramsa makes one remain happy always, and the lord of the navamsa occupied by the lord of the 5th, here Venus, aspected by Jupiter gives a very sharp mind and a keen intellect. Persons born with Virgo lagna or with Pisces lagna usually meet with success owing to their own efforts, they usually manage to achieve their objectives and are generally self-made persons, which is so because the lord of the lagna, a natural benefic, also owns the 10th house. Hereat Venus is the only planet casting its full aspect on the lagna. And, Rahu, who occupies Taurus sign in the 9th house, is in its exaltation sign and enjoys a good relationship with Venus and Mercury.

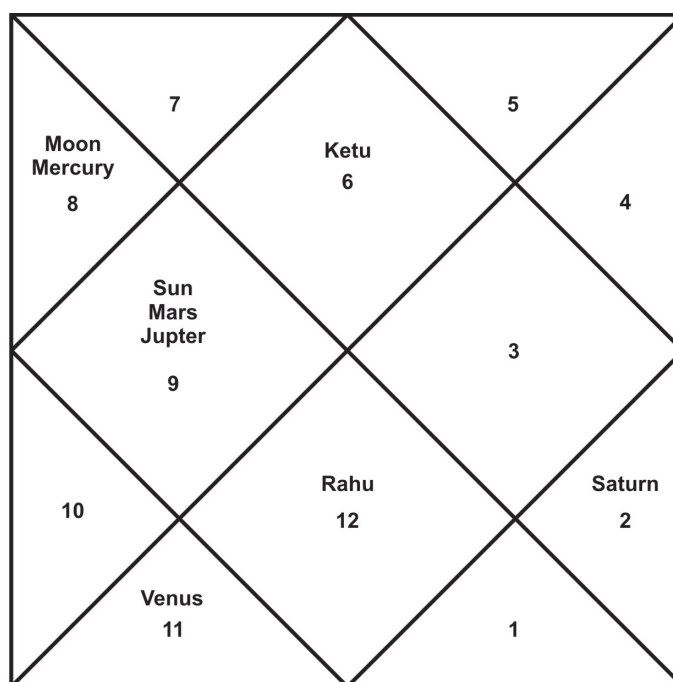
The lord of any bhava residing in the 8th house from the lagna or from its own bhava does not produce good results in respect of that bhava, if that lord happens to be a benefic then it may not produce yoga i.e. good results, but will also not produce bad results. In any case the occupation of the 8th house by the lord of the lagna is a weakening factor, and here the lord of the 10th is also in the 8th house. The dispositor of the lagna and the dispositor of the Moon do not occupy a kendra from the lagna, the lord of the lagna and the Moon are also not aspected by benefics but by a cruel planet and another cruel planet joins them, Saturn occupies the 10th house unaspectd by any planet and its dispositor situated in the 8th is aspected by the strong lord of the 3rd and the 8th, and is combust. These are not good omens. Mantreswara tells us that if a malefic planet occupies the 10th house and the lord of the 10th house aspected by or conjoined with a malefic planet is situated in a trikabhava then an evil durayoga will arise; durayogas do not permit smooth operation of yogas and Raja yogas.

Mercury otherwise occupying the 8th house confers some favourable results and in this case Jupiter and Mercury occupy mutual kendras which too is a favourable connection. But, Jupiter though exalted is situated in the 8th sign from its moolatrikona rasi.

The Sun situated in the 8th house is not good; it does afflict the Moon and the lagna-lord and thus curtails longevity because it is aspected by a cruel planet. But, Sarvartha Chintamani tells us that if three planets happen to occupy the 8th house from the lagna in own, friendly or exaltation sign and the lord of the lagna is vested with requisite strength then the person is long-lived. Moreover, Brihat Prasara tells us that the lord of the 8th situated in the 5th house confers long life and also if the lord of the 8th or Saturn is exalted or is in own sign or moolatrikona rasi, a person enjoys a long span of life. The most striking feature of this horoscope is the occupation of the kendras from Mercury by Mars, the lord of the Chandra-lagna, and by Jupiter, the lord of the navamsa occupied by the Moon. Ramanuja tells us that if the 10th and 11th lords combine with or aspect each other, good and bad results will be equal during the dasa of the 10th lord and the person will be deprived of fame and prosperity in the antra-dasa of the 11th lord. B.V.Raman observes that fame, intelligence and learning will be the consequence if the lord of the sign occupied by Mercury happens to be placed in a trine or quadrant associated with more benefic bindus. In any event the relegation of the lord of the lagna who is also the lord of the 10th bhava to the 8th aspected by a strong lord of the 8th is a strong negative factor that can adversely affect this child's karmas and the outcome of those karmas.

The conjunction of the Moon with Mercury is a favourable combination that generally gives a high level of learning, expertise and several good qualities, good manner of speech, good fortune and great popularity or fame. It also confers good looks, good temperament and good wealth. If occurring in the 3rd, the 6th, the 8th or the 12th from the lagna it makes one a poet and very wealthy, and if Mercury as the lord of the lagna happens to conjoin with the Moon in the 3rd house it makes one a high-ranking Government official.

Horoscope – 22



Lagna – Virgo; Ketu in Virgo; Mercury and the Moon in Scorpio; the Sun, Mars and Jupiter in Sagittarius; Venus in Aquarius; Rahu in Pisces and Saturn in Taurus.

This native was a high-ranking Government official. The lord of the 5th in the 9th aspected by the lord of the lagna and the lord of the Labhasthana having gained neechabhanga made him exceptionally fortunate notwithstanding the mutual exchange of signs by Saturn and Venus as the lords of the 6th and the 9th. The Moon is no doubt losing pakshabala but the Ksheena-Chandra associating with natural benefics does not cause any arishta. In this case Rahu becomes a yogakaraka because its dispositor occupying its own sign in a kendra from the lagna along with two of its friendly planets aspects the 10th house. The conjunction of the Sun, Mars and Jupiter makes one a good speaker, a minister or an adviser, adept in legal matters, influential and endowed with wealth which results this native experienced in full on account of this conjunction obtaining in a sign owned by Jupiter and because of its influence on the 10th house.

9

ABOUT: LIBRA (TULA) LAGNA

“The Chief Virtues (of man) are austerity, charity, straight-forwardness, harmless and truthfulness.”

- Chandogya Upanishad III.17.4.

Libra, symbolised by the Balance, is the seventh sign of the Zodiac. It covers the remaining two quarters of Chitra nakshatra ruled by Mars, the whole of Swati nakshatra ruled by Rahu and the first three quarters of Visakha nakshatra ruled by Jupiter. Libra is a moveable, dry, odd, airy, cruel, masculine, benefic sign of long ascension rising with the head first. For Libra lagna, the Sun, Mars and Jupiter are the malefic planets; Mercury, Venus and Saturn are the three benefics. Mercury Moon and Saturn are the yogakarakas and Jupiter is deemed to be the maraka. Saturn attains its exaltation in this sign and the Sun, its debilitation. This sign is also the moolatrikona rasi for Venus.

The person born with Libra as the rising sign in the lagna is learned and intelligent who earns his living through righteous means, is adept in fine arts, rich and respected. He is phlegmatic, truthful, fond of the other sex, possesses attractive eyes, is fickle in love, possesses many splendid qualities, maintains good relations with every one, becomes a chief or a leader, indulges in arguments, is a coward but a pride of one's own family or group and is honoured by kings.

Mantreswara states that the planet occupying its sign of exaltation makes one rule the earth, gain much respect and praise from other kings, very rich, gifted with excellent qualities, adhere to principles, achieve renown, victorious, benevolent, courageous

and clever. These favourable results materialise when the planet in its sign of exaltation owning an auspicious bhava also occupies an auspicious bhava, it is strong in shadabala, gains most benefic bindus in the Ashtakavarga, and is aspected by a friendly planet preferably by a natural benefic which is also owning and occupying an auspicious sign and bhava. Parasara tells us that a planet situated in its exaltation sign always acts as a benefic, becomes a yogakaraka and even a Rajayogakaraka. However, the outcome of any yoga or avayoga basically depends upon the nature and the condition of the sign rising in the lagna and its lord. Far superior results will be in store if the lagnabhava is formed by a benefic sign occupied or aspected by a benefic or if it is in vargottama devoid of malefic influences; and also, if the lord of the lagna, preferably a natural benefic, is strongly placed in a kendra or a trikona free from all kinds of affliction which ideal situation is not always possible mainly because out of the nine planets five own two signs each and there are actually only three natural benefics to deal with.

The prime benefic, Jupiter, as the lord of the lagna becomes exalted in a trikasthanana from Sagittarius lagna i.e. in the 8th house, and in a trikona from Pisces lagna i.e. in the 5th house; obviously, it cannot confer similar results in respect of these two positions. Mercury faces no such problem but Venus does for it becomes exalted in the 11th house from Taurus lagna and in the 6th house from Libra lagna, in both these situations Venus acts differently. The 6th house is certainly an evil bhava wherein situated the lords of auspicious bhavas become defective, they do not confer good results but the exalted lord of the lagna situated in the 6th avoiding association with a papagraha does not give bad results, it makes one enjoy good health, be strong, own lands, be wealthy and good in conduct. Therefore, if Venus is exalted in the 6th house it will also be the lord of the 8th in the 6th giving rise to the favourable Sarala yoga in which event the lord of the 6th should avoid occupying its own bhava or be any other trikabhava when it can adversely affect one's health, cause a break in the yoga and make the person lack dynamism or initiative. The lord of the 8th house is not auspicious unless it also owns the lagna then it gives good results by occupying the 8th house, it will confer a long span of life, even otherwise the lord of the lagna conjoining with the lord of the 8th either in the 6th or in the 12th makes one live for very long time. For Libra lagna Venus situated in the 6th destroys all opposition but if it is afflicted by papagrahas it can prove disastrous for then it will not make one succeed in any of the well-intended endeavours.

Planets occupying their respective signs of debilitation generally do not give good results. During the dasa of a planet in debilitation there will be fall in position or power, one will resort to low and evil deeds, experience the pangs of poverty, become oppressed by debts, consort with low and evil people, undertake needless or fruitless difficult and painful journeys and be compelled by circumstances to seek the service of others and support from others. Planets occupying the point of their deepest fall produce even worse results. It is in the case of Libra lagna alone that the lord of the lagna finds itself in its sign of debilitation while being in the 12th house. Virgo sign falling on the 12th house from the lagna indicates that a Libra lagna-born generally becomes involved in vain efforts and pursuits and incurs expenses not of the approved kind or paradoxically for religious purposes and on holy persons. Though on a broader basis Venus does not give bad results when it is situated in Virgo sign which is one of its friendly signs except that the person will be more inclined towards doing very mean acts but situated in the 12th from Libra lagna it will promote more of its own karakatwa results which are mainly sensual, pleasant and materialistic. Such a Venus can cause a person to become a destroyer of own relatives and friends and also experience poverty. There will be no Sarala yoga.

Venus occupying the 10th house or the 12th house exalted or in own sign but not associated with papagrahas and uncombust does during the course of its dasa make one fortunate and prosperous. The dasa of Venus situated in Virgo in the 12th cannot give this result because the lord of the lagna occupying the 12th house more so in its debilitation sign does not make a person fortunate and prosperous. In such an event Venus should attain neechabhanga. Saturn is a functional benefic and a yogakaraka for Libra lagna and a mutual friend of Venus but its aspect on Venus in Virgo only gives unrelieved grief, restlessness, a rebellious nature and a very poor level of intelligence; verily a weak and ill-placed planet cannot avoid conferring unpleasant results even while associating with friendly favourably inclined planets. On the other hand the aspect of Mars, not a mutual friend of Venus and a functional malefic for Libra lagna, on a neecha Venus does not impair good fortune, the person leads a decent well-provided life even though he may put to waste the wealth brought in by his wife, mainly because Mars that owns the signs adjoining the moolatrikona rasi and the uccha rasi of Venus will then be casting its aspect from a benefic sign and a benefic bhava.

Jataka Parijata states that Venus situated in the 12th house in

a benefic sign but in a navamsa owned by Saturn makes the person the first born of a slave woman; Virgo is a benefic sign. Whereas an exalted Venus in conjunction with Jupiter in the 6th house from Libra lagna can give rise to yoga or Raja yoga, a retrograde Venus or Venus situated in the 12th in its debilitation sign will certainly give rise to Raja yoga if Jupiter is also occupying the 10th house in Cancer sign when there will be cancellation of the debilitation of Venus. Usually the lord of the 12th stronger than the planet occupying the 12th house tends to cause loss of wealth or destruction of wealth but this will not happen owing to the exalted Dhanakaraka aspecting the Dhanabhava from the 10th house. Also, a strong Jupiter aspecting its own 6th house makes one foeless or there will not be an enemy whom that person cannot subdue or conquer. Thus placed, Venus and Jupiter become temporal friends. Bhavartha Ratnakara tells us that for one born in Libra lagna Saturn produces yoga but even though owning the 3rd and the 6th Jupiter too becomes capable of producing yoga. This is so because Jupiter attains its exaltation in the 10th house from Libra lagna and has a special affinity for the Moon, the lord of the 10th house, and Saturn simultaneously owns a kendra and a trikonabhava. Even then for Libra lagna Jupiter, not a mutual friend of the lagna-lord, does not act freely as a benefic for which lagna according to Kalidasa it does not act as a maraka, Mars is the principal maraka and the association of Mercury and the Moon confers Raja yoga.

Irrespective of their bhava-lordships but in their own rights Jupiter and Venus are always capable of giving immense good. Natural benefics owning evil bhavas or by becoming functional malefics do not altogether give up their benefic traits, they do not become wholly evil, they only become defective and restrained. The Sun, Jupiter and the Moon are the signifiers of Satwaguna, Mercury and Venus of Rajoguna, Saturn and Mars of Tamoguna, Devakriti tells us that a person will display these gunas according to the strongest planet in the birth-chart. Jupiter and Venus even if afflicted or tainted do not lose their basic qualities; afflicted natural benefics can cause ailments to the body. Thus, Venus when afflicted can cause venereal diseases and give bad company and Jupiter when afflicted causes diseases which are difficult to diagnose and also does not promote development of intelligence and acquisition of education. Mercury becomes easily afflicted but unlike Venus and Jupiter, it is unable to influence or prevail upon the associating malefics or papagrahas. Venus and Jupiter can compel the associating malefics to behave in a good manner and give favourable results. Thus, it is seen that the conjunction of Venus and Mars while conferring wealth and physical

strength makes one immoral, the conjunction of Venus and Saturn results in poor eye-sight even though the person will be well-read and an expert in works of literature and arts. By owning the 3rd, the 6th or the 8th Jupiter does become evil but if it happens to conjoin with either Saturn or Mars, Saturn's dasa and Mars' dasa will prove very fortunate and Jupiter's dasa will be ordinary. Ramanuja does not state that the dasa of Jupiter will be bad.

Jupiter occupying its own sign and moolatrikona i.e. Sagittarius sign, makes one intelligent, learned, wealthy, who attains a good position in life and becomes an excellent teacher; situated in Pisces it gives all this and also fame. Jupiter occupying the 3rd house ordinarily does not make one very active or energetic, it gives reverses and a person does not remain happy for long but the lord of the 3rd situated in the 3rd house strong and unafflicted gives results equivalent to a Raja yoga and also confers fame. All planets situated in the 3rd house directly influence Bhagya, strong benefics advance the good indications of the 9th house and promote good fortune and prosperity more. An uncombust Jupiter occupying the 3rd house makes one brave, daring, successful and gain a good name; and in the case of Libra lagna Jupiter occupying its own sign in the 3rd while aspecting the 9th formed by a benefic sign will also be aspecting the 7th and the 11th bhavas formed by its friendly signs thus protecting and supporting the good indications of these three bhavas besides its own.

Jupiter situated in the 6th house from the lagna does not generally give bad results, though it may give a weak and a less active physique but it does make one courageous, successful, and famous which is so because of its benign aspect on the 10th house; as the lord of the 6th situated in the 6th house there will be no physical debility and the person will turn out to be proud and influential. Jupiter's aspect on the 2nd house that is not occupied by a cruel malefic invariably makes one wealthy and very intelligent and the provider of all amenities and comforts to own family members. Jupiter's aspect on the 10th house generally makes one successful, confers a grand residence and many comforts; Jupiter aspecting its exaltation sign falling on the 10th house not occupied or aspected by a malefic confers a high rank and a position of authority, there will certainly be Raja yoga if it were to aspect the Moon occupying its own sign. The trinal aspect of Jupiter is stronger and more auspicious than its opposition aspect. Jupiter situated in the 6th in Pisces aspecting the Moon in Cancer, or Jupiter conjoining with Venus in the 6th confers yoga and Raja yoga for those born in Libra

lagna. Though Ramanuja tells us that if Jupiter and Venus are in conjunction then one earns much wealth during the course of Venus dasa and loses that wealth during Jupiter's dasa it will not be so when both are situated in auspicious bhavas particularly in benefic signs when good results will be experienced in the dasas of both. Saturn and Mercury are the yogakarakas for Libra lagna, when they are in association with Jupiter they too confer good results during the course of their own dasas.

When Venus happens to own the rising sign in the lagna Saturn simultaneously owns a kendra and a trikona. Therefore, Venus and Saturn are naisargika friends. In the case of Libra lagna owned by Venus, Saturn owning the 4th and the 5th bhavas and associating with a benefic lord of the lagna does not behave as an absolute malefic, it tends to act as a benefic. For this lagna Saturn is not tainted by the Badhakadhipati dosha. With Capricorn and Aquarius signs falling on the 4th and the 5th respectively and thus forming auspicious bhavas the person is generally found to be happy and gains from articles connected with water, gardens, lakes etc; is aided by friends, marries into a good family and leads a comfortable life, is stead-fast, serious in outlook, introspective, contemplative, popular, who accomplishes difficult tasks, is pure, respected and blessed with many sons. An exalted Saturn preferably aspected by Jupiter or in mutual-kendra from Jupiter and occupying the lagna can confer Raja yoga provided the bhavas owned by it are either aspected or occupied by strong benefic planets, then its special aspect on the 3rd house and on the 10th house acquires an added significance because its aspect will be of a strong benefic yogakaraka, it will not produce bad results. Therefore, Saturn situated in Libra lagna, Mars occupying Capricorn in the 4th with Jupiter also in Cancer sign in the 10th house cause a powerful Raja yoga. If Jupiter situated in Cancer sign is aspected by Saturn then one becomes a Chief and commands an army, and remains prosperous till old age, and if Mars aspects, it not only gives wealth but also many wounds and scars as reminders of battles fought and won. The Moon situated in its own sign aspected by an exalted Saturn will also give rise to a Raja yoga provided the Moon is strong in pakshabala and shadabala and is aspected or conjoined with Jupiter.

If Saturn is in the lagna, Mars in Capricorn and the Sun and the Moon join in Sagittarius then a person will enjoy the benefits of Raja yoga. In this yoga formation Mars becomes the benefic yogakaraka for Chandra-lagna and the Surya lagna and while occupying the 2nd house from them will have its dispositor occupying the

lagna-kendra who by its aspect will also activate the 10th house significances which include a position of authority, power to rule, success and prosperity. This yoga obtaining for Libra lagna will have Saturn exalted in the lagna. According to Manitha a natural malefic situated in its exaltation sign in the lagna causing Raja yoga generally makes a person a ruler who is ill-tempered and irrational. Jivasharma tells us that the person will not be a king but only a brave warrior. Varahamihira supports Manitha and Kalyan Verma adds that the person will be a much honoured able ruler. An unafflicted and powerful Sunapha yoga makes one a king or his equal. Here, Mars causes a strong Sunapha yoga and a strong Vesi yoga. When Mars is exalted then Saturn acquires the strength to confer a person the ability and position to subjugate and rule over others, this is certain.

Saravali tells us that if Saturn conjoins with Jupiter it confers favourable results and makes a person brave, wealthy, renowned and hold an important position in the social hierarchy. Horasara differs and tells us that this conjunction occurring in an upachyasthana confers good results; in the rest no good results should be expected. But then, malefic planets produce Raja yoga by owning or occupying the kendras, and for Libra lagna Saturn does so by occupying Libra or Capricorn. Saturn occupying Libra lagna or its own sign Capricorn in a kendra does so as a functional benefic and as the yogakaraka who is also a mutual friend of the lagna-lord, the evil results ordinarily associated with Saturn's occupation of the lagna or the 4th will not come to pass. Saturn is more comfortable while occupying Libra or Capricorn than when it is in Aquarius. Situated in Capricorn in the 4th house it generally confers an imposing personality and even Rajya backed by an intense willingness to succeed. Jupiter either occupying or aspecting the 4th house gives yoga results makes one prosperous, successful, happy and a leader. Even when it is in its sign of debilitation Jupiter does not lose its powers to confer benefic results. But experience tells us that Jupiter occupying Capricorn sign does not confer absolute yoga results, its dasa generally turns out to be a period of misery and grief. It is desirable to be born with a benefic sign falling on the 4th house with Jupiter joining that sign as an unrestrained benefic and stronger than the lagna-lord. All assigned and observed results entirely depend upon the nature of the sign and bhava owned, occupied and aspected and upon the strength and nature of the concerned planets. In the case of Libra lagna Jupiter occupying its sign of debilitation can impair to a great extent the yoga-causing ability of Saturn when these two conjoin in the 4th house but not when aspected by Venus or by Mercury

from the 10th house. This conjunction occurring in the 10th house will also give rise to Raja yoga especially with Jupiter occupying its exaltation sign in conjunction with the lord of the 5th house. Though the 10th house is a benefic sign, in our opinion the status of Moon will ultimately decide the outcome of this particular conjunction. Suppose the Moon is in Scorpio sign in the Dhanabhava and the lord of the lagna is in conjunction with an exalted Mars then there will be neechabhanga for the Moon and there will be Raja yoga. The lord of the lagna and the lord of the Chandra-lagna, both occupying a kendra from the lagna more so in their exaltation signs also constitutes a Raja yoga. The lord of the lagna in conjunction with an exalted Mars will then be situated in a friendly sign. Horasara tells us that the conjunction of Venus and Mars occurring in a kendra other than in the 7th makes one surpass the status already attained by one's family. Thus, with Libra sign rising in the lagna, the Moon in Scorpio, Venus and Mars in Capricorn, and Saturn and Jupiter in Cancer sign will give rise to Indra yoga as defined by Vaidyanatha in his Jataka Parijata.

Varahamihira tells us that if at the time of birth Saturn is the strongest planet then one takes birth in a house which will be newly repaired having already become old. If Saturn is exalted then it will make a person famous, respected, command an army and be wealthy. Indeed, planets occupying their signs of exaltation are strong in conferring prosperity and success to the events signified by the bhavas of which they are the karakas and of the bhavas they own, occupy and aspect. For Libra lagna, Saturn when exalted renders the lagna, the 3rd, the 4th, the 5th, the 7th and the 10th bhavas exceptionally strong and excited. Saturn is the Ayushkaraka, therefore, when it is exalted in the lagna-kendra and aspects the 10th house it does not curtail life but grants a long term of life. The Moon in Cancer in the 10th house aspected by an exalted Saturn does give rise to Raja yoga but it will be an inferior yoga even if the Moon is full and radiant because firstly, the anyoanyadrishtisambandha is not a very intimate sambandha and secondly, the Sun in the 4th situated in Capricorn causes an avayoga. Even though the Moon and Saturn conjunction is not a benefic conjunction but in case Saturn conjoins with the Moon in the 4th, the 10th or the 11th from the lagna then a person born in a royal family will succeed to the throne, if otherwise will lead a royal wealthy life. Normally the Moon in conjunction with natural benefics or aspected by natural benefics alone confers good results but not when it is conjoined with or aspected by Saturn or Mars. Therefore, any association of the Moon with Saturn will not be without certain drawbacks even when Libra lagna is rising at the time

of birth when their conjunction if occurring in an upachayasthana will prove more beneficial. The Moon changes its phases rapidly, it is ultra-sensitive to the influences caused by other planets through aspect, sign, bhava and proximity; and the Moon is also fickle while giving its good results. Experience tells us that it is not always that the person rises to a coveted post i.e. enjoys Raja yoga, when the Moon is aspected by a planet occupying its own, moolatrikona or exaltation sign. A Ksheena Chandra in the 10th house will not give rise to a formidable yoga or Raja yoga; it is the Moon strong in pakshabala occupying its own or a friendly sign and also aspected by benefics that becomes an effective yogakaraka or Rajayogakaraka.

The texts have not attributed to Jupiter the evil results generally attributed to other planets that happen to assume the lordship of the 6th house. Obviously, the signs owned by Jupiter do not form a ready base for conferring evil results. Manasagri tells us that if Pisces sign falls on the 6th house the person may find it difficult to maintain and retain good relations with his wife, with his children and others, and that if the lord of the 6th house is situated in the 4th house there may be dispute or enmity with brothers, one's father may be a sick person but the person and his son will become wealthy and remain happy. This is so because a papagraha afflicts the preceding bhava to the bhava occupied by it and the preceding bhava to the bhava aspected by it and therefore, it is preferred that the lord of the 6th or for that matter the lord of any trikabhava should not be stronger than the lord of the lagna. Jupiter is an exception, for situated in the 4th house in its sign of debilitation it does not confer evil results but good results if it is ably supported by the lagna-lord, Venus, or by the yogakaraka, Saturn. Thus if Saturn is exalted in the lagna, Jupiter is in Capricorn, the Moon in Cancer and Venus is exalted in the 6th house a Raja yoga will arise, there will be no yogabhanga during the dasas of Jupiter, the Moon, Saturn or Venus or in their antra-dasa in each others' dasa. Hereat Jupiter availing the full benefit of neechabhanga will be the lord of the sign occupied by the exalted lord of the lagna; it will be occupying a kendra from the lagna and favourably influencing the 10th house and the Moon through aspect which situation ensures a definite gain of a Rajya.

If a beneficially inclined Jupiter is stronger than the lord of the lagna then one remains happy and becomes the best amongst equals. The lord of the lagna and a benefic occupying the upachayas certainly give rise to yoga, the lord of the lagna and the lord of the Chandra-lagna both strong and in mutual trikonas produce very auspicious results and situation warranting Saturn occupying the

4th house from the Moon is not altogether bad. The person with Saturn occupying the 4th house from the Moon will certainly display exemplary acts of bravery and become a destroyer of foes provided both own and occupy significant signs and bhavas. Thus, the Moon situated in its own sign influenced by the benefic yogakaraka for Libra lagna and the lord of the 4th will be casting its aspect on the 4th house of which it is the karaka so as to produce good results in respect of that bhava and the 10th.

Saturn in conjunction with the Full Moon becomes a benefic yogakaraka as it also does when situated in the 7th house from the lagna vested with maximum directional strength to become an effective Rajayogakaraka. The Full Moon situated in a kendra other than the 7th house also acts as an effective yogakaraka and a benefic Rajayogakaraka. Thus, if the Moon and Saturn are conjoined in the 7th house, the Sun is in the lagna and Jupiter is in Sagittarius sign one becomes a ruler. The Full Moon aspecting the lagna makes one fortunate and prosperous; the conjunction of the Full Moon and Saturn confers wealth because of Saturn's aspect on the 9th house that advances the 9th house significations to assure a steady fortune and therefore, earnings. Jupiter in Sagittarius, its own sign which is also its moolatrikona rasi, irrespective of the bhava formed bestows strength to the other bhavas and supports the Sun, Mars, the Moon and Saturn in particular. This yoga occurring for Libra lagna will have Jupiter aspecting the 9th house, the 7th and the 11th. Then, both, the Sun and Saturn in paraspara drishtisambandha will be situated in their respective signs of debilitation. The Sun situated in Libra lagna attains neechabhanga and the retrograde Saturn situated in the 7th house will act as if it is in its sign of exaltation. Both will associate with Venus because both will be in relationship with the lagna owned by Venus. Jupiter situated in its own sign makes one a king or a minister or a commander or a wealthy person which is according to the status it gains and according to the yogas otherwise obtaining. A planet in Bheetawastha i.e. in its debilitation sign, if unrelieved, makes a person even though blessed with all facilities due to a ruler to be troubled and oppressed by foes, become weak, suffer defeat to ultimately experience one's own destruction or be reduced to abject penury. With the said yoga obtaining for Libra lagna in case Venus, the lord of the lagna and the dispositor of the Sun, is devoid of strength the person is likely to experience several problems in life and face many obstacles blocking his path of progress, there can also be yogabhanga. Venus is the karaka of good fortune.

Bhavartha Ratnakara states that for a person born in Libra lagna

an exceptional Raja yoga is caused by the presence of Jupiter in the 8th, Saturn in the 9th and Mars conjoining with Mercury in the 11th house. The 8th house is formed by Taurus, a sign owned by the lagna-lord. It is a benefic sign but not a friendly sign for Jupiter. Jupiter occupying Taurus gives a well-built healthy physique, handsome features, intelligence, wealth, happiness etc; and situated in the 8th in a benefic sign generally confers fame, prosperity and a long term of life. Mars situated in Leo will be occupying a friendly sign and from the 11th will be aspecting the Dhanabhava it owns. Because it will also be in a trine from its own moolatrikona rasi and in the 4th from Jupiter, Mars will give yoga results. Though Mercury will not be in a friendly sign but in Leo it will be the lord of the 9th and the 12th situated in the 11th; it will bestow a long term of life, truthfulness, wealth, happiness, generosity and good fortune. The conjunction of Mars and Mercury, generally deplored, will in this case provide many sources of earning. This conjunction if not occurring in a kendra usually results in bad liasons, makes the person clever in speaking of truth and untruth, marry an unworthy spouse, become contented with very little, be envious etc. Mars and Mercury occupying the 11th house from Libra lagna tend to act as benefic yogakarakas. Even though Saturn situated in Gemini makes one childless, poor, shameless, and unhappy, a protector or a chief, here, it will be the benefic yogakaraka occupying the auspicious Bhagyasthana. It will cause Bhagya yoga. With the subject yoga obtaining the Rajyabhava will be hemmed between two lords of the trikona bhavas each a benefic yogakaraka for Libra lagna. The aspect of Saturn on Mars or on Mercury will not give bad results. Venus and the Moon do not figure in this yoga-formation but their acquired status must support these yoga-causing planets.

In a particular nativity it was seen that Saturn conjoined with the Moon in Libra lagna was in Capricorn navamsa and the Moon was in Gemini navamsa, no benefic aspected the lagna but the lord of the lagna exalted in the 6th was in conjunction with Mars aspected by Jupiter from the 2nd house, Mercury and the Sun were in the 5th and Rahu occupied the 9th house. Jupiter was in vargottama. If the lord of the 2nd house is relegated to the 6th house and the lord of the 6th is in the 2nd house then a Dainya yoga arises and the person will be an idiot, that is to say, not intelligent and well-educated, who will be needlessly critical of others, an evil-doer, fickle-minded, rude in behaviour, troubled by opponents and the one who is unable to complete a task well-begun because of numerous hitches and impediments faced. Dainya yoga is an evil avayoga and this avayoga is very much in evidence here. Mars afflicts Venus

and the lord of the 6th house is stronger than the lagna-lord. Saturn is no doubt very strong but it is not aspected by Jupiter or Venus. Mars does not aspect the lagna as a functional benefic and Jupiter, the strong maraka, aspects the vacant 10th house and thus spoils the yoga caused by the Moon. Mercury, the karaka of intelligence and learning, is in conjunction with the not so benefic lord of the 5th house and is therefore afflicted. Rahu devoid of benefic association is indifferent towards the affairs of the bhava it occupies. This native born in a well-to-do family is a college drop-out and holds no promise of acquiring higher-education to found a suitable career. Varahmihira states that if the Moon in Gemini navamsa is aspected by Mars then the person will be a thief and Mahadeva states that if Jupiter is situated in the 2nd or in the 5th from the lagna and a malefic tenants either the 8th or the 9th then one makes a living adopting a questionable profession. For this native the exaltation of the lord of the lagna and the exaltation of the benefic yogakaraka for this lagna have not been helpful at all. The Sasa yoga has not displayed its goodness owing to the presence of the Moon in the same sign occupied by Saturn, and the exalted lord of the lagna in shadashtaka relationship with Saturn and the lord of the 10th house has caused several impediments blocking this native's career prospects and good fortune.

Janardhan Harji describes a very rare Raja yoga as follows - he states that if the Sun and the Moon occupy the exact mid-point of Sagittarius sign, a strong Saturn is in the lagna and Mars is in Capricorn then the person will rise to be a Maharaja which means a great king or a king of kings. At the exact mid-point of Sagittarius sign the Sun and the Moon considering their apparent diameter of one degree will both be in Aries drekkena, Leo navamsa and Sagittarius trimsamsa. Then, the Moon can even be eclipsing the Sun. The time of birth will coincide with the exact time of Amavasya. The Amavasya Moon is deemed to be a dire malefic and such a birth is not considered fortunate. The planet occupying its own navamsa in a friendly benefic sign is deemed more powerful, the lord of the navamsa rising in the lagna if strong confers a happy life, the lord of the drekkena rising in the lagna if strong confers a royal status and if the lord of the lagna is strong then one becomes fortunate, prosperous and successful and enjoys Raja yoga results. The Moon occupying its own or friendly drekkena gives a pleasing personality and many good qualities. Here, the two luminaries occupying own or friendly stated vargas will have the lord of the drekkena, a functional benefic yogakaraka for Sagittarius Surya-lagna and Chandra-lagna situated in its exaltation sign in yoga with

the Sun and the Moon who are in the 5th navamsa of Sagittarius sign and in Poorvashada nakshatra ruled by Venus. With this yoga obtaining for Libra lagna two exalted planets will be aspecting the 10th house whose lord along with the lord of the 11th house will be jointly aspecting the 9th. Planets occupying the same navamsa act as co-workers in giving yoga results. Hereat the Sun and the Moon will both be occupying mainly friendly vargas and therefore the evil results owing to Amavasya will not come to pass. Parasara tells us that exalted planets produce their benefic results in full. The Sasa yoga caused by Saturn and the Ruchaka yoga caused by Mars will operate unhindered.

Phaladipika states that a person born with Sasa yoga may be immoral and crave for other's wives but will be highly influential and hold an eminent position; he will be powerful and have good people serving him or supporting him and will earn much praise for his actions. The same text also states that one born with Hamsa yoga will be handsome, have an attractive personality, will avail and enjoy good comforts and remain generally happy. In the case of Libra lagna Saturn situated in the lagna or in the 4th and Jupiter exalted in the 10th house will give rise to these two yogas and also Viranchi yoga. With Saturn strong and acting as a functional benefic it will not make this native take to Sanyasamarga. Saturn casting its special aspect on Jupiter in Cancer will produce only good results such as honours, wealth, good qualities, exemplary conduct, command of an army, ownership of villages and towns. And, Jupiter casting its trinal aspect on Saturn occupying its own sign makes one a renowned intellectual, a king, founder of a dynasty, long-lived and healthy. The Moon owns the 10th house from Libra lagna and becomes exalted in the sign owned by the lagna-lord, thus there is a direct relationship of the Moon with the lagna. The Moon in conjunction with Saturn in the lagna or in the 4th can give rise to yoga and Raja yoga provided Venus is unafflicted, strong and auspiciously placed. This conjunction has not been praised as much as the Moon-Jupiter conjunction has been praised which latter conjunction brings out the best qualities in man, all other factors permitting the person will be respectful, generous, affectionate, rich and large-hearted who conducts himself well and is able and very competent.

Planets that are in close proximity of the Sun lose their lustre and do not produce good on a permanent basis even when occupying their own or exaltation signs. The Moon gaining in brightness produces good results but it also has the ability to occult other planets, either obstruct or deviate their rays before they reach

the Earth. According to the Vimshottari dasa system the Moon occupying Chitra nakshatra in Libra sign will cause the dasas of Jupiter and Saturn to run one after the other spanning a total period of 36 years after the age of 19 to 25 years. Situated in the 3rd quarter of this nakshatra the Moon will be in vargottama but in the 4th quarter it will be in its neechanavamsa which particular situation can cause a significant difference in the outcome of its own dasa and the dasas of other planets. A vargottama Moon in conjunction with exalted Jupiter will give rise to a powerful Raja yoga provided Jupiter happens to occupy its highest point of exaltation. Jupiter will then be in the friendly Leo navamsa. If the lord of the 10th house is a benefic and is aspected or conjoined with a benefic then the person always has his orders obeyed. The Moon situated in Cancer sign with either Jupiter or Saturn in exaltation in the lagna also gives rise to Raja yoga.

Sarvartha Chintamani tells us that find out in which rasi or navamsa the Moon is located, if the lord of that rasi or navamsa occupies a kendra or a trikona or is in the 11th house from the lagna and is also in a kendra from Mercury then a person becomes a mighty ruler. The same text also tells us that if the lord of the navamsa occupied by the lord of the 9th occupies either the 4th or the 5th house from the lagna then the person will be the foremost amongst kings. In terms of the first definition the Moon in Cancer whether in vargottama or not by itself causes a powerful Raja yoga for Libra lagna. But, even such a Moon cannot escape from the influences exerted by other planets upon the signs and bhavas not occupied by the Moon. Therefore, such a Moon needs the support of a friendly planet to allow itself a free-hand to bestow good results because the effects of the Raja yoga caused will be felt during the Moon dasa and the beneficiary of those effects cannot avoid the effects that the remaining eight planets are bound to cause during the course of their respective antra-dasas. Applying the second definition if Mercury, the lord of the 9th from Libra lagna, happens to be in vargottama-amsa in the 6th house and if Jupiter, the lord of the navamsa occupied by Mercury, is also in the 4th house in Capricorn, there will be no Raja yoga of the kind stated by Venkatesh Sharma, this is certain.

Bhavartha Ratnakara tells us that if Jupiter is in the 6th house or in the 12th house from Libra lagna and the Moon is situated in the lagna then the person becomes fortunate during the course of the dasa of Saturn. The Moon occupying the lagna if not in its sign of debilitation or associated with papagrahas confers fairly good

results. As the lord of the 10th occupying the lagna in a kendra from its own sign the Moon becomes a benefic yogakaraka. Situated in Libra sign owned by a natural benefic it does not give bad results because though cruel it is still a benefic sign. Therefore, the Moon, if unhindered, by mere occupation of this sign excites the goodness of the lagna-lord whose intimate friend Saturn is. Jupiter occupying the 6th house will be in its own sign and qualifies to give good results for then it will not only aspect the 10th and the 2nd house but will also protect the 5th house owned by Saturn. If Jupiter happens to occupy the 12th house it will be in a benefic sign whose lord is the lord of the 9th house and a friend of Venus and Saturn, Jupiter by aspecting the 4th house will also be protecting a bhava owned by Saturn. The lord of the 6th in the 12th not joined by any planet and in a yoga formation with the Moon will give good results only. The Sakata yoga arising in either case will not have any effect because of the Moon occupying the lagna. Whether in the 6th or in the 12th Jupiter will be in a kendra from the 9th house. Therefore, the Moon situated in Libra lagna will ensure that Saturn even if occupying its sign of debilitation attains neechabhanga because Saturn being the ucchanatha for Mars will then be in a kendra from the lagna and the Moon. For Libra Lagna the moolatrikona rasi of Saturn is the 9th from the 9th and this being protected Saturn during the course of its dasa will make one fortunate notwithstanding the fact that Saturn dasa is never entirely good. In our opinion in case the Moon in Libra is in Swati nakshatra then Saturn's dasa is unlikely to give these anticipated good results uniformly throughout the period of its dasa, there will be yogabhanga and the person is likely to face dismal situations in the antra-dasa of planets not favourably placed from Saturn.

Brihat Jataka states that if Saturn and the Moon are in their respective signs of exaltation and the lagna rises in any one of these signs and if the Sun and Mercury are in the 6th sign i.e. in Virgo, and if Venus, Mars and Jupiter are in Libra, Aries and Cancer, they generate two Raja yogas. Three planets will then be in their respective signs of exaltation and three planets will either be in their own or in their moolatrikona signs. Elsewhere, Varahamihira reiterates that if three or more powerful planets are exalted or are in their moolatrikona rasis then a person born in a royal family will become a king. Mantreswara insists that one of the exalted planets should occupy the lagna-kendra so as to cause a Raja yoga. With this yoga obtaining for Libra lagna the 10th house attains exceptional strength. A strong lord of the lagna will be in conjunction with a strong Rajayogakaraka. The aspect of Mars on Venus or on Saturn

occupying Libra lagna does not produce bad results. And, Saravali tells us that if Venus is in Libra, Mars in Aries and Jupiter is exalted then one becomes an all conquering king whose name and fame will spread far and wide. The Sun is obviously not occupying its debilitation sign. Kalyan Verma tells us that if Mars etc; become the Rajayogakarakas but the Sun or the Moon is weak then there will be no Raja yoga but yoga results will be experienced during the dasa/antra-dasa of the Rajayogakarakas. Here, the Sun will not be weak and the exalted Moon will be adequately bright. The conjunction of the lord of the 9th house with the lord of the 11th in the 12th house is generally not desirable nor is the situation of Saturn in the 2nd house from the Sun but since Jupiter will be exalted in a kendra and Venus as the lord of the lagna and the Chandra-lagna will be in the lagna-kendra this person will experience happiness and good things from his youth onwards, the evil owing to the avayogas formed will not materialise during his life-time, this is certain.

An association established by the lord of the 9th house with the lord of the 10th house can produce the highest kind of Raja yoga, and if these two combine in the 11th house then one born in a wealthy family will remain wealthy till death. The lord of the 11th in association with the lords of the 9th and the 2nd produces immense good, and these two associating with the lord of the 4th or with the lord of the 5th house can confer Raja yoga. Therefore, Ramanuja states that for one born in Libra lagna if the Sun, Saturn and Mercury are conjoined with Mars or the Moon, Raja yoga is produced. The lord of the 11th establishing a mutual relationship with the lord of the 4th, the 5th, the 9th and the 10th bhavas gives gain of wealth, long-lasting prosperity, good fortune and a position of authority. If the lord of the 10th house is in the 5th house, the lord of the 4th is in the 10th and the lord of the 10th is aspected either by the lord of the 5th or the lord of the 9th a powerful Raja yoga will arise or if the lord of the 5th is strong and the lords of the 9th and the 10th occupying the kendras establish a sambandha. Ramanuja has given two sets of conjunction which should occur in a kendra. Ordinarily these two conjunctions do not produce outstanding results but in the case of Libra lagna these involve the lords of very significant bhavas. The Moon conjoining with Mars gives wealth but if the Sun and Saturn too join them then they indicate a very short span of life. This result will not ensue in the case of Libra lagna solely because the conjunction of the lords of the kendras with the lords of the trikonas and the 11th does not result in an early death, it grants a fairly long span of life.

For a day-birth the Sun occupying the 11th house from the lagna

destroys the evil effects of all avayogas but for Libra lagna, the Sun is the badhaka, it does not produce all of the expected good results. Manasagri tells us that if Leo sign falls on the 11th house a person is likely to suffer humiliation, becomes responsible for the death of many owing to an act committed to derive financial gains and will seek service in foreign lands. In view of this observation, the Sun situated in the Dhanabhava in a friendly sign will be better placed than in its own sign. The location of the Sun in Libra lagna is not at all desirable it becomes harmful for father and son and weakens the kendras making a person lead a life of uncertainty and no gains. The results will be worse if Saturn too is in its sign of debilitation or the Sun conjoins with Saturn in Aries sign, then a benefic planet preferably the lord of a trikona must aspect the Sun or join the Sun notwithstanding the fact that planets in conjunction with the Sun generally tend to produce ordinary results only. Therefore, the conjunction of the Sun, Mercury and Venus in Libra lagna cancels the evil owing to the Sun's debilitation and makes one a fortunate and a wealthy person, there is no doubt about it.

Mercury cannot aspect Venus and therefore Venus relies on Jupiter. If Venus is in Libra sign Jupiter should aspect Venus or be in the 10th house from the lagna. Venus in conjunction with Jupiter generally makes one learned, intelligent and rich but keeping in view the bhavas owned by Jupiter this conjunction if occurring in the 3rd or in the 6th will prove far better than in the 8th house owned by Venus. In the case of Libra lagna the conjunction of Mars and Jupiter even if occurring in the 2nd, the 4th or the 7th does not produce favourable results but fares better in the 10th house when good results can be expected. Contrary to what Ramanuja has said, with this conjunction occurring even in Capricorn or in Cancer sign the dasas of Mars and Jupiter have produced equally good results. Mars is a malefic for Libra lagna but becomes a yogakaraka by occupying a kendra from the lagna and gives good results. Mars and Jupiter conjoining in a trikasthanas do not confer much wealth or wide executive powers.

Mantreswara tells us that if for a night-birth the Moon is in the 10th house in its own sign and planets occupy the 3rd, the 6th and the 11th in their signs of debilitation or in inimical signs, or all benefics occupying their highest point of exaltation are in the kendras and no benefic is combust then one will be a mighty ruler. This is a description of two yogas. For Libra lagna, Saturn and Mars can act as functional benefics and as yogakarakas by occupying their respective signs of exaltation forming the kendras. Natural malefics owning a kendra and occupying a kendra become powerful Rajayogakarakas. The

first part envisages the location of all planets including the Moon in the four upachayasthanas but the second part requires all benefics to occupy the kendras at their highest point of exaltation without being combust. If benefics are meant to be the natural benefics then Jupiter can occupy its highest point of exaltation in a kendra from Libra lagna i.e. in the 10th house when it will be in conjunction with the Moon, and not Venus and Mercury. This is a very rare yoga which cannot occur for Libra lagna if the exalted Saturn and also the exalted Mars cannot be treated as functional benefics, in case they are then the person will emerge as a mighty ruler who will not find the path to success easy to traverse and will also experience difficulties in retaining his gains. Therefore, Ramanuja tells us that a Raja yoga will arise if the Sun is in Aries and Jupiter in conjunction with the Moon is in Cancer sign, Saturn is in Libra and Mars is in Capricorn. This too is a very rare yoga and one born in Libra lagna blessed with this yoga will certainly enjoy its results also because if one malefic occupies the lagna and another occupies the 7th house and both are strong then one will rise to be the head of the family and become much respected but not without paying a price because three naturally cruel planets will be strongly placed in the kendras and influencing the house of karma which is also the Rajyabhava.

Varahamihira states that if the Moon is in the 10th house from the lagna, Venus is in the 7th and a papagraha occupies the 4th house then one destroys his family. This yoga obtaining for Libra lagna will have the Moon situated in its own sign and Venus will be in Aries aspecting the lagna as the lord of the lagna. The papagraha occupying the 4th house cannot be Mars or Saturn for then the 4th house will be favourably fortified. If a functional malefic is implied then it can either be Jupiter or the Sun but the former cannot spoil the affairs of the 4th or of the 10th or of the 2nd house and the latter situated in the 4th will have the Full Moon occupying its own sign. With this yoga obtaining the person born in Libra lagna will not destroy his family. Otherwise, Venus situated in the 7th house generally blesses a person with sons. If the 5th house or its lord or its karaka are not fortified i.e. protected, then there can be early loss of sons and there will be none to carry family's name. Generally malefics situated in the 4th house in the manner indicated can afflict the lagna, the Moon and Venus as also the 5th house. Malefics situated in the 4th house make one deprived of good food and happiness they can make a person be discarded by own people, be without friends and turnout to be an evil being who is vengeful. The aspect of malefic planets on the Moon spoils the Moon who if situated in the 10th house adversely affects the kendras and

through the lagna the two trikonas; these malefics and the afflicted Moon also afflict Venus, the karaka of comfort and family fortune. Chamatakar Chintamani tells us that the Moon situated in the 10th house from the lagna while giving many good results does not give happiness through sons, the reason being the Moon will be in the 6th house from the 5th.

