

Parāśara Jyotiṣa Course



# Year 1 Lessons



## Vāsara, Vāra

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# Vāsara Vāra (Weekday)

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# 1 Vāra (Weekday)

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## 1.1 Sapta Vārāḥ

आदित्यश्चन्द्रमा भौमो बुधश्चाथ बृहस्पतिः।

शुक्रः शनैश्चरश्चैव वाराः सप्त प्रकीर्तिताः॥२२॥

गुरुश्चन्द्रो बुधः शुक्रः शुभवाराः शुभे स्मृताः।

क्रूरास्तु क्रूरकृत्येषु सदा भौमार्कसूर्यजा॥२३॥

ādityaścandramā bhaumo budhaścātha bṛhaspatiḥ |

śukraḥ śanaīścaraścaiva vārāḥ sapta prakīrtitāḥ ||22||

guruścandro budhaḥ śukraḥ śubhavārāḥ śubhe smṛtāḥ |

krūrāstu krūrakṛtyeṣu sadā bhaumārkasūryajā ||23||

Translation: The seven weekdays -

1. ravivāra (Sunday), somavāra (Monday), maṅgalavāra (Tuesday), budhavāra (Wednesday), bṛhaspativāra or guruvāra (Thursday), śukravāra (Friday) and sanivāra (Saturday) are the seven days of the week in standard order.
2. somavāra (Monday), budhavāra (Wednesday), bṛhaspativāra or guruvāra (Thursday), and śukravāra (Friday) are considered good (for auspicious work). Maṅgalavāra (Tuesday), ravivāra (Sunday), and sanivāra (Saturday) are considered bad (used for harsh work)

The (A) order of the weekdays is derived from the (B) order of the horā (hours of the day) which in turn is derived from the (C) speed of the planets. Among the seven planets considered in Vedic astrology paradigm, Saturn is the slowest followed by Jupiter, Mars, Sun (replaces earth in geocentric view), Venus, Mercury and Moon. This is the standard order of the horā – Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

Since Sun is the overlord of all the planets and the manifested creation, this order of horā is rewritten as Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars. The first hour of the first day is ruled by the Sun. Therefore, Sunday shall be the first day of the week and the first hour of Sunday shall be ruled by the Sun. There are 24 horā (hours) in a day and these seven planets will repeat 3 times covering 21 horā. The 22<sup>nd</sup>, 23<sup>rd</sup> and 24<sup>th</sup> hours are governed by first three planets Sun, Venus and Mercury.



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The next hour (after 24<sup>th</sup> hour of Sunday) is ruled by the Moon. This is the first hour of the next consecutive day following Sunday. Therefore, the day shall be ruled by the Moon as it is the lord of the first hour of the day. In this manner we calculate the lords of the 24 hours of each day as well as ascertain the lord of the first hour of each day which gives us the lord of the day. The weekday order is derived based on the lordship of the first hour of each of the 7 days as *ravivāra* (Sunday), *somavāra* (Monday), *maṅgalavāra* (Tuesday), *budhavāra* (Wednesday), *bṛhaspativāra* or *gurutvāra* (Thursday), *śukravāra* (Friday) and *sanivāra* (Saturday).

## 1.2 Horā – Vāra

Table 1: Horā and Vāra

Approx Start	Hr	D1	D2	D3	D4	D5	D6	D7	
6:00 AM	1	Su	Mo	Ma	Me	Ju	Ve	Sa	Day Lord (Brahma Gāyatrī)
7:00 AM	2	Ve	Sa	Su	Mo	Ma	Me	Ju	
8:00 AM	3	Me	Ju	Ve	Sa	Su	Mo	Ma	
9:00 AM	4	Mo	Ma	Me	Ju	Ve	Sa	Su	
10:00 AM	5	Sa	Su	Mo	Ma	Me	Ju	Ve	
11:00 AM	6	Ju	Ve	Sa	Su	Mo	Ma	Me	Peak Hour ≈ 11:00 am - 12:00 noon
12:00 PM	7	Ma	Me	Ju	Ve	Sa	Su	Mo	Viṣṇu Gāyatrī = 3 <sup>rd</sup> weekday planet
1:00 PM	8	Su	Mo	Ma	Me	Ju	Ve	Sa	Second Cycle starts ≈ 1:00 pm
2:00 PM	9	Ve	Sa	Su	Mo	Ma	Me	Ju	
3:00 PM	10	Me	Ju	Ve	Sa	Su	Mo	Ma	
4:00 PM	11	Mo	Ma	Me	Ju	Ve	Sa	Su	
5:00 PM	12	Sa	Su	Mo	Ma	Me	Ju	Ve	
6:00 PM	13	Ju	Ve	Sa	Su	Mo	Ma	Me	Night cycle = 5 <sup>th</sup> weekday planet
7:00 PM	14	Ma	Me	Ju	Ve	Sa	Su	Mo	
8:00 PM	15	Su	Mo	Ma	Me	Ju	Ve	Sa	Third cycle starts ≈ 8:00 pm
9:00 PM	16	Ve	Sa	Su	Mo	Ma	Me	Ju	
10:00 PM	17	Me	Ju	Ve	Sa	Su	Mo	Ma	
11:00 PM	18	Mo	Ma	Me	Ju	Ve	Sa	Su	
12:00 AM	19	Sa	Su	Mo	Ma	Me	Ju	Ve	Turīya (śaktī) Gāyatrī = 7 <sup>th</sup> planet
1:00 AM	20	Ju	Ve	Sa	Su	Mo	Ma	Me	
2:00 AM	21	Ma	Me	Ju	Ve	Sa	Su	Mo	



