

Indian Astrology

- Basic concepts

SUBHASH EKTARE



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S t o r i e s M a t t e r

New Delhi • London

BLUEROSE PUBLISHERS

India | U.K.

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ISBN: 978-93-7542-133-7

Cover design: Aafiya Saifi

Typesetting: Namrata Saini

Second Edition: March 2026

About the Author

Subhash Ektare, a civil engineer by profession, was inclined towards astrology because of watching his father, a renowned astrologer himself, study the subject. He was impressed by how his father balanced the study of astrology with his busy career as a civil judge. Following in his father's footsteps, the author too balanced his self-study of astrology with his profession.

During his early career, he was an employee of the Bhabha Atomic Research Centre (BARC), where he was one of the engineers executing the construction of the BARC township named 'Anushakti Nagar'. Based on this expertise, he was commissioned on a seven-year deputation to Libya, by the government of India, where he successfully built a few townships. Later in his career, he worked as an independent builder, constructing several projects pan India.

After his retirement, he decided to follow his passion for astrology full time. He is formally trained and certified as 'Jyotish Visharad' from the Krishnamurthi Paddhati Stellar Astrological Research Institute (KPSARI), Chennai, established by the world-renowned astrologer, K. S. Krishnamurthi. He has further earned the title 'Nakshatra Shiromani' from Dr. Sunil Gondhalekar, the pioneer of the 'Four Step Theory'. His articles published in various national and international astro-magazines are evidence of his deep research in the subject. As a freelancing astrologer, he has studied copious horoscopes, predicting events with precise accuracy for numerous clients from across the globe.

During his self-study sessions, Subhash realized that although information about astrology was available on various platforms, it was a bit scattered all over, including in books and over the internet. This made it difficult for prospective students to begin their journey of studying this subject. This book was conceived out of the author's mission to make the

knowledge of this ancient science available in one place, making it easily accessible to budding astrologers.

Author's Thoughts

There is a general trend of getting the foreword of a book written by renowned names within the domain on which the book is based. However, I thought of something else. As this book is written for novices in astrology, I wanted amateurs in this subject to write the foreword, giving their honest opinion about the book. Also, this being my first book, I wanted my family to be a part of the process in some way. Hence, I thought it would be much more authentic to get the foreword written by family members who are new to the subject.

Thus, I requested my uncle, the senior member of my family, who is a complete novice yet someone deeply interested in astrology, to do the honor. I am sure my father would have approved of this thought.

Another foreword came from one of my brothers-in-law, who is very close and has always been a great support to our family. Again, he has no previous knowledge of astrology, and I am grateful that he agreed to read my book to write the foreword. I have included both these forewords here.

Foreword 1

As an amateur, I swing between the two extremes of complete belief and complete disbelief in astrology. I become a complete believer when I face difficulties in life, and see no respite even after exploiting all options to overcome the situation. I then seek answers and support in astrology. However, I become a complete non-believer when there are logical explanations for difficult situations and their causes / consequences. But life is not lived in extremes and most of the time, I am curious about astrology as a subject. Honestly, I am uncertain about whether astrology is a science or not. However, a logical question comes to mind – if astrology evolves from astronomy, and if astronomy is a science, then by that logic, astrology should be a science too.

My curiosity about astrology has resulted in me trying to study it several times, but in vain. This is because most books teach the ‘how’ of astrology, but not the ‘why’ For example, even a simple question like ‘why are there 12 houses in a horoscope?’ (and not 10, which would have been much easier), or ‘why do twins born just a few minutes apart, have different life paths?’ or ‘why should Indian astrology and Western astrology be different?’ or ‘what are the exact differences between the two apart from the names of celestial bodies?’ or ‘do these celestial bodies really influence our destiny or is it just a belief, devoid of any scientific basis?’

This book is a pleasant surprise regarding the aforementioned. The analogy of learning a language would be apt for the structure of this book. Starting right at the basics, it begins by teaching alphabets, then small words followed by small sentences, then difficult words followed by complex sentences, preparing you for an interesting journey in astrology ahead. It gradually builds on this basic knowledge to then handhold you into the world of literature. As I moved ahead through the book, I had

some queries. But, as I persisted to read, I realized that those queries were answered in the following pages.

A logically structured study material for beginners in astrology, this book is a result of more than two decades of self-study, formal training, research, and practical experience of the author. The intention behind writing this book is not only to preserve this ancient knowledge, but also to spread it among the new generation interested in the subject. Considering the author's strong credentials and deep understanding of astrology, it would not be wrong to say that this book is like the 'Amrut' (elixir) arising from a long Samudra-Manthan (churning of the ocean). I would highly recommend this book to beginners in astrology, as it is the compilation and consolidation of all basic knowledge of the subject in one place. Further, there is a gradual progression and explanation of concepts as we move ahead through the chapters, encouraging students of astrology to dig deeper. A must read for a curious mind!

Bhalchandra Ektare alias Bhaukaka

Foreword 2

It was a delight to read and give my opinion on the book ‘Indian Astrology - Basic Concepts’ written by Shri S. M. Ektare. Both astrology and astronomy find their origins in the Vedas. The effect of movement of planets, ‘nakshatras’ (constellations) and other celestial bodies on human life was first studied and documented by our Rishis. As per ancient Indian tradition, Rishis were invited on the twelfth day of the birth of a prince or a princess to prepare and read out his / her horoscope, to propose a first name, and to suggest ‘muhurtas’ (auspicious time) for important events / ceremonies in the life of the newborn. Even today, astrologers are invited by several elite families believing in this ancient tradition.

A knowledge so ancient (developed several thousand years ago) could only be passed on to the next generation orally, through the ‘Guru Shishya Parampara’ (a traditional teacher-student system of passing on knowledge). The absence of printing technology back then resulted in a lack of documentation in astrology. This might have led to the loss of numerous treasures within the subject, like certain rules and important links between various concepts. This lack of evidence fueled non-believers to reduce astrology from a science to a pseudo-science.

Western astrology, which is based on the transit of the Sun in different zodiac signs, came into existence in the past few centuries. The transit period of the Sun from one sign to the next is about thirty days. Everyone born in this transit period – even if they are born in geographically far locations – comes under same zodiac sign. This classification is very broad in contrast to that of Indian astrology, which is based on the transit of the Moon in different zodiac signs. The transit period of the Moon in each zodiac sign is about two days and a quarter. Obviously, this classification is narrower than that of western astrology, increasing the precision in the predictions. Horoscopes based on both Indian and western astrology are prepared considering the positions of all planets at

a specific time (for e. g. at the time of the birth of a baby). The ascending rashi (sign) on the eastern horizon at the place and time of an event (for e. g. the time of the start of career) is the most important for predictions of future events. But, while Indian astrology considers nakshatras (constellations) - which are smaller parts of the zodiac - for predictions, western astrology refutes the concept of nakshatras (constellations), basing their predictions only on the zodiac signs. This results in more accurate predictions by Indian astrologers. The author is a strong proponent of Krishnamurti Paddhati (KP) a method of prediction developed by late Guruji Prof. K. S. Krishnamurti in 1972, after great research and study. This method, based on the stellar system of prediction, is also known as the sub-lord theory. It fine-tunes the prediction by dividing the zodiac into nakshatras (constellations), further dividing each nakshatra (constellation) into nine subs. Hence everyone born approximately three minutes apart will have a different sub. When birth time is accurate to the count of seconds, the prediction based on such horoscopes will be a lot more precise.

It is a natural human tendency to be curious about their future. Newspapers, magazines, T.V. channels and all social media platforms tap into this curiosity by dedicating a space to astrological predictions, to increase their reach. Despite understanding that these predictions are quite vague, and hence applicable to many people, most of us go through them. Consequently, many so-called astrologers with half-baked knowledge of the subject, have mushroomed, trying to encash this innate human curiosity. Using the loopholes of vague and generalized predictions, they avoid getting challenged by their one-time customers. No wonder most of these customers lose faith in astrology, resulting in a huge decline in belief regarding this divine science. However, there are genuinely troubled people, who believe in astrology, and take respite in it by trying to find the duration of their hardships. Knowing that their suffering is dated gives them hope, solace and peace of mind. Such people value renowned and experienced astrologers with a great track record, to help them find answers to their queries.

Shri S. M. Ektare, the author of this book, has been a practicing astrologer for close to two and a half decades, credited with several articles and papers published in both Indian and international astrological magazines/journals. Dividing his time between the USA and India, he voraciously read a lot of literature on astrology, both by Indian and western astrologers. This book is the outcome of his deep interest in, and knowledge of the subject combined with a passion and zeal to spread it. More than eighty percent of the time, his predictions to real life queries from clients all over the world have come true. On the insistence of close family, friends, and satisfied clients, he undertook the task of compiling his knowledge in the form of this book.

The first few chapters of the book cater to complete newcomers interested in astrology. The early chapters include - a) the principle of karma and its effect on one's life events, b) the effect of planetary configuration at the time of birth. Further, the book delves into how the planetary positions at the time of birth can be used to interpret and predict future life events. In its later part, the book clearly explains the step-by-step process of using the KP approach, which will benefit learners.