There is a school of thought which insists that the Moon destroys the indications of the bhava counted from which it is placed in the 6th. Thus, the Moon in the 6th from the 7th will indicate the early demise of wife or loss of wife through separation. This contention does not hold true always. This writer has the Moon in the 6th from the 4th yet he owns land and residences, enjoys family happiness and was blessed with a long-lived mother who died after her 86th birth-day. His wife has her Moon in the 6th from the 3rd yet she has very well-to-do brothers who are very affectionate and ever helpful. Adolf Hitler was born with Libra sign rising in the lagna when Saturn was in the 10th house and the Moon was in the 6th from the 10th house. Hitler aided by several Raja yogas did rise from a very humble beginning to become the ruler of Germany as a much-feared despot though his reign of conquest and terror did not last for very long and came to an end which was not solely because of the Moon; before his own end he did intentionally and permanently damage the British Empire and the French might the very task he had set-forth to accomplish i.e. to avenge the humiliation of Germany caused by the British and the French after Germany had lost the Great War. The lord of the 10th house situated in the 3rd house did not give a permanent Raja yoga but a Raja yoga only for some time, and Saturn situated in the 10th usually raises a person to great heights often upto the ultimate pinnacle but only to result in an abrupt down-fall. Saturn's aspect on the 10th house can also produce similar results.

Whether a person will be blessed with an issue or not is to be judged from the 5th house from the lagna, from the 5th house from the Chandra-lagna and from the 5th house from Jupiter. There are many who are not blessed with a son of their own, and there are also many who not having a son of their own either choose or are compelled to adopt a son. The texts have dealt with this issue on a priority basis. Sarvartha Chintamani tells us that if a malefic planet occupies the 8th house from the Moon or if malefics occupy the lagna, the Moon is in the 4th, the lord of the lagna is in the 5th house and the lord of the 5th house is devoid of strength there will be no one to extend the family lineage. In a Libra lagna nativity the Moon and Saturn conjunction in Virgo, Venus in the 5th house and Mars

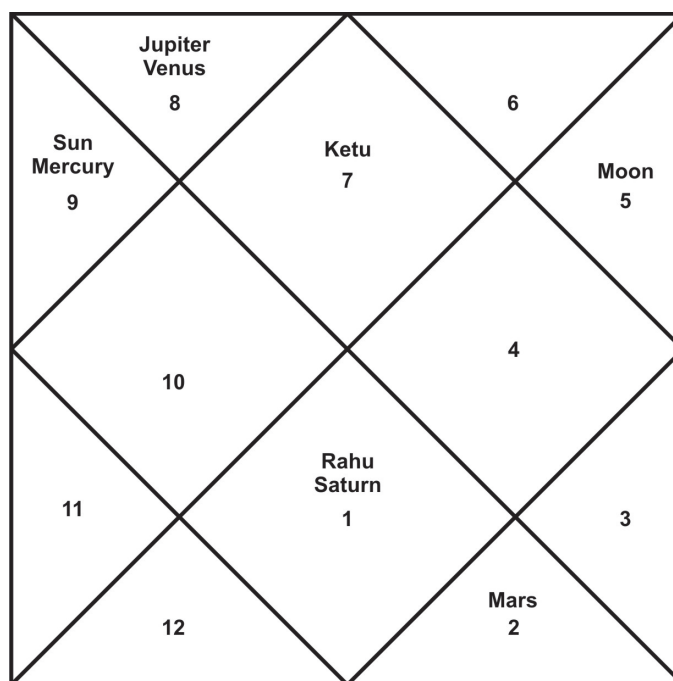
and Rahu conjoining in the 7th house did not bless the native with a son. Parasara states that the lord of the 5th house occupying a trikasthanana or an inimical sign does not bless a person with a son easily. He also states that such a person generally adopts a son. The lord of the 5th situated in the 12th house also indicates loss of son or loss through son or sons. Jataka Parijata states that if the Moon is in a malefic sign, the lord of the 5th house is in the 9th house but the lagna-lord occupies a trikasthanana then one will adopt a son, which means that if the lagna and the Moon simultaneously suffer afflictions there will not be the birth of a son. The Moon either occupying the 5th house or aspecting the 5th house gives only daughters and no son.

There is an ancient dictum that reads thus - if the Moon occupies either the 6th or the 8th from the lagna and Saturn occupies the 7th house then all that one possesses will soon be lost. The location of Saturn in the 7th house is not generally productive of good results because of its aspect on the lagna; one tends to self-destruct and does not enjoy good health. The Moon situated in the 6th does not give happiness because of many ailments afflicting the body, situated in the 8th it curtails life and gives much grief and pain. Saturn in the 12th from the Moon generally makes one devoid of wealth and resort to begging, the person is usually evil-minded. And, Saturn in the 2nd house from the Moon destroys all previous gains. The Moon occupying a trikasthanana from the lagna and situated on either side of Saturn makes Saturn to give more and more of its bad results and itself turns more evil and irrespective of the sign occupied becomes more and more inauspicious. In the case of Libra lagna the Moon in the 6th will be in Pisces sign or if in the 8th in its exaltation sign, whereas Saturn situated in the 7th house will be in its debilitation sign. In the former event such a Saturn can cause wealth to be squandered away with ease and make one go through periods of financial instability, in the latter event there will be earnings but there will also be unchecked expenses. A strong lord of the 10th occupying the 8th house makes a person occupy a high office in his field of activity but for a brief period only but an exalted planet even though weak and afflicted aspecting the 2nd house does not cause abject poverty especially when its aspect is on a friendly sign.

Jataka Parijata tells us that if Jupiter and Venus combine in the 2nd house from the lagna then the person defeats his foes and himself becomes a king. Gopesh Kumar Ojha states that this is more of a Dhana yoga. Jupiter is by far the best benefic but as a benefic Venus is in no way inferior. A benefic planet conjoining with

another benefic planet causes the other benefic to give out its most benefic results in full measure. The conjunction of Jupiter and Venus occurring in the 2nd house generally makes one learned, intelligent and wealthy; moreover, Jupiter's aspect on the 6th, the 8th and the 10th house generally ensures a healthy long life, gives victory over opponents, success, gain of power and authority. Mantreswara also agrees that benefics situated in the 2nd house usually confer much wealth and power. Benefics situated in the 2nd house also influence the lagna, the 3rd and the 8th in a favourable manner.

Horoscope – 23



Lagna – Libra; Ketu in Libra, Jupiter and Venus in Scorpio, the Sun and Mercury in Sagittarius, Rahu and Saturn in Aries, Mars in Taurus and the Moon in Leo.

The aforecited nativity has the conjunction of Jupiter and Venus occurring in the 2nd house from Libra lagna. Jupiter, a functional malefic for this lagna, is capable of giving rise to yogas and continues to be good in aspect. The second house is formed by its friendly sign owned by Mars. The second house is also occupied by the lord of the lagna and is aspected by Mars who in turn is aspected by its

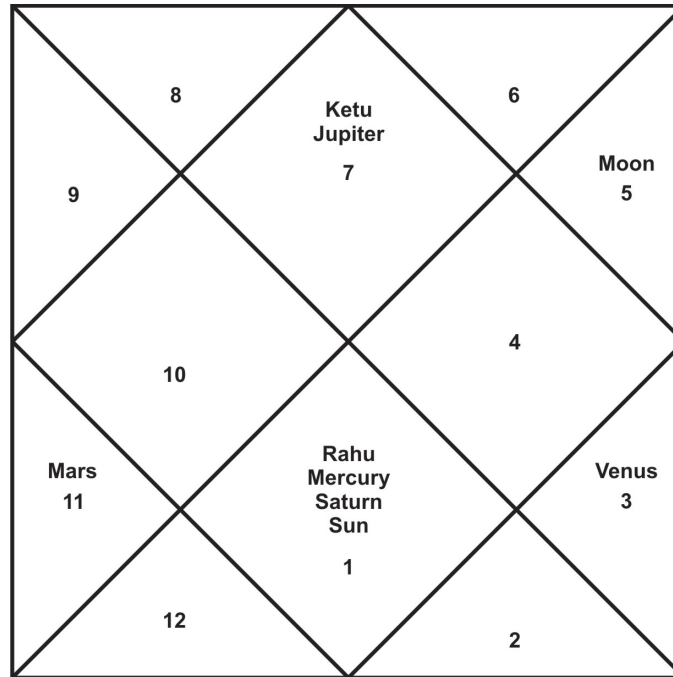
own dispositor. The bhava occupied by the lord of the lagna and/or aspected by its own lord gains vitality and flourishes. There is also the case that the bhava whose lord is relegated to a trikabhava suffers and gives bad results but not so if it is fully aspected by its own lord occupying a benefic sign. Mantreswara does state that if the lord of the 2nd house is in the 8th house the person will find difficulties in earning a living and may even resort to begging, develop suicidal tendencies, remain discontented, conspire to kill or destroy others, steal other's wealth and resigns himself to fate but in practice these results have materialised only if the lord of the 2nd house situated in the 8th is in an inimical sign and in evil vargas and is heavily afflicted. The planet or planets occupying the 2nd house, those aspecting the 2nd and owning the 2nd house confer wealth according to their karaka-effects and residential strength.

Jupiter situated in the 2nd house does confer the good signified by the 2nd house and Venus situated therein confers various kinds of wealth. And, as is generally seen a strong and well-associated lord of the lagna situated in the 2nd house makes one wealthy, long-lived, physically strong, powerful and enjoy Raja yoga. Even though the aspect of Mars on the 2nd house indicates gradual deterioration of sources of wealth and family happiness it will not be so when Mars is the lord of the 2nd house and also in paraspara drishtisambandha with a friendly Dhanakaraka in conjunction with the lord of the lagna. There is also the mutual exchange of signs between the lord of the 2nd and the lord of the 8th which is not a good exchange but counted from the Moon this is the exchange between the lords of the 4th and the 10th which is a Mahayoga and a Raja yoga.

Jupiter, an intimate friend of the Moon and of the lord of the Chandra-lagna, is the lord of the Surya lagna. It is in association with a Rajayogakaraka and itself causes Gajakesari yoga. The lord of the 9th conjoining with the lord of the 11th aspects the vacant 9th house. The Sun situated in the 3rd house gives yoga, and the Buddha-Aditya yoga obtaining in the 3rd assures prosperity and good fortune. The Sun is also in Varishta yoga with the Moon, and Saturn attaining neechabhanga aspects the lagna while being in mutual trinal relationship with the lords of the 9th, the 10th and the 11th as the lord of the 4th and the 5th. These are indications that this person will certainly reap full benefits of the stated yogas and also enjoy Raja yoga. Indeed, the native of this horoscope was a very fortunate person who rose from the humblest beginnings to rise to the top-most rung. When the lord of the 10th is situated in the 11th house one earns well and becomes wealthy by the grace

of an important person. The Moon occupying the 11th house in strength even otherwise makes one exceptionally lucky. The Moon in Leo aspected by Mars gives yoga and Raja yoga. The lord of the 5th aspecting the lagna gives obedient children and if it is a mutual friend of the lagna-lord there will be much love existing. Two benefics occupying the 10th house counted from the 5th, the bhava signifying issues, gave this native many good and fortunate children. The high point of this horoscope is the aspect of Jupiter on the 10th house and the simultaneous aspect of Mars on the 10th lord. Jupiter and Mars are in mutual relationship with each other and also with the lord of the lagna without affecting the lord of the lagna. Rahu situated in the 7th house is in Aries sign, it is in conjunction with friendly Saturn who is the lord of a kendra and a trikona, such a Rahu does not produce bad results but confers yoga.

Parijata yoga occurs if the dispositor of the dispositor the lord of the lagna or if the lord of the navamsa occupied by the lord of the sign occupied by the lord of the lagna is in a kendra or in a trikona from the lagna or in its own sign or in its sign of exaltation. A person born with this yoga will be happy in the middle and the last part of life, be honoured by kings, be fond of waging wars, possess conveyances, conform to traditions and customs approved by the society and become a generous ruler.

Horoscope – 24

Lagna – Libra; Jupiter and Ketu in Libra, Mars in Aquarius, Rahu, Mercury, Saturn and the Sun in Aries, Venus in Gemini and the Moon in Leo.

In the afore-cited horoscope Parijata yoga obtains in as much as:

- (a) The lord of the lagna, Venus, is occupying a friendly sign in the 9th house. Venus situated in the 9th house makes one very fortunate, who will have a large family circle, will be learned, proficient, of good character and conduct, be famous, have high connections and be very influential. Parasara tells us that he who has the lord of the lagna situated in the 9th house will always be lucky and an enjoyer of all kinds of happiness.
- (b) Mercury, the dispositor of Venus, occupies the 7th house in association with the lords of the 4th, the 5th and the 11th as the lord of the 9th and aspects the lagna which is its friendly sign. This ensures that the person is good looking and has a good and fortunate wife and children. Saturn attains neechabhanga. Rahu, Saturn and the Sun, all three become yogakarakas because they are in conjunction with the uncombust lord of the 9th.

- (c) Mars, the dispositor of the lord of the 9th, occupies the 5th house in intimate relationship with the lord of the lagna, Jupiter and the Moon. Hereat Mars is also the Bhagyakaraka because it is the lord of the bhava occupied by the lord of the 9th.

This native while in Government service held several senior positions and died abroad at the age of 71 years. He was a very fortunate person who enjoyed the benefic results of Parijata yoga to the fullest extent. Most importantly the lagna is occupied by Jupiter who is bright and brilliant. This Jupiter aspects the lagna-lord and the dispositor of the lagna-lord, it aspects the Surya-lagna, the dispositor of the Moon and also the dispositor of the Sun, with all these dispositors occupying either a kendra or a trikona. Jupiter is in sambandha with all planets as the intimate friend of the lord of the 10th occupying the 11th house. All planets situated in Libra, Leo, Aquarius, Aries and Gemini signs give rise the very favourable Raja Hamsa yoga that confers immense happiness and a position of authority vested with the power to rule.

Ramanuja tells us that a person gets wealth and becomes prosperous by his own efforts in the dasa of the planet in occupation of the 7th house or the lagna. Hereat two planets occupy the lagna and four planets occupy the 7th house out of which two are the trikona lords. Other than these, two occupy the two trikonasthana and one occupies the Labhasthana. Therefore, the dasas and the antra-dasa of all nine planets gave good results to this native because, firstly, no planet occupies a trikasthana from the lagna, from the Moon and from the Sun which is a very very rare occurrence and, secondly, no planet is in the 6th, the 8th or in the 12th position from any other planet which too is a very very rare occurrence. The Sun, Mercury, Saturn conjunction does not produce good results but owing to the bhavas owned by them and the aspect of Jupiter on this conjunction the ascribed bad results were not experienced. These three planets casting their combined aspect on Jupiter occupying Libra lagna confer good results the person is truthful and humble, principled, fortunate and the one who is renowned for his good qualities, it also confers a very high rank and Raja yoga. Rahu situated in the 7th makes one self-willed and confers fame and prosperity during the course of its dasa. The conjunction of Jupiter and Ketu must have made this native a hard task-master; according to Saravali the lord of the lagna aspected by Saturn makes one apprehensive and afraid of cheats, thieves and one's own superiors. The Sun is the dominant yogakaraka in this horoscope. As the dispositor of the lord of the 10th house that is occupying the 11th it is in a kendra

in its exaltation sign conjoined with and aspected by benefics and aspects the lagna. The Sun occupying a kendra from the lagna gives Government Service.

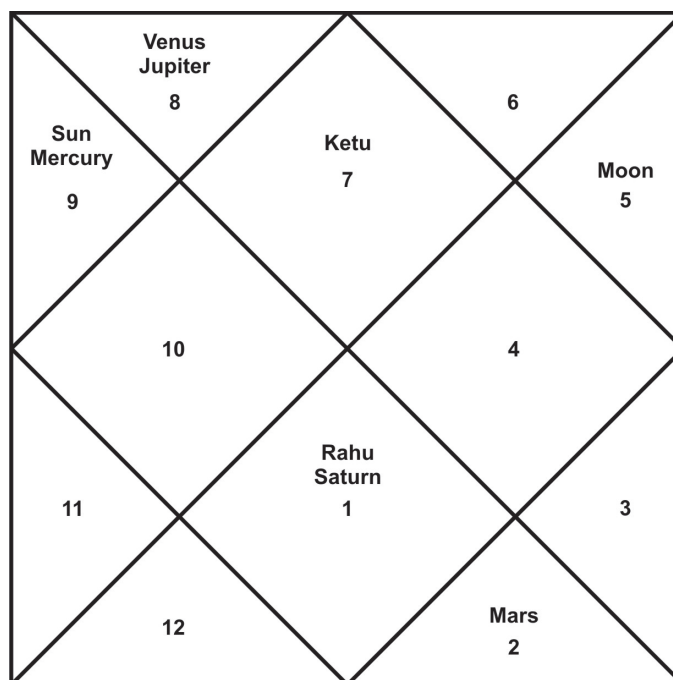
If the benefic sign rising in the lagna is occupied by a natural benefic and the lord of the lagna, also a natural benefic, occupies a benefic sign in the 9th house then they invariably make one fortunate, long-lived and enjoy Raja yoga

In the aforesaid nativity it is seen that Venus is in a friendly benefic sign in the 9th and Jupiter is in the lagna though not in a very friendly benefic sign, both planets are situated in odd signs. The 3rd, the 6th, the 8th and the 12th bhavas are not occupied by any planet. The mutual exchange of signs brought about by the lord of the 5th and the lord of the 7th is a Maha yoga. The lords of the two trikonas along with the lord of the 11th cast their combined aspect on the lagna already blessed by the presence of Jupiter. And, the lord of the 10th situated in the 11th is in mutual aspect with Mars that also owns the Dhana bhava and signifies and grants high office. This native who was exceedingly lucky rose from the most humble beginning to occupy the highest rank that was open to him. The location of Venus in the 9th house indicates Rajkripa, this native rose in ranks supported by his seniors and superiors. He was neither highly qualified nor accepted as an expert in his field which was due to Rahu situated in the 7th house but Rahu did not create impediments because of its close association with the lords of both trikonas and gave Raja yoga during the course of its dasa.

Generally the conjunction of the Sun, Mercury and Saturn does not produce any good results; in this case its evil effects stood neutralised by the benign aspect of Jupiter. This person who died at the age of 71 years was reasonably wealthy and blessed with good sons and daughters.

The kendras that are dominated by cruel malefic planets usually prove counter-productive, they prevent effective operation of yogas and Raja yogas. The situation worsens in case the lord of the lagna and the lord of the 9th are also ill-placed devoid of benefic association and do not favourably influence their own bhavas. As it really is, if the kendras and the trikonas are not influenced by the lords of the kendras or the trikonas suffer then one leads a miserable life even if the Moon is aspected by a friendly planet or there are planets situated in the kendras from the Moon.

Horoscope – 25



Lagna – Libra; Ketu in Libra; Venus and Jupiter in Scorpio; the Sun and Mercury in Sagittarius; Saturn and Rahu in Aries; Mars in Taurus and the Moon in Leo.

Prima-facie this nativity appears to be weak, there is no benefic occupying either a kendra or a trikona, the lagna does not receive the aspect of a benefic planet and the two trikonas are vacant. A closer examination reveals that the lagna is aspected by the functional benefic yogakaraka and the Rajayogakaraka for this lagna which even though occupying its sign of debilitation has attained neechabhanga. Moreover, the lord of the 9th in conjunction with the lord of the 11th occupying a benefic sign aspects the 9th house from the 3rd giving rise to yoga and the 5th house whose lord aspects the lagna, the 9th and its own 4th is aspected by the lord of the 10th from the 11th house. The 2nd house tenanted by the lord of the lagna is aspected by its own lord from a benefic sign owned by the lord of the lagna. Three natural benefics are in yoga with the Sun and the Moon. This native who retired as a very senior Government official was wealthy, healthy, well-educated and long-lived; he was blessed with very worthy children.

10

ABOUT: SCORPIO (VRISHCHIKA) LAGNA

“Satyavacha Rathitara taught the virtue of Truth, Parusishti insisted upon the virtue of Penance and Naka Maudgalya said that there was no virtue higher than the study and teaching of the sacred books, for that, he said, constituted penance.”

- Taittiriya Upanishad I.9.

Scorpio which is the eighth sign of the Zodiac covers the last quarter of Visakha nakshatra ruled by Jupiter, the whole of Anuradha nakshatra ruled by Saturn and the whole of Jyestha Nakshatra ruled by Mercury. Scorpio is a fixed, watery, even, feminine, malefic sign of long ascension rising with the head first. It is also known as a Keeta rasi and its last navamsa forms the Rikshasandhi. According to Parasara Venus, Mercury and Saturn are inauspicious, the Moon and Jupiter are the two benefics; the Moon and the Sun are the Rajayogakarakas and Mars, the lord of the lagna, is neither a benefic nor a malefic. But Kalidasa in his Uttarakalamrita states that for those born in Scorpio lagna Mercury, Mars and Venus are inauspicious; the Moon alone is the yogakaraka; the Sun and the Moon give good results if they conjoin; Venus by itself cannot act as a maraka but Mercury and other planets if acquiring maraka status can inflict death. The Moon finds its debilitation in Scorpio lagna.

The person born in Scorpio lagna is brave, wealthy, learned and head of the family which he supports. The person, though usually short-tempered, is able to perform difficult tasks, is respected,

possesses good qualities and believes in righteousness. He maintains a close watch over his foes only to destroy them ultimately. He is quarrelsome by nature and in behaviour, exceedingly fickle-minded, proud, an opponent of good people, fond of disputes, cruel eyed and a fool.

Mercury and Venus do not act as functional benefics when Scorpio sign is rising in the Lagna, they do not own favourable bhavas counted from this Lagna. Mercury is designated as a papagraha because it owns the 11th house; it is inauspicious because it also owns the 8th. Venus is inauspicious because it owns the 7th, a marakasthana and is afflicted by kendradhipati dosha; it also owns the unfavourable 12th house. Saturn it is also a papagraha for it owns the 3rd house but because it simultaneously owns a kendra i.e. the 4th, it is able to act as a benefic to produce some good results. The 4th house for Scorpio lagna is formed by Aquarius sign which sign if vested with requisite strength blessed by benefics can make one enjoy all available comforts, experience happiness and remain a very active being notwithstanding the fact that it is a cruel and a malefic sign.

The Sun is a cruel planet; it becomes a yogakaraka and a Rajyogakaraka for Scorpio lagna by virtue of its 10th house ownership and as a mutual friend of the lord of the lagna. But experience tells us that whereas the lord of the 9th situated in its own house becomes a powerful yogakaraka, the lord of the 10th house occupying the 10th house does not acquire a similar status; whereas the lord of the 9th and the 9th house vested with strength invariably confer prosperity and make one fortunate, a strong lord of the 10th and a strong 10th house confers power and position only; and whereas the lord of the 9th house by occupation and conjunction converts its dispositor and the conjoining planets into benefic yogakarakas, the lord of the 10th house becomes easily afflicted by occupation of an inauspicious bhava or by conjunction with or if aspected by malefic and evil planets, then it does not give good results. A cruel planet influencing the 10th house or the lord of the 10th makes one commit unethical acts, and a malefic planet, evil acts. Since a cruel sign falling on the 10th house does not provide a happy base for one's karmas therefore, Leo sign forming the 10th house makes one engage in fearsome tasks and be a cruel heartless person. It is generally seen that persons born with a fiery sign forming the 10th house are stubborn, not easily amenable to reason and most unforgiving; they do not rest till they have extracted their pound of flesh, so to say. And because Scorpio sign rising in the lagna is a

malefic sign owned by Mars, a person born in this lagna does not hesitate in striking back and when he strikes he strikes unnoticed and venomously.

No doubt Mars is its mutual friend but the Sun has one extra advantage. The Sun is never far away from Mercury and Venus that are natural benefics who by themselves do not produce evil results even when owning a trikabhava. Mercury owns the 8th and Venus owns the 12th house for Scorpio lagna. Parasara insists that the lord of the 10th should preferably occupy benefic signs and benefic bhavas and it should be associated with benefics alone in order to give good results, the benefics he has in mind are the three natural benefics i.e. Mercury, Venus and Jupiter. Ordinarily the lord of the 10th house conjoining with the lord of the 12th house does not cause Raja yoga but Jataka Parijata tells us that the Sun combining with Venus gives yoga for Scorpio lagna. This being the case the conjunction of Venus with the Sun in the 5th house can prove very fruitful, when Venus occupying its exaltation sign in a trikona bhava will ensure long lasting prosperity and good fortune and the ucchabhilashi Sun situated in a trikona will elevate the person to the top-most ranks. The Moon owning the 9th house is in any case a functional benefic whose results will depend more upon its pakshabala and the auspicious vargas it gains.

Mars, the lord of Scorpio lagna, also owns the 6th house. The 6th house is formed by Aries, its moolatrikona rasi, about which it is said that a person earns the enmity of many people. Aries is a cruel and fiery sign. The 6th house is the 5th counted from the 2nd house governing speech and emotions and is the 9th house counted from the 10th house governing actions and conduct, and in the case of Scorpio lagna the 6th, the 2nd and the 10th are all formed by fiery signs. Therefore, Scorpio natives are generally impulsive, very hard to influence, sarcastic and brutal relying more on their own reasoning and abilities. Aries is the positive sign of Mars. Jataka Parijata states that the weak lord of the 6th house aspected or hemmed between papagrahas makes one suffer at the hands of his enemies but if the lord of the 6th house is in a trikabhava, in its sign of debilitation or is combust and the lord of the lagna is strong then the enemies will get destroyed. If the lord of the 8th house and the lord of the 12th house are in conjunction or occupy their respective bhavas then they become capable of giving good results, then the lord of the 8th becomes a Shubhakaraka and the lord of the 12th house makes one fortunate. Also, while the planet owning the 8th house if also owning the lagna does not give bad results but acts as a benefic no

such exemption has been granted to the lord of the lagna owning the 6th house. Mars acts as a benefic only if it simultaneously owns a kendra and trikona. Thus, for Scorpio lagna if the lord of the 6th is in an evil bhava or is in debilitation or combust or hemmed between papagrahas then it will be the lord of the lagna situated in an evil bhava or in debilitation or combust or hemmed between papagrahas. Therefore, Mars continues to be more of a malefic than a functional benefic planet for this lagna especially when it happens to be weak or afflicted.

Jupiter is by far the best benefic for Scorpio lagna, it is like the Sun a naisargika friend of the lord of the lagna and produces excellent results when situated in Leo, the sign owned by the Sun. According to Varahamihira Jupiter in Leo sign is better equipped than when it is in its sign of exaltation. For this lagna Jupiter as the lord of the 2nd and the 9th situated in the 10th house produces an excellent yoga, the person will receive wealth from kings, be honoured by kings and live like a king all the time engaged in good thoughts and deeds. Combined with Mars Jupiter makes one learned and respected. Varahamihira states that the person will hold an executive post and become wealthy and Prithyusa tells us that the person will be powerful, long-lived, blessed with sons, but if both conjoin in a trikabhava then he will hold a subordinate position, be not very intelligent and remain sickly. The texts seem to insist that only in moveable signs does Mars aspected by Jupiter lay the foundation for Raja yogas, and the moveable signs are Aries, Cancer, Libra and Capricorn. A planet in its sign of debilitation in the 9th house does not advance the 9th house indications; also, Mars occupying the 9th house generally does not produce favourable results basically because it is a malefic and a cruel planet. But Mars as the lord of Scorpio lagna situated in the 9th house in Cancer sign makes a person a favourite of the superiors, wealthy and renowned. A bhava occupied by the lord of the lagna gains strength to confer its good results more so if it is an auspicious bhava and is aspected by a friendly benefic. Mars occupying the 9th house from Scorpio lagna should preferably be aspected by Jupiter either from the lagna or the 5th for Mars to produce more of its good results, then the person will be learned, gain an important position and fame, though not wealthy he will be generous. In case the Moon and Saturn are also in a kendra from Scorpio lagna then Mars stands to gain neechabhanga. Saturn by occupying Aquarius sign in the 4th house and aspecting the lagna will not spoil the lagna because of Jupiter either occupying Scorpio lagna or aspecting the lagna from the 5th house. Jupiter's aspect from the 3rd house on debilitated Mars will prove counter-

productive even though the aspect of Jupiter on Mars in Cancer sign is stated to make a person a minister or an adviser endowed with wisdom and several good qualities; Jupiter occupying the 3rd house from Scorpio lagna will be in its sign of debilitation.

There is the dictum which reads - Happiness is to be ascertained from the 4th house and Jupiter, and the welfare of mother from the 4th house and the Moon. The 4th house and the lord of the 4th strong and aspected by benefics confer conveyances and immense happiness; similar results accrue if the Moon and the lord of the 4th favourably influence the lagna or its lord. Again said, if the lord of the 4th, the lord of the 9th, the lord of the 11th and the lord of the 2nd are strong and they establish a relationship with the lagna then during the course of their respective dasas there will be gain of kingdom or ruling powers and one becomes fortunate, wealthy and successful. In the case of Scorpio lagna, Saturn owns the 4th, the Moon owns the 9th, Mercury owns the 11th and Jupiter owns the 2nd house. The conjunction of these four planets generally produces good results, the person holds an important position in the Government and is highly influential and principled, which good results will not be experienced with Mars joining this conjunction because then the Sattvaguna of the Moon in particular will get destroyed. Even though Janardhan Harji tells us that the conjunction of any four planets can make one rise to be a king or be equal to a king but with the said conjunction occurring in Scorpio lagna the aspect of Mars can also destroy the Sattvaguna of Jupiter. Jupiter occupying Aries or Scorpio and aspected by Mars makes one ruthless, extremely wicked, a destroyer of others' pride, who wins royal favours and lords over many people. Scorpio is a malefic sign. Jupiter situated in Scorpio sign even otherwise has its Sattavic qualities greatly impaired and the person suffering from physical ailments is short-tempered, mean and a hypocrite. Mars is also not happily placed in Scorpio sign, it does not give entirely good results then one tends to develop criminal and volatile tendencies, jealousy and evil intentions. The conjunction of Jupiter and Mars also does not produce an unsullied yoga for Scorpio lagna not even when occurring in the 9th house, the same holds true for any association that Mars may happen to establish with Saturn or Mercury. Mars occupying Leo sign and aspected by Jupiter makes one learned, intelligent and occupy a chief position, and Jupiter in Capricorn or Aquarius aspected by Mars makes one brave, valiant, proud, handsome, famous and respected provided the aspect is not returned. Therefore, for Scorpio lagna if Jupiter in the 4th house is aspected by Mars from the lagna or from the 10th house then there will arise yoga and a mild Raja yoga.

Jupiter occupying its own sign in the Dhanabhava and aspected by Mars causes a strong Dhana yoga. This Dhana yoga is possible for Scorpio lagna and Aquarius lagna. Obviously Mars aspecting Jupiter from the 11th house will confer the best results. A powerful Dhana yoga will also be caused if Mars is in Sagittarius sign in the 2nd house and Jupiter is in the 11th once more these two auspicious planets will be in gainful bhavas and in mutual kendras from each other. However, mere possession of wealth is not enough; wealth should be accompanied by power and position. This is possible only if the person is fortunate and also enjoys Raja yoga. Therefore, Kapila Nadi tells us that if Jupiter is in the 2nd house and the Moon occupies Pisces sign then a Dhana yoga and a Raja yoga will simultaneously arise for one born in Scorpio lagna. Jupiter should then occupy a benefic nakshatra counted from the one occupied by the Moon, and also malefics should not occupy the nakshatras owned by Jupiter to enable Jupiter to give its best results during the course of its own dasa. The results of the succeeding dasas of Saturn and Mercury will largely depend upon the status acquired by them but Saturn will act more as the lord of the 4th and Mercury as the lord of the 11th. Jupiter aspecting the 8th house owned by Mercury will confer a fairly long span of life.

Courage and bravery is signified by the 3rd house, the lord of the 3rd and the karaka of the 3rd. Mars is the karaka of the 3rd house. The lord of the 3rd house strong and combined with or aspected by a benefic makes one courageous and brave in battle if it is exalted and combined with a benefic then the person will be fond of war. Whereas a strong lord of the 3rd house in combination with Mars makes one strong and brave, cruel and short-tempered and not intelligent, a strong lord of the 3rd occupying benefic vargas makes a person righteous and principled. A weak lord of the 3rd situated in its sign of debilitation or in an inimical sign or a malefic sign or in conjunction with a cruel planet will only make one courageous. If the karaka of the 3rd house is devoid of strength or is in a cruel shastiamsa and the lord of the 3rd is either combined with or aspected by a benefic then the person will be courageous and victorious in battle. And, if the lord of the 3rd house is relegated to a trikabhava and malefics also afflict the 3rd house and its lord, then one becomes a wrong-doer and suffers defeats. The 3rd house formed by a malefic sign and associated with a malefic makes one brave before the commencement of a battle.

In the case of Scorpio lagna Capricorn sign falls on the 3rd house, it is a mild but a malefic sign whose lord, Saturn, is a natural malefic.

Saturn situated in the 3rd house from the lagna produces mixed results, the person though very intelligent and generous, enjoying a good married life will be lazy and remain mostly unhappy; situated in the 3rd as the lord of the 3rd it certainly gives rise to a favourable yoga but with several riders attached primarily because of its aspect on the 5th house. Capricorn is the exaltation sign of Mars, the lord of the 6th who is also the lord of the lagna; situated in which sign Mars gives command of an army or a large work-force; a strong lord of the 6th house makes one a destroyer of foes. A strong lord of the 6th generally indicates that the opposing forces are strong and cannot be easily overwhelmed. The exalted Mars conjoining with Saturn, its dispositor, ought to produce very good results; it does not because if the lord of the 6th is exalted and is in conjunction with the lord of the 3rd one suffers reverses in battles. In the case of Scorpio lagna Mars situated in the 3rd will also be the exalted lord of the lagna casting its aspect on its own 6th house besides the 9th and the 10th, there will be enemies who will ultimately be destroyed. Ramanuja tells us that if the lord of the lagna is also the lord of the 6th house one suffers wounds and carries scars on one's body as a reminder of many battles won or lost and if such a lagna-lord is devoid of strength but is conjoined with benefics then one's enemies become friends, that is, if Mars and Jupiter combine in the 6th house or in the 9th.

In the case of Scorpio lagna the lord of the 3rd house, Saturn, attains its exaltation in the 12th house from the lagna wherein situated it does not confer yoga. Sarvartha Chintamani tells us that if the lord of the 3rd is exalted in the 12th house in a moveable sign and combines with a malefic then the person will be strong and very determined before the commencement of battle but will turn into a coward once the battle has begun. This result will certainly accrue if Saturn is with Mars or if the Sun is in Libra in the 12th house. Mars conjoining with the lord of the 3rd generally makes one foolish and uneven-tempered, such like persons seldom succeed in a crisis. However, for Scorpio lagna, Saturn combining with the Moon in a benefic sign makes one very determined and eager to succeed; here, it will be the lord of the 4th associating with the lord of the 9th which situation also gives command of a large army. All stated results depend upon the navamsas occupied by the yoga-giving planets and the disposition of the lords of those navamsas.

The Sun and the Moon are the benefic yogakarakas for Scorpio lagna. They respectively own the most important kendra and trikona, and are friends of the lagna-lord; accordingly, those born

in Scorpio lagna are generally very enterprising, they are able to convey their own views effectively, they rely on their own abilities and judgements, and even during periods of crisis have luck on their side. Because the Moon in the close proximity of the Sun loses its lustre their conjunction does not cause a powerful yoga but if it occurs in the 9th house it can make one very fortunate, prosperous and wealthy or in the 10th give fame. If either the Sun or the Moon is aspected by Jupiter their mutual exchange of signs or situation in opposite signs involving favourable bhavas will indeed produce excellent results notwithstanding the fact that the Moon is the lord of the badhaksthana for this lagna. Thus, for Scorpio lagna Raja yoga arises if the Sun is in Cancer, the Moon in Capricorn and Jupiter is in Pisces sign. Raja yoga will also arise if the Full Moon happens to occupy its exaltation sign in the 7th house. The Sun occupying Scorpio sign does not confer a conduct worthy of praise but not so if it is aspected by Jupiter or the Full Moon.

If an exalted benefic placed in a kendra from the lagna is aspected by a strong Sun and the 5th house is occupied by Jupiter one becomes a leader and if the lord of the 10th house situated in a kendra is aspected by a benefic or is conjoined with a benefic, even if it were to occupy a cruel shastiamsa, one will not resort to pressure tactics i.e. coercion, for having his orders obeyed, on the contrary the person will strive to gain full co-operation. Whereas the aspect of the Full Moon on the Sun situated either in Aries or in Scorpio sign makes one generous, good-looking, attended by many servants, etc; the aspect of Jupiter makes one rich, benevolent, a minister or a judge. The Sun and the Moon in exaltation occupying auspicious bhavas give very good results but not when the Sun is exalted in the 6th and the Moon is also exalted in the 7th house. An exalted Sun situated in the 6th house causes wealth to be put to waste and the person will be given to futile wanderings, if that Sun is also devoid of Jupiter's aspect then if during the course of Sun's dasa one manages to rise in position he will not be held in esteem by others. One suffers from weak eye-sight when the Sun is in the 12th from the Moon or becomes blind to reality while also suffering from frequent fits of anger. Otherwise, situation warranting the Sun occupying the 6th house from the lagna makes one equal to a king, famous, rich and virtuous. The Sun represents father and paternal relations as also the rulers and one's own superiors, a person generally gains the enemy of those represented by the planet occupying the 6th house and suffers at their hands;.

The Moon situated in Scorpio lagna does not give happy results;

it tends to curtail longevity and does not give a strong physical constitution. It will then be the lord of the 9th house situated in its debilitation sign. Such a Moon should not be weak in pakshabala and its dispositor should occupy either the lagna or the 10th house, and the bright Moon in Scorpio lagna should either be in its own navamsa or in Leo navamsa, then alone it will produce good results. A vargottama Full Moon even if occupying Scorpio sign confers a powerful Raja yoga. But then, it takes more than the debilitation of the lord of the 9th house to make one really unfortunate. A person is unfortunate if the lord of the 9th house occupies a trikabhava, and if the 9th house and its lord are both afflicted by malefics or if the lord of the 9th situated in the 12th occupying a cruel amsa or its debilitation sign is aspected by an inimical planet or by a debilitated planet or if Rahu is in the 5th and the lord of the 9th is also situated in the 8th or in its debilitation sign or if Saturn combines with the Moon in the 9th house and the lord of the lagna is in its debilitation sign. Thus, for Scorpio lagna the conjunction of Saturn, Mars and the Moon in Cancer sign can make a person very unfortunate and reduce him to a very dismal state provided the Moon along with the lord of the lagna occupies inimical vargas and is not aspected by Jupiter. The learned in Jyotisa state that if the lord of the lagna and the lord of the 9th are not strong and are afflicted and also the 9th house is tenanted by more than one malefic planet then the person thus born certainly becomes unfortunate and a great loser.

Bhava Kutuhala of Jivanatha too reminds us that the lord of the lagna combining with the lords of the 5th and the 9th in a kendra from the lagna other than the 7th house confers Raja yoga. This conjunction occurring in the lagna or in the 10th house from Scorpio lagna will produce yoga results. Ordinarily, the conjunction of Mars, Moon and Jupiter makes one good-looking and attractive but oppressed by women, evil-minded and evil-tempered, who acquires or takes wealth belonging to others which is so owing to the general affliction caused to the Moon and Jupiter by Mars. Whereas the conjunction of the lord of the 5th and the 9th occurring in the 7th house is preferred, the conjunction of any one of these lords with the lagna-lord in the 7th house is not preferred mainly because the 7th house is a marakasthana that represents the evil twilight i.e. the beginning of the dark invisible half, and is hemmed between two evil bhavas. Moreover, the 7th house is the anti-thesis of the lagna. The aspect of Saturn on the lagnesha that is in conjunction with the lords of the 5th and the 9th either in the lagna or in the 10th house can result in yogabhanga. The aspect of Saturn on the Moon occupying Leo or Scorpio produces evil results.

The aspect of Mars on the 10th house from the lagna generally makes one lead a prosperous life, which aspect an exalted Mars can cast from the 3rd house. It will be the aspect of the exalted lagna-lord. With such a Mars situated in the 3rd house from Scorpio lagna Saturn should not occupy the 6th house, there will then be *ucchabhanga* for Mars. The aspect of Saturn on Mars produces much unhappiness whereas the aspect of Mars on Saturn makes one very cruel and gain notoriety. Good results accrue only when friendly planets aspect each other. Therefore, the aspects of the Moon, the Sun and Jupiter on Mars in Capricorn give good results, if these three conjoin in the 9th house there will be yoga for good fortune and prosperity, in fact there will be a powerful *Bhagya yoga*, *Dhana yoga* and *Raja yoga* notwithstanding the dictum that reads - if the lord of the 5th house is strong then the lords of the 9th and the 10th should conjoin in a *kendra* from the lagna, preferably in the 10th house, to give rise to a powerful *Raja yoga*. With this yoga obtaining the *kendras* will gain in strength and effect. An exalted Jupiter, the benefic *yogakaraka* for Scorpio lagna, when occupying Cancer sign in the 9th house gives rise to *Lakshmi yoga* and *Chhatra yoga*. Since the sign and the *bhava* occupied by an exalted benefic or whose lord occupying an auspicious *bhava* is aspected by an exalted benefic or conjoined with an exalted benefic flourishes and gives its full benefic results then along with Jupiter occupying its exaltation sign in the 9th house the Moon can occupy Scorpio lagna and still produce some very good results. The person will be fortunate, he will be very intelligent, learned, a good-doer, religious, respectful, humble and one who pursues the path of *Dharma*. If the lord of the 5th house is exalted or is hemmed between benefics or if Jupiter occupies a *kendra* or a *trikona* or if the 5th house is either occupied or aspected by a benefic then one will be learned and intelligent. Jupiter situated in its own sign or exaltation sign aspected by Mars or the Sun makes a person an exponent of law and a legal luminary.

The accurate determination of one's span of life has long remained a vexing issue. Many methods are in vogue and draw their own band of supporters. A long span of life is worthwhile only if there is good health and the body remains active and there is a noble purpose to live for. People do desire and some also live for a hundred years and more but not all who live that very long enjoy physical and mental comforts equally. *Varahamihira* has given the maximum age of man's life as 120 years and five days but *Bhattopala* has shown that this limit is incorrect because there are instances of individuals living beyond the said term. The span of life one is destined to enjoy depends basically upon the lagna and the 9th house. The lord of the

lagna occupying the 9th house generally makes one fortunate but not when it is in occupation of its sign of debilitation in the 9th, a weak lord of the lagna gives bad health and curtails longevity. We are told that it is possible for a person to extend one's own life-span with the aid of drugs, medication and yogic exercises. Also, Sarvartha Chintamani tells us that if Jupiter is in a kendra from the lagna Saturn occupies the 11th house, the Sun is in the 2nd house, Ketu in the 7th and Mars in the 9th, then a person can hope to live for a very long time with the aid of Mantrashakti. Applying this particular yoga to Scorpio lagna Saturn will be in Virgo sign, the Sun in Sagittarius, Ketu in Taurus, Mars in Cancer and Jupiter in Leo or in Aquarius. Saturn situated in the 11th house from the lagna or from the lord of the lagna confers long life and a sound health. The Sun situated in the Dhana bhava confers good education and understanding if not wealth. Rahu in the lagna gives physical strength but can curtail life. Ketu in the 7th generally spoils married life and can cause ailments of the intestines, Mars situated in Cancer sign does not have much to do with the extension of longevity but Jupiter occupying a kendra from the lagna destroys all arishtas and advances longevity. The Sun, the karaka of the Atman and of piety, will be in a kendra from Saturn, the karaka of longevity. Saturn and Mars will act as temporal friends. Ketu, the karaka of Upasana, will be in the 6th from the Sun and in the 9th from Saturn, it will be aspecting the lagna while being in a kendra from Jupiter, the Dehakaraka. Ketu also signifies medical profession, liberation, penance, mantrashastra and Atmagyana. With so much evil influence concentrated on the 2nd house from the bhava occupied by Ketu a life span exceeding the limit of Madhyayu seems remote but then, this bhava will stay protected by Ketu because of its intimate relationship with the Ayushkaraka who also aspects that bhava, therefore the use of Mantrashakti can be expected to extend the life span beyond Madhyayu and make the person live long.

Jatakabharana tells us that if Jupiter is in the 5th house or occupies the lagna and the Moon is in the 10th house then the person will be a Tapasavi i.e. the one who has conquered his senses and who possesses the finest of intelligence. This is yoga of a very high order. If a strong and unafflicted Moon is in the 10th house then one remains ever successful, all of his efforts will be fully rewarded, who will ably accomplish all intended goals and be a doer of good deeds. Jupiter situated in the 4th or in the 8th from the Moon makes one capable of withstanding immense hardship and also grants perseverance. This yoga can obtain for Scorpio lagna most suitably but Jupiter occupying this lagna should occupy

favourable vargas and nakshatra. Varahamihira tells us that Jupiter situated in the lagna makes one learned and intelligent, if it is in a sign owned by Mars he will be in command of an army, have a good wife and a large family circle, children and wealth, and be handsome, liberal, forgiving, famous and renowned. Situated in Scorpio lagna Jupiter will be aspecting auspicious bhavas and signs, most significantly it will be casting its aspect on its own 5th house and also the 9th house formed by its exaltation sign. The person thus born who will be devoted and principled will certainly derive happiness from sons and wife, be learned and fortunate and even gain a Rajya being heir to father's wealth and good qualities. The Moon as the lord of the 9th situated in the 10th invariably confers Rajya, a good temperament and good qualities, and the urge to do good deeds. Moreover, the Moon situated in Leo sign cannot be in a navamsa or in a nakshatra owned by Saturn. Jupiter if occupying the 5th house will be in its own sign, the lord of the 5th occupying the 5th house makes one very intelligent, respected, blessed with sons and one who achieves renown even amongst famous people, he will possess a sharp intellect. The benefic aspect of Jupiter on the lagna and the 9th and the 11th house will make the person do good deeds, earn favours from superiors, reap many gains, become wealthy and prosperous. These benefic results will become more pronounced because of Jupiter's friend and the lord of its exaltation sign simultaneously occupying the all-important 10th house. Jupiter occupying the 5th house in Pisces sign gives able sons, thus placed it should not associate with Venus then those sons will not be able, dutiful and obedient and cause much loss or harm.

