

Understanding the Vargas

1. Indications
2. Mathematics
3. Deities

Brihat Parasara Hora Shastra gives 16 Divisional charts to work with. These are known as the Shodasavargas.

These Vargas are split into five groups.

There are groupings of these sixteen Vargas that you will often see.

Shadvargas – D1 Rasi, D2 Hora, D3 Drekkana, D9 Navamsa, D12 Dvadasamsa, D30 Trimsamsa

Saptavargas – D1 Rasi, D2 Hora, D3 Drekkana, D7 Saptamsa, D9 Navamsa, D12 Dvadasamsa, D30 Trimsamsa

Dasavargas – D1 Rasi, D2 Hora, D3 Drekkana, D4 Chaturthamsa, D7 Saptamsa, D9 Navamsa, D10 Dasamsa, D12 Dvadasamsa, D30 Trimsamsa, D60 Shastiamsa

1. If the Varga is not divisible by 12, or divisible once by 12 with no remainder, then it falls into the first group of Vargas.

D1 Rasi, D2 Hora, D3 Drekkana, D4 Chaturthamsa, D7 Saptamsa, D9 Navamsa, D10 Dasamsa, D12 Dvadasamsa

2. If divisible by 12 once with a remainder, or twice with no remainder, then it falls into the second group.

D16 Shodamsa, D20 Vimsamsa, D24 Chaturvimsamsa

3. If divisible by 12 twice with a remainder, or three times with no remainder, then it falls into the third group.

D27 Bhamsa, D30 Trimsamsa

4. If divisible by 12 three times with a remainder, or four times with no remainder, then it falls into the fourth group.

D40 Khavedamsa, D45 Akshavedamsa

5. If divisible by 12 four times with a remainder, or five times with no remainder, then it falls into the fifth group.

D60 Shastiamsa

I. 1-12 - Concrete Things - Realm of Our Existence in which we operate - Ether - Ether Creates Space that we Live In - Rasi (D1), Hora (D2), Drekkana (D3), Chaturthamsa (D4), Saptamsa (D7), Navamsa (D9), Dasamsa (D10), Dvadasamsa (D12)

II. 13-24 - Relationship to the Concrete Things - Happiness, Devotion and Understanding of those Things - Air - Moves and Displaces - Shodamsa (D16), Vimsamsa (D20), Chaturvimsamsa (D24)

III. 25-36 - Combat Difficulties - Hunger for Things and Problems that Arise with these Things - Fire - Hunger, Feed - Bhamsa (D27), Trimsamsa (D30)

IV. 37-48 - Allow Healthy Growth of these Things - Fine Tuning - Water - Cohesion - Khavedamsa (D40), Akshavedamsa (D45)

V. 49-60 - Physical Reality of What We Can Have - Filters - Earth - Shastiamsa (D60)

As a first indication, each Varga will relate to a particular Bhava.

D1 First Bhava, D2 Second Bhava, D3 Third Bhava, D4 Fourth Bhava, D7 Seventh Bhava, D9 Ninth Bhava, D10 Tenth Bhava, D12 Twelfth Bhava

If number of Varga is greater than 12, subtract multiples of twelve to find the corresponding Varga.

D16 Shodamsa $-12 =$ Fourth Bhava, D20 Vimsamsa $-12 =$ Eighth Bhava, D24 $-12 =$ Twelfth Bhava, D27 Bhamsa $-12-12 =$ Third Bhava, D30 Trimsamsa $-12-12 =$ Sixth Bhava, D40 Khavedamsa $-12-12-12 =$ Fourth Bhava, D45 Akshavedamsa $-12-12-12 =$ Ninth Bhava, D60 Shastiamsa $-12-12-12-12 =$ Twelfth Bhava

D1	First House	Sun	Life Path, Events that reveal your true self
D2	Second House	Moon	Well Being, Resources, Needs
D3	Third House	Mars	Siblings, Associates, Expression, Energy
D4	Fourth House	Mercury	Fortune
D7	Seventh House	Jupiter	Conceiving Children, Co-Creation
D9	Ninth House	Venus	Marriage, Purpose/Ashram
D10	Tenth House	Saturn	Great Fruits, Personal Path to Greatness
D12	Twelfth House	Ra/Ke	Ancestors and Ancestrally Fated Events
D16	Fourth House	Venus	Vehicles, Mobility, Whatever Gets you Through, Happiness
D20	Eighth House	Jupiter	Devotion, Fulfilment
D24	Twelfth House	Mercury	Understanding, Knowledge
D27	Third House	Mars	Strengths

D30	Sixth House	Saturn	Arishtas, Fatalities
D40	Fourth House	Moon	Auspicious and Inauspicious Events
D45	Ninth House	Sun	Purposeful Pursuits One Feels to be Worthwhile
D60	Twelfth House	All	Confirmation of Everything, Accrued Karma, What One Can Manage

Secondary Bhava Effects for Each Varga

1. The Number can be reduced...for example, with the D40 Khavedamsa $4+0=4$, the D27 Bhamsa $2+7=9$, etc.
2. All the numbers of a divisional chart added together and then reduced to a number between 1 and 12. For Example, D9 Navamsa $1+2+3+4+5+6+7+8+9=45$ which when reduced equals 9
3. Does the number have a Square Root? For example, with the D9 Navamsa, the square root of $9=3$
4. Squaring the number. For example with the D9 Navamsa, $9 \text{ squared}=81$ which when reduced equals 9

Critical Bhavas of Each Varga

<u>Varga</u>	<u>Varga/12 Remainder</u>	<u>Reduction</u>	<u>Addition</u>	<u>Square Root</u>	<u>Square</u>
<u>1-Realm of our Existence, Concrete Manifestation</u>					
D1-Rasi	1	1	1	1	
D2-Hora	2	3		4	
D3-Drekkana	3	6		9	
D4-Chaturthamsa	4		1	2	7
D7-Saptamsa	7	1		4	
D9-Navamsa	9	9	3	9	
D10-Dasamsa	10	1	1	1	
D12-Dvadasamsa	12	3	6		9

Critical Bhavas of Each Varga Continued

<u>Varga</u>	<u>Varga/12 Remainder</u>	<u>Reduction</u>	<u>Addition</u>	<u>Square Root</u>	<u>Square</u>
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2-Relationship of Consciousness to those Concrete Things

D16-Shodamsa	4	7	1	4	4
D20-Vimsamsa	8	2	3	4	
D24-Chaturvimsamsa (S)	12	6	3	9	

3-Strength and Skill of Consciousness to Deal with Things that Arise

D27-Bhamsa	3	9	9	9	
D30-Trimsamsa	6	3	6	9	

Critical Bhavas of Each Varga Continued

<u>Varga</u>	<u>Varga/12 Remainder</u>	<u>Reduction</u>	<u>Addition</u>	<u>Square Root</u>	<u>Square</u>
<u>4-Healthy Growth, Cohesion, Forces that Allow for Things to Come Together</u>					
D40-Khavedamsa	4	4	1		7
D45-Akshavedamsa	9		9	9	9
<u>5-Reality of What We Can Manage</u>					
D60-Shastiamsa	12	6	3		9

Deeptaadi Avasthas vs. Lajjitaadi Avasthas

Lajjitaadi Avasthas – Deal with a planets capacity to fulfil its responsibilities. Secondly, determine the attitude with which a planet does so, and also the level of fulfilment the individual receives from the fulfilment of the planet's responsibilities.

Deeptaadi Avasthas – Deal with how a planet feels as it goes about its responsibilities

So, one can see from a combination of these factors that a planet can be productive with either good feelings or bad feelings about its productivity

Deeptaadi Avasthas

Deepta “radiant” Avastha

Exists when a planet is in its exaltation Rasi. This is the highest Deeptaadi Avastha and indicates a very exuberant and happy planet strong feelings of happiness in respect to its involvement with the Rasi in which it is placed. Include the Moon in its Mulatrikona portion of Taurus in this Avastha as well.

Svastha “self-abiding” Avastha

A planet is self-abiding when in its own Rasi. Svastha literally means “self-abiding” and refers to the idea of being sound, healthy, confident, comfortable and in its natural state. A Graha in Svastha Avastha has a confident involvement with its Rasi and provides a secure and healthy feeling.

Pramudita “delighted” Avastha

A planet is delighted when in a great friend’s Rasi. Just as we feel comfortable, free and happy at our best friend’s house, like we can do anything there, a planet feels the same in Pramudita Avastha. A planet in Pramudita Avastha finds happiness and satisfaction as it delightfully gives its effects. Even if the effects are not as great as desired, the Pramudita Graha is able to find some happiness with it.

Deeptaadi Avasthas Continued

Shanta “serene” Avastha

A planet is serene when in a friend’s Rasi. Shanta Avastha is similar to Pramudita Avastha, but to a lesser degree. Rather than feeling delighted about its involvement with the Rasi in which it is placed, the feeling will simply be one of peace and serenity.

Dina “scarce” Avastha

A planet feels scarcity when in a neutral’s Rasi. Dina Avastha indicates a Graha who feels that it just barely manages due to its involvement in the Rasi in which it is placed.

Dukhita “miserable” Avastha

A planet is miserable when in an enemy’s Rasi, whether in a great enemy’s or simply an enemy’s. Just as we feel miserable when in a place where we are undesired and provoked, so feels the Graha in Dukhita Avastha.

Vikala “impaired” Avastha

A Graha feels impaired when joined with a Krura Planet: the waning Moon, Mars, Saturn, Rahu or Ketu. The burden of the impairing planet makes the impaired planet feel unable due to stresses, exhaustion, inability, etc. Such a planet struggles to operate at its best and thus the affairs of the Rasi in which it is

Deeptaadi Avasthas Continued

Khala “low” Avastha

A planet is low when in debilitation Rasi. Brihat Parashara Hora Shastra uses the term “Khala” Rasi in the Sutra, Khala meaning low and being another name for debilitation, for which the commonly used Sanskrit word is Neecha, also meaning low. The Graha in Khala Avastha feels down in the dumps due to its involvement with the Rasi in which it is placed. During the Dasa of such a Graha, one is certain to feel low and down and out.

Kopi “angry” Avastha

A planet is angry when joining the Sun. Kopi also refers to the idea of being in contradiction with, or incompatible with something. The Graha in Kopi Avastha is, therefore, bothered, unable and frustrated. Other Graha’s are incompatible with the all exclusive one Graha the Sun and feel awkward and unable when joined with the Sun. The inability is frustrating and so an angry feeling is the result.

MULTIPLE DEEPTAADI AVASTHAS

The seven Avasthas: Deepta, Svastha, Pramudita, Shanta, Dina, Dukhita and Khala are dependent upon the planet’s relationship to the Rasi it is placed in. The two Avasthas: Vikala and Kopi are dependent upon conjunctions. Due to Deeptadi Avasthas being dependent upon these two things, a planet can be in more than one Deeptaadi Avastha at the same time. When a planet is in more than one Deeptaadi Avasthas, it will give the effects of all its Avasthas. Note that if a planet is joined with the Sun it is in Kopi Avastha, not in Vikala Avastha.

Avasthas are simply determined by the degrees of a Graha in its Rasi. Balaadi
s must be determined in each individual Varga chart.

ant” 0-6 deg. of odd Rasi, or 24-30 deg. of even Rasi

‘youth” 6-12 deg. of odd Rasi, or 18-24 deg. of even Rasi

ult” 12-18 deg. of odd or even Rasi

‘old” 18-24 deg. of odd Rasi, or 6-12 deg. of even Rasi

ead” 24-30 deg. of odd Rasi, or 0-6 deg. of even Rasi

noted that the degrees of the Avasthas are reversed in the even Rasis as compared to the odd Rasis.
ave the most impact when they are in the Yuva “Adult” Avastha, at which point the
onsequences indicated by the Graha are fully active. Grahas have the least impact when in Mrita “Dead” A
point the Karmic consequences indicated by the Graha have been exhausted.

thematical impact that the individual Balaadi Avasthas have upon total Shadbala score are as follows:

quarter”

“half”

ull”

“a little, 1/8th”

empty”

means, “awake,” adi means “etc.” So Jagradadi Avasthas means the “awake, etc.

ns,” and refers to three Avasthas: Jagrat "awake" Avastha, Svapna "sleepy" Avastha and Sushupti "slumbe

. The Jagradadi Avasthas determines the consciousness of a Graha, whether awake, sleepy, or slumbering.

erson, the more awake and ready the Graha, the more productive a Graha, while a slumbering Graha can d

di Avasthas are simply determined by the natural dignity that a Graha is placed in. A Graha’s Jagradadi Ava

determined separately for each Varga.

awake” Avastha

in exaltation or own Rasi – also include Mulatrikona.

s an awake and ready Graha that is fully able to act, to the degree as modified by its level of maturation

adi Avastha.

Svapna “sleepy” Avastha

A Graha in a natural friend’s Rasi or in a natural neutral’s Rasi. Indicates sleepy but capable Graha that is only half able to act, to the degree as modified by its level of maturation or Balaadi Avastha.

Sushupti “slumbering” Avastha

A Graha in debilitation or natural enemy’s Rasi. Indicates a slumbering Graha that is unable to act, no matter its maturation level or Balaadi Avastha.

COMBINING BALAADi AND JAGRADADI AVASTHAS

A Graha's Balaadi and Jagradadi Avasthas must be combined in order to determine a planet's full capacity to act. Combining the degree of effects produced by these two Avasthas yields the following scenario.

Jaimini Degree of Effects

Degree of effects

Exaltation	60	0	
Mulatrikona	45	15	
Own	30	30	
Great Friend	22		38
Friend	15	45	
Neutral	8	52	
Enemy	4	56	
Great Enemy	2		58
Debility		0	60

Balaadi and Jagradadi Base 60

Bala 15
Kumara 30
Yuva 60
Vriddha 7.5
Mrita 0

Jagradadi

Jagrat 60
Svapna 30
Sushupti 0

Lajjita 'Ashamed' Avastha

Lajjita Avastha is in effect when a planet that is joined with the Sun, Saturn or Mars is in the 5th or joined with Rahu or Ketu and the Sun, Saturn or Mars in any other rasi . The stronger the Sun, Saturn or Mars, the greater is the shame of the Lajjita planet.

While the planet in Lajjita Avastha can be productive in association with its responsibilities, it will never feel good about itself and can therefore create feelings of unhappiness.

Garvita 'Proud' Avastha

Garvita Avastha is in effect when a planet is in exaltation or Mulatrikona. The planet in Garvita feels strong, healthy pride and confidence. Garvita Avastha is also known as Nirvishamka "fearless/confident" Avastha.

Kshudhita 'Starved' Avastha

Kshudhita "starved" Avastha is in effect when a planet is in an enemy's Rasi, joined with an enemy, planetary aspected by an enemy or when joined by Saturn, thus there are four distinct possibilities that form Kshudhita Avastha:

A planet in an Enemy's Rasi

A planet in an enemy's Rasi suffers in two respects: First, it is sleeping, so it will have a lack of awareness with which to produce anything of its own accord and thereby hinder the production of things it is related to. Second, it is hurt by the enemy who rules it. The stronger that enemy,

Planet joined by an Enemy

Planet joined by an enemy of a planet, as it goes about fulfilling its goals, will always disrupt the goals of the planet that it is an enemy of. The stronger the enemy, the greater its focus on its goals and thus the more the Kshudhita planet is starved.

Planet Aspected by an Enemy

Planet aspected by an enemy of a planet, as it goes about fulfilling its goals, will also disrupt the goals of the planet that it is an enemy of. The stronger the enemy, the greater its focus on its goals and the stronger its aspect the more the planet detracts from the goals of the aspected Kshudhita planet.

Planet Joined by Saturn

Planet joined by Saturn always starves the planet that it joins. The stronger Saturn, the more spartan he becomes and so the more the planet he joins is starved.

