

CHAPTER 2: TRADITIONAL LITERATURE REVIEW

“As a science, astrology has discovered, “correct methods and reached correct knowledge about the influence of planets on the human mind, and on the day activities of human beings.”

--Kane (Kane, 1962, Vol. 5, Pt 1. p. 434).

“Hindu astrology is not superstitious nonsense, and that it may well warrant a deeper investigation...”

-- Brunton (Brunton, 2016, page 212).

2.0 Chapter Overview

Chapter 2 has two main sections, Chapter 2 Section 2.1 deals with the main concepts in Jyotish, laying them out in Diagrams and Tables where appropriate, and giving full explanations of them. Chapter 2 Section 2.2 covers their main applications with reference to identifying individual personality traits, *Pravritti* from analysis of *Janma Jatakam* or birth chart in *Jyotisha* which in turn helps to tread on the path of holistic development to gain the ultimate goal of individual life.

2.1.1 Introduction: Basic Concepts in *Jyotisha*

This Section presents basic concepts in *Jyotisha*, known to be valid from long experience. Although phenomenological, they seem empirically correct. The Vedic literature describes Jyotisha as ‘the eye of Vedas’ (*Jyotisha Veda Chakshu*), and the ‘Science of Sciences’. It makes predictions about a person’s life using their birth chart, *Janma Kundali*, which incorporates the four concepts, *Dharma*, *Artha*, *Kama* and *Moksha*, the *Chaturvidha Purushardha*. The Janma Kundali can also be used to help bring success in the various fields of life, for example how to progress spiritually.

First, Jyotisha's concept of *Navagrahas* is presented, detailing auspicious and inauspicious natures, benefic, malefic etc.; their various natural attributes and significations, 'sahaja karakatwas' the particular aspects of life that they influence, such as education, marriage, business, or enlightenment. are elucidated.

Next, Jyotisha's 'Dwadasha Rasis', the twelve signs of the Zodiac, *Bha Chakra*, are presented, and how each corresponds to a division of the *Kalapurusha*, the Divine Body of the manifest and unmanifest. Categorizations of *Dwadasha Rasis* are presented: two-fold as odd and even / male and female; three-fold as movable (*chara*), fixed (*sthira*) & dual (*dwisvabhava*); and four-fold, Fiery (*agni*), Earthen (*bhu*), Airy (*vayu*) and Watery (*Jala*) groups of *Rasis*. Then, Lords of each *Rasi*, *Rasyadhipati*, are named, and the *Rasi* where each *Graha* attains its most highly beneficial position. *Uchcha*, also its *Moolatrikona*; also, *Grahas'* mutual relationships, friendship or enmity and how they are calculated. Further, divisions of a *Rasi*, *Vargas*, especially the *Navamsa*; *Grahas'* special *Rasis*, *Uchcha* (Exaltation), *Moolatrikona*, *Swa* (own sign), and *Neecha* (Debilitation), are given.

Aspects of interpreting a birth chart are discussed, explaining the distinctions between *Rasis* and *Bhavas* that they represent depending on the *Rasi* rising on the eastern horizon, the *Lagna* (ascendant). Different levels of interpretation of the 12 houses, *Dwadasha Bhavas*, are given: body, mind, teachers, education, family, profession, progress towards liberation, etc. Specific kinds of houses are explained: '*Trikonas*'; '*Kendras*' '*Upachayas*'; '*Dusthanas*' and '*Marakasthanas*'. Roles of specific *Bhavas* for spiritual growth, *Trikona Bhavas* 1, 5 & 9, are described. Jyotisha's unique system of *Nakshatras* dividing the Zodiac into 27 star 'constellations' is treated, together with their contributions to personality and character, and detailed timing of life events according to *Maharishi Parashara Vimshottari Dasas*. Selected Properties of *Sapta Grahas* are given in a table. Similar fundamental guiding principles are presented in Tables where appropriate.

The following Table 2.1 gives names of Zodiac signs and their lords in western astrology and Jyotisha with abbreviations normally used.

| TABLE 2.1: Zodiac signs and Lords in Jyotisha and western astrology | | | | | |
|---|----|----------------|---------------|----|----------------------|
| Western Zodiac Sign | | Sign Lord | Jyotisha Rasi | | <i>Rasi Adhipati</i> |
| Aries | AR | Mars (MA) | Mesha | ME | Kuja (KUJ) |
| Taurus | TA | Venus (VE) | Vrishabha | VB | Sukra (SUK) |
| Gemini | GE | Mercury (ME) | Mithuna | MI | Budha (BUD) |
| Cancer | CN | Moon (MO) | Karkataka | KR | Chandra (CHA) |
| Leo | LE | Sun (SU) | Simha | SM | Surya (SUR) |
| Virgo | VI | Mercury (ME) | Kanya | KN | Budha (BUD) |
| Libra | LI | Venus (VE) | Tula | TU | Sukra (SUK) |
| Scorpio | SC | Mars (MA) | Vrischika | VC | Kuja (KUJ) |
| Sagittarius | SA | Jupiter (JU) | Dhanus | DH | Guru (GUR) |
| Capricorn | CP | Saturn (SA) | Makara | MA | Sani (SAN) |
| Aquarius | AQ | Saturn (SA) | Kumbha | KU | Sani (SAN) |
| Pisces | PI | Jupiter (JU) | Meena | MN | Guru (GUR) |

Note: *Jyotisha*'s *Navagrahas* also include Moon's North Node, *Rahu*, and South Node, *Ketu*, abbreviated here as RAH and KET respectively.