Jataka Parijata tells us that if the lord of the 5th house and the lord of the 2nd house are both devoid of strength and the 5th house is also aspected by a papagraha then one will not have any issues even if he were to marry many women. This avayoga can arise for Scorpio lagna if a combust Jupiter happens to occupy the 3rd house or occupies a trika and is in its neecha or inimical navamsa and the 5th house is aspected by either Saturn or Mercury. If it so happens that the wife is capable of bearing children then if the 5th house is aspected by Mercury or by the lord of the 6th from the 5th then she will bear a son through some other person. The 5th house from the lagna or the 5th house from Jupiter if afflicted by malefics or if these lords occupy the trikas there will be no birth of sons. Jupiter occupying a trikasthanana generally restricts the number of sons; if the lagna and the 5th house from Jupiter are occupied by cruel planets there will be an inordinate delay in begetting a son. Therefore, Sarvartha Chintamani tells us that if Saturn is in the lagna, Jupiter in the 8th

and Mars occupies the 12th house then the person is blessed with a son rather late in life. With this yoga obtaining for Scorpio lagna the person will not derive much happiness from that son born late in life because if the 5th house from the lagna is formed by a sign owned by Jupiter one generally does not derive happiness through sons. In this context it is worthwhile remembering that the lord of the 5th, Jupiter, Mars and the Sun combining in any sign and bhava but occupying masculine navamsas give many sons, and if the lord of the 5th is strong it will give good sons, if it is weak then bad sons only.

Mercury is a functional malefic for Scorpio lagna and also not a friend of the lagna-lord. Generally the conjunction of Jupiter and Mercury is appreciated, it makes one a good orator, good-natured and good-looking and rich. Mercury does not own a trikonabhava counted from the signs owned by Jupiter. Therefore, this conjunction occurring in a trikasthana will produce good results whereas in other bhavas the person will be hard of hearing, suffer from eye-ailments and not be learned. However, Bhavartha Ratnakara states that a person will undoubtedly become very fortunate and wealthy if Jupiter and Mercury conjoin in the 5th house and the Moon is in the 11th house. Then, Mercury situated in Pisces sign will attain neechabhanga and the Moon equipped with requisite pakshabala will be in the 11th house aspected by two powerful natural benefics. Mercury will be aspecting the Moon as the lord of the Chandra-lagna. There will arise a powerful Dhana yoga and also yoga for good fortune and prosperity provided these three do not occupy evil navamsas. Even otherwise the conjunction of Jupiter, Mercury and the Moon confers wealth and the person becomes influential and famous though it is seen that Jupiter situated in the 11th in Virgo sign during the course of its own dasa does not give access to much wealth and if occupying inimical vargas obstructs the free-flow of income or dries up almost all sources of income. Janardhan Harji states that if the lord of the 2nd house is in the 11th house then one will be an astrologer or an astronomer or an ornithologist and gains fame. He makes no mention of gain of wealth. Even if the Sun is in the 10th house in Leo with Jupiter also occupying the 11th it fails to provide a steady source of income. Jupiter situated in Virgo does not give wealth and it also makes one suffer at the hands of his enemies; moreover, Jupiter thus situated in the 2nd house from the Sun does not possess bright rays and, therefore, has nothing to do with income or wealth or position, it does not confer yoga results during the course of its long dasa.

Mantreswara states that the conjunction of the Sun and Mars produces bad results in as much as the person will be more inclined towards committing evil deeds. Janardhan Harji states that the person, no doubt, strong and influential will not be intelligent, he will be a liar and a cruel person not engaged in good deeds. Kalyan Verma tells us that these two planets conjoining in the lagna will make a person evil-tempered, cruel, ruthless and a conceited warrior; in the 4th house, he will be a rebel, devoid of wealth, family and happiness; in the 7th give an unhappy married life, set-backs and defeats; and in the 10th house give a servile or a sub-ordinate status, a tendency to leave works unfinished, set-backs and grief. The Sun and Mars are natural friends but they are both cruel planets. Planets that are in conjunction become temporary enemies even if they are natural friends and if they are cruel then they tend to exhibit somewhat freely their own basic cruel and evil propensities. The Sun becomes exalted in Aries the sign owned by Mars, therefore, Mars is more friendly inclined towards the Sun. But the Sun is the lord of the 10th house for Scorpio lagna and also of the 5th house counted from Aries, its own sign of exaltation, one named and the other not named, which particular qualification makes it neither a friend nor an enemy of Mars. Varahamihira tells us that the planets situated in the 2nd, the 12th, the 3rd, the 10th or the 4th from any planet become temporary friends, rest are enemies; the lord of the house in which a planet is exalted also becomes a friend and that the lords of the two houses one named and the other not named become friend, neutral and an enemy respectively. Therefore, the Sun is unable to curb the volatile nature of Mars. An angry and a disturbed soul does not experience the pleasure of rest and contentment, it remains always excited and perturbed and therefore, worried and unhappy. In the case of Scorpio lagna, the conjunction of the lord of the lagna with the lord of the 10th house can never be free from the evil of the 6th house lordship of Mars, if this conjunction occurs in the 10th house the professional career or service will be often disrupted, and displeasure of the Government or one's superiors will be incurred as a matter of routine.

It is generally seen that if the Sun and other planets combine in any sign the Sun confers good results in its dasa and the other planets give only ordinary results. This is but natural for the Sun who lords over all planets. Rather than Jupiter joining the Sun and Mars conjunction, Jupiter should cast its aspect on this conjunction but from a positive sign and from an auspicious bhava to be more effective. Jupiter's aspect has a mollifying effect on all cruel planets. Because the results of the conjunction of two or more planets is also

dictated by the bhavas owned by them in addition to their individual traits and the sign and bhava occupied, if occurring in a significant bhava the conjunction of the Sun, Mars and Jupiter can give rise to a yoga or Raja yoga provided the lord of the lagna is in the 10th house in a fixed sign and Jupiter is also situated in a kendra. In the case of Scorpio lagna, it will be the conjunction of the lord of the lagna with the lord of the 10th and with the lord of the 2nd and the 5th but the lord of the lagna will not be in a fixed sign.

In terms of their naisargikamaitri-relationship the Sun is a friend of Mercury but Mercury is neither a friend nor a foe of the Sun. When these two are in conjunction they seldom act as enemies but do not always confer good results. Thus, if Mercury combines with the Sun in the 10th house and Mars combines with Rahu in the 6th house Raja yoga arises. In the case of Scorpio lagna the Sun situated in its own sign which is a fixed sign will also be vested with directional strength and in a strong position to confer power and authority, its conjunction with Mercury will give the native the necessary ability to hold on to that power and authority. Mars in its own sign will provide the necessary strength to overcome obstacles and opponents. Hereat Rahu assumes the role of a yogakaraka. The Sun and Mercury not occupying their debilitation sign will confer a very high rank and much fame. Mercury will be ucchabhilashi, the lord of the 11th in conjunction with the lord of the 10th in the 10th confers a highly successful and distinguished career vested with multiple options but because Mercury is also the lord of the 8th one's progress will be slow. Besides being the lord of the lagna and of the 6th, Mars will be the Rajayogakaraka from the 10th house occupying the 9th house from the 10th as the lord of the 9th. Thus, Mars will be in mutual trikona relationship with the Sun and Mercury as a friend of both. Rahu while assuming the good qualities of Mars will act as a yogakaraka.

A planet is called Uchabhilashi when it is situated in the sign immediately preceding its sign of exaltation and is usually the giver of good results. The Sun, which attains its exaltation in Aries, is called Uchabhilashi when it occupies Pisces sign. An uchabhilashi planet occupying a trikonabhava becomes doubly auspicious. Pisces forms the 5th house for Scorpio lagna. The Sun represents royalty, influence, prestige and power, when the Sun is situated in Pisces sign it makes one intelligent, rich and famous. But being a kruragraha there will be restlessness and also wavering of the mind if it is also situated in the 5th house from the lagna. The Moon in Scorpio lagna will have its debilitation cancelled if Jupiter happens

to occupy a kendra from the lagna. Both will confer favourable yogas. If Jupiter is in the 10th house and the Sun is in Pisces there will be mutual exchange of signs between the lord of the 5th and the 10th. This yoga will give wealth and Rajya. The lords of the trikonas occupying the kendras and the lords of the kendras occupying the trikonas generally confer good results.

From the 5th house and its lord, we are told, should be ascertained the state of next birth, and from the 9th house and its lord that of the previous birth. If the lord of the 5th house occupies the sign of exaltation of the lord of the lagna a person will be re-born as a human being, if the lord of the 9th is similarly placed then one's previous birth was as a human-being. If these two lords are in conjunction or in mutual association then one lived in the past and will live in future in the land of his present birth. In the case of Scorpio lagna the sign of exaltation for the lagna-lord is the sign of debilitation for the lord of the 5th house, in which event the person will not be re-born as a human being but will be re-born as a bird. Jataka Tattwam tells us that if any two benefics occupy the 9th house not associated with malefics they signal the end of the cycle of birth and re-birth for that particular individual. Mahadeva also tells us that if the lord of the lagna aspects the lagna, the lord of the 9th house aspects the 9th and the lord of the 8th house aspects the 8th house then one attains liberation from the vicious cycle of birth and re-birth. For Scorpio lagna this yoga arises if the Moon is in Capricorn, Mercury is in Sagittarius sign and Mars is in the 6th, the 7th or in the 10th house. It is, of course, assumed that the bhavas aspected by these three planets are unoccupied. But it is practically impossible to verify these stated results though such kinds of yoga do provide much food for thought.

In the case of Scorpio lagna because Saturn owns the sign of exaltation of the lagna-lord and also owns a kendra from the lagna it behaves more as a neutral than as an enemy of Mars. Saturn situated in the 3rd in its own sign does not prove wholly favourable because of its aspect on the two trikonasthanas, though determined and brave the person will not be optimistic owing to the after-effects of numerous disappointments and reverses already experienced, he will not be wealthy and his children are likely to face adverse circumstances. The 11th house is a friendly sign for Saturn to occupy but situated therein its aspect on the lagna and the 5th house will not give many gains, earnings will be with effort, the person will be hard-hearted and vindictive, who may even be dependent on others. It is only when the lord of the 3rd house is a natural benefic and is

situated in the 11th house in a friendly benefic sign that good results are experienced. A cruel planet as the lord of the 3rd occupying a malefic and a fiery sign in the 11th house does not give brothers, also such a person lacks initiative and has a slow or a delayed start. Malefic and cruel planets situated in the 2nd or in the 12th from a particular bhava generally prove detrimental to the events signified by the bhava they are supposed to protect. When Saturn is in Virgo in the 11th house it is bound to affect the 10th house and therefore, one's profession and career.

Saturn situated in the 4th house even if occupying its own sign, its exaltation sign or a sign owned by Jupiter does not provide entirely favourable results unless it is aspected by Jupiter or is conjoined with Jupiter. Saturn is an evil planet, occupying the 4th house it does make one unhappy and worried in mind, who though lazy and weak-bodied may even be a liar, crooked and immoral. But if Saturn in its own sign is aspected by Jupiter the person will be well-known for his good qualities, be a ruler, a founder of a dynasty, long-lived and healthy. The conjunction of these two major planets if occurring in the 4th house can produce favourable results which conjunction will be that of the lords of the 4th and the 5th and the Dhanabhava but experience tells us that the aspect of Jupiter is more effective particularly when that aspect is not returned. According to the standard principle the conjunction of Saturn and the Moon or the conjunction of Saturn, the Moon and Jupiter occurring in the 4th in Aquarius sign will give rise to a Raja yoga but Saturn is a maraka for Scorpio lagna. Saturn situated in the 5th in Pisces aspected by an exalted Jupiter from the 9th will give rise to yoga and make one fortunate but then the 5th house affairs are likely to suffer. Saturn situated in the 6th in its debilitation sign will make it a powerful maraka and if conjoined with Rahu or Ketu can cause prolonged illness or give an incurable disease. Jupiter's aspect on such a Saturn may not provide much relief even though Dundiraja tells us that Saturn in a sign owned by Mars and aspected by Jupiter gives happiness, wealth and royal favours and according to Kalyan Verma the person who will then be very fortunate may rise to be a minister or a Prime Minister. Saturn situated in Scorpio lagna aspected by an exalted Jupiter will confer yoga because a malefic and a cruel planet occupying the lagna and aspected by an unspoiled benefic invariably confers royal status and power provided the 10th house is also occupied by a natural benefic.

Saravali states that if all benefic planets occupy benefic signs forming the panaparas i.e. the 2nd, the 5th, the 8th and the

11thbhavas, and all malefics occupy the common signs then one will be a king who will himself slay his foes and be as intelligent and learned as Brihaspati. This yoga can occur for Scorpio lagna in the case of which lagna the panaparas are formed by common signs, that means then the four kendras and the 9th house in particular will remain vacant and so also the trikasthanas. But all kendras counted from the Moon and the Sun will remain occupied and the Sun, Mercury and Venus will certainly conjoin in any one of the aforementioned bhavas and make the person fortunate, learned, gentle, happy, and courageous, possessor of good qualities and character etc. Assuming that Mars is in Sagittarius sign, the Sun, Mercury, Venus and Jupiter conjoin in Virgo, Saturn is in Gemini and the Moon is in Pisces in the 5th house an excellent yoga will arise in case the lagna is also in vargottama and none of the three natural benefics are combust who may not otherwise be equipped with bright rays. All seven planets will become co-workers and will complement each other as friends. This yoga is a Nabhas yoga and is a variation of Nala yoga which is a very favourable yoga, the person will always remain wealthy, resides in own house, becomes the favourite of superiors, is pure-bodied and pure-minded, who commands and is renowned. Vaidyanatha tells us that the person will be deprived of a limb but Garga states that the person will be short or long-limbed, skillful and a hoarder of wealth or valuables. The Nala yoga is an Asraya yoga about which yogas Varahamihira tells us that if they join other yogas they become useless but not the other yogas. This opinion differs from that of Parasara who states that the Nabhas yogas have a continuous effect as opposed to the influences of planetary dasas. Varahamihira is nearer to the truth because the effect i.e. impact, of the bhava-lordship, the sign ownership and the nature and karakatwa of individual planets, their qualities, their strength, their associations etc; which are significant factors deciding how the dasas unfold cannot simply be ignored, the good or the bad effects of planets are felt during the course of their dasas and antra-dasas. Hereat a question arises - are we to understand that only malefic planets are required to occupy common signs and not the benefics who are meant to occupy the panaparas alone. There are in all six benefic signs out of which three are common signs, two belong to Venus and one to the Moon. It is in respect of Aries, Gemini, Leo, Virgo, Scorpio and Aquarius lagnas that the 2nd house is formed by a benefic sign, in respect of Leo and Scorpio, the 2nd and the 5th are formed by benefic signs and in respect of Leo lagna alone that the 2nd, the 5th and the 8th are formed by benefic signs and for no lagna are all panaparas formed by benefic signs. This being the

case the segregation afore-suggested cannot give rise to the yoga discussed herein.

Venus is a maraka for Scorpio lagna and is also afflicted by the kendradhipati dosha. It is not a friend of the lagna-lord and therefore the Sun, the Moon, Jupiter or Mars conjoining with Venus will not cause yoga but there will be yogabhanga. Venus occupying Libra sign in the 12th house from Scorpio lagna will cause Vimala yoga if it is situated alone uninfluenced by Mars or Mercury or even by Saturn, it will then give wealth, happiness, fame and prosperity. Venus becomes exalted in the 5th house from Scorpio lagna. An exalted natural benefic occupying a benefic sign in the auspicious 5th house ought to make one very fortunate. But, Phaladipika tells us that if the lord of the 12th being a benefic occupies its own sign or exaltation sign in an auspicious bhava it will give rise to Musala yoga resulting in excessive expenditures incurred for good purposes, difficulty in obtaining wealth, the wealth obtained will not be retained permanently or for long periods, suffer oppression from enemies, possess ordinary intelligence but in the end will gain Swarga.

It is not desirable to have a strong or even a weak trika-lord situated in the 3rd house from the lagna. Ramanuja tells us that Venus becomes a yogakaraka if the Moon and Venus are in the 3rd house, and confers fame during the course of its dasa. In the case of Scorpio lagna, Venus thus situated will certainly give rise to yoga because it will be the yogakaraka and the Rajayogakaraka for Capricorn Chandra-lagna, in which event the Sun should occupy Sagittarius sign. However, with the Moon situated in Capricorn sign in the 3rd house from Scorpio lagna the Vimshottari Venus dasa is unlikely to run its course during one's normal life-span. Ramanuja also tells us that Venus confers Raja yoga in its dasa if it joins Jupiter in Scorpio sign which means the Moon should occupy Cancer or Scorpio or Pisces to enable the Vimshottari dasa of Venus to run its course at the right age.

If the Sun occupies the 3rd house from Mars, Jupiter is in the 5th house from Mars and the Moon is in the 9th house from Mars then a Raja yoga is formed. Assuming this yoga occurs for Scorpio lagna with Mars strongly entrenched in the lagna then both the trikonas will be occupied by their own respective lords and Jupiter will be aspecting the lagna and also the Full Moon in paraspara drishtisambandha with the lord of the 10th house. With this yoga occurring the Moon should preferably occupy a navamsa owned by Jupiter, the lord of the navamsa occupied by Jupiter should not conjoin with the lord of the 4th or any papagraha, and the Sun situated

in Capricorn sign should not be in an inimical nakshatra. The person will certainly enjoy Raja yoga results, there will not be yogabhanga, and instead there will be a quick obstacles-free progress in one's career.

A Raja yoga is also said to arise if the lord of the lagna joins the lord of the 11th in the 5th house from the lagna and the lord of the 4th also occupies the 3rd house when the lord of the 4th will be strongly influencing the 9th house. But this Raja yoga will not effectively arise for Scorpio lagna owing to the debilitation of Mercury and because of Saturn's adverse aspect on the 5th house. Kumarswamiam tells us that if Mars and the lord of the 3rd; Jupiter or the lord of the lagna; the lord of the 4th or the lord of the 10th establish a mutual relationship then one wields power and enjoys Raja yoga. Mars and Jupiter are the karakas of Rajya. When the lord of the lagna and the lord of the 3rd or the 10th establish a mutual relationship with Mars and Jupiter, gain of ruling power and Rajya can be expected; an association of Mars with the lord of the 3rd means that the person will be brave and courageous possessing a strong will and the essential determination to fight and succeed. For Scorpio lagna this yoga can arise if Mars and Saturn are in Capricorn, Jupiter is in Cancer and the Sun is in Leo. Jupiter will be in an excellent Shubhavasi yoga with the strong lord of the 10th aspected by the lord of the lagna. The aspect of Jupiter will neutralise the evil that may result on account of Mars and Saturn combining in the 3rd, the person will not be cruel or unforgiving or vindictive. The combined aspect of Mars and Saturn on Jupiter in the 9th is an evil aspect but bad results will not accrue because of the exalted benefic lord of the 5th in the 9th being aspected by the exalted and the friendly lord of the lagna and in its turn aspecting the lagna and the 5th from the 9th, the person will not be evil, dishonest and unprincipled.

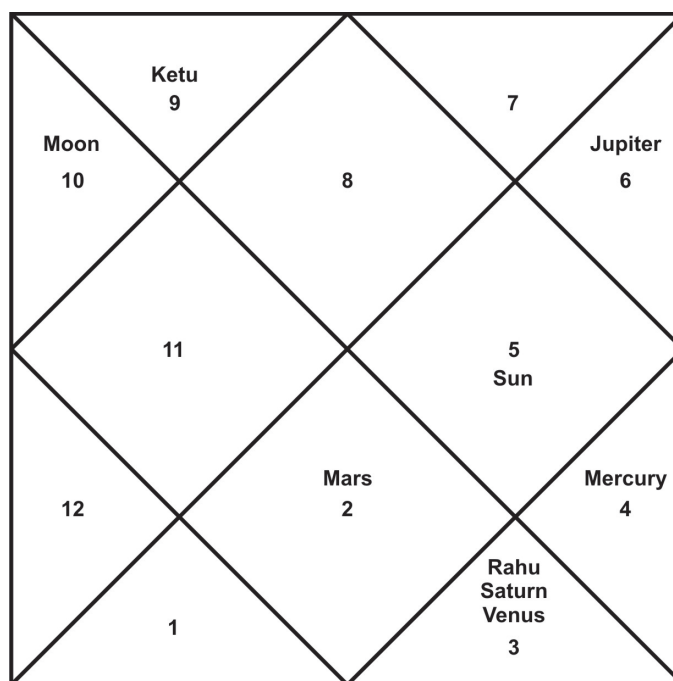
If for a person born in Scorpio lagna the Sun is in Capricorn aspected by the Moon, Mercury is situated in the 4th, Venus is in 2nd, Mars in the 7th, Rahu in the 10th and Jupiter is in the 11th house from the lagna then Parvara yoga arises and the person will undoubtedly rise to be a ruler. A Full Moon will then be situated in the 9th house as the lord of the 9th in mutual trikona from the dispositor of the lagna-lord who will be aspecting the lagna and the 10th house as also its own dispositor. Jupiter in a benefic sign will be aspecting the lord of the lagna and the lord of the 10th house. It is the location of Rahu in the 10th house, in a fixed sign, hemmed between two benefic trikona-lords, with its dispositor in sambandha with the lord of the lagna and the lord of the 9th which forms the

pivot on which rests the Parvara yoga. Other than in the 10th, the 3rd house is the best place for the Sun to occupy, and the lords of the 9th and the 10th in Raja yoga formation should avoid the 7th house. With this yoga obtaining it is presumed that Saturn will not be directly associated with any of these yoga-causing planets but the person will experience difficulties in holding on to territorial gains and advantages owing to Mercury situated in the 4th in Aquarius sign as the lord of the 8th.

The lord of the Dhanabhava or the Dhanabhava forming a sambandha with the lord of the Labhasthana gives plenty of wealth. Accordingly for a person born in Scorpio lagna Jupiter and Mercury in mutual relationship ought to confer much wealth if they involve auspicious bhavas. Jupiter situated in the 2nd house in own sign and Mercury in the 8th in Gemini and in mutual aspect with the lord of the Dhana bhava who is also the Dhanakaraka will not spoil the Dhana yoga, there will be good earning and accumulation of that earning primarily because Mercury situated in the 8th house especially in its own sign makes one long-lived, renowned for his good qualities, wealthy and prosperous. A planet associated with or owning a trikonasthana occupying the Dhanabhava associated with the lord of a trikabhava results in destruction of wealth, which result does not accrue when both are situated in their own signs and bhavas. The fact that planets aspecting each other are more effective than when they are in conjunction is accepted even by Kalidasa who tells us that if any of the lords of the 2nd, the 5th, the 9th and the 11th aspect each other, then one becomes very rich provided they are vested with requisite strength. Since five planets own two signs each at least one of them will certainly own a trikabhava in addition to any one of the above named bhavas. Therefore, there can be loss of wealth through speculation but there will not be absolute destruction of wealth. Natural benefics aspecting or occupying the 8th house generally indicate a difficult period of childhood, but the person born with this positioning of benefic planets emerges successful, earns well and also gains a legacy. Whenever Dhana yoga is caused by the association of the above named bhava-lords then the lagna-lord occupying benefic vargas should occupy a kendra in association with the lord of a kendra so as to impart permanency. Jupiter, Mercury and Saturn occupying their own signs confer a long lease of life and give gain of wealth at every step, in which event in the case of Scorpio lagna they should also associate with the lord of the lagna and the lord of the 9th, then the gains of wealth will be certain and permanent.

The learned in Hindu Astrology tell us that the lord of the 4th house weak and in conjunction with malefics does not make one even though wealthy experience happiness, and the lord of the 4th relegated to a trikasthanana does cause loss of wealth or wealth going to waste; if it is in the 8th the person will have a cruel temperament, be sick, engage in evil deeds, worried and having no peace of mind will prefer and long for his own death. One does not derive happiness from mother, conveyances, friends, brothers and relatives, lacking support does not experience family happiness, forsakes his place and is unable to maintain cordial relations with spouse if the 4th house or its lord is weak and aspected or conjoined with malefics or is in a trikasthanana. These adverse results cannot materialise when the lord of the 4th is also the lord of the lagna or is exalted in the 8th house. The lord of the 4th situated in a trikabhava does not give much education when Mercury and/or Jupiter are also weak.

Horoscope – 26



Lagna – Scorpio; Ketu in Sagittarius, the Moon in Capricorn, Mars in Taurus, Rahu, Saturn and Venus in Gemini, Mercury in Cancer, the Sun in Leo and Jupiter in Virgo.

This native has the lord of the lagna aspecting the lagna, the 2nd and also the 10th house which is occupied by the lord of the 10th hemmed between two natural benefics; Jupiter is also seen to aspect the lord of the lagna and the Moon. This native has not enjoyed the good results of the Dhana yoga, the Bhagya yoga and the Raja yoga on a permanent basis. He has had virtually no career to speak of and has had no regular source of income but has lived lavishly by spending resources that he had not earned. His married life and family life is in a mess. Firstly, the lord of the lagna occupying a benefic sign is actually in an inimical sign whose lord is relegated to the 8th house. Secondly, the 9th house is occupied by the evil lord of the 8th and the 11th in paraspara drishtisambandha with the lord of the 9th occupying an inimical sign whose lord is also relegated to the 8th house. Thirdly, the 10th house and the lord of the 10th both cruel in nature are aspected by two cruel planets viz Mars and Saturn, and no benefic aspects the 10th house. Fourthly, the lord of the 4th house situated in the 8th house is afflicted by Rahu. Kalidasa tells us that if Rahu is situated in a common sign and its dispositor happens to be aspected by the lord of a trikona then Rahu becomes a yogakaraka and in its dasa confers wealth and Rajya but if Rahu situated in a common sign is conjoined with or aspected by a trika-lord then very ordinary results will ensue. This native gainfully employed in India had during the course of Rahu dasa abruptly left his job and proceeded to reside in a foreign country. Rahu joined by the lord of the 12th who is also a maraka did not afford him very many easy opportunities but in due course of time gave him re-employment and a house to live in. For Scorpio lagna Jupiter situated in the 11th house does not give much wealth and in its dasa obstructs the free-flow of income. Here, Jupiter occupies the 11th house as the lord of the 12th from the 6th. During the dasa of Jupiter this native contracted debts and even purchased a house with borrowed funds.

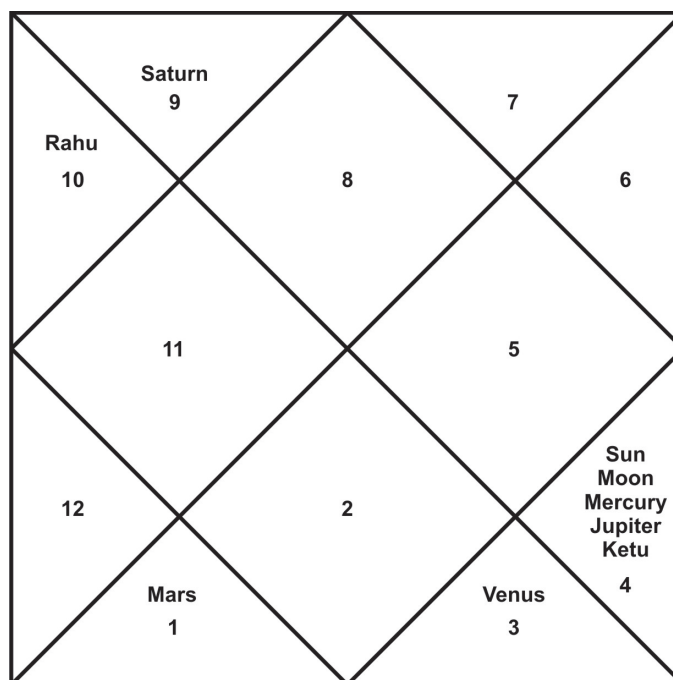
Experience tells us that if a lord of a trikasthanana is situated in the 12th house from any bhava or bhava-lord then it indicates loss, wastage or destruction of gains or events signified by that bhava or bhava-lord through the agencies represented by the trika-lord and the bhava it owns. Thus, if the lord of the 10th is in the 8th and the lord of the 8th is in the 12th from the 8th house then there will be yogabhanga resulting in loss of power and position, status, etc. In the given horoscope the lord of the 8th is in the 12th from the 10th house and from the lord of the 10th; the lord of the 6th is in the 12th from the lord of the 3rd and the 4th. Mercury is related to Accounts, the native an Accountant experienced obstruction of income and loss

of employment during the dasa of Jupiter occupying a sign owned by Mercury. The native faced a very long period of unemployment, failures in business, piling up of debts, distress sale of a house, discord with wife and brothers. The lord of the 4th house situated in the 8th house makes one unfortunate and the lord of the 8th situated in the 9th house ensures that the person will not side or lend support to any one, be cruel and evil, a loner in his own family, devoid of love and affection, harsh and evil tongued. This is what Janardhan Harji states in his Manasagri.

The lord of the 4th house, a natural malefic, is in the 8th house in a malefic sign, hemmed between lords of two trikabhavas and is in conjunction with a natural malefic and also a natural benefic who is functional malefic and a maraka for Scorpio lagna. This native has been the cause of the destruction of his own happiness which destructive process commenced with the onset of Saturn antra-dasa in Jupiter's dasa; mark the evil avayoga occurring in the 10th from the dasanatha. No doubt Sarvartha Chintamani tells us that the dasa of Jupiter occupying the 11th house confers wealth, wife, son, development of envy amongst relatives etc; but the actual impact of Jupiter's dasa depends upon the condition of and the status acquired by the antra-dasa lords. In any case, Jupiter occupying a cruel shastimasa or an inimical sign or navamsa certainly becomes defective and does not give good results in its dasa; the person undoubtedly experiences many difficulties and suffers immense pain, and earns the ire of his superiors and falls out of favour. Significant as it is the Moon is found to be situated in the 6th house from the 10th house and from the lord and the karaka of the 10th house thus contributing to the destruction of 10th house affairs.

Saravali tells us that the conjunction of the Sun, the Moon, Mercury and Jupiter if occurring in the 9th house from the lagna will make one a Chief or a leader who remains steadfast in his approach and resolve and who is honoured and receives royal favours or grants etc. These results can be experienced in case no planet participating in this conjunction is combust or in debilitation sign and at least one planet occupies its own sign or sign of exaltation. If this conjunction occurs for Scorpio lagna then the Moon will be in its own sign and Jupiter in its exaltation sign but both will be lustreless.

Horoscope - 27



Lagna – Scorpio; Saturn in Sagittarius, Rahu in Capricorn, Mars in Aries, Venus in Gemini, the Sun, the Moon, Jupiter, Mercury and Ketu in Cancer.

Janardhan Harji tells us that if Rahu is in the 7th house from the Moon then it proves adverse for father and mother, the Moon will then be in conjunction with Ketu which conjunction occurring in the 4th or in the 9th or in the 10th is not at all desirable, it spoils these bhavas. Phaladipika tells us that if the Sun is situated in the 9th house from the lagna then one becomes deprived of happiness while still very young. In the aforecited horoscope the Sun is not only in the 9th house but is also combined with a natural malefic and a functional malefic who is the lord of the 8th. An exalted Jupiter no doubt favours the native but the Sun itself afflicted dominates this group of five. Moreover, it is not desirable to have a natural malefic and a cruel planet occupying the 10th house from the Sun. Mahadeva states that if the lord of the 10th house is in association with malefics or is hemmed between malefics then calamity befalls upon one's own father. A lustreless Moon is no longer a benefic for Scorpio lagna. This Sun, the lord of the 10th, afflicted, is also aspected by

Mars, the lord of the 6th situated in the 6th. Mars is not aspected by any benefic planet. This indicates an early and a violent death of father. The father of this native died of a motor-accident while he was driving his own vehicle; mark the afflicted Sun occupying a moveable sign also conjoined with Venus, the lord of the 12th. When Saturn transited the sign occupied by Rahu which was during the course of Ketu dasa that the inevitable fatal accident took place. Sarvartha Chintamani tells us that the dasa of Ketu occupying the 9th house from the lagna proves critical for one's father.

11

ABOUT: SAGITTARIUS (DHANU) LAGNA

“Truth alone triumphs and not a lie, by Truth is paved the path of the gods.”

- Mundaka Upanishad III.1.6.

The ninth sign of the Zodiac, known as Sagittarius, is denoted by a bow or an archer wielding a stretched bow. This portion represents the most active region of our Galaxy, for towards its direction lies the centre of the Milky Way that contains a giant black-hole surrounded by highly energised matter. Sagittarius covers the whole of Moola nakshatra ruled by Ketu, the whole of Poorvashada nakshatra ruled by Venus and the first quarter of Uttarashada nakshatra ruled by the Sun. It is a common, fiery, cruel, odd, masculine, benefic sign of neither short nor long ascension and rises with its hind portion first. With this sign rising in the lagna Saturn, Venus and Mercury are the malefic planets whereas the Sun and Mars are deemed to be the benefics. The Sun and Mars are also designated as the yogakarakas whereas Venus and Saturn have been designated as the marakas. No planet finds its exaltation or debilitation in Sagittarius sign.

The person born in Sagittarius lagna is learned, intelligent, renowned and wealthy. He is clever and competent, successful in his line of work or trade, conversant with rules, regulations and the law, truthful, intuitive, and adept in arts and weaponry, has many friends and also supports many people. He serves a ruler, remains associated with his superiors or those who are held in high esteem, who are learned and holy.

Uttarakalamrita reiterating an old principle explains that the lord of whichever bhava as is located in a trikonasthana or a kendrasthana or in the 3rd or in the 11th house from the lagna and/or occupies its own or a friendly rasi or navamsa, is aspected by or associated with benefic planets or its dispositor also occupies its sign of exaltation, then that planet bestows the results of the bhava it represents soon. The two trikonabhavas are the most auspicious bhavas for amongst various other events also of equal importance they signify learning, intelligence, fortune and prosperity; their lords situated in the kendras strengthen the kendras that form the very foundations of a horoscope and therefore, of destiny. Planets owning auspicious bhavas occupying the kendras not only provide essential strength to the kendras but they also gain requisite strength to give good results. Planets owning the trikonas either occupying or aspecting the trikonas provide the needful opening for events to occur. Planets owning or occupying the kendras or the trikonas associating with the lords of the trikonas generally act as yogakarakas or Rajayogakarakas, and Kalidasa tells us that the planets placed in the 3rd or in the 11th also become strong contenders and give similar results because through their aspect they activate the two trikonas.

With Sagittarius sign rising in the lagna, Mars, a cruel natural malefic, becomes a benefic yogakaraka by virtue of its 5th house ownership and the naisargika friendly relationship it enjoys with the lagna-lord and the lord of the 9th house. Cruel planets such as the Sun, Mars and Saturn, by owning a trikona but not simultaneously owning the 6th or the 8th when in association with benefic planets tend to produce auspicious results. The 12th house lordship of Mars does not impair its yoga-causing ability. Parasara tells us that the lords of the 12th and the 2nd in association with other karakas confer good or bad results according to the friendly or inimical sign occupied by them. Generally Mars situated in the 5th house does not produce good results particularly in respect of issues, health and intelligence but the lord of the 5th house situated in the 5th not occupying neecha or inimical navamsa and not aspected by inimical or malefic planets makes one intelligent and renowned for his expertise who eventually earns favours from superiors or those in power. Situated in the 5th house in Aries sign, where it cannot occupy a navamsa owned by Saturn, Mars gives sons and also makes one enjoy the fruits of inheritance. Mars occupying a fiery sign in the 5th does not make a person much disciplined. Situated in the 9th house in Leo sign Mars does not avoid its 12th house lordship, it will still be a cruel planet situated in a cruel sign; therefore, it does not on its

own accord make a person exceptionally fortunate whose Bhagya usually remains unsteady if Mars is not associated with the lord of the lagna. Also, thus placed it does not give a very determined mind and a strong physique capable of withstanding hard labour; it does not give much wealth. For Sagittarius lagna a powerful Raja yoga is caused when Mars is in Leo, its dispositor is exalted and both are aspected by Jupiter from the lagna. But Mars does not own a kendra for this lagna and the 10th house formed by a benefic sign is not a friendly sign for Mars to occupy. If Mars is in the 10th house in Virgo sign it should then occupy its own navamsa or a friendly navamsa and Mercury should be strong and well-placed. An unafflicted lord of the 5th occupying the 10th house in yoga formation with the lord of the lagna and the lords of the 10th and 9th house becomes capable of giving rise to yoga or Raja yoga.

The 11th house signifies gains and planets occupying this bhava generally contribute towards increase in longevity. If at the time of one's birth the lord of the lagna or the lord of the 8th or the lord of the 10th house is in the 11th or in a kendra or in a trikona a person enjoys a fairly long lease of life; the lord of the 12th occupying the 11th house also confers wealth and a long term of life. For Sagittarius lagna, if Mars is in Libra sign in the 11th house then Venus should preferably be in its sign of exaltation when it will also possess maximum directional strength. Mars attains its exaltation in the 2nd house from Sagittarius lagna, the exalted lord of the 12th house makes one generous, the lord of the 12th situated in the 2nd house makes one follow his Dharma, be sweet in speech, spend on good causes, be good and remain happy. A natural malefic and a cruel planet situated in the 2nd house as the lord of the 5th even while conferring its good results tends to disturb family life; it should then be aspected by the benefic lord of the lagna. Jataka Parijata tells us that if the 9th house is aspected by a benefic, the lord of the 2nd house is in a kendra in conjunction with a benefic and the 2nd house is occupied by an exalted planet then a Raja yoga arises. This yoga can obtain for Sagittarius lagna if Jupiter is in the lagna, Mars is in the 2nd house and Saturn in conjunction with Venus is in the 4th house. Saturn and Venus occupying a benefic sign owned by the lord of the lagna will be in sambandha with the lagna and the lord of the lagna and therefore, the adverse aspect of Saturn on the lagna and the 10th will get suitably modified to confer good results, an exalted Mars will then be casting its aspect on the friendly 9th house.

The lord of the 12th house from the 9th i.e. the lord of the 8th

house from the lagna, does not give good results. Therefore, for Sagittarius lagna the Moon may not be a maraka but it does not ordinarily give good results and causes problems unless it is in occupation of the 6th or the 8th. A Full Moon or the Moon reaching towards its full radiance especially occupying the 9th house gives yoga for good fortune and general prosperity, and also if it occupies the 9th house in conjunction with the lord of the 9th, it is not then hampered by its trikabhava lordship. Ramanuja tells us that if the lords of the 8th and the 9th are in conjunction or aspect each other, then fame and power will be conferred during the dasa of the lord of the 8th but Parasara does not grant any such kind of exemption to the lord of the 8th. The navamsa occupied by the Moon has a special significance attached to it and so also the kind of aspects the Moon receives. The Sun and the Moon when they are together cannot be aspected by Venus and Mercury, also when the Sun and the Moon are together they should not occupy each other's navamsa for they will make one devoid of riches. The results of an aspect depend upon the sign and the navamsa occupied by the aspecting planet and upon the sign and the navamsa occupied by the aspected planet, it is not desirable to have the lord of the 9th situated in the navamsa or the nakshatra owned by the lord of the 8th and vice-versa.

Laghu Jatakam reiterates that planets occupying their own sign, their sign of exaltation, their own navamsa, a friendly sign and aspected by benefics become strong, and that the Moon and Venus in even signs and the rest in odd signs gain strength. If two planets acquire equal strength in shadavarga then the planet which is stronger in naisargikabala will be the stronger of the two. Natural benefics occupying benefic navamsas and drekkenas of benefic signs destroy all Arishta yogas. There is also an opinion expressed that strong natural benefics occupying kendrasthanas do not always become handicapped when they are in conjunction with or aspected by evil planets or papagrahas. The well-versed in Astrology insist that the intensity of good or bad results of planets also depends upon their respective awasthas. As it is, a planet occupying an inimical sign or an inimical navamsa certainly becomes defective, but if it is occupying an inimical sign and an inimical navamsa it becomes all the more defective. A planet gains in strength to do good if the lord of the sign of its occupation or the lord of the navamsa of its occupation or the lord of the nakshatra of its occupation is strong and blessed with benefic associations. These are some of the principal factors that decide the results which the Moon as the lord of the 8th house will ultimately produce or for that matter any planet for any lagna

would. In practice it has been found that if the Moon is situated in the 9th house in Leo sign not aspected by a cruel planet and the Sun is in Pisces aspected by its own dispositor then the dasa of the Moon proves beneficial, one enjoys happiness, good earnings, progress and general prosperity.

Natural benefics occupying unfavourable navamsas tend to produce unfavourable results more so if malefics simultaneously happen to occupy the navamsas owned by those very natural benefics. Thus, if Jupiter and Venus occupy their respective neecha or inimical navamsas and Saturn is in a navamsa owned by Jupiter or Venus then the person will be devoid of wife, sons and wealth, will remain very unfortunate and lead an extremely miserable life. For Sagittarius lagna this avayoga can arise if Jupiter in Pisces is in Capricorn navamsa, Venus occupying the lagna is in Aries navamsa and Saturn is in the 11th house in vargottama. Saturn is an evil planet for this lagna, by occupying Libra navamsa it will afflict Venus who is already afflicted. Saturn not aspected by Jupiter will be in the 8th from the lord of the lagna who also suffers affliction. Even otherwise Venus is a papagraha for Sagittarius lagna. Since Saturn does not own a kendra or a trikona for this lagna even though exalted it will not confer yoga because of the lord of the lagna occupying its debilitation navamsa. The person will not be wealthy because of the affliction caused to Venus and the Dhanakaraka who is also the lord of the lagna. The evil owing to the occupation of an inimical navamsa or an afflicted nakshatra by planets in yoga formation does not get neutralised which is why yogas and Raja yogas are not found to confer their assigned results.

For a person born with Sagittarius sign rising in the lagna if the lord of the lagna conjoining with Mars occupies the 4th house, the Sun and Mercury are in the 10th, Saturn in the 2nd and the Moon is in its sign of exaltation then a yoga for fame, prosperity and Rajya will arise. For this lagna the Moon exalted in the 6th or in its own sign in the 8th can confer yoga if it is strong in pakshabala and is not otherwise afflicted, it should not occupy Capricorn navamsa for then there will be break in yoga even if it is aspected by the lord of the lagna and there are planets tenanting the 10th house. The lord of the 8th house situated in the lagna does not produce good results but not so if it is the Full Moon situated in Sagittarius lagna aspected by Jupiter from a trikonabhava. The exchange of signs as between the lords of the 4th and the 8th is a durayoga but not so for Sagittarius lagna because of the exalted Jupiter occupying a trine from the 4th and aspecting its own sign and the Moon. The

Moon situated in a trine from its own dispositor or aspected by an exalted planet becomes a Rajayogakaraka when it is also aspecting the Rajyabhava.

Leo is a cruel sign, a cruel sign falling on the 9th house from the lagna is generally not considered favourable. However, when owning the 9th house the Sun becomes a functional benefic and a yogakaraka and if situated in the 9th in its own sign it does not make a person cruel or evil-tempered or rebellious, the person becomes fortunate if such a Sun is conjoined with either Jupiter or Mercury. Cruel planets such as Saturn, Mars and the Sun, occupying the 9th house should be strong and conjoined with or aspected by a benefic planet. Therefore, the Sun situated in Leo in the 9th gives rise to yoga when it is in association with Jupiter, Mars or Mercury but not when it is with Venus which is a papagraha for Sagittarius lagna. Also, all planets as are situated in the 3rd, the 5th and the 11th from the Sun confer yoga, they make a person a king or a minister or a commander of an army. Thus, it has been observed that Saturn, a dire malefic, situated in the 3rd or in the 11th house from the Sun is less prone to produce evil results and even in conjunction with the Sun can give rise to Raja yoga. If Jupiter as the lord of the lagna occupies the 12th house and Saturn as the lord of the 3rd house is in the 11th house in conjunction with the Sun then a Raja yoga results. The lord of the lagna situated in a friendly sign owned by the Rajayogakaraka will be in Shubha-vesi yoga protecting the lagna and also the planets situated in the 11th house. The exalted Saturn becomes a yogakaraka by associating with the lord of the 9th. Bhavartha Ratnakara tells us that a person born in Sagittarius lagna will be fortunate through father even if the Sun is in Libra in the 11th house.

Venus is a papagraha and a maraka for Sagittarius lagna, marakas associated with either the lord of the 9th or the lord of the 10th spoil these lords and the bhavas owned by them. Venus no doubt attains its exaltation in the 4th house from this lagna but if it is also in conjunction with the lord of the 9th there will certainly be yogabhanga during the course of the dasa of the lord of the 9th and the entire dasa of Venus will be wasted enjoying the luxuries provided by one's father when all good opportunities will pass by either un-noticed or unutilised and without a care. The planet owning an auspicious bhava does not confer good results on a long-term or permanent basis if it happens to conjoin with the lord of the sign of its debilitation. The Sun's aspect on the 10th in this case will give Raja yoga results only on a temporary basis. But if the Sun is situated

in the 10th house in Virgo it becomes an exceptional yogakaraka. The Sun, as the lord of the 9th house situated in the 10th, makes one fortunate and if it is in Uttaraphalguni nakshatra grants political power. Mercury, the lord of the 10th for Sagittarius lagna, is afflicted by kendradhipati dosha and is therefore, a functional malefic but gives rise to yoga when it is in conjunction with the Sun. Garga tells us that the Sun in Libra sign occupying the 11th house even without the benefit of neechabhanga will give rise to an excellent yoga for good fortune, prosperity and gains provided it is also in conjunction with Mercury. The conjunction of the Sun with the exalted Mercury in the 10th house causes a powerful Raja yoga but not so if these two combine in the 4th house in Pisces sign; in the former event Srinatha yoga will arise because the exalted lord of the 7th house will be combining with the lord of the 9th in the 10th house from the lagna, such a Sun does not impair the Bhadra yoga caused by Mercury. There will also be no yogabhanga if the Moon is in Pisces in the 4th house, the lagna lord is exalted in the 8th and the Sun and Mercury conjoin in the 10th house, the Srinatha yoga obtaining will gain exceptional strength.

A favourable yoga arises if the conjunction of the Sun and Mercury occurring in the 9th house is aspected by Jupiter from Sagittarius lagna. Saravali states that if Jupiter occupying the 20th degree of Sagittarius sign has either the Sun or Mercury occupying the 5th degree of Leo sign then a world-famous king is born, in which event Jupiter occupying its own shastiamsa will be aspecting the Sun or Mercury occupying a shastiamsa ruled by the Moon. Kalyan Verma denies the possibility of the Sun and Mercury simultaneously occupying the 5th degree of Leo sign because from Gemini to Virgo Mercury generally remains ahead of the Sun; at the same time he does not exclude the possibility of their conjunction in Leo sign.

The conjunction of the three natural benefics in a benefic sign forming a kendra or a trikona or an upachayasthan is by itself productive of good results and confers yoga. Mercury, Venus and Jupiter combining in Virgo in the 10th house from the lagna with the Sun also occupying its own sign in the 9th will yield a Raja yoga of a very high order. The lord of the lagna combining with the lord of the 10th will cancel the debilitation of Venus even though Virgo is not an inimical sign for Venus to occupy. Phaladipika tells us that Srinatha yoga will also arise if Mercury, Venus and the lord of the 9th are situated in their own or exaltation or friendly signs either in a kendra or a trikona from the lagna. This version of the Srinatha yoga will gain additional strength because of the presence of the

lord of the lagna. Benefic planets situated in the 9th house from either the lagna or the Moon promote the good significations of the 9th house and invariably make a person prosperous, fortunate and reap the full benefits of Raja yogas. If at the time of birth Jupiter, Mercury, Venus or the Moon devoid of any affliction and uncombust happen to occupy the 9th house in conjunction with or aspected by friendly planets then too Raja yoga will certainly arise. Of course, the benefics occupying the 9th or aspecting the 9th should not be papagrahas, should not own or occupy an evil bhava, should not occupy an inimical or neecha rasi or navamsa etc. In the case of Sagittarius lagna the Moon situated in the 9th house does not contribute to the formation of yoga or Raja yoga even if it is aspected by Jupiter. Also, Jupiter situated in the 9th house in Leo, a friendly sign, confers yoga but not Raja yoga even if it is aspected by friendly Mars or is conjoined with the Sun. The conjunction of Mercury and Jupiter occurring in the 9th house and in the 2nd house from the Sun will confer yoga and make one learned, rich and influential but will not cause Raja yoga for Sagittarius lagna because of the lord of the 9th occupying the 8th house, there will also be a break in the free-flow of good fortune. In the ordinary course planets occupying the trikonas do not act as Rajayogakarakas, they act as yogakarakas. More positive results will certainly ensue in case Jupiter, Mercury and Venus staying ahead of the Sun and uncombust happen to join the Sun in Leo in the 9th house, the person will be very intelligent, learned, wise, wealthy, happy, resourceful and successful.