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3:00 AM	22	Su	Mo	Ma	Me	Ju	Ve	Sa	Fourth cycle starts ≈ 3:00 am
4:00 AM	23	Ve	Sa	Su	Mo	Ma	Me	Ju	
5:00 AM	24	Me	Ju	Ve	Sa	Su	Mo	Ma	

A number of jyotiṣa principles are derived from the vāra-horā scheme. First is the correlation between the horā and vāra where they carry the energy of Agni, the holy fire god and priest. Agni is the energy available for every activity. The hours and days ruled by nice planets Moon, Mercury, Jupiter and Venus channel the energy (agni) conducive to nice actions or activities while the harsh planets Mars, Sun and Saturn channel energy (agni) for harsh and evil actions. Every activity has a significator planet called kāraka. The best time to perform an activity is during the day or hour ruled by the kāraka. For example, Venus the planet of love is the vivāha kāraka (marriage significator). Friday ruled by Venus is, undoubtedly the best day for marriage. Yet if this day is not convenient, and say Sunday is chosen, then any of the hours of Venus like 2:00-3:00pm can be chosen.

Second principle is the four-fold division. All pañcāṅga elements are always divided into four parts. The Yoga and Nakṣatra of 13°20' have four parts each measuring 3°20' called pada. The tithī of 12° is also divided into four parts where each pada is 3°. The Karaṇa is already half a tithī and therefore has only two pada of 3° in each karaṇa. The vāra of 24 horā is also divided into four parts called gāyatrī each measuring 6 hours. These junctions at sunrise, midday, sunset and midnight are called saṅdhyā (junctions) and show the times when the course of the Sun is altering and the quality of energy (agni) is changing. Brahma gāyatrī is the moment of sunrise which is the creation of a new day and imbibes the rajas guṇa of Brahma [golden yellow sky]. The shadow is long and to the west and is gradually shortening. Viṣṇu gāyatrī is at midday when the Sun shines in full glory to sustain creation and expose the truth (the shadow is the shortest or none at all) – this is the sattva guṇa of Viṣṇu [bright yellow sky]. At sunset the shadows are long and thrown to the east as the setting Sun shows a day that is about to end, akin to death. It imbibes the tamas guṇa of Rudra [blue sky]. At midnight the Sun is absent in the sky and the Moon alone provides white light to sustain existence. This is the state without guṇa (nirguṇa) and alludes to the divine mother. It is the fourth (turīya) Śaktī gāyatrī where there are no shadows telling tales as darkness prevails everywhere.

Let us take a closer look at the four gāyatrī of the day and the energy they symbolize. On Sunday, the Brahma Gāyatrī is the first hour ruled by the Sun; Viṣṇu gāyatrī is the 7<sup>th</sup> hour ruled by Mars, the lord of the 3<sup>rd</sup> weekday from Sunday; Rudra gāyatrī is the 13<sup>th</sup> hour ruled