Kshudhita Avastha is the most common way in which a planet will become a disruptive force in the horoscope. If a planet is in a watery Rasi and is aspected by Kshudhita influences upon it and no Garvita or Mudita influences, then it will not be able to produce anything of value, not even for a short while.

‘Thirsty’ Avastha

‘Thirsty’ Avastha is in effect whenever a planet is in a water Rasi and planet aspected by an enemy. Additionally, a planet aspected by an enemy of a planet in a watery Rasi will cause Kshudhita, it is as if the planet is fighting the Trishita. An inimical planet joining a planet in a watery rasi will cause Kshudhita, it is as if the planet is fighting the Trishita.

g enemy that will cause Trishita. As
the Trishita “thirsty” implies, Trishita Avastha indicates the lack of emotional fulfillment that a planet experiences. Kshudhita Avastha, however, a Trishita planet can be productive, but never fulfilling of happiness.

Delighted’ Avastha

Avastha is in effect when a planet is in a friend’s Rasi, joined with a friend, planet aspected by a friend or joined with a friend, thus there are four distinct possibilities that form Mudita Avastha:

1. Planet in a friend’s Rasi

Planet in a friend’s Rasi is productive, and the stronger its ruling friend the more productive it will be.

2. Planet joined by a friend

Planet joined by a friend of a planet will naturally support the planet that it joins. The stronger the joining friend, the more support the planet gains.

Important Note: Saturn joining is never treated as a friend in respect to this Avastha, since Saturn joining forms the inauspicious Kshudhita Avastha.

Important Note: Like Saturn, the Sun joining does not form Mudita Avastha even when it is a friend; instead, the Sun joining forms the inauspicious Kshobhita Avastha mentioned below.

3. Planet aspected by a natural friend

Planet aspected by a natural friend of a planet will naturally support the planet that it is friendly towards to the degree of its aspect and strength. The stronger the aspecting friend and the stronger its aspect, the more support the Mudita planet gains.

joined by Jupiter

ways supports the planet that it joins. The stronger Jupiter, the more support it grants the joined planet. Avastha is the most common way in which a planet becomes capable of fulfilling its goals and responsibilities. If only Mudita influences upon it and no Lajjita, Kshudhita Trishita or Kshobhita influences, then it will provide a degree of internal and external fulfillment.

AVASTHA "AGITATED" AVASTHA

A Kshobhita Avastha is in effect when a planet is joining the Sun or aspected by a Cruel planet who is also an enemy, or a planet who is also an enemy. Possibilities for Kshobhita Avastha:

1. Joining the Sun.

The Sun is the planet of sacrifice and purification, thus any planet joined with the Sun suffers the same way that grains offered into the fire during a Puja are destroyed. And in the same way that a live sacrifice may be disturbed and destroyed upon being sacrificed, so feels the agitated planet who is with the Sun. The stronger the Sun, the greater the suffering of the weaker planet and the less productive it will become.

2. A planet planetary aspected by an inimical krura planet.

A Cruel planet aspecting causes Kshobhita in accordance with its strength. As the inimical Cruel planet runs its course without fulfilling its responsibilities it cares not for the suffering of the neglected Kshobhita planet.

3. A planet means agitated in the sense of being frightened and alarmed. It is similar in effect to Kshudhita Avastha where the planet's capability to produce and support its indications and goals. However, it does so with greater fear and is detached.

S OF LAJJITAADI AVASTHAS

Avasthas: Kshudhita and Kshobhita are the two most damaging Avasthas. When a planet has only Kshudhita influences, and no Garvita or Mudita influences, it will not only be completely unproductive, it will entirely destroy the Rasi in which it is placed and thus any Bhava cusps falling in that Rasi. If it has more Kshudhita and Kshobhita influences than Mudita and Garvita influences, it will be productive at times only to lose everything at other times and significantly weaken the Rasi it is placed in, though not destroy it completely. On the other hand, a planet with only Garvita and Mudita influences will reveal a most healthy Rasi and be extremely productive. If the Garvita and Mudita influences are greater than the Kshudhita and Kshobhita influences, then the Rasi will fare relatively well and the planet itself be relatively productive.

Lajjitaadi effects are almost always mixed and thus it becomes very important to consider the strengths of the influences in order to determine if the productive Mudita and Garvita influences outweigh the destructive Kshobhita and Kshudhita influences.

Rasi Aspects

All Movable (Cardinal) Rasis aspect all the Fixed Rasis with the exception of the one adjoining it.

All Fixed Rasis aspect all the Movable Rasis (Cardinal) with the exception of the one adjoining.

All Dual (Mutable) Rasis aspect all the other Mutable Rasis.

Movable Rasis are active in nature

Fixed Rasis are receptive in nature

Dual Rasis are more hermaphroditic or neuter

Jaimini's Second Source of Strength

Jupiter, Mercury or the Lord of a Rasi either in the Rasi or Rasi Aspecting creates manifesting strength to the indications of the rasi.

Dignity of these planets is important. The better the dignity, the stronger the potential

If one of these planets is in poor dignity, it will create frustration as it attempts to manifest the rasi

Helpful Planets

Venus 25%

Waxing Moon 25%

Sun, Saturn, Mars and the Waning Moon only take care of the signs they disposit and give 100% to those Rasis.

Sun, Saturn and Rahu create separation.

Sun will separate and sacrifice the areas it influences and occupies in order to sacrifice those areas for the sake of its kingdom (Leo and the Bhava associated).

Saturn will do so as its focus is narrow on its own Rasi. It also is creating separation in order to make the native focus on the area it is separating them from. In that manner, they can be asked to be more disciplined in relation to that area. This is generally the Rasi Saturn is occupying other than its own.

Mars, Waning Moon and Rahu will damage the Rasis they influence. Rahu is worse than the Waning Moon. Mars creates hunger for what it is Rasi Aspecting or occupying.

Mars can create the indications of a Rasi when strong. But it needs other contributing factors to do so. And it does so because there is a problem with the Rasi and it has a hunger towards it.

Ketu can give support to a Rasi (Dependent upon dignity) . But, it is doing so because there is unfinished business with that Rasi. Or, in other words, it is bringing karmic completion to the Rasi. And, unless other factors are contributing to making that Rasi strong, then once completion is attained, there is potential for things to fall apart

All dependent upon dignity.

Saturn and Rahu create the worse damage. Mars is next. Then the Sun. Waning Moon is last.

Planetary factors that can create- If a planet is in the 10th Rasi (Equal House) from the Lagna, Jagrat, (Exalted, Mulatrikona and Own Sign), Yuva, Kumara.

Other good dignities are helpful.

Planetary factors that create loss – Mrita, Debilitated, Combust, Overcome in Planetary War, Vriddha, If a planet is conjunct the 6th, 8th, or 12th equal house lord, if a planet is conjunct the 3rd, 11th or the 2nd equal house lord.

Other Stuff

Rasis do better with their lords either in them or Rasi aspecting.

If a rasi doesn't have this, chances are greater that when something stressful happens, the rasi and its indications will fall apart.

All Planets will give their strength to their own Rasis first and foremost.

All other planets than Jupiter, Mercury, Venus and the Waxing Moon, will only contribute to their own Rasis

If a planet is Vriddha or Mrita, it will be problematic in terms of fulfilling its responsibilities.

When the Rasi's Lord is combust, there can be problems with the indications of that rasi

When the Rasi's Lord is overcome in Planetary War, there can be problems with it.

If a planet is conjunct the 6th, 8th or 12th Rasi Lord (Equal House) those factors can contribute to its demise. 3rd, 2nd and 11th can also create difficulties but not to the same extent.

1. It being a Karaka
2. It being a Cara Karaka
3. It being a Bhava Cusp Lord
4. It being a Bhavat Bhavam Cusp Lord
5. It being the lord of a Rasi as counted from a Karaka, as well as a Bhavat Bhavam lord.
6. It being the lord of a Rasi as counted from a Cara Karaka, as well as a Bhavat Bhavam lord.
7. It being a Rasi Lord as counted from the Lagna, as well as the Bhavat Bhavam lord.
8. It being the dispositor of 1-7 above.
9. It being Jupiter or Mercury and Rasi aspecting or joining a Rasi and its contents.
10. It being a separating factor (the Sun, Saturn or Rahu) and Rasi aspecting or joining a Rasi and its contents.
11. It being the Waxing Moon, Venus, Mars, or Ketu and Rasi aspecting or joining a Rasi and its contents.
12. It being Rahu or Ketu, in which case they have the agenda of the Bhava Cusp they join in the Rasi.
13. It being Rahu or Ketu who is joined in the Rasi with any Grahas, in which case

1. Karaka – Dignity: Exalted, Mulatrikona, Own House, Great Friend, Friend, Neutral, Enemy, Great Enemy, Debilitated
What Other Planets Influence It?
 - a) Separating Factors
 - b) Manifesting Factors
 - c) What Sign from the Ascendant
2. Chara Karaka – Same as Above
3. Bhava Cusp Lord – a) Jagrat, Sushupti, Kumara, Yuva, Vriddha, Mrita (Bala has help it can create, if not then it can't)
 - b) House from the Ascendant (Equal House)
 - c) Combust, Planetary War
 - d) Lords of Equal Houses that the Planet Conjuncts
4. Bhavat Bhavam Cusp Lord – Same as Above
5. Equal House Lord and Bhava Bhavam Lord – Same as Above
6. Equal House Lord from Chara Karaka or Karaka or Bhavat Bhavam from Same – Same as above
7. Equal House Lord from Varga Ascendant – Same as above
8. Dispositor of any of these things above – Same as above

10. Separating Factors (Sun, Saturn, Rahu) – Dignity in terms of degree of separation, If Exalted then little or no separation (Own House and Mulatrikona to a lesser extent), With Rahu (dignity of its lord in the varga first and planets that it shares the rasi with in the varga secondarily)

11. Waxing Moon, Venus, Mars, Ketu – Dignity

12. Rahu and Ketu – judge by dignity of the lord in the varga 1st and planets they share the rasi with in the varga secondarily,

Their Agenda – 1. Bhava cusp or equal house they occupy in the Rasi chart in every single varga
2. Planets that they join in the Rasi chart in all the vargas
3. Rasi they are placed in within any varga and everything in that rasi

Rasi Chart

This is the Varga Chart of the Life Path of the Individual.

During specific Dasas will show where the individual is focusing their Path.

Important Periods – Dasa of The AK, Sun Dasa, Dasa of Lagna Lord

Things may happen in other Varga Charts and not the Rasi-this means the individual is not focusing their path in a certain direction, but that things occur

Important Planet – The Sun (Natural Atmakaraka), What is Important to Our Kingdom, What are We Willing to Sacrifice For, What are we inspired toward

Krura – May be Harsh in It's Approach (In the Case of the Sun, it does so for a Necessary Sacrifice)

Male (Satisfied in it's Actions)

Rasi Cont'd

Luminous – Allows the Individual to Find Out Who they Truly Are and What they Truly Need

Bird - Birds search and find what works for them. Sun searches for his kingdom

Looking Up – The Sun will try to Improve It's Kingdom through that which Inspires it

Dry – Does What is Necessary without the Need to Cater to the Emotions

Separating – Will Separate from one thing in favour of what is Best for the Kingdom

Primary Bhava – 1st House (The Self, The Perspective, Health)

Hora

Hora Indicates Sampat (Prosperity, Success and Accomplishment)
The Prosperity Needed to Fulfil One's Responsibilities and the Fulfilment that
Comes through
Doing So

Deities

Surya- Atman, Initiative, Intelligence, Knows What it Wants, Happy Doing,
Serving the Devas,
Can become great due to such, Entail Sacrifice

Indu-Manas, Receptivity, Knowing, Knows What it Doesn't Want, Happy
Receiving, Serving the Ancestors, Give Feeling of Closeness or Love, Bring
Fulfilment

Masculine Grahas like Surya Horas

Feminine Grahas Like Indu Horas

Hora Cont'd Critical Graha

The Moon – The Fullness of Satisfaction that One Can Receive, The Ability to Adapt and Fulfil One's Needs

Saumya/Kruura – Saumya (Gentle) if waxing, Krura if Waning, With Saumya things happen with Ease, A Dark Moon will Make things Harsh Due to Lack of Fulfilment from the Atman

Female – Receptive, Fulfilment is Important

Vaishya – Merchant Caste, Looking for What is Beneficial for One's Needs

Sattva – Looks for these Things Due to being Inspired to Do So

Luminous – Will Help the Individual Find Out What They Truly Need and Subsequently

Who They Truly Are

Creeping – Will Do What Ever Needed to Fulfil Its Needs

Look Everywhere – Looks Everywhere for its fulfilment

Hora Continued

Critical Bhavas

2nd Bhava – The Level of Success that Can be Managed, Ability to work with what is in our life in order to take care of the things to which we have a responsibility

3rd Bhava – The Courage and Energy with which we do so

4th Bhava – The degree of Happiness and Security that we find in association with the path of the Hora, Property Owned through doing so especially that which can be used as a resource

Drekkana

In BPHS, it is stated that the Drekkana deals with Happiness with Siblings. Equally it is reflective of our social ability with all people in our lives, all those people with whom we associate. In short, it is connected with our capacity to associate. This in turn is connected to the manner in which we express our will.

Deities

The Three Deva Rishis. They are the advisors of the Devas in the Astral realms, though they occasionally manifest on earth. They are the Will of God manifested as humankind on Earth.

Narada – The Creative Will that Creates all that is necessary to ensure the Salvation of the Devas, or the Soul of Humans

Agastya – The Preservative Will that Maintains Order and Balance so that

Drekkana Continued

Durvasa – The Destructive Will which creates the changes necessary for Spiritual Progression. Destroys those things which hinder Spiritual Progression

Critical Graha

Mars – Siblings, The Expression of our Will, How we take action and pursue those things necessary for our Spiritual Progression for good or for worse.

Krura – May be Harsh in It's Approach (In the Case of Mars and the Drekkana, it does so because there is a problem that it senses is hindering progress
Male (Satisfied in it's Actions)

Kshatriya-Noble Caste, Warrior Caste, Fights to Overcome a problem and is hungry for those things that it senses can help in doing so

Tamas- Motivated by Obstruction or a Problem

Starry – Allows an Individual to find out what their Skills and capabilities are

Quadruped – Have the Strength to Deal with Extreme Situations, Mars has the strength to deal with critical and immediate needs

Drekkana Continued

Looking Up – Will try to improve things by conquering, through exertion of the will and in order to overcome problems

Dry – Does What is Necessary without the Need to Cater to the Emotions

Fights/Hungry – There is something obstructing one's growth, Mars feels a hunger for a solution and will exert his will in order to create one

Critical Bhavas

3rd Bhava – A Capacity to be healthy and productive in our associations, especially siblings. Healthy or Unhealthy expression of the Will.

6th Bhava – Conflict that occurs through poor association, Capacity to express our will in a productive manner in order to overcome stress and conflict

9th Bhava – Manner in which the will is expressed in order to fulfil purpose, healthy or unhealthy pursuance of purpose through working with others, Parental influence in connection with siblings

Chaturthamsa

BPHS states that the Chaturthamsa is to be used to know one's Bhaga 'fortune/destiny'. One translation of Bhaga is a portion or a share. So, it is through the Chaturthamsa that we come to know how much of the world we are able to enjoy. The Chaturthamsa will represent those things which are truly enjoyable in life in both a material and spiritual sense, such as home/security, fixed assets/support, body, and additionally good relationships. All of these can be examined through the Chaturthamsa.