If the lord of the 10th house from the lagna is devoid of strength one does not meet with success in any of his endeavours but if the lord of the 10th house is in conjunction with a benefic in the 10th house itself then one becomes successful and renowned. A natural benefic tenanting the 10th house strong and unafflicted gives rise to the Amla yoga which confers good results provided the lord of the 10th is also strong and favourably associated. In the case of Sagittarius lagna Venus combining with the lord of the 10th in the 10th house does not indicate a smooth career even though the person may prove to be highly successful but the success achieved will only be short-lived; it will not cause an outstanding Raja yoga. Venus is a maraka and its conjunction with a planet also owning a marakasthanas can never be wholly beneficial. If the lord of the 6th house joins the lord of the 10th house in the 10th then one experiences numerous problems and disruptions in own professional activities. These two planets viz Venus and Mercury, conjoining in the 4th house in Pisces will also not give rise to a superior yoga even if Jupiter is in the 10th even though Sarvartha Chintamani tells us that if at the time of birth Jupiter

is either aspected or conjoined with Mercury then that person has his orders obeyed even by kings. The lord of the lagna or the lord of the 4th conjoining with the lord of the 10th occupying the 10th house ensures a high-ranking administrative or political post. Therefore, the conjunction of Jupiter and Mercury occurring in the 10th house from Sagittarius lagna will produce superior results. The Sun and Mars are the two yogakarakas for this lagna; the former attains its exaltation in the 5th house and the latter in the 2nd house. The Sun situated in the 4th house and ucchabhilashi when in conjunction with Mercury, Venus or Jupiter may give rise to an excellent yoga or even a slight Raja yoga but the person will certainly ascend the throne if the Sun, Mercury and Jupiter combine in Virgo in the 10th house. Mars and Mercury may not be mutual friends but their conjunction occurring either in the 5th or in the 10th gives rise to a yoga and even Raja yoga; Mars and Mercury conjoining in a kendra confer riches and happiness.

If at the time of one's birth the Sun and Mercury are in the 4th house from the lagna, the Moon and Saturn conjoin in the 10th and Mars is in the lagna Raja yoga will certainly arise. This yoga obtaining for Sagittarius lagna will have the lords of the 9th and the 10th aspected by Mars influencing the 10th house and also have an ucchabhilashi Saturn combining with the Full Moon. All three naturally cruel planets occupying benefic signs in the kendras will be ucchabhilashi and the Full Moon combining with Saturn in the 10th house confers ruling powers. The two benefic yogakarakas for this lagna will associate with the lord of the lagna by occupying the signs owned by the lord of the lagna and it has to be presumed that Jupiter is also strong and unafflicted. In the case of Sagittarius lagna Jupiter is best placed in the lagna or in the 4th or in a trikonabhava, its location in a sign owned by Mercury is generally not very fruitful because of the inimical attitude of the latter and because Mercury is not a functional benefic for this lagna and can prove to be the principal maraka in which event if a Raja yoga were to operate one attains authority in name only and will not remain entirely happy. Therefore, if Jupiter happens to occupy either Gemini or Virgo then the nakshatra occupied by the Moon at the time of birth will become the major factor inviting our attention.

The mere exaltation of Jupiter in the 8th house from the lagna does not cause an exceptional yoga though it makes one a miser, wealthy and long-lived. The lord of the lagna situated in the 8th house other than its own or exaltation sign does not give wealth, happiness and success and the person suffers humiliation and many reverses.

And, Jupiter situated in a trikasthanana makes one worried on account of vehicles, clothes and living conditions irrespective of the fact that it will be aspecting either the 4th or the 10th house. Venus, the Vahana karaka, exalted in the 4th aspected by exalted Jupiter from the 8th does not make a person own vehicles. Jupiter situated in the 8th house gives rise to the unfavourable Asura yoga but not when it is exalted or occupies its own sign. Bhavartha Ratnakara tells us that an exalted Jupiter in the 8th confers fame and Horasara states that the person will be long-lived, learned, without foes and one who attains a position of power and authority; however these results are not experienced in case the exalted Jupiter in the 8th is either aspected by Saturn or is in conjunction with Rahu or is itself retrograde. For Sagittarius lagna Jupiter even if vested with strength must associate either with the Sun or with Mars to confer favourable results.

Sarvartha Chintamani states that if the Sun, Mars and Jupiter occupy an amsa ruled by Saturn and reside in strength either in the 10th or in the 9th house and the Moon occupying the lagna is at the end of the sign then the person will be wealthy and enjoy a very long span of life. Applying this yoga to Sagittarius lagna the Moon situated in the lagna will be in vargottama. The Sun, Mars and Jupiter occupying either the 9th or the 10th will act as benefic yogakarakas and Rajayogakarakas. Here, the exact conjunction of these three planets is not meant nor only their simultaneous occupation of a navamsa owned by Saturn, these planets must associate with Saturn, the Ayushakaraka, through occupation of vargas ruled by Saturn. The Sun or Mars situated either in the 9th or in the 10th from a strong Moon confer status and give wealth and Jupiter similarly situated confers righteousness.

According to Jataka Parijata any exalted planet or a planet occupying its exaltation navamsa if aspecting the Moon makes a person neither covet nor possess wealth. However, Saravali tells us that the Moon aspected by the exalted lord of the lagna gives rise to Raja yoga. In the case of Sagittarius lagna the Moon situated in the 2nd, the 4th or the 12th house aspected by an exalted Jupiter will give rise to this yoga. But the 2nd house is not a proper place for the lord of the 8th to occupy because then the person will be either physically weak or weak-willed and will also witness his wealth decline or get squandered. If the Moon is in the 12th it will be in its debilitation sign, the person will not be wealthy and also suffer from bad health. If the Moon is in the 4th in Pisces sign there will be the adverse exchange of signs between the lords of the 4th and the 8th.

There will be no Raja yoga or Dhana yoga without the involvement of the lord of the 9th. The Moon conjoining with an exalted Jupiter in the 8th house confers yoga in the 2nd half of one's life but generally the lord of the lagna combining with the lord of the 8th in the 8th house makes one suffer much misery and poverty and lead a sinful life.

As the lord of the 2nd house when placed in its own or friendly signs in association with other yogakarakas Saturn becomes capable of giving good results but as the evil lord of the 3rd its ability to do so is restricted. But then, the 2nd house and the 3rd house complement each other, the combination of the lords of these two bhavas confers generous instincts. Therefore, persons born with Sagittarius lagna are basically large-hearted, generous and forgiving in nature. Of course, Parasara tells us that the papa lord of the 3rd house is capable of giving good results in the course of its own antra-dasa in the dasa of a yogakaraka associating with it but for Sagittarius lagna the two yogakarakas, the Sun and Mars, and the lord of the lagna are not mutual friends of Saturn, their association with Saturn does not ordinarily produce good results. The lord of the 3rd house even if it happens to be a natural benefic causes yogabhanga when it is in association with unfriendly or inimical yogakarakas; there is a school which insists that in all yoga formations it is the naisargika relationship which really matters and not the temporal relationship. During the course of its own dasa the lord of the 3rd gives a mixture of bad and good results but if Mars, the karaka of the 3rd house, the lord of the 3rd house and the planet occupying the 3rd house are all strong then in their mutual dasas and antra-dasas these three make one successful and confer much happiness, comforts, wealth, brothers and sons even if they are not mutually associated.

The lord of the 3rd house situated in the 3rd gives many friends and relatives, good children, wealth, happiness and contentment, and Saturn situated in Aquarius sign can if so warranted confer leadership or chieftom, a permanent wealth and general prosperity. Therefore, in the case of Sagittarius lagna an excellent yoga does arise if aspected by benefics Saturn occupies the 3rd house and Mars is in the 5th. When the karaka of any bhava is strong then that bhava flourishes if it is weak it spoils that bhava in the manner a weak bhava-lord surely does. Perhaps by way of exception Mars devoid of strength and occupying a cruel shastiamsa with the lord of the 3rd remaining aspected by a benefic planet makes one subdue all opponents and emerge victorious. Mars weak and occupying a cruel shastiamsa generally makes one reckless, disregard safety

and plunge head-long into dangerous situations which is certainly not an act of bravery, therefore, the benefic aspect on the 3rd house-lord indicates a successful emergence from all self-invited troubles and conflicts.

All planets tenanted the 11th house from the lagna confer gains and give wealth; malefics situated therein seem to lose their evil propensity and tend to give good results. Saturn occupying the 11th house makes one wealthy, happy and possess a good temperament and be the one who does not act in haste. Ramanuja does not agree to this generally held view and tells us that it is only for Sagittarius lagna that Saturn situated in the 11th house confers yoga but not for other lagnas. In the case of this lagna then Saturn will be in its sign of exaltation and it is for this lagna alone an exalted planet in the 11th fully aspects the lagna. The bhava whose lord occupying a benefic sign attains exaltation gives good results as also the bhavas that are aspected by an exalted planet occupying a benefic sign and bhava. Ramanuja's observation is also an exception to the general rule that the lords of the 3rd, the 6th and the 11th should be weaker than the lords of the kendras and the trikonas. He also tells us that for Sagittarius lagna Saturn produces good results and confers yoga in its dasa if it were to occupy the 5th house. Saturn will then be in its sign of debilitation. Invariably papagrahas and kruragrahas situated in the trikonas particularly in benefic signs or navamsas tend to show less and less of their evil side. Kalyan Verma tells us that the person earns well and gains wealth through a steady type of work conducted through the cooperation of one and all; Saturn will be aspecting its own sign forming the Dhana bhava and its exaltation sign forming the Labhasthana. Usually the dasa of Saturn occupying the 5th house or its debilitation sign gives very bad results when one leads an extremely miserable life full of fear and uncertainty.

Manasagri states that if at the time of birth Saturn in Libra, Aquarius or Capricorn occupies the lagna, the 6th or the 3rd house the adverse effects of avayogas obtaining will not be felt. Saturn occupying its own sign or exaltation sign in the lagna becomes an auspicious Rajayogakaraka. Saturn occupying the 3rd or the 6th more particularly in its own signs confers more of good results because it then fortifies the bhavas it occupies and aspects. Therefore, Bhavartha Ratnakara tells us that one born in Sagittarius lagna with the Sun and Venus combining in the 9th house and Saturn in the 3rd will enjoy fame and wealth during the dasa of Saturn. This is a classic association of the lords of the Dhanabhava, Bhagyabhava and the Labhasthana. The Sun transfers its goodness

to Saturn through the aspect of Venus. There will be no yoga results experienced during the dasa of Venus or during the dasa of the Sun because of the affliction suffered by both. Mars is a yogakaraka for Sagittarius lagna but Mars occupying the 3rd house in opposition to the Sun and Venus will not confer fame or prosperity because of the affliction caused by Venus, and also because Mars will not be in its own or friendly sign. If Jupiter is in Aquarius and the Sun alone is in the 9th house there will arise a very favourable yoga if the Moon is also situated in the 11th house. The presence of Venus in the 9th house along with the Sun is not desirable because it can cause yogabhanga. The lord of the 2nd house situated in the 6th house and associated with benefics gives gain of wealth through enemies but if it is associated with malefics then the person suffers losses at the hands of foes and does not enjoy good health. Occupying the 6th house from Sagittarius lagna Saturn will be in Taurus which is its friendly benefic sign but whose lord is a functional malefic for this lagna. Therefore, Saturn situated in the 6th house from Sagittarius lagna if it is not aspected by Jupiter will cause the person to be oppressed by his enemies and by his superiors and repeatedly suffer at their hands. However, if its dispositor i.e. Venus, is also exalted and Saturn occupies the 3rd house from the Sun then in due course of time all those oppressors will get annihilated. Even otherwise the lord of the 2nd house occupying the 6th house from the lagna results in destruction of enemies; there will certainly be destruction of one's enemies if such a Saturn is hemmed between benefic karakas and occupies shubha-vargas or its dispositor is strongly placed in a kendra from the lagna. Of course, as the lord of the 3rd house situated in the 6th Saturn does not normally allow good relations to exist with younger brothers.

A strong Venus aspected by an equally strong Jupiter confers Raja yoga and if the lord of the sign occupied by the Moon is placed in a kendra vested with strength a person born in a Brahmin family rises to be a wealthy king and the one born in a royal family certainly ascends the throne. These two yogas will arise for Sagittarius lagna if Venus and the Sun conjoin in Pisces, Jupiter is exalted and the Moon is in the 9th house but then the Sun will be weak in digbala and in a panapara from the Moon will be associating with the lord of the 6th; there will be yogabhanga and increase of enemies and loss of wealth during the course of the dasa or antra-dasa of planets that are not friends of the lagna-lord or are in shadashtaka from the lord of the lagna. The lord of the 10th house and the karaka of the 10th house weak and afflicted results in loss of position during the course of their antra-dasa in the dasa of a malefic planet who is inimical

towards the lord of the lagna or is in an adverse association with the lord of the lagna.

All planets occupying their own signs if not otherwise afflicted tend to produce far better results in respect of the events they signify and of the bhavas which they own or are the karakas than when they happen to be in their signs of exaltation. Therefore, Janardhan Harji tells us in particular that the person born with Jupiter, Mercury and Saturn occupying their own signs will be long-lived, fortunate and a gainer of wealth at each stage of life. With this situation arising Jupiter and Mercury will be in a kendra from each other, these natural benefics will then act as co-workers and as mutual yogakarakas if also occupying the kendras from the lagna. Saturn in its own sign is less prone to give bad results and it will then not afflict Jupiter and Mercury. According to Varahamihira Saturn situated in Capricorn or in Aquarius sign confers permanent wealth, general prosperity and a fairly long span of life. The Naisargayu of Saturn is fifty years; planets situated in their own signs give twice the span of life allotted to them. The two signs owned by Saturn are hemmed between two signs owned by Jupiter who by occupying anyone of its own signs tends to fortify both. Mercury who owns a trikabhava from Capricorn or Aquarius by occupying its own sign will be avoiding an aspectual relationship with Saturn even though a malefic situated in the 8th house from any planet generally acts in an enigmatic manner. Applying this yoga to Sagittarius lagna the lord of the lagna and the 4th along with the lord of the 7th and the 10th will both be strongly entrenched in the kendras. The possibility of these two mutually aspecting each other cannot be ruled out, as also the possibility of other planets whose location does not find a mention here influencing them. Hari yoga will arise if Jupiter is in Sagittarius lagna and Saturn is in Capricorn or if Jupiter is in Pisces and Saturn is in Aquarius, the person will be very learned, truthful, happy, hard-working, victorious, benevolent and a doer of good deeds.

Saturn as the lord of the Dhanabhava does not give much wealth owing to its 3rd house lordship; malefics and papagrahas situated in the Dhanabhava do not promote acquisition of great wealth and all other affairs pertaining to the said bhava. Saturn is a malefic and a maraka for Sagittarius lagna. Saturn occupying Aquarius sign in the 3rd house is better placed but Janardhan Harji tells us that the lord of the 3rd situated in the 2nd or in the 3rd house does not bless one with a son and even if a son is born he will not live long which observation is in variance with that of Parasara who does not speak about any loss of son. The 3rd house complements the 5th house

being the house of gain from the 5th. There is a view prevalent that the lord of the 3rd cannot by itself cause loss of a son or deny birth of a son unless it also owns an evil bhava counted from the 5th house. It is because of the affliction caused to the 5th house, its lord and its karaka that a person is not blessed with a son or suffers loss of son or experiences unhappiness on account of sons. The learned in Astrology maintain that if the 5th house lord, Jupiter, Mars and the Sun occupying any particular bhava find themselves in a male navamsa then a person is blessed with many sons and in case the 5th house and the lord of the 5th are strong he will have worthy sons, the 5th house formed by a male sign or occupied or aspected by a male planet gives son or sons. In the case of Sagittarius lagna, Jupiter, the Putrakaraka, owns the lagna which is a masculine sign and the 5th house owned by Mars is also a masculine sign. Unless there be contra-indications existing those born in this lagna are generally blessed with sons who are worthy and dutiful. Mars is a mutual friend of the lord of the lagna and the Bhagyanatha and is also the yogakaraka for Sagittarius lagna. Mars exalted in the 2nd house, Saturn occupying Aquarius and Jupiter either in Aries or the lagna do not deny birth of a son. Jataka Tattvam tells us that if the 5th house from the lagna is tenanted by the Sun, Mars or Jupiter there will be birth of a son, three sons and five sons respectively. In any case the 5th house aspected by its powerful lord which is a male planet and by the benefic karaka of the 5th house from a masculine sign cannot deny birth of sons.

Sarvartha Chintamani states that the yogas relating to the birth of son, deprivation or loss of son as described by the ancient seers and also the yogas that indicate the end or destruction or extinction of family lineage will hold true but must be applied judicially. An affliction caused to the Moon by a papagraha in a kendra or a trikona can deprive one of a son. In the case of Sagittarius lagna the conjunction of Saturn and the Moon occurring in the 5th house will spoil the events signified by that bhava which include birth of sons, it will not favour birth of a son. This conjunction occurring in a kendra with the 5th house or its lord weak and afflicted does not promote birth of a son because of the evil bhavas owned by both. Experience tells us that the mere aspect of Saturn on the 5th house or its lord does not deny birth of a son nor does the strength of a lagna-lord or the lord of the 5th by itself guarantees birth of a son.

Varahamihira does not favour the conjunction of Jupiter with the Sun and has reasons to support his view-point; cruel planets invariably afflict natural benefics that are in their close proximity.

Horasara tells us that this conjunction occurring in the 9th, the 10th or the 11th will confer command of an army, fame and residence in a well-guarded or inaccessible place. Saravali states that this conjunction occurring in the 10th house will give a kingdom. Jupiter who is Sattvik in nature becomes lustreless by joining the Sun then it is unable to uphold its own station and therefore this conjunction makes one cruel or hard-hearted wielding absolute authority and domination, which conjunction in the case of Sagittarius lagna can give rise to Raja yoga. This yoga occurring in the 9th house will be yoga par excellence; the person belonging to a wealthy family will himself be wealthy, long-lived, prosperous and courageous. Of course, the Sun situated in Leo should not occupy its neechanavamsa. With benefic signs forming the kendras this conjunction in a kendra will pay very rich dividends.

Despite its lordship of the 3rd house Saturn conjoining with Jupiter in a kendra in a benefic sign contrary to the generally held view can confer yoga and a Raja yoga; during the course of their respective dasas a person can expect to rise in rank and status, become fortunate and enjoy wide spread fame. The cardinal principle remains that the lord of any bhava as is conjoined with or aspected by Jupiter (or Venus) and placed in a kendra or a trikona gives out its best indications so also if it is associated with the lord of the lagna or the lord of the 9th house provided the sign occupied is its own or a friendly sign. However, owing to the basic malefic nature of Saturn its conjunction with the Sun in the 9th in Leo may give wealth but the person will be wicked, prove evil for parents, and not live long; its conjunction with Jupiter in the 9th may make one rich and respected but will not give good health or faithful friends and relatives, the person will become fortunate because of the wealth or support extended by one's brothers. With regard to the conjunction of Jupiter, Saturn and the Sun occurring in the 9th house Saravali tells us that the person will be exceptionally strong and brave and rise to be a wealthy and an able ruler. These favourable results will not accrue if Jupiter or Saturn is within the range of combustion or any one of them occupies an inimical or neecha rasi or navamsa. This conjunction occurring in the 9th house in Leo will have Saturn occupying an inimical sign.

A person becomes a king if Mercury aspected by Mars is in Cancer and Jupiter aspected by the Sun occupies Sagittarius sign. Then, the Sun will be in Gemini sign wherein situated it makes a person educated and wealthy equipped with a very keen foresight. The Sun in Gemini aspected by Jupiter makes one possess

an independent nature and gives worthy family members though Jupiter situated in Sagittarius aspected by the Sun makes one a rebel. Any person holding independent views is naturally bound to rebel against old and stagnant dogmas that are not in tune with the times. Jupiter will be possessing very bright rays, benefic planets in retrogression tend to confer position, power and authority and as it really is all planets situated in the 7th house from the Sun exercise their maximum influence. Mercury also possessing bright rays will be ahead of the Sun and causing Shubha-vesi yoga. Mars aspecting Mercury in Cancer can be in its own sign or in Aries or in its exaltation sign, which aspect makes a person an able diplomat and negotiator. This yoga occurring for Sagittarius lagna will give excellent results even though it may not give a strong physique and the rise too may not be without pitfalls. Jupiter occupying Sagittarius lagna strongly influences Bhagya because of its aspect on the 5th and the 9th, if such a Jupiter happens to aspect the exalted Sun or the Sun occupying its own sign, then one certainly becomes heir to the affluence, authority and grandeur of one's father. Since with Jupiter occupying Sagittarius lagna Mars becomes the lord of the 12th sign from the sign occupied by the lagna-lord therefore, Mars becomes a two-fold yogakaraka by occupying either its exaltation sign forming the 2nd house or its own sign in a trikona but aspected by Jupiter.

A favourable yoga arises if Mercury and Venus conjoin in the 2nd, Mars is in the 5th and Jupiter occupies the 8th house from the lagna provided they do not occupy inimical or neecha rasi or navamsa. All four named planets will be in mutual kendras; Jupiter situated in the 8th confers long life and an inheritance and all three natural benefics will be influencing and activating the Dhanabhava. With this yoga occurring for Sagittarius lagna an exalted lord of the lagna will be aspected by friendly Mars occupying its own sign. An exalted planet in vargottama aspected by a strong friendly planet gives rise to Raja yoga and a planet occupying its highest point of exaltation if it is aspected by a friendly planet and not aspected by an inimical planet gives rise to a very powerful Raja yoga. In the given yoga formation if the Moon, the dispositor of Jupiter, is in its own drekkana or is full and radiant or is in its sign of exaltation then the person surely gains ruling powers. The person will also enjoy Raja yoga in case such a Moon is aspected by Mars or by Jupiter.

Jupiter occupying the lagna even if it is in an inimical or neecha sign makes one good-looking, possess a good physique, educated, intelligent, benevolent, fortunate and a recipient of favours from

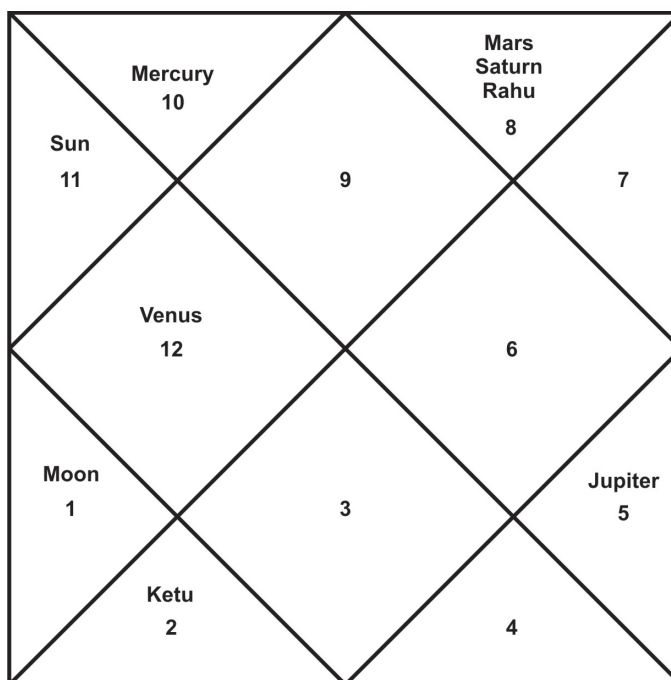
superiors, it is the combust Jupiter situated in the lagna that gives bad results and often proves disastrous. Saturn situated in the 4th house from the lagna gives a melancholy nature, greed and not much domestic happiness; the person may be wealthy and influential. Its aspect on the lagna except when it owns the lagna-rasi or is in its exaltation sign does not produce favourable results. Mars in occupation of the 10th house ensures an important position, success, fame, honours, general happiness and birth of sons; its aspect on the lagna from the 10th gives strength, courage and ability to face all odds. The Sun aspecting the lagna makes one brave and valourous and derive position and authority through one's father, and Venus aspecting the lagna bestows general prosperity. Saravali tells us that the conjunction of the Sun and Venus occurring in the 7th house makes a person an expert in the art of wielding weapons, learned, who derives wealth and support through wife. Thus situated together these planets give rise to a favourable yoga if the Moon is also situated in the 6th house. In the case of Sagittarius lagna the Moon, the lord of the 8th, occupying the 6th house will be in its exaltation sign giving rise to Sarala yoga and in which given situation the lord of the 9th house and the lord of the Chandra-lagna will both be in the kendras and directly influencing the lagna. Saturn's aspect on the exalted Moon will not produce bad results because Saturn will then be the Rajayogakaraka for Taurus Chandra-lagna. Of course, the Moon will be weak in pakshabala, but then the lagna and the lord of the lagna will be aspected by both trikona-lords if Jupiter is also in the lagna along with Mars situated in the 10th; Jupiter's association with the lord of the 6th and the dispositor of the Moon will ensure obedience of the law and give all types of gains. Saturn tends to behave well in Pisces sign, otherwise Saturn's aspect on the Moon occupying the first half of Taurus can prove bad for one's mother, if in the second half then for one's father; in the former event the Moon will be in its own Hora and in the latter instance it will be in the Hora ruled by the Sun. Exalted planets occupying a kendra or a trikona give rise to superior yogas.

Venus is a functional malefic for Sagittarius lagna and not a friend of the lord of the lagna that also owns the 4th house situated wherein vested with maximum digbala Venus becomes exalted and exceptionally powerful to do good. The lord of the 6th and the lord of the 11th house are both capable of causing yogabhanga or rendering yogas defunct; in this case Venus owns both these bhavas. The conjunction of Venus and Jupiter occurring in the 4th house in Pisces sign gives rise to Raja yoga even though situated alone in Pisces sign Venus becomes exceptionally powerful to do

good. Therefore, Kalyan Verma tells us that if an unafflicted Jupiter conjoins with Venus in Pisces, the Moon occupies its exaltation sign and the Sun in Aries is aspected by a papagraha Raja yoga is caused. This yoga occurring for Sagittarius lagna will have the exalted lord of the 9th house hemmed between two exalted lords of trikasthanas. Saturn can be the only papagraha to aspect the Sun; here Saturn will be the lord of the 10th house counted from the Moon and also the Sun. If the lord of the lagna is in an upachaya from the Moon, if benefic planets occupying the kendras are in benefic signs and malefics are weak in strength then a powerful ruler is born and Horasara tells us that if the dispositor of the Moon and the lord of the lagna conjoin in a sign owned by an intimate friend in a kendra from the lagna and powerfully aspect the lagna then there will be Raja yoga called Pushkala yoga. Undoubtedly the lord of the lagna or the lord of the Chandra-lagna occupying a benefic sign forming a kendra or a trikona either conjoined with or aspected by a benefic ensures long-lasting fame and many noteworthy achievements.

Jataka Parijata states that whichever bhava as is occupied or aspected by Venus, Mercury, Jupiter or its own lord produces good results provided that bhava is not aspected by any other planet. Varahamihira excludes Venus which exclusion Rudrabhatta explains is due to Venus giving good results by occupation, it does not improve the bhava it aspects. Jupiter's aspect is always benefic in nature; therefore, if the lagna, the Chandra-lagna and the Surya lagna are aspected by Jupiter occupying an auspicious bhava then very favourable results can be anticipated during the dasas of the well-placed unafflicted and strong yogakarakas. In case the aspecting Jupiter happens to be the lord of the lagna then one certainly becomes fortunate and prosperous provided the dispositors of the Moon and the Sun are not weak or ill-placed.

Horoscope – 28



Lagna – Sagittarius; Mercury in Capricorn, the Sun in Aquarius, Venus in Pisces, the Moon in Aries, Ketu in Taurus, Jupiter in Leo and Mars, Saturn and Rahu in Scorpio.

In the aforementioned birth-chart the lagna, the Chandra-lagna and the Surya-lagna are all aspected by the lagna-lord Jupiter occupying a friendly sign in the 9th house from the lagna. Mercury and Jupiter are aspected by Saturn, Venus is aspected by Rahu, Mars occupying its own sign is not alone in the 12th house and the Sun aspecting its own sign also aspects Jupiter. Kalyan Verma tells us that Jupiter in the 9th aspected by the Sun makes one attain a high rank or position and Jupiter in the 9th aspected by Saturn confers a steady fortune and prosperity but if both simultaneously aspect Jupiter in the 9th the person will be a Chief, famous, learned, able, wealthy and become a Treasurer or a Collector. The impact of the aspects qualitatively vary in accordance with the bhava and the sign owned, occupied and aspected by the planet aspecting, as well as by the planet that is aspected, and also on account of the influences exerted on both by other planets. The status gained by the dispositors of the aspecting planet and the planet aspected is also of vital importance

because on it depends the strength of the bhava occupied, in case the dispositor is placed in an evil house, in an inimical or debilitation sign or navamsa or is hemmed between inimical malefic planets or is afflicted by papagrahas or is combust then the bhavas owned, occupied and aspected by the dispositor suffer and are rendered weak; a bhava basically gains in vitality if its lord is unafflicted and is in its sign of exaltation or in a friendly or own sign.

In the present case the Sun aspects Jupiter from the 3rd house as the dispositor of Jupiter, the 3rd house is an upachayasthana. The dispositor of the Sun is relegated to the 12th house from the lagna and joins the inimical lord of the 12th along with Rahu, thus the bhava occupied by the Sun is weak. Saturn and Jupiter do not gain much strength owing to the presence of the Sun in Aquarius and because of the afflicted Sun's aspect on the 9th house. Jupiter may be casting its friendly aspect on the Sun and the Moon but the dispositors of these two luminaries occupy the 12th house from the lagna and the 8th house from the Moon. Mars, who is a benefic yogakaraka for this lagna, is not strong owing to the affliction caused to it by inimical Saturn and equally inimical Rahu and by occupying the 12th house. Whereas the lord of the 12th house occupying the 12th house tends to make a person a miser and an accumulator but if it is afflicted and associated with a weak planet can cause loss of wealth or source of earning. Moreover, when the lord of the Dhanabhava is in the 12th house along with the lord of the 12th there will be huge losses through sources indicated by the karaka nature of the lord of the 12th house, if both are weak then the losses will be relatively small. When the weak lord of the 3rd house is in the 12th there will be death of a younger brother or there will be no younger brother. This native does not have a younger brother and he has suffered losses on account of the ill-advice tendered by one or more of his elder brothers and also because of his own misjudgement; mark the lord of the 5th situated in the 12th house.

The lord of the 11th house is the only planet that aspects the 10th house; it is stronger than the lord of the lagna and the lords of the two trikonabhavas, which fact does not make this native fortunate even though the lord of the lagna is in the 9th house aspected by the lord of the 9th. Jupiter, the dispositor of Venus, is located in the 6th house from Venus, Venus is hemmed between two not so very friendly luminaries who are also not strong and the lord of the 10th though occupying a friendly sign has its dispositor ill-placed in the 12th house. Venus is not aspected by any planet. Consequently, this native has failed to hold on to a job for very long and has experienced breaks in service.

Bhattopala states that if the lord of the navamsa occupied by the Moon or the lord of the navamsa rising in the lagna is powerful it will give the results of the amsa aspect in preference to the result of the rasi aspect, a view that is rarely taken into account. Hereat the Moon is in vargottama in Aries in the 5th house. Varahamihira tells us that if the Moon in Aries navamsa is aspected by Jupiter it will confer Raja yoga but then there can be no Raja yoga if Mars is weak and afflicted and Jupiter is in an inimical navamsa owned by Venus. Venus is in mutual trikona relationship with Mars and Saturn and in Shubhakartari yoga to the lord of the 9th. Therefore, this native is educated intelligent, an expert in a foreign language and a good writer but lacks constructive acumen to gain and occupy a position of authority on long-term basis.

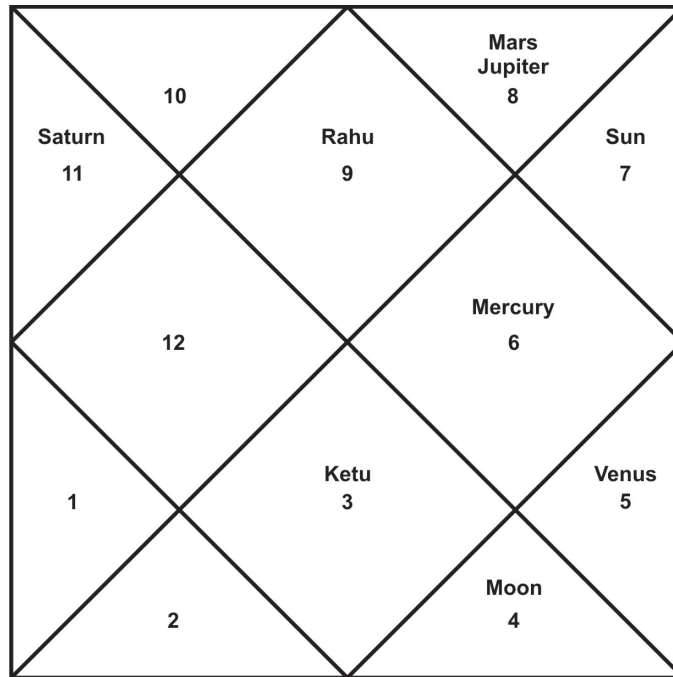
Vaidyanatha states that if Mercury is related with the 10th house the person will be engaged in a business connected with trading but Kalidasa has included work connected with writing, language-fluency and the science of vocabulary and grammar amongst the several indications signified by Mercury. Mercury in yoga formation with the lords of the 9th and the 11th occupies a sign owned by Saturn. This native not enjoying a permanent Raja yoga throughout his life will still continue to make his living through writing. Saturn signifies employment in the service of others.

Most texts have described yogas which indicate the probable life-span of a person. For example, Manasagri states that if Jupiter tenants a sign owned by Mars and the Moon occupies either the 6th house or the 8th house from the lagna then the child will die either at the age of six years or at the age of eight. With regard to the situation of the Moon in the 6th or in the 8th house Laghu Jataka reiterates that if the Moon aspected by a malefic occupies the 6th or the 8th house from the lagna then one meets an early death, if it is aspected by a benefic then at the age of eight years and if aspected by both then death can occur at the age of four years. Jataka Parijata tells us that if at the time of birth the Moon is in a trikabhava aspected by a papagraha other than the Sun, one will be short-lived even if Jupiter were to occupy the lagna; if the Moon in conjunction with a papagraha is in the lagna, the 5th, the 7th, the 8th, the 9th or in the 12th not aspected by or conjoined with a strong natural benefic then also it will cause an early death. Therefore, Bhattopala reiterates that if the Moon is aspected by a strong natural benefic then an early death should not be predicted nor when the Moon is strong in pakshabala. He tells us that even if avayogas indicating an early death i.e. Balarishta, are seen there can also be simultaneously present Jiva yogas which protect the child. These Jiva yogas must

therefore, be identified and co-related.

Sarvartha Chintamani cites an ancient classic dictum and states that if a strong unafflicted Jupiter or Venus or Mercury happens to occupy a kendrasthana then they will provide the needful protection against all arishtas. Jataka Parijata tells us that a weak lord of the 8th house conjoining with the lord of the lagna either in the 6th or in the 8th indicates that the person will be short-lived but if the lord of the 8th is in the 8th or situated in strength in conjunction with the lord of the lagna in the 6th or in the 12th then a long span of life is indicated. Jatalankara states that if Mercury is in the 10th house from the lagna or in the 4th and the Moon is in the 12th, the 8th or in the lagna and Jupiter is associated with Venus then the person lives for fifty years only. This particular yoga is seen in the horoscope reproduced below:

Horoscope – 29



Lagna – Sagittarius; Rahu in Sagittarius, Saturn in Aquarius, Ketu in Gemini, the Moon in Cancer, Venus in Leo, Mercury in Virgo, the Sun in Libra and Mars and Jupiter in Scorpio.

Mercury is occupying its own sign in the 10th house from Sagittarius lagna, the Moon is in the 8th house as the lord of the 8th

and Jupiter, the lagna-lord, relegated to the 12th house is in mutual kendra relationship with Venus. Mercury is not a functional benefic for this lagna. Therefore, owing to the kendras and the trikonas dominated by natural and functional malefics this native spent a very difficult childhood and a much disturbed period of youth. The lord of the 9th is in its sign of debilitation without the benefit of neechabhanga. His father's inconsistent earning ability compelled this native to abandon his studies and seek a source of earning very early in life. B.V. Raman states that when the lord of the lagna is in the 12th house in conjunction with the lord of the 12th house then one will lose all ancestral properties, poverty will stare at him and he will roam about in exile subjected to all sorts of financial difficulties. This native did not gain any inheritance, he never held on to a job for very long, he was never well-off and spent the later part of his life far away from his home and family members as though in self-imposed exile.

Phaladipika tells us that Mercury occupying the 10th house from the lagna makes a person learned, strong, intelligent, happy and successful and Parasara states that the lord of the 10th occupying the 10th house makes one speak the truth, be enterprising, brave, a true devotee of his teacher, adept in any field of work, resourceful and ever happy. But this ordained happiness or success was not experienced by this native because of the 10th house and its lord being hemmed between two planets occupying their inimical signs. The mutual exchange of signs between the lord of the 9th and the lord of the 11th termed as a Maha yoga did not materialize because both lords happen to be weak and afflicted. No doubt the lord of the 11th favourably situated in the 9th does make a person renowned for his learning, and generally Venus occupying the 9th confers prosperity and happiness and also Venus in Leo aspected by Saturn makes one enjoy royal comforts and hold an eminent position in life but not so if the 9th house is afflicted by two functional malefics and marakas and the lord of the 9th is in its sign of debilitation. Janardhan Harji tells us that if the lord of the 6th house being a malefic or a papagraha is in the 9th then the person will not be learned and be poor. This native did not complete his school-studies and never had a longlasting steady source of income.

Mantreswara at the commencement of the 14th Chapter of his great work, Phaladipika, states that in order to ascertain the nature or cause of the disease which is likely to afflict any person the relevant factors that need to be examined are:

- a) The planet situated in the 6th house

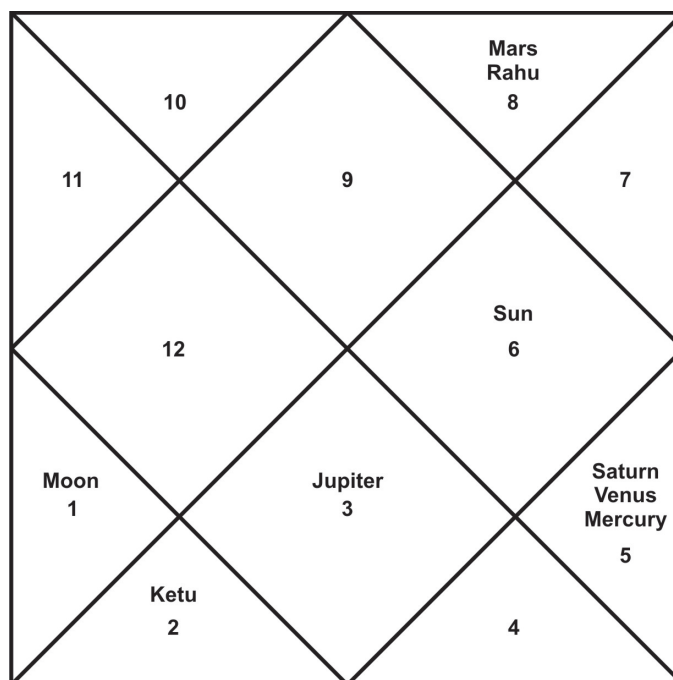
- b) The planet situated in the 8th house
- c) The planet situated in the 12th house
- d) The lord of the 6th house
- e) The planet or planets associated with the lord of the 6th house

In the subject horoscope no planet is situated in the 6th house from the lagna but the lord of the 6th though occupying an auspicious bhava is in an inimical and a cruel sign and its dispositor is situated in its debilitation sign which is also owned by the lord of the 6th house. The lord of the 6th is a maraka for Sagittarius lagna and is aspected by another maraka who is a cruel planet. The Moon is in the 8th house in its own sign aspected by the weak lord of the lagna, and Mahadeva tells us that if the lord of the 8th is in a trikasthanana particularly in the 8th then one remains afflicted by ailments throughout life. As is seen the lord of the 8th from the lagna and the lord of the 8th from the Chandra-lagna are both in their own bhavas. The lord of the lagna situated in a fixed sign and the lord of the 8th simultaneously occupying a moveable sign indicate Madhyayu.

The 4th house from the lagna governs the heart. Hereat the lord of the 4th house occupies a trikasthanana i.e. the 12th house, in conjunction with the lord of the 12th i.e. Mars, the karaka of the Vascular system (blood circulation). A weak Sun situated in the 4th house either from the lagna or the Moon does afflict the heart and spoils its normal functioning if it is not aspected by a friendly benefic planet which can only be Jupiter. The Sun situated in the 4th house from the lagna or the Moon causes intense mental distress and vide the dictum - Trike Bhoume Soukhya Chinta i.e. Mars situated in a trikabhava makes one worry about happiness, this native never having a steady job was always a worried man. He finally suffered a massive fatal heart-attack. He died soon after his fiftieth birthday. Mantreswara states that if Rahu is in the lagna the person will not live long and will suffer from an ailment afflicting the upper-part of the body; this evil becomes compounded in case the lord of the lagna is also in the Antayabhava along with the lord of an evil bhava.

The mutual exchange of signs by the lords of the 9th and the 10th gives rise to a formidable Raja yoga. The conjunction of the lord of the lagna with the lord of the 9th in a kendra or a trikona from the lagna makes one fortunate and prosperous and if the lord of the 11th happens to join them the person derives many gains. The still bright Moon occupying a friendly sign in the 5th house but not aspected by a malefic planet or a papagraha also makes a person fortunate and famous.

Horoscope – 30



Lagna – Sagittarius; the Moon in Aries; Ketu in Taurus; Jupiter in Gemini; Saturn, Venus and Mercury in Leo; the Sun in Virgo; Mars and Rahu in Scorpio.

This horoscope belongs to a famous practitioner of Ayurveda medicines. The lord of the 2nd house conjoining with the lord of the 10th and the 11th in the 9th made him fortunate, a widely acknowledged expert in his profession and gave him many gains. He was a wealthy person who enjoyed much fame but did not enjoy Raja yoga results. The lords of the 9th and the 10th in rasiparivartna did not grant him an executive position which Raja yoga in his case failed to deliver. Firstly, the lord of the lagna aspecting the lagna is devoid of digbala and is not ideally placed, it is in a sign owned by Mercury that is a functional malefic for this lagna; secondly, the yoga-causing planets in the 9th are behind the Sun and are functional malefics or papagrahas for Sagittarius lagna, and thirdly, the Sun that situated in the 10th generally confers command and political power gives more of a subordinate position when it is alone in Virgo sign; it does not give ruling powers.

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ABOUT: CAPRICORN (MAKARA) LAGNA

*“Infinity alone is blisswhen one sees nothing else,
hears nothing else, understands nothing else, that is
the Infinite.....”*

- Chandogya Upanishad VII.23

Capricorn is the tenth sign of the Zodiac beginning with Aries. It covers the remaining three quarters of Uttarashada nakshatra ruled by the Sun, the whole of Sravana nakshatra ruled by the Moon and the first two quarters of Dhanishta nakshatra ruled by Mars. It is a moveable, earthy, mild, even, feminine, malefic sign of neither short nor long ascension rising with the hind portion first. With this sign rising in the lagna Saturn simultaneously rules the lagna and the Dhanabhava and is therefore deemed a benefic along with Mercury and Venus; the Moon, Mars and Jupiter are the malefic planets. Mercury and Venus are the two yogakarakas whereas Mars and Jupiter have been assigned maraka status. Though it is not a friendly sign for Mars to occupy but Mars becomes exalted in Capricorn sign in which sign Jupiter finds its debilitation.

The person born in Capricorn lagna is contented, very active, a coward, good looking, tall, suffering from windy or phlegmatic complaints, engaged in evil deeds, greedy, destructive, boastful, stern and harsh, shrewd and cunning, lazy, fond of women, crooked, bad in speech, prominent and influential, who remains in touch with his own enemies so as to impress upon them his own superiority and usually acts as one pleases.

In his great work Uttarakalamitra Kalidasa while narrating the results of planets with regard to the grant of life states that malefics situated in the kendrasthanas, the trikonabhavas, in the 8th or in the 12th house from the lagna do not give good results in matters pertaining to one's longevity, and adds, that if the lord of the lagna occupying the kendrasthanas or the trikonabhavas is not aspected by benefics or if either the lagna or the lord of the bhava occupied by the lord of the lagna is not aspected by benefic planets then a person will have a short span of life, if these are aspected by benefics then the person will become very fortunate, possess good intelligence and achieve renown. In other words, a brief or a short span of life is an indication of misfortune and therefore, a person should necessarily be blessed with a fairly long span of life so as to reap and enjoy the fruits of various yogas that may be obtaining at the time of birth. But not all persons who live long are found to be blessed with good fortune, not all who live long are blessed with yogas that confer prosperity, wealth, intelligence and power to rule. Varahamihira states that the view held by Vishnugupta (Chanakya), Devaswami and Siddhasena to the effect that those who are blessed with Poornayu (long life) will also become emperors is erroneous for many men live long yet lead a wretched life as beggars. Jupiter occupying Capricorn lagna aspected by Venus with Mercury situated in the 8th does confer Dirghayu but at the same time makes one lead a miserable long life of poverty.

Malefic planets occupying the kendras or the trikonas adversely affect longevity and the yogas caused by them do not produce overall good results. Actually it is the status of the lagna and its lord that properly help determine one's term of life. The lagna should be vested with requisite strength, it becomes very powerful if the lord of the lagna, Jupiter or Mercury occupy or aspect the lagna but not by any other planets. All signs forming the kendras are deemed powerful, in the panaparas i.e. next to the kendras, they are of moderate strength whereas signs in the apoklimas i.e. next to the panaparas, are considered powerless. All planets become powerless when located in the 7th from the bhava in which they are deemed most powerful. A weak or afflicted lagna or the weak and afflicted lord of the lagna is the first indication of ill-health, misfortune, troubles in life and affliction to longevity. The lagna along with the lord of the lagna and the dispositor of the lord lagna strong and favourably placed and aspected by strong benefics confer a healthy, prosperous and trouble free long life.