It is necessary that newcomers interested in astrology get a chance to learn this science, and over the time, become experienced astrologers themselves. However, there is a dearth of good books with structured teaching material, to encourage the new generation of upcoming astrologers. I am assured that this book will be a great source of knowledge not only for beginners, but also for others looking to brush up on their basic skills in the subject, particularly for aspirant learners of the KP astrology system.

Reiterating my recommendation of this book to everyone interested in astrology, I wish to thank and compliment the author on behalf of all astrology enthusiasts, for publishing his first book. I also extend my best wishes to him for the early completion of his next book, which is in the pipeline.

Sudhir Khoat

Mumbai, 19th Oct, 2023

I humbly dedicate this book to my Guruji and mentor, late Dr. Sunil Gondhalekar ji, a renowned astrologer, and inventor of the 'Four Step Theory'

Lots of love to my beloved children - Neena, Mayuresh and Shivali, without whose encouragement and help I could not have fulfilled my dream of publishing this book.

Prologue

Astrology, a divine science, can be broadly classified as follows.

- Natal astrology - Individualized birth-chart based astrology.
- Horary astrology - Astrology based on question-based horoscopes.
- Electional astrology - Astrology based on selection of auspicious time for important events.
- Mundane astrology - Predictions about a country / nation based on astrology.
- Medical astrology - Astrological predictions about health.
- Astro-Materiology - Astrological predictions about weather.

Although several books throwing light on each of these above-mentioned branches are available, yet comprehensive and structured learning material is difficult to find. The knowledge is scattered all over the internet, leading to confusion for beginner students of astrology. Consequently, many students stop pursuing the subject, which adversely affects the reach of this science. Further, despite these difficulties, even if a student goes to the extent of collecting, analyzing, and self-studying such vast literature, there are quite a few missing links in the information, leading to unanswered doubts. For example, the following questions remain unanswered on the internet.

- Why is the zodiac divided into 360 degrees, when dividing it into 100 degrees would have easy the calculations?
- Why are there 12 zodiac signs or Rashis? Why not 10 or 14?
- Why is the zodiac further divided only into 27 nakshatras, neither more nor less? Why are there 12 zodiac signs or Rashis? Why not 10 or 14?

- Why is a day assumed to last for 24 hours when dividing it into 10 hours would have been easy for calculation?

Such questions are answered in this book logically, astronomically, and astrologically. Moreover, the concepts of sidereal day, tithi and time systems based on the transit of the sun and the moon are discussed and explained in simple, lucid language.

Many novices believe that mastering astrology is just about reading a few pages of a book. They start predicting even without being able to verify the authenticity of a horoscope, basing their predictions on only one or two planetary positions, unaware of the fact that planets do not act in isolation. These so-called astrologers are ignorant about how the positions of planets as well as their aspects with the sun and other planets hugely affect the predictions. This casualness about astrology among the so-called astrologers leads to wrong predictions, in turn giving astrology a bad reputation.

Bookish knowledge never creates experts. Doctors, engineers, sportspersons and creative professionals, all need years of hands-on experience, in addition to theoretical knowledge, to be termed as professionals in their respective domains of work. So, why should astrology be any different? The knowledge of theoretical concepts of astrology must be coupled with a detailed analysis of numerous horoscopes for perfecting the art of prediction.

Our education system lacks in imparting both theoretical and practical knowledge of astrology. The subject is taught neither in schools nor in formal higher educational institutions. Further - unlike in the fields of medicine, law, or commerce - the absence of a controlling authority for issuing licenses to trained and certified practitioners leads to a rise in the number of quack astrologers. These fraud astrologers mislead gullible customers for their own vested interests. Wrong predictions by such unscrupulous pseudo-astrologers bring a bad name to this divine science.

Thus, the purpose of this book is to comprehensively present the basics of astrological concepts for curious students of astrology to fuel their enthusiasm and create a solid foundation for further study of this science.

Another objective of this book is to dispel myths about astrology and uphold its authenticity.

Subhash Ektare

Akshay Tritiya (Vaishakh shukl tritiya shake 1943) / 14th May 2021

Prologue for Second Edition

I am hereby thankful for the overwhelming response to the first edition which was published on Amazon.com. However, because of the policy of Amazon it could not be published in India. I am pleased to publish a modified second edition which will see an unprecedented response, I am sure.

In this second edition, many astrological terms are described in detail by adding appropriate figures along with explanations for clear understanding of the subject. Further, to maintain the flow of the subject and to ease the navigation, some sections are regrouped under different existing chapters or by creating additional chapters.

In addition, the book is now presented in a pleasant form after correcting a few grammatical mistakes through expert proofreaders and formatters. I sincerely thank Mrs. Shivali Vipradas and Mrs. Aboli Ghodki for their valuable contributions in proofreading and formatting the book in the present form. A simple but attractive cover design by Mrs. Aboli Ghodki who is an architect, will be appreciated by the readers.

Subhash Ektare

(Author)

Datta Jayanti, December 14, 2024.

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1. Introduction to Astrology

Definition of Astrology

Astronomy and astrology were part of the same discipline between 100 CE and 170 CE, during the times of the great astrologer Ptolemy. Thus, most astronomers were also astrologers.

The science that studies the positions and movements of celestial bodies such as stars, planets, asteroids, comets etc. is known as astronomy whereas astrology is the study of the effects of these celestial bodies (particularly within the solar system) on human life on earth. As astrology is an offshoot of the science of astronomy, basic knowledge of our solar system is mandatory for the beginners of astrology. Also, since both astronomy and astrology are quite vast subjects, it is easier to study them separately.

Astrology is defined as ‘the foretelling of future events based on the planetary positions in one's horoscope’ According to professor late K. S. Krishnamurti, astrology is “The science which deals with the inter-relation between the signs of the zodiac, the constellations, planets and with other celestial phenomena which control and direct every happening on earth. It deals with all worldly occurrences and one can read the past and future events with accuracy by applying the cardinal principles of the science of astrology.”

Thus, astrology is a science of predicting the combined effects of various combinations of seven planets and two sensitive points Rahu and Ketu (known as shadowy planets or chaaya grahas), on all living beings on earth (Krishnamurti, 2000c, pp, i)

All planets revolving around the Sun radiate energies in the form of electromagnetic and cosmic waves and have their own gravitational forces. These energies affect life on earth. Each planet revolves around

the Sun in its specific orbit and therefore has its own cyclic period. Thus, if we consider the relative movement of these planets as observed from earth, each planet will be back in the same position relative to earth after a certain time interval, depending on its orbit and speed. None of the planets can affect our lives in isolation. It is the relative movement of all planets together that has an impact on human life.

Rishis carefully observed the consequences faced by an individual and meticulously linked it with the planetary positions at the time of birth of that individual. These observations made over a span of many years were recorded in Vedanga under the heading ‘Jyotish’ as the rules of astrology.

Astrology - Science or Pseudoscience

Science, as per its dictionary meaning, is the knowledge about the structure and behavior of the natural and physical world, based on facts that one can prove through experiments, new developments in science and technology, the advance of modern science and the laws of science. As per this definition, it is established that even though science is quite an old domain, it keeps evolving over time with new research and developments. Without this evolution, science would become outdated, losing its ability to prove itself.

Astrology is derived from astronomy, which is a science. Hence, it can be established that astrology is a science too. Based on this claim, the predictions of all astrologers should concur, which is not the case. Hence, skeptics label astrology as a pseudoscience. However, astrology being an ancient discipline (about five thousand years old), some of its concepts, rules and laws were lost in the now inaccessible texts of our ancient scriptures or lost due to the oral passing on of knowledge through the ancient schooling system (guru shishya parampara). The oral transfer of knowledge might have had an impact on the accuracy of certain rules or laws of the discipline. Adding to that, there has been very little research on astrology, which adds to the subject becoming outdated. With today’s advanced gadgets, our evolving knowledge about the solar system and

new planets, astrology as a subject that can tremendously evolve, in turn increasing the accuracy of predictions.

General perception about astrology

Astrologer Grant Lewi accurately describes people's perception about astrology - Astrology is "believed in" by a lot of people who know practically nothing about it; and it is "disbelieved in" by even more who know absolutely nothing about it.

People generally avoid commenting on subjects that they know nothing about. Like, an artist with very little knowledge of physics would refrain from commenting on a particular concept of physics, citing their lack of knowledge about that discipline. However, the same is not true when commenting on astrology. People easily judge the discipline of astrology, only based on their personal bad experiences with self-proclaimed astrologers.

An interesting analogy between medical science and astrology would be apt to prove the bias against astrology. When someone does not get relief from their illness after visiting a doctor, they question the knowledge of the doctor, not the medical science. However, the same is not true for astrology. One wrong prediction by some so-called astrologer triggers people to refute the whole discipline of astrology. They easily cite their anecdotal references to label astrology as a pseudoscience. It is sad that the fraternity of believers in astrology must face this huge double standard about their belief.