Note 2: "R" after a Graha's Abbreviation in parenthesis shows Graha is in retrograde motion.

Our article (Vegaraju et al., 2019b) presented *Jyotisha* astrology as the 'Science of the Sciences' that reveals the tendencies of a person's soul, and its state on the spiritual path, *adhyatmika marga*, and how the main events of their life unfold. To make these predictions, *Jyotisha* utilizes a person's birth chart, *Janma Kundali*, specifically the precise positions of the nine *Grahas*, Sun, Moon, five visible planets, and moon's north and south nodes. Below, we

present, in outline. how *Jyotisha* makes such predictions including how it pinpoints the timing of events (Santhanam, 1984, Chapter 17 and Chapter 18).

Jyotisha Sastra has three major divisions or *Skandha*: *Ganita Skandha*, *Samhita Skandha*, and *Hora Skandha*. Its six limbs, *Angas*, are called: *Gola*, *Ganita*, *Jataka*, *Prasna*, *Muhurta*, and *Nimitta*; while its chief styles are *Nadi Jyotisha*, *Parashari Jyotisha*, *Jaimini Jyotisha*, *Tantric Jyotisha*, and *Tajika Jyotisha*. Its five important areas of application are *Jataka*, (Natal astrology), *Varshaphala* (Predictive astrology), *Prasna* (Horary astrology), *Muhurta* (Electional astrology) and *Samhita* (Mundane astrology).

Chapter 2.1.2 Fundamental Aspects of *Jyotisha*

Jyotisha divides the *Navagrahas* into natural categories, Benefic (*Guru*, *Sukra*) & Malefic (*Surya*, *Kuja*, *Sani*), or *Papi* (functionally malefic), or of varying nature (*Chandra*, *Budha*) (Santhanam, 1984, Chapter 3). It specifies their significations, how a *Graha* signifies a particular aspect of a person's life: for example, achievement of *Artha*, wealth, or *Moksha*, spiritual liberation. *Jyotisha* divides the human body into twelve divisions from head to feet, symbolically signifying the *Kalapurusha*, in terms of the twelve *Rasis*, astrological signs, each ruling one such division (Santhanam, 1984, Chapter 4). It also specifies how the twelve *Bhavas* (Santhanam, 1984, Chapter 11) houses reckoned from the rising sign, *Lagna*, rule each division. Similarly, it predicts each aspect of a person's life by their *Kundali*: longevity including health and disease, family, including children, friends, education and employment, housing, vehicles and environment, attainments in life, losses and disappointments on all levels like profession and spiritual progress (Santhanam, 1984, Chapter 11). In short, *Jyotisha* is all-inclusive, covering every aspect of life.

The Vedic Sciences' vision of *Sanatana Dharma* (Acharya, 2015) as the Beacon Light of life's journey is intrinsically contained in the *Janma kundali*. The twelve *bhavas* are divided

into four kinds according to the *Chaturvidha Purushardha*, the four governing principles of life: *Dharma – Artha – Kama – Moksha* (Acharya, 2015). The 1st, 5th and 9th *Bhavas* signify the *Dharma* aspects of life; the 2nd, 6th and 10th *Bhavas* signify the *Karma* aspects of life; the 3rd, 7th and 11th *Bhavas* signify the *Artha* aspects of life; while the 4th, 8th and 12th *Bhavas* signify the *Moksha* aspects of life. In regard to the latter, it is of note that the 8th house concerns the strength of the base chakra, the *Mooladhara*, while the 4th *Bhava* indicates the person's purity of heart. Both these must be appropriately strong if the person is to achieve spiritual liberation – not just the strength of the twelfth *Bhava*, and the signifiers of *Moksha*, *Sani* and *Ketu* (Santhanam, 1984, Chapter 11).

Chapter 2.1.3 The Twelve *Rasis* – Signs of the Zodiac

The *Bha Chakra* or Zodiac is the belt of the heavens within about 8⁰ of the ecliptic, the '*Ravi Marga*', which is divided into twelve equal divisions. *Jyotisha* calls the twelve signs of the Zodiac, *Rasis*. As a sidereal system of astrology, it assigns these to fixed regions of the sky, 30⁰ in angular width. The angles at which signs begin differ from those in western astrology by an angle called the '*Ayanamsa*' (Dreyer, 1997, Chapter 2), which increases by about 1⁰ every 70 years. *Jyotisha* associates each *Rasi* with a particular area of the body, as designated in the Divine Body of the Time-Lord, *Kalapurusha*, and displayed in Figure 1. As shown, the *Kalapurusha* starts at the crown and back of the head, with the first *Rasi*, *Mesha*, and proceeds downwards to the feet where it finishes with the twelfth *Rasi*, *Meena* (Santhanam, 1984, Chapter 4).