The 8th house counted from the lagna and the 8th house

counted from the lord of the 8th house, both have a vital role to play in shaping the pattern of life of individuals because they are connected with the term of life. If the lord of the 8th house is stronger than the lord of the lagna and is situated in a kendra and malefics also tenant either the 8th or the 12th house one does not enjoy a long span of life and even if one does live long he leads a very miserable life. A long term of life is indicated in case the lagna-lord, the lord of the navamsa occupied by the lagna-lord, the lord of the Chandra-lagna and the lord of the navamsa occupied by the Moon are stronger than the respective lords of the 8th house as counted from these two lagnas. Agreed that if at the time of birth a benefic planet (even a benefic planet that has emerged victorious in grahayuddha) is aspected by another benefic then all arishtas pertaining to the grant of life get destroyed but it is the strong unafflicted lord of the lagna, which is always a benefic, that by occupying a kendra aspected by benefics actually makes one healthy, wealthy, and long lived. A weak natural benefic, in particular the Dehakaraka, also occupying a malefic sign does not improve the situation as much as when it is strongly placed in a benefic sign even though aspected or conjoined with papagraphas. Therefore, Jataka Parijata tells us that if Jupiter is in Scorpio lagna in conjunction with the Sun and the lord of the 8th is also in a kendra then one dies at the age of 22 years which is so because Scorpio sign rising in the lagna is a malefic sign wherein situated Jupiter lacking adequate strength in the company of one cruel and one evil planet afflicts the lagna.

Sarvartha Chintamani states that no doubt there are yogas which indicate Bhagyavridhhi i.e. good fortune and greater prosperity, and there are also yogas that indicate wealth, prosperity and also long life but such types of yoga are not very common because Raja yogas and their like, and the yogas conferring long life are distinct. Wherever it is stated that the yogas will produce prosperity and also confer long life then alone both kinds of results will be experienced. On the other hand, if only Raja yoga results have been ordained Raja yoga results alone will be felt. Therefore, if one has Venus situated in the 4th house from the lagna (where it attains full digbala) and Jupiter is in the lagna (where it too attains full digbala) and the Moon conjoining with Saturn is also in the 10th house then that person will be long lived, learned and famous. Jupiter situated in the lagna in mutual kendra from Venus and the Moon becomes capable of destroying all arishtas irrespective of the signs occupied by these three, here the Moon and Saturn situated in the 10th house will both be vested with bright rays. Of course, there is an unstated rider attached to this statement - Saturn confers yoga and a long span

of life only when it happens to be a functional benefic and is vested with requisite strength, if Saturn happens to be the lord of the 8th house even if it is strong it may not confer a full span of life. In this context Mahadeva clarifies that Saturn situated in its own sign or in its sign of exaltation in an upachayasthana or as the lord of the 8th occupying the 5th house confers long life. An evil or an afflicted Saturn alongside a similarly evil or afflicted lord of the 8th does not promise a long lease of life.

With Capricorn sign rising in the lagna Saturn besides owning the lagna also owns the 2nd house which is a marakasthana, malefics occupying the lagna or the 2nd house invariably affect longevity. Though Mantreswara tells us that even the lord of the 2nd house situated in the 2nd house in strength can cause death during the course of its own dasa but it is rarely seen that the lord of the lagna occupying the 2nd house does so. The lord of the 2nd house, the malefic occupying the 2nd house, the lord of the 7th, the malefic occupying the 7th house, the malefic in conjunction with the lord of the 2nd or the 7th, the lord of the 8th, the lord of the 3rd or the 8th in conjunction with the lord of the 2nd or the 7th, the lord of the 6th or the weakest amongst all planets or Saturn in conjunction with a maraka can cause one's death during the course of their dasa or antra-dasa. Saturn even if owning auspicious bhavas becomes the strongest maraka if it is associated with a maraka planet. If Saturn is in conjunction with the Moon in the lagna and Mars is in Aquarius then one lives for 33 years which is because of Mars afflicting Saturn's moolatrikona rasi and Saturn afflicting the lagna and the Chandra-lagna, the possibility of the person surviving the second round of Saturn's Sadesati becomes remote. Mercury and Saturn in mutual kendras from the lagna even if the latter is in an adverse bhava from the Moon present a different outcome. Sarvartha Chintamani states that if Mercury is situated in the lagna or in a kendra from the lagna, Saturn is in the 10th house and the Moon is either in the 5th or the 9th house then one does not experience a peaceful time up to the age of 40 years where after he will live happily. Saturn will then be in the 6th or in the 2nd house from the Moon.

According to Phaladipika Saturn situated in the 2nd house from the lagna does not give an attractive face nor wealth, the person not pursuing the righteous path will during the first half of life be given to aimless wandering and be forced to seek his fortune elsewhere where he will finally settle down and live well-off. In the case of Capricorn lagna Saturn in the 2nd house in its own sign will nevertheless be aspecting the 4th and the 11th owned by Mars. A

natural cruel malefic planet aspecting cruel or fiery signs does not produce good results in respect of the bhava it aspects even if it is the lord of the lagna, and Saturn is generally bad in aspect, cordial relations with own family members will not exist and there will be gains through evil deeds unless the 4th house is occupied or aspected by a friendly benefic. For this lagna the lord of the lagna and the lord of the 4th are not mutual friends and, therefore, a Capricorn-lagna born generally does not make a good friend, remains a loner even if the 4th house is aspected by an exalted Saturn. Saturn situated in Aquarius in the 2nd or in Libra in the 10th house does confer wealth but that wealth is usually not retained for long.

The Sun, the lord of the 8th for Capricorn lagna, is not classed as a maraka but it is capable of causing troubles and in raising obstacles. Venus situated in the 12th, Mercury in the 8th or Jupiter in the 6th house from the lagna tend to confer good results irrespective of the sign occupied or bhavas owned by them because the lords of other bhavas placed in the trikasthanas in their friendly or exaltation signs give good results and the trika-lords if they happen to be weak in strength also produce favourable results. Accordingly, Jupiter occupying Leo sign in the 8th house causing Vimala yoga with the Sun also situated in the 10th house in Libra sign ought to produce good results even though the lord of the 8th occupying the 10th house while conferring status and power also tends to make one evil and cruel, devoid of friends and trusted relatives and not experience much happiness in life. The Sun situated in the 10th house from Capricorn lagna will be in its debilitation sign; a debilitated planet situated in the 10th house is weak in strength and generally evil in effect, it gives a slow rate of progress, several set-backs and reverses; it can cause yogabhanga and render Raja yogas useless. The Sun attaining neechabhanga cannot be said to be weak in strength but the conjunction of the Sun and Saturn occurring in Libra in the 10th house is also not considered desirable. Then, Saturn runs the risk of ucchabhanga and its dasa results will be ordinary and quite frustrating. The conjunction of Saturn and the Sun in Libra in the 10th will prove bad for one's father and can curtail one's life span unless there is on it the aspect of Jupiter or of the Moon when a steady fortune can be expected, and during the course of Sun's dasa, if the Sun has crossed the 10th degree of Libra sign, there can result many gains in accordance with one's social status but through deception and conceit. For this lagna the Sun situated in the lagna in conjunction with Mercury or Venus along with Saturn exalted in the 10th house confers better results, the person will attain eminence and become famous for his good deeds, in which event the lord of

the lagna will not be aspecting the lagna but will be associated with the lagna through Venus.

Both, Mercury and Venus, are deemed benefics for Capricorn lagna, both own a trikonabhava and are capable of becoming yogakarakas even though the former owns the 6th house and the latter is afflicted by kendradhipati dosha. Bhavartha Ratnakara tells us that Venus in the 5th is good for this lagna but not so when it is in the 10th house where it does not give rise to yoga being devoid of directional strength. Moreover, if the trikonabhavas and the 8th house are free from the influence of natural and functional malefics and the kendras are also free from the influence of benefics then alone they enable a person to enjoy a long span of life blessed with good fortune and fame. Natural benefics in occupation of the kendras while promoting longevity can also give rise to avayogas. But then, malefics, whether powerful or not, do not always produce good results when occupying the kendrasthanas excepting Saturn, the ayushkaraka. Saturn situated in a kendra from the lagna along with natural benefics also occupying the kendras can confer Poornayu e.g. Saturn in the lagna and Jupiter conjoining with Venus in a kendra from the lagna. Venus is a yogakaraka for Capricorn lagna but owing to its natural proximity to the lords of the 6th and the 8th it can never remain free from their influences which trika-lords are capable of causing yogabhanga. Moreover, a natural benefic irrespective of the sign rising in the lagna even if occupying its own sign or exaltation sign does not confer full yoga results when it happens to be in conjunction with the Sun or remains behind the Sun or is aspected by papagrahas. Therefore, Saravali states that Mercury, Venus and Jupiter remaining uncombust and unaspected by papagrahas and occupying the 2nd house from the Sun give rise to yoga and Raja yoga, and Jatakabharana states that if these three natural benefics uncombust conjoin in the 5th house from lagna, Mars is in its sign of exaltation and Saturn is in the 9th house there will arise a powerful Raja yoga. The latter yoga occurring for Capricorn lagna will have an exalted Mars occupying the lagna in a trine from the lord of the lagna and also from the lords of the 9th and the 10th bhavas; the unafflicted lord of the lagna situated in the 9th makes one very fortunate. There will be no yogabhanga.

Saravali reiterates that irrespective of the sign rising in the lagna the conjunction of Venus and Mercury occurring in the 9th house makes a person famous, very learned, brave, extremely fortunate, truthful and very enterprising. For Capricorn lagna this situation will give rise to an outstanding yoga and even Raja yoga provided

these planets are not combust; if they happen to conjoin with the Sun then they will not confer political power or official influence. Bhavartha Ratnakara states that the person will earn much wealth in the dasa of Venus if Venus is in conjunction with or aspected by either Mercury or Jupiter but no Raja yoga will result if Jupiter is in a kendra either from the lagna or the Moon even if Venus were to occupy Pisces navamsa. The description of yogas such as Adhi yoga and Ati-vasuman yoga indicate that these natural benefics generally confer wealth and a life blessed with all desired things, they confer Raja yoga in combination with the Moon and the natural malefics. Therefore, Mars and Saturn conjoining in the lagna with the Moon situated in the 4th, Jupiter in the 7th, Venus in the 9th, the Sun in the 10th and Mercury in the 11th confer a powerful Raja yoga as do Mars and Saturn combining in Capricorn lagna with the Sun and the Moon both occupying Sagittarius sign or the Moon and Mars situated in Capricorn lagna with the Sun occupying the 12th house.

Ramanuja explains that the lord of the 10th house from the lagna situated in the 3rd house or in the 11th does not give rise to a permanent yoga, there will be slight yoga at some time, the dictum being - if the bhava lord occupies an auspicious bhava from the bhava it owns that bhava prospers, if it is situated elsewhere then that bhava does not prosper. In the case of Capricorn lagna Venus situated in the 3rd will be in its exaltation sign even though it will be in the 6th from the 10th and in the 11th from the 5th. Therefore, such a Venus will make one fortunate, happy and wealthy though afflicted by greed and subdued by women. But then, Mercury should also not be in the 3rd house when it will be in its sign of debilitation. Kalyan Verma tells us that the person though labourious and wealthy will be a sufferer and remain unhappy. The conjunction of Jupiter and Mercury or Venus and Mercury in the 3rd house in Pisces sign does produce favourable yoga results in case the Moon gaining in pakshabala is in the 6th house in Gemini. Mercury occupying its debilitation sign but associating with an exalted friendly benefic generally makes one's enemies turn into friends.

Jupiter by virtue of owning the 3rd house and the 12th from the lagna is a functional malefic for Capricorn lagna, its influence on the trikonas or on the lords of the trikonas can produce bad results. Whereas the conjunction of Mercury and Venus, the two trikona lords, occurring in the 9th house is productive of good results, for it gives intelligence, makes one learned, be fond of music and amorous, any planet in conjunction with Mercury in the 9th house can give rise to a Raja yoga or a position of authority provided the lord of the

lagna and the lord of the 10th house strong also become involved through aspect etc. Jataka Tattwam does state that if the lord of the 9th house is in conjunction with or aspected by either Venus or Jupiter one becomes fortunate but these results will accrue only if Venus or Jupiter owning benefic bhavas are inclined to do good. In the case of this lagna the aspect of Jupiter on the conjunction of Mercury and Venus will not be productive of very good results in which event Saturn should also be strong and either occupy or aspect the lagna. Those yogas which involve the participation of the lord of the lagna and/or its aspect on the lagna alone produce all of the anticipated good results. The lord of the 9th house even if occupying its own or exaltation sign but in conjunction with a planet in debilitation or aspected by papagrahas becomes restricted in giving its good results. Jataka Parijata tells us that a strong lord of the 9th house, a natural benefic, in conjunction with or aspected by Jupiter or Venus and in the first navamsa of a moveable sign makes a person renounce life and become immersed in Japa and Dhyana and attain Samadhi. Jataka Tattwam qualifies that these results will ensue even when the lord of the 10th house is in the 9th and the strong lord of the 9th conjoins with or is aspected by Jupiter or Venus.

Suffering and pain are very much a part of life, all are born to experience suffering and pain only with its intensity varying from person to person; even those who are blessed with powerful Dhana yogas and Raja yogas do not stay immune or protected. The lords of the trikabhavas, planets tenanting the trikabhavas and the planets who acquire maraka powers tend to cause suffering and pain during the course of their dasas or antra-dasa or of the planets they are associated with, which suffering need not always be restricted to the particular native alone. Thus, if the lord of the lagna occupying the 8th house is aspected by the lord of the 6th house or if the lord of the lagna conjoins with the lord of the 6th house in the lagna then one's family members face immense suffering and pain. There cannot be a worse situation than to witness the sufferings and pain of one's own near and dear ones. The lord of whichever bhava is relegated to a trikabhava causes harm or loss to the bhava it signifies, the bhavas occupied or aspected by trika-lords similarly suffer.

B.V. Raman states that the lord of the lagna situated in the 8th house from the lagna makes one learned, develop gambling tendencies, be interested in occultism and bear a mean character, if it is strong then one takes pride in helping others, has a number of friends, is religiously inclined and will have a peaceful and a sudden

end, in which regard Vriddhyavana had long ago said that the person will no doubt be wealthy and a miser but if the lagna lord is a cruel planet then that person will be harsh and vile in speech while bearing an anaemic look. And, Vaidyanatha tells us that if the lord of the lagna situated in a trikabhava is conjoined with papagrahas or aspected by them or is in a sign owned by them it makes one's life remain dark and never bright; the said lord occupying evil vargas will be no exception. Saturn which is the karaka of the 8th by way of exception situated in the 8th house bestows a long lease of life and for Capricorn lagna when it is in the 8th it will be in an unfriendly sign and casting it's not so very strong aspect on the 2nd house. An afflicted lord of the lagna casting its aspect on the Kutumbha bhava is unlikely to improve the significations of that bhava.

Cruel planets occupying the 6th house or the lord of the 6th house conjoining with Saturn or Rahu causes one to suffer always and therefore, for Capricorn lagna if Mercury and Saturn were to conjoin in the lagna the person will never be free from worries, sufferings and pain; even though learned and adept and blessed with usual comforts he will be conceited and an evil schemer. Horasara qualifies that this conjunction will confer pleasant results only if it occurs in the 9th or in the 10th house and not elsewhere. Both are functional benefics for this lagna but Mercury even though it is a friend of Saturn is never comfortably placed in the signs owned by Saturn. The lord of the 9th simultaneously owning a trikabhava is functionally defective, and if it occupies a benefic bhava then it should be in a sign owned by a natural benefic conjoined with or aspected by a natural benefic, otherwise there cannot be an unsullied Bhagya yoga; it is also essential that the lord of the lagna is neither weak nor afflicted.

Bhavartha Ratnakara quoting Brihat Jataka states that for a Capricorn lagna-born the Maharaja yoga will be caused if Venus and Mercury are in the lagna and the Moon is in the 5th house aspected by Jupiter. Planets occupying their signs of exaltation in a trikonabhava become exceptional yogakarakas. The Moon, even though owning a marakasthana for a night-birth, if it is exalted and strong in pakshabala does give rise to very effective Raja yogas. Horasara prefers the Full Moon in the 9th house making one a ruler but Phaladipika confirms that an exalted planet aspected by a friendly planet confers Raja yoga, if it is in conjunction, wealthy, and that a Full Moon in its sign of exaltation makes one a benevolent and a praise-worthy ruler. Sarvartha Chintamani tells us that a strong Moon situated in a kendra other than the lagna and aspected by

Jupiter or Venus makes one enjoy good fortune befitting a king. Even otherwise exalted planets occupying trikonabhavas generally confer good fortune. Jupiter aspecting the exalted Moon in the 5th should preferably do so from the 11th house and not from the 9th when it will be the lord of the 12th situated in the 9th; the lord of the 3rd or of the 12th house when situated in the 11th house produces good results and confers yoga. With this yoga arising natural benefics will be influencing the lagna and the Chandra-lagna. With Mercury occupying Capricorn sign the Sun cannot ordinarily be in Sagittarius. Mantreswara tells us that the 7th house from the lagna aspected or occupied by benefics and the uncombust lord of the 7th in own or exaltation sign in an auspicious bhava gives rise to Kama yoga. Hereat the dispositor of the 7th house lord, a natural benefic and a yogakaraka, will be situated in the lagna-kendra associated with a natural benefic thus further fortifying the two lagnas. Saturn does not seem to figure in this yoga formation.

Phaladipika states that if a person is born in a royal family and at the time of birth there is no evil yoga formation no planet is combust then that person will certainly ascend the throne. The non-occurrence of avayoga yoga at any given moment of time is exceedingly rare; yogas and avayogas tend to occur side by side. Mars occupying its exaltation sign if strong varga-wise does make one a wealthy, famous and victorious king, Saturn too occupying its own sign or in Libra sign in the lagna becomes capable of giving rise to Raja yogas but not so if either the Moon or Venus is in the 12th house when there will be ill-fame and the power that is gained will remain only for a short period. Saturn conjoining with Mars in Capricorn lagna can give rise to a Raja yoga but Jataka Parijata states that if amongst the cruel planets one is exalted and the other is in its own sign and they join either in the lagna or in the 10th house then one enjoying royal comforts and many successes will prove to be a cruel ruler. If both happen to cause Sunapha yoga and Vesi yoga then the lustreless Moon will certainly make one harsh in speech and rude in behaviour and show no pity or remorse. Saturn situated in the 2nd house from the Moon or Venus brings ill-fame. Varahmihira states that one or two planets occupying their sign of exaltation, moola-trikona rasi or own sign make one equal to a king and not a king and Jiva Sharma is of the view that malefic planets, such as Mars is for Capricorn lagna, when they are in exaltation certainly make a person brave and chivalrous but not a ruler.

According to Kapila Nadi Jupiter and Venus conjoining in the lagna confer good results even though Jupiter situated near or on

the point of its deepest fall can make a person born in Raja yogas experience the pangs of dire poverty and Saravali tells us that in case Jupiter is in Capricorn lagna and the Moon does not occupy its own sign then all Raja yogas will be destroyed and the person will experience pain and grief, poverty, unhappiness and be immoral. Experience tells us that natural malefics or functional malefics if occupying the kendrasthanas should be weak in strength and for this lagna Jupiter is a functional malefic. No doubt Venus in association with a debilitated planet becomes afflicted, and the bhavas it owns also suffer, but Jupiter gains neechabhanga when the Moon situated in its own sign happens to be in a kendra aspecting the lagna. Jataka Parijata states that if Jupiter is in Capricorn lagna and a malefic is also situated in the 8th house in a favourable navamsa Raja yoga will arise. Assuming Mars is that malefic planet then there can be much unhappiness, ailments and curtailment of one's life span as well, the Moon similarly situated cannot give rise to an effective Raja yoga for it owns a marakasthanas, and Uttarakalamrita reminds us that papagrahas and malefics situated in the kendras, in the trikonas, the 8th or the 12th house do not give benefic results in matters relating to longevity. As regards the Sun, the lord of the 8th for Capricorn lagna, it suffices to state that if it is in the 8th house it should be in conjunction with a benefic then alone there will be Dirghayu. However, Parasara while treating the Sun as a neutral for Capricorn lagna has refrained from giving results of the lord of the 8th house singly occupying the 8th house. In any event the good or the bad results for the yogas caused by the Sun in co-operation with other planets depend upon the latter's status and strength and of the former's too.

Rudrabhatta agreeing with Varahamihira states that the conjunction of Jupiter and Saturn makes one acquire expertise in handling delicate manual tasks and gives the urge to assist others which is so because they are not mutually inimical and do not always afflict each other owing to their natural or acquired tendencies. Mars and Saturn acting together generally do not produce good results and also afflict natural benefics. Venus and Mercury conjoining normally confer wealth, good speech, learning, comforts and a joyful outlook. Jatakabharana states that Mars and Saturn joining Mercury gives one an evil-eye, a weak constitution, a servile attitude, intolerance and a criminal mind and in case Venus also joins then the person will be a brave warrior brought up by others, keen on picking fights, renowned and fond of breeding dogs. This four-planet combination can give rise to a Raja yoga because if the lords of the 9th house, the lagna and the 4th not being combust or in a debilitation sign

conjoin in the 10th house or if they join the lord of the 10th in the lagna then one gains ruling powers and a kingdom. Mars exalted in the lagna conjoining with three functional benefics and aspecting the 4th house that it owns gives rise to Ambudi yoga and Suparijata yoga conferring happiness, wealth, prosperity and good fortune, if in the 10th such a Mars influencing the 10th house and its lord and the lords of the lagna and the 9th raises the native in standing far above the ordinary levels, there will be Raja yoga and Bhagya yoga because of the exaltation of the lord of the lagna and because of the conjunction of the lords of the 9th and the 10th occurring in the 10th house. Moreover, the lords of the kendras other than that of the 7th in conjunction with the lords of the lagna and the 9th with none of them being combust or debilitated occupying a kendra other than the 7th invariably confer Rajya. And, if the lord of the lagna is stronger than the lord of the 6th and is aspected or conjoined with a benefic in a benefic sign and bhava, and the lord of the 4th or the 4th house is also strong, then the person who will be fortunate will possess a strong disease-free physique and be long-lived.

Strong natural benefics situated in a kendra from the lagna not associated with papagrahas become capable of causing arishtabhanga and irrespective of the bhava owned by them their aspect on the lagna produces good results. In the case of Capricorn lagna Jupiter situated in the 7th house will be in its sign of exaltation and if it is not afflicted by papagrahas it can make one gain a status that is superior to one's own father, paternal inheritance, learning, long life and fame even though the learned in astrology prefer to discount the 7th house aspect results of planets that are equipped with special aspects. Such a Jupiter will not act as a maraka; it will be the lord of the 12th exalted in a kendrasthan. Then, Venus should preferably be in the 10th house and the Moon in the 10th or in the 3rd. If the dispositor of the Moon is a natural benefic and is exalted in a kendra then such a Moon certainly confers much prosperity during the course of its own dasa and antra-dasa and in the dasa of other yogakarakas.

If at the time of birth the Moon occupies the 5th house from the lagna, Jupiter is aspected by the lord of the 5th and Venus is in Pisces then one born in the humblest of circumstances certainly rises to be a king. With this yoga obtaining for Capricorn lagna the Moon vested with adequate pakshabala will be in its sign of exaltation and its dispositor in mutual aspect with its own dispositor will also be occupying its own exaltation sign without the Sun occupying the same sign; the person blessed with this yoga will be foresighted and

also possess deep insight, he will be optimistic and hard-working. In this event Jupiter turns into a Sadhaka and protects the lagna, the 9th and the 10th bhava.

Those planets that are situated either in the kendra or the trikonas in their own or exaltation or friendly signs directly shape the pattern of one's life. If at the time of birth, the lord of the lagna, the Sun and the Moon are thus placed then they give rise to Srikantha yoga and if those planets happen to be the lord of the 9th, Mercury and Venus then there will arise Shrinatha yoga and instead if they happen to be the lord of the 5th, Jupiter and Saturn, they will cause Viranchi yoga that are all very auspicious yogas. The said arrangement of planets does not include Saturn because Saturn situated in a kendra even in its own sign or exaltation sign not aspected by Jupiter or the Moon does not make a person fortunate. Jataka Parijata prefers the Moon, Jupiter and Venus occupying the kendras in case Saturn happens to be in its own sign or exaltation sign and Horasara prefers the conjunction of Venus and Saturn in the 7th house.

Sarvartha Chintamani tells us that Saturn occupying Libra or Aquarius in a kendra or a trikona aspected by the lord of the 10th house confers royal comforts throughout life. In the case of Capricorn lagna Venus aspecting Saturn in Libra or Aquarius will do so from unfriendly, cruel and fiery signs, though from the 4th Venus aspecting its own sign in the 10th will tend to make one benevolent and protect family members, friends and supporters. Venus in Aries sign aspected by Saturn does not produce good results. Moreover, a natural benefic that is also a functional yogakaraka situated in its debilitation sign has its yoga-giving qualities greatly impaired and a natural malefic devoid of benefic associations participating in a yoga formation does not permit free-flow of auspicious results. The exalted Saturn situated in the 10th house from the lagna unaspected by a benefic planet causes yogabhanga.

Saturn exalted and vested with strength aspected by the lord of the 11th house makes a person equal to a king who though avoiding war is adept in warfare, handsome, talkative, blessed with good family and wealth. Parasara states that if lord of the 11th house is in a kendra or in a trikona or is exalted or in Leo navamsa then it confers exceptional gains. But then, any mutual sambandha established by Mars and Saturn generally tends to produce unfavourable results unless their conjunction is aspected by Jupiter. Thus, the exalted Mars in conjunction with Saturn in Capricorn lagna aspected by Jupiter either from the 7th or from the 9th gives rise to a Dhana yoga and also Raja yoga in which event if Venus is also situated

in the 4th then there will be no avayoga and the bhavas owned by Venus will flourish. If Mars is in Capricorn and/or Saturn is in Libra and the Moon happens to be in its own sign then the person will certainly rise to be a king. Saturn and Venus conjoining in the 2nd house for Capricorn lagna will produce similar results. According to Varahamihira Venus situated in the 2nd house gives results similar to that of Jupiter whereas Saturn in the 2nd house gives results similar to that of the Sun. Saturn occupying Sagittarius sign in the 12th house becomes a powerful malefic and causes immense grief and unhappiness even though Sagittarius is not an unfavourable sign for Saturn to occupy.

Situated in the 9th house from the lagna Saturn generally affects wealth, good fortune, issues, father and good conduct. But for the lagnas owned by Saturn if it is situated in the 9th and Venus or Jupiter is in the 5th or Mercury is in the 9th or both are in the 5th house then it turns into an excellent yogakaraka and Rajayogakaraka. Therefore, if Saturn is in the 9th house, Mars is exalted and Jupiter, Venus and Mercury combine in the 5th house a powerful Raja yoga is caused. Saturn conjoining with Mercury in the 9th house in Virgo certainly makes a person very fortunate even though Jataka Parijata maintains that the person very rich will not enjoy good health and be untruthful in speech. Mercury situated in its own sign in the 9th house in the company of an ucchabhilashi lord of the lagna promotes all auspicious significations of the Bhagyasthana but not so Venus if in conjunction with Saturn it is situated in its debilitation sign in the 9th and not even if Jupiter joins Venus and Saturn in the 9th house in Virgo sign.

The location of the lord of the lagna in the 4th house from the lagna is generally productive of good results situated wherein it also improves the 10th house indications besides that of the lagna; exceptional results are in store if it is associated with a benefic and the lord of the 4th house is also strong. However, in the case of Capricorn lagna Saturn in the 4th house occupying its sign of debilitation is unlikely to give rise to any significant yoga. Saturn situated in Aries sign makes one ignorant, a cheat and friendless; a weak lord of the lagna does not give a strong physique, the person does not bear a good character or strong will, suffers penury and disrespect. Moreover, Mars is a papagraha for this lagna its association with a debilitated Saturn can prove disastrous when other yogas that may be obtaining will also become useless. Also, with Capricorn lagna rising at the time of birth Saturn in the 4th, Mars in the 10th and the Sun situated in the lagna do not confer long

life, their conjunction indicates *Alpayu*. The kendras occupied by cruel planets do not promote a long life-span; they tend to weaken the kendras including the lagna in case they are not aspected by or conjoined with benefic planets.

Kalyan Verma tells us that if strong Mars etc; cause Raja yoga but the Sun and the Moon are weak then there will be no Raja yoga, during the *dasa* or the *antradasa* of the *Rajayogakaraka*, there will be gain of wealth, comforts and son but there will be no gain of *Rajya*. According to Hindu Astrology the Sun is the cause of the good and bad effects of all planetary *dasas*, the Moon acts as the provider and the *yogas* and *Raja yogas* give their best results only when the lagna and its lord are strong. It is implied that the two luminaries residing in strength cause *yogas* and *Raja yogas* to produce their assigned results in full.

Jatakabharana states that if at the time of birth the Sun and the Moon occupy Cancer, Jupiter is in the 6th house, Mercury is in its sign of exaltation and the lagna is occupied by a strong planet then a powerful *Raja yoga* arises. If this yoga occurs with Capricorn sign rising in the lagna then the two luminaries will be in the 7th house aspecting either Saturn or Mars occupying the lagna and Jupiter situated in the 6th house will have its dispositor either in its own sign or in its exaltation sign in the 9th house. But then, in such a situation Mercury cannot be in Virgo if the Sun is in Cancer sign. Therefore, Kalyan Verma while describing this yoga omits mention of Mercury, and states that Venus should be in the 8th house if Saturn is in the lagna.

The generally accepted view is that Rahu situated in the 10th, the 11th, the 4th or in the 5th house can confer yoga results and not elsewhere, situated in the 12th house from the lagna it produces much evil, ill-health, excessive spending, ill-deeds etc. However, *Ramunajacharya* is of the view that for Capricorn lagna Rahu joined by Jupiter in the 12th house confers yoga. According to *Sarvartha Chintamani* Jupiter situated in the 12th gives the results of its occupation of the 4th house. The lord of the 12th situated in its own *bhava* gives stability in one's occupation, own residence, wealth and a responsible position. Hereat Rahu assumes the qualities of Jupiter and both will be aspecting the 4th house by their trinal aspect. *Jataka Tattvam* states that if Rahu or Ketu conjoining with Jupiter receive the aspect of Venus then one born in humble circumstances will become very learned; indeed, the aspect of Venus on Rahu or Ketu acts as a strong benefic catalyst. Amongst the several planets that may be in conjunction with Rahu or are aspected by Rahu it is

the strongest that gives the results indicated by it. Rahu situated in the signs owned by Mercury in a kendra or a trikona or even in the 6th or in the 12th from the lagna gives good results, makes one benevolent, prosperous and lead a healthy life throughout.

Bhavartha Ratnakara tells us that for Capricorn lagna if the Sun, the Moon and Mercury conjoin in the lagna and Venus is with Mars in the 12th house then there will be gains from brothers and also good earnings for the self. All three standard lagnas influenced by the lord of the 9th occupying a friendly sign ensures prosperity, good fortune and good position in life. The karaka of brothers occupying the 12th house conjoining with a benefic yogakaraka ensures gains from or through brothers; mark the lord of the 9th occupying the exaltation sign of Mars in yoga formation with the two luminaries as well as with the two benefic lords for this lagna. But in this situation if Saturn is weak in strength then the person is likely to remain dependent upon brothers, if it is exceptionally strong then one stands to derive power and authority from or with the support of brothers, and in case Jupiter is also exalted then one's brothers will themselves hold exalted positions and the person will avail the full benefits of Raja yoga.

If at the time of birth three or four planets occupy their respective exaltation signs, moolatrikonas or own signs then a person born in a royal family rises to be a king, five or six planets like-wise placed make one born in ordinary circumstances to rise to be a king; one or two planets similarly placed make one equal to a king; papagrahas remaining fortified in this manner either cause one to be valorous or be wealthy but not a king or if a king then the person will be a cruel and an evil-intentioned ruler. Jatakabharana tells us that for Capricorn lagna Raja yoga arises if Saturn is in the lagna, Mars in the 4th, Mercury in the 6th, the Moon in the 7th, the Sun in the 8th and Venus is in the 10th house. Dundiraja acknowledges the fact that in this event Mercury cannot be in the 6th house which is why Kalyan Verma places Mercury in the 9th house. Though Jupiter has not been assigned any role in this yoga formation but if it is also in Cancer sign then the person will certainly attain wide fame, Jupiter will then avoid aspecting the lord of the 4th house which aspect being that of the lord of the 8th and the 12th can cause Rajayogabhangha. Saravali does tell us that if the Sun is in its own navamsa and the Moon devoid of pakshabala is aspected by malefics and not by benefics then one enjoys Raja yoga only for a short while only to later on abdicate and experience unhappiness but in this case the Moon even though moving towards the Sun and therefore

weak in pakshabala will be aspected by a benefic lord of the lagna occupying the lagna; a planet occupying its own sign or exaltation sign aspecting the Moon confers Raja yoga even to one who is lowly born. Moreover, if the planet whose sign of exaltation forms the 9th house is in the 9th house then one certainly becomes a king. With the subject yoga obtaining the Moon should not occupy a navamsa owned by Saturn, if it does then there can be total destruction of one's family and lineage.

The lord of the 8th house conjoining with the lord of the 7th in the 7th house is generally considered adverse unless both are strong; in fact the lord of the 8th spoils the indications of the bhava it occupies and aspects and the bhavas owned by planets it conjoins with or aspects even when it is occupying its own or a friendly sign. The conjunction of the Sun and the Moon other than in the 9th or the 10th is also not favourable, in Cancer or in Leo if it is not aspected by Jupiter gives a weak disease-prone physique. Yet, Saravali states that if Saturn is in Capricorn lagna and the Sun and the Moon are in the 7th with Mars in the 11th and Venus in the 8th house a world famous king is born even though the lord of the 10th house relegated to the 8th occupying an inimical sign does not indicate acquisition of ruling power, gain of success and command. But in this case all named planets other than the Moon will be equipped with bright to very bright rays and the lord of the lagna and the lagna will both be vested with required strength to confer the ascribed yoga results. The Sun is a fiery and a cruel planet, situated alone in the lagna it confers strong moral nature, righteousness, ambition and optimism accompanied by aggressiveness, anger, egoism and even cruelty, therefore, there is the insistence upon benefics conjoining with the Sun occupying the lagna-kendra which benefics in the case of Capricorn lagna are Mercury and Venus.

Two benefics conjoining with the Sun in the lagna give rise to the favourable Chamara yoga, the person will be honoured, learned, a good orator, an exponent of the Vedanta and live for seventy years, this conjunction also having the lord of the lagna exalted in the 10th house will make one much renowned for his good deeds. In the case of Capricorn lagna Jupiter cannot be one of the two benefics conjoining with the Sun in the lagna so as to cause this yoga. A combust Jupiter in occupation of its sign of debilitation can spoil the good indications of the two trikonas and the 10th house, Jupiter is a functional malefic whose naisargika enemies are Mercury and Venus that are the functional benefics for this lagna. Gopesh Kumar Ojha states that Jupiter situated in the lagna, except in Capricorn,

confers a good yoga. The conjunction of Jupiter with either Mercury or Venus generally confers favourable results, but if it happens to join the Sun more so in an unfriendly malefic sign it makes one cruel and gives a subordinate rank only.

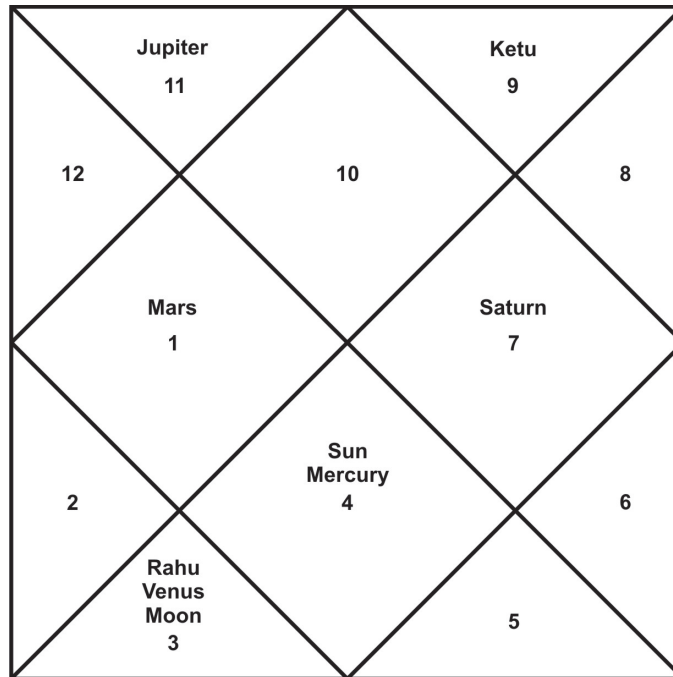
Phaladipika states that if Jupiter is situated in the 12th house from the lagna the person invites the wrath of others, possesses a bad manner of speech, has few or no issues, engages in evil acts, is lazy and spends time in the service of others. But it also states that the planet occupying the 12th house has the indications represented by the bhava owned by it destroyed as also those of the bhava it occupies. In other words Jupiter occupying the 12th house as the lord of the 12th can give good results. Thus, the conjunction of Jupiter, the Moon and Venus in the 12th house aspected by Mars will increase and consolidate wealth mainly because Mars owns the sign next to the moolatrikona rasi of Venus; the person will not be extravagant. Otherwise, Jupiter even occupying its own sign in the 12th does not compel a person to hold on to wealth or accumulate wealth. Mahadeva tells us that if Jupiter is in the 12th house, Saturn is in a kendra and the Moon occupies the lagna one will voluntarily lead the life begging for alms; though not implied Saturn conjoining with the Moon in the lagna can result in abject poverty, and Saturn situated either in the 10th or in the 4th can make one develop an aversion for wealth even though born rich and exercising power and authority i.e. availing Raja yoga results.

Since planets occupying mutual kendras or trikonas act as co-workers then if Mars is exalted in the lagna, the Sun is in the 3rd and Jupiter remaining in the 5th house aspects the lagna and the Moon situated in the 9th house there will be Dhana yoga, Bhagya yoga and Raja yoga, the person will be wealthy, prosperous, fortunate and enjoy position, power and prestige which results will also ensue if Mars and Saturn combine in Capricorn lagna and Jupiter, Venus and Mercury all uncombust are situated in the 4th house in which event these benefics should be in the 2nd house from the Sun. Raja yoga will also arise if Jupiter, Venus and Mercury combine in the 5th house, Saturn is in the 9th and Mars is exalted in the lagna. Those born with Capricorn sign rising in the lagna have more opportunities for becoming rich because of the dictum that reads - if the lord of the sign second in order to the sign occupied by the lord of the 2nd house and the lord of lagna occupies the lagna or a kendra it makes one wealthy, which particular situation occurs more frequently for this lagna. But then, if the Moon is in Aries, Saturn in Aquarius, Venus in Capricorn and the Sun occupies Sagittarius one does not

inherit paternal wealth even when for Capricorn lagna these planets thus placed confer Dhana yoga and Raja yoga results.

If at the time of birth Saturn occupies its sign of exaltation or its own sign then the person will not be a king but will be wealthy equal to a king; Raja yoga will arise only if such a Saturn occupies the lagna, implied that the square aspect of the strong Saturn on the 10th house is the more important factor. Saturn causing Sasa yoga does not make a person pure-hearted and pure-minded; devoid of benefic associations it also does not give rise to a permanent Raja Yoga. Rudrabhatta tells us that Mars and Saturn generally spoil the bhava from which they are in the 7th as also the adjoining bhavas and the bhava in which they happen to conjoin. Saturn equipped with seven favourable bindus confers wealth and it confers gain of Rajya when it has eight bindus. Moreover, if Saturn is exalted in the 10th house it should have its dispositor strongly placed avoiding a trika bhava otherwise there will not be Raja yoga.

Horoscope – 31



Lagna – Capricorn; Jupiter in Aquarius, Mars in Aries, Venus, Rahu and the Moon in Gemini, the Sun and Mercury in Cancer, Saturn in Libra and Ketu in Sagittarius.

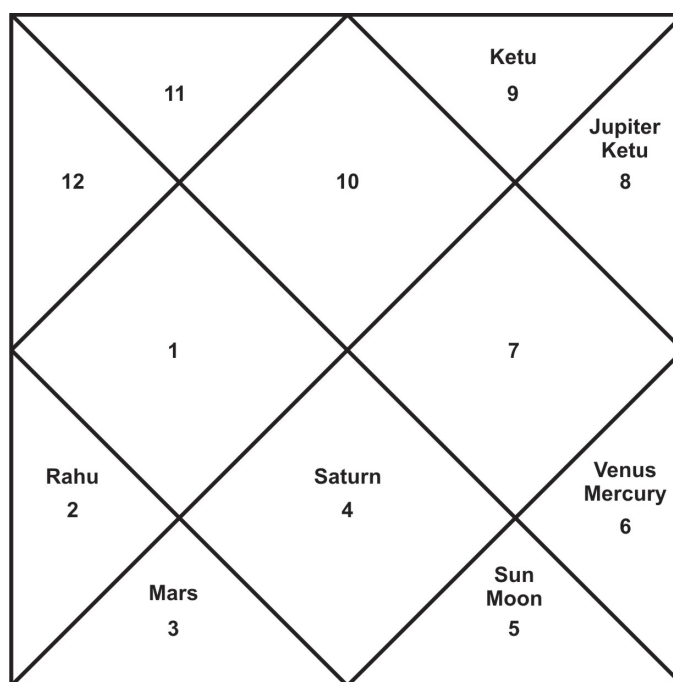
In the aforecited birth-chart the exalted Saturn situated in the 10th house is aspected by Jupiter from the 2nd house; it is in paraspara drishtisambandha with Mars, the lord of the 11th, and in a kendra from the lord of the 9th. But, its dispositor though in a mutual trinal relationship is relegated to the 6th house and is in conjunction with two functional malefics. This situation does not give rise to Raja yoga and therefore, this native employed in Government service did not get promoted to higher rank and cadre, he retired as a low ranking officer only. The aspect of Mars on Mercury and both in mutual kendra from the lagna and its lord made him shameless, crooked and corrupt. He enjoyed a life of over 80 years but there never was much happiness for him to experience because of a papagraha who is not a friend of the lagna-lord tenanting the 4th house from the lagna with Jupiter also situated in the Dhanabhava but not vested with required strength. The lord of the 4th occupying its own bhava gave him ownership of more than one residence which were all lost in dispute with his son and wife because of Venus, the lord of the 5th, situated in the 6th conjoining with the lord of the 7th in mutual exchange of signs with the lord of the 6th. Therefore, as stated by Sarvartha Chintamani, during the dasa of Mercury this person experienced much unhappiness, mental tension and acute problems in family-matters when his own family members opposed him and became his enemies; Mercury is in conjunction with the Sun, the lord of the 8th house.

Ketu situated in the 12th house aspected particularly by Venus made him a pseudo-intellectual and an afflicted Venus situated in Gemini sign made him seek other women to satisfy his urge. The conjunction of the Sun and Mercury in the 7th house devoid of Jupiter's aspect disrupted his marital life, he was forced by circumstances to divorce his wife and give up his sons. An exalted Saturn not favourably aspected by a benefic does not give a good wife and makes a person engage in various unlawful and nefarious activities. With Venus or Jupiter not occupying a kendra from the lagna or from the lord of the lagna there was yogabhanga.

Jataka Parijata states that in a female nativity if the 9th house from the lagna is occupied by a benefic planet and malefics occupy the 7th and the 8th then that woman will live long accompanied by her husband, wealth, sons, happiness, prosperity and honour. When a woman is fortunate her home, her husband and her children also become fortunate, they all become blessed with prosperity and comforts. In a female nativity it is more desirable to have a benefic sign falling on the 9th house. Varahamihira states that from the 8th

house should be divined the longevity of the husband and from the 7th her husband's welfare. He also states that such of those results indicated by the yogas or Raja yogas present in a woman's horoscope which she cannot herself avail or enjoy must be attributed to her husband. Further, if the lagna falls in an even sign and Jupiter, Mars, Venus and Mercury are all powerful to do good then she will become a famous learned Vedantin and if the 7th house is occupied by a cruel planet and the 9th house is tenanted by benefics she will embrace the kind of Sanyasa as is indicated by the planets situated in the 9th house.

Horoscope -32



Lagna – Capricorn; Rahu in Taurus, Mars in Gemini, Saturn in Cancer, the Sun and the Moon in Leo, Venus and Mercury in Virgo and Jupiter and Ketu in Scorpio

The lady to whom the aforecited horoscope belongs is happily married, good-looking, fair, educated, and intelligent and a pious woman. There is a powerful Bhagya yoga and all the three natural benefics are ahead of the two luminaries which are hemmed between planets that are functional benefics for Capricorn lagna. Saturn in the 7th gave her an older-looking husband, mild-mannered and cold.

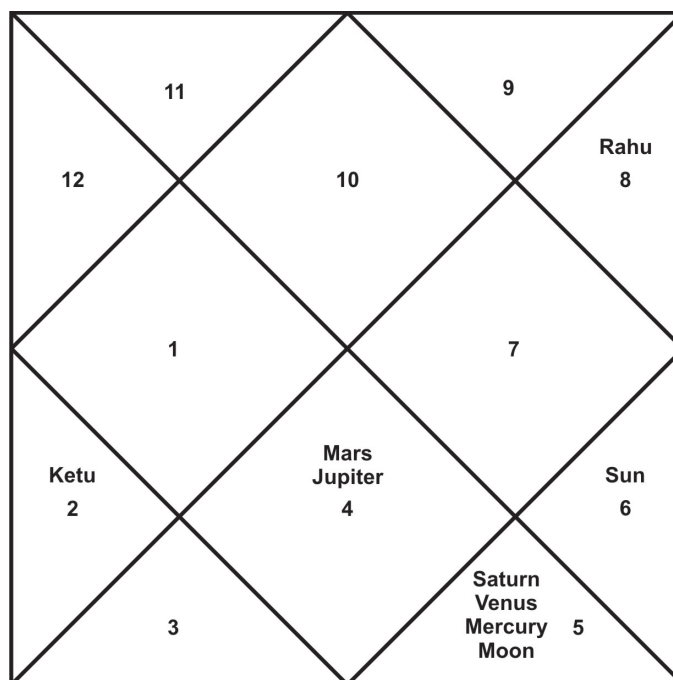
Saturn does not aspect the Moon or its dispositor, therefore, there is no Sanyasa yoga and this lady did not receive Diksha. Mokshaprapti yoga could have occurred had Mars not cast its aspect on the 9th house. Because no benefic aspects the 4th house and the 4th house happens to be formed by a cruel sign whose lord is relegated to a trikasthanana she does not extrovertly possess a happy countenance and becomes irritated and extremely worried at the slightest pretext or provocation.

At the time of her birth both the lagna and the Moon were in the trimsamsa owned by Jupiter and, therefore, she does not hanker after material possession and is of a noble bearing and looks. Jupiter is the karaka of husband's happiness and welfare, it does not produce a strong Raja yoga with the Sun and the Moon, her husband an executive in a PSU did not harbour ambitions and remained contented with whatever he had or came his way. He finally opted for pre-mature retirement from service in order to pursue his long standing but neglected personal academic interests. Two strong benefics situated in the 3rd house from the 7th has given her husband adequate wealth, possessions and a steady source of income.