Deities

"The seven Great Rishis, the Primeval Four, and the Manus are also modifications of My nature, born of My thought, and endowed with (creative) powers like Mine. From these progenitors come all living creatures on earth." -Bhagavad Gita 10;6

"The Primeval Four mind-born sons of Brahma the Creator are Sanaka, Sanandana, Sanatana, and Sanat-kumara. Symbolically they are the firstborn

Chaturthamsa Cont'd

creation evolves. They are the pure creative Nature of God, Maha-Prakriti or Holy Ghost. As their very names imply, they are the Lord's eternal (Sanatana, "everlasting") consciousness of bliss (Sanandana, "having joy"), that exists from the beginning (Sanaka, "former ancient"), and is ever new (Sanat-kumara, "ever a youth"). These sons of Brahma remained ever pure, innocent youths, declining to create progeny. Yet all things evolve from this Bliss (Ananda); for inherent in Maha-Prakriti, along with the Lord's eternal joy, are the three gunas or attributes of creation- sattva, rajas, and tamas. These qualities are equilibrated in a quiescent state in Maha-Prakriti. But when rajas, the activating attribute as Brahma the Creator is roused, it enlivens also sattva, the nourishing quality (Vishnu the Preserver), and tamas, the degenerative quality (Siva the Destroyer; dissolution, the inevitability of all things in the realm of change and illusion). The will of God to enjoy His bliss through many forms sends forth His Ananda as four fundamental creative ideas impinged in these three gunas: (Aum) vibration; (kala) time, the idea of change; (desha) space, the idea of division of the One Eternal Being; and (anu) atom, the idea of particles for the manifestation of form "

Chaturthamsa Cont'd

1. Rishi Sanaka – 'Former Ancient' Exists from the Beginning
2. Rishi Sananda – 'Having Joy' Gives the Consciousness of Bliss
3. Rishi Sanat-Kumara – 'Ever a Youth' Always New
4. Rishi Sanatana – 'Everlasting' Eternal

The truly fortunate things in life are the things that:

5. Have existed from the beginning. Something one has always had.
6. One takes great joy or pleasure from
7. Always refresh themselves and have something new to offer
8. Is lasting

Critical Graha

Mercury – Can represent each person's share in life. The reason is that Vishnu is the presiding deity connected to Mercury. Vishnu manifests as all things in life. So, Mercury will show how much Vishnu one has.

Chaturthamsa Cont'd

Qualities of Mercury

Saumya/Krura – Mercury is effected by the planets with which it is associated. If connected to Krura planets, then it can be cruel. Otherwise it is gentle, or Saumya. So is our association with the many things that are in our lives.

Neuter – Neither Masculine or Feminine. We can both enjoy taking action to bring the many things into our lives or just naturally having them come to us. Vaishya – Merchant Caste. Looking for those things which provide the greatest enjoyment.

Rajasic – We may be filled with desire for the many enjoyments of life

Starry – Through pursuing we must utilise our skills

Bird – Always searching for its fortune

Sideways – Searches in all directions for its fortune

Moist – The right environment for growth. Sometimes dry, sometimes wet.

Manifesting – Skilled at producing the great pleasures that we have

Chaturthamsa Cont'd

Critical Bhavas

4th Bhava – Our capacity to enjoy the fortune in our lives. Our level of happiness with these things. The most fortunate things in our lives. Fortune itself.

1st Bhava – The fortune of body, being born, a healthy or unhealthy body, the path, fortunate? or no?

2nd Bhava – The resources which we have at our disposal to create our fortune. Fortune is built upon the fulfilment of needs and the creation of wealth

7th Bhava – The fortune of good relations, the fortune of trade and business, public respect

Saptamsa

BPHS states that from the Saptamsa, we may know about children and grandchildren. This may seem surprising due to the fact that children are known from the 5th house and the Saptamsa is the 7th divisional. But, children are created through intercourse, which is itself connected to the 7th house. The Saptamsa can also let us know about the productivity, or lack of it, of a relationship. Do two people coming together for a purpose create something together that neither would have been able to create alone? This is something that we can learn through the Saptamsa. A strong Saptamsa can indicate that something meaningful or productive can be created through a partnership. Ideally, the thing which is created takes on a life of its own that impacts the world in a positive way long after the two individuals are gone. As the 7th is one of the death producing houses, the Saptamsa also deals with leaving behind a dynasty. In past times, this was much more intricately connected to one's children.

Saptamsa Continued Deities

Although the Saptamsa deities are not actual deities in a mythological sense, they are substances which have powerful creative energies that can be used by the Divine to generate and create offspring.

Kshaara – Any corrosive liquid such as saline, alkali, acid, etc. – This represents energy which can be pent up or suppressed to the extent that it becomes damaging to the individual

Kshiira – Milk of any type, including the milk of plants – Vital energy that is ready to be used to create something good and to nourish it

Dadhya – Coagulated Milk, Thick Sour Milk, Yoghurt – Energy that can be transformed into energy to fulfil the creative need

Ajya – Melted Ghee or Melted Butter (This is sometimes listed as Gritha in some translations) – High state of nourishment. Perhaps the strongest

Saptamsa Continued

Deities Continued

Ikshurasa – sugar cane juice – A highly energised Saptamsa, the sheer energy with which to create

Madhu – honey – Equally high energy as Ikshurasa, but focused along one line, sticks with things

Suddhajala – pure water – naturally takes its place in whatever creative venture it finds itself, accepts its creative role

Saptamsa Continued

Critical Graha

Jupiter – indicates the creative energy and intelligence that can be combined with another, that is wise enough to find and create inspiration in connections and creating, the energy to create something meaningful

Qualities of Jupiter

Saumya/Gentle – True creativity comes from the soul and naturally flows into creation, the meaning one finds in one's creativity is gentle or therapeutic to the soul

Male – With Jupiter, it is one's creative intelligence and actions that create meaning. Jaimini Astrology associates Jupiter more deeply with many types of creativity

Brahmin – Jupiter desires to find inspiration in its creation and create things of inspiration

Sattva – Same as above

Starry – Through the process of creating something meaningful, one learns what one's skills and talents are. Equally, we learn volumes about ourselves

Saptamsa Continued

Looks Everywhere – Looks everywhere for its inspiration, continually searching for, and when fortunate finding meaning and creative fulfilment.

But equally, they have the capacity to see all things as equal

Moist – Right environment for growth. Jupiter will do what is necessary for the fulfilment of purpose

Manifesting – Need I say more?

Saptamsa Continued

Critical Bhavas

7th Bhava – For many, the greatest achievement left behind are one's children. The 7th indicates one's capacity to conceive. Equally, we need a conception of something to create. The 7th also indicates the public for appreciation of one's creative projections and business, both of which can be connected to leaving behind a dynasty

1st Bhava – The potential to procreate (health). The path that leads to the creation of the dynasty

4th Bhava – The wealth, fortune and security necessary for the nourishment of one's children or dynasty, foundation of that which is left behind

Navamsa

The Navamsa is the Varga Chart of the 9th House. Many common indications of the 9th House are Dharma (Purpose), Law, Culture or influence. Additionally another important 9th House indication is that of marriage. We may choose marriage as it is a path that we dedicate ourselves to. We do so because, hopefully, we feel there is a purpose in doing so. Marriage is also a legally binding contract. We many times marry someone who at the very least shares at least some common beliefs with us, even if that belief is that marrying someone who is radically different is a good thing to do. But, the Navamsa chart is far more than this. It indicates the path upon which we find purpose or meaning. If one is going through difficulty in the Rasi chart, but the indications in the Navamsa chart are strong, then at least the challenge is something that the individual will find as meaningful. Whereas if the same conditions happen in the Rasi and the Navamsa is afflicted, then the difficulty will be much harder to bear.

Navamsa Cont'd

Navamsa Deities

There are three deities that are connected to the Navamsa Varga. These are the three types of Conscious Beings.

Devas – Devas are the heavenly beings that descend into the world in order to bring something beneficial to it. But, it is important to remember that in Hindu mythology, the Devas are often in the material world due to some type of curse that they have to suffer. They do not like being on Earth and often feel out of place here. Planets in Deva Navamsas in Good condition indicate bringing something new into the world that is meaningful. Desirable good changes that bring a high degree of satisfaction. Otherwise it can indicate desires and dreams that are frustrated or a feeling of being discontented with the world.

Nri – Whilst the Devas are meant for heavenly life but often descend to Earth, the Nri are better conditioned for life within the material plane of existence. They produce things in the world and find great satisfaction in a material life

Navamsa Cont'd

Deities Cont'd

In Poor condition, Nri planets may feel as if their actions produce little and are less meaningful

Rakshasa – Whilst Rakshasas are able to live in the world, they do not feel compelled to accept the status quo. They rebel against the conditions of their life. They challenge the orthodox. Strong planets here indicate a radical path which turns out to be very productive for the individual. They will feel as if they made a good choice. Afflicted planets indicate overturning of the status quo which may bring resultant problems into the life of the individual or others.

Navamsa Cont'd

Critical Graha

Whilst astrologically speaking Jupiter is the minister in spiritual affairs, Venus is the advisor on living a good life involving wise choices that create a path that the individual feels that they can live with. Therefore Venus is the Critical Graha in the Navamsa. Though the Navamsa is the 9th Varga, it is the sixth given by Parasara. Venus is the 6th Graha

Qualities of Venus

Saumya – Venus guides us, when strong, towards making the decisions in our life that bring the greatest level of fulfilment

Female – The path we choose should bring enjoyment. We want to receive enjoyment from our actions

Brahmin – The decisions that we make should bring inspiration and inspire us to evolve

Rajas – Venus is the planet of Desire. Desire can cloud our judgement. But Desire powered in a Brahminic manner can inspire us to make positive

Navamsa Cont'd

Qualities of Venus Cont'd

Biped – Humans have the capacity with their consciousness to make wise choices that lead to a productive and purposeful life

Looks Sideways – Venus and Mercury both look sideways. They do not look down, nor do they look up. They look at what surrounds them for their fulfilment.

Wet – Wet planets soothe rather than dry and irritate. Venus soothes and brings pleasure

Healing/Fulfilling – Similar to above

Critical Bhavas

9th Bhava – We should believe in a path in order for it to be worth walking. We should believe in someone in order to commit to a long term partnership. Our continuance down this path should confirm and further substantiate our conviction.

Padas

Upapada – Pada of the 10th house

If the lord of the 10th is in the 4th or the 10th, then Upapada is in the 4th from the 10th cusp

If the Lord of the 10th is in the 1st or the 7th, then the Upapada is in the 10th from the 10th cusp

Dasamsa

Parasara says of the Dasamsa chart that it represent Mahat Phalam, or the Great Fruits of Life. Though most astrologers look to the Dasamsa chart for matters of career and success within that realm of life, it is a rather limited use of this varga chart. Its true purpose is to show success with everything. It shows our capacity to do and those things for which we are known.

Dasamsa Deities

Indra-East: The name Indra means to Conquer. It is also a name for the Human Soul. Indra used his Vajra or thunderbolt to destroy the Demons of Darkness who had taken form as the dark Storm Clouds.

This Dasamsa gives the Power to Rise above circumstances and overcome obstacles to one's success. This is usually achieved through controlling the senses and making them the servant rather than the Master

Agni-Southeast: Agni is the Light within all things, the fire within wood, spirit within matter. As Agni permeates all, Agni gives support to all. This Dasamsa allows success through connection and support.

Yama-South: Yama was the first-born man, and equally the first to die. Being the first to die, he guides and ushers souls to a brighter or darker realm based upon their merit. The purpose of each realm and each existence is the cleansing and removing of impurities. Yama means a bridle or a rein and represent the control and discipline necessary for the removal of these impurities

Dasamsa Deities Cont'd

Rakshasa-Southwest: Rakshasa is a king of the Rakshasas, the unorthodox demons of mythology. This position is sometimes given to Niritti, the Goddess of Dissolution and Destruction.

Rakshasa Dasamsas ruthlessly destroy obstacles to success or find success through unorthodox means

Varuna-West: Varuna means the 'All-Enveloping Sky'. Varuna was originally the God of the Heavens, the Firmament. He was known to have placed the Nakshatras in the sky. He eventually became the God of the Oceans and the Waters. As the Dispenser of Cosmic Law, he is the Primal Maker and Upholder of Creation. Placing the Nakshatras in the skies, He is the Force that Creates and Grows all of Creation through Consciousness

Success is Gained through power of Consciousness to hold onto a vision until it is attained

Maruta-Northwest: The Wind Deity responsible for the blowing the Winds of Change and giving the Power or Prana with which to create these changes

Dasamsa Deities Cont'd

Kubera-North: Kubera is the Lord of Wealth. Wealth is built.

Kubera Dasamsa gives the capacity to use one's wealth of any type in order to build upon success. It also gives the capacity to enjoy success

Isana-Northeast: A name of Siva meaning 'One Who owns and rules over what He owns' . The Sun as a form of Siva.

Gives the capacity to rule over things and promote their continued success

Padmaja-Zenith: 'Lotus Born', a name of Brahma the Creator who created the Heavens, Earth and the Nether regions.

Creative Ability with which to create great Success

Ananta-Nadir: A name of the Thousand-Headed Serpent Adishesha, who is the Support of Vishnu and who remains after all of Creation is Destroyed and Dissolved. Also considered to be ruled by Vishnu because the two are inseparable. Ananta always incarnates when Vishnu incarnates as Vishnu's Support

Dasamsa Deities Cont'd

This Dasamsa gives the ability to find success through what is already available and to find fulfilment in what has been accomplished. Additionally, it is a support that allows one to see success in all things.

With the directions associated with each of the Dasamsa deities, Great Things or Undesirable things dependent upon dignity will either be found in the direction indicated or come from the direction indicated. Though the rest of the deities are fairly self-explanatory, the zenith and nadir perhaps need further explanation. With the zenith, things come from unexpected sources, things the individual never would have imagined. With the nadir, they come from familiar sources, things that were expected.

Dasamsa Cont'd

Critical Graha

Saturn – As Saturn in some ways represents burden, it shows that with success comes responsibility. A strong Saturn can maintain the level of discipline necessary to safeguard success. Perseverance and hard work are necessary in order to be successful at anything.

Qualities of Saturn

Kruura – Success is hard work and it comes at a cost of more effort in many cases

Neuter – Saturn has the discipline to act when action is necessary and to be patient when forbearance is called for

Sudra – Saturn is the servant, putting in the hard work necessary to be successful in one's endeavours

Tamasic – A strong Saturn will give the persistence necessary to overcome problems a weak one creates more. Saturn is concerned with survival in association with its responsibilities

Dasamsa Cont'd

Critical Graha Cont'd

Dry – Just does what needs to happen with little concern of the feelings associated. Just cares about fulfilment of responsibility
Separating – Will separate from success of some things to contribute to the success of other things

Critical Bhavas

10th – The midheaven is directly overhead and so marks the height of success. The greatest success is the resolution of karma

1st – The strength of one's path and personality. The greater one's path, the stronger the personality

Dvadasamsa Varga

Parashara states that from the Dvadasamsa chart, parents can be known. But it is much deeper than that. We can know of the ancestral lineage of an individual from the Dvadasamsa Varga...their grandparents, great grandparents, all that came before. Through the process of reincarnation, we have had previous connections with our ancestors. They owe a karmic debt to us and so it is that we are born. We too owe a karmic debt to them, even if only insofar as being indebted to them for giving birth to us for the opportunity of working out our own individual karma. It is the effect that the ancestors have upon the individual as well as the effect the karma of our ancestors has upon us.

Dvadasamsa Deities

Ganesha 1st , 5th and 9th Dvadasamsas – Ganesha is associated with the Sacred Syllable ‘Aum’, the Cosmic Vibration that creates and sustains the entire Universe and which is the Doorway back to the Source. He is the Lord of Beginnings as well as the Lord of Obstacles. Ganesha is to be prayed to at the beginning of all new endeavours so that he will remove obstacles from the path. When we pray to Ganesha, it is a realisation that all is being done at the Word or Will of God. So, how could anything be wrong?

Ganesha Dvadasamsa represents important new beginnings that are built upon the deeds and Karma of the past. It is the creative power of the Ancestors to bring something new into our lives.