Figure 2.1. The Body of *Kala Purusha* in *Jyotisha*



Caption: Figure 2.1 depicts the Cosmic Body in terms of *Jyotisha Rasis* Mesha to Meena

Table 2.2 below details names *Jyotisha Rasis*, their “*Adhipati*” Rasi Lords, direction

each *Rasi* represents represent, “*anga*”, body parts of “*Kalapurusha*”, they signify, and the “*Mahabhutas*”, the *Rasis* are associated with.

| Table 2.2: <i>Jyotisha</i> Twelve Rasis as body Parts, “ <i>anga</i> ” of the <i>Kalapurusha</i> | | | | | | |
|--|----|--------------|---------------------------------|----------------------|-------------------------------------|-----|
| Rasi & it’s Nature | | Direction | Body Part of Kalapurusha | Mahabhuta | <i>Jyotisha Rasi Adhipati &</i> | |
| Mesha Chara Rasi | ME | <i>East</i> | <i>Head: Crown & Back</i> | <i>Agni</i> (Fire) | <i>Kuja</i> | KUJ |
| Vrishabha Sthira Rasi | VB | <i>South</i> | <i>Face & Neck</i> | <i>Bhumi</i> (Earth) | <i>Sukra</i> | SUK |
| Mithuna Dwisvabhava | MI | <i>West</i> | <i>Shoulders & Arms</i> | <i>Vayu</i> (Air) | <i>Buddha</i> | BUD |
| Karkataka Chara Rasi | KR | <i>North</i> | <i>Chest & Heart</i> | <i>Jala</i> (Water) | <i>Chandra</i> | CHA |
| Simha Sthira Rasi | SM | <i>East</i> | <i>Stomach</i> | <i>Agni</i> (Fire) | <i>Surya</i> | SUR |
| Kanya Dwisvabhava | KN | <i>South</i> | <i>Intestines & Hips</i> | <i>Bhumi</i> (Earth) | <i>Buddha</i> | BUD |
| Tula Chara Rasi | TU | <i>West</i> | <i>Groin & Reproductive</i> | <i>Vayu</i> (Air) | <i>Sukra</i> | SUK |
| Vrischika Sthira Rasi | VC | <i>North</i> | <i>Anus</i> | <i>Jala</i> (Water) | <i>Kuja</i> | KUJ |
| Dhanus Dwisvabhava | DH | <i>East</i> | <i>Thighs</i> | <i>Agni</i> (Fire) | <i>Guru</i> | GUR |
| Makara Chara Rasi | MA | <i>South</i> | <i>Knees</i> | <i>Bhumi</i> (Earth) | <i>Sani</i> | SAN |
| Kumbha Sthira Rasi | KU | <i>West</i> | <i>Shins & Ankles</i> | <i>Vayu</i> (Air) | <i>Sani</i> | SAN |
| Meena Dwisvabhava | MN | <i>North</i> | <i>Feet</i> | <i>Jala</i> (Water) | <i>Guru</i> | GUR |

Caption: Table 2.2 gives Twelve *Jyotisha Rasis*, *Graha* lords, *Kalapurusha* part(s) & Mahabhutas.
Note: As Lords of two *Rasis Grahas* *Sukra*, *Kuja*, *Guru*, *Sani* and *Budha* have two roles each.

In the Table 2.3 below, the *Rasis* where each *Graha* attains its most highly beneficial position, *Uchcha* (Exaltation); it's *Moolatrikona Rasi*, it's *Neecha* Rasi (Debilitation), and the Rasis aspected by graha are given.

| Table 2.3: Grahas Rasis of Moolatrikona, Uchcha, Neecha and Drishti | | | | |
|---|----------------------------|---------------------------|--------------------|--|
| Graha ↓ | <i>Moola Trikona Rasi</i> | <i>Uchcha Rasi</i> | <i>Neecha Rasi</i> | Aspecting rasi <i>Drishti</i> |
| <i>Surya</i> | <i>Simha</i> (0°- 20°) | <i>Mesha</i> (1°- 10°) | <i>Tula</i> | 7 th |
| <i>Chandra</i> | <i>Vrishabha</i> (4°- 30°) | <i>Vrishabha</i> (1°- 3°) | <i>Vrischika</i> | 7 th |
| <i>Kuja</i> | <i>Mesha</i> (0°- 18°) | <i>Makara</i> (1°- 28°) | <i>Karkataka</i> | 4 th , 7 th & 8 th |
| <i>Budha</i> | <i>Kanya</i> (16°-20°) | <i>Kanya</i> (1°- 15°) | <i>Meena</i> | 7 th |
| <i>Guru</i> | <i>Dhanus</i> (0°- 13°) | <i>Karkataka</i> (1°- 5°) | <i>Makara</i> | 5 th , 7 th & 9 th |
| <i>Sukra</i> | <i>Tula</i> (0°- 10°) | <i>Meena</i> (1°- 27°) | <i>Kanya</i> | 7 th |
| <i>Sani</i> | <i>Kumbha</i> (0°- 20°) | <i>Tula</i> (1°- 20°) | <i>Mesha</i> | 3 rd , 7 th & 10 th |

The 1st, 2nd, 12th, 5th, 9th, 8th, 4th Rasis counted from Graha's Moola Trikona Rasi & it's Uchcha are Friendly Rasis & their lords are Friends; The rest of Rasis, 3rd, 6th, 10th, 11th and 7th counted from the Moola Trikona Rasi are Rasis of enemies. Their lords are enemies.

Surya, *Chandra*, *Guru* and *Kuja* are Natural (inherently) friends to each other. Similarly, *Sukra*, *Budha* and *Sani* are Natural (inherently) friends to each other.