Counted from the 5th house Saturn becomes a yogakaraka and a benefic for the 5th house indications since it aspects a trine counted from the lagna and the 5th house both. Her only son is obedient, loving and a caring person, a Chartered Accountant he is gainfully employed. Mercury signifies mathematics and accounts; it is in conjunction with the lord of the 5th and causes Raja yoga to be availed by her son. Her son is a senior executive commanding authority and respect. Jupiter situated in the 7th from the 5th and aspecting the 9th house from the lord of the 5th has given her a good, highly educated and a fortunate daughter-in-law who has also given her a grandson.

The lord of the lagna occupying a trikasthanana in an inimical sign hemmed between inimical and cruel planets and not aspected by any benefic destroys the good significations of the lagna and of the bhavas it owns. This is a very unfavourable placement of the lagna-lord that also renders all other yogas useless. The situation worsens if the lagna is also aspected or occupied by planets that are inimical to the lord of the lagna. Moreover, those bhavas whose lords are situated in the trikas do not confer the good results as are signified by their own bhavas, and the lord of the 4th devoid of strength conjoining with a papagraha makes even a wealthy person lead an unhappy miserable life.

Horoscope – 33



Lagna – Capricorn; Ketu in Taurus; Jupiter and Mars in Cancer; Venus, Mercury, Saturn and the Moon in Leo; the Sun in Virgo and Rahu in Scorpio.

In the aforecited nativity the lord of the lagna relegated to the 8th house is in an inimical sign in conjunction with the lords of the 5th, the 6th, the 7th, the 9th and the 10th and is hemmed between two inimical and cruel planets. The lagna is aspected by a powerful papagraha and by a planet inimical to the lord of the lagna. This native born in a wealthy family did not get himself educated, did not marry, had no children, though intelligent did not seek an independent source of earning and throughout his long life remained dependent firstly on his father and later on upon his brothers with whom he lived. He died a pauper but his last rites were honourably conducted by his worthy nephews with whom he was affectionately attached. The neecha-abhilashi Sun occupying the 9th as the lord of the 8th did not make him fortunate enough to seek for himself good fortune. The Preshya yoga caused by the debilitated lord of the 4th conjoined by a papagraha dominates the kendras. All planets are placed behind the Sun and fall between the two Chayagrahas and all seven planets

occupying three successive signs give rise to Shoola yoga which is an evil Nabhas yoga. The conjunction of the Moon and Saturn no doubt occurs in the presence of two natural benefics but is hemmed between planets that are not friendly towards the lord of the lagna and the yogakarakas for Capricorn lagna; moreover, it occurs in the 8th house and therefore, there was no yoga of note. Generally the conjunction of these two planets in a bhava other than the 4th, the 10th or the 11th does not confer outstanding results even if one of them is the lagnesha.

The conjunction of the Moon with Venus, Mercury and Saturn does not ordinarily produce bad results but here it occurs in the most evil bhava involving ineffective important bhava-lords. A person remains unmarried if Venus occupying a trikasthanana in an inimical sign is hemmed between inimical cruel planets. The karaka of the 5th house conjoining Mars and the lord of the 5th occupying a trikasthanana do not give any issues, the person dies childless. The conjunction of Venus and Saturn in the 6th, the 8th or the 12th gives very weak eye-sight. The lustreless Moon situated in the 8th and the Dhanakaraka also having suffered ucchabhanga in the immediately preceding sign gives rise to Daridra yoga.

This is an example of a good life that went waste owing to adverse positioning of auspicious bhava-lords.

13

ABOUT: AQUARIUS (KUMBHA) LAGNA

“The wise-men never find reality and certainty in the unrealities and uncertainties of this world”

- Katha Upanishad II.42.

Aquarius is the eleventh sign of the Zodiac and covers the remaining two quarters of Dhanishta nakshatra ruled by Mars, the entire Satabhisha nakshatra ruled by Rahu and the first three quarters of Poorvabhadra nakshatra ruled by Jupiter. It is a fixed, airy, odd, masculine, cruel, malefic sign of short ascension rising with the head first. With this sign rising in the lagna Jupiter and the Moon are the malefic planets whereas Venus, Mars, Saturn and the Sun are the benefic planets. Mars and Venus are the designated yogakarakas though Mars is also a maraka. No planet attains its exaltation or debilitation in this sign which is also the moolatrikona rasi for Saturn.

One born in Aquarius lagna seemingly restless is generally steady, well-composed, capable of exercising self-restraint, slow to act, good looking, has many friends, is ready to make sacrifice for friends, attains heart's desires, happy, wealthy, but secretly crooked, of low and miserly conduct, fond of others' women and cultured people, liked by others, suffers from windy complaints and because of excessive exertion consumes more fluids while being the first to partake the food that is served.

In his Brihat Jataka Varahamihira tells us that Satyacharya declares Aquarius lagna as evil whereas Yavana consider the

Aquarius Dwadasamsa to be evil; however Vishnugupta states that the Yavana are incorrect as Aquarius Dwadasamsa occurs in every lagna. Therefore, it is implied that Vishnugupta, also known as Chanakya, is in agreement with the view extended by Satyacharya. It is a matter of coincidence that amongst all lagnas it is only in the case of Aquarius lagna that the lord of the lagna also happens to own the 12th house from the lagna thereby imparting to the one born with this lagna the ability to self-destruct. Therefore, an Aquarius lagna-born ultimately proves to be one's own worst enemy which singular factor has caused this lagna to be condemned with the utmost contempt. Aquarius lagna remains to be an enigma also because it is almost impossible to anticipate what the person born in this lagna will be or manage to do. Though texts, like Saravali, have not assigned evil results for any of the navamsas rising in Aquarius lagna with the exception of Scorpio navamsa when it is said that the person will not be intelligent and turn out to be a fool but Janardhan Harji states that only when the lord of the lagna is situated in the 12th house that the native will be ill-cultured and evil in temperament and behaviour, and with regard to the lord of the 12th in various bhavas he has assigned unfavourable results except for its location in the 10th, 11th and the 12th. Keeping in view the fact that the bhava that is tenanted by its own lord stands to gain exceptional strength and significance then the lord of the 12th situated in its own bhava ought to confer more of its benefic results but Manasagri states that if the lord of the 12th happens to be a malefic (here meant the natural malefic) it will make a person exceedingly evil who will use his wealth for evil purposes.

The lord of the lagna residing in strength in the Bhagyasthana undoubtedly makes one fortunate and prosperous and, as it is, an exalted planet not occupying an inimical or neecha navamsa in the 9th house invariably confers a Raja yoga and Lakshmi yoga. The lord of the 12th house similarly situated makes one generous and generally gives residence and prosperity in foreign lands, when according to Phaladipika Musala yoga will also arise. The person born with Musala yoga is usually not intelligent, obtains wealth with much difficulty and the wealth so acquired is not retained by him for long but attains Swarga after death. Varahamihira citing an old principle tells us that Saturn situated in the 9th house remaining unaspected by any planet makes one a Dikshita even if born with a Raja yoga. Saturn makes a person humble, makes that person realise the value of humility and austerity, be introspective, serious and serene, who ultimately renounces at will all material possessions and becomes an ardent seeker of the Ultimate Truth. Therefore, there

exists the insistence that for Saturn to act in a profitable manner it should be aspected either by Jupiter or by Venus irrespective of the bhava occupied by Saturn. Because its 12th house lordship does not permit Saturn to act as a total benefic its situation in the lagna-kendra is preferred but not when it is aspected by the Moon, the lord of the 6th.

In the case of Aquarius lagna the 4th house is formed by Taurus that is a benefic sign owned by the benefic yogakaraka Venus; this bhava and its lord strong and unafflicted makes one gain by one's own ability through the support of highly placed honourable people, the person holds a responsible and exalted executive post as a result of own good deeds and performances and becomes blessed with happiness, comforts, material possessions and conveyances besides landed properties. Experience tells us that for this lagna Saturn situated in the 4th house does not unrestrictedly promote the benefic indications of the 4th, the 10th, the 9th and the lagna, and when it is in the 7th in Leo sign the person may be prosperous and fortunate but does not experience domestic happiness and there is no Raja yoga. The lord of the lagna situated in the 10th house confers gains from rulers, learning and expertise, association with and support of people of upper echelon and success in the line of choice but not so in the case of Aquarius lagna. Saturn situated in the 10th in Scorpio which is an inimical sign does not give yoga even if conjoined with the lord of the 10th or of the 9th, it does not give easy success nor much happiness and generally indicates a sudden fall from position. Kalidasa does not consider Mars to be a functional benefic for Aquarius lagna for which lagna it is a maraka. He also states that Saturn situated in the 7th house in conjunction with or aspected by either Jupiter or Mercury can confer Raja yoga but then in the dasa or the antra-dasa of the lord of the 7th it will certainly cause death.

Planets situated in odd signs tend to produce more of their positive results and if all planets are situated in odd signs then they give rise to Raja Hamsa yoga ensuring an eminent status, prosperity and happiness. All planets other than Rahu and Ketu occupying odd signs or odd bhavas giving rise to Chandra yoga also give rise to Damini yoga which two yogas though not classified as Raja yogas nevertheless confer a happy, prosperous and successful life. Therefore, if Saturn is in Aquarius lagna, Mars is in Aries, the Moon in Gemini, the Sun and Mercury conjoin in Leo, Venus is in Libra and Jupiter is also in the 11th house when the 10th house will be hemmed between two powerful natural benefics and five planets occupying

their own signs could be in their moolatrikonas then there will arise a rare kind of Raja yoga provided Mercury is not combust. There will also arise the favourable Pushkala yoga. However, Janardhan Harji is of the opinion that for yogas involving Jupiter and Saturn occupying their own signs Mercury should also be in its own sign then alone the person lives long and reaps gains at every stage of life which is so because Mercury occupying its own signs does not get easily influenced by other bhava lords and freely confers its good results; he does not treat Jupiter and Saturn as mutual foes.

Saturn favourably placed in the 3rd house from the lagna generally produces yoga results but not for Aquarius lagna for it will then be in its sign of debilitation in which event yoga or Raja yoga can arise if Saturn attains neechabhanga and benefics also occupy the upachayasthanas; Mars and Venus conjoining in the 10th house will cause neechabhanga for Saturn. Similarly Saturn in the 6th house from Aquarius lagna, when it will be in Cancer sign, is unlikely to produce the normally expected favourable results, the person, who will stand to reap gains and success rather late in life, is not likely to enjoy a healthy childhood and life unless Saturn stays aspected by Jupiter. Saturn gives rise to yoga and Dhana yoga if it is not in an inimical sign and is aspected by Jupiter without the aspect being returned; when it gives rise to yoga then it gives a long prosperous and respectful life.

Saravali states that if Venus and Mercury occupy a kendra from Saturn and all other planets occupy their respective signs of exaltation one becomes a long reigning monarch, in which yoga formation the bhava and sign occupied by Saturn has not been specified and which yoga can occur for Aquarius lagna if Venus and Mercury are in Pisces sign in the 2nd house and the Moon in Taurus is in the 4th, Saturn occupies Sagittarius in the Labhasthana and the rest situated in mutual kendras occupy their respective exaltation signs. For Aquarius lagna if the Sun and Venus happen to occupy their respective exaltation signs and the Moon gaining in pakshabala is also exalted they give rise to a favourable yoga. A dark-half exalted Moon along with Venus and Mercury aspected by Jupiter confers Raja yoga, and the exaltation of the Sun and Jupiter helps consolidate all Raja yoga formations, both will then be in mutual kendras. Horasara states that papagrahas situated in their friendly or exaltation signs invariably produce good results. The aforementioned yoga occurring with Aquarius sign rising in the lagna will have no planet fully aspecting the Moon but since the lagna will be aspected by the lord of the lagna from the 11th whose dispositor will be in its

sign of exaltation aspecting a friendly sign in the 10th house, there will be no yogabhanga. The lords of the 9th and the 10th exalted and the latter situated in the 10th house from the exalted Sun makes one heir to a large empire, there is no doubt about it.

Jupiter occupying the lagna-kendra in a sign other than Capricorn makes a person gain eminence, engage in noble deeds, enjoy a long span of life, fearless and blessed with sons. But, Jupiter occupying the lagna should not be aspected by Saturn from the 7th house irrespective of the signs occupied by both, when the person will be more inclined to be evil, commit illegal or immoral acts and be devoid of scruples even if Saturn is the lord of the lagna. In the case of Aquarius lagna the rasiparivartana between these two planets as the lord of the lagna and the lord of the 2nd house does not confer good results as also their conjunction in Pisces sign in the 2nd house when there will be mixed results during the course of Jupiter dasa and no good will be produced in the dasa of Saturn. Jupiter aspecting the 9th house from Aquarius lagna with Saturn also aspecting the said bhava from the 7th can make one fortunate but does not promote career prospects because cruel planets in mutual aspects with natural benefics tend to afflict benefic planets. In the rarest of rare instances when all benefic planets occupy benefic signs in the panaparas and all malefics are in dual signs, which is possible with Aquarius sign rising in the lagna, then a valourous and an intelligent king is born. But in any event the conjunction of the lords of the 9th and the 10th will not produce Raja yoga for Aquarius lagna. Venus, the lord of the 9th and the lord of the exaltation sign of the lagna lord, carries the blemish of kendrhipati dosha and it also owns the badhakasthana.

The events signified by Saturn and listed in great detail by Kalidasa lead one to conclude that Saturn actually represents extreme polarity; as it is, its orbit is the farthest from the Sun and the signs it owns are the farthest in the two groups led by the two luminaries. Thus, Saturn when strong and well-placed can raise a person to the pinnacle of power and can also make that very person a philosopher and seek renunciation. Jataka Tattwam states that if Jupiter occupying the 9th house is aspected by Saturn and Saturn also casts its aspect on the Moon and the lagna, the person availing full benefits of Raja yogas will be inclined towards philosophy and an ascetic life. Indeed Saturn's association with the Moon can alter one's mind from the base and the gross to the subtle and the sublime, though Saravali states that if these two happen to cast their combined aspect on Jupiter situated in the 9th house the person

becomes addicted to intoxicants and drugs, is long-lived, fond of foreign customs and lands, quarrelsome and argumentative, a liar and devoid of good qualities. It is essential that Saturn is kept under check particularly if it is occupying a kendra or even a trikona and its dispositor is also inclined to do good. Jupiter occupying the 9th house and aspecting Aquarius lagna confers wealth, paternal inheritance and good fortune but as the lord of the 3rd house situated in the 9th it generally brings about sudden and unexpected happenings and abrupt changes in one's life and fortune. Kalidasa states that the results of the aspects of planets will prove fruitful only if they happen to occupy own or exaltation signs forming an auspicious bhava. Therefore, in respect of the Moon he states that if a strong Moon not occupying a trikasthana aspects within the arc of 12° any one of the two planets forming a yoga that yoga will produce exceptional results adding that the impact of the aspecting planet will be most if it aspects from own or exaltation sign, medium from the sign of owned by an intimate friend but only nominal from other signs. Moreover, Neelakanth tells us that the influence of an aspect will be ordinary if it is not within the prescribed orb of the aspecting planet. In the Parasari system a planet casts its aspect on the entire sign, the quality of the aspect depending upon the rasi and the amsa occupied and aspected, the bhava owned and other influences brought upon the aspecting planet and the planet or the sign which is aspected. The conjunction of Jupiter and Venus in a kendra from the Moon that is gaining in pakshabala gives rise to the Akhandsamrajya yoga, and in case the Moon, exalted and bright, happens to cast from the 4th its aspect on the conjunction of Jupiter and Venus occurring in the 10th house then this yoga produces exceptional results irrespective of the Moon owning the 6th house which if also in vargottama will be aspected in return by the lord of the navamsa it occupies. Varahamihira states that if the amsa lord is powerful the aspecting planet will give its amsa results in preference to any result which may be indicated by aspects. Thus, if the Moon in Taurus is in vargottama and Venus is either exalted or in own sign then the former's aspect will be most effective and most benefic in its results, if the aspect is on the 10th house it will make one fortunate, prosperous and happy.

Planets occupying their respective signs of debilitation produce bad results; they give rise to avayogas. Planets in the 10th house occupying their respective signs of debilitation cause destruction of yogas and Raja yogas, they spoil career prospects. In the case of Aquarius lagna the Moon becomes debilitated in the 10th house as the lord of the 6th. Even though it does not become a yogakaraka

or Rajayogakaraka the Moon in Scorpio sign in the 10th house does not prove adverse if it is in conjunction with a strong benefic or a strong benefic is in the lagna or the 4th house or if it is hemmed between two benefics or if Mars aspected by Jupiter occupies a kendra or a trikona, this is so because it will be weaker than the lord of the lagna and its moolatrikona rasi forms the 9th house counted from Scorpio sign. The Moon in the 10th house from the lagna gives Government service. Even if occupying Scorpio sign in the 10th it can give rise to Raja yoga if other than the two Chayagrahas the rest six planets are in Taurus, Virgo, Scorpio and Pisces.

Chandrakala Nadi states that the Moon situated in the 6th or in the 8th house from the lagna can cause a very early death; if one survives it can prove adverse for father. According to Jataka Parijata the Moon situated in the 6th or the 8th but aspected by strong papagrahas becomes the cause of early death and if benefics also aspect the Moon then there will be some term of life. Rudrabhatta is of the opinion that the Moon situated in the 6th or the 8th occupying a benefic sign or if in a malefic sign but in conjunction with a benefic will not cause early death. Yavanacharya states that for a Krishnapaksha day-time birth and for a Shuklapaksha night-time birth such a Moon aspected by benefics and malefics does not inflict an early death. And, Bhattopala tells us that the unaspected Moon in the 6th or in the 8th from the lagna does not acquire death inflicting powers. The conjunction of the Moon and Saturn occurring in the 6th house in Cancer highlights the enigma of Aquarius lagna. Whereas Saturn as the lord of the lagna conjoining with the lord of the 6th in the 6th does not produce any good results, one suffers from all kinds of physical ailments, oppositions and obstacles, failures, reverses, litigation and even poverty, Saturn as the lord of the 12th in conjunction with the lord of the 6th in the 6th during the course of its own dasa confers yoga and makes one fortunate and prosperous. Ramunaja states that the Moon situated in the 6th makes one intelligent, it is implied that intelligence is gained through learning and experience which such a Moon will certainly advance.

Bhavartha Ratnakara states that for persons born in Aquarius lagna and Leo lagna no particular yoga is caused by the mere combination of the lords of the 9th and the 10th bhavas which is mainly so because in the former case Mars though owning the 10th house is also the lord of the 3rd house and not a mutual friend of the lords of the 9th and the lagna. According to Parasara, Mars owning the 10th house confers good results only if it also owns a trikonabhava. Mars in occupation of Libra in the 9th house from the lagna and

Venus also situated in the 10th in Scorpio presents no different picture. Cruel planets situated in the 9th generally compel a person to engage in cruel acts, they also curb one's inclination to engage in noble acts. Also, Mars is more evil than Saturn is, therefore, Venkat Sharma states that unless Mars is in its own sign or in Sagittarius or Capricorn it does not confer favourable results during the course of its own dasa, if it is in conjunction with another malefic it makes one lead a life of evil or if aspected by a malefic its dasa will be a period of extreme unhappiness; Sarvartha Chintamani states that there will be destruction of wealth and prosperity and only when during the course of its dasa Mars happens to transit its natal sign of occupation that good results are likely to be experienced. The Sun, Mars and Saturn occupying the kendras as the lords of kendras no doubt confer Raja yogas but not necessarily an unblemished character and a peaceful harmonious life.

Parasara has referred to two varieties of Dala yogas, that is, the Sruga yoga and the Sarpa yoga, the former arises when benefics alone occupy the kendras and the latter, malefics. Dunderaja insists that three kendras should be occupied. A person born with Sarpa yoga experiences unhappiness and grief during most part of life; and even otherwise Mars and Saturn in opposition or in mutual squares, even if causing Raja yoga, do not produce altogether happy results. The presence of a benefic or the Moon in a kendra from the lagna cancels the Sarpa yoga. Thus, Jataka Parijata states that if at the time of birth the Sun and Mercury occupy the 4th house, Saturn and the Moon are in the 10th and Mars is situated in the lagna the person becomes a king. In the case of Aquarius lagna the Full Moon will then stand to gain cancellation of its own debilitation, there will also be rasiparivartana between the lord of the lagna and the lord of the 10th house, the person will indeed be a successful person, victorious in battle, achieve fame, wealth, and rule for a long time. But, then, the conjunction of the lords of the 7th and the 8th aspected by Mars and Saturn indicates that there will exist no amity between father and son, the native will take away father's wealth and also desert his own wife, the person may even be cruel and merciless. With this yoga obtaining Saturn in Scorpio sign should occupy most number of shubha-vargas and Mars should be aspected by Jupiter.

The third house counted from the lagna is the house of valour, it is an upachayasthana wherein situated the Sun and Saturn generally tend to produce good results. Manasagri tells us that if Aries sign forms the 3rd house and is strong then it makes one fond of the company of high caste learned and pious people, fond

of hearing good things, knowing and respected. The exalted Sun in the 3rd confers intelligence, makes one valorous, gain much wealth and fame though the person may be lacking in self-confidence and his beautiful wife hailing from a good family may be wayward and unfaithful in case the 7th house is not associated with a benefic planet and the Sun remains influenced by Rahu or Saturn. The exalted Sun casting its aspect on Jupiter situated in the 9th house can give rise to Raja yoga. Natural benefics occupying benefic signs and vargas in the 7th house from the Sun tend to produce more favourable results except when the Sun aspects the Venusian signs e.g. the Moon situated in the 9th house aspected by the Sun makes one pious and devoted to father but if it is in Libra then the person is usually a cheat and a swindler. Horasara is of the view that the Full Moon in the 9th house confers yoga and Raja yoga and therefore, a Raja yoga will arise if the Moon situated in the 9th house is simultaneously aspected by Saturn, Mercury and Mars. However, notwithstanding the aspect cast by other benefics and yogakarakas upon the Bhagyasthana the benefic occupying the 9th house must be strong rasi-wise then alone it can make one fortunate and confer a steady income and wealth. The Full Moon is always a benefic. The strength gained by the dispositors of Raja yoga or yoga causing planets consolidates these yogas.

The conjunction of the Moon and Saturn occurring in the 9th house from the lagna is not considered favourable not even in Libra sign unless Mars is in its own sign in the 10th or in Pisces sign in the 2nd house or there is the Full Moon at the time of birth. Sarvartha Chintamani states that if the lord of the 6th house is strong and is aspected by the Sun and the lord of the lagna is also strong then one proves very helpful for own family and family circle. Mars situated in Scorpio in the 2nd house from the Moon for Aquarius lagna will cause Sunapha yoga in which regard Kalyan Verma states that the planets causing Sunapha yoga etc; confer best results when occupying the kendras and their impact depends on the pakshabala etc; attained by the Moon which according to Vaidyanatha should not be associated with Rahu and the like or with a debilitated planet when a Daridra yoga will certainly arise. Daridra yogas and Reka yogas cause destruction of Raja yogas. Moreover, if the Moon is in the 9th then it should not be defeated by Saturn and preferably Jupiter should cast its aspect on the lagna-kendra.

Dundiraja tells us that if at the time of one's birth Venus and Mercury are in the 4th, the Sun is in the 3rd and the rest (four) occupy the 5th house with no planet occupying inimical signs then that person

rules the earth. The occurrence of this yoga in its purest form is very rare. Seven planets occupying three signs constitutes Shoola yoga which is one of the seven kinds of Sankhya yoga in which regard Vaidyanatha states that the person will be short-tempered, keen on obtaining and retaining wealth, brave with a scarred body and poor. Applying this yoga to Aquarius lagna all seven planets will be in Aries, Taurus and Gemini which are all Bhuchakra rasis but Gemini is not a very friendly sign for either Jupiter or Mars to occupy. Nevertheless, Jupiter moving towards its exaltation will confer very good results whereas Mars moving towards its debilitation, mixed results. The conjunction of the Moon, Jupiter, Mars and Saturn, preferably in a kendra from the lagna with the Moon situated in Taurus sign, makes one brave, a clever orator, of a steady temperament, intelligent, rich and benevolent. Planets conjoining with the Moon acquire a greater significance because they are then able to exert their immediate influence upon the Moon and also be influenced by it. For Aquarius lagna this yoga will confer results of a very high order and the evil of Shoola yoga will not be experienced, there will be no yogabhanga or Rajayogabhanga because the dispositor of the Moon being a benefic will be in a trikona in a benefic sign ahead of the exalted Sun. Nabhas yogas do not take into account Rahu and Ketu. The native born with this yoga will be the rightful heir and will experience no difficulty in holding on to the paternal inheritance which he will later gradually expand.

Janardhan Harji states that if the Sun is in the 3rd house, Venus is in the 4th and Mercury is in the 2nd house from the lagna and no planet is in its sign of debilitation or in the 10th and the 12th a mighty ruler is born holding sway over three seas. Then, the Sun will be hemmed between two benefics casting its aspect on the 9th house, and the 10th house will be aspected by Venus vested with full directional strength, there will thus arise the very favourable Ubhayachari yoga. But, this yoga with Aquarius sign rising in the lagna may not confer the expected good results because of Mercury occupying its sign of debilitation. Varahamihira states that if Venus is in its own sign in the 4th, the Moon in the 9th and the rest occupy the lagna, the 3rd and the 11th house the person becomes a ruler. This yoga is possible for Aquarius lagna though it will be inferior to the one caused for Cancer lagna. Mantreswara does state that the lord of the 6th not being a cruel planet situated in the 9th house does not confer evil results, hereat the dispositor of the Moon will be strongly entrenched in its own sign in a kendra from the lagna and aspecting the 10th house, it makes one fortunate, prosperous and famous. Venus will also give rise to Malvaya yoga and Ambudi

yoga conferring same results. Saturn and Jupiter can be in Aquarius lagna situated in which lagna no stigma is attached to Jupiter, and Mars can be in the 11th house avoiding its aspect on Venus. The person will be long lived. The impact of these yogas depends upon the favourable navamsas occupied by the concerned yoga-giving planets. And there is a twist, for Janardhan Harji tells us that if a cruel sign rises in the lagna and the lord of the lagna is also in a cruel sign one will attempt suicide and die after experiencing much prolonged suffering and he does not exclude Saturn occupying Aquarius sign. Jupiter represents Deha and if Saturn joins Jupiter one generally suffers much physical pain; here, fortunately Venus situated in the 4th provides the much needed protection and relief and the person will neither cause nor invite his own death.

Satyacharya tells us that the Moon situated in the lagna in Aries, Taurus or Cancer bestows good results but not in other signs unless there is the Full Moon. The Moon occupying Aquarius sign has the tendency of bringing disgrace, humiliation and reverses at the hands of one's enemies. Jatalankara and Jataka Tattvam have assigned some almost favourable results for the exchange of signs between the lord of the lagna and the lord of the 6th, but Phaladipika differs and classifies this exchange of signs as Dainya yoga. The latter observation of Mantreswara is nearer the truth; in the case of Aquarius lagna the Moon in the lagna with Saturn in the 6th destroys all yogas and Raja yogas. But if the Moon is in Capricorn sign in the 12th, Saturn and Mercury are in Cancer, the Sun and Venus in Leo, Mars in the 10th and Jupiter in Sagittarius in the 11th, Viparita Raja yoga can be said to have arisen. Saravali states that the Sun in Leo aspected by Jupiter makes one very powerful and intelligent and Venus in Leo aspected by Jupiter makes one very wealthy and contented. Jatalankara states that if the 10th house is occupied by Mars the person will be very much concerned about the lands or areas he owns or controls. Mars situated in the 10th house from the lagna and in the 11th house from the Moon invariably confers executive and ruling powers.

The Sun owning the 7th house is not a functional malefic for Aquarius lagna but when situated in Aquarius sign it does not give many sons nor does it make one fortunate in respect of sons, it also indicates heart problem. As the karaka of the lagna situated in the lagna in an unfriendly and cruel sign it tends to produce bad results, it can make one commit lowly acts, be deprived of wealth and happiness from sons. The Moon joining the Sun in Aquarius depending upon certain other factors can also make the person

seek the path of renunciation and salvation. Kalyan Verma does not favour their conjunction other than in the 10th house for in other bhavas it can cause immense pain, unhappiness, grief and want of wealth. The Sun in the lagna with a Full Moon situated in the 7th does not by itself give rise to a yoga unless a benefic, particularly Jupiter, conjoins with the Moon, all three natural benefics conjoining with the Full Moon in the 7th house make one prosperous and fortunate and a Raja yoga will arise if Jupiter is in the lagna and Venus is with the Full Moon in the 7th house. Cruel planets even if occupying the lagna and the 9th house in their own signs or moolatrikona rasis or aspecting the lagna generally make one even though born in a reputed family commit low and mean deeds. Cruel planets should associate with natural benefics occupying and aspecting auspicious bhavas. Rudrabhatta rightly asserts that the results ascribed for conjunction or occupation should also be read as applying to aspects and vice-versa.

Kalidasa contends that planets situated in friendly signs or their exaltation signs owning or tenanting evil bhavas do not have their goodness entirely destroyed and if the evil bhavas are weak they do not afflict their occupants as much. Thus, in the case of Aquarius lagna if the Moon and Mars are both in their debilitation signs they will not afflict the 10th house indications or if Mars is exalted in the 12th and Saturn is in Aries the affairs of the 9th house will not suffer even though Dainya yoga will be caused in both events. There is a school which insists that the planets involved in the mutual exchange of signs should be deemed to be in occupation of their own signs represented by them in that exchange. In practice the opinion held by Varahamihira that if one planet represents two contrary results the effect will be destruction to those events and that if one is stronger than the other the stronger will prevail has held true. Some hold the view that planets owning two signs primarily produce the results of the bhavas formed by their moolatrikona rasis which too has held true provided the cruel planets are lent the needful support by benefic planets. Vaidyanatha asserts that if the lord of the navamsa occupied by the lord of the lagna is in its exaltation sign either in the kendras or in the trikonas then one becomes fortunate after completing the age of 30 years. Thus, Saturn in Cancer navamsa in Aries or Scorpio sign with the Moon and Mars exalted can give this result for Aquarius lagna and also a Raja yoga if Saturn is in Scorpio and the Moon is in the lagna-kendra provided the 9th house and its lord are strong and favourably inclined. For Aquarius lagna the conjunction of Mars and Saturn in Libra sign does not cause an exceptional yoga even if Jupiter joins or aspects them, but if

Venus joins or aspects it will make the person good-looking, happy, prosperous and fortunate. A benefic planet occupying the 9th house should be aspected by another benefic to bring out the best results. Moreover, the lord of the lagna gives the results of the bhava owned by the planet conjoining with it or of the bhava it occupies, if the bhava and its lord are strong then alone the benefic results of that bhava are experienced.

Mantreswara states that Saturn and Mars situated in the trikonabhavas from the Sun and the Moon result in the person being disowned or discarded by parents but if the luminaries are aspected by Jupiter then that person lives long and remains happy. Assuming this yoga occurs with Aquarius lagna rising when Saturn and Mars are in the 10th house, the two luminaries occupy the 2nd house and Jupiter exalted is in the 6th house, in which event all three lagnas will be vested with required strength, a yoga of a fair magnitude will arise, then the person will not be discarded by parents despite the exchange of signs between the Moon and Jupiter but there will be no Raja yoga. The conjunction of the Sun, Mercury and Jupiter confers good results though it can make one suffer from weak eyesight. Bhavartha Ratnakara states that this particular conjunction occurring in the 3rd house from Aquarius lagna gives rise to Raja yoga. A Raja yoga arises if the karaka of the 10th house strong and conjoined with benefic planets influences either the 9th or the 10th house. With this yoga obtaining Venus in all probability will be in the 4th house in own sign or if in the 2nd it will be exalted. The conjunction of Mercury, Venus and Jupiter confers good results and in the case of Aquarius lagna it produces very favourable results. Mercury and Jupiter together are more benefic than Venus. Therefore, if these three natural benefics happen to combine in Aquarius lagna and Saturn is in a kendra from the lagna there will arise an excellent yoga for wealth and prosperity, the person will be healthy and long-lived. Jupiter is not a maraka for Aquarius lagna.

Kalidasa states that if Saturn occupies an odd navamsa in the 8th house from the lord of the 9th house one does not possess a steady luck or fortune and if it is similarly placed from the lord of the 4th house one will not possess conveyances. Therefore, if Venus and Mercury conjoin in Aquarius lagna and Saturn is in the 8th house there will be an avayoga. If Mercury happens to join Mars in Aquarius lagna the person may not live long, may not be learned and intelligent and may not be fortunate in respect of brothers or sons. But, if Jupiter and Mercury happen to conjoin with the Sun in the lagna, Saturn occupies Pisces sign and the Moon is in the 12th

then one leads a wealthy life of 66 years.

Jatakabharana tells us that if at the time of birth the 7th, the 2nd, the 12th and the lagna are occupied by planets and rest bhavas remain unoccupied then Chhatra yoga will be caused and the person will rise to be a king as a result of good deeds done in the past birth, in which event all seven planets will be distributed in the 11th, in the 4th, in the 5th and in the 6th house from the 9th. Jataka Parijata states that Jupiter, Mercury and Venus conjoining in the 9th house from the 9th make one famous, very learned and principled provided they are in a benefic sign avoiding debilitation sign or amsa and the lord of the sign occupied by the lord of the 9th is in its own or exaltation sign. The 5th house from the lagna complements the Bhagyasthana. Thus, if Saturn is in the 9th house, Mars is exalted and the three natural benefics combine in the 5th a king of king is born which yoga will have the lord of the lagna exalted and the lord of the 10th situated in the 12th bhava from Aquarius lagna. The bhava lord whose dispositor is in its exaltation sign tends to produce more of the benefic results of the bhava it owns in case the dispositor also occupies an auspicious bhava aspected by a benefic planet. However, it must be said that the outcome of this yoga will mainly depend upon the status acquired by the Moon which should not be afflicted by Rahu or aspected by a malefic and more particularly it should avoid occupying an inimical or cruel amsa and nakshatra.

Rahu occupying the lagna other than in Aries, Taurus, Cancer or Leo sign does not give good results unless it is associated with a strong yogakaraka when it will become a yogakaraka and a Rajayogakaraka. Occupying a fixed sign in conjunction with the lord of a kendra and a trikona in a kendra or a trikona from the lagna Rahu with its dispositor also favourably inclined generally makes a person very fortunate during the course of its own dasa; it is the dispositor of Rahu that actually influences and determines Rahu's results. The texts state that if Aquarius sign in the lagna is rising at the time of birth, the Sun and Mars are in the 4th house, Mercury in the 5th, Venus in the 3rd, Saturn in the 11th, Ketu in the 7th and a retrograde Jupiter tenants the 12th the person will acquire much power and be very affluent, which means Rahu will be in Aquarius lagna aspected by Saturn from Sagittarius sign. The conjunction of the Sun and Mars occurring in the 4th house is generally evil but hereat it will be in a benefic sign hemmed between benefics, and also aspected by a benefic possessing bright rays. Both are the karakas of the 10th house and Mars is the lord of the 10th, both will be strongly and beneficially influencing the 10th house. Kalidasa

asserts that a planet in retrograde motion is as powerful as if it were in its own sign of exaltation, in other words, that planet has its debilitation cancelled. Moreover, planets in retrograde motion tend to produce the results of the preceding sign and bhava, therefore, Jupiter will give the results of occupation of its own sign forming the 11th house. With this yoga obtaining Mars should be outside its prescribed range of combustion, the combust lord of the 4th or the 9th cause yogabhanga and result in ill-fortune and destruction of wealth. A fortified Saturn aspected by Mars suffers no affliction.

The Sun and Mars are mutual friends but not friends of Saturn. Their rasiparivartana if not aspected by a friendly benefic can affect one's longevity, their mutual rasiparivartna in the case of Aquarius lagna can occur as between the lords of the 3rd and the 7th or as between the lords of the 10th and the 7th. In the former event technically Khala yoga arises whose adverse effects will not be experienced because of the exalted Sun through its aspect favourably influencing the 9th house and Mars will be aspecting its own 10th house. In the latter event Maha yoga will arise. In the former event the Moon situated in the 11th and in the latter event Saturn in Aquarius lagna and the Moon exalted in the 4th house will prove very beneficial. An exalted Moon aspecting the 10th house along with the lord of lagna confers Raja yoga. The mutual aspect between cruel planets is fraught with danger as is also the rasiparivartana between the basically cruel lords of the lagna and the 7th house. For Aquarius lagna Saturn and the Sun in mutual exchange of signs as the lords of the 12th and the 7th beside giving a weak eye sight confer strong psychic tendencies and intuitional powers when the lord of the lagna, even though occupying an unfriendly fiery sign, aspecting the lagna not occupied by a cruel unfriendly planet will also protect the general well-being of the native.

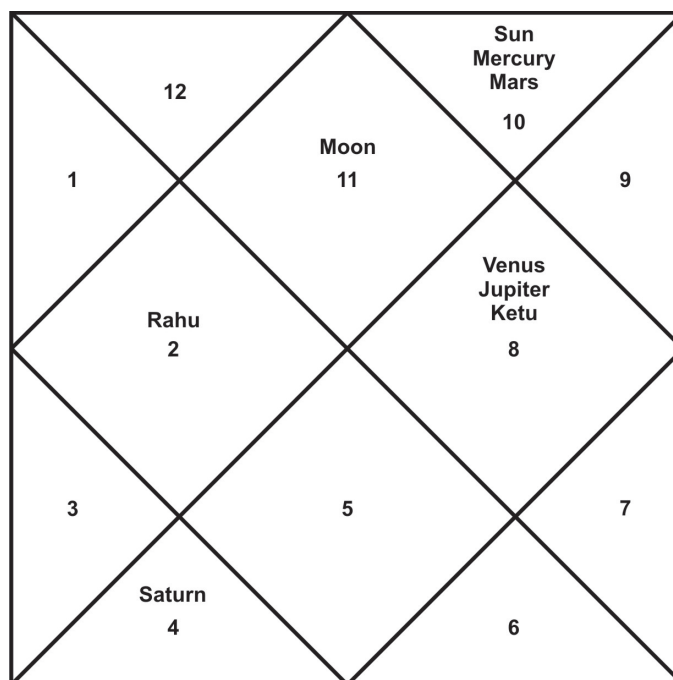
Those born in Aquarius lagna can become competent astrologers if Mercury is in the lagna, Venus in the 2nd house and either Jupiter or the Moon occupies the 3rd. The Sun will then be occupying the 12th house. Those born in Capricorn lagna, Capricorn Chandra-lagna or Capricorn Surya-lagna are capable of foreseeing future events even in their dreams. Mercury is never far away from the Sun and as it so happens in the case of Aquarius lagna the Sun does not find a favourable place in the kendras even in its own 7th house. Because Mercury is also unable to find a favourable place except the 5th its role for this lagna remains enigmatic but if Mercury is in the 5th house it will make a person learned and always strive for gain of higher knowledge. There can never be cancellation of the

evil of combustion, even Jupiter is not exempt; therefore, if Mercury is in the 5th house it should not conjoin with any other planet, then alone it can truly make one able to read the mind of others.

Jupiter situated in a kendra from the Moon, more so if the Moon is situated in the lagna kendra, confers very favourable results. A benefic occupying the 10th house either from the lagna or the Chandra-lagna gives rise to Amla yoga conferring good fortune, good conduct, good name, wealth and renown. It is possible to have one or more benefics occupying the 10th house from the lagna or the Moon. Benefics tenanted the Karmabhava generally confer righteous conduct and a good reputation. According to Saravali the conjunction of Jupiter and Venus in the 10th house makes one much respected and honoured possessing power of command, rulership and wealth. Jupiter occupying its own sign in the 2nd house and aspecting a friendly sign in the 10th house gives rise to Raja yoga in case Saturn is also in the lagna and Venus in the 4th, then these three benefic yogakarakas visible in the night sky will be aspecting the Rajyabhava. This is a rare yoga.

Jataka Parijata tells us that Akhandsamarajya yoga arises if the respective lords of the 9th, the 11th or the 2nd house from the lagna occupy a kendra from the Moon and Jupiter owns the 11th house, the person will own and lord over a vast territory. Phaladipika citing this yoga states that Jupiter should own the 5th, the 9th or the 11th house from the lagna. And, Jataka Tattwam states that if avoiding the 7th house the lord of the 4th is in a kendra or a trikona then one born in a royal family will become a king, if not, he will be a royal minister. The lord of the 4th thus situated confers lands and other riches, many kinds of comforts and an eminent position also when it is situated in a kendra in association with a benefic in a sign owned by Mars. But then, the Raja yogas and yoga causing planets should all be strong and aspected by or conjoined with a strong benefic in order to produce the assigned results, if not then the yogas caused will remain ineffective. The Moon even if possessing bright rays if it is not aspected by any planet renders all yogas and Rajayogas ineffective or when it forms a Durayoga with the lord of the lagna or a yogakaraka.

Horoscope -34



Lagna – Aquarius; the Moon in Aquarius, Rahu in Taurus, Saturn in Cancer, Venus, Jupiter and Ketu in Scorpio and the Sun, Mercury and Mars in Capricorn.

In the aforecited horoscope there can be seen the Gajakesari yoga, the Amla yoga and the Akhandasamrajya yoga but in reality the assigned benefic effects of these yogas were not at all experienced by this native. Born in a very well-to-do family as the third amongst six sons of an illustrious father he had laid open before him all comforts and opportunities to be availed of at will, all of which he wasted and having fallen into bad company gave up studies taking to the easy path of crime thereby becoming a liability for his father and other family members for whom he was a constant cause of worry, anxiety and financial drain.

Because in the case of Aquarius lagna the lord of the 4th house and the lord of the lagna are mutual friends the native was a favourite of his mother; the karaka of the 4th occupying the lagna and the lord of the 4th aspecting the 4th from an unfriendly sign made his mother pamper him, deliberately cover-up his misdeeds to the point of utterly spoiling him which weakness of his mother

the native exploited in full measure. He even got married without informing his parents but soon after the birth of his son abandoned his wife and child; mark the aspect of the lord of the 6th on the 7th house, the lords of the 7th and the 5th situated in the 12th house from the lagna and the Sun in conjunction with the exalted Mars in mutual aspect with Saturn situated in the 6th house. The exaltation of the lord of the 10th was of no worthwhile consequence it being combust and also afflicted by the lord of the 8th house; its dispositor too is situated in a trikabhava. The Pitrukaraka relegated to the 12th house and afflicted by papagrahas resulted in immense suffering for father on account of the misdeeds committed by the native. Ultimately his father out of sheer frustration disowned the native where after his whereabouts were never enquired about and never became known to his family members. The affliction caused to Mercury by two cruel and fiery planets in the 12th house from the Moon, the karaka of the mind, and the Moon remaining unaspected by any planet afflicted the mind of the native who developed inimical violent tendencies directed towards his father, brothers, wife and son. He was diagnosed and treated for schizophrenia.

The advent of Saturn dasa proved disastrous for the native. Saturn is in adverse rasiparivartana with the unfavourable Moon. A bad Mercury afflicted by cruel planets in an evil bhava afflicting the Moon generally causes imbalance of the mind and of the nervous system which imbalance leads to insanity if the Moon is devoid of benefic influences. Rahu situated in the 4th house is in the 12th from the 5th house owned by Mercury and aspects the 12th house adversely influencing Mercury. The Dainya yoga caused by Saturn and the Moon destroyed all good yogas. Although Jupiter casts its benign aspect on Saturn but it is afflicted by Ketu, an incendiary planet. The 9th house from Aquarius lagna, a fixed sign, is a badhakasthana, therefore, Venus, the badhaka, spoiled Jupiter and the 10th house affairs. Sarvartha Chintamani states that during the dasa of Saturn occupying the 6th house there will be oppression from enemies, ailments, loss through theft, danger of poisoning, destruction of land and home. The conjunction of Jupiter with Rahu or Ketu causes yogabhanga, there is no doubt about it, and Kalidasa reminds us that if the Chayagrahas are not favourably inclined then the yogakarakas as are associated with them will not produce good results.

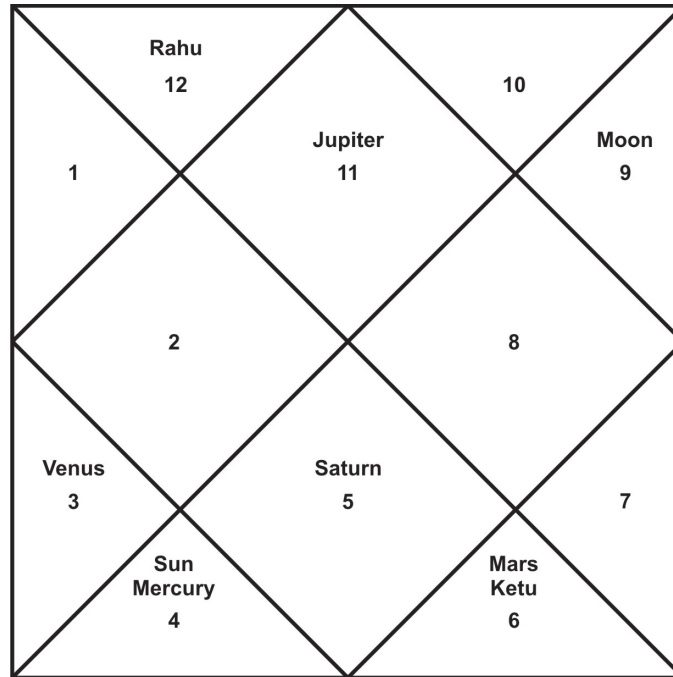
Time and again it has been stressed that if the 2nd and the 12th house from the house occupied by the Moon remain unoccupied or the Moon or Venus do not occupy a kendra from the lagna aspected by Jupiter or the Moon is not aspected by Jupiter and does not

conjoin with a benefic or the Moon is neither exalted nor aspected by Jupiter while occupying a friendly sign or the Full Moon aspected by Jupiter does not occupy Virgo sign or the Moon aspected by a benefic is not in a kendra from the lagna then Kemadruma yoga arises whose presence is capable of destroying other yogas and Raja yogas i.e. either render them inoperative or cause a break after the yogas have commenced their operation. Experience tells us that the mere presence of a planet in a kendra from the lagna or the Moon does not cancel Kemadruma yoga though the person will remain above want and not become absolutely deprived of earning opportunities. The mere conjunction of natural benefics also does not by itself ensure a good mind and deeds or confer yoga results; moreover, if Reka yoga or Daridra yoga co-exist with other yogas and Raja yogas the latter yogas usually become defunct. In the aforecited birth-chart Reka yoga arises in as much as the lord of the 4th house who is also the lord of the 9th house is afflicted by Jupiter and Ketu which are papagrahas for Aquarius lagna, and the lord of the lagna is not strong.

Sarvartha Chintamani states that if Rahu (devoid of benefic associations/aspect) is in the lagna the person will be indecent in behaviour and evil in intentions and deeds, the person will not be fortunate. If Saturn occupying a kendra happens to aspect the Moon situated in the lagna then also one may not be fortunate at all. There is a school of thought who insists that Kemadruma yoga will not operate if the Moon is vested with strength, its dispositor situated in a kendra too is strong and strong yogakarakas are in a kendra from the lagna and/or the Moon. Unlike the Moon the absence of planets either sides of the Sun does not weaken the Sun nor does such an absence necessarily cause evil results to ensue though Yavanacharya does state that it is the benefics causing Vesi or Vasi yogas that confer good results and not the cruel and malefic planets. Saravali does not make such a distinction in respect of the Moon even if it is hemmed between Saturn and Mars; the former is associated with evil, deceit, debased intelligence etc; and the latter, with harshness and cruelty.