Schools of astrology

A. Vedic astrology

As the name suggests, vedic astrology (Jyotish Shastra) comes from the Vedas, the ancient Indian scriptures. This knowledge is now available in the book 'Brihat Parashara Hora Shastra'

As mentioned earlier, there might have been certain missing links in the subject of astrology, considering that written records of this knowledge were difficult to find due to lack of printing technology. Thus, research

was necessary to keep this science updated to recent times. Some luminous astrologers tried filling this gap through their research, and came up with slightly modified versions of vedic astrology.

Krishnamurti Paddhati, or KP, is one such modified version of vedic astrology developed by late Prof. K. S. Krishnamurti in the late sixties. Armed with about three decades of research, he developed and perfected a system of prediction based on lunar constellations - also known as stars or Nakshatras. This system of prediction goes beyond just foretelling future events by predicting the accurate timing of these events. Furthermore, the KP system of prediction is based on simple, universally applicable rules that can be easily understood and mastered.

B. Western astrology

This school of astrology is particularly popular in Europe and America. Unlike vedic astrology, western astrology does not consider the lunar constellations (nakshatras), for prediction. Also, it does not claim to predict future events with exact dates, rather offers a general trend or the possibility of the occurrence of an event, which is quite different from Vedic astrology.

2. Astrology and Karma

Definition of karma

Karma, literally translated to English, means ‘action’. This can be any action performed consciously or unconsciously by any living being. We are all performing some action every single moment of our lives. Thus, we will refer to any action - good or bad - as karma. The person who performs these karmas is known as a karta (doer). Every karma has a consequence based on its quality and severity. Thus, a good karma / deed will bear a favorable consequence, leading to a good experience; whereas a bad karma / deed will bear an unfavorable consequence, resulting in a bad experience. The karta (doer) must experience the consequences of all his / her karmas, when it becomes ripe enough to yield fruit.

Three Types of Karmas

A. Kriyaman karmas

Some karmas produce immediate results. For example, breathing is a karma, the consequence of which keeps us alive. Similarly, the karma of drinking water offers the immediate consequence of quenching one’s thirst. Since this type of karmas bear immediate fruit, they do not form a part of any list of karmas. Such karmas are called ‘kriyamana karmas’

B. Sanchit karmas

Some karmas bear fruit after a while. For example, the karma of sowing a seed will result in the consequence of harvesting a crop. However, this consequence might take a few months / years to come to fruition depending upon what was sowed. Still other karmas might take years for ripening enough to bear fruit. The Ramayana story of king Dasharath is a good example of this type of karma. King Dashrath had unintentionally killed a boy called Shravana, who was the only child of his blind parents. When Dasharath revealed this to the blind parents, they cursed the king

that he would die of grief from the separation of his son, just like the misfortune he had brought upon the blind parents. The king had done this karma even before he had become a father. However, the fruit of this karma remained pending because the good karmas of king Dashrath were not enough for granting him fatherhood. Finally, the karma of killing Shrivana bore fruit after about two to three decades when his son, prince Rama, was sent away in exile to the forest just before his coronation as the new king.

Such karmas are categorized as ‘sanchit karmas’ or ‘accumulated karmas’. Thus, when certain karmas are waiting to ripen, they are listed under the category of sanchit karmas. While the consequences of Kriyaman karmas are experienced immediately, the consequences of sanchit karmas would be experienced at different times depending on when each of those karmas ripen enough to bear fruit.

C. Prarabdha

The list of karmas keeps growing as the karta (doer) keeps performing some karma every moment. Thus, the list of consequences keeps growing as well. Some of the sanchit karmas might not ripen even till the time of the death of an individual. And a soul cannot experience the consequences after death. Hence, the soul of the karta (doer) must reincarnate itself on earth to experience the fruit of all its remaining sanchit karmas to settle the account. Such sanchit karmas that get carried over to the next birth of a soul get transferred to another list called ‘Prarabdha’ for experiencing those consequences in its next life.

Some karmas might not ripen in the next life or even a third life, and hence keep getting carried over to further lives, till they mature enough to bear consequences. Moreover, the list of sanchit karmas keeps expanding with every birth, as the individual keeps doing karmas while he / she is alive. This is the explanation for the concept of reincarnation (PunarJanma) in the Hindu philosophy. It is believed that a soul can experience freedom from the cycle of birth and death (moksha) only when its prarabdha karma and sanchit karma accounts become zero.

Laws of Karma

Rules and laws are essential for the smooth functioning and administration of any institution or government department. Similarly, certain laws are essential for smooth functioning and administration of this vast universe. These laws control the daily rising/setting of the sun, the beginning and ending of seasons, ripening of fruits, and the growth and flowering of trees. Such laws are known as ‘laws of karma’ which are mentioned below:

1. Each karma bears a consequence / result.
2. Each karma can lead to a consequence only once.
3. These consequences are non-transferable, and hence cannot be escaped.
4. To escape the cycle of birth and death, one must have experienced the consequences of all karmas (sanchit karmas and prarabdha).
5. While experiencing the consequences of the prarabdha, the karta also is generating new karmas, which, again, must bear fruit. Thus, there is a continuous chain of karmas that is generated by the karta, the consequences of which must be experienced at different points in time (current lifetime or over next lifetimes). This explains the cycle of death and birth of a soul.
6. Moksha (freedom from the cycle of birth and death) can be experienced only when one has experienced all the consequences of all the karmas - sanchit as well as prarabdha.
7. A balance sheet in accounts represents the final balance between total profit against total loss. However, good, and bad karmas cannot be balanced against each other. For example, if the sanchit karma lists a hundred bad karmas and forty good karmas, they would not get balanced to give the result of only sixty bad karmas. Thus, good, and bad karmas do not get canceled against each other. Hence, the consequence of each karma must be experienced separately.
8. Nobody can alter the prarabdha of a soul, not even Gods. Coming back to the story of king Dashratha, his son Rama (an incarnation

of Lord Vishnu) could not alter the consequence of the prarabdha of Dasharatha, to keep him alive till the arrival of his son from exile.

Implementation of the laws of karma

Similar to the laws of physics and laws of nature, are the laws of karma. As we all know, laws of nature remain unaltered, no matter what. Thus, the quantum of the consequences of karma (punishment for bad karmas and rewards for good karmas) cannot be altered by anyone at any cost. Just like the gravitational force of earth is responsible for the execution of the law of gravity, similarly, celestial bodies such as the stars and the planets are responsible for the execution of the laws of karma both in letter and in spirit, as and when they are ripe enough to bear fruit.

Characteristics of the laws of karma

- The laws of karma are universal; applicable to all human beings.
- The laws of karma are eternal; applicable from the inception till the end of the universe.
- The laws of karma are perfect; there are neither any exceptions nor any amendments in these laws so far.
- The laws of karmas are fair; as you sow, so shall you reap.

Relationship between astrology and karma

Based on the laws of karma, it can be easily said that all events, good or bad, being experienced by an individual in this life are a result of either the prarabdha - karmas performed in previous lives, or sanchit karmas - karmas performed in this life, or Kriyaman karmas - karmas performed recently.

This can be easily proved with the help of the destiny of newborns, who are not born equal. While some children are born dead, some are born into wealthy families, others are born to homeless poor parents, some others become orphans at a very young age, even others are born with diseases, and still others are born healthy. The prarabdha of a soul is the

only reason behind this inequality, and children can be born fortunate or unfortunate depending on the karma from their past lives.

As per people who do not believe in the theory of reincarnation, every child must be born equal in all aspects, as none of them has a past. However, that is not the case, because we see inequality right at birth, for which there is no explanation other than the theory of reincarnation. Nobody is born with a clean slate, which means all are born unequal because they carry over, into this life, the consequences of the prarabdha accumulated in previous lives.

3. Solar System and The Zodiac

As already mentioned, astrology is derived from astronomy. Thus, the knowledge of some basic concepts of astronomy is essential for our study of astrology. Hence, starting from this chapter about the solar system, the following few chapters are dedicated to the basic concepts of astronomy.

Solar system

As per the definition of astrology, it is the study of the effects of stars and planets on human life, for predicting future events in the life of an individual. Thus, it is essential to understand the solar system to understand astrology.

Seven planets

The Sun is at the center of our solar system, around which various planets (grahas) orbit. It is also the source of energy for all living things on earth. All the celestial bodies (the Sun and the planets) together form the solar system. Moon is a natural satellite of the earth, meaning it revolves around the earth. It is the light source for the earth at night.

Although both the Sun and the Moon are not technically planets, they are celestial bodies that affect all animate and inanimate objects on earth because of their gravitational force, electromagnetic radiations, and cosmic waves. Further, the Sun is the source of light and heat during the day, while the Moon is the source of light at night. Hence these celestial bodies are termed as ‘luminaries’, and are astrologically considered to be planets, even though technically, they are not. For astrological purposes, we consider earth to be at the center of our solar system, as we see all celestial bodies revolving around earth. Thus, although earth is one of the planets revolving around the Sun, it is not considered to be a planet because, astrologically, earth itself does not affect human life.