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by Jupiter, the lord of the 5<sup>th</sup> weekday from Sunday; Devī (Śaktī) gāyatṛī is the 19<sup>th</sup> hour ruled by Saturn the lord of the 7<sup>th</sup> (last) weekday reckoned from Sunday. Remember this order 1-3-5-7 reckoned from the weekday lord are the rulers of the four gāyatṛī (pada) of the vāra. Brahma gāyatṛī is the creator and shows the ability to create, one's innate creative potential; Viṣṇu gāyatṛī is one's enterprise, strength, righteousness and what one can overcome that will manifest as a challenge as well as a source of success in life. Rudra gāyatṛī is that which will either destroy or dissolve or in a positive sense, replace like a son (Jupiter significator) replacing a father (Sun significator) or a spouse (Venus) replacing a mother (Moon). This principle is extended to other time calculations like yama and yamārdha as well as Kālachakra where the fifth planet furnishes the first yama or kāla of the night just as the fifth weekday lord furnishes the first horā of the night. Śaktī gāyatṛī is complete reversal of the creation principle as it is the last weekday lord like Saturn for Sun, negating and reversing light into shadows. This is used in some of the vrata where everything related to a planet signification is to be transformed. For example, Moon rules Mondays and signifies the birth family (including gotra, surname as well as name). Women in India fast on Mondays (Moon lord) and worship Śiva (Sun pratyādi devatā) whereby they find a suitable groom, adopt the grooms family as their own and take the family name of spouse and sometimes even a new name. This is complete reversal of the Moon signification. Now, Sun (Śiva) rules the 7<sup>th</sup> weekday from the Moon (Monday) and the effect of this sixteen<sup>1</sup> Monday vrata brings one into a new family – groom or spiritual family depending on what one is praying for.

The concept of 5<sup>th</sup> weekday planet and Rudra gāyatṛī need not be limited to people/family. It can extend to other concepts as well. For example, awareness of ignorance (Saturn) is the beginning of learning (Mercury) and systematic learning (Mercury) leads to digestion of knowledge (Sun) which in its highest aspect is vedānta. Therefore, Saturn signifies ignorance as well as the awareness of ignorance, Mercury signifies learning and Sun signifies digestion of knowledge and vedānta. In this example, Mercury rules the 5<sup>th</sup> weekday from Saturn and Sun rules 5<sup>th</sup> weekday from Mercury. Rudra gāyatṛī (5<sup>th</sup> weekday principle) is also the basis of other concepts of jyotiṣa -

1. Maṅgalika doṣa is caused by the placement of Mars in certain houses which can damage marital felicity. Mars alone has this power to dissolve Venus as it rules the 5<sup>th</sup> weekday (Rudra gāyatṛī) from Venus (Friday), the marriage significator. Various

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<sup>1</sup> Based on sixteen kalā (digits) of the Moon where the principal digit is always with Lord Śiva and the rest are in each of the 15 tithī of either pakṣa.



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complicated concepts can be understood. For example if the Sun is in lagna or āruḍha and maṅgalika doṣa exists, then marital bliss may be fleeting or non-existent and the native may choose to remain celibate due to various circumstances. This preference comes from Viṣṇu gāyatrī – for Sunday, we find the Viṣṇu gāyatrī, 3<sup>rd</sup> weekday lord is Mars.

2. The Jupiter lordship of nakṣatra maṅḍala (through Yoga – ākāśa tattva) is of lesser importance than the Moon lordship of nakṣatra as when longevity is at stake, who cares about rājayoga?

### 1.3 Vāra doṣa-adoṣa jñānam

न वारदोषाः प्रभवन्ति रात्रौ देवेज्यदैत्येज्यदिवाकरणाम्।

दिवा शशाङ्कार्कजभूसुतानां सर्वत्र निन्द्यो बुधवारदोषः॥२४॥

na vāradoṣāḥ prabhavanti rātrau devejyadaityejyadivākarāṇām |

divā śaśāṅkārkajabhūsutānām sarvatra nindyo budhavāradoṣaḥ ||24||

Translation: Vāra doṣa manifest during the time when the planet is strong. Sun, Jupiter and Venus are day strong planets and if there is vāra doṣa, it shall manifest only during the daytime on their weekdays (or horā). Moon, Mars and Saturn are strong at night and if they have vāra doṣa, then it can manifest only at night. Mercury is the worst as it is strong both in day and night and if it has vāra doṣa, it shall surely manifest.

For this reason, auspicious work is not preferred on Wednesdays if vāra doṣa exists on Mercury. Married women should not leave for the house of their spouse on Wednesday. We study more about doṣa (flaws) and their remedies in this Parāśara Horā Course.



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## 2 Deva – Rākṣasa

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Deva is derived from diva (light, knowledge) and refers to everything that refers to light of life and knowledge that flourishes during the daytime. Rākṣasa is derived from rakṣa (protection) and refers to everything where darkness and ignorance prevails and protection is required for the being to survive. The Sun, being the overlord of the twelve signs, is the protector of all beings during the daytime while the Moon being the overlord of the nakṣatra is the protector during night. The very name nakṣatra is derived from *nak* (night) and *kṣatra* (preserver from injury).