The Moon situated in the 11th house from the lagna makes one fortunate and prosperous, particularly so when the dispositor of the Moon is also situated in a kendra from the lagna. Varahamihira states that if the Moon is aspected by its dispositor it will make the native a king or if it is aspected by a friend of its dispositor it makes one wealthy, which results will also accrue if the Moon is aspected by the benefic lord of the drekkena or navamsa or dwadasamsa or trimsamsa of its occupation.

Horoscope –35



Lagna – Aquarius; Jupiter in Aquarius, Rahu in Pisces, Venus in Gemini, the Sun and Mercury in Cancer, Saturn in Leo, Ketu and Mars in Virgo and the Moon in Sagittarius.

In the aforementioned birth-chart Rahu though occupying a benefic sign is situated in the 2nd house from the lagna unassisted by any benefic planet. In this context Gopesh Kumar Ojha states that the person though talkative will not be truthful in speech which speech will be dubious, insincere, misleading or factually incorrect; the person will be malicious and of a cruel temperament who will not accept good advice from well-wishers whom he will oppose. He will oppress his brothers and will also be oppressed by them and may suffer at the hands of the government on account of intrigues against him by people of low status. As regards Ketu situated in the 8th house Ojha states that this location is an adverse factor for one's longevity, the affected person will face opposition from all quarters, be oppressed by his opponents and covet others' wealth and wives. Hereat Jupiter's location in the lagna as also the lord of the lagna casting its aspect on the lagna protects longevity, by cancelling all evil results ascribed for Rahu and Ketu it made this native well-placed

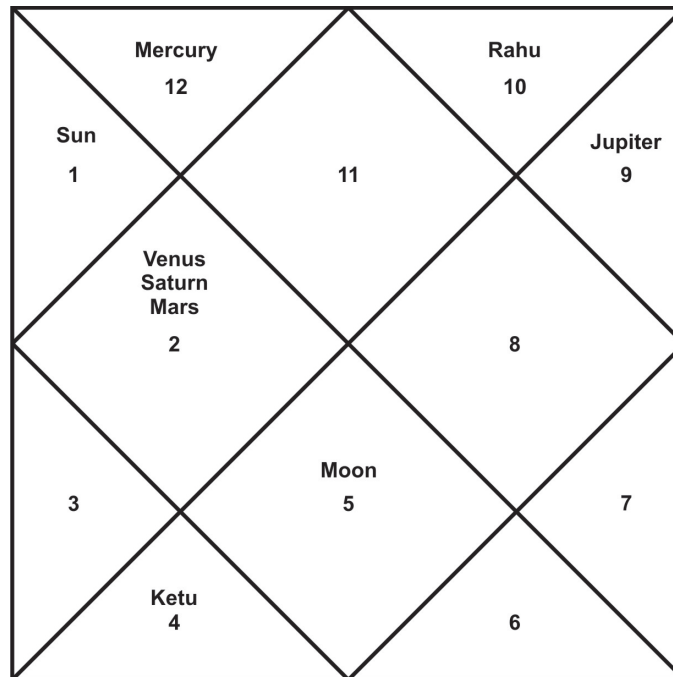
in life and also reasonably wealthy. Jupiter situated in the 3rd house from the Moon usually gives at an early age a source of earning through father's grace though Saturn simultaneously occupying the 9th house from the Moon indicates loss of wealth during the course of their dasa or antra-dasa.

Srutkriti states that natural benefics situated in the 6th, the 7th and the 8th house either from the lagna or the Moon confer very favourable results but not so malefics. Vaidyanatha qualifies that such benefics should not in any manner be influenced by malefics and the 4th house must remain rid of malefic influences. In the present case three cruel natural malefics become involved along with two natural benefics which is certainly a handicap and therefore, much of the well-intentioned efforts of this native has gone waste, the progress has been disappointingly slow and erratic and his personal aspirations have more or less remained unfulfilled; mark the lord of the lagna hemmed between cruel planets and papagrahas and the lord of the 7th situated in the 6th along with the lord of the 8th. Virgo is not a bad sign for Mars to occupy but its location in the 8th house from the lagna certainly is unfavourable. The lord of the 10th house occupying an evil bhava in conjunction with a malefic planet invariably spoils the good indications of the 10th house and brings ill-fame.

The dasa of the Moon situated in the house of gains in a benefic sign generally confers comforts, wealth, gains and happiness. Hereat the Moon is gaining in pakshabala and is aspected by the lords of the 9th and the 10th, accordingly this native rose in ranks and enjoyed the full effects of the yoga caused by the dispositor of the Moon and Venus but during the course of the dasa of Mars this native afflicted by pride suffered much, there was fight between brothers and he inflicted pain to mother, he did not receive any further promotion in his career. Mars is the karaka of brothers and in the case of Aquarius lagna it owns the 3rd house signifying brothers.

Leo is a fiery, cruel and malefic sign, situated alone and unaspected the Moon in this sign does not produce favourable results, the Full Moon makes one adept and a much respected person. Saturn does not own a navamsa in Leo. The Full Moon situated in the 7th house from the lagna and aspected by Jupiter gives a beautiful wife and much wealth on account of her good-will. The Full Moon having gained maximum number of benefic bindus aspecting the lagna fortifies the lagna.

Horoscope – 36



Lagna – Aquarius; Mercury in Pisces, the Sun in Aries, Venus, Saturn and Mars in Taurus, Ketu in Cancer, the Moon in Leo, Jupiter in Sagittarius and Rahu in Capricorn.

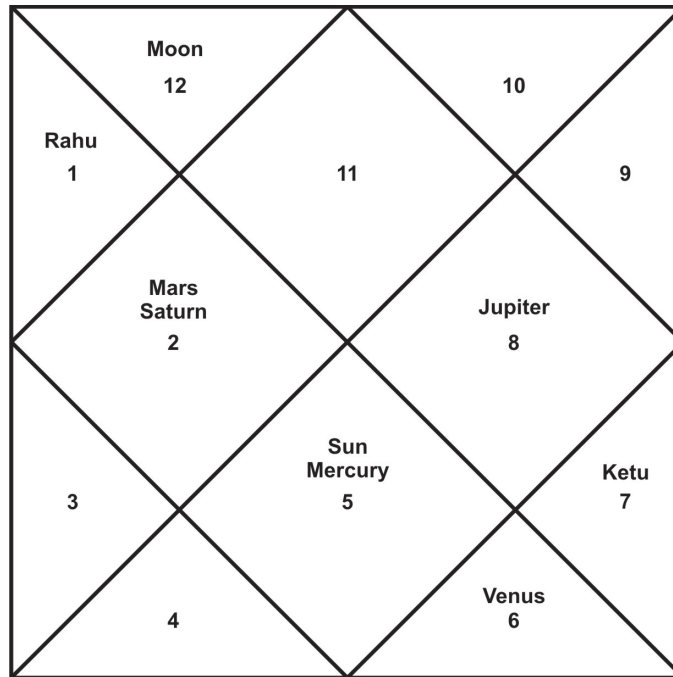
In the aforementioned birth-chart the Moon in Leo sign is aspected by Mars from the 4th and by Jupiter from the 11th house. The native now in his thirties does not own a house, is not wealthy and still unmarried; he is working in a clerical cadre on a contractual basis. The lord of the lagna combining with the lords of the 9th and the 10th and aspecting the 10th has not given rise to a Rajayoga, the reason is Mars who conjoining with Venus and Saturn becomes the spoiler and itself gets spoiled in return which is owing to its 3rd house lordship. Moreover, Jupiter and also the Moon are not functional benefics for Aquarius lagna and an exalted Sun is generally not a bestower of wealth; hereat the Sun in Aries is in Cancer navamsa.

Sarvartha Chintamani states that the person will become very wealthy if the lord of the navamsa occupied by the lord of the sign or of the navamsa occupied by the lord of the lagna is placed in great strength and is conjoined with or aspected by a benefic. It also states that in case the lords of the navamsa occupied by the lord of

the 4th and the karaka of the 4th house are combust or in their sign of debilitation then one does fearsome tasks for his relatives. The lord of the navamsa occupied by the lord of the lagna situated in its debilitation sign or hemmed between malefics does not promote good health, happiness and prosperity.

As is seen the Moon, the lord of the 6th house situated in a kendra from the lagna as also from the lord of the lagna, the Rajayogakaraka and the lord of the 10th and in a trikona from the Sun is in a navamsa owned by Mercury who is in its sign of debilitation in the 8th house from the Moon. The Moon in adverse relationship with Mercury does not bless a person with clarity of thought and purpose who then remains weak in determination and resolve. This native is indecisive which particular weakness has not made him keep pace with the march of time.

Horoscope – 37



Lagna – Aquarius; the Moon in Pisces; Rahu in Aries; Mars and Saturn in Taurus; the Sun and Mercury in Leo; Venus in Virgo; Ketu in Libra and Jupiter in Scorpio.

The person to whom this horoscope belonged was a senior Government official. He was a gentle person, soft-spoken and very learned. He was a self-made man; mark the lords of the lagna and the lord of the Dhanabhava and the Labhasthana occupying the kendras from the lagna. Later on, he also inherited paternal property owing to the lord of the lagna conjoining the lord of the 10th both aspected by the lord of the 2nd house from the 10th.

The lagna is aspected by the lord of the lagna occupying a friendly benefic sign along with the lord of the 10th who is a yogakaraka; it is also aspected by the Sun and Mercury. Saturn and Mars are in paraspara drishtisambandha with Jupiter in occupation of a friendly sign in the 10th from the lagna and in the 9th from the Moon. The Chandra-lagna is also aspected by its lord. The lord of the lagna and the lord of the Chandra-lagna are both in the kendras from the lagna. There is the Amla yoga caused by Jupiter and the Moon still bright occupying the Dhanabhava is also aspected by Venus. This person steadily rose in ranks and was held in esteem by his peers for his knowledge and expertise.

The natural malefics occupying the 4th did create problems that had on several occasions disturbed his domestic peace and mental harmony but all those problems were soon resolved owing to the natural benefics aspecting the lagna and the Moon and also the 4th house. Generally the conjunction of Mars and Saturn in the 4th house from the lagna makes one commit evil deeds, the person is forsaken by his relatives and family members and has no friends to speak about; he does not experience much happiness which evil was not experienced but this person did not seem to cultivate friendship with many.

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ABOUT: PISCES (MEENA) LAGNA

“From death to death does he go who sees difference in this world; non-difference can be perceived only by the highly trained intellect.”

- Katha Upanisad II.4.11

Pisces is the twelfth and the last sign of the Zodiac beginning with Aries. It is represented by two fish arranged head to tail and covers the last quarter of Poorvabhadra nakshatra ruled by Jupiter, the entire Uttrabhadra nakshatra ruled by Saturn and the entire Revati nakshatra ruled by Mercury. It is a common, watery, even, feminine, mild and benefic sign of short ascension rising both from the head and the hind portion. With this sign rising in the lagna the Sun, Mercury, Venus and Saturn are the malefics, and the Moon and Mars are the two benefic planets. The Moon, Mars and Jupiter are the yogakarakas whereas Mercury, Venus and Saturn are deemed to be the marakas. Situated in Pisces sign Venus attains its exaltation and Mercury its debilitation.

The person born in Pisces lagna gets all kinds of wealth, has well-proportioned limbs and a strong built, learning, ability to do various kinds of works and a low sexual urge. He is fond of lakes and rivers, affectionate and respectful, clever who consumes little food, shrewd, crooked, himself good he is liked by good people, is influential and powerful who ponders much and for very long time.

Basically a sign or rasi is rendered strong that is either occupied or aspected by its own lord or is occupied or aspected

by either Mercury or Jupiter; any other planet doing so gives it only minimum strength. According to Rudrabhatta Venus, rated as a natural benefic that imparts strength to the bhava it occupies, destroys the bhava it aspects, an observation that has not found a general acceptance. Venus is the karaka of material possessions, comforts and sensuality, it owns the two marakasthanas in the chart of the Kalapurusha and therefore, there is its affinity with Saturn, the significator of Time and Death, for the signs owned by whom rising in the lagna it becomes the benefic yogakaraka. Venus attains its maximum directional strength in the invisible-half in the 4th house from the lagna even though the 4th is the weakest kendra. It gives good results in the 11th house from the lagna, in the Chandra-lagna, in the 3rd, in the kendras and the trikonas making one fortunate, learned and prosperous, situated in the 12th or in the 6th house it can confer yoga results. Laghu Jataka tells us that even if it is in conjunction with or aspected by malefics Venus, like Mercury and Jupiter, occupying a kendra from the lagna destroys arishtas and that if the Full Moon situated in a benefic sign hemmed between functional benefics is aspected by Venus then the benefic results both bestow will be exceptional because then they will be in paraspara drishtisambandha. However, Saravali tells us that the Full Moon aspected by Venus should be in its own or friendly navamsa but remains silent with regard to the adjoining signs also being occupied by benefic planets. This text also states that the Moon (not necessarily the Full Moon) if situated at the point of its highest exaltation is aspected by Venus (it's dispositor) and malefics are situated in the apoklima-bhava then a powerful Raja yoga will arise in which event the malefics meant are the papagrahas owning the 3rd, the 6th or the 11th house from the lagna, and not necessarily the natural malefics. For Pisces lagna the Moon owning the 5th house is a functional benefic but Venus by virtue of owning the 3rd house is not a benefic. Venus acts as a benefic if situated in the 3rd it is aspected by Jupiter or if it joins Jupiter in a kendra or if Mercury occupies the 3rd and Venus is strong in shadbala or if it is exalted in the lagna in a benefic navamsa and Jupiter either aspects the lagna or is in the 10th house.

The lord of the lagna situated in a trikona bhava makes one fortunate and prosperous more so if it also aspects the lagna; Jupiter is the only planet that can aspect the lagna from a trikonabhava. Whereas Vaidyanatha states that if Jupiter occupies the 9th house it makes one learned, principled and pious and be either a minister to a king or a worthy advisor to a superior person, Kalyan Verma tells us that if there be a strong planet situated in the 3rd or the 5th or in

the lagna aspecting the 9th house then the person will become very fortunate and prosperous and that the 9th house not aspected by its own lord but by any other planet will make one seek his fortune in places other than his land of birth. An exalted Jupiter situated in the 5th house produces yoga of a very high order. If the exalted Jupiter occupying the 5th house and aspecting the lagna and the 9th house is also in conjunction with the Moon it will confer a very high level of intellectual development and give fame. In actual practice Jupiter's aspect on the 9th house has been found to be more effective than its occupation of the 9th house. An exalted Jupiter generally makes one very learned, knowledgeable, principled, truthful, father of a son, full of determination, respected, popular and famous, always engaged in good works surrounded by good and worthy friends and a ruler. Jupiter situated in a benefic sign in the 5th house confers an eminent position in life and a large number of admirers, supporters and followers; if it is situated in the 9th house and is also aspected by the exalted Moon then it gives a long span of happy life and long-lasting fame. In the case of Pisces lagna the exalted Moon aspecting Jupiter situated in the 9th house will be in the 3rd house when there will be paraspara drishtisambandha between the lord of the 5th and the lord of the lagna and the 10th house giving rise to an excellent yoga. The lord of the lagna occupying the 9th house in a friendly sign makes one fortunate, religious, prosperous, blessed with a good wife, children and paternal inheritance and the lord of the 10th occupying the auspicious 9th house in a friendly sign invariably confers a high level of success, power and authority, there will be Raja yoga provided the lords of the 3rd and the 9th are also placed in auspicious bhavas and gain many benefic vargas.

Phaladipika tells us that occupying their own sign or exaltation sign if the lord of the 9th house and Venus are situated in a kendra or in a trikona from the lagna then Lakshmi yoga is caused, and if the Moon occupying its own sign or exaltation sign occupies a kendra or a trikona then Gauri yoga will arise. These yogas can simultaneously occur if the Moon is in its own sign, Jupiter and Mars combine in the 9th house and Venus occupies Pisces lagna in which event the Moon will be gaining pakshabala and there will also be Raja yoga during Jupiter's mahadasa. The lord of the 8th exalted in the lagna but not in vargottama generally creates jealousies and dangers through conspirators, this evil result will not accrue owing to the aspect of the Raja yoga- causing benefic lord of the lagna on Venus and owing to Jupiter's aspect on the 3rd house also owned by Venus, the person will overcome all oppositions and emerge victorious even though Ramanuja insists that whenever Jupiter and

Mars combine or aspect each other the dasa of Mars will be fortunate but the dasa of Jupiter will give ordinary results which observation has not held true always.

In the case of Pisces Lagna in particular the aspect of Mars from its own, friendly or a benefic sign is a favourable aspect. Therefore, if the exalted Jupiter situated in the 5th house is aspected by Mars from the 2nd or the 10th house it will produce good results, make one possess many good qualities, be learned, wealthy, brave, respected and famous and also gain an eminent position in life vested with power and authority. Situated in the 10th house or in a trikona from the 10th house or in the 10th from Jupiter, Mars can confer Raja yoga provided it has gained many benefic vargas. Jupiter occupying the 9th house in Scorpio sign and aspected by Mars preferably from the 2nd house, can give rise to an equally favourable yoga because then the lord of the lagna situated in the 9th house will be aspected by the lord of the 9th but the person leading a royal life ruling over many people will be merciless, selfish and very shrewd. If the Moon is also in the 3rd house technically causing the favourable Anapha yoga with Mars and the Kesari yoga with Jupiter it will assure good health, freedom in deeds and expression, a high status, a place of pride and obedient worthy sons. The aspecting and the aspected planets that are not combust occupying benefic friendly vargas produce their best results.

The location of the Sun or of Mars in the 9th house from the lagna is generally not favoured, whereas the former makes one anti-father and anti-teacher and the one who abandons one's own faith, the latter proves harmful for father. The lord of the 5th house occupying the 9th is certainly a very favourable situation but not so for a Pisces lagna-born because then it will be in its sign of debilitation. Even though Scorpio is the 5th sign counted from the moolatrikona rasi of the Moon, the conjunction of the Moon and Mars in the 9th in Scorpio sign does not produce good results. Moreover, the lord of the 5th house is the Bhagyabadhaka for Pisces lagna. A strong lord of the 5th situated in the 9th house proves favourable for one's father and confers inheritance but certainly not if it is weak or if the lord of the lagna is devoid of strength. However, notwithstanding the debilitation of the lord of the 5th the conjunction of Jupiter and the Moon obtaining in Scorpio sign in the 9th house from Pisces lagna generally confers good status, wealth and happiness mainly because for Pisces lagna Mars is not a papagraha and the Moon owns the exaltation sign of Jupiter, the person will be blessed with a son. A Pisces-lagna born is not compelled to adopt a son. It is the

Moon situated in a sign owned by a papagraha along with the lord of the 5th in the 9th and the lord of the lagna also in a trikonabhava that makes one adopt a son. Jupiter and Mars in mutual association and placed in auspicious bhavas produce very good results for this lagna. Because the lord of the 5th complements the lord of the 9th house and also the lord of the lagna, therefore, in the case of any favourable yoga caused by Jupiter and Mars the Moon should also be strong and remain unafflicted otherwise the yoga or Raja yoga given rise to will remain in name only. Jupiter occupying the 10th house from the lagna whether in conjunction with Mars or not makes one prosperous but Mars has the ability to suppress the good and benefic tendencies of Jupiter more particularly when a strong Mars happens to aspect or combine with a weak Jupiter. Thus, Mars and Jupiter conjoining in Aries in the Dhanabhava or in the 10th in Sagittarius do not ordinarily confer wealth.

Manasagri tells us that if Cancer sign falls on the 5th house from the lagna and is strong it confers fame, wealth, learning and good sons who will also be learned and wealthy. The Moon by virtue of owning the 5th house becomes a friend of the lagna-lord and contributes to the formation of several yogas. Cancer is a benefic sign and the Moon as the lord of the 5th house occupying a kendra in strength in conjunction with a benefic makes one very intelligent, it gives good understanding and a sharp memory which results will also ensue if the Moon as the lord of the 5th house situated in a kendra has its dispositor occupying the 5th house; in case Jupiter happens to be that dispositor then the person blessed with a sharp intellect will strive to gain the highest knowledge regardless of the obstacles found strewn in his or her path. The Moon becomes exalted in the sign owned by Venus but if it happens to occupy either Taurus or Libra and Venus is also in the 5th house in Cancer sign then one even though possessing great ability to assess, diagnose or judge persons and situations will not be able to discard the inclination towards the gross substances and their effects. Both luminaries that help measure the passage of Time also have an immediate impact on the working of the mind which perceives the passage of Time and evaluates it. The Sun or the Moon occupying the lagna or a trikona devoid of association with Jupiter or Venus gives fickle intelligence but the person having Jupiter situated in the 5th house counted from the Moon is bound to possess foresight, wealth and influence; the conjunction of these two planets removes all obstacles appearing in the path of one's progress and the person seldom experiences poverty; the Full Moon in Pisces aspected by a friendly planet confers Raja yoga provided the aspecting planet

owns an auspicious bhava.

Saturn signifies development and sharpening of the intellect. Therefore, the Moon, the significator of the mind, does not treat Saturn as its foe even though the latter treats the Moon as its enemy. Yet, there exists a hidden bond between these two for both attain exaltation in the signs owned by Venus which signs respectively form the 4th house from each other's moolatrikona rasis. Saturn does not own very favourable bhavas for Pisces lagna but along with the Moon and Jupiter it gives rise to several yogas. These three simultaneously occupying kendras or trikonas in their own or friendly signs give rise to the favourable Viranchi yoga provided they do not aspect each other. Saturn does not produce bad results if it is in Anapha or Sunapha yoga with the Moon. Also, Saturn situated in Gemini in the 4th house from the lagna does not give bad results, it gives profits from lands, one's mother will be cultured and a distinguished lady, the person will enjoy comforts and become renowned for learning and scholarship, it will then be in a trikona bhava from its own moolatrikona rasi. Kalidasa tells us that the Full Moon, Jupiter, Saturn and Ketu protect the 2nd and the 12th bhava counted from the bhava of their occupation, in case they own an evil bhava then Jupiter protects the 12th only and the rest the 2nd bhava alone. In any case, Saturn and Jupiter occupying adjacent signs act as temporal friends preferably when both occupy their own signs because then they become yogakarakas and can elevate a person to a position of authority and eminence.

For Pisces lagna Jupiter and the Moon combining in Cancer sign give rise to Raja yoga, an exalted Jupiter situated in the 5th house from the lagna does not affect memory. Hereat the karaka of Knowledge and the karaka of the Mind will both be in a favourable yoga-formation. There will be a powerful Raja yoga if Jupiter is in the 5th house in Cancer and the Moon unafflicted and vested with strength occupies the 10th house when there will also arise a very favourable Maha yoga when the evil results of the Shakata yoga will not materialise. The Moon situated in Pisces lagna strong and unafflicted but aspected by an exalted Jupiter makes one very fortunate, wealthy and enjoy the benefits of Raja yoga even though the Moon situated in the lagna-kendra is generally not treated as a Rajayogakaraka unless it is exalted. Vaidyanatha tells us that the person will be a king commanding a vast victorious army. If Mars is also situated in the 9th house there will also arise the favourable Lakshmi yoga. The Full Moon situated in its sign of debilitation in the 9th house does not affect the significations of the 9th house and if

it is also aspected by an exalted Jupiter provided the Sun in Taurus finds more of the favourable vargas then it will make a person a very wealthy ruler. The texts repeatedly emphasise the important of the dispositor of the Moon which dispositor provides clues as to how the Moon will actually behave; the lord of the navamsa occupied by the Moon is equally important. Therefore, if Mars is also situated in a kendra from Mercury a king of kings is born. The Varogttama Moon situated in a kendra other than the lagna gives rise to a yoga par excellence and so does a benefic planet situated in a benefic sign in a kendra from the lagna preferably in the 10th house. The Moon is a benefic planet for Pisces lagna. If the Moon happens to occupy its uccha navamsa in Sagittarius and the navamsa lord Venus is also exalted in the lagna then too yoga and Raja yoga will arise. If the lord of the navamsa occupied by the Moon is stronger than the lord of the sign occupied by it then it will confer more the results of the navamsa occupied. Thus, the Moon situated in Sagittarius navamsa of Scorpio sign aspected by exalted Jupiter from the 5th house will certainly give rise to Raja yoga and so will the lord of the navamsa occupied by Mars if it is in the 4th or in the 10th house from Pisces lagna. All planets situated in their exaltation signs, moolatrikona rasis, own or uccha navamsa in gainful bhavas if participating in Raja yoga formations confer Raja yoga results during the course of their dasas. For Pisces lagna Jupiter aspected by Mercury confers immense happiness in case it is also associated with the Moon.

Mars is a benefic yogakaraka for Pisces lagna and when exalted in the 11th house confers an excellent yoga for good fortune and prosperity, the person who will be wealthy will also be renowned for his abilities and expertise, he will be influential and long-lived. Those born in Pisces lagna who have Mars strongly placed and also have the Dhanabhava unafflicted earn wealth by performing good works done in the right spirit and sincerely, and those who have the exalted Mars conjoined with the Moon and aspected by exalted Jupiter certainly enjoy Raja yoga results. The trikonas are intimately related with Bhagya or good fortune; they should not be associated with a trika-lord. Mantreswara tells us that if the planet occupying the 2nd house from the lagna having formed an association with the lord of the 5th or the 9th is in conjunction with the lord of a trikasthan then one leads a life of poverty. Any affliction to the 5th house or its lord tends to produce far more evil results. In the case of Pisces lagna the Sun attains exaltation in the 2nd house which situation does not normally confer good results because the lord of the 6th house occupying the Dhanabhava while making one keen on acquiring wealth can also make that person responsible for the

destruction of one's own wealth and the wealth of friends and well-wishers, the wealth that is acquired is usually not retained for long, also its conjunction with the Moon does not result in any yoga of note. The good or bad results of planetary conjunctions basically depend upon the bhavas owned and the status acquired by the conjoining planets. Thus, Mars in association with the Moon will make one remain above want throughout life provided both do not occupy too many malefic vargas. However, the Sun conjoining with Mars and Saturn in Aries in the 2nd house does not deprive wealth even though three cruel planets combining in the 2nd not aspected by a favourably inclined benefic do not tend to confer good results in respect of the bhava occupied and owned.

The mere conjunction of Jupiter and Mars occurring in a kendra from Pisces lagna even if occurring in the 10th house makes one more fortunate, have a regular source of income, hold an executive post etc; but does not confer much wealth which is so because of Saturn who is not a mutual friend of the lagna-lord and simultaneously owns the 11th and the 12th bhavas, the person will follow the right path and become engaged in legal matters or interpretation of lower dispensation of justice in one way or the other. The Moon situated in Aquarius in the 12th house does not give much happiness from sons and gives unhelpful brothers, they become enemies. Except when it is in the 11th house or in the 6th from Pisces lagna the Sun does not produce good results, situated in the 9th it can prove adverse for events signified by that bhava. Jataka Parijata tells us that if the lord of the 6th house is in the 9th and not aspected by a benefic then during the course of the dasa lord of the 4th one's Bhagya will pass over to the enemies for a short time, in other words, there will be break in yoga. However, the mutual relationship that always exists between the two luminaries should not be ignored especially when one owns an evil bhava and the other an auspicious one. In the case of Pisces lagna the Moon conjoining with Mars in a kendra from Jupiter will certainly cause the Sun to give good results if the Moon is also in a kendra from the Sun. The Sun combining with Mercury in Gemini in the 4th generally confers very favourable results, this conjunction aspected by a powerful benefic, be it Jupiter, Mars or the Moon, produces a yoga of a very high order. Then Mercury should not be too close to the Sun, if it is in the immediate vicinity of the Sun there will be gain of enmity with brothers and the person will have an ailing father though the native and his sons will live long blessed with wealth etc. If Mercury and also the Moon both situated in the kendras from the lagna do not happen to occupy benefic navamsas then the person will be confused and fickle-

mindful and the one who can be easily influenced by others. In the case of day-birth the Moon occupying the 10th house should be in a friendly benefic navamsa and aspected by Jupiter, in case of night time birth it should be aspected by Venus. But, even the Full Moon situated in the 10th house from the lagna cannot completely remove the evil the trikaldords are capable of producing during the course of their dasas. A planet acquiring all sources of strength and yet remaining uninfluenced by other good or bad planets is a virtual impossibility. Ramanuja tells us that for Pisces and Aquarius lagnas Venus situated in the 12th house though in its friendly signs, does not confer yoga but it certainly does confer good results in the case of other signs rising in the lagna which is owing to Venus occupying in the 12th the signs that are other than those owned by Saturn.

Varahamihira tells us that if Pisces lagna is rising at the time of birth and the Moon is in Pisces, Saturn in Aquarius, Mars in Capricorn and the Sun is in Leo then the person will rule the Earth. The bright-half Moon situated in the lagna makes one fearless, strongly built, powerful, wealthy and long-lived. Pisces is a benefic sign; the presence of a strong Moon in this sign in the lagna excites and draws out the most auspicious results produced by Jupiter irrespective of the sign or bhava occupied by Jupiter. Moreover, the three naturally cruel planets occupying their own or moolatrikona or exaltation signs become inclined to confer more and more of their favourable results. Saturn will make the person popular and easily accepted and followed by the masses; Mars will confer wealth, good fortune, fame and worthy sons and the Sun will make the person emerge victorious and crush all opponents. Saturn thus situated in the 12th house from Pisces lagna confers yoga and makes one proud, generous and lead a happy life, and by also occupying the 12th house from the Moon it confers ownership or rule over vast area of land and owing to the aspect of Mars on the Sun occupying Leo sign the person will prove to be a hard task-master, pitiless and intolerant. It is assumed that all four named planets are in the waking state, that they occupy favourable vargas, and that the lords of the navamsa of their occupation are also strong and favourably inclined because in this yoga description no planet is stated to be aspecting the Moon occupying the lagna.

Manasagri states that if Jupiter and Venus are together in Pisces lagna, the Sun is in Aries and Mars in Capricorn one born a slave will rise to be a mighty ruler. According to Horasara the conjunction of Jupiter and Venus in the lagna gives rise to Raja yoga, in this case it simultaneously causes the Chamara yoga, the Khyati yoga and the

Shouraya yoga to arise. Varahamihira tells us that if the planet in the 10th house from the planet who occupies his own or moolatrikona or exaltation signs happens to be a natural as well as temporal friend it becomes a karaka. Mars, otherwise a benefic yogakaraka for Pisces lagna, exalted in the 10th from the exalted Sun will aspect the Sun. The aspect of the exalted Mars on the exalted Sun makes one powerful and become a mighty conqueror destined to rule for a very long time and found a dynasty and three or more powerful exalted planets make the person born in a royal family become a king. The lord of the 10th situated in its own sign in the lagna along with the exalted lord of the 3rd house indicates a smooth ascension to the throne to which the person is heir. With the two named natural benefics remaining outside the range of combustion and not conjoining with the Sun or the Moon the Hamsa yoga and the Malvaya yoga caused by them will produce their full results. In view of the foregoing it is hard to believe that a person born with this planetary combination could be born a slave or be of a very low origin. It is in this context that the study of horoscopes of rulers such as Chandragupta Maurya and Hyder Ali becomes imperative. Of course, the lord of the 8th situated in the lagna generally indicates penury and heavy debts but not when it is exalted and influenced by the strong lord of the lagna.

Jatakabharana states that if Mercury, Venus and Jupiter, all uncombust, conjoin in the 5th house, Mars avoiding the aspect of the Sun is in Capricorn and Saturn is situated in the 9th house a mighty King who will command a large army will be born. This yoga occurring for Pisces lagna will have a rasiparivartana between the lords of the 9th and the 11th and Saturn situated in the 9th even though occupying Scorpio sign will act as a Sadhaka. However, it will be the position of the Moon not named in this yoga formation that will finally determine the factual impact of this yoga. Dundiraja also tells us that if Venus or Mercury occupy the lagna in their exaltation sign and Mars is also exalted and the Moon conjoining with Jupiter is in Sagittarius sign then too a mighty ruler is born. Obviously this yoga will obtain more effectively for Pisces lagna than for Virgo lagna. The Moon, a benefic yogakaraka for Pisces lagna, situated in the 10th house gives rise to yoga and Raja yoga provided it is in a favourable association with its own dispositor. An exalted Venus in a kendra from Jupiter, here occupying its own sign, makes one born in a royal family certainly ascend the throne and the Moon conjoining with Jupiter compels the latter to produce its best results always. In case Venus exalted in the lagna is aspected by exalted Jupiter in conjunction with the Moon then also there will be yoga and Raja

yoga of a very high order.

Venus occupying Taurus sign normally confers many good results, it makes one learned, wealthy, fearless, respected and renowned for his many virtues and a leader of men or organisation though situated in the 3rd house while making one fortunate does not make the person enthusiastic and popular. But if Venus in the 3rd in Taurus sign happens to conjoin with the Moon then during the dasa of Venus fame and prosperity certainly results. Generally Venus occupying the 8th house from the lagna depending upon the amsa occupied brings about emotional disappointments very early in life as a consequence whereof the person may either resort to a life of piety in later life or turn out to be mean and debased, but confers a long span of life, wealth and landed property. And, Venus situated in its own sign in the 8th house with Jupiter also occupying the 6th can make one very fortunate provided the lagna and the 9th house are not afflicted. It is seen that Jupiter situated in Leo rasi produces better results than when it is in its sign of exaltation more so if it is aspected by a strong Mars. In the case of Pisces lagna Mercury situated in Virgo and Jupiter conjoining with Venus in Libra though giving rise to Lagnadi yoga produces nominal results only, the Bhadra yoga caused in the 7th house will not be effective because of the Asura yoga obtaining in the 8th house which will make the person a tyrant, who will derive pleasure in the sufferings of others and be the cause of own destruction. Therefore, the learned in Jyotisa insist that if benefic planets are in the 6th, the 7th or the 8th house from the lagna then malefics should be in the 3rd, the 6th or the 11th so as to cause the yoga that confers long life, happiness and prosperity; and if a dual sign is rising in the lagna then the lord of the lagna should occupy a kendra or be exalted or be in its moolatrikona rasi or two papagrahas should occupy the kendras counted from the lagna-lord. Since the lord of the 8th situated in its sign of debilitation and aspecting the lagna gives rise to Raja yoga therefore, Venus aspecting Pisces lagna will not be bad in aspect provided a planet that is inimical to the lord of the lagna or itself does not occupy the lagna; the aspect of planets on vacant bhavas produce inferior results.

Jataka Parijata reiterates that if Jupiter and Venus occupy their respective neecha or inimical navamsas and Saturn is in the navamsa owned by Jupiter or Venus then the person will be very unfortunate and lead an extremely miserable life, adding that malefics situated in the kendras in neecha or inimical signs aspected by benefics from a trikasthana cause Rajayogabhanga. Of course, only Jupiter

is capable of casting its aspect in such a situation. This means the Sun in Gemini aspected by Jupiter from the 8th or the 12th from Pisces lagna can cause Rajayogabhanga but not so Saturn or Mars. Saturn situated in Sagittarius in the 10th even if aspected by Jupiter from the 6th or the 2nd house may not produce bad results or cause any noteworthy yoga but it will not cause Rajayogabhanga; such a Saturn devoid of Jupiter's aspect brings bad name and a sudden fall from position.

The lord of the 10th house situated in the 3rd house does activate the significations of the 9th house but it does not cause a permanent yoga and Jupiter is no exception even with Pisces sign rising in the lagna. Bhavartha Ratnakara states that Jupiter situated in the 3rd in Taurus sign should conjoin with the Moon, the Moon will then be in its sign of exaltation and Venus becomes an active benefic yogakaraka. If Venus is also exalted in the lagna there will be a far superior yoga and the person will certainly enjoy good fortune, prosperity and Raja yoga results and also become famous. The dispositor of the Moon, being a natural benefic, residing in strength in an upachayasthana from the Chandra-lagna or either in a kendra or in a trikona from the lagna gives rise to a Raja yoga even though it is insisted that Venus exalted in the lagna if not in vargottama-amsa should be aspected by Jupiter to cause a yoga or a Raja yoga.

The conjunction of the Moon, Mars, Mercury and Jupiter is praised by the texts as making one very learned and intelligent who is held in high esteem by one and all, in case any one of these conjoining planets is in its sign of exaltation then the said conjunction will confer far superior results because the remaining planets will be compelled to give their best results, even otherwise these four named planets naturally tend to co-operate with each other. Ramanuja states that this conjunction occurring in the 4th from Pisces lagna will make the person be crowned a king and enjoy wide fame. These four planets owning gainful and auspicious bhavas for Pisces lagna aspecting the 10th house which is the Karamabhava and the Rajyasthana and exciting it cause a formidable yoga and Raja yoga. In the event of this yoga obtaining the person is bound to experience the dasas of Mars, Jupiter and Venus because of the Moon occupying Gemini sign. In case Venus too joins this conjunction there will be no significant yoga or Raja yoga, the person will not have mental peace because of domestic bickering, financial and other problems plaguing his life which is so because of the mutual affliction suffered by Venus and Mercury; moreover, papagrahas conjoining with either the Moon or the Sun do not produce good results in respect of events and

subjects signified by them.

No doubt Bhavartha Ratnakara tells us that Jupiter situated in the 10th house from Pisces lagna certainly gives rise to Raja yoga but will that yoga fructify if rest of the planets are not favourably inclined? Therefore, it is seen that a powerful Raja yoga will certainly arise if Jupiter situated in the 10th house from Pisces lagna has the Moon situated in the 3rd house, the Sun in its exaltation sign, Mercury in Virgo, and Venus in Libra in the 12th house. Then, all three natural benefics occupying their moolatrikona rasis will be ahead of the Sun and strongly influencing the three lagnas, the 4th, the 9th and the 10th bhava. With this yoga obtaining Saturn should preferably occupy Aquarius sign. Manasagri tells us that if Jupiter is in the lagna and Saturn occupies the 12th house and the rest are distributed in five signs then too a Raja yoga will arise. Jataka Parijata reiterates that all Raja yogas get destroyed if the Raja yoga causing planets are aspected by a planet occupying its sign of debilitation. In this particular event Venus alone is capable of aspecting Jupiter in Pisces lagna from its debilitation sign falling on the 7th house.

Generally Saturn situated in the 8th house from the lagna makes one brave and exceedingly short-tempered whose power, strength and wealth gets gradually reduced. In the case of Pisces lagna it will be in its sign of exaltation, it will confer yoga results if it is not in rasiparivartana with Venus. Mantreswara states that if the lord of the 12th house is exalted or is in a friendly or in a shirshodaya rasi one attains Swarga. The exalted Saturn situated in the 8th house giving rise to Vimala yoga will be aspecting the 10th house, it will make one succeed in life but not without hard labour, perseverance and exercise of patience, such a Saturn should be aspected by Jupiter, and the Moon should occupy Taurus sign. Contrary to the common belief that a weak Saturn produces good results, Saturn situated in the 2nd house from Pisces lagna certainly does not. If Saturn is in Aries sign in the 2nd and even if a benefic happens to occupy the 10th house the person will certainly live in poverty, the exception may be Jupiter situated in its moolatrikona rasi in the 10th house and if Mars is not devoid of required strength. Jataka Tattwam tells us that the person does not possess any kind of wealth who has at the time of birth the Sun in Taurus, the Moon in Pisces, and Saturn in Aries and Mars in Cancer sign. In any case, Saturn does not confer success the easy way even if it is in its own or exaltation sign forming an auspicious bhava. Also, Saturn does not make one's ability and labour to get recognised if it is not in the navamsa owned by the Atmakaraka i.e. the planet most advanced in a sign. Saturn

associated with the 10th house counted from the lagna generally compels a person to serve others.

The two luminaries get easily afflicted by Saturn. If the Sun and the Moon situated in the 7th house are aspected by Saturn the person does disgraceful and degrading acts. A criminal bend of mind is indicated if the weak lustreless Moon is afflicted by cruel planets, and development of a very evil nature is indicated if malefic planets predominate. In the case of Pisces, Cancer and Capricorn lagnas malefics situated in the 2nd, the 5th, the 9th or in the 12th house indicate imprisonment without being bound. The Papakartari yoga afflicting these named lagnas gives similar results; the person suffers blame, he may be punished and sentenced to serve a jail term. If Ketu is also in the 3rd house then that person may turn out to be a habitual and influential wealthy offender of national economy. Such like planetary situations are often seen in the horoscopes of corrupt officials, politicians, and businessmen who will also be found to have the dispositor of Rahu ill-placed and/or a papagraha adversely influencing the 9th house.

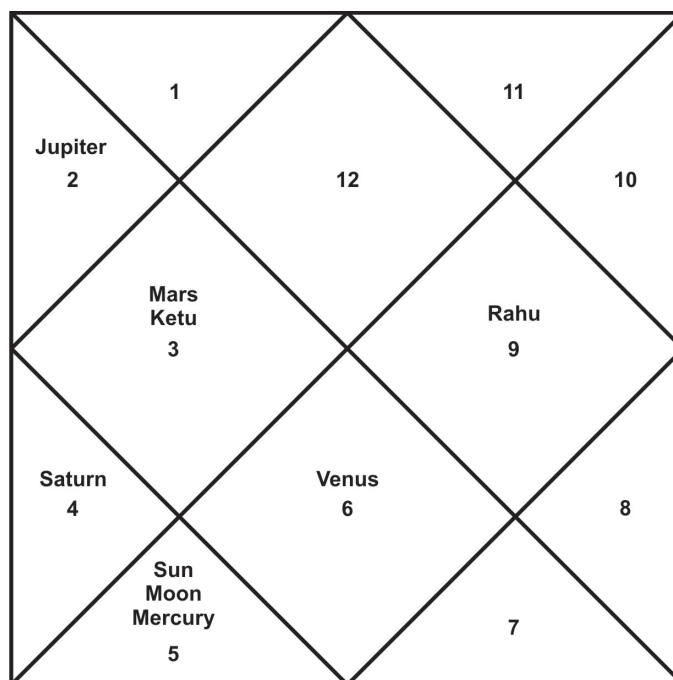
The mere situation of the lord of the 10th house in the 8th from the lagna does not indicate a short span of life. A short span of life, for example, is indicated if the lord of the lagna in its debilitation sign is in an apoklima or if Mars, Saturn and the Sun combine in the 8th with one of them owning the 10th house or if the Moon owning the 10th joins Mars or Saturn and the Sun occupy the 8th house or the lord of the 10th also owning the lagna occupies the 8th house aspected by powerful malefics and the lord of the 8th is in the lagna or in the 2nd or in the 9th house; the afflicted lord of the 10th situated in the 8th can curtail one's longevity but not the lord of the lagna situated in the 8th house. With Pisces lagna rising Jupiter occupying a cruel and an inimical navamsa of Libra sign and also hemmed between two malefics or if Saturn is also in the lagna in conjunction with Mars or Ketu can cause much hardship in life and an early death.

If Jupiter and/or Venus situated in their signs of exaltation happen to occupy benefic vargas and the lord of the 9th house is also strong the person will be an exponent of Dharma, he will uphold Dharma and never toe the evil path. If two or more planets are in their exaltation signs either in vargottama or in benefic shashtiamsas they invariably give rise to a powerful Raja yoga. Jataka Parijata tells us that strong planets occupying auspicious bhavas in their exaltation and friendly signs, amsas etc.; do not give good results if they are equipped with least or few benefic bindus in the Ashtakavarga, planets occupying

evil bhavas in debilitation or inimical signs or amsas give good results if they are equipped with most benefic bindus. This rule also applies to the twelve bhavas. Thus, if the lagna is equipped with forty benefic bindus, Jupiter is in Sagittarius, Venus in Pisces, Mars in Capricorn and Saturn is in Aquarius a mighty wealthy ruler is born. Badarayana states that predictions based on Ashtakavarga are definite whereas Devakriti asserts that the position from the Chandra-lagna is of equal importance particularly in respect of the upachayasthanas, he is obviously stressing upon the Gocharaphala which ought to be considered together with the Dasa system. Jataka Parijata insists that if there exist Raja yogas then one will become fortunate after completion of the number of years in age equal to the benefic bindus gained by the lagna, and that if the 4th house and the 9th house contain between twenty five and thirty bindus then these bhavas will make the person wealthy and own a conveyance at or after completion of 28 years in age. No doubt the lagna and the Chandra-lagna and the position of planets complementing them are important but the Ashtakavarga helps us assess the position of all planets in relation to each other with regard to these two lagnas.

Jatakabharana states that if at the time of one's birth the Sun, Mercury and the Moon conjoin in any one sign then that person will become renowned, very learned, intelligent and able, remain engaged in important tasks of the Government and be a pleasing conversationalist or speaker. The results assigned to various conjunctions simply indicate the extent of the amalgam of their transformation over and above the sign and bhava owned and occupied by them. The extent and sources of their strength are the important factors. The results of the aspect of an exalted planet on its own dispositor occupying its own or friendly or exaltation sign will not be same if it were to be in debilitation and its dispositor is also situated in an unfriendly sign. The conjunction of the Sun, Mercury and the Moon occurs in the below given birth-chart but in the 6th house from Pisces lagna.

Horoscope – 38



Lagna – Pisces; Jupiter in Taurus, Mars and Ketu in Gemini, Saturn in Cancer, the Sun, Mercury and the Moon in Leo, Venus in Virgo and Rahu in Sagittarius.

Planets occupying the trikaasthanas, unless they are in their own sign, moolatrikona rasi or exaltation, are seldom inclined to bestow good results. In this chart the lord of the 9th and the 2nd situated in the 4th house along with Ketu is not favourably inclined because if Ketu devoid of benefic association is situated in the 4th house then the person rightly or wrongly does not stop defaming or humiliating others, and the dispositor of Mars and Ketu relegated to the 6th house in a cruel sign along with the cruel lord of the 6th generally makes a person ill-tempered, harsh-tongued and quarrelsome. The native of this horoscope was not learned, though born in a well-to-do family did not study beyond the High school level. He did not possess any exceptional ability; he was never connected with Government activities and was also never assigned any important task. He had for all practical purposes remained an ordinary civilian. This had been so because of a papagraha afflicting by occupation the 9th house counted from the 9th and another papagraha afflicting

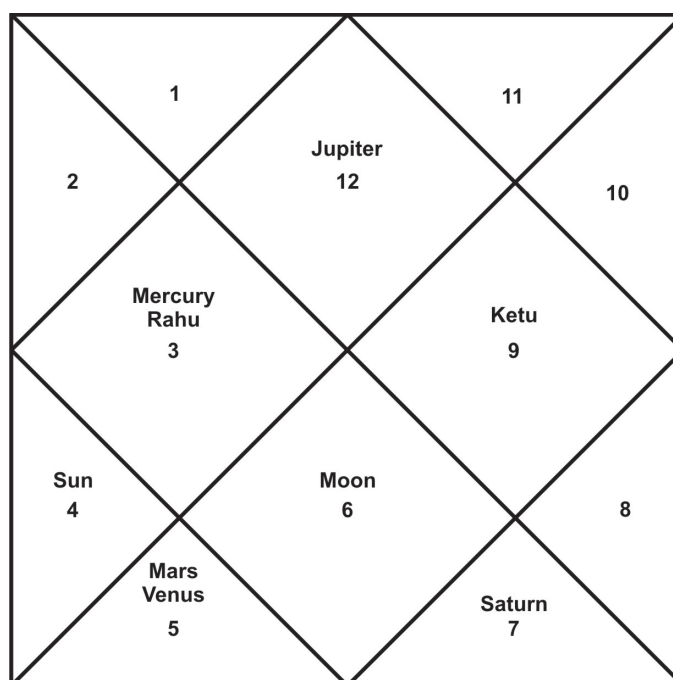
the lagna from its sign of debilitation. These two papagrahas are positioned on either side of the subject conjunction. Rahu situated in the 10th house devoid of benefic association and influenced by unfavourable planets does not assist career or profession. Even otherwise the lord of the 4th house situated in a trikasthana in a malefic cruel sign in conjunction with or aspected by a trika-lord or a cruel planet makes one devoid of learning and education, it causes Reka yoga. The lord of the 5th house situated in an evil bhava in conjunction with and aspected by malefic planets gives rise to the Pamara yoga which is an avayoga, the person born with this yoga leads a life of misery, is untruthful, causes grief and pain to father and derives no happiness from children who may not live long.