Five planets - Mercury (Budha), Venus (Shukra), Mars (Mangal), Jupiter (Guru), and Saturn (Shani) - visible to the naked eye, have been known for centuries. However, three more planets - Uranus, Neptune, and Pluto - were discovered later and are taken into consideration by many astrologers, particularly by western astrologers, for astrological predictions. The International Astronomical Union (IAU) degraded Pluto from the position of a planet to a dwarf planet in 2006. However, as Pluto continues to impact lives on earth, it continues to be considered as a planet in astrology.

Thus, including the Sun and the Moon, there are seven planets, viz - Sun (Surya), Moon (Chandra), Mercury (Budha), Venus (Shukra), Mars (Mangal), Jupiter (Guru), and Saturn (Shani). As the earth revolves about its own axis clockwise from east to west, all the above-mentioned planets appear to move anticlockwise as observed from the surface of earth. The Pictorial representation of the solar system is shown in figure 1.

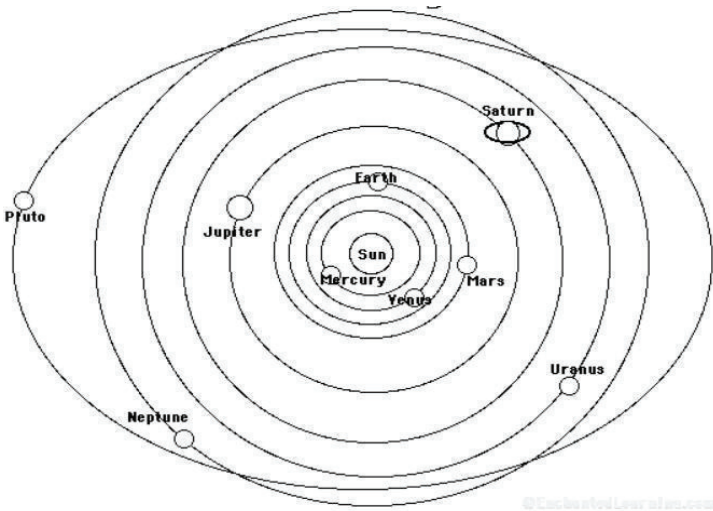


Figure 1: Solar system

Ecliptic, Rahu, and Ketu

While traveling in a fast train, it seems like the trees outside are moving in the opposite direction, even though it is the train that is moving. Similarly, for an observer on earth, the Sun appears to revolve around the

earth, though it is the earth that revolves around the Sun. The apparent orbit in which the sun seems to be revolving around earth is known as ‘ecliptic’ Thus, as seen from earth, the sun appears to revolve around earth in an apparent orbit, while the moon revolves around the earth in its real orbit.

Rahu and Ketu are the two diametrically opposite imaginary points of intersection of the ecliptic (apparent orbit of the Sun) and the orbit of the Moon. Rahu and Ketu are planets despite them not having a physical existence. They are responsible for causing the solar / lunar eclipses, considerably affecting life on earth. These planets, however, move clockwise, unlike the real planets that move anticlockwise in relation to the earth.

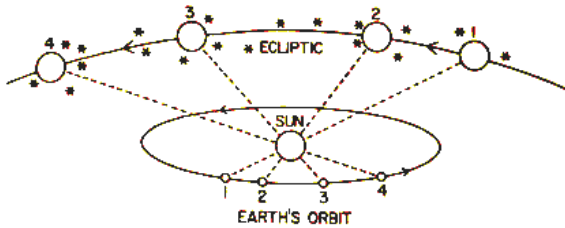


Figure 2: Formation of Ecliptic (Grant & Grant, 1988b, pp. 31)

Nine planets (Navagrahas)

Considering the above mentioned, we can list out the following nine planets used in astrology.

Sun (surya),	Venus (shukra)	Saturn (shani)
Moon (chandra)	Mars (mangal)	Rahu
Mercury (budha)	Jupiter (guru)	Ketu

Table 1: Names of Planets

The positions of the above-mentioned planets in the sky at the time of birth of an individual are the basis of future predictions based on astrology. These positions of different planets as seen at the birth time, are pictorially represented by a diagram known as horoscope (Kundali).

This horoscope is unique for every individual. Generating and reading a horoscope is itself a skill. However, it is too vast a topic to be discussed here.

Retrograde motion of planets

It is already mentioned while discussing the solar system that all the planets are orbiting the Sun in anti-clockwise direction in their own orbit and with their own speed. These planets never change their direction of movement. However, these planets (Except the Moon and the Sun) appear to move in a retrograde motion – in clockwise direction – from time to time – due to their relative motion with respect to the earth.

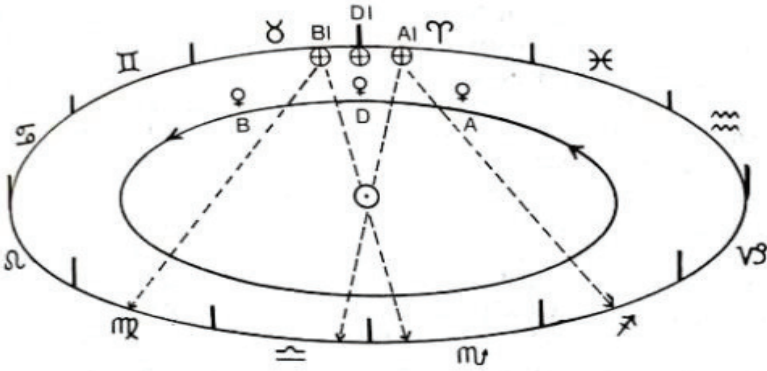


Figure 3: Retrogradation of interior planet Venus
(Grant & Grant, 1988b; pp 65)

The cause of retrograde motion in respect of the interior planets (Mercury and Venus) is explained in figure 3. In this figure the Sun is in the center and surrounded by zodiac signs on the outer ring which is the orbit of earth around the Sun. Inner circle is the orbit of Venus. The planet, Venus, with the relative motion as seen from the earth moves from point A (Intersection of the ray shown with orbit of Venus), to D and then to point B (Intersection of the ray from B1 with the orbit of Venus). Corresponding position of the earth is denoted by A1, D1, and B1 on the earth's orbit. Here Venus appears to be moving backward in the zodiac sign from point D, though it is moving forward in its orbit. This apparent motion is called *retrograde motion*.

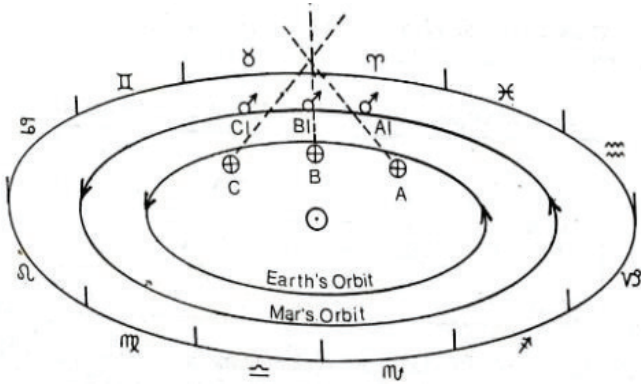


Figure 4: Retrogradation of exterior planet Mars
(Grant & Grant, 1988b; pp 65)

Figure 4 explains the retrograde motion of the exterior planet. In figure 4, the Sun is at the center surrounded by the outer circle with zodiac signs. The innermost circle is the earth's orbit showing three positions of the earth as A, B, and C. The next circle is the orbit of Mars showing corresponding positions of Mars as A1, B1, and C1. Mars appears to move backwards in the zodiac between points A1 to C1 as observed from the earth. This is called the retrograde motion of planet Mars, though in fact it is moving in its own direct motion in the orbit.

Zodiac

Definition

As established, astrologically, there are nine planets that appear to revolve around earth. Each of these planets revolves in a different orbit, which is in a different plane. These orbital planes are at different angles to the ecliptic plane. The highest and the lowest points among any of these orbits lie within a range of 7.5-degree angle above and below the ecliptic plane. Thus, these highest and lowest points among all orbits lie within the angular range of fifteen degrees.

Hence, we can conclude that all planets appear to revolve around earth within a belt of a total fifteen-degree height from the earth, 7.5 degrees above and 7.5 degrees below the ecliptic plane. This imaginary cylindrical belt that surrounds this geocentric (earth-centric) solar system

is known as the zodiac. The height of this cylindrical belt is formed by the angle of 7.5 degrees above and below the ecliptic plane. Figure 5 is the pictorial representation of the zodiac.

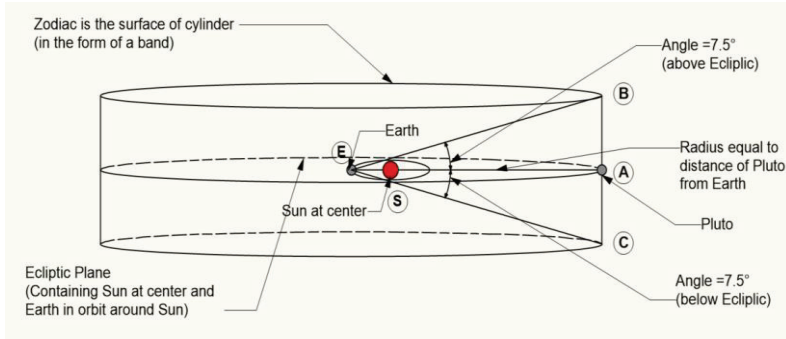


Figure 5: Explanation of zodiac (Source: Author)

This zodiac can be considered as the surface of a cylinder. This surface completely wraps the solar system in three hundred and sixty degrees and is divided into twelve equal parts called rashis (solar mansions). Thus, each rashi is thirty degrees.