During the churning of the karmic ocean which is represented by the day during equinox, the length of the day and night are equal. The great nāga (Ketu) is used as a rope around Mount Menu (representing the mountain of karma) which is placed on the back of the tortoise<sup>2</sup> (Kūrma avatāra - Saturn). The 54 devas hold the tail of the nāga-snake while the 54 Rākṣasa hold the head of the nāga-snake. In jyotiṣa, the nodes Rāhu and Ketu represent the head and tail of the great Ananta nāga and they are always 180° apart. There are 27 nakṣatra with 108 pada in the zodiac. These are the 54 deva and 54 rākṣasa. Normally, the nakṣatra pada after Ketu till the one occupied by Rāhu are the 54 rākṣasa while the 54 pada after Rāhu till the one occupied by Ketu are the 54 deva. However this is modified by the Sun in its movement in the zodiac. This concept is important to understand kāla-sarpa, kāla-amṛta and many such yoga (combinations) that can completely alter the understanding of a jyotiṣa chart.

Jyotiṣa uses nine principal variables called the navagraha which in English we use the forced definition 'planets'; the tenth is the lagna (ascendant). These are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Dragon head and Dragon tail. We need to start using the Vedic names if we really want to learn jyotiṣa as it makes the understanding of the variables easier. They are also used in various stories in the purāṇa and unless we use these names we really do not imbibe their energy. We list these navagraha as Deva-Rākṣasa and leave Ketu out as it represents Śrī Ananta, the great nāga. During the churning Rāhu and Ketu were not originally separated until Viṣṇu comes into the picture as Mohini avatāra and uses

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<sup>2</sup> Saturn represents rebirth due to sin and Ketu shows the burning of the sin that will finally lead to emancipation. These planets are used in birth calculations.



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his chakra (discuss) to cut the head of Rāhu. The trunk becomes Ketu. Ketu in the charts of all creatures who are surviving (sustenance mode) in this planet is the trunk of the rākṣasa Rāhu whereas in other charts it will indicate Śrī Ananta. Later in this course we will come across some charts called varga (divisional charts) where the Rāhu and Ketu are together. What does this mean? It refers to a stage where sustenance is no longer the objective and refers to things that carry over through various lifetimes as the soul transmigrates from one body to another.

Table 2: Graha: Deva-Rākṣasa

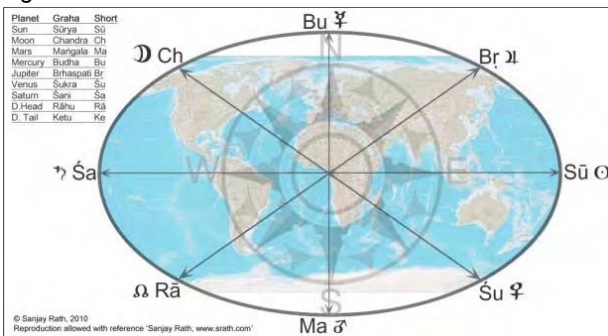
Karma		Deva		Rākṣasa	
King	Raja	Sun	Sūrya	Mercury	Budha
Queen	Rāni	Moon	Chandra	Saturn	Śani
General	Senapati	Mars	Maṅgala	D-Head	Rāhu
Preceptor	Guru	Jupiter	Bṛhaspati	Venus	Śukra
<b>Karmic Noose</b>	<b>Nāga</b>	<b>Ketu</b>			

These deva and rākṣasa are inside us, our minds, our bodies and even at the soul level. The churning of karmic ocean takes place and manifests as

karmic experiences following birth in bhū-loka. Budha is the greed for wealth and represents Kubera the god of wealth, the digpāla of the north direction, when in the first house from lagna (or āruḍha). Śukra the rākṣasa guru shows passion, lust and envy that follows from such weaknesses. Śani is the weakness of the body and shows greed for food, to store much more than what one needs to consume, stealing and vices coming from weakness of the body or mind. Rāhu is the chief architect of all that is evil and diabolical in this world. The battle picture is based on the directions indicated by the planets with the Sun and Saturn pulling in opposite directions along the E-W axis while the others battle in pairs in the vertical axis.

## 2.1 Dṛḡ and Dig-graha

Figure 1: Directions and Natural Battles



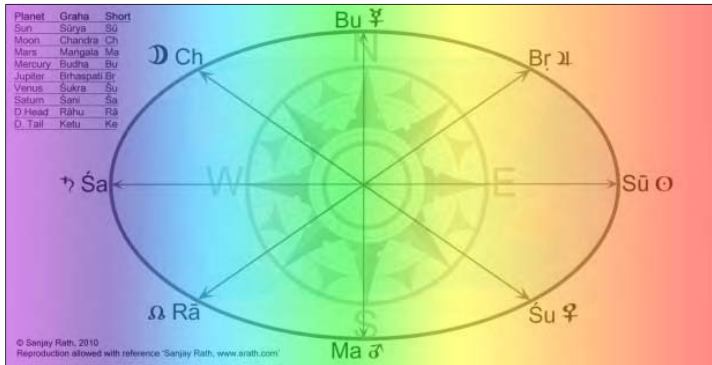
The first image shows the directions governed by the eight planets from Sun to Rāhu. These are plane directions. Ketu is the vertical upward direction. These planets also indicate the spiritual directions of the universe which are guarded by the digpāla devatā (direction guardians).