2.1.4: The Twelve *Bhavas* – Houses

Figure 2.1 and Table 2.2 show how the *Kundali* covers the physical body. Starting from the rising sign, *Lagna*, the 12 *Bhavas* cover it again. The angle of the eastern horizon in *Lagna* gives the difference between each *Bhava* (Santhanam, 1984, Chapter 11) and its corresponding *Rasi* (Santhanam, 1984, Chapter 4) When zero, the two coincide; as the angle increases, the

first *Bhava* is displaced to that point for the next 30^0 . All *Bhavas* thus begin with the same displacement. *Jyotisha* clearly distinguishes the start of each *Bhava*, given by the *Kundali*, from the starting point of each *Rasi*, fixed in the sky. Similar to Fig 2.1, the *Janma kundali* covers all aspects of life: family, consisting of father, mother, elder and younger brothers and sisters, uncles and aunts, grandparents etc.; possessions, including transport; quality of housing and homes including surroundings; education including teachers and level of attainment; profession and changes of career; travel and location of residence relative to birthplace and so on. Each *bhava* pertains to particular aspects of these concerns of the native's life up to achievement of Moksha (Santhanam, 1984, Chapter 11).

2.1.5 Sets of Bhavas

Jyotisha also names groups of houses with similar or related properties. The *Trikona Bhavas*, are the same as the *Dharma Bhavas*, nos. 1, 5, and 9. They are held to be the best houses for benefic *grahas*, such as *Guru* (Jupiter), *Shukra* (Venus), and also *Buddha* (Mercury), and *Chandra* (Moon), when these last two are by themselves, or associated with a benefic *graha*. The *Kendra Bhavas*, 1, 4, 7, 10 (known as the Quarters), are preferred by malefic *grahas* (Santhanam, 1984, Chapter 11). Two other important classes of *Bhava* are the *Upachaya Bhavas*, or houses of increasing power, nos. 3, 6, 10, and 11, which strengthen the *grahas* posited in them throughout life, and the *Dustana Bhavas*, nos. 6, 8, and 12, which bring various forms of affliction and misery. Enemies, disease, and debt are read from the 6th *Bhava*; longevity or its opposite from the 8th *Bhava*; and loss from the 12th *Bhava* (Santhanam, 1984, Chapter 11).

2.1.6 Vargas, the Divisions of Each Rasi

In addition to the *Rasis* themselves, various divisions of the *Rasis* into numbers of parts, *Amsas*, are used as supplementary information to calculate the power of each *Graha*. The

Vargas, divisions of each *Rasi* that the *Graha* occupies, are thus of significance. The foremost *Varga* is the *Navamsa*, the ninth division, since it provides supplementary information about the 7th *Bhava*, partners and marriage, and particularly about the native's later life. There are sixteen kinds of various divisional charts, *Shodasa Varga Kundali*, that can be calculated, but the most important are the *Shadvargas* (six *Vargas*), the *Rasi* itself, then the *Hora*, half of a *Rasi* lasting about one hour (*Hora*), *Drekkana* (the third part of 10⁰ sections), *Navamsa* (ninth sections of 3⁰ 20'), *Dwadasamsa* (the twelfth part of 2⁰ 30' sections), and the *Trimsamsa* (the thirtieth part of 1⁰ sections). The *Drekkana* Sections start with the *Rasi* itself, with the second and third 10⁰ sections assigned to the fifth and ninth *Rasis* therefrom, as do the *Dwadasamsa* (twelfth part), For the *Trimsamsa* (thirtieth part): in the odd *Rasis*.

2.1.7 The 27 Nakshatras and the Vimshottari Dasa System

In addition to the twelve *Rasis*, *Jyotisha* divides the *Bha Chakra*, the 360⁰ Zodiac, into 27 '*Nakshatras*' (Sutton, 2014; Dreyer, 1997) which are often translated as star constellations, named after the 27 daughters of *Daksha Prajapati*, the father of *Sati*, the first consort of Lord Shiva. The *Nakshatras*, each of 13⁰ 20', are of similar importance to the *Rasis*, signs, in that they also affect the qualities of *grahas* posited in them. In particular, they influence the qualities of *Chandra*, Moon, in ways that directly indicate the properties of the person's mind. In order to understand the character or personality of a person, the *Nakshatra* in which *Chandra*, the Moon is posited, the *Janma Nakshatra*, is a very important significator. Thus, in *Jyotisha*, a person's psychology has a very rich dimensionality, far richer than in western psychology with its 'Big Five' personality traits, Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism. *Jyotisha* may even be able to describe more traits than western psychology can yet test. When a *rasi* of 30⁰ is divided into nine equal halves, each of 3⁰ 20' arc span, we get nine equal *Navamsas* in a *rasi*. By identifying the exact ninth part of position of nine *grahas* and of *lagna* in a *rasi*, an important *Varga kundali* called '*Navamsa kundali*' is obtained. And

thus it amounts to that each Nakshtra is divided equally into four parts, which is traditionally known as a '*Nakshtra pada*', which is nothing but a *Navamsa* of the *Rasi*. In all, we have 108 *Nakshtra padas*, a.k.a. *Navamsas* in *Bha Chakra*, the *Jyotisha* Zodiac.

Most importantly, the Nakshatras are used to explain the precise timing of events in a person's life (Santhanam, 1984, Chapter 46 and Chapter 18). The 27 Nakshatras are divided into three groups of nine, each group taking up 4 signs (since $9 \times 13^0 20' = 120^0$), with each having a *graha* as its lord in the same order for each sequence of nine: *Ketu* (the South Node), *Sukra* (Venus), *Surya* (Sun), *Chandra* (Moon), *Kuja* (Mars), *Rahu* (the North Node), *Guru* (Jupiter), *Sani* (Saturn), and *Buddha* (Mercury). The sequence of Nakshatras with their Graha Lords is given in Table 2.4.