Asvins 2nd, 6th and 10th Dvadasamsas – The Asvins are twins. They are the Divine Horsemen, the sons of Surya and Saranya the Goddess of the Clouds and the Daughter of Tvashtar, Visvakarma...the Divine Architect. They are the patron deities of medicine and healing. One of the Twins is named Nasatya (helpful) and the other is Dasra (giving wonderful aid). They provide all beneficial and wonderful things that maintain the quality of life.

The Asvins represent the Power of the Ancestors to provide the needful things that allow life to be maintained and enjoyed.

Yama 3rd, 7th and 11th Dvadasamsas – Yama was the first born of man along with his twin Yami. They were born from the Sun. Being the first born man, he was also the first to die. So, he is given the honour of being the God of Death and leads disembodied souls to a higher or lesser world according to their merit. Yama means a bridle or a rein and signifies control and restraint.

Yama Dvadasamsa is the power of the ancestors that gives us restraint, self-control and discipline. But equally it gives the weaknesses that must be disciplined and controlled.

Dvadasamsa Deities Cont'd

Haya 4th, 8th and 12th Dvadasamsas – Haya or Hayagriva is a Horse-Headed aspect of Vishnu and is a deity of knowledge and wisdom. Haya is the power of knowledge provided by Vishnu that helps one to overcome all darkness and ignorance granting peace and prosperity.

Haya Dvadasamsa is the Power of the Ancestors to grant us Knowledge and Wisdom which can bring us fulfilment in life. After all else is left behind, Vishnu is still left. So, this is the Power of the Ancestors to grant Knowledge and Wisdom after all else is left behind.

Critical Graha

Rahu and Ketu - Although the Dvadasamsa is the 12th Varga, it is the 8th one that is given in BPHS. So, the 8th graha is the critical graha for the Dvadasamsa. This is Rahu. But, we actually consider both Rahu and Ketu in this particular instance as they are really one and the same. Ketu can be representative of the deeds that were done by our ancestors which still have an impact upon us now. Rahu can be seen to represent those things not fully completed by our ancestors which we ourselves must strive to bring to completion. Though Rahu and Ketu, being shadowy planets, are in most instances not considered as karakas, some schools of thought will consider Rahu to represent the paternal grandfather and maternal grandmother whilst Ketu is considered to represent the paternal grandmother and maternal grandfather. Jaimini gives Jupiter as the indicator of paternal grandparents and Venus as the indicator of maternal grandparents.

Qualities of Ketu

Kruura – Though Ketu's responsibility is to help us to move beyond those things which inhibit our liberation, it can do so through bringing an end to things in our lives. Additionally, it is the karma of our ancestors inherited by us through the conditioning of our biological family that can be, upon occasion, a hindrance to our path.

Neuter – Ketu is feminine in its receptivity of ancestral karma. Additionally, we would like to feel as if we could enjoy the comfort of family and upbringing. Ketu can equally be masculine in its realisation that action must be taken through its counterpart Rahu in order for completion to be brought to realisation.

Mixed Caste – Ketu creates the scenario through the ancestors which can simultaneously make us wish to honour the path of our ancestors yet equally create the impulse responsible for our moving beyond it. In ancient times, one could be born into a family of mixed caste which could be the source of confusion for the progeny. It becomes difficult to know where one fits in. With awareness, we can sometimes realise that there are tendencies that we have which are different from those of our ancestors. This leads us to creating changes in our life that bring resolution to ancestral karma.

Tamasic – We can encounter either resistance to the path of our ancestors, or difficulty moving beyond that...sometimes even a bit of both.

Dark – We can be uncertain of dark areas from the ancestors. Some of these may have transpired prior to us having the capacity for memory.

Dvadasamsa Cont'd

Blind – In ways similar to Ketu being a dark graha, so too are the influences of our ancestors. Equally, being born into a family and a particular set of conditions, we can be blind to any other way.

Solid Foundation – Ketu can give a solid foundation with things due to having developed a level of expertise. The influence of our ancestors can create the same or equally hinder the same.

Rahu

Kruura – It can be difficult to know that being born into a family, we have little choice in relevance to a particular set of karmic conditions or that we have a certain level of familial karma to resolve.

Female – Rahu is feminine as it is there to help us to sort our inner needs. Some of these needs are created due to our upbringing. Some of these needs are to move away from our upbringing. Either creates the inner recognition that something brought to us by our ancestors is in need of resolution.

Outcaste – Rahu causes us to confront those dark areas of our psyche of which we are unaware. In resolving the karma of our ancestors, it can be preceded by the recognition that there is something within us different from our ancestors

Tamasic – Rahu can bring to our recognition that there is something inherently wrong with the karma of our ancestors that is in need of further development

Dvadasamsa Cont'd

Dark – Similar to that of Ketu. There are dark areas of our past which get brought to our attention through the resolution of ancestral karma

Looking Down – Rahu can cause introspection. Equally, Rahu can create fantasies that lead to either being deluded or are of a sort that are negative by nature. Self-examination is necessary for resolution of ancestral karma and often involves either fantasising that we are better than others or somehow lesser than others due to our upbringing

Weak Foundation – What Weak foundation have our ancestors handed down to us and how do we resolve this

Critical Bhavas

12th Bhava – The 12th Bhava is the foremost of the critical bhavas associated with the Dvadasamsa. The 12th relates to the past and equally to the subconscious. Our ancestors are our past. They are where we come from. They create the conditioning that grows the subconscious tendencies. Do we come from a positive past that will keep creating good fruits or one that is difficult and frustrated. This can be seen through the 12th

9th Bhava – This relates to the parenting influence that we receive.

3rd Bhava – The siblings. Siblings are our first connection with social interaction and the development of the will happens through this interaction

Shodamsa

Brihat Parashara Hora Shastra states that the Shodamsa is to be looked at for conveyances and the associated happiness. Our primary journey is the Journey of Consciousness. So, it can be easy to see that we can look at the Shodamsa to see the overall happiness of an individual. The Shodamsa chart is a higher ray of the Chaturthamsa. Four squared equals sixteen. Whilst we look at the Chaturthamsa for an individual's fortune, stability and security, plus on a minor level the fulfilment from such, the Shodamsa is looked at for our fortune of having fortune, or put more simply the happiness and enjoyment that we receive from life. Whatever gets you through, whatever floats your boat or melts your butter so to speak. These things can all be seen from the Shodamsa. From the Shodamsa we can also see those things from which the individual is likely to find the greatest level of happiness in life. Vehicles can also, of course, be seen through the Shodamsa as they are the material representation of those things which get us through.

Shodamsa Cont'd

Shodamsa Deities

Aja – Aja means unborn and is a name of Lord Siva. It relates to the transcendent, unborn creative aspect of Siva. It is Creative potential directly from the source. It is Divine inspiration which comes from an unknown quarter. Has no objective existence but is the creative source behind all of creation. Grahas in an Aja Shodamsa bring happiness from Divine Inspiration, the bliss of a Creator observing Creation. It is the Happiness of Creating and applying one's potential.

Vishnu – Vishnu pervades all of creation. He is the essence behind all things. The source of all forms. He sustains them through his existence as all things are ultimately Vishnu. Grahas in a Vishnu Shodamsa give the happiness of preservation, maintaining and sustaining. The things that are created are supported and one finds bliss in these actions. The happiness of seeing the Unified Essence behind all.

Hara – Hara is a name of Shiva as the Destroyer. But the meaning of this name goes further than this. Hara is the One Who Captures, The One Who Consolidates and the One Who Destroys. Grahas in a Hara Shodamsa represent those areas of life where one will find happiness recognising the obstructions to happiness, finding all the things that are wrong, or blocking one's happiness and destroying those things which ultimately block one's happiness

Surya – Nothing shines brighter than the Sun. It is pure Brilliance, warming all that it comes into contact with.

Grahas in a Surya Shodamsa will bring pleasure through shining, happiness through sacrifice or purification. Happiness through honour. These are but a few of many qualities of the Sun.

Shodamsa Cont'd

Critical Graha

Venus – Venus is the karaka for vehicles and conveyances. What gets us through life? What makes us happy? And on a more material level, what gets us from point A to point B. A strong Venus gives the capacity for enjoyment from life. A strong Venus gives us the ability to make the wise choices in life that result in us receiving pleasure from our actions.

Qualities of Venus

Saumya – Venus is a Saumya Graha. Saumya Grahas are Gentle by nature. They create things with a state of ease. In regard to the Shodamsa, a happy life is one where things occur with a state of ease. Or, at least where we find pleasure from life's challenges.

Female – Female Grahas feel most satisfied receiving. We want to naturally receive pleasure from the choices that we make in life.

Brahmin – Supreme Happiness is found through inspiration and the Wisdom to make life decisions that bring greater happiness.

Rajas – Rajas is movement itself. With Venus as the planet of conveyances, a rajasic nature makes perfect sense.

Starry – Starry Grahas allow us to find out what we are good at. With Venus' connection to the Shodamsa, we are naturally going to enjoy the happiness of a life well lived

Shodamsa Cont'd

Qualities of Venus Cont'd

Sideways – Grahas that look sideways will look everywhere for their fulfilment. Venus as a Sideways Looking Graha in association with the Shodamsa will ultimately find happiness with all in its life. Or, it will look everywhere for its happiness

Wet – Wet Grahas give the greatest level of enjoyment. Wet is fertile where arid is often barren, with a few exceptions. Venus as a wet graha gives the greatest capacity to enjoy those things in one's life as a result of decisions well made

Healing/Fulfilling – Venus as a Healing and Fulfilling planet helps us to overcome the hindrances to happiness with wise decisions and to find fulfilment through being at peace with our existence.

Critical Bhavas

4th Bhava – The Shodamsa is another varga with the 4th as its critical bhava. This lets us know there is a special connection between the Chaturthamsa, the Shodamsa and the Khavedamsa, which we will later study. Whilst the 4th is our fortune in life, or our fair share of fortune, the 4th in the Shodamsa is our capacity on a higher level to find happiness with what we have in our life. Our happiness need not always be determined by what we have, but our capacity instead to enjoy what we do have.

7th Bhava – The 7th is the horizon which we perpetually move toward. It represents 'other' in our lives. In terms of conveyances, it is foreign countries. The 7th in the Shodamsa is our capacity to find happiness not only with the people in our lives, but also those things which are the result of Venus, our decisions

Shodamsa Cont'd

Critical Bhavas

1st Bhava – Do you enjoy yourself? Can you find pleasure in your own company? Is your path in life enjoyable? Are you able to enjoy good health? All considerations of the association of the 1st with the Shodamsa

Vimsamsa Varga

According to Brihat Parasara Hora Sastra, we are to know worship from the Vimsamsa. But what is worship? It is devotion. It is what we gain from our worship. It is our advancement upon our spiritual path and our capacity to learn and grow on the spiritual level. We find meaning or meaning evades us through our connection to God. And the Vimsamsa will show us the spiritual side of situations and many of the things that we naturally do or may need to apply effort to do.

Vimsamsa Cont'd

Vimsamsa Deities

Please note that there are 40 deities for the Vimsamsa. They are in no specific order and are pieced together as I am able to find information on these goddesses:

Jvalamukhi – There was a time when demons lorded over the Himalayas. The Gods, led by Vishnu, set out to destroy them. They focused their collective strength and flames arose from the ground. From this, a young girl was born. She represents primal shakti, Adi Shakti. She became known as Sati and Parvati and grew in the house of Prajapati, the Divine Preceptor. She later became the consort of Shiva. Her father once insulted Shiva. Being unable to handle this, she committed suicide which caused Shiva to unleash his rage. The gods appealed to Vishnu for help. He let loose a volley of arrows at Sati which caused her fire to split into 51 pieces that fell at different parts of earth.

Jvalamukhi Vimsamsa relate to the Power of God to come into our life and achieve various aims in proportion with our devotion. With our willingness to sacrifice and burn away impurities to our path, the Power of God is bestowed.

Matangi – 'Matangi relates to Saraswati, the Goddess of Wisdom and the Consort of Lord Brahma, the Creator of the Universe. Matangi, like Saraswati, plays a vina and rules over music or audible sound in general, not just the spoken word. She is the manifest form of song. ' She is the vibratory sound, Nada, that flows in the subtle channels, Nadis, down through our entire body and mind. However, Matangi and Saraswati are a little different. Matangi is the form of Saraswati directed toward inner knowledge. She is her dark, mystic, ecstatic or wild form. Saraswati is often a Goddess of only ordinary learning, art and culture. Matangi rules over the extraordinary, which takes us beyond the bounds of the conventional. Matangi is an outcast or artist who goes against the norms of society, while Saraswati represents the

Vimsamsa Cont'd

Vimsamsa Deities Cont'd

project. .' The word makes things profane. Naming often causes us to misapprehend and devalue the thing itself. Numbers, titles, descriptions, and explanations become barriers to our actual contact with the soul in things. Matangi rules over the articulations of language and gives the power to use them in the right way and to go beyond them. However, there is another level on which Matangi is the outcast or the residue. The Self or Atman transcends the laws of nature and is beyond good and evil. Matangi as the manifest knowledge of the Self takes us beyond such outward limitations and conventions and makes us outcasts, transcending the human world altogether. Self-realized beings sometimes appear poor, crazy or in some way unusual. This is another part of Matangi, who is the visible appearance of the highest knowledge.' ' According to the Upanishads the essence of the human being is speech. What we express through speech is the final product of all that we take into ourselves in life. This ultimate residue and representation of who we are through speech is Matangi. This, however, is not ordinary or casual speech, but the deepest expression of our hearts.' Dr David Frawley, Tantric Yoga and the Wisdom Goddesses

Matangi Vimsamsas take us beyond the outward experience of things so that we may experience the extraordinary. Such experiences may separate us from the norms of society. We see things differently from others, experience life differently, etc. It is also the Vimsamsa of expressing the deepest truths of our hearts in wild abandon. Matangi Vimsamsa has as its essence the capacity to go beyond the obvious. Many musicians and innovative people may have prominent planets here.

Bhuvanesii – This is another name for Bhuvanesvari which according to Dr. David Frawley in Tantric Yoga and the Wisdom Goddesses, 'means the Queen or ruler (feminine, Ishvari) of the universe or realm of being (Bhuvana). She is the Divine Mother as the Queen of all the worlds. All the Universe is her body

Vimsamsa Cont'd

Vimsamsa Deities Cont'd

space.' 'All places are merely phases of the dance of the Divine Mother Bhuvaneshvari who is space. ' Bhuvaneshi Vimsamsa gives the space for spiritual growth to transpire, the room for devotional worship to happen, the environment in which sacrifice can take place, the space to reflect, the room for something new to come into being based upon our reflection, etc.

Dhumavati is the eldest among the Goddesses, the Grandmother Spirit. She stands behind the other Goddesses as their ancestral guide. As the Grandmother Spirit she is the great teacher who bestows the ultimate lessons of birth and death. She is the knowledge that comes through hard experience, in which our immature and youthful desires and fantasies are put to rest.

Dhuma means "smoke." Dhumavati is "one who is composed of smoke." Her nature is not illumination but obscurity. However, to obscure one thing is to reveal another. By obscuring or covering all that is known, Dhumavati reveals the depth of the unknown and the unmanifest. Dhumavati obscures what is evident in order to reveal the hidden and the profound. Dhumavati is portrayed as a widow. She is the feminine principle devoid of the masculine principle. She is Shakti without Shiva as a pure potential energy without any will to motivate it. Thus she contains within herself all potentials and shows the latent energies that dwell within us. To develop these latent energies we must first recognize them. This requires honoring Dhumavati.

Dhumavati Vimsamsas help us to understand our latent potential. But first these potentials must be discovered. For that, we require a trial, chaos and confusion. Dhumavati Vimsamsas often reveals the real through the incredible or confusion

Tripura is a name for Tripura Sundari, the 'beauty of the three worlds'. True beauty is the pure

we could not have an experience of that beauty in our lives.' The beauty of perception occurs only when the mind is cleansed from the known, when consciousness is cleared of its conditioning and rests in pure awareness without any residue of memory.' The three cities are the three worlds, the three bodies and three states of consciousness through which we experience them: physical, astral and causal bodies experiencing matter, energy and thought through a gradual process of being in the deep sleep, dreaming and awake.