In figure 5 above, the point B on the eclipse (which is nearly a circle) is the upper limit of the zodiac, and the other point C at the bottom is the lower limit of the zodiac. Point E is the earth, S is the Sun and the line E-S-A is in the plane of the ecliptic.

Since we are concerned with the orbits of all the seven planets, plus two shadow planets, and the three invisible planets not seen by naked eye (Uranus, Neptune, and Pluto) we will consider the zodiac band having a radius of E-A as the distance of Pluto, the outermost planet (which is now declared as a dwarf planet by IAU) of the solar system from the earth. The height of this zodiac band A-B above the ecliptic is equal to its height A-C below the ecliptic, with angle A-E-B equal to angle A-E-C both being 7.5 degrees. Thus, the whole zodiac band is making an angle B-E-C which is $2 \times 7.5 = 15$ degrees.

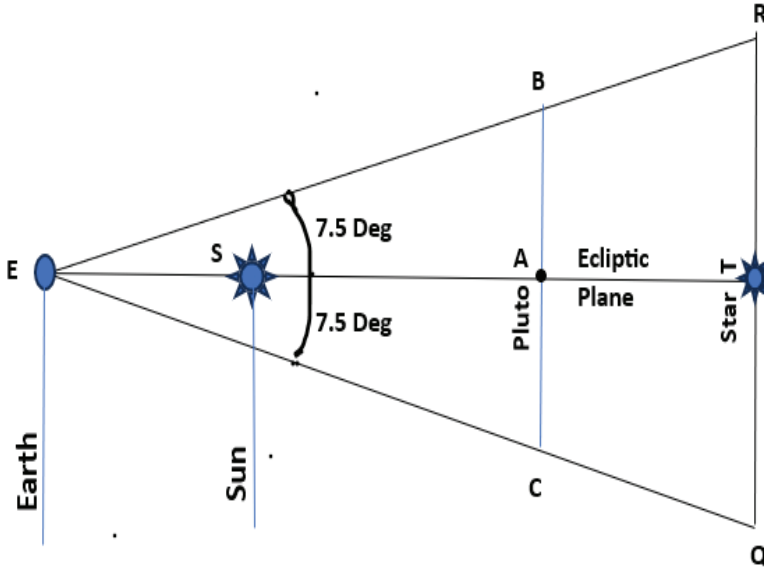


Figure 6: Sectional diagram of zodiac (Source: Author)

To understand this concept clearly, a sectional elevation along the plane B-E-C is shown in figure 6 above on the previous page. In this figure, point E is earth, S is the Sun, and point A is at a distance E-A equal to the average distance of Pluto from the earth. The line E-S-A lies in the 'plane of ecliptic' when extended to point T equivalent to distance of any star from the earth. This has been shown just to get a clear idea about the height of the zodiac (as seen from the earth), if measured in whatever unit of measurement one likes viz. Miles, or Km, or even light years increases (to half height T-R) as we go further away from the earth. However, it may be understood that this height measured as an angular distance remains the same as a band of 15 degrees extending 7.5 degrees above the ecliptic plus 7.5 degrees below the ecliptic. But we are considering Pluto being the most distant object in the solar system.

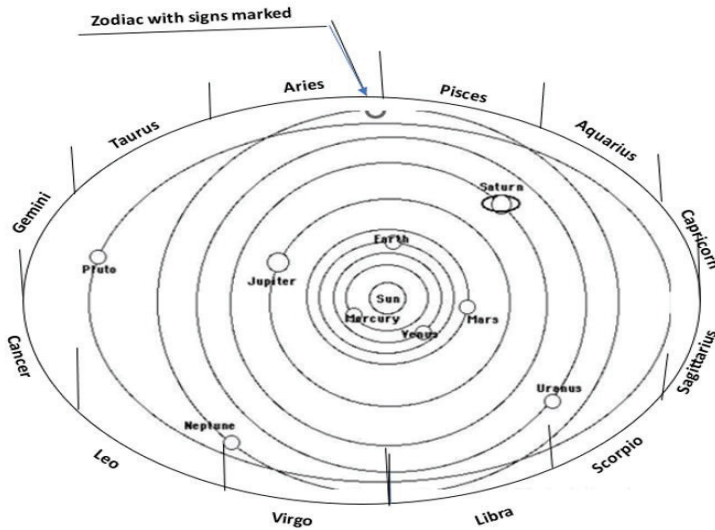


Figure 7: Solar system with zodiac (Not to scale)

Figure 7 shows the solar system inscribed within the zodiac. This figure is not to scale, because if drawn to scale the solar system will appear as a dot only. For this reason, the zodiac is shown just outside the last planet Pluto in the solar system to get a clear picture. This figure is enough to explain the vastness of the zodiac as compared to the solar system which is shown within the zodiac. If drawn to the scale, the solar system will appear as a dot only.

Equinoxes and solstices

A. Equinoxes

The equator of the earth, when expanded into space as a plane, is known as the celestial equator. Also, as defined earlier, ecliptic is the plane of the sun's apparent orbit around earth. Considering the celestial equator to be horizontal, the ecliptic plane is at a certain angle to the plane of the celestial equator.

Hence, these two planes - celestial equator and ecliptic, intersect each other at two points. Considering that most of the world population lives in the northern hemisphere, the vernal equinox or the spring equinox is

that intersection point at which the sun crosses the celestial equatorial plane from south to north. This equinox marks the beginning of the spring season in the northern hemisphere of earth, hence the name. Whereas, the autumn equinox or fall equinox is the other point of intersection, where the sun crosses the celestial equatorial plane from north to south. This equinox marks the beginning of the fall season in the northern hemisphere of earth, hence the name.

On both these equinoxes, the day and the night are of exactly the same duration. In the northern hemisphere, the period when the sun moves from the vernal equinox to the autumn equinox is known as ‘uttarayana’. Similarly, the period when the sun moves from the autumn equinox to the vernal equinox is known as ‘dakshinayana’. However, for people living in the southern hemisphere, the vernal equinox becomes the autumn equinox and vice versa.

Precession of equinoxes

Previously, the vernal equinox was thought to be a fixed point. Based on this assumption, the western astrologers considered their zero degrees Aires (which coincides with the vernal equinox point) to be fixed. However, over the years it was observed that the vernal equinox moved eastward by about fifty arc seconds per year, with respect to other fixed stars. This backward movement of the equinoxes results from the wobbling of earth around its own axis and is termed as the precession of equinoxes. It is explained in figure 9.

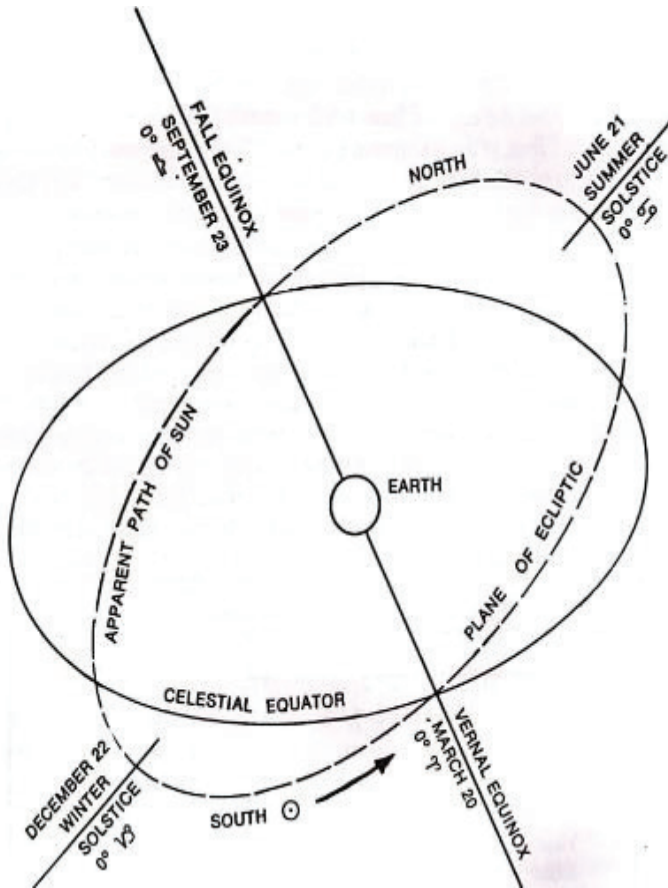
The earth is at the center of the diagram with its axis inclined at an angle with the ecliptic. The ecliptic and the celestial equator intersect each other at two points exactly opposite to each other. The Sun moves on the ecliptic and the point where it crosses the equator from the south to north is shown as the spring equinox while the other point where the Sun crosses the equator from north to south is shown as autumn equinox.