2.1.8 Parashara Vimshottari Dasa Paddhati

Each *Nakshatra* Lord governs the native's life for a fixed period of years, as given below, the total coming to 120 years, considered in Vedic times, the ideal, normal human life-span. Each time period is divided into sub-periods with the same proportional lengths, with each of those similarly divided, and so on. The main periods are known as *Dasha* periods, lasting *Ketu* (7 years), *Sukra* (20 years), *Surya* (6 years), *Chandra* (10 years), *Kuja* (7 years), *Rahu* (18 years), *Guru* (16 years), *Sani* (19 years), and *Buddha* (17 years) – total 120 years. The second level periods are known as '*Bhuktis*', so the whole concept and system is called the '*Dasha-Bhuktis*'. There are also names for the third level periods, i.e. sub-periods of the *Bhuktis*, *Antara Dasha* periods, and then *Pratyantara* at the fourth level, followed by the 5th, *Sookshma* level, and 6th, *Prana* levels. In the *Janma kundali*, any particular contribution to a person's life exists only in potential form. For it to manifest during their lifetime, it must first be activated by appropriate and conducive conditions in terms of ruling periods and sub-periods in the *Vimshottari Dasa-Bhukti* time-periods favoured by such set of grahas signifying those

contributions. Further it requires the most favourable placement and positioning of those set of grahas during the *Graha Gochara* transits coinciding in time with the already identified favorable *Dasa-Bhukti* time-periods. Such conditions act like keys to unlock treasures (or otherwise) enclosed inside a glass box, representing the *Janma kundali*. This Vimshottari Dasa Paddhati system was named after the great Vedic *Rishi*, *Maharishi Parashara*, the *Vimshottari Dasha* system (Santhanam, 1984, Chapter 46) While the sequence of influences of the *Janma kundali* on the *Manas*, ‘Mind’, (*Chandrama Manaso Jataha*), is delineated from the position of *Janma Chandra*, its influences on the body can be measured from *Lagna*, with the same principles of *Dasha-Bhukti* periods applying, but now from *Lagna Nakshatra*, the star constellation in which *Lagna* or the *Ascendant* falls at birth.

| Table 2.4: Twenty-Seven Nakshatras of <i>Bha Chakra</i> Zodiac | | | |
|--|----------------------|-----------------------------|----------------------------|
| Nakshatra Lord (Span) | Nakshatra Cycle 1 | Nakshatra Cycle 2 | Nakshatra Cycle 3 |
| <i>Ketu</i> (0° – 13° 20’) | <i>Aswini</i> (1) | <i>Makha</i> (10) | <i>Moola</i> (19) |
| <i>Sukra</i> (13° 20’ – 26° 40’) | <i>Bharani</i> (2) | <i>Purva Phalguni</i> (11) | <i>Purva Ashadha</i> (20) |
| <i>Surya</i> (26° 40’ – 40° 0’) | <i>Krittika</i> (3) | <i>Uttara Phalguni</i> (12) | <i>Uttara Ashadha</i> (21) |
| <i>Chandra</i> (40° 0’ – 53° 20’) | <i>Rohini</i> (4) | <i>Hasta</i> (13) | <i>Sravana</i> (22) |
| <i>Kuja</i> (53° 20’ – 66° 40’) | <i>Mrigasira</i> (5) | <i>Chitta</i> (14) | <i>Dhanishta</i> (23) |
| <i>Rahu</i> (66° 40’ – 80° 0’) | <i>Ardra</i> (6) | <i>Swati</i> (15) | <i>Satabhisha</i> (24) |
| <i>Guru</i> (80° 0’ – 93° 20’) | <i>Punarvasu</i> (7) | <i>Vishakha</i> (16) | <i>Purva Bhadra</i> (25) |
| <i>Sani</i> (93° 20’ – 106° 40’) | <i>Pushyami</i> (8) | <i>Anuradha</i> (17) | <i>Uttara Bhadra</i> (26) |
| <i>Buddha</i> (106° 40’ – 120° 0’) | <i>Aslesha</i> (9) | <i>Jyeshtha</i> (18) | <i>Revati</i> (27) |
| Caption: Table 2.4 presents the 27 Nakshatras in three cycles of 9, giving their Graha Lords, names and span in degrees and minutes from the beginning of the cycle. | | | |

Table 2.5 below gives seven Grahas' swa-rasi, basic nature, colour, gemstones, Saptadhatu, Guna and the bhava where graha is strong in *Digbala*.

| Table 2.5 : Select Properties of Sapta Grahas | | | | | | | |
|---|------------------------------|----------|---|-------------|-----------------|-----------------------|-----------------|
| Graha ↓ | Own Swa-Rasi | Nature | <i>Digbala</i> – Strong in <i>Bhava</i> | Colour | Gemstone | Saptadhatu | Guna |
| <i>Surya</i> | <i>Simha</i> | Malefic | South (10 th) | Blood Red | Ruby | <i>Asti</i> (Bones) | <i>Rajasika</i> |
| <i>Chandra</i> | <i>Karkataka</i> | Variable | North (4 th) | Tawny | Pearl | <i>Rakta</i> (Blood) | <i>Sattvika</i> |
| <i>Kuja</i> | <i>Mesha & Vrischika</i> | Malefic | South (10 th) | Blood Red | Red Coral | <i>Majja</i> (Marrow) | <i>Tamasika</i> |
| <i>Budha</i> | <i>Mithuna & Kanya</i> | Variable | East (1 st) | Grass Green | Emerald | <i>Twacha</i> (Skin) | <i>Rajasika</i> |
| <i>Guru</i> | <i>Dhanus & Meena</i> | Benefic | East (1 st) | Tawny | Yellow Sapphire | <i>Medha</i> (Fat) | <i>Sattvika</i> |
| <i>Sukra</i> | <i>Vrishabha & Tula</i> | Benefic | North (4 th) | Variegated | Diamond | <i>Shukra</i> (Repro) | <i>Rajasika</i> |
| <i>Sani</i> | <i>Makara & Kumbha</i> | Malefic | West (7 th) | Dark Blue | Blue Sapphire | <i>Mamsa</i> (Muscle) | <i>Tamasika</i> |