Spiritual directions are indicated from the lagna in the chart of the sky while the physical



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directions are indicated by the āruḍha lagna, which is more like a 3D image of the being in the world it wakes up to, everyday.



The Sun and Saturn pull in opposite directions along the East-West axis. The pull of the Sun on the earth causes it to move in the eastern direction, which when viewed from a static geocentric surface looks like the Sun is moving westward. The pull of the

Sun is the regular, uniform speed of life process, the passage of time. Saturn is like the brakes of the car pulling in the opposite western direction. Such a westward pull of Saturn tends to slow things, put brakes on life processes and everything seems to slow down or come to a halt. Slowing down tends to reduce the consumption of energy to a minimum while halting is like death (mr̥tyu). Sun represents the goal of enlightenment, the vedānta while Saturn represents our present condition of ignorance burdened by sins - omissions and commissions i.e. by error or purpose based on previous existences.

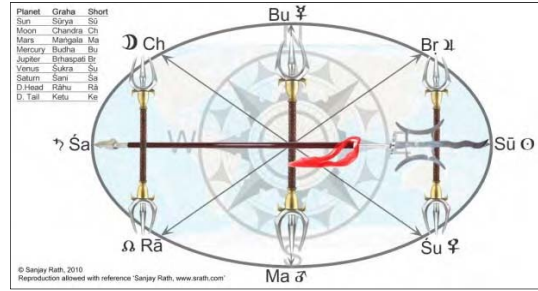
Light increases from Saturn to the Sun and we have three groups –

3. Moon and Rāhu which are in the western half showing social awareness and rules (Moon) and our innermost secret desires (Rāhu) as the two realms which come into conflict in the region where karma plays its strong hand and knowledge is low.
4. Mercury and Mars are midway between Saturn and Sun showing the awareness of ignorance as the seed of all learning (Mercury) in addition to discipline and control (Mars). These planets always indicate opposite factors in the decisions we make related to living in society and fulfilling those innermost desires. Mercury would agree with fulfillment of desires using wealth while Mars would indicate the opposite - self control. Mercury would stray from societal control like a little child disobeying its parents and full of pranks while Mars is hard discipline including celibacy. Yet both belong to the same belt – midway between ignorance and enlightenment.



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5. A step ahead of them are Bṛhaspati (Jupiter) and Śukra (Venus), the two guru. They have the status of the guru as they know more and are in the eastern half having more light, yet they are not the Sun (Vedānta). They govern spiritual and material knowledge respectively and are ever willing to share this knowledge by their acchādana dr̥ṣṭi<sup>3</sup>. All this knowledge is called Veda (from the root *vid* – to know) and is differentiated as para (spiritual) or apara (material). These are like the two halves of the brain that process all information and apply the Jupiter or Venus filters to convert it into spiritual or material knowledge. This is also a conflict of sorts as we tend to give importance of either of the two for every information received.



The battle lines are clearly drawn in jyotiṣa and these come into open conflict when they associate in any manner (*sambandha*). (1) Sun – Saturn conflict of complete ignorance and enlightenment. (2) Moon – Rāhu battle where societal norms are either followed in principle or anti-social and untruthful means can be resorted to fulfill ones ambitions and desires. (3) Mercury – Mars opposites rooting around agreements and disagreements. (4) Jupiter – Venus conflict of para and apara vidyā.

## 2.2 Manu Smṛti

Sage Manu, the progenitor of all human beings (*manuśya*) teaches

“A year (human) is a day and night (*ahorātra*) of the devas. The Uttara ayana is their day and the dakṣiṇa ayana is their night”. Manu Smṛti Book:1.67

The sky map of the moment of birth is called *jātaka* (horoscope) and it would reveal everything that the native is to experience in this life. The *vāreśa* would reveal the karma manifesting in the 1<sup>st</sup> Year (Age 0 – Western, Age-1 Vedic) of its existence based on Manu Smṛti. For example, a person born on Budha-vāra (Wednesday) would have the effects

<sup>3</sup> *Adana* means act of eating or consuming while *acchā* refers to the act of going towards, approach in order to attain something, which in the case of the gurus, is knowledge. *Dr̥ṣṭi* means aspect or glance. *Acchādana dr̥ṣṭi* indicates a place, time or means to approach whereby the giver is inclined to be kind and giving. The *acchādana dr̥ṣṭi* of Bṛhaspati is the 3<sup>rd</sup> bhāva called Guru Upadeśa while that of Śukra is 5<sup>th</sup> bhāva called Jñāna upadeśa. The blessings of the *acchādana dr̥ṣṭi* of Bṛhaspati is mokṣa (karma bhāva from kāma bhāva is mokṣa) while that of Śukra is *dhana* (karma bhāva from mantra bhāva is dhana). We understand all this in more depth in later lessons.