The earth is bulged at the equator and a bit flat at the poles. As a result of this bulge the equatorial plane keeps on wobbling and these equinox

points move backwards at a rate of approximately 50 arc seconds per year. This is known as the precession of equinoxes.

B. Solstices

After the vernal equinox, the sun continues to move northwards. The highest point that the sun attains before it starts its southward movement towards the autumn equinox is known as the summer solstice. Similarly, after the autumn equinox, the sun continues to move southwards. The lowest point that the sun attains before it again starts its northward movement towards the vernal equinox is known as the winter solstice



*Figure 8: Diagram of equinoxes and solstices
(Grant & Grant, 1988b, pp.33)*

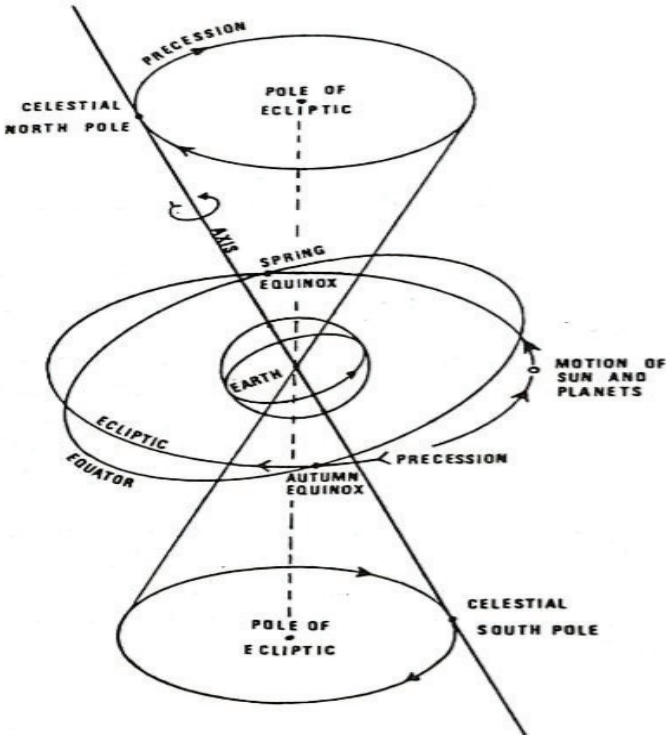


Figure 9 Precession of equinoxes (Grant & Grant, 1988b, pp 32)

The summer solstice marks the longest day and the shortest night, whereas the winter solstice marks the shortest day and the longest night in the northern hemisphere of earth. The above-mentioned is true for the population living in the northern hemisphere. In the southern hemisphere, the summer solstice becomes the winter solstice and vice versa.

Types of zodiacs

Since the zodiac is nearly a circle, the angular measurements of all the planets (or any celestial bodies) can be measured from any point on the ecliptic. Hence, it is essential to decide the beginning (which is also the end point) of the zodiac from where the relative angular distances of any celestial bodies (Planets in our case) can be measured.

There are two schools of thought, while deciding the starting point of the zodiac. One is the vedic astrology school and another is the western astrology school. Thus, there are two types of zodiacs, the one followed by the Hindus is known as ‘sidereal zodiac’ and the one followed by the westerners is known as ‘Tropical zodiac’. These are explained in detail in the following paragraphs.

A. Sidereal zodiac (Nirayan Rashichakra)

Vedic astrologers consider the star ‘Spica’ (known as Chitra in vedic astrology) for deciding the starting point of their zodiac. Spica is assumed to be at zero degrees Libra. Therefore, the point on the zodiac that is exactly opposite (180 degrees) from Spica is considered the starting point of the zodiac as zero degrees Aries. Since all stars are fixed, the starting point of this zodiac is also considered to be fixed. This zodiac is known as the sidereal zodiac (Nirayan Rashichakra).

B. Tropical Zodiac (Sayan Rashichakra)

Western astrologers consider the vernal equinox as the starting point of the zodiac, as it represents all the seasons. Thus, the vernal equinox is the zero degree Aries of this zodiac, as per western astrology. Positions of all the planets are then measured with reference to this point. This zodiac is known as tropical zodiac (Sayan Rashichakra) because equinoxes and solstice points refer to the change of seasons. This zodiac is also considered as having zero degree ‘Ayanamsha’

C. Ayanamsha

Ayanamsha is a Sanskrit term where ‘ayana’ means movement and ‘amsha’ means a portion or a part. We have learnt that the zodiac is in the form of an ecliptic though it is nearly a circle. The Longitudes of all celestial bodies are supposed to be measured from a certain point of the zodiac. Therefore, every person has a choice of selecting his point as Aries zero degree.

The westerners have chosen the vernal equinox (Also called as spring equinox) to represent Aries zero degree. While Hindus have chosen the

point on the zodiac which is exactly opposite (180 degrees from) the bright star Spica (Called Chitra by Hindus) as Aries zero degree.

Initially, everybody thought that both these points are fixed celestial points, however after many years of observation they came to know that the vernal equinox is moving backwards by about 50 Arc seconds per year.

However, though the stars are moving, their relative movement appearing to an observer on the earth is negligible because the stars are many LY (Light years) away from the earth. Light Year is the distance the light travels in one year which is equivalent to 9.46 trillion Kms. Therefore, one can imagine the distance of star Spica which is 260.9 light years. This can be best understood with the following simile. when we observe a car moving at say 100 Km/h on a road 500 meters away appears to move very fast, while a train moving at a speed of 150 Km/h but at a distance of 4 Km from the observer appears to move much slower because its relative speed with the hills in the background is much more less than the relative speed of a car against the same background, Therefore, one can imagine the relative speed of star Spica, which will appear as a fixed star. Thus, the point Aries zero degree fixed based on the star Spica will be practically fixed.

Thus, the longitudinal distance between this point and the vernal equinox will increase by about 50 arc seconds per year. This longitudinal difference measured in Degree-Minute-Second is known as Ayanamsha.

Consequently, there can be as many Ayanamshas as many astrologers. However, there are about twenty-three ayanamsha in vogue. But out of these Hindus follow only few namely Lahiri, Raman, which are followed by Vedic astrologers and Krishnamurti Ayanamsha is followed by KP (Krishnamurti Paddhati) astrologers. This KP Ayanamsha is based on the rate of precession of equinoxes accurately worked out by Canadian-American Astronomer and a mathematician Mr. Simon Newcomb (1835-1909) as 50.2388475 Arc-seconds per year. At this rate of precession, the starting point of Tropical (Western) and Sidereal (Krishnamurti) Zodiacs coincided in the year 291 AD.

4. Signs (Rashis) & Nakshatras

Zodiac Signs (rashis)

As explained above, the zodiac is an imaginary curved surface that forms a cylindrical belt around the solar system. This zodiac is divided into twelve equal parts called zodiac signs (rashis). The following table mentions the names (Indian and Western) and symbols of the twelve zodiac signs (rashis).

Sr. No.	Zodiac signs (western)	Rashis (Indian)	Symbol	Sr. No.	Zodiac signs (western)	Rashis (Indian)	Symbol
1	Aries	Mesha	♈	7	Libra	Tula	♎
2	Taurus	Vrishabha	♉	8	Scorpio	Vrushchika	♏
3	Gemini	Mithuna	♊	9	Sagittarius	Dhanu	♐
4	Cancer	Karka	♋	10	Capricorn	Makara	♑
5	Leo	Simha	♌	11	Aquarius	Kumbha	♒
6	Virgo	Kanya	♍	12	Pisces	Meena	♓

Table 2: Zodiac Signs-Western/Indian names, symbols, Western/Indian sign names

Thus, the first six zodiac signs form half the curve of the zodiac, whereas the last six zodiac signs (rashis) form the remaining half curve of the

zodiac. Thus, the seventh zodiac sign (rashi), as counted from any zodiac sign (rashi) is known as the opposite zodiac sign (rashi).

Rulers (swamis) of zodiac signs

Each zodiac sign is observed to be in harmony with a particular planet. These planets are termed to be the rulers (swamis) of those particular zodiac signs. Before the discovery of Uranus, Neptune and Pluto, certain planets were allotted the rulership of two zodiac signs. For e.g. Saturn (Shani) was considered to be the ruler of both Capricorn (Makar) and Aquarius (Kumbh). Also, Jupiter (Guru) was allotted the rulership of both Sagittarius (Dhanu) and Pisces (Meen). Similarly, Mars (Mangal) was the ruler of both Aires (Mesh) and Scorpio (Vrushchik). However, later, Uranus was found to be in harmony with Aquarius (Kumbh). Hence, Aquarius (Kumbh) now has two rulers - Saturn (Shani) and Uranus. Similarly, Neptune was found to be in harmony with Pisces (Meen). Hence, Pisces (Meen) now has two rulers- Jupiter (Guru) and Neptune. Also, Pluto was found to be in harmony with Scorpio (Vrushchik). Thus, Scorpio (Vrushchik) now has two rulers - Mars (Mangal) and Pluto.