2.2.1 Vedic Culture and Path of Sanatana Dharma

The essence of Vedic culture is *Sanātana dharma*, which enunciates fundamental spiritual principles to which Vedic peoples adhered for their souls to travel on the path to enlightenment. *Sanātana dharma* sees the soul starting in states of relatively greater suffering (duaḥkha), and over many lifetimes growing into states of increasing bliss (sukha and ānanda), finally gaining spiritual liberation. Integral to *Sanātana dharma* are four concepts, *dharma - artha - kāma - mokṣa*, known as *Caturvidha puruṣārdha* (Venkatesha, 1991), which are ‘goals of life’, *dharma* being the substratum for the others (Vegaraju et al., 2019b). They are fundamental to *Jyotiṣa* astrology.

This section reviews each concept, showing how Chapter 12 of the fundamental *Jyotiṣa* text, *br̥hat parāśara hora śāstra* (*Brihat Parashara Hora Shastra*, BPHS), helps explain each one. The quoted verses introduce each concept; later, in Chapters 13 through 24, *Jyotiṣa* expounds details of how they manifest in peoples’ lives, one chapter dedicated to each *bhāva*. As in all aspects of *Sanātana dharma*, *Jyotiṣa* regards souls as integral parts of the Divine Being. Each incarnation adds to the sum total of a soul’s experiences, its ‘*cit*’, gradually educating it in the ways of Divinity, not merely by imparting a theory of theology, but through practical experience of lives increasingly well lived. Souls thus come to realize subtle truths like, “He who sees all beings in Me, and Me in all beings, he is not lost to Me, nor I to him” (Yogi, 1967), enunciated by Lord Krishna in *bhagavad gītā*. By providing insights into the spiritual laws behind such statements, *Jyotiṣa* helps souls gain deep insights into the relationship

between humans and their creator, and to progress along the path to spiritual enlightenment. *Jyotiṣa* also shows how our world reflects Nature's Infinite Intelligence. The texts, “*āṅgīrāṇīyān mahatomahīyān*” (Chinmayananda, 1992) and “*yat pinḍe tat brahmāṇḍe*”, imply that Cosmic Creative Intelligence (Yogi, 2001) is all pervading: events on earth are reflections of events in heaven, encapsulating *Jyotiṣa*.

2.2.2 *Caturvidha Puruṣārdha: The Jyotiṣa Perspective*

Jyotiṣa's primary concern is the soul, evaluating its tendencies, assessing *karma* - based life events.

KARMA: Parasara Maharshi's *vimśottari daśā paddhati* gives human life span as 120 years comprising major/minor periods, based on natal moon, and *graha gocāra*, it helps to predict life events. *Competent jyotiṣi* always know dates of *graha* transitions from *rāśi* to *rāśi*, and *nakṣatra* to *nakṣatra*; and their implications for a person's life. Evaluating *karma* active in a person's life allows remedial measures like *japa*, *homa*, *abhiṣeka* or *dāna* to avoid negative influences and events. *Jyotiṣa* fulfils *heyam duaḥkhamanāgatam* (Shearer, 2002). *Karma* is divided into three parts: *prārabda karma*, from past actions active in this life; *sancita karma*, accumulated in this life, fructifying in future; and *agāmi karma*, from previous lives also fructifying in future. Actions in this life can annul the last two, shortening the path to liberation. *Jyotiṣa* wisdom offers supreme blessings.

DHARMA: Of the *Caturvidha puruṣārdha*, *Dharma* is primary, sustaining the other three. The auspicious *Trikona bhāvas*, houses 1, 5 & 9, present one's *dhārmika pravṛtti*: *Bhāva* 1, a person's spiritual state; *Bhāva* 5, results of past actions, how education, teachers, children and students, influence one's life; *Bhāva* 9, spiritual tendencies, like a *deva* best for one's spiritual progress.

Regarding *Bhāva* 1, *śloka* 2 of Chapter12 in BPHS (Santhanam, 1984) states

देहं रूपं च ज्ञानं च वर्णं चैव बलाबलम् ।

सुखं दुःखं स्वभावञ्च लग्नभावान्निरीक्षयेत् ॥२॥

dehaṁ rūpaṁ ca jñānaṁ ca varṇaṁ caiva balābalaṁ ।

sukhaṁ duḥkhaṁ svabhāvaṁca lagnabhāvānnirīkṣayet ॥2॥

Meaning: Physique, complexion of the body, appearance, vigor, weakness, intellect, happiness, grief and innate nature are all to be divined from the *lagna bhāva*

Regarding *Bhāva* 5, *śloka* 6 of Chapter12 in BPHS (Santhanam, 1984) says

यन्त्रमन्त्रौ तथा विद्यां बुद्धेश्चैव प्रबन्धकम् ।

पुत्रराज्यापभ्रांशादीन् पश्येत् पुत्रालयाद् बुधः ॥६॥

yantramantrau tathā vidyāṁ buddheścaiva prabandhakam ।

putrarājyāpabhraṁśādīn paśyet putrālayād budhaḥ ॥6॥

Meaning: The learned deduce from *bhāva* 5 amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc.