Mokṣa is the state of emancipation in its various ways including *kaivalya*, *saloka-mokṣa* etc. Dhana refers to wealth of every kind including food for sustenance or anything we value as ‘śrī’.



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indicated by Budha (Mercury), the vāreśa for the first year of his life. The second year would be governed by the next day lord Bṛhaspati (Jupiter) for Guru-vāra (Thursday) and so on. In this manner we can create a table for the years.

Illustration 1: Standard Nativity

Male born 7 Aug, 1963; 9.15 pm IST, Sambalpur, India

Vāra	Wed	Thu	Fri	Sat	Sun	Mon	Tue	
	Me	Ju	Ve	Sa	Su	Mo	Ma	
Vāreśa	Budha	Bṛhaspati	Śukra	Śani	Sūrya	Chandra	Maṅgala	
C1	1	2	3	4	5	6	7	
Year	1963	1964	1965	1966	1967	1968	1969	
C2	8	9	10	11	12	13	14	
Year	1970	1971	1972	1973	1974	1975	1976	
C3	15	16	17	18	19	20	21	
Year	1977	1978	1979	1980	1981	1982	1983	
C4	22	23	24	25	26	27	28	
Year	1984	1985	1986	1987	1988	1989	1990	
C5	29	30	31	32	33	34	35	
Year	1991	1992	1993	1994	1995	1996	1997	
C6	36	37	38	39	40	41	42	
Year	1998	1999	2000	2001	2002	2003	2004	
C7	43	44	45	46	47	48	49	
Year	2005	2006	2007	2008	2009	2010	2011	
C8	50	51	52	53	54	55	56	
Year	2012	2013	2014	2015	2016	2017	2018	
C9	57	58	59	60	61	62	63	
Year	2019	2020	2021	2022	2023	2024	2025	
C10	64	65	66	67	68	69	70	
Year	2026	2027	2028	2029	2030	2031	2032	
C11	71	72	73	74	75	76	77	
Year	2033	2034	2035	2036	2037	2038	2039	
C12	78	79	80	81	82	83	84	
Year	2040	2041	2042	2043	2044	2045	2046	Total



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Vāra	Wed	Thu	Fri	Sat	Sun	Mon	Tue	
	Me	Ju	Ve	Sa	Su	Mo	Ma	
Vāreśa	Budha	Bṛhaspati	Śukra	Śani	Sūrya	Chandra	Maṅgala	
Daśā	12	12	12	12	12	12	12	84

### 2.3 Chaturāśīti (84) Sama Daśā

There are 12 signs in the horoscope and each sign supports a period of 7 years equivalent to the seven days of the week. The order in which the signs manifest is 4, 2, 8, 10, 12, 6, 5, 11, 1, 7, 9, 3 houses (signs) reckoned from the sign in the ascendant (lagna). At this stage we simply note that the 12 signs together produce a total period of 84 years ( $12 \times 7 = 84$ ). The human energy changes every 7<sup>th</sup> year. Agni burns the karma of past existences that we have carried over into this life and which we must experience by 84 years of age.

Each of the planets from Sun to Saturn has contributed one year in each of the 12 cycles, thereby contributing a total of 12 years each. This is the 'daśā' period of the planet. Since the daśā periods are equal, they are called 'sama'. The number 84 in Sanskrit is Chaturāśīti and this forms the basis for the Chaturāśīti Sama Daśā. Maharṣi Parāśara teaches this daśā and has given certain conditions for its application particularly the placement of the lord of Karma bhāva in the house of Karma.

Clearly the emphasis is on experiencing and burning the karma of past existences that have been carried over. Since all beings must experience this, this Chaturāśīti sama daśā must apply to all charts but its specific usage will be to explain the destiny factor in the chart.

Other conditions like vargottama tenth lord or many planets or the lord of fortune in tenth house do tend to highlight the burning of past karma as important destiny related experiences of this life. Another message is that the tenth house is the house of burning, toiling and labour, the house of work and exertion. This is the svarga kendra, the quadrant house which shows the skyward direction, or path to the heavens above. This is the digbala (directional strength) of Agni<sup>4</sup>.