A position of power and authority is gained on a permanent basis only if the lord of the lagna and the lord of the 10th house are strong and occupy auspicious bhavas; the mere presence of a strong planet other than these two lords influencing the lagna and the 10th house confers power and authority but only temporarily. With Pisces lagna rising in the lagna at the time birth the location of Jupiter in the 3rd house from the lagna does not confer a Raja yoga on a permanent basis, it indicates a very humble life. In this case the dispositor of Jupiter though in a kendra from the lagna is in its sign of debilitation, but the aspect of the lagna-lord on Venus aspecting the lagna from the 7th and occupying a trikona from the 3rd made this native's younger brothers blessed with good fortune and gain superior positions in life, they assisted the native who on his part was blessed with a fairly long span of life. Seven planets occupying five signs in Pasa yoga give many relatives and subordinates or servants who are clever in acquiring wealth. This native was born on Amavasya which made him ever hopeful and devoted to father. The Durudhara yoga caused by Saturn and Venus made him work like an aged (elderly) and matured person, but did not confer its other favourable results because the Moon is not in a kendra from the lagna, the native had to struggle to make a reasonable living. It was when he was past the age of 40 years that he, coinciding with the commencement of Rahu's dasa, managed to obtain a steady job, and owing to the succeeding dasa of Jupiter continued to remain employed well past the age of regular superannuation. The adverse location of the lord of the Putrabhava during the course of the dasa of the Putrakaraka situated in a kendra from the afflicted lord of the 5th house caused the untimely death of his eldest son.

If the lord of the lagna occupies a kendra in strength one certainly enjoys Raja yoga results, if it is also aspected by a friendly planet

the person born in the most humble of circumstances rises high in social circles and becomes a ruler who is held in high esteem by other rulers. If the lord of the lagna is weak and ill-placed there will be no worthwhile operation of yogas and Raja yogas which is why the simultaneous involvement of the lord of the lagna in yoga and Raja yoga formations is insisted upon. Thus, if Jupiter as the lord of Pisces lagna is in a kendra from the lagna and also from the Moon the Gajakesari yoga or the Amla yoga caused proves more effective. The best situation of course is for the lord of the lagna to be in the lagna aspected by a friendly benefic who is also a yogakaraka.

Horoscope – 39



Lagna – Pisces; Jupiter in Pisces, Mercury and Rahu in Gemini, the Sun in Cancer, Mars and Venus in Leo, the Moon in Virgo, Saturn in Scorpio and Ketu in Sagittarius.

Saravali reiterates that whichever of the two i.e. the lagna or the Chandra-lagna, happens to be strong at the time of birth the 10th house counted there from or from the planet occupying the 10th indicates the profession a person is likely to adopt and the results of his karmas. In the aforementioned birth-chart the 10th house

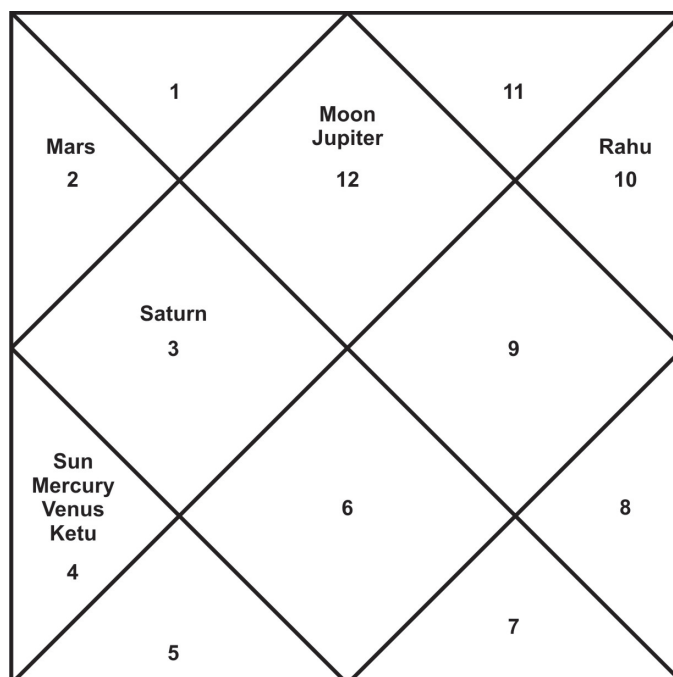
counted from both these lagnas is strong. The lord of the lagna occupying the lagna-kendra is in mutual association with the lord of a friendly trikona. The lord of the Chandra-lagna is also in a kendra but in the 10th house from the said lagna. But, these situations while giving rise to yoga do not give rise to the formation of Raja yoga because of the trika-lords occupying the trikonas and the lord of the 9th house relegated to a trikasthan. Ketu situated in the very important 9th house creates a paradoxical situation because thus situated it usually makes one find many obstacles in the course of performance of well-meaning good deeds or oneself becomes the cause of such obstacles, the person evil-natured, unfortunate, poor, humiliated and rebellious remains constantly on the move. But Ketu is not ill-placed in Scorpio sign which according to Parasara is its exaltation sign. Rahu occupying Gemini sign is in the 4th along with the lord of the 4th who also owns a marakasthan. Some consider Gemini to be the exaltation sign of Rahu.

The lord of the 10th house occupying the lagna makes one rise in life by sheer dint of perseverance but the lord of the 9th placed in a trikabhava and aspecting the lagna and the lord of the lagna who is also lord of the 10th house is certainly evil for the well-being and welfare of one's father who is then unable to provide any support. The native of this horoscope lost his father at a young age but because the lord of the 9th is the karaka of brothers and is associated with the lord of the 3rd in the 2nd house from the Sun this native supported by his elder brother completed his education joined Government service and moderately rose in ranks. Mercury situated in the 10th house from the Moon as the dispositor of the Moon gives foreign travels and residence abroad, accordingly this native obtained posting in the Foreign Service Department and remained mostly abroad. Jataka Parijata states that the Sun situated in the 5th house from the lagna makes one become a favourite of superiors and the one who resides in foreign lands. Hereat the Sun could not favourably activate the Ubhayachari yoga because of the lord of the 9th occupying its sign of debilitation though having gained neechabhanga is in the 6th house in conjunction with the lord of the 8th and in the 2nd house from the Sun. The affliction suffered by the yoga-causing planets and the planets associating with them cannot be ignored, it needs to be closely examined always.

Vridhyavana tells us that the lord of the 5th house occupying the lagna gives fame, a good physique, great learning and good actions. The lord of the 5th situated in the lagna either in conjunction with the lord of the lagna or in mutual rasiparivartana with the lord of the

lagna confers yoga of a very high order, it gives good understanding, ability and expertise and a long term of life; the person is held in esteem because of his learning and good deeds. In case it is also associated with the lord of the 10th house the person enjoys the benefits of Raja yoga.

Horoscope – 40



Lagna – Pisces; the Moon and Jupiter in Pisces; Mars in Taurus; Saturn in Gemini; the Sun, Mercury, Venus and Ketu in Cancer and Rahu in Capricorn.

In this horoscope Saturn, the papagraha for Pisces lagna, is seen to occupy the 4th house in Gemini sign. In the case of this lagna Saturn gives mixed results in Gemini. Even though it is not aspected by any planet Saturn acting as a co-worker and a yogakaraka is in a kendra from the lagna-lord and aspects Jupiter and the Moon. Whereas its aspect on the Moon in Pisces is generally not productive of good results its aspect on Jupiter in Pisces is also not deemed favourable, the person does not lead a happy and a successful life. But then, Jupiter situated in the lagna as the lord of the lagna counter acts the evil influence of Saturn particularly when

two natural benefics situated ahead of the Sun and outside the range of combustion are also in the 5th house acting as yogakarakas and when the lord of the 5th is in yoga and Raja yoga formation with the benefic lord of the lagna in a benefic sign in the lagna. Planets occupying their friendly or exaltation signs in mutual association in the kendras become Rajayogakarakas.

The lord of the 9th aspecting its own bhava from a benefic sign and its dispositor also occupying a trikona in conjunction with a benefic as also the lord of the 10th, a natural benefic, situated in a trikona in conjunction with a natural benefic aspected by another natural benefic made this native fortunate, wealthy and successful in his career in a premier banking institution. He was a very learned person who was blessed with a good wife, good children and good friends. In his dealings with others he seemed to rely more on his intuition.

15

ABOUT: DEATH (MRITYU)

*“The Atman is ungraspable for it cannot be grasped; it is indestructible for it cannot be destroyed; it is unattached because it clings to nothing; it is unbound, it does not wriggle, it does not get injured.....
Know this to be the secret of Immortality.”*

Brihadaranyaka Upanishad 4.5.15

The Real, which is beyond perception, beyond speculation and beyond reasoning, and which is nameless, limitless, formless, and uniformly present everywhere, exists always, it does not die. Only now and then as though in a play of deliberate experimentation it manifests itself assuming diverse forms that are active and evolving and have a beginning and an end. Then, it assumes an identity and it also gets given a name and appears to be born, lives, grows, ages, decays and dies. The Real which has no beginning or an end is also known as Death or Hunger.

The sage of the Brihadaranyaka Upanishad tells us that in the beginning of all things nothing was existent but that everything was covered by Death or Hunger; Death made up his mind, let me have a self and thus worshipping he began to move, from his worship were born the waters and all other elements. In this manner the sage makes us realise that even though Hunger is Death, Hunger is the desire to be and Death is the dissolution of the being that desires; the coming into being is birth and the interval between birth and death is the term of life, this is with regard to all animate beings. But, the inanimate also have a span of life for they too come into being, they too age and decay and suffer destruction. The same sage also asks - “The tree if hewn down springs anew from the

previous root, what must be the root of man's life in order that it may spring-up again even though hewn down by Death?" This question that cannot be answered in so many words that can be easily uttered actually requires a highly trained intellect capable of perceiving Non-difference amidst Difference to find and experience its answer. The person who sees difference in this world does not realise the truth, and therefore, the sage of the Katha Upanishad tells us – "...from death to death does he go who sees difference in this world."

No colour is seen separate from the other when light travels unhindered in space. Colours that make up light become visible when the path of untouched light is blocked by objects, then, that very light reveals the colours of the obstructing objects to the one who is able to see; the person who is able to see is possessed of organs of perception that are governed by the mind, such a person who is awake and aware remembers these experiences and becomes learned. Colours are a mark of recognition. The ignorant person who is able to see but is unaware of the marks of recognition does not recognise the objects shown by light. Light no doubt reveals objects but in its ordinary form after dispelling darkness it merely reveals the physical form of material objects that carry a name and that have distinguishing features or marks, it does not reveal the true nature of those objects. One sees objects in dreams and does not see objects in deep sleep. In deep sleep when the organs of sight along with all other sense-organs remain withdrawn one sees nothing even when there is light and there are objects revealed by light; in the dream state one sees in the absence of light and objects those things which had already been seen at least once, then one sees with the aid of knowledge. Knowledge is the inner light that dispels ignorance which has a preponderance of darkness in it. As does the pall of darkness recede before the path of light so does ignorance cease to exist at the dawn of knowledge; darkness and ignorance are both unreal, what is real is the source of light and knowledge. The Eternal Reality becomes known through knowledge. Once that is known one does not see any difference in this world of objects.

The ability to think has given man the power to feel and experience all kinds of emotion such as expectation, anticipation, fulfilment, happiness, joy, elation, satisfaction, achievement, as also longing, belonging, hope, desire, failure, anger, frustration, loss, pain, suffering and grief which are a part of his nature as much as he is the part of Nature i.e. Prakriti. In this context, the sage of the Svetasvatra Upanishad explains that Nature is like a vast ocean fed by the five streams of the senses whose springs are the

five elements, whose waves are the five objects of sense, whose rapids are the five kinds of grief caused by generation, existence, transformation, destruction and decay, and the five tides of periodic over-flow, namely, at birth, in childhood, in manhood, in old age and at death. Because the sense of longing and belonging does not permit a clear perception of the Non-difference what with the "I" and the "Thou" always dominating, the painful journey of man continues without an end. Therefore, Sandilya states that fate alone betakes a man in the next world for which he has paved the way by his works in this world.

Granted that the cycle of birth, life and death is a recurring phenomenon it is the good or the bad karma or works in life that shape the pattern of man's life in this and the next birth. The good karmas and the bad karmas are consciously assessable, the former benefit the self because they are also in the benefit of others, the latter prove of no consequence for the self because they invariably cause harm to self and to others as well. So long as man lives he acts and performs, and also transforms, his transformation has as its basis his various deeds and actions. But then, do deeds and actions performed without understanding, reflection, faith and devotion bring joy which is infinite since there is no joy in the finite which is bound by limitations? They do not, states Sanat Kumara. If they do not bring joy that is infinite of what use are works that man unceasingly performs? Whether the good karmas and the bad karmas are within the power of man or within the nature of man? These like questions do not find a ready answer. But the pattern of life the aggregate of man's karmas shapes is not difficult to comprehend and can be known. Dundiraja tells us that the results of the good and the bad karmas collected by man between the intervals of births become known in this birth with the aid of Jyotisa. Thus, our ancient seers had hardly left any aspect of life untouched; they had examined all possibilities, all transformations and all ramifications concerning existence. They had visualised the planetary combinations that result in the birth of living beings including plants, for plants also possess awareness, they also have the urge to stay alive and they also reproduce their own kind.

In the case of human beings a woman becomes capable of bearing a child after the appearance of the first of the menses recurring in a cycle found to be governed by the Moon and Mars. Bhattopala tells us that a woman can become pregnant when at the time of commencement of the regular menses the Moon aspected by Mars is not in an upachayasthana from the Janam-

rasi i.e. the natal position of the Moon; if it is aspected by Mars or is in an upachayasthana then she will not conceive. Badarayana states that if the Moon aspected by Jupiter is in an upachayasthana from the janam-rasi of man he can get a woman become pregnant, Varahamihira is of the view that any benefic aspecting will give this result. A woman can conceive three days after the appearance of menses till the 16th day. Vaidyanatha tells us that if the Sun, the Moon, Mars and Venus are in their own navamsa and Jupiter aspects the lagna know that pregnancy has occurred. Jataka Parijata tells us that if the woman conceives on the 4th night she will bear a short-lived son; on the 5th, a daughter; on the 6th, a son who will expand the family; on the 7th, a son; on the 8th, a beautiful daughter; on the 9th, an highly influential son; on the 11th, a wretched daughter; on the 12th, a wealthy son, on the 13th, an evil-minded and disgraceful daughter; on the 14th, a dutiful and noble son; on the 15th, a wealthy and a fortunate daughter and on the 16th night, a learned and an intelligent son. The texts do also describe specific yogas indicating birth of son or daughter or eunuch, legitimate or illegitimate, about barrenness and infertility, adoption or disowning of a child and abortion, but at the same time they do not fail to remind us that all of these happenings are owing to the virtues or sins accumulated by the parents and the new-born during the course of previous births.

The sins we have committed in previous births show their effects in the form of diseases in our present life. Prasna Marga states that disease is of two kinds, that is, the congenital and the accidental, the former arises from the body or the mind due to various factors including because of planets being in adverse places; planets in auspicious places promote sound health and confer a long lease of life. The sign rising in the lagna at the time of birth represents the person, from the 6th house or bhava counted from the lagna or the Chandra-lagna is ascertained the kind of ailments a person is likely to contract and the ailments that will manifest in the part of the body as is represented by the sign forming the 6th house; beside the 6th house, the 8th and the 12th bhava also play a crucial role in this respect. But, foremost in importance is the term of life one is destined to enjoy and therefore, there is the instruction to begin with an assessment of one's longevity. Jyotisa advocates the use of the Nisargayu, the Pindayu, the Lagnayu, the Amsayu, the Rashmiayu, the Chakrayu, the Nakshatrayu and the Ashtakavagajayu methods to be employed for determining longevity where ever they are applicable; all these methods have their own bands of followers. It is wise to determine longevity on the basis of the strength of the birth-chart in its entirety and the dasas and the antra-dasas of

planets; the planets most afflicted by maraka-properties by aspect, association or occupation will cause death, death indicated on the basis of transits can happen only when the directional influences in the birth-charts so warrant.

The ordinary span of man's life rarely exceeds one hundred years. Parasara has on a very broad basis classified three categories of life-spans viz Alpayu (short-life) up to thirty two years, Madhayayu (middle-life) beyond thirty two years but up to seventy years and Poornayu (long-life) beyond seventy years up to the maximum of one hundred twenty years. Certain texts such as Jataka Parijata list seven categories i.e. Balarishta up to eight years, Yogarishta up to twenty years, Alpayu up to thirty two years, Madhayayu up to seventy years, Dirghayu up to one hundred years, Devayu beyond one hundred and lastly the life that is extended by yoga-abhyasa, mantra-siddhi and use of medicines. Laghu Parasari tells us that counting from the lagna, the 3rd and the 8th are the houses of longevity and since the 12th from any bhava indicates loss to the significance of that particular bhava, therefore, the 2nd and the 7th are the marakasthanas or the houses of death, the former being stronger in inflicting death. Generally death occurs in the dasa of the marakas or in the dasa of planets associating with the marakas or occupying the marakasthanas, failing which death occurs in the dasa of the lord of the 12th or in the dasa of planets associating with it or occupying the 12th, if death is not indicated by these lords then predict death from the 8th house, failing which from the 3rd, the 6th or the 11th house. Varahamihira tells us that man dies from such disease as is indicated by the nature of the planet which aspects the 8th house and in that organ or part of the body which is represented by the sign forming the 8th house with regard to the Kalapurusha. Diseases result from good and bad works. Whereas there can be a remedy for curing diseases resulting from good works; diseases resulting from bad works are difficult to cure. However, diseases alone are not the cause of all deaths. If one is destined to live then that person certainly cannot avoid performance of works and also the experience of the results of Bhagya. The grant of a term of life depends on Bhagya, and a person not blessed with good health does not enjoy to any extent his granted term of life.

The 22nd drekkena is generally examined to ascertain the nature and cause of death even though Varahamihira relates this drekkena with the disposal of the dead. The 22nd drekkena falls on the 8th house, it is an evil drekkena. However, Parasara suggests that the life-span of an individual need not be calculated till one has

attained the age of twenty four years because an early death can occur for other reasons including planetary durayogas. The lagna represents the beginning of life, infancy and childhood; the mere occupation of the lagna by its lord with no benefic occupying a kendra or aspecting the lagna does not grant a long term of life particularly when the trikonas are also occupied by cruel planets and many planets occupy the 8th house. The 9th house heavily afflicted and weak and the Moon weak or in rasisandhi or birth in rasisandhi with malefic planets occupying or aspecting the rasi indicate a very brief life-span. Moreover, the three natural benefics, Jupiter, Venus and Mercury can also become powerful marakas but the aspect of a strong Jupiter on the Moon, the Sun, Mars or Saturn who have acquired death-inflicting powers does avert an early death.

Jatakalankara states that if at birth the lord of the lagna is associated with a malefic in the 12th, the 6th or in the 8th house then the person will not experience physical happiness, the results will be the same if the lords of these evil bhavas are in their respective bhavas; if a malefic occupies the lagna and the lord of the lagna is weak the person will suffer from acute mental and physical ailments or hardships. Jataka Parijata adds that if the dispositor of the lagna-lord is also situated in any one of the aforementioned bhavas it makes one physically weak; a weak lagna-lord even though occupying a kendra or a trikona generally makes one sickly. All things, good or bad, are to be judicially ascertained with reference to the lagna and its lord, for there have been individuals blessed with very good health, a high level of learning, intelligence and achievements that did not live long. A friendly exalted planet situated in the lagna is said to confer a long lease of happy eventful life but Sarvartha Chintamani states that if at birth an exalted Saturn is in the lagna and Jupiter is in the 7th or Jupiter is in the 7th and Saturn is in the 10th then the person rich and well-versed in various shastras lives up to the age of forty four years, in which yoga-description the status acquired by the lagnesha has not been detailed. Citing an opinion expressed by Sankara the same text explains that if malefic planets situated in the kendras, even if one of them is the lord of the lagna, form a Raja yoga but the Rajayogakaraka is in its debilitation sign etc. the Raja yoga obtaining will not be operational, there will be much grief and the term of life will not be long. Thus, the Moon in Cancer lagna aspected by Mars from the 10th and by Jupiter from the 7th while causing yoga gives a life-span of sixty years only whereas Jupiter exalted in the lagna aspecting the two trikonabhavas occupied by benefics makes one live for eighty years.

Whereas three or more planets situated in the 8th house can reduce the term of life and acquire death-inflicting powers they do not do so if they occupy own or exaltation or a friendly sign e.g. Venus exalted in the 8th from Leo lagna and in conjunction with Jupiter and Mars but avoiding association with Saturn or the Sun, which situation is not possible in respect of all lagnas. In any case the yogas formed by planets provide the first clue to the extent of life a person is destined to enjoy. The avayogas indicating Balarishta and Alpayu need not pertain to early death caused by a disease alone; there can be early death due to an accident or poison or snake-bite, or even without any cause or reason. For instance, the 7th house occupied by Saturn, Rahu and the Sun indicates death by snake-bite, or if the Ksheena-Chandra in conjunction with papagrahas is aspected by Rahu then death can occur at a young age without any cause or reason. There are certain critical locations in various signs if occupied by the Moon can convert the Moon to act as the primary Nidhana-karaka and cause death at the age denoted by those locations e.g. if the Moon happens to occupy the 22nd degree of Gemini then death can occur at the age of twenty two years. Also, if Jupiter occupies the 3rd, the 4th, the 5th, the 7th, the 9th, the 10th, the 11th or the lagna the possible terms of life can be 5, 10, 46, 21, 100 or 30, 40, 60, 30, or 50 years respectively; Jupiter situated in a kendra from the lord of the lagna invariably makes one live for seventy years in which event Jupiter and the lord of the lagna should not be in their respective signs of debilitation when the person may not survive beyond the age of thirty years. Rahu's trinal situation from the Moon or from Saturn or from the lord of the lagna is also crucial as is its aspect. Saturn in Leo navamsa aspected by Rahu can make one suffer a wound by a weapon and die at the age of fifteen years. Saturn situated in Sagittarius or Pisces navamsa of a sign and aspected by Rahu can cause death soon after birth in case the lagnesha is not aspected by a benefic, if the lagnesha is aspected by a benefic then one dies at the age of nineteen years.

Varahamihira while describing the method favoured by him most has cited a yoga in which case he states that the various mathematical calculations for determining longevity do not apply. The said yoga arises if Jupiter and the Moon are in Cancer lagna, Venus and Mercury occupy a kendra and the rest occupy the 3rd, the 6th and the 11th bhavas, one will live for a very long period of time. This yoga incorporates three significant yogas indicating a long term of life – a) the lord of the lagna situated in the lagna in conjunction with a friendly natural benefic that is also the lord of the 9th, b) all four natural benefics occupying the kendras from the

lagna and the Chandra-lagna, and c) two of the three natural malefic and cruel planets occupying the apoklimas and the remaining in an upachayasthana with no malefic in a trikona and the 8th. The person blessed with this yoga can expect to live for one hundred and twenty years. Jatakalankara also states that if the lagnesha and Jupiter are in the kendras and no malefic tenants the trikonas and the 8th, one enjoys Sampoomnayu. This particular statement is not without reservations in as much as it does not specify the location of Venus and Mercury and does not exclude the possibility of a natural malefic that can be the lord of the lagna occupying a kendra. Assuming that the lord of the lagna and Jupiter are naisargika foes and are in conjunction in the 10th house in an inimical sign and the rest occupy the 2nd, the 3rd, the 6th, the 7th or the 12th house from the lagna, in which event if any one of them acquiring a strong maraka propensity also forms an association with the planets conjoining in the 10th then it is possible that during the dasa or antra-dasa of that maraka an early death results. Malefics occupying the 2nd and the 12th devoid of benefic aspects do not confer long life. Moreover, the stated planets could be occupying unfavourable nakshatras; Jupiter situated in Anuradha owned by Saturn, the lord of the 3rd and a maraka for Scorpio lagna or in Jyeshtha owned by Mercury, the lord of the 8th and a maraka cannot grant a very long term of life.

There stand described in the texts yogas assigning a definite term of life. For instance, Jatakalankara states that if the Moon and Mars occupy Cancer lagna and no planet occupies the remaining kendras and the 8th, one lives up to the age of three years. It is when no planet aspects the lagna and the lord of the lagna situated therein that a planet in its debilitation sign in conjunction with the lord of the lagna in the lagna causes Balarishta of the stated magnitude. If the Sun and Saturn occupying Capricorn are in the 3rd or in the 6th and the lord of the 8th house is situated in a kendra, one lives up to the age of forty four years, and in case a benefic also occupies a benefic sign or a benefic navamsa then one lives for thirty years. This yoga is possible for Scorpio and Leo lagnas alone. In the former case, at the age of forty four years when the Sun and Mercury will be transiting their natal positions Saturn will be in a kendra from the Sun and transiting Cancer and aspecting the natal position of the Sun; in the latter case, the conjunction of the Sun and Saturn will be that of the lord of the lagna with the lord of the 6th and the 7th in the 6th house from the lagna. If Jupiter and Venus are in the lagna and Mars in conjunction with a malefic occupies the 5th house, one does not live longer than thirty two years. Jupiter represents Deha i.e. the physical self, and Venus generally tends to spoil Jupiter, an

afflicted Mars occupying the 5th and influencing the 8th and the 12th adversely affect longevity conferring Alpayu only. If Mercury is in the 10th or in the 4th, the Moon is in the 10th or in the 8th, or in the lagna and Jupiter and Venus are together in any one sign, one lives up to the age of fifty years. Hereat the conjunction of Mercury with the Sun is ruled out because it is not so stated but Jupiter and Venus cannot be far from the Sun which situation confers Madhayayu. If benefics are situated in their respective moolatrikonas, Jupiter is exalted and the lagnesha is also strong then one lives for eighty years which situation indicates Dirghayu if not Poornayu.

Mahadeva tells us that the Moon, weak and lustreless, situated in the 7th house in a Venusian sign causes Balarishta, the child dies at the age of seven years. Rarely does the Full Moon in the 7th act as a powerful maraka unless there is a strong malefic also situated in the 8th house, an early death cannot result if the planet in the 8th is aspected by a benefic. Rahu is able to eclipse the two luminaries but Rahu and Ketu are not considered for Krurodya Haranam for which purpose the Sun, Mars and Saturn alone are treated as papagrahas. These Chayagrahas if occupying marakasthanas from the lagna or the Moon do not promote longevity unless there are yogas annulling their evil effects, in conjunction with Saturn or Mars they tend to become strong marakas. Jataka Tattwam reiterates that the Moon in the 6th or in the 8th occupying evil vargas with Rahu also situated in the 8th indicates an early death. If the lord of the lagna is in the 6th, the 8th or the 12th combining with either Rahu or Ketu then the dasa of the planet in conjunction with the lagnesha or the 8th lord will cause death, death will occur in the antra-dasa of Rahu. When Rahu happens to be associated with a maraka the dasa of Rahu if the dasa is the 5th in order generally proves critical. The planets conjoining with the Chayagrahas if occupying their own or exaltation sign do not minimise the death-inflicting powers of the Chayagrahas.

Papagrahas occupying the lagna or the kendrasthanas or the 8th house if not associated with benefics curtail life as also planets occupying their respective signs of debilitation or when they are combust; planets situated in inimical signs unless they be retrograde also reduce the term of life. Yet, Sarvartha Chintamani tells us that if the Sun and Mars are in the 4th house, Saturn is in the lagna, Rahu occupies the 12th and the rest are in the 8th then one lives for two hundred years. Obviously when the Sun is in the 4th then Venus and Mercury cannot be in the 8th so also Ketu, therefore, Jupiter and the Moon will be in the 8th house. Jupiter when not afflicted by

cruel and malefic planets and situated in the 8th confers Dirghayu and the bright Moon similarly unafflicted in conjunction with Jupiter in the 8th does not cause an early death or give Alpayu. One enjoys a very long term of life if malefics do not occupy the trikonabhavas, benefics do not occupy the kendrasthanas and the 8th house also remains unoccupied. But then, Jupiter in particular situated in a kendra or a trikona or the 11th generally makes even weak planets confer good results and protects longevity. Jupiter, irrespective of the bhavas owned by it or the sign occupied, combining with the lagnesha in a kendra with no papagraha situated in a kendra or a trikona invariably makes one lead a healthy long life. However, it is the benefics situated in the kendras or the trikonas not aspecting the lagna or the lagnesha or the dispositor of lagnesha that do not confer a long span of life and the person becomes devoid of family happiness, son, wife, learning and intelligence, etc. The lord of the 8th house situated in the 11th grants Dirghayu but curtails life if it happens to be in the 2nd or the 7th or the 5th house. The conjunction of the lord of the lagna with the lord of the 8th more so in auspicious bhavas gives various ailments and misfortune during the dasa/antra-dasa of planets associating with them, death is likely to occur during the course of the dasa of the planet situated in the 8th house or of the planet occupying the lagna.

If Mercury, Venus and Saturn occupy the same amsa in the 9th house or in the lagna, and the Moon is either in the 6th or in the 8th then one lives for a very very long time, the person will be intelligent, influential, a good speaker and happy. Planets in exact conjunction but not defeated in grahayuddha are more effective, such planets will all be in the same vargas. Satyacharya states that planets in vargottama give double the period of life indicated by them and if the lagna is powerful and there is a malefic situated therein that malefic will not reduce the term of life granted by the lagna. If the Sun, Mars and Jupiter residing in strength are in the amsa owned by Saturn either in the 10th or in the 9th and the Moon occupies the last navamsa of the sign rising in the lagna, one will be fortunate, wealthy, and successful and live very long. The Moon will be in a benefic navamsa since the last navamsa of all signs is either owned by Jupiter or by Mercury and in the given situation Mercury will not be combust. Saturn does not own a navamsa of the three fiery signs. The navamsa rising in the lagna and the navamsas occupied by planets play an important role in the grant of life.

If there are present avayogas indicating early death then there can also be an extension or transformation of the same avayogas

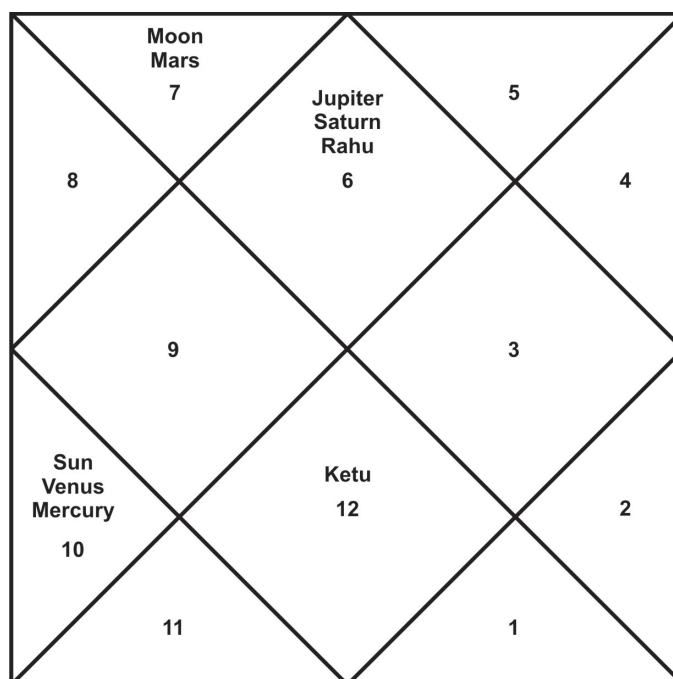
indicating long life. For example, a powerful Mars situated in the 10th or the Moon in the 5th along with a cruel planet in the 6th therefrom are both indications of early death but if both these avayogas simultaneously occur and Jupiter is in a trikonabhava one lives very long, this is certain. If the Moon is in the 7th house and the lord of the 8th aspected by Saturn occupies the lagna the child lives for nine years but if the Moon in the 7th is in its own sign in a benefic navamsa and the Sun in a moveable navamsa in Capricorn lagna is aspected by Saturn from the 11th an early death cannot be predicted.

The transit of cruel and malefic planets over certain sensitive points or fateful degrees during the course of the dasa/antra-dasa of a maraka usually indicates when death can occur. The transit of Mars over the lagna or the 2nd or the 3rd or the 8th generally occurs at the time of death as also the transit of Saturn over the natal position of the Moon or the lagna or the 8th or the 10th or over the natal position of the Sun during the course of its Sade-sati. The transit of Rahu and Ketu over the lagna or the 2nd or the kendras or the trikabhavas can also indicate the time of death. The transit of any one of these four cruel planets over the 64th navamsa from the lagna or the Moon can be the cause of distress or death. If the sign representing the 64th navamsa from the lagna or the Moon or if the 7th sign from the 8th or if the 7th house sign is rising possessing least benefic bindus and the dasa at that time be that of a maraka, death occurs. Also, one dies within a month if a planet that is stationary at the time of birth or the birth-nakshatra is afflicted by five kinds of vedhas or is associated with a papagraha or joins an Upagraha or a Lattagraha or is in evil aspect with a malefic; affliction to the 10th i.e. Karma, or the 16th i.e. Sanghatika, or the 18th i.e. Udaya, or the 20th i.e. Vinasa, or to the 25th nakshatra i.e. Manasa, can cause death within days or months of the time such affliction takes place. Mantreswara reiterates that if in the gochara the nakshatra occupied by the Sun suffers vedha by the Janam-nakshatra then there will be fear to one's life, if the Adhana nakshatra suffers there will be fear and worries and if the Karma nakshatra suffers there will be loss of wealth; in case all these three nakshatras suffer vedha through other cruel planets death occurs. Those born with Alpayu meet their death in the dasa of the lord of the Vipata nakshatra, those with Madhayayu in the Pratayaritaresha's dasa and those with Poornayu in the Vedhanakshatresha's dasa.

Phaladipika tells us that a) if the lord of the sign occupied by the Moon at the time of birth and the lord of the 8th from the natal

Moon or b) if the lord of the lagna and the lord of the 8th or if the lord of the lagna and the Sun are mutual friends then one enjoys Dirghayu i.e. a long span of life, if they are neither friends nor foes then the person will be of Madhyayu and if they are mutual enemies then of Alpayu. What would result if the lord of the sign occupied by the Moon and the lord of the 8th from the Chandra-lagna happens to be one and the same planet? There being no conflict of interest between the two the person will be blessed with a long term of life.

Horoscope - 41

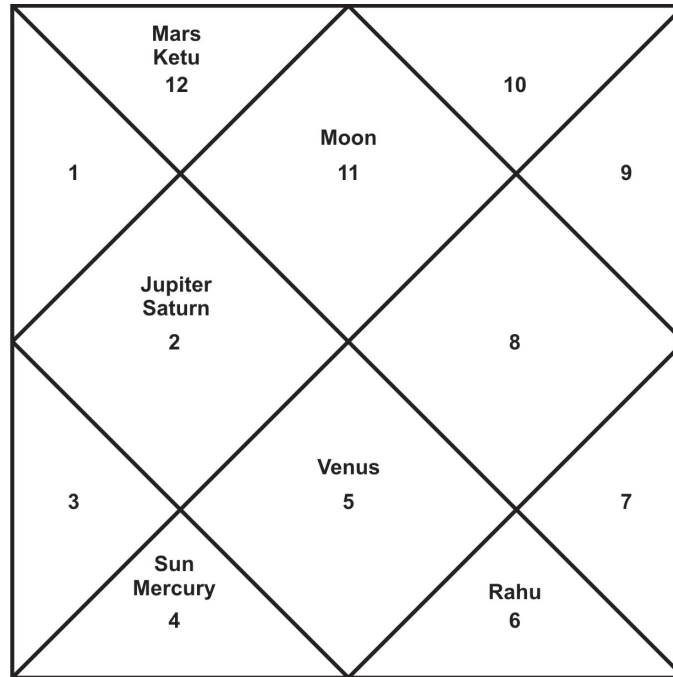


Lagna – Virgo; Jupiter, Saturn and Rahu in Virgo, the Moon and Mars in Libra, the Sun, Venus and Mercury in Capricorn and Ketu in Pisces.

In the afore-cited horoscope it is seen that Venus is the lord of the Chandra-lagna and also of the 8th house counted from the Moon. This native died in the 86th year of his life. Also, there is no planet situated in the 8th house from the lagna, the Chandra-lagna and the Surya-lagna, and the lord of the lagna occupying an auspicious bhava in conjunction with a benefic Venus is aspected by Jupiter from the lagna. Moreover, the lord of the 8th house from the lagna i.e. Mars, a cruel planet, is not in occupation of the 11th

house which situation by itself confers Dirghayu. The lord of the 10th who is also the lord of the lagna though not occupying its exaltation sign is situated in the 5th house aspected by Jupiter from the lagna who is associated with favourable Saturn, the friendly dispositor of the lord of the lagna. Saturn is in mutual rasiparivartana with the lord of the lagna, Mercury. At the time of his death the last navamsa of Virgo sign was rising in the east occupied by Mercury, Mars and Ketu aspected by Saturn from the 11th house and the Moon was transiting Aries sign. If a person is suffering from a terminal ailment death occurs when the lord of lagna combust and in sambandha with a cruel planet at the time of birth transits the lagna and the Moon also transits the 8th house (the 22nd drekkena) from the Janam-lagna. This native who was then running the antra-dasa of Mars in the dasa of Venus had been ailing from blood cancer for almost ten years. As is seen Venus is the lord of the 8th house from Chandra-lagna and the dispositor of the lord of the 8th from the lagna, it owns a marakasthana for Virgo lagna and was transiting Leo sign along with the Sun. Though not designated as a maraka for Virgo lagna but influenced by Mars, a maraka for Virgo lagna, Venus acquired death-inflicting powers.

Horoscope –42

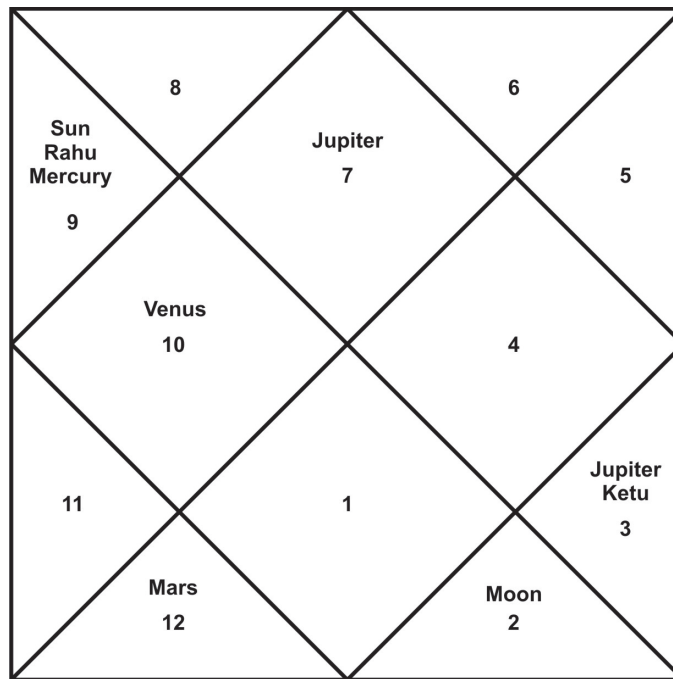


Lagna – Aquarius; Moon in Aquarius, Mars and Ketu in Pisces, Jupiter and Saturn in Taurus, the Sun and Mercury in Cancer, Venus in Leo and Rahu in Virgo.

This native born in a wealthy family gave up his studies; he was a school-dropout. He joined his father's failing business; mark the affliction caused to the otherwise ill-placed Sun, the karaka of father. And, though married and himself a father of four children he was misled by his own father (who had lost all that he possessed) and led a wretched life deprived of wealth without any steady source of income; he was not a fortunate person. The lord of the 9th house, a benefic planet, even though occupying a kendra and aspecting the lagna but aspected by the lord of the 6th from the lagna is in an unfriendly sign whose lord, a cruel planet, is relegated to the 6th and is in the company of the lord of the 8th house; also, the lord of the lagna situated in a friendly sign in a kendra from the lagna and the Moon is afflicted by Jupiter, a functional malefic and a papagraha for Aquarius lagna. The lord of the sign occupied by the Moon and the lord of the 8th from the natal Moon are no doubt naisargika friends but the 8th house is tenanted by Rahu aspected by two papagrahas,

therefore, this person was not blessed with Dirghayu and died soon after his 50th birth-day. Jatakalankara states that if at the time of birth the lord of the 8th happens to join a cruel planet either in the 6th or in the 12th house then predict a short span of life. And, Sarvartha Chintamani tells us that in case the lord of the lagna conjoining with a papagraha is in a kendra or the 12th or the 8th the person, evil-natured and responsible for destruction of own family, will live for not more than 60 years i.e. avail Madhyayu only. Manasagari has not assigned favourable results for the occupation of Pisces sign by Mars; hereat Mars devoid of friendly benefic aspect and benefic association is in the Kutumbha-bhava, it is in conjunction with Ketu as the evil lord of the 3rd.

Horoscope – 43



Lagna – Libra; Jupiter in Libra, the Sun, Mercury and Rahu in Sagittarius, Venus in Capricorn, Mars in Pisces, the Moon in Taurus and Jupiter and Ketu in Gemini.

In this horoscope it is seen that the lord of the sign occupied by the Moon and the lord of the sign forming the 8th house from the natal Moon are not mutual friends nor are the lord of the lagna

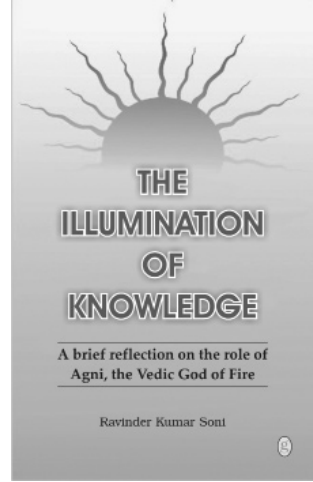
and the Sun. This is a clear case of Alpayu. This native who died in his early thirties was not a fortunate person. The lord of the 9th situated in the 3rd house from the lagna is afflicted by Rahu and by the lord of the 11th that is in mutual aspect with Saturn occupying the 9th house. This native led a life of a wandering mendicant who rebelled against the authorities, was punished and later on ordered to be killed in a very bad and cruel manner, he was tortured to death. Jataka Tattvam states that if Mars is situated in the 6th house from the lagna then one dies in a horrible manner. Moreover, Sarvartha Chintamani tells us that for a night-fall birth in case Jupiter and Venus occupy the kendras from the lagna, and the lord of the lagna in conjunction with a papagraha is in an apoklima i.e. in the 3rd, 6th, 9th or the 12th, then the span of life does not exceed thirty six years. A weak lord of the lagna often times makes a person rebel against established rules or dogmas only to suffer later on.

The Sukhasthana i.e. the 4th house, in the true sense represents the living being because Hope which is the desire for things of value that give pleasure sustains life; desire is concerning things to be desired. Sankara tells us that these two hankerings after the ends and means are the desires prompted by which an ignorant man helplessly enmeshes himself like a silk-worm and through absorption in the path of rituals becomes outgoing in his tendencies and does not know his own world. He also states that such false notions about "mine" or "yours" are the cause of misery, pain and grief. Indeed, desires and emotions are inseparable and continue to work their course so long as man identifies himself with the organs comprising and flourishing in his own body knowing that the body is perishable; Kapila tells us that the end is to be mixed with the elements which is to say that at death the finite individual becomes the infinite. If the lord of the 10th house is in Devalokamsa aspected by benefics or the lord of the 9th in Parvatamsa is aspected by benefics one attains Moksha. If Saturn in conjunction with Rahu or Ketu joins the lord of the 8th in the 12th and is aspected by the 6th house lord then the person will go to Hell after death. Jataka Parijata also states that if Aries navamsa of Sagittarius sign is rising in the lagna and is aspected by Jupiter, Venus is in the 7th and the Moon is in Virgo the person will attain Parampada i.e. Moksha. Bhavartha Ratanakara reminds us that whereas Jupiter situated in the 2nd house from the lagna makes one an expert in the Vedas and the Vedanta, if it is exalted then the person becomes very learned in these shastras, if occupying the 12th it makes one go to the Devaloka after death. Ketu, the karaka of Vedanta, Vairagya and Dhawaja can also become the karaka of Moksha.

Varahamihira states that Jupiter, the Moon and Venus, the Sun and Mars, and Saturn and Mercury bring people from Devaloka, Pitru-loka, Triyagloka and Narakaloka respectively according to the position of the lord of the drekkena occupied by the most powerful of the Sun or the Moon; if the said lord is exalted the concerned person occupied a high position in previous loka or birth, if in debilitation then a mean or degraded state. He adds that the lord of the drekkena of the 6th or the 8th or the planet which occupies the 7th indicates the state of man's future existence after death. However, there are Mukti yogas that are possible for a particular lagna only e.g. one attains liberation if Pisces sign in the 10th is occupied by a benefic or Mars which yoga is possible for Gemini lagna. Of course, the results assigned to all such yogas are impossible to verify but they do influence one's Karma.

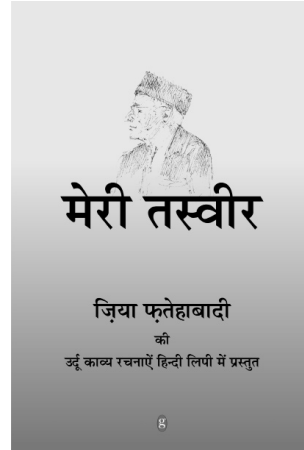
Krishna tells Arjuna that – “one devotedly engaged in the performance of Sampoorna Karmas with my blessings will achieve the eternal and indestructible Parampada.” Work indeed is a form of worship, the resultant experience aids gain of knowledge. Isavasya Upanishad tells that those who walk on the path of ignorance go to pitchy darkness while those who walk on the path of knowledge go to greater darkness still; ignorance leads to one result while knowledge leads to the other but he who knows both these paths by his knowledge of one is able to cross the bund of death and by the knowledge of the other able to attain Immortality. Therefore, work and knowledge complement each other because there can be no work without a purpose and purpose is a product of knowledge. The selection, conduct and results of work are dependent on the control of the mind that becomes activated through instructions.

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