Regarding *Bhāva* 9, *śloka* 10 of Chapter12 in BPHS (Santhanam, 1984) says

भाग्यं श्यालं च धर्मं च भ्रातृपत्न्यादिकांस्तथा ।

तीर्थयात्रादिकं सर्वं धर्मस्थानान्निरीक्षयेत् ॥१०॥

bhāgyaṁ śyālaṁ ca dharmāṁ ca bhratṛpatnyādikāṁstathā ।

tīrthayātrādikaṁ sarvaṁ dharmasthānānnirīkṣayet ॥10॥

Meaning: Religion, visits to shrines, and good luck, wife's brother and brother's wife, etc. are told from *dhana bhāva*.

BPHS Chapters 13, 17, 21 further elaborate on these *Bhāvas* 1, 5 and 9 respectively.

ARTHA: The second *Caturvidha puruṣārdha* is *Artha*, for which the *sahaja pravṛtti* is judged from *Bhāvas* 2, 6, and 10. *Artha* means rewards for efforts, like wealth; deeper meanings include professional advance, special awards, spiritual progress, and even gratitude for one's activities.

Regarding *Bhāva* 2, *śloka* 3 of Chapter12 in BPHS (Santhanam, 1984) states

धनधान्यं कुटुम्बांश्च मृत्युजालममिश्रकम् ।

धातु रत्नादिकं सर्वं धनस्थानान्निरीक्षयेत् ॥३॥

dhanadhānyam kuṭumbāṁśca mṛtyujālamamiśrakam ।

dhātu ratnādikaṁ sarvaṁ dhanasthānānnirīkṣayet ॥3॥

Meaning: *Dhana bhāva* (*bhāva* 2) concerns wealth including precious stones and metals, family, food (including grains etc.), death etc. Also, this bhava is the first *māraka sthāna*.

Regarding *Bhāva* 6, *śloka* 7 of Chapter12 in BPHS (Santhanam, 1984) says

मातुलान्तकशंकाणां शत्रूंश्चैव व्रणादिकान् ।

सपत्नीमातरं चापि षष्ठभावान्निरीक्षयेत् ॥७॥

mātulāntakaśaṅkāṅāṁ śatrūṁśchāiva vṛṇādikaṅ ।

sapatnīmātarāṁ cāpi ṣaṣṭhabhāvānnirīkṣayet ॥7॥

Meaning: *Bhāva* 6 (*Ari Bhāva*) indicates enemies, disease, debts, mother's brother(s), step-mother, fear of death, etc.

Regarding *Bhāva* 10, *śloka* 11 of Chapter12 in BPHS (Santhanam, 1984) says

राज्यं चाकाशवृत्तिं च मानं चैव पितुस्तथा ।

प्रवासस्य ऋणस्यापि व्योमस्थानान्निरीक्षणम् ॥११॥

rājyaṁ cākāśavṛttiṁ ca mānaṁ cāiva pitustathā ।

pravāsasya ṛṇasyāpi vyomasthānānnirīkṣaṇam ॥11॥

Meaning: *bhāva* 10 (*karma bhāva*) indicates profession (livelihood), positions of authority and honours, father, place of residence, e.g. living abroad.

BPHS Chapters 14, 18, 22 further elaborate these *Bhāvas* 2, 6, and 10, respectively.

KĀMA: The third *Caturvidha puruṣārdha* is *Kāma*, desires of any kind, longings or yearnings. The *Sahaja kāma pravṛtti* is judged from *Jātaka Bhāvas* 3, 7, and 11. *Bhāva* 3 with

Kuja as *Sahaja kāraka* is younger siblings. *Bhāva* 7, with *śukra* as *Sahaja kāraka* is the house of partners and marriage. *Bhāva* 11, the ‘House of Gain’, *lābha sthāna*, concerns successes in life like professional promotion.

Regarding *Bhāva* 3, *śloka* 4 of Chapter 12 in BPHS (Santhanam, 1984) says

विक्रमं भृत्यभ्रात्रादि चोपदेशप्रयाणकम् ।

पित्रोर्वै मरणं विज्ञो दुश्चिक्याच्च निरीक्षयेत् ॥४ ॥

vikramam bhr̥tyabhrātrādi copadeśaprayāṅakam |

pitrorvovai maraṇam vijñō duścikyācca nirīkṣayet ||4||

Meaning: *Bhāva* 3 (*Sahaja / bhr̥tr̥ bhāva*) indicates valour, younger brothers and sisters, Servants, upadeśa, Journeys, Death of Parents, etc.

Regarding *Bhāva* 7, *śloka* 8 of Chapter 12 in BPHS (Santhanam, 1984) says

जायामध्वप्रयाणं च वाणिज्यं नष्टवीक्षणम् ।

मरणं च स्वदेहस्य जायाभावान्निरीक्षयेत् ॥८ ॥

jāyāmadhvaprayāṅam ca vāṇijyam naṣṭavīkṣaṅam |

marāṅam ca svadehasya jāyābhāvānnirīkṣayet ||8||

Meaning: *Bhāva* 7 (*Yuvati kalatra bhāva*) indicates wife, business partners and trade, travel, loss of sight, death etc. Also, this *Bhāva* is the second *māraka sthāna*.