Tripura Vimsamsas awaken us to the true beauty of consciousness through a gradual process. as a part of this process, we awaken to our own beauty. With afflicted planets, there is a lack of ability to see this or the grasp upon it is small.

Kali is the feminine counterpart of Kala, or time. So Kali in essence is the Goddess or form of time. Time gives and time takes away. But without time, we would never be able to work through our karma, to purify our conscisouness. Kali brings all experiences in time. She is simultaneously the Great Mother and the great Destroyer. She gives and she takes away. She entices us, then disappoints. Though all of these experiences may seem difficult, they are a gift to free us from the attachment to our desires, the need to see ourselves as separate when in reality, we are whole. Kali is the destruction of Illusion through the great field of time.

Kali Vimsamsas may take us through powerfully transformational processes where all may seem crazy and uncertain only to purify us through the fires of time

Tara 'is the power of sound, corresponding to Kali as the power of time and transformation. The Word is the consciousness of time, whereas time is the body of the Word. The creative vibration or the Divine Word is the underlying energy of time.' Tara is deliverance through knowledge. Knowledge of the pure perception of consciousness can only show us the truth and it is the Truth that sets us free. When we are confused, we are merely experiencing a distortion of the Word. All things come from the Word and

Chinnasirshaa - We tend to have a great fear of seeing something headless. Could this relate in essence to the fear of discovering the lack of validity of the ego? When we think of losing our head over something, we think of losing all sense of perspective and reality. But the yogic concept of losing one's head relates to going beyond body-consciousness. Chinnasirshaa helps us to separate from 'reality' which is ultimately maya so that we can dissolve our minds into pure awareness. Great saints are often seen as crazy. This is because they live in such a state, which is divorced from our own 'concept' of what reality is. She is the same as Indrani, the wife of Indra. Indra wields the lightning bolt. Chinnasirsha relates to instantaneous enlightenment which goes beyond the rationale.

Chinnasirshaa Vimsamsas bring awareness in manners that cannot be explained rationally or through the intellect. They take us beyond reason to the sublime. Quite often these awakenings can happen suddenly.

Bagalamukhii - Bagala means bridle, whereas mukhi means face of mouth. This means the mouth which can control things. The face that stops or controls. Bagalamukhii is the brilliance of the Word or Truth of God which comes forward and puts all man made construct of truth to rest. She is the decisive statement. The ultimate truth. She is often called upon to stop others from saying wrongful things about us or others. Equally, she gives our words power to hypnotise. She is the one who hypnotises us. She leaves us dumbfounded by confronting us with that which we cannot deny. She smashes the false constructions of the mind.

Bagalamukhii Vimsamsas present us with evolution through the altering of our reality, giving us a glimpse of the Ultimate. These Vimsamsas are different than Chinnasirshaa inasmuch as Chinnasirshaa gives the power to see through illusion which happens through perception. Bagalamukhii gives the power to stop illusion through the Word, or ultimate vibration of God. We simply vibrate differently and destroy illusion.

Bhairavi Vimsamsa may bring terrifying experiences into our lives. We are purified through the fire of transformation. When we immerse unscathed in essence yet perhaps weakened in ego, strength is bestowed.

Pisacinii – Karn Pisacinii Mantra is recited to gain knowledge of the past, present and future. She whispers in the ears of her devotees the knowledge of the personality of others or oneself. Pisacinii Vimsamsas can bring Self-Knowledge or knowledge of others through the understanding of the past and present. Once these are known, the future becomes easier to surmise.

Sacii – Sacii is another name for Indrani, the consort of Indra. Indra chose her due to how appealing and voluptuous she was. She is the beauty that one longs for, jealousy and wrath
Sacii Vimsamsas can give a longing to experience the beauty of life and consciousness that helps us to develop our path. Equally, there may be jealousy of what others have that compels us. All things, even those things which are seemingly negative are spiritual, including jealousy and wrath

Varada – Varada is a daughter of Lakshmi. She gives the capacity to gain worldly opulence, beauty and glory. Similarly, Varada Vimsamsas help us to see worldly opulence in a spiritual manner and experience the beauty and glory of creation. Additionally, we can gain glory through these Vimsamsas and gain wealth in a manner free of attachment and with great gratitude.

Sita – Sita was the wife of Lord Rama who accompanied him into the forest for his exile and lived in often harsh conditions making sacrifices for her husband. In the end, so he could be considered as righteous, she even was sent away by him. She was the embodiment of purity, self-sacrifice and dedication. Sita Vimsamsas give good fortune and prosperity that comes from dedication, purity and self-sacrifice.

Jaya – Jaya is a form of Lakshmi meaning victory. Jaya is victory over the self which helps one to conquer life itself and receive the wealth thereof.

Vimala (Bimala) – Vimala is special to Lord Jagganath or Vishnu. She delights with the prasad of Lord Jagannath and at an ancient temple, prasad from Lord Jagganath is offered to Vimala before being given to the devotees. She is referred to as simultaneously Kriya-shakti (the prowess of action) of Lord Balabhadra, Ichha-shakti (the prowess of will) of Subhadra and Maya shakti (the prowess of the delusion) of Lord Jagannath. Ultimately she represents the shakti of Vishnu to sustain us through action, delusion and will.

Vimala Vimsamsas may cause us to think that we are acting to create a result, but the ultimate realisation is that God is doing all and we can but be thankful for the result.

Vijaya – Vijaya is victory over the material world. When we are no longer controlled by the pleasures of life, then we are free to enjoy them without attachment. Jaya and Vijaya are but one and the same and they are guardians of Vishnu, the one within all but yet separate from all.

Vijaya Vimsamsas help us to recognise that being controlled by our passions is to be a slave to the world and to not accept the bounty of the Universe as a gift, but instead something to be seized. Control over one's passions allows one to delight in the world as we are not controlled by it.

Pingala – Is solar and fiery by nature and also one of the subtle channels. It is stimulating and is the strength of reason, analysis and discrimination.

Pingala Vimsamsas give the fire with which to recognise spirituality, the reason and discrimination to make the right choices upon our path.

Raudrii – Is a name for the fierce form of the Divine Mother. She is the consort of Rudra, who is a fierce form of Siva. He destroys illusion in a stormy manner and brings ultimate clarity. Raudri is responsible for bringing obstacles into our path and equally giving us the strength to destroy them. Raudrii Vimsamsas relate to an obstacle. If an afflicted planet is represented, it can be difficult for us to conquer this obstacle. But with strong planets we recognise the power within us and the Supreme with which to overcome hindrances.

Aruna – Aruna Vimsamsas brings the radiance of the Sun. It is the recognition of the brilliance, warmth and vitality of the world. It is the dawning of awareness.

Anala – Though Anala is another name for Agni, it is also the name for the fire goddess. Agni is the sacrificial fire through which we become purified and whole. Without fire, life would be filled with coldness. The female counterpart of each deity carries the shakti or power of the deity. Anala then carries the power of sacrifice, purity, energy and warmth. She is the fuel for the fire.

Anala Vimsamsas involve sacrifice in order to purify our lives of those things which are incompatible with our evolution. They give us the energy through which to accomplish and the fulfilment and nourishment which comes from the same.

Vaishnavii – Vaishnavii is the Shakti of Vishnu. Vishnu is the preservative aspect of God who sustains. He is the essence behind all forms and equally form itself. Vaishnavii gives the power to see beyond illusion to the essence. It is this realization which sustains us and allows us to grow through the realization of God in all things.

Vaishnavi Vimsamsas help us to see beneath illusion and allow us to have clarity and truth through which we are sustained.

Aparajita – Aparajita is a form of Durga. Aparajita means Unconquered. She is prayed to in order to win battles and become victorious

Aparajita Vimsamsas give the strength to rise above the challenges of life or the realisation that comes from those challenges

Bhadra – Bhadra is the daughter of Surya (the Sun) and Chhaya (Shadow). She is the sister of Saturn. She is born of the light and the dark. She is what comes after we face our demons. Bhadra also means fortunate

Bhadra Vimsamsas give the strength of the two sides of our nature being joined. When we journey into the darkness to reclaim our light, Bhadra is at work.

Sumukhii – Means very beautiful. This goddess is pictured with a skull in her left hand and a sword in the right. She is youthful and joyful. She is said to grant to her devotees riches and the destruction of their enemies.

Sumukhii Vimsamsas are attained with destruction of opposition that brings abundance in one form or another....be it wisdom, a positive change, etc.

Chuchukka – Means Nipple. The meaning here should be obvious.

Chuchukka Vimsamsas either bring a nourishing experience or cause the individual to recognize in one way or another that their needs are not being fulfilled, then causing them to seek nourishment

Pratyangira - Narasimha, an avatar of Vishnu, killed the unruly King Hiranyakashipu by tearing up his body and drinking his blood. Because of the anger in Hiranyakashipu's body and blood Lord Narasimha became drunk on rage and could not be stopped.

To calm him down, Lord Siva came down as Sharabha, a bird-animal-human hybrid. Sarabeswara

the blood of Hiranyakashipu. Since Pratyangira calmed him down, she was able to heal the effects of the anger Narasimha took on.

Pratyangira Vimsamsas allow us to counter negativity directed at us. They keep us safe and in peace of mind when others wish us ill.

Lalita – Lalita means ‘She Who Plays’. She is the one who is at play with the Universe. All that happens is her manifestation. She is desire itself and through her blessing, we learn to control our senses which allows us to understand that in trying to suppress our desires, we often create things which are worse for us. But in understanding the True Nature of Reality through mastery over our senses and the understanding of the nature of desire, the heavens are bestowed upon us for our enjoyment. This has to happen of our own free will. This comes from the desire to control our senses of our own volition.

Lalita Vimsamsas represent the understanding of desire and the potential to not let our desires rule us. Playful energy is a manifestation of this energy as well as independence.

Daya – Means Grace, Pity, or Compassion

Daya Vimsamsas teach us compassion, which starts with compassion for ourself. When Grace enters our life, God has taken Mercy on us, or had compassion for our plight. Daya Vimsamsas effect in just such a way.

Ghora – Ghora means horrible or intense, violent.

Ghora Vimsamsas mark those tense and intense experiences which ‘blow’ us open. With these Vimsamsas, things do not happen in a calm manner. They are the hallmark of intense people.

Bhavani – She is the one who never refuses her devotees the experience of liberation. She is said to dispense justice to the demons and provide for her devotees.

which would obstruct our liberation.

Bala – Bala Vimsamsas relate to the innocence of a child with which we approach life's challenges. They are the spiritual energy of independence and coming of age, or maturing.

Sati – Sati Vimsamsas relate to the capacity to sacrifice our lower self for the higher, our mortality for our immortality, our attachment for moksha, etc. The immolation and purification of oneself. Honouring the Divine within ourselves

Gauri – The Golden One.

Gauri Vimsamsas give the energy of balance between the dark and light, sensitivity and strength, gentleness and ferocity, feminine and masculine

Varahi – Varahi Vimsamsas give the power of upliftment from the mundane, the strength to uplift and overcome. In short to make something good out of something bad.

Lakshmi – Goddess of Wealth, Abundance, Fertility, Prosperity. Restless and Fickle like fortune itself. Lakshmi Vimsamsas bring the abundance and prosperity which comes from spiritual strength. They also give the power to see prosperity in all occurrences.

Mangala – Kovalan was the son of a wealthy merchant of Vaishya community known as Nagarathar in Puhar who married Kannagi. Kovalan met a dancer Madhavi and had an affair with her, which prompted him to spend all his wealth on the dancer. Kovalan hoped to recoup his fortunes by trade in Madurai, by selling the precious anklet of Kannagi. At last, penniless, Kovalan realised his mistake and returned to his wife Kannagi. Madurai was ruled by Pandya king Neduni Chelivian I. When Kovalan tried to sell the

was immediately beheaded by the king without trial. When Kannagi was informed of this, she became furious, and set out to prove her husband's innocence to the king. Kannagi came to the king's court, broke open the anklet seized from Kovalan and showed that it contained rubies as opposed to the queen's anklets which contained pearls. Realizing the fault, the king committed suicide in shame, after having delivered such a huge miscarriage of justice. Kannagi uttered a curse that the entire city of Madurai be burnt. The capital city of Pandyas was set ablaze resulting in huge losses. Mangala Vimsamsas are the power of truth to withstand all injustice and the power of love to transcend all. They are justice which purifies us until we live in the truth.

Critical Graha

Jupiter – Jupiter gives us the spiritual understanding with which to grow and expand from the challenges in our lives. It gives meaning to our difficulties and fulfilment from the growth we attain through this meaning.

Qualities of Jupiter

Saumya/Gentle – Due to being Saumya, Jupiter gives us the grace of release from our difficulties, inspiration that gives rise to devotion

Male – Our spiritual devotion is exerted with the intent of merging with the Infinite

Brahmin – Jupiter gives inspiration that gives rise to devotion. Through applying devotion to our path, the grace of wisdom comes to us and enlightens.

Starry – Through the process of devotion, we learn what we are capable of when we set our minds and hearts to it

Biped – Biped is similar to human. Since humans walk upright, Jupiter gives us the grace with which to hold ourselves high.

Looks Everywhere – Looks everywhere for meaning and understanding. But equally, they have the capacity to see all things as equal

Moist – Right environment for growth. Jupiter will do what is necessary for the fulfilment of purpose

Manifesting – It is through the overcoming of obstacles to our spiritual path that we are able to accept. With acceptance comes the manifestation of those things which are right and appropriate for our path

Critical Bhavas

The 8th is the critical bhava connected with the Vimsamsa. It is through the 8th that we develop emotional security with which to confront the upheavals and difficulties in our lives. Though these challenges may seem tragic, they offer prosperity when we face them with devotion. The 8th is also the 2nd from the 7th. It is the wealth attained through union, the resources of another. In this instance, the resources of God which are at our disposal when we choose to create a change to our path and apply devotion to the task

2nd Bhava – The second relates to the resources that we have at our disposal for walking our spiritual path, the friends which support us, the spiritual family we sometimes join with to walk our path, or our

3rd Bhava – The third bhava is the effort that we apply to our spiritual path, the intelligence with which to discern that which is either right or wrong for us, the courage and skills which allow us to grow in the face of difficulty

4th Bhava – The feelings which cleanse and illuminate us, the security and stability brought by devotion, the happiness achieved from walking the path.

Siddhamsa or Chaturvimsamsa

Brihat Parasara Hora Sastra states that from the Siddhamsa, we may know Academic Achievement (dependent upon translation). Siddha means someone who has attained some sort of an accomplishment or perfection. Or a power that is obtained from an accomplishment. This accomplishment is attained through understanding. Siddhas such as being able to levitate are attained because the individual has attained understanding of the true nature of air, mass, etc. So, they have the skill of becoming lighter than air, etc.

The Siddhamsa is a higher energy of the Dvadasamsa, the 12th Divisional. In this capacity, it relates to the wisdom and understanding that we can gain from our elders and ancestors.

Siddhamsa Deities

The Siddhamsa contains twelve deities that are as listed:

Skanda – Some meanings of the word from which Skanda is named are to spill, or to spurt and it relates to the conception of Skanda by Siva and Parvati whereby a drop of Siva's semen spilled on the ground and was carried by Agni for its incubation. He is the God of the heavenly armies. His name also means command, almost the opposite of how he was born. He is the power that comes from self-control and restraint.

Skanda Siddhamsas relate to the understanding that in order to conquer life's challenges, we must gain self-control. The first priority of such is control over the senses. When we understand the senses, they are at our command.