Table 3: Chaturāśīti sama - 28 nakṣatra

	Planet	Daśā	Nakṣatra			
1	Sun	12	15 Svātī	22 Abhijit	1 Aśvinī	8 Puṣyā

<sup>4</sup> Agni has directional strength in the 10<sup>th</sup> house, svarga kendra; Pṛthvi and Ākāśa tattva have directional strength when in the 1<sup>st</sup> house (lagna) Udaya kendra; Jala tattva has directional strength in the jala kendra or 4<sup>th</sup> house; Vāyu tattva has directional strength in the Aṣṭa Kendra or 7<sup>th</sup> house.



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	Planet	Daśā	Nakṣatra							
2	Moon	12	16	Viśākhā	23	Śrāvaṇa	2	Bharaṇī	9	Aśleṣā
3	Mars	12	17	Anurādhā	24	Dhaniṣṭha	3	Kṛttikā	10	Maghā
4	Mercury	12	18	Jyeṣṭha	25	Śatabhiṣaj	4	Rohiṇī	11	Pūrva Phālgunī
5	Jupiter	12	19	Mūla	26	Pūrva Bhadra	5	Mṛgāśiras	12	Uttara Phālgunī
6	Venus	12	20	Pūrva Āsāḍha	27	Uttara Bhadra	6	Ārdṛā	13	Hastā
7	Saturn	12	21	Uttara Āsāḍha	28	Revatī	7	Punarvasu	14	Chitrā

Table 4: Caturaśīti sama – 27 Nakṣatra

	Planet	Daśā	Nakṣatra							
1	Sun	12	15	Svātī	22	Śrāvaṇa	2	Bharaṇī	9	Aśleṣā
2	Moon	12	16	Viśākhā	23	Dhaniṣṭha	3	Kṛttikā	10	Maghā
3	Mars	12	17	Anurādhā	24	Śatabhiṣaj	4	Rohiṇī	11	Pūrva Phālgunī
4	Mercury	12	18	Jyeṣṭha	25	Pūrva Bhadra	5	Mṛgāśiras	12	Uttara Phālgunī
5	Jupiter	12	19	Mūla	26	Uttara Bhadra	6	Ārdṛā	13	Hastā
6	Venus	12	20	Pūrva Āsāḍha	27	Revatī	7	Punarvasu	14	Chitrā
7	Saturn	12	21	Uttara Āsāḍha	1	Aśvinī	8	Puṣyā		

## 2.4 Svātī Nakṣatra

Parāśara advises us to determine the starting daśā by counting the janma nakṣatra from Svātī. Svātī (6°40'-20°00' Libra) is the janma nakṣatra of Śrī Vāyu (wind god). It is the nakṣatra where the debility of the Sun (10° Libra) as well as the exaltation of Saturn (20° Libra) occurs. In our earlier discussion of light and darkness or enlightenment and ignorance, this nakṣatra represents the extreme west point of the zodiac where the Sun has zero influence while Saturn is fully potent. The burning of karma proceeds from this point and the janma nakṣatra (among the 28 nakṣatra<sup>5</sup>) is the starting point from where this karma burning (through life experiences and processes) starts. Another important lesson we get from this teaching of Parāśara<sup>6</sup> is that the nakṣatra are really janma nakṣatra of nakṣatra devatā.

Table 5: Nakṣatra devatā

No	Nakṣatra	Devatā	Jyotiṣa		No	Nakṣatra	Devatā	Jyotiṣa	
1	Aśvinī	Aśvinī Kumar	जौ	jau	15	Svātī	Vāyu	स्वा	svā
2	Bharaṇī	Yama	ण्यः	ṇyaḥ	16	Viśākhā	Indrāgni	खे	khe
3	Kṛttikā	Agni	कृ	kṛ	17	Anurādhā	Mitra	ध्र	dhā
4	Rohiṇī	Prajāpati	रो	ro	18	Jyeṣṭha	Indra	ज्ये	jye

<sup>5</sup> Some schools use 27 nakṣatra

<sup>6</sup> Parāśara uses the word पवनाज्जन्मभं (pavanājjanmabham) meaning the birth nakṣatra of Vāyu deva who is also the nakṣatra devatā for Svātī.