Sr. No.	Zodiac Sign (rashi)	Ruler (swami)
1.	Aires (Mesh)	Mars (Mangal)
2.	Taurus (Vrishabh)	Venus (Shukra)
3.	Gemini (Mithun)	Mercury (Budha)
4.	Cancer (Kark)	Moon (Chandra)
5.	Leo (Simha)	Sun (Surya)
6.	Virgo (Kanya)	Mercury (Budha)
7.	Libra (Tula)	Venus (Shukra)
8.	Scorpio (Vrushchik)	Mars (Mangal), Pluto
9.	Sagittarius (Dhanu)	Jupiter (Guru)
10.	Capricorn (Makar)	Saturn (Shani)
11.	Aquarius (Kumbh)	Saturn (Shani), Uranus
12.	Pisces (Meen)	Jupiter (Guru), Neptune

Table 3: Zodiac signs and their rulers

Classification of zodiac signs (rashis)

The zodiac signs (rashis) are classified into different groups for a better understanding of their characteristics and their impact on predictions.

A. Ascending or northern zodiac signs (rashis)

The zodiac signs (rashis) from Aries (Mesh) to Virgo (Kanya) - rashis 1 to 6 - are ascending or northern signs. They indicate the efforts of the native (the individual whose horoscope is being studied) for himself / herself.

B. Descending or southern zodiac signs (rashis)

The zodiac signs (rashis) from Libra (Tula) to Pisces (Meen) - rashis 7 to 12 - are descending or southern signs. They indicate the efforts of the native (individual whose horoscope is being studied) for others.

Polarity

Polarity denotes the spectrum of positive and negative characteristics of the zodiac signs (rashis). While positive signs represent masculinity, negative ones represent femininity.

A. Positive or masculine signs (rashis)

All odd numbered zodiac signs - rashis 1 (Aries or Mesh), 3 (Gemini or Mithun), 5 (Leo or Simha), 7 (Libra or Tula), 9 (Sagittarius or Dhanu) and 11 (Aquarius or Kumbha) - are positive and masculine signs. These zodiac signs (rashis) are assertive.

B. Negative or feminine signs (rashis)

All even numbered zodiac signs - rashis 2 (Taurus or Vrishabh), 4 (Cancer or Kark), 6 (Virgo or Kanya), 8 (Scorpio or Vrushchik), 10 (Capricorn or Makar) and 12 (Pisces or Meen) are negative or feminine signs. These zodiac signs (rashis) are receptive.

Quadruplicity

Quadruplicity is the classification of four zodiac signs (rashis) under each group. Following are the three types of quadruplicities assigned to various zodiac signs.

Quadruplicity	Zodiac signs (rashis)
Cardinal/ movable	Aries (Mesh), Cancer (Kark), Libra (Tula) and Capricorn (Makar)
Fixed	Taurus (Vrishabh), Leo (Simha), Scorpio (Vrushchik) and Aquarius (Kumbh)
Mutable/ common	Gemini (Mithun), Virgo (Kanya), Sagittarius (Dhanu) and Pisces (Meen)

Table 4: Quadruplicities of zodiac signs

A. Cardinal or movable signs

These zodiac signs show changes in the position of the Sun with respect to earth. Thus, they represent the seasons, signifying force, energy, enthusiasm, and drive. These signs represent outward activities with respect to the native. Leaders and prominent personalities generally belong to these zodiac signs.

B. Fixed Signs

These zodiac signs provide stability, stamina, and persistence to the native. People belonging to one of these zodiac signs are of unyielding nature and think logically. However, they also exhibit stubbornness and pride when afflicted.

C. Mutable or common signs

People born in these signs are intelligent, impartial, judgmental, and spiritual. Mainly, scientists, innovators, artists, philosophers etc. belong to these signs.

Triplicity

Triplicity is the classification of three zodiac signs (rashis) under each group. Each group represents the characteristics of one of the four elements -fire, earth, air, and water. These are shown in Table 5 below.

Triplicity	Zodiac signs (rashis)
Fire	Aries (Mesh), Leo (Simha) and Sagittarius (Dhanu)
Earth	Taurus (Vrishabh), Virgo (Kanya) and Capricorn (Makar)
Air	Gemini (Mithun), Libra (Tula) and Aquarius (Kumbh)
Water	Cancer (Kark), Scorpio (Vrushchik) and Pisces (Meen)

Table 5: Triplicities of signs

A. Fire signs

These signs represent positivity, vigor, and self-confidence. The people belonging to these zodiac signs are of dynamic personalities. They react spontaneously without giving too much thought to their actions.

B. Earth signs

These signs represent physical and materialistic realms. People belonging to these signs are intelligent. They also demonstrate intuition and attachment to their fraternity. However, they are also more likely to develop inferiority complexes, resulting in a lack of practicality.

C. Air signs

When badly afflicted by aspect of evil planets, these signs become difficult to control. People belonging to these signs are intelligent. On the other hand, they represent nervousness and emotionally unstable.

D. Water signs

These signs represent emotions and adjustment to all circumstances. When badly afflicted, people belonging to these signs are impulsive and can be easily influenced.

Following Table 6, denotes various characteristics of different zodiac signs (rashis) based on polarity, quadruplicity and triplicity.

Pisces, Common, Negative, Water	Aries, Movable, Positive, Fire	Taurus, Fixed, Negative, Earth	Gemini, Common, Positive, Air
Aquarius, Fixed, Positive, Air	Signs Quadruplicity - movable, fixed and common Polarity - positive / negative Triplexity - fire, earth, air, and water		Cancer, Movable, Negative, Water
Capricorn, Movable, Negative, Earth			Leo, Fixed, Positive, Fire
Sagittarius, Common, Positive, Fire	Scorpio, Fixed, Negative, Water	Libra, Movable, Positive, Air	Virgo, Common, Negative, Earth

Table 6: Polarity, quadruplicity, & triplicity of signs

Association with body parts

All zodiac signs (rashis) represent certain body parts, which are denoted in table 6. This is very much useful in detecting which part of the body gets affected because of illness or during an accident, and how serious the matter is. Whether the person needs to be admitted in hospital just for treatment or for a surgery or for observation after the surgery.

Association with characteristics

Each zodiac sign (rashi) also represents certain attributes like polarity (masculine or feminine) and fertility (fruitful, semi fruitful or barren) etc. These attributes are helpful in identifying the gender. In case of a delivery of the child, if the sign is fruitful or semi-fruitful the delivery will be normal or if a barren sign the delivery may not take place or will be difficult. Refer Table 8.

Pisces Feet	Aires , Head and brain (and its parts)	Taurus , Neck, throat, voice box and tongue	Gemini , Windpipe, arms and hands
Aquarius , Legs and nervous system	Signs and their relationship with body parts		Cancer , Stomach and chest
Capricorn , Skeleton and knees			Leo , Heart and arterial system
Sagittarius , Thigh and hepatic system	Scorpio , Genital organs and cerebral column	Libra , Liver and abdomen	Virgo , Spinal cord and disc

Table 7: Body parts represented by signs

Pisces (Meen) (F), Fruitful	Aires (Mesh) (M), Barren	Taurus (Vrishabh) (F), Semi fruitful	Gemini (Mithun) (M), Barren
Aquarius (Kumbh) (M), Fruitful	Polarity - Feminine (F) / Masculine (M) Fertility - fruitful / semi fruitful / barren		Cancer (Kark) (F), Fruitful
Capricorn (Makar) (F), Semi fruitful			Leo (Simha) (M), Barren
Sagittarius (Dhanu) (M), Semi fruitful	Scorpio (Vrushchik) (F), Fruitful	Libra (Tula) (M), Semi fruitful	Virgo (Kanya) (F), Barren

Table 8: Sign association with characteristics

Dignity

Dignity is the measure of the strength of planets in a horoscope. These dignities, used in Vedic astrology, are mentioned below in the descending order of their strength. However, Krishnamurti Paddhati has another way to decide the strengths of planets. The following table represents the essential dignities.

Sign	Ruler	Detriment	Exaltation	Fall
Aries (Mesh)	Mars (Mangal)	Venus (Shukra)	Sun (Surya)	Saturn (Shani)
Taurus (Vrishabh)	Venus (Shukra)	Mars (Mangal)	Moon (Chandra)	—
Gemini (Mithun)	Mercury (Budha)	Jupiter (Guru)	—	—
Cancer (Kark)	Moon (Chandra)	Saturn (Shani)	Jupiter (Guru)	Mars (Mangal)
Leo (Simha)	Sun (Surya)	Saturn (Shani)	—	—
Virgo (Kanya)	Mercury (Budha)	Jupiter (Guru)	Mercury (Budha)	Venus (Shukra)
Libra (Tula)	Venus (Shukra)	Mars (Mangal)	Saturn (Shani)	Sun (Surya)
Scorpio (Vrushchik)	Mars (Mangal)	Venus (Shukra)	—	Moon (Chandra)
Sagittarius (Dhanu)	Jupiter (Guru)	Mercury (Budha)	—	—
Capricorn (Makar)	Saturn (Shani)	Moon (Chandra)	Mars (Mangal)	Jupiter (Guru)
Aquarius (Kumbh)	Saturn (Shani)	Sun (Surya)	—	—
Pisces (Meen)	Jupiter (Guru)	Mercury (Budha)	Venus (Shukra)	Mercury (Budha)

Table 9: Essential dignities of planets

- A. Exaltation:** The planet deposited in its exaltation zodiac sign becomes the strongest.
- B. Rulership:** The planet is strong in the zodiac sign (rashi) that it rules, but less in strength than the planet in exaltation.