Parsudhara – The Axewielder. This is attributed to Parashurama, the axe-wielding incarnation of Vishnu who was born to rid the world of unrighteous Kshatriyas, those given to false pride. Parashurama had complete devotion to his father. He once killed a king who had stolen the wish fulfilling cow from his father. He did this to return the cow. His father required that he seek penance by undertaking a one year pilgrimage to the sacred rivers in order to purify himself.

Parsudhar Siddhamsas give the power of removing obstacles obtained through the understanding of their relation to our own inner impurities. They also give the understanding that it is through surrender and devotion that we are able to obtain the ultimate accomplishment

Anala – Anala is one of the 8 Vasus. The Vasus are elemental by nature and Anala relates to fire. What all does fire do. It purifies, it warms, it is ignited and once ignited can burn for long periods of time if well tended. Fire is also the sacrificial fire from which we gain spiritual power.

Siddhamsa Deities Cont'd

Visvakarma – Visvakarma is the Architect of the Gods. He creates the plan from which all things are created. He is the Ultimate Form-Giver as he gives rise to all through his design.

Visvakarma Siddhamsas give rise to the understanding of the abstract behind the concrete, the plan behind the form. They help us to understand the Great Work of all things in our life and allows us to see our life as a masterpiece or a cheap reproduction. When we truly grasp a concept at its heart, it is the Visvakarma Siddhamsas that are at play.

Bhaga – Bhaga is good fortune, wealth. Bhaga is also the Lord as in Bhagavan. Bhaga is also bliss through union.

Bhaga Siddhamsas give the understanding of the true prosperity within all moments. They help us to realise how fortunate we are. In understanding our purpose, we gain power over our lives. That is truly fortunate.

Mitra – Mitra is the Protector of Treaties and Agreements. He is said to abhor all violence. He is associated with the Light of Dawn, which is where the Light meets the Dark and gives rise to awakening. Also the deity of Friendship.

Mitra Siddhamsas give us the understanding with which to accept. From this space we are able to make peace with ourselves or other. He is the Wisdom, Understanding and Power that brings the Acceptance and Agreement we make either with others or ourself that allows us to progress. In terms of accomplishment, acceptance brings advance.

Maya – Things within the concrete realm of existence are always changing, never steady. Though real from an existential perspective, their essence is impermanent. From the existence of the Soul, these

Siddhamsa Deities Cont'd

taking part in a scene. But we gain True Power when we become aware of this. Over time with such recognition, control over the senses is gained. The understanding of the ephemerality of the events in our life is the essence of Maya Siddhamsas

Antaka – Antaka is a form of Yama relating to bringing the ultimate mortal end, or Death. When we think of Yama, we think of him as being the God of Death. But Death is just one aspect of his function. In essence, his responsibility to the process is to oversee the process of transmigration of Souls. To fulfil this responsibility, he has many forms Dharmaraja or the King of Dharma who determines whether one has behaved Dharmically, Kala or Time who is associated with the responsibility of determining if our Time is up and then Antaka who finally steps in and brings the end.

Antaka Siddhamsas bring an understanding which puts an 'end' to something. This can be helpful in terms of overcoming odds, relinquishing habits etc. But as we can see, this may take many forms and is determined by the specific influences involved.

Vrishadvaja – A rough literal translation is 'One who is a mark of Justice, or the bull of Dharma'. This is sometimes used as a name of Lord Shiva and Ganesha.

Vrishadvaja Siddhamsas help us to understand what is right and what is wrong. It is through this understanding that the obstacles to our path begin to diminish

Govinda – This is a name of Lord Krishna, who himself is also an incarnation of Vishnu who permeates and sustains all of existence. Govinda means the one who pleases the senses.

Govinda Siddhamsas bring the accomplishment of understanding the true nature of all things as being a part of God. How could consciousness not be pleasing when we are constantly partaking of God. In

Siddhamsa Deities Continued

Madana – Madana is another name for Kamadeva, the God of Desire. He gives rise to all desire in Creation. As such, he also has control over such desires.

Madana Siddhamsas bring understanding that rouse our desires. But that being a given, they can also give the understanding which helps us to understand the nature of desire.

Bhima – Bhima was born to Kunti due to a boon which she received which allowed her to give birth to sons by invoking specific Devas. Bhima is the son of Vayu, the Wind. He is immensely strong and formidable.

Bhima Siddhamsas can give rise to the potential for being able to overcome anything in our lives. But it is through the understanding of the nature of these things that we are allowed to overcome them.

Critical Graha

Mercury is the critical Graha in the Siddhamsa. Mercury is Buddha, the giver of discernment and awareness. Mercury gives the capacity for proper judgement when strong. Additionally, Mercury gives the skill that when combined with our intelligence allows us to accomplish

Qualities of Mercury

Saumya/Krura – Mercury is effected by the planets with which it is associated. If connected to Krura planets, then it can be cruel. Otherwise it is gentle, or Saumya. Intelligence can be a double edged sword. It can either work to our advantage or our demise. Similarly, our capacity to see the reality in things can be either pleasant or harsh

Neuter – Neither Masculine or Feminine. Understanding can be something which comes to us naturally, or which we gain through our actions

Vaishya – Merchant Caste. It is through interacting with consciousness that we are able to gain the understanding which allows us to accomplish

Rajasic – The mind is something which is always working and never at rest. Look at how much your mind operates in terms of trying to grasp life. Look at how much your mind operates trying to scheme and plan.

Starry – Through trying to understand and learn about our lives, we find out what we are truly capable of

Bird – Similar to Rajasic

Sideways – The true seeker looks everywhere for knowledge

Moist – The right environment for growth. Sometimes dry, sometimes wet. Life brings us experiences the are both fallow and fertile. We need each of these experiences in order to grow and evolve

Manifesting – It is through understanding something that we are able to manifest it.

Siddhamsa Continued

Critical Bhavas

12th Bhava – To understand the present moment, we must have a point of reference. Whether we hold on to that point of reference or grow beyond it is beside the point. Our understanding of where we are at any moment is strengthened by the true understanding of where we have been. We build upon what has come before. It is important to realise the connection to the Dvadasamsa here as well. Our ancestors give birth to us due to mutual karmic debt. We learn from them, sometimes good patterns, sometimes bad. But it is our understanding of our ancestral path which allows us to grow beyond our karmic debt. It is our knowledge of our subconscious patterns which allows us to overcome them.

6th Bhava – We may refuse to deny the importance of the challenges and opposition that we face. But they give birth to our prosperity. When we conflict with another we are quite often at conflict with ourselves. Being at peace with ourselves brings us to peace with others. Similarly understanding the opposition we face gives the capacity to rise above it. Through the working out of conflict, we can find mutual understanding. The 6th is also vital in determining how we use our intelligence in times of stress.

3rd Bhava – The 3rd relates to intelligence and our capacity to differentiate. This is vital to the learning process. Similarly, if we give up on learning or accomplishing, we often fail to do so.

9th Bhava – The 9th brings understanding and higher knowledge. It is the teacher that guides us through hardship, the parental influence which helps us to sort things out...or not. It is also the opportunity for higher learning.

Bhamsa

Brihat Parashara Hora Shastra states that from the Bhamsa we may know strengths and weaknesses. Coincidentally, this varga chart is also called the Nakshatramsa. The Nakshatras are the powers of God given to grow our consciousness. We tend to think of these powers as something outside of us, but they are within. We are each inherently Divine. Do we own that strength? Do we use it wisely? Do we abuse it? The answers to all of these questions and how can be discovered through the Bhamsa chart. As well, it shows our capacity to have the strength with which to meet challenges.

Bhamsa Continued

Bhamsa Deities

The deities connected to the Bhamsa are 27 in number and are either the same as or other names for the deities connected to the Nakshatras. Where possible, I have given several translations of name meanings from the Sanskrit dictionary. These are interesting as they will tend to reveal different aspects of the deity and indeed the power connected. I have kept these explanations simple with just an understanding of the energy of the deity as the symbolism will then unfold meaning for each of you as you meditate upon planetary interactions with the Bhamsa deities.

Dastra, Ashwini – The Asvin Kumars, Divine Physicians, The Chariot Drivers of Surya, Desire to Quickly Heal things, Focus upon being Dharmic

Yama, Bharani – A rein, a bridle, charioteer, restraint, number 2

Vahni, Kritika – Bears along, conveyor of oblations, fire of digestion, fire

Pitamaha, Rohini – Great Father, a name for Brahma the creator

Chandra, Mrigasira – A name of the Moon, the Moon seeks to be fulfilled, it waxes and wanes in its capacity to be so

Isa, Ardra – Faculty, Power, Dominion

Aditi, Punarvasu – Mother of the Demigods, Boundless, Dual

Bhamsa Continued

Bhamsa Deities Continued

Ahi, Ashlesha – A snake, the Sun, A cloud, a traveller, Navel

Pitara, Magha – Forebearers, Ancestors

Bhaga, Purva Phalguni – The Dispenser, Affection

Aryama, Uttara Phalguni – The Close Friend, The Companion

Arka, Hasta – A ray, the Sun, One who praises, an elder brother, a learned man

Tvashta, Chitra - *heavenly builder*, the maker of divine implements, former of the bodies of men and animals

Marut, Swati – God of the Wind, the Wind, Air, Breath

Sakragni, Vishakha – Combination of Indra and Agni, the life air and tejas, the heat of life

Mitra, Anuradha – A friend, companion, an associate

Vasava, Jyeshtha – Name of Indra, Indra's Energy, the Vasus are attendant deities of Indra

Nirtritti, Mula – Known as Alakshmi, when the ocean was churned to get ambrosia, the venom released

Bhamsa Cont'd

Bhamsa Deities Continued

Udaka, Purva Ashadha – water, the ceremonial offering of water to the dead

Visve, Uttara Ashadha – Of the whole, entire, Universal

Govinda, Sravana – Pleaser of the senses, Of a Mountain

Vasava, Dhanishtha - Indra's Energy, the Vasus are attendant deities of Indra, gods of light and abundance

Ambuma, Shatabhishak – Water, a name of Varuna, Creator of Universal Law, The all pervasive

Ajapad, Purva Bhadrapada – goat footed form of Siva, Goats need little sustenance as they can sustain themselves off of anything, aja means one who drives, instigator, first uncreated being

Ahimbudhnya, Uttara Bhadrapada – Serpent of the Deep

Puusha, Revati – Nourishing, Cherishing

Bhamsa Continued

Critical Graha

Mars – Strength of Will to overcome problems, logic with which to sort things out, Strategy as Mars is the General

Krura – May be Harsh in It's Approach

Male (Satisfied in it's Actions)

Kshatriya-Noble Caste, Warrior Caste, Fights to Overcome a problem and is hungry for those things that it senses can help in doing so

Tamas- Motivated by Obstruction or a Problem

Starry – Allows an Individual to find out what their Skills and capabilities are

Quadruped – Have the Strength to Deal with Extreme Situations, Mars has the strength to deal with critical and immediate needs

Looking Up – Will try to improve things by conquering, through exertion of the will and in order to overcome problems

Dry – Does What is Necessary without the Need to Cater to the Emotions

Fights/Hungry – There is something obstructing one's growth, Mars feels a hunger for a solution and will exert his will in order to create one

Bhamsa Continued

Critical Bhavas

3rd Bhava – The Courage, Motivation and effort with which to Overcome Opposition, Strength Utilised, Intelligence applied, our capacity to either negotiate or express in a helpful manner

9th Bhava – What we learn from our struggles that we can apply to the next, Intuition of a Warrior, Knowing the Opponents Move, Opportunity with which to overcome, Strength with Purpose, Is the law, dealings with the law

Trimsamsa

Brihat Parashara Hora Shastra states that the Trimsamsa is to be used for Arishtas, fatalities. It is the chart that indicates the application of our skill and intelligence in order to overcome. This is a hint that diseases in our life have their root in karmically related issues and we are meant to use our skill and intelligence to overcome these maladies. The Trimsama is also related to disease and illness and our capacity to make wise choices and apply them in order to overcome disease.

Trimsamsa Continued

Trimsamsa Deities

The deities connected to the Trimsamsa are related to the elements. We have the elements at our disposal. We can apply them in order to overcome difficulties. Karmically, we have an abundance of some and a deficit of others. Where we have a deficit, we have to work harder. Where we have strength, it is easier.

Vahni, Mars – The conveyer or bearer of oblations to the gods, an animal that draws something along, Fire

“Illuminating, ripening, intoxicating, destroying cold, drying, and causing hunger and thirst are the characteristics of Fire.”

Srimad Bhagavatam: 3.26.40

Vahni is the fire of motion. When there is an imbalance, we may suffer from fevers and fire related maladies. Chronic Hunger is related to Vahni placements. Biliousness, high temperature, burns, injuries, blood related diseases. These all relate to a lack of motion or a problem with fire in the body. Chills can also be connected to problematic Vahni Planets. Vahni also relates to moving those things from our lives that are not helpful. As Vahni is related to Mars and we need fire to see, Vahni Trimsamsas can contribute to eye disorders. Vahni can be connected to motion that is guided by sight. The primary organs of motion are the feet, Vahni is connected to the motion of the body. Vahni afflictions can relate to motion impairment, libido related issues

Samiira, Saturn – Air, Wind, A name of Siva

Shaking, displacing, penetrating everywhere, carrying substance of sound, etc. and vitalizing all the Indriyas (sense organs) are the characteristic acts of Air.”

Trimsamsa Continued

Trimsamsa Deities Continued

Samiira afflictions can relate to the inability to feel

Sakra, Jupiter – A name of Indra, Lord of the Ethers

“Providing access for the Tattvas, causing exteriors and interiors, and housing Prana, the Indriyas and the individual self are the characteristics of Ether.”

Srimad Bhagavatam: 3.26.34

Sakra is related to ether, the creator of space. Can be prone to diseases such as obesity, Anemia, bloating, etc. Deafness can also be connected to Sakra afflictions as Jupiter rules sound. Problems with speaking can also be connected as Sakra would be connected to speech. The senses themselves are connected to Ether. So problems related to the senses can have a connection to Sakra

Dhanada, Mercury – Wealth Giving, Of Several Men, A Mountain, name of Kubera, of a monkey

“Manifesting, standing, holding, desiccating the real, and differentiating all good qualities are the characteristics of Earth.”

Srimad Bhagavatam: 3.26.46

Dhanada is related to Earth. Earth gives the power of differentiation, a foundation upon which to stand. Physical ailments may relate to elimination, nervous ailments, etc. A poor sense of smell can be Dhanada related. All organs through which the body excretes what is harmful or unnecessary are empowered by Dhanada.

lalada, Venus – Water giver, the ocean, of a prince

Trimsamsa Continued

Trimsamsa Deities Continued

Jalada, Venus – Water giver, the ocean, of a prince

“Moistening, cohesing, satiating, maintaining Prana and life, removing heat and increasing are the characteristics of Water.”