Regarding *Bhāva* 11, *śloka* 12 of Chapter 12 in BPHS (Santhanam, 1984) says

नानावस्तुभवस्यापि पुत्रजायादिकस्य च ।

आयं वृद्धिं पशूनां च भवस्थानान्निरीक्षणम् ॥१२ ॥

nānāvastubhavyāpi putrajāyādikasya ca |

āyam vṛddhiṁ paśūnāṅ ca bhavasthānānnirīkṣaṅam ||12||

Meaning: *Bhāva* 11 (*lābha bhāva / sthāna*) indicates all articles, daughters-in-law, income, prosperity, domesticated animals, e.g. cows and pets, etc.

Such parts of *Kāma Bhāva* are lost when discussing *Mokṣa*. *Sannyāsa* is recommended,

but *Jyotiṣa* shows *gṛhastha* āsrama, fulfilling aspirations in this world is integral to the path.

The *Kāma Bhāva* provide means to fulfil them, moving the soul on to higher levels.

Chapters 15, 19, 23 of BPHS further elaborate on these *Bhāvas* 3, 7 and 11, respectively.

MOKṢA: The fourth *Caturvidha puruṣārtha* is *Mokṣa* (liberation from bondage), for which *Sahaja pravṛtti* is judged from *jātaka bhāvas* 4, 8, and 12: *Bhāva* 4 (*candra, Sahaja kāraka*) governs heart, love & mother; *Bhāva* 8, changes (*śani Sahaja kāraka*); *Bhāva* 12, the ‘House of Loss’, *vyaya sthāna*, (*Ketu, Sahaja kāraka*), governs loss including the 3 kinds of *karma*: *sancita, agāmi* and *prārabda*. Destroy these, *Mokṣa* results.

Regarding *Bhāva* 4, *śloka* 5 of Chapter12 in BPHS (Santhanam, 1984) says

वाहनान्यथ बन्धूंश्च मातृसौख्यादिकान्यपि ।

निधि क्षेत्रं गृहं चापि चतुर्थात् परिचिन्तयेत् ॥५॥

vāhanānyatha bandhūṁśca mātṛsaukhyādikānyapi ।

nidhi kṣetraṁ gṛhaṁ cāpi caturthāt paricintayet ॥5॥

Meaning: *Bhāva* 4 (*mātr bhāva*) indicates mother, vehicles, relatives, treasure, buildings.

Regarding *Bhāva* 8, *śloka* 9 of Chapter12 in BPHS (Santhanam, 1984) says

आयु रणं रिपुं चापि दुर्गं मृतधनं तथा ।

गत्यनुकादिकं सर्वं पश्येद्रन्ध्राद्विचक्षणः ॥९॥

āyu raṇaṁ ripuṁ cāpi durgaṁ mṛtadhanam tathā ।

gatyānukādikam sarvaṁ paśyedrandhrādvicakṣaṇaḥ ॥9॥

Meaning: *Bhāva* 8 (*randhra bhāva*) indicates longevity, battle, enemies, forts, wealth of the dead, things that have happened, things that are to happen, i.e. past and future births.

Regarding *Bhāva* 12, *śloka* 13 of Chapter12 in BPHS (Santhanam, 1984) states

व्ययं च वैरिवृत्तन्तरिःफमन्त्यादिकं तथा ।

व्ययाच्चैष हि ज्ञातव्यमिति सर्वत्र धीमता ॥१३॥

vyayaṁ ca vairivṛttantariḥphamantyaḍikam tathā |

vyayāccaīṣa hi jñātavyamiti sarvatra dhīmatā ||13||

Meaning: *Bhāva* 12 (*vyaya bhāva / sthāna*) indicates expenses, history of enemies, one's own death etc. Prosperity, or Annihilation of a *Bhāva*

For *Mokṣa*, no more *sancita, agāmi karma*, by yoga. When actions are in accord with Natural Law, no more *sancita karma* is created. God's Will leads to *Mokṣa*.

BPHS Chapters 16, 20, 24 further elaborate on these *Bhāvas* 4, 8 and 12 respectively.

2.2.2 SUMMARY

Jyotiṣa delineates *Caturvidha puruṣārtha*'s four concepts, *dharma - artha - kāma - mokṣa*, all aspects of *sanātana dharma mārḡa*, justifying its name, 'Science of Sciences'.

| Table 2.6 <i>Jyotiṣa Bhavas</i> analyzed to know Traits (Pravritti) with relevant Chapters/Slokas | | | |
|---|-------------------------------|---------------------------|--------------------|
| <i>Pravritti</i> (Trait) | <i>Jataka Bhavas</i> analyzed | <i>Shlokas</i> of Chap.12 | Dedicated Chapters |
| <i>Dharma</i> | 1,5 & 9 | 2.12, 6.12 & 10.12 | 13,17 and 21 |
| <i>Artha</i> | 2,6 & 10 | 3.12, 7.12 & 11.12 | 14, 18 and 22 |
| <i>Kama</i> | 3,7 & 11 | 4.12, 8.12 & 12.12 | 15, 19 and 23 |
| <i>Moksha</i> | 4,8 & 12 | 5.12, 9.12 & 13.12 | 16, 20 and 24 |