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5	Mrgāśiras	Chandra	मृ	mṛ	19	Mūla	Nirṛti	मू	mū
6	Ārdrā	Isa	द्रि	rdrā	20	Pūrva Āsāḍha	Jala	पः	paḥ
7	Punarvasu	Aditi	सू	sū	21	Uttara Āsāḍha	Viśvadeva	श्वे	śve
8	Puṣyā	Jīva	प्य	ṣya	22	Abhijit	Hari	वृ	br
9	Aśleṣā	Ahi	षा	ṣā	23	Śrāvaṇa	Govinda	नः	naḥ
10	Maghā	Pitṛs	घा	ghā	24	Dhaniṣṭha	Vasu	घा	ṣṭhā
11	Pūrva Phālgunī	Bhaga	गः	gaḥ	25	Śatabhiṣaj	Varuṇa	षक्	ṣak
12	Uttara Phālgunī	Aryaman	मा	mā	26	Pūrva Bhadra	Ajaikapāda	अजः	ajaḥ
13	Hastā	Savitṛ	ह	ha	27	Uttara Bhadra	Ahīrbudhanya	हिः	hiḥ
14	Chitrā	Tvastr	चित्	cit	28	Revatī	Pūṣan	रे	re

## 2.5 Illustration

Standard Nativity: 7 Aug 1963, 9.15' PM IST, Sambalpur, India. Calculate the Chaturāṣṭī Sama Daśā using 27 and 28 nakṣatra schemes.

Moon 19 Aq 59' = Satabhisāj nakṣatra (ṣak)

Extension of Satabhisāj = 6°40' to 20°00' Aquarius

The Moon has progressed 19°59' in Aquarius

= 19°59' - 6°40' in Satabhisāj

= 13°19' in Satabhisāj

Balance of nakṣatra remaining = 13°20' - 13°19' = 0°01'

In 27 Nakṣatra scheme, Satabhisāj has Mars as Nakṣatra Lord while in 28 nakṣatra scheme Mercury is the lord of the nakṣatra. Either way, the daśā period is 12 years and the balance of daśā of either planet will be the same.

Balance of Daśā = (Balance of Nakṣatra ÷ Nakṣatra Length) × 12 Years

= (0°01' ÷ 13°20') × 12Y

= (1 ÷ 800) × 12Y [Convert the degrees, minutes to minutes of arc]

= 0.00125 × 12Y

= 0.015 Y

= 0Y 0M 5D

Balance of daśā at birth = 5 days

Chaturāṣṭī sama daśā for Standard Nativity

28 ☼	27 ☿	From			To		
Merc	Mars	1963	08	7	1963	08	12
Jup	Merc	1963	08	12	1975	08	12



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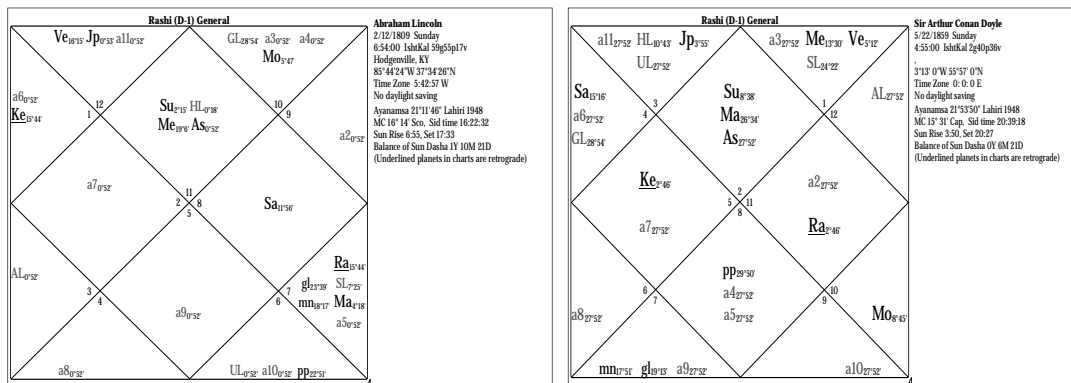
Ven	Jup	1975	08	12	1987	08	12
Sat	Ven	1987	08	12	1999	08	12
Sun	Sat	1999	08	12	2011	08	12
Moon	Sun	2011	08	12	2023	08	12
Mars	Moon	2023	08	12	2035	08	12



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### 3 Assignment

1. Determine the position of the Moon in your chart and calculate your Chaturāṣīti Sama Daśā using the 27 and 28 nakṣatra scheme.
2. Calculate the Chaturāṣīti daśā (27 & 28 Nakṣatra) for Abraham Lincoln and Sir Arthur Conan Doyle



3. Determine the Vāra and Vāreśa for your birth date. Draw a table of years showing 12 cycles of 7 years each and the planet ruling the tongue of Agni (starting with Vāreśa).
4. Why are more people resorting to starting their week with Monday as first day after the advent of the Gregorian calendar starting days from Midnight? What is the effect and link between the midnight hour and Kali Yuga?

Submit your assignments to your mentors and also share them with your group members. Ensure that you find the time to read at least two or more other assignments. It will give you an idea of your strengths, weaknesses and other viewpoints. One blind man cannot describe the elephant, but ten blind men together can do that.