Srimad Bhagavatam: 3.26.43

Jalada is related to water. Venus rules lubricants in the body and elsewhere, Venus also rules cohesive things like glue and even cohesive thought processes. Water removes heat and so Jalada factors would be heat removing, as Venus is connected to food, poor placements in Jalada Trimsamsas can relate to improper diet. Jalada would be connected to the sense of taste. Generation and regeneration are also connected to Jalada, potency related issues or problems with the semen

Critical Graha – Saturn is the Critical Graha of the Trimsamsa. Saturn is the Lord of Obstruction. So, he also grants the discipline with which to remove these obstructions and the awareness to see the bigger picture of our situation

Kruura – Problems and illness make the Universe seem cruel. And in order to overcome these obstructions, we also have to adopt a firm approach

Neuter – Saturn has the discipline to act when action is necessary and to be patient when forbearance is called for

Sudra – Saturn is the servant, putting in the hard work necessary to overcome obstruction

Tamasic – A strong Saturn will give the persistence necessary to overcome problems a weak one creates more. Saturn is concerned with survival in association with its responsibilities

Trimsamsa Continued

Critical Bhavas

6th Bhava – The Critical Bhava of the Trimsamsa is the 6th. The 6th is relevant to health, stress, accidents. We need to work diligently to keep ill health at bay, Apply ourselves to reduce stress, Be vigilant to avoid accidents. The sixth represents the hard work necessary to overcome difficulties

3rd Bhava – The third Bhava is the intelligence that we apply to difficult situations, our motivation to deal with them, the courage to face them

9th Bhava – We learn from our difficulties, problems should be faced with a sense of purpose, 9th bhava relates to the guidance we receive in order to deal with life's difficulties

Khavedamsa

Parasara says that we should look to the Khavedamsa to understand auspicious and inauspicious effects. Any good thing or bad thing which appears in our lives will be reflected through the Khavedamsa. But the Khavedamsa is a very fine tuned varga. It divides a rasi into 40 equal portions of 45 minutes each. So, it is a varga that we need to be able to trust our birth time in order to work with. That being the case, it also serves as an excellent varga to use when rectifying a birth time. We can look at the Khavedamsa varga for confirmation of everything. Being connected to the number 4, it also serves as a higher vibration of the Chaturthamsa Varga. As we will see, the primary Graha for the Khavedamsa is the Moon. So, it is also good to use the Khavedamsa for confirming events shown through the Hora.

Khavedamsa Khavedamsa Deities

Vishnu – Vishnu pervades all of creation. He is the essence behind all things. The source of all forms. He sustains them through his existence as all things are ultimately Vishnu.

How can anything be inauspicious if it comes from Vishnu, if it comes from God. In reality, we judge auspicious and inauspicious on our own terms. But there are only auspicious things being brought to us by Vishnu. When something seemingly unfortunate happens in a Vishnu Khavedamsa, it is helpful to try to understand why and that God is the source of all. Similarly with the fortunate events that occur, we are meant to see that they come from God as well, rather than seeing them as our own creation.

Chandra – The Moon, the One that Shines, The One with the Shining Face

The Moon reflects the state of our soul. So to do events which occur in Chandra Khavedamsas. But as the Moon waxes and wanes, we are also meant to understand that so too does fortune. This too shall pass when we are confronted with challenges. And we should face them with dignity. And enjoy fully the benefits of Good Fortune with the understanding of the transience of their nature.

Mariici - a particle of light, shining mote or speck in the air, One of the Ten Prajapatis, One of the Saptarishis, Was the son of self perpetuated space and intelligence

It is our own consciousness of self that can give rise to good and bad karmas which then perpetuate the cycle of fortunate and unfortunate events. In essence, we are one with God but have lost sight of this.

With Mariici Khavedamsas it is important for us to realise the Self-Separation that gave rise to Self-Consciousness and Good and bad karmas. There is no will outside of God's. Even our Free Will is part of God's Will. For some reason, we chose to come here. The events we face are a result of that decision.

With these Khavedamsas, it is important that we accept responsibility for challenges we face and

Tvashta – The artisan God or Fashioner, The visible form of Creativity, Born from the navel of Visvakarma who is the Divine Architect, Tvasta is the maker of Divine Implements and the Bodies of humanity

The fortunate and unfortunate things created through Tvashta Khavedamsas are of great use to us, just like our bodies that are the vehicles of our consciousness, They are of Divine Design and we should feel fortunate for both our difficulties and our fortune

Dhata – Creator of Life, Preserver of Health

The events of our lives are existent for the preservation of our health whether it be on the spiritual level or mundane. Dhata Khavedamsas bring things into our life that are related to preservation and the generation of new life cycles

Siva – Liberation, Emancipation, Benevolent, Auspicious, destroyer of forms

Siva Khavedamsas bring fortunate or unfortunate events that lead to our emancipation

Ravi – A particular form of the Sun, Radiant, Brilliant, Fearless because he chases away darkness

Ravi Khavedamsas bring experiences that illuminate. When strong, they can help us to face misfortune with dignity, when weak, with pride

Yama - A rein, a bridle, charioteer, restraint. Yama was the first-born man, and equally the first to die.

Being the first to die, he guides and ushers souls to a brighter or darker realm based upon their merit.

The purpose of each realm and each existence is the cleansing and removing of impurities. Yama means a bridle or a rein and represents the control and discipline necessary for the removal of these impurities.

We are fortunate equally for the things that leave our lives as well as come into it. Yama Khavedamsas

Yaksha - a living supernatural being, spiritual apparition. They were also protectors of Nature. Yaksha Khavedamsas can represent those things which are either too good or too difficult to believe. They represent also the ephemerality of fortune and misfortune. When we harm or help nature, we may find fortune or misfortune through Yaksha Khavedamsas

Gandharva - The celestial musicians, Special duty is to guard Soma, supposedly a good physician because Soma is the best medicine, Gandharva Khavedamsas bring with fortunate events the nectar of bliss. They help us to find pleasure in life, their experiences heal through the recognition that all events lead to our liberation. They can bring the experience of life with passion, passionate events connected with good or ill fortune

Kaal - is time personified and deified
Kaal Khavedamsas bring things which we must endure and equally long lasting happiness or bliss obtained through the destruction of something else.

Varuna - Varuna means the 'All-Enveloping Sky'. Varuna was originally the God of the Heavens, the Firmament. He was known to have placed the Nakshatras in the sky. He eventually became the God of the Oceans and the Waters. As the Dispenser of Cosmic Law, he is the Primal Maker and Upholder of Creation. Placing the Nakshatras in the skies, He is the Force that Creates and Grows all of Creation through Consciousness

With Varuna Khavedamsas, things that are fortunate may be found to have an unfortunate twist and vice versa, the things that Varuna Khavedamsas have associated with them have an air of confusion associated with them

Khavedamsa Critical Graha

The critical graha connected to the Khavedamsa is the Moon. A healthy Moon can give us the right relationship to either the auspicious or inauspicious events that come into our life. The primary function of the Moon is that of reflecting the Light of the Sun. The Sun is the Atman, the Soul of everything. There is the paramatman, or the Highest Soul and there is the jivatman or individual soul. We each have a little bit of both. As a side note, this is why the Nakshatras are so important. They reflect both the paramatman and the jivatman as the Moon's purpose is to reflect the light of the Sun, or the Atman. The Moon is Consciousness, Manas, or our sensory mind. A strong Moon reflects this Higher light without distortion. Therefore we sense the meaning of the auspicious and inauspicious in our lives. A weak Moon will have the tendency to distort this and cause us to have a poor relationship with the events in our lives. The Moon also relates to the fulfilment of our needs. We need both the auspicious and inauspicious events in our lives in order to grow. In short, everything is prosperity. We just may not see it as such due to limitations of our Manas.

Saumya/Kruura – Saumya (Gentle) if waxing, Krura if Waning, With Saumya things happen with a state of ease (when the Moon is free of affliction) due to the fact that there is strong reflection of the Atman, or Sun. A Dark Moon will Make things Harsh Due to Lack of Fulfilment from the Atman

Female – Receptive, There should be receptivity and acceptance of all that comes our way in order for us to benefit from it

Vaishya – Merchant Caste, Looking for how to make the most of both the Auspicious and the Inauspicious

Sattva – Sees both with clarity and from a balanced perspective

Luminous – The Moon is concerned with the growth of our Consciousness and as a result will Help the

Khavedamsa Continued

Wet – Concerned with the Nourishment of the Soul

Growth – Grows things in accordance to its waxing or waning state

Critical Bhavas

4th Bhava – The fourth deals with our security, our capacity to feel nourished by the events in our lives. It is related to the contentment or discontentment that we experience. Do we feel fortunate about all of the events in our lives? Can we accept our challenges as prosperity?

7th Bhava – The auspiciousness or inauspiciousness of relationships on a deeper level relates to our capacity to have the right relationship with the events that occur in our lives and the people that come into our lives.

1st Bhava – Is our path in life fortunate or unfortunate? Reality dictates that we face a bit of both. Are we fortunate enough to have good health? That is also something we can examine in the Khavedamsa

Akshavedamsa

Brihat Parasara Hora Shastra states that all things can be considered from the Akshavedamsha. But, it says the same about the Shastiamsa. The case is true about both of these Vargas. But, they also serve a more defined role in association with their particular focus. As the number 45 is attained by multiplying 5×9 , and if we divide 45 by 12 we get 36 with a remainder of 9, this chart begins to make greater sense as a chart that is more deeply connected to our Dharmic Path. It is also also connected to the Navamsa chart, only it takes that chart to a higher level. Many astrologers agree that the Akshavedamsha is to be used to signify whether or not we find the events in our life to be deeply purposeful and worthwhile. Do the events that happen in alignment with the Akshavedamsa show something that we have a deeply purposeful and meaningful connection with. Or do they show things that we have a difficult time associating with and hardly find worthwhile in the greater scheme of things.

Akshavedamsa Deities

Ka -A name of Brahma translates as who – Purposeful and Meaningful things which are difficult to understand or to know the source

Vishnu – The preservative aspect of God, the essence behind the form – The connection of one purposeful thing to another because the essence of the two is the same. The meaningful things that happen in our lives which cause us to want to see the connection between all things

Vidhi - fate, destiny, the creator, of Vishnu, of Brahma – Those things in our lives which are fated. We take great pleasure in them because of an understanding of the ‘Soul’ of the event

Isa – God as the Supreme Controller, A Name of Siva – Those events that we find deep meaning in but understand are beyond our control. Perhaps we discover this by trying to control then ourselves

Surajyeshtha – Eldest of the Gods, A name of Brahma the 6th Brahma – Those purposeful things which have been long in existence in our lives. We may not know the source of these things – A very meaningful ‘break’?

Acyuta – The Imperishable, a name of Vishnu – Those events that will stay in our memory forever, Also a connection with helping us to understand the source behind all

Critical Graha

The Sun – The Sun is the critical graha of the Akshavedamsa. The Sun represents the Atman, or the Soul of Everything. This encompasses as well the Soul of the Individual. All things in the path of the Sun have meaning because the Sun illuminates all. It is also the Sun which makes more obvious the purpose of events in our lives as they have import in regard to the path our Soul takes toward evolution. The Sun will also sacrifice for the sake of his kingdom. And it's the purposeful and meaningful pursuits in our lives that we are most willing to sacrifice for.

Qualities of the Sun

Krura – May be Harsh in It's Approach (In the Case of the Sun, it does so for a Necessary Sacrifice)
Male (Satisfied in it's Actions)
Kshatriya-Noble Caste, Warrior Caste, Fights for the Kingdom and What is Right
Sattva – Moved by its inspiration
Luminous – Allows the Individual to Find Out Who they Truly Are and What they Truly Need Through Finding Meaning through the pursuits indicated
Bird - Birds search and find what works for them. Sun searches for purpose and meaning
Looking Up – The Sun will try to continually find more meaning and greater purpose to sacrifice for
Dry – Does What is Necessary without the Need to Cater to the Emotions
Separating – Will Separate from one thing in favour of those things it sacrifices for

Critical Bhavas

9th Bhava – A strong 9th gives understanding of the events which occur in our lives. Without this, there would be no meaning in anything. If the first house is the self in potential, the fifth the self in its expression through application of its Creative Intelligence, then the 9th is what develops as a result of this. It is the meaning of the individual's following of their Dharmic Path. There is no greater purpose and it is through this that we should find the deepest meaning.

Shastiamsa

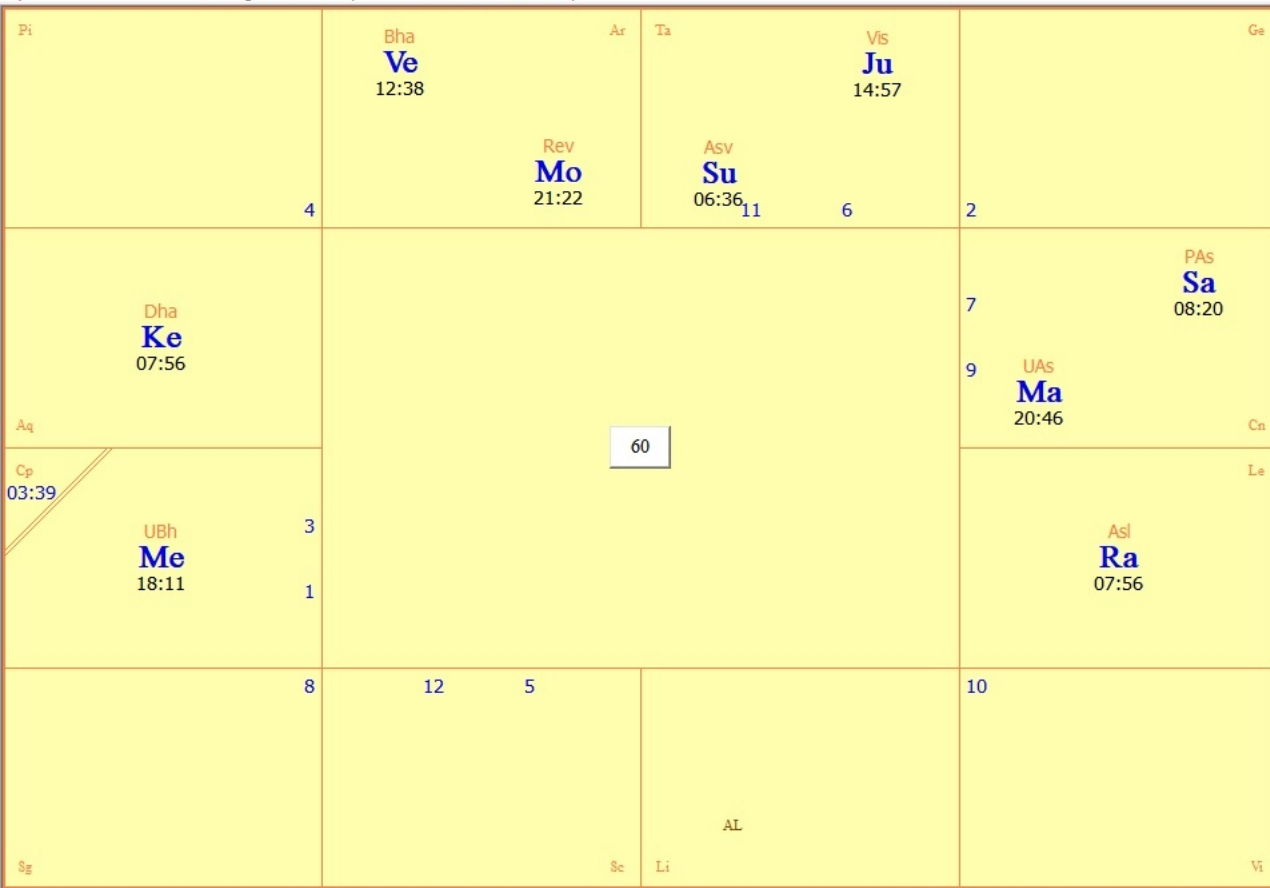
BPHS says the Shastiamsa is to be used for confirmation of everything. It sets the ceiling for the entire horoscope. For that reason, for borderline situations it is a good final judgement varga. Why does it set the ceiling? Because it shows the more deeply engrained Karma in the horoscope.

Shastiamsa Deities

1. Kalinasa – Loss of Strife
2. Yama – Restraint
3. Karaladamshtra – Cleaving Fang, Fearfully Toothed
4. Kubera – Lord of Riches
5. Kulaghna – Family Destroying
6. Deva – Divine
7. Sudha – Nectar
8. Mukhya – To or of the Mouth
9. Ghora – Aweful, Violent, Intense
10. Rakshasa – Demon, Unorthodox, Against the grain of society
11. Yaksha – spiritual apparition, nature spirit
12. Kinnara – Lovers of the paradigm
13. Bhrashta – Fallen
14. Garala – Poison, Healer
15. Vahni – Fire, Gastric Fire
16. Maya – Illusion
17. Puriishaka – Rubble, Dirt
18. Apampathi – Ocean, A Name of Varuna
19. Marutvan – Wind, Changeable
20. Kaala – Time Personified, Dark Blue, Siva, Destructive Principle
21. Kantaka – Thorn
22. Kshiteesha – Lord of the Earth

23. Amrita – Nectar (Of Immortality)
24. Indu – Moon, The Number 1,
25. Mridu – Soft, Delicate, Tender
26. Komala – Tender, Gentle
27. Heramba – Protective Form of Ganesha, A Hero, Protector of the Weak
28. Brahma – Universal Father, Creative Aspect of God, Creator of the Vedas
29. Vishnu – Creator of Law, Aspect of God that preserves and permeates all
30. Maheswara – Siva, Great Lord
31. Deva – Same as Above
32. Ardra – Moist, Focused Energy like Ardra Nakshatra
33. Kamalakara – Lotus Pool
34. Gulika – Son of Saturn,
35. Mrityukala – Death Time
36. Kaala – Same as Above
37. Davagni – Forest Conflagration
38. Ghora – Same as Above
39. Amrita – Same as Above
40. Purna Ina Sakara – Full Lord of Vegetation
41. Vishadagdha – Consumed by Grief
42. Sarpa - Serpent
43. Vamsakshaya – Family Decay
44. Kaala – Same as Above
45. Komala – Same as Above
46. Utpata – Ill Portent,

47. Saumya – Gentle, Relating to or Sacred to the Moon, Handsome, Auspicious
48. Seetala – Cooling, Camphor, Sandal
49. Chandramukhi – Having the Beauty of the Moon
50. Praveena – Skilled
51. Kalapavaka – Destructive Fire at the End of Time
52. Dandabhrit – Staff, Staff that Punishes
53. Nirmala – Stainless, Without Sin
54. Saumya – Same as above
55. Krura – Cruel
56. Atiseetala – Causing Cold Upon
57. Amrita – Same as Above
58. Payodhi – Ocean, Vast
59. Bhramana – Wandering
60. Chandrarekha – Digit or Streak of the Moon, Moon Ray



Vimshottari	1	2	3	4	5
Me/Me	08/05/2017 17:35				
Me/Ke	20/09/2019 08:45				
Me/Ve	10/09/2020 09:21				
Me/Su	24/06/2023 14:29				
Me/Mo	24/04/2024 18:26				
Me/Ma	15/09/2025 09:00				
Me/Ra	06/09/2026 09:35				
Me/Ju	09/03/2029 21:25				
Me/Sa	01/06/2031 15:55				
Ke/Ke	23/01/2034 00:24				
Ke/Ve	18/06/2034 14:46				
Ke/Su	11/08/2035 11:14				
Ke/Mo	15/12/2035 02:58				
Ke/Ma	11/07/2036 13:12				
Ke/Ra	05/12/2036 03:34				
Ke/Ju	17/12/2037 03:47				

Caranavamsa	1	2	3	4	5
Li/Li	14/04/2018 15:59				
Li/Sc	13/11/2018 17:23				
Li/Sg	14/06/2019 18:46				
Li/Cp	13/01/2020 20:10				
Li/Aq	13/08/2020 21:33				
Li/Pi	14/03/2021 22:57				
Li/Ar	14/10/2021 00:20				
Li/Ta	15/05/2022 01:44				
Li/Ge	14/12/2022 03:07				
Li/Cn	15/07/2023 04:31				
Li/Le	13/02/2024 05:54				
Li/Vi	13/09/2024 07:17				
Sc/Ar	14/04/2025 08:41				
Sc/Ta	14/06/2025 05:39				
Sc/Ge	14/08/2025 02:37				
Sc/Cp	13/10/2025 22:35				

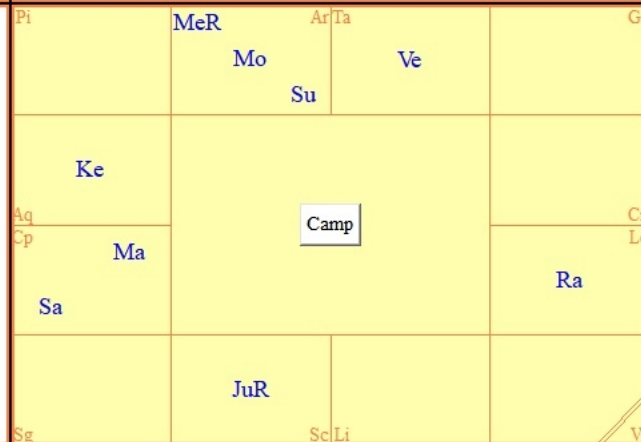


Vara:	Saturn
Nakshatra:	Revati
Tithi:	14. Chaturdasi
Dagdha Rasi:	Pi Ge Vi Sg
Karana:	Vishti
Yoga:	Vaidhriti
Yogi:	Jupiter
Avayogi:	Sun
Duplicate Yogi:	Mercury

	r...	Degrees	Rasi	Dig...	Nakshatra	Pa...	Ld/SL	Tara	Baladi
Lg		14:03:39	Virgo	--	Purvaph...	4	Ve/...	3 V...	Yuva
Su		24:36:36	Aries	EX	Aswini	1	Ke/V...	2 S...	Mrita
Mo		06:21:22	Aries	F	Revati	1	Me/...	1 J...	Kumara
Ma		15:20:46	Capri...	EX	Uttarash...	1	Su/S...	4 K...	Yuva
Me	R	04:48:11	Aries	F	Uttarab...	4	Sa/R...	9 P...	Bala
Ju	R	21:14:57	Scor...	GF	Visakha	3	Ju/S...	8 ...	Kumara
Ve		17:42:38	Taurus	OH	Bharani	4	Ve/...	3 V...	Yuva
Sa		09:08:20	Capri...	OH	Purvash...	2	Ve/R...	3 V...	Vridha
Ra		12:07:56	Leo	--	Aslesha	3	Me/...	1 J...	Yuva
Ke		12:07:56	Aqua...	--	Dhanish...	1	Ma/...	6 S...	Yuva

AK	AmK	BK	MK PuK	PiK	GK	DK	
Su	Ju	Ve	Ma	Sa	Mo	Me	
AK	AmK	BK	MK	PiK	PuK	GK	DK
Su	Ju	Ve	Ma	Lg	Sa	Mo	Me

AK - AatmaKaaraka, (Self)
AmK - AmaatyaKaaraka, (Minister)
BK - BhraatruKaaraka, (Siblings)
MK - MaatruKaaraka, (Mother)
PiK - PitruKaaraka, (Father)
PuK - PutraKaaraka, (Children)
GK - GnaatiKaaraka, (Relatives)
DK - DaaraaKaaraka, (Spouse)



Karmic Analysis

1. 12th House Cusp Nakshatra (Shatabhishak)
2. Lord of the 12th House Cusp Nakshatra, (Rahu) (F Vri Sva 17.5)(Mukhya)
3. Lord of the 12th House Cusp from the Rasi Chart (Saturn) (GF Bal Sva 22.33) (Candrasya)
What Rasi and Nakshatra is Saturn in within the Shastiamsa and who are the Dispositors of both and
What Nakshatras are they in etc. Saturn is in Gemini Ardra with an Amrita F Kum Sva 25 Rasi Lord in
Ardra Nakshatra Mukhya F Vri Sva 17.5 and a Mukhya F Vri Sva 17.5 Nakshatra Lord in Ashwini
Nakshatra Mukhya GF Bal Sva 22.33
4. What Planets Conjunct and Rasi Aspect the Lord of the 12th from the Rasi within the Shastiamsa
5. What House Do Each of the Associated Planets Rule from the Lord of the 12th From the Rasi Chart
Within the Shastiamsa,
6. What is Ketu's Shastiamsa Deity, Rasi and Nakshatra,
7. What is the Shastiamsa Deity and Strength, of the Rasi Lord and Nakshatra Emissary, and what
Nakshatra Are Each of those in, What are the Shastiamsa Deities of the Nakshatra Emissaries of the
respective and what is their strength
8. If you have a rectified birth time that you can trust, if not then skip. What house cusp(s) and equal
Houses does Ketu conjunct
9. If you want, you can look at the Shastiamsa Deity for the House Cusp and the Nakshatra connected to
the House Cusp
10. Its strength is going to be relevant to the Nakshatra Emissaries strength Mars

12. Where is Ketu's Dispositor in relevance to Ketu, that becomes a House Cusp

13. Where is Ketu's Dispositor in relevance to the Lagna, that also becomes a house cusp

14. What Planets Conjunct and Rasi aspect Ketu, Shastiamsa Deities of those, Strength, Nakshatras, Emissaries Shastiamsa Deity, Strength of Emmissary , Venus (Deva)(E Yuv Sva)(31.33)(Bharani)(Venus) (Deva)(E Yuv Sva)(31.33),,,,Moon (Apampati)(F Vri Sva)(17.5)(Rev)(Mercury)(Vahni)(F Kum Sva) (25),,,,Mars (Gulika)(DB Kum Sus)(10)(Uttara Ashadha)(Praviina)(Sun)(N Vri Sus) (5.16),,,,Saturn(Vamsakshaya)(N Vri Sus)(5.16)(Purva Ashadha)(Venus)(Deva)(E Yuv Sva)(31.33)

15. What Houses does Each Planet Rule from Ketu)(Check Even if Birth time is unrectified), Respective House Cusp Shastiamsa Deities(Remember Rectification and if not rectified leave out), Nakshatras,Nakshatra Emissarie's Strength, Venus(4th)(Sarpa)(Jyeshtha)(Mercury)(F Kum Sva)(25),(9th) (Yama)(Bharani)(Venus)(E Yuv Sva)(31.33),,,,,,Moon(6th)(Sarpa)(Sravana)(Moon)(F Vri Sva) (17.5),,,,,,Mars(3rd)(Yama)(Vishakha)(Jupiter)(GE Yuv Sus)(20.66),(10th)(Sarpa)(Roh)(Moon)(F vri Sva) (17.5),,,,,,Saturn(1st)(Davagni)((Purva Phalguni)(Venus)(E Yuv Sva)(31.33),(12th)(Sarpa)(Ashlesha) (Mercury)(F Kum Sva)(25)

16. What is Rahu's Shastiamsa Deity, Rasi and Nakshatra,(Deva)(Leo)(Ashlesha)

17. What is the Shastiamsa Deity and Strength, of the Rasi Lord and Nakshatra Emissary, and what Nakshatra Are Each of those in, What are the Shastiamsa Deities of the Nakshatra Emissaries of the respective and what is their strength Sun (Praviina)(N Vri Sus)(5.16) (Ashwini)(Ketu)(N Vri Sus) (5.16),,,,Mercury(Vahni)(F Kum Sva)(25)(Uttara Bhadrapada)(Saturn)(N Vri Sus)(5.16)

The 12th cusp is in Shatabhishak Mukhya F Vri Sva 17.5. The Lord of the 12th from the Rasi is Saturn Candrasya GF Bal Sva 22.33. Saturn is in Gemini Ardra with an Amrita F Kum Sva 25 Rasi Lord in Ardra Nakshatra Mukhya f Vri Sva 17.5 and a Mukhya F Vri Sva 17.5 Nakshatra Lord in Ashwini Nakshatra GF Bal Sva 22.33.

In a previous lifetime, there may have been complications with expressing one's life purpose. These complications may have revolved around not wanting to fulfil what one is here for. But the native was able to maintain a decent level of composure and dignity throughout the challenges that they faced. There was a storminess in fulfilling his potential. There may have been other things he wanted to focus on more intensively. But, a level of responsibility and Dharma was felt

Saturn is conjunct the Sun Deva F Vri Sva 17.5 in Punarvasu Nakshatra Indu N Mri Sus 2.66. The Sun rules the 3rd from Saturn Ardra Mukhya F Vri Sva 17.5

He likely felt ostracised due to what he felt he was here to do. He likely felt that he was only able to fulfil a minute iota of his purpose.

Saturn is Rasi Aspected by Jupiter Indu N Mri Sus 2.66 in Revati Amrita F Kum Sva 25. Jupiter rules the 7th Swati Mukhya F Vri Sva 17.5 and the 10th Uttara Ashadha Deva F Vri Sva 17.5. Jupiter is going to give neutral results of both houses.

Difficulty in fulfilling his potential in both career and relationships or even perhaps career relationships. There would have been both a nervousness and an independent drive. But again it was likely restrained. One could also say that there were many things he wanted to do and express within both of these areas.

Saturn is Rasi Aspected by Venus Mrityukala F Vri Sva 17.5 in Punarvasu Indu N Mri Sus 2.66. Venus rules the 5th Pushya Candrasya GF Bal Sva 22.33 and the 12th Shatabhishak Mukhya F Vri Sva 17.5. Venus will give more credit to the 5th

He sacrificed much of his creative expression and were he to further many of his creative ideas that he held back on, his life might have been in danger.

Ketu is Mukhya in Aquarius Chitra with a Candrasya GF Bal Sva 22.33 Rasi Lord in Ardra Mukhya F Vri Sva 17.5 and a Purna Ina Sakara OH Bal Jagrat 35 Nakshatra Lord in Chitra Purna Ina Sakara OH Bal Jagrat 35.

We can see that Nikola wanted to do great work through utilising his potential in order to help humanity. May have been a bit of a workaholic. Material fulfilment and recognition for his achievements would have been at least a part of his drive.

Ketu is conjunct the 5th Rakshasa Pushya Candrasya GF Bal Sva 22.33. Saturn is in the 5th from Ketu Rakshasa Pushya Candrasya GF Bal Sva 22.33 and the 9th from the Ascendant Dandabhrut Purva Ashadha Mrityukala F Vri Sva 17.5

He likely would want to punish those who profaned his beliefs or wanted to defend his beliefs and equally was likely to hold resentment against those who wanted to limit his creative expression

Ketu is conjunct Mercury Amrita F Kum Sva 25 in Ardra Nakshatra Mukhya F Vri Sva 17.5. Mercury rules the 5th Rakshasa Pushya Candrasya GF Bal Sva 22.33 and the 8th Yama Jyeshtha Amrita F Kum Sva 25. Mercury will give mainly 5th results

Passionate about speaking about factors that could change things for humanity. Was unorthodox in his approach. May have had some gambling addictions that caused him to be unreliable upon others and equally he would have been, as noted, restrictive of his own ideas due to the fact of needing to maintain an appearance

Rahu is Mukhya in Leo Ashwini with a Deva F Vri Sva 17.5 Rasi lord in Punarvasu Indu N Mri Sus 2.66 and a Mukhya GF Bal Sva 22.33 Nakshatra Lord in Chitra Purna Ina Sakara OH Bal Jag 35. Rahu is conjunct the 11th Rakshasa Sravana Kshitiisa F Bal Sva 20 with the Sun in the 11th Rakshasa Sravana Kshitiisa F Bal Sva 20 and the 9th Dandabhrith Purva Ashadha Mrityukala F Vri Sva 17.5

Things that he says may not sit well with others and where he may crave camaraderie, it is hard for him to find and he may suffer from a lack of support. He wants to do the right thing and he is devoted to his work even if it causes the aforementioned aloofness. May feel split in his decisions due to a lack of validation for his ideas. And he may have both feared voicing some of his ideas due to needing to ensure his own life and also likely wanted to have revenge on a slight level against those who would limit him. Likely wanted to work from the perspective of inspiration.

Rahu receives a Rasi aspect from the Moon Kshitiisa F Bal Sva 20 in Chitra Purna Ina Sakara OH Bal Jag 35. The Moon rules the 12th Amrita Shatabhishak Mukhya F Vri Sva 17.5

Regardless of the level of work that he was capable of, it was hard for him to feel good about himself. May have felt that he wasn't able to use his full potential and felt lonely as a result.