- C. Detriment:** For a zodiac sign (rashi), the planet in detriment is weak, but stronger than a planet in fall. If a planet is the ruler of a certain zodiac sign (rashi), then it is in detriment in the opposite zodiac sign (rashi), which is the seventh sign from the sign it rules.
- D. Fall:** The planet in fall is the weakest. If a planet is in exaltation in a certain zodiac sign (rashi), then it is in fall in the opposite zodiac sign (rashi), which is the seventh sign from the said sign.

Planetary Relationship (Friendship)

Planet	Friends	Neutral	Enemies
Sun	Moon, Mercury, Jupiter	Mercury	Venus, Saturn
Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	—
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

Table 10: Planetary relationship (Friendship)

According to Vedic astrology, some planets are friends, some others are enemies and even others are neutral. This relationship among planets is elaborated in Table 10. The Krishnamurthi Paddhati of astrology uses another method of deciding planetary relationships, which is presently not our focus.

Lunar Constellations (Nakshatras)

As discussed in the previous sections, the zodiac is divided into twelve zodiac signs or solar mansions. The same zodiac is also divided into twenty seven equal parts, known as lunar constellations (nakshatras). As

the zodiac occupies 360 degrees, each lunar constellation is: $360/27 = 13$ degrees 20 minutes.

These lunar constellations (nakshatras) are named as follows. 1) Ashwini, 2) Bharani, 3) Kruttika, 4) Rohini, 5) Mrugashira, 6) Ardra, 7) Punarvasu, 8) Pushya, 9) Ashlesha, 10) Magha, 11) Purva-Phalguni, 12) Uttara-Phalguni, 13) Hasta, 14) Chitra, 15) Swati, 16) Vishakha, 17) Anuradha, 18) Jyeshtha, 19) Mula, 20) Purvashadha, 21) Uttarashadha, 22) Shraavan, 23) Dhanishta, 24) Shatabhisha, 25) Purva-Bhadrapada, 26) Uttara-Bhadrapada, and 27) Revati.

The starting point of the first zodiac sign (rashi) - Aries and the first lunar constellation (nakshatra) - Ashwini is the same. The following zodiac signs as well as lunar constellations continue in their usual cyclic order. But a lunar constellation being smaller than a zodiac sign, each zodiac sign contains two nakshatras and a quarter. For example, the Aries sign (Mesh rashi) contains four quarters of Ashwini, four quarters of Bharani and the first quarter of Kruttika lunar constellations (nakshatras). These divisions always remain constant.

5. Time measurement

Based on the purpose and the basis of measuring time, there are various systems of time measurement. The following paragraphs enumerate these systems.

Systems of time measurement

Solar time system

In ancient times, when neither lamps nor electricity existed, sunrise and sunset were respectively considered to be the start and rest time for life on earth in general. Thus, the movement of the Sun forms the basis of our time system. This system of time measurement is called the solar time system.

Solar day

All over the world, a solar day is considered to start at midnight. However, as per the Hindu system of time measurement, the solar day lasts from one sunrise to the next. But this system is exclusively used within India, only for astrological purposes. For all other purposes, Indians also consider the same solar day as others.

Solar months

The solar year is divided into twelve parts. Each of these twelve parts is known as a solar month. These months, as we all know, are - January, February, March, April, May, June, July, August, September, October, November, and December.

Solar Year

The duration that the Sun takes to complete one apparent revolution around earth, as seen from any point on earth, is known as a solar year. In other words, a solar year denotes the time taken by the Sun to come to the same point on the ecliptic (apparent orbit of the Sun's rotation around

the earth). The time between two consecutive appearances of the Sun at the vernal equinox takes 365 days, 5 hours, 48 minutes and 45 seconds (365.24219 days). This span of time is known as the solar year or tropical year.

Lunar time system

Moon, being one of the luminaries, is a source of reflected sunlight in the night. The phases of the Moon guide us in estimating the time of the month. This led to the evolution of the moon-based time system, known as the lunar time system.

A. Lunar day (Tithi)

A lunar day (tithi) starts when the angular distance between the Sun and the Moon is an exact multiple of twelve degrees, and it ends at the next exact multiple of twelve degrees. However, the angular distance between the Sun and the Moon keeps changing because of a) the different speeds at which the Sun and the Moon revolve around the earth, and b) the difference between the sizes of the orbits of the Sun and the Moon - the orbit of the Sun being much larger and farther from earth as compared to the orbit of the Moon. Hence, the duration that it takes for the angular distance between the Sun and the Moon to be twelve degrees, varies, depending on the distance between the Sun and the Moon - which in turn varies. Therefore, the duration of each lunar day (tithi) varies approximately between 19 hours and 26 hours.

When a lunar day (tithi) is superimposed on a solar day, it can start at any time during the twenty-four-hour solar day, depending upon the relative positions of the luminaries. There are a total of thirty lunar days (tithis) in a lunar month, which approximately equals 29.53059 solar days per lunar month. Thus, each lunar day (tithi) equals 0.984353 solar days, which demonstrates that a lunar day is shorter than a solar day. This concept is elaborated in figure 10.

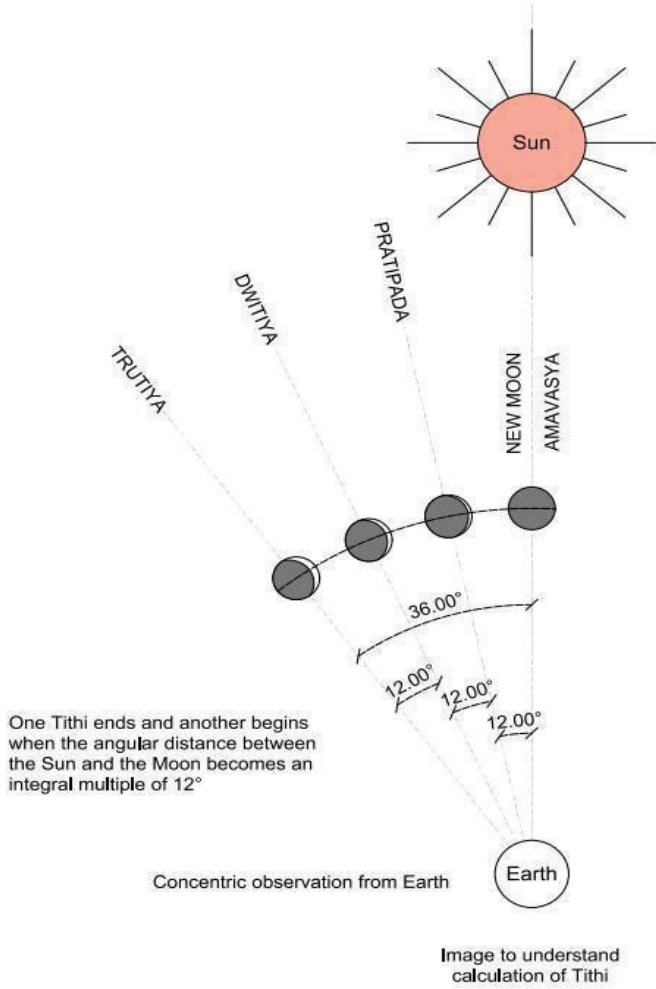


Figure 10: Concept of Tithi (Lunar day)

The tithi (Lunar day) existing at the time of the sunrise is considered as the tithi (Lunar day) of that solar day. Sometimes, it is possible that a tithi (Lunar day) starts before the sunrise and ends after the next sunrise. In such cases, the same tithi is considered for both the solar days. Similarly, sometimes a tithi is so short that it starts after sunrise on a particular day and ends before the next sunrise. In such cases, this tithi is not counted at all, as it does not appear at the sunrise of any day. Such a tithi is considered as ‘Kshaya tithi’

To find out the current tithi, we must divide the longitudinal distance between the Sun and the Moon by twelve. The complete integer indicates the number of tithi completed at that time. For example, when the angular distance between the Sun and the Moon is ninety-five degrees, $95/12 = 7.9166$. This means that, at that moment, seven tithis are completed and the eighth tithi (Ashtami) is currently running. The names of the lunar days in the waxing and waning fortnights are mentioned in the table below.

Tithi Lunar day	Waxing moon (bright half)	Tithi Lunar day	Waning moon (dark half)
1.	Pratipada/Prathama	1.	Pratipada/Prathama
2.	Dwitiya	2.	Dwitiya
3.	Tritiya	3.	Tritiya
4.	Chaturthi	4.	Chaturthi
5.	Panchami	5.	Panchami
6.	Shashthi	6.	Shashthi
7.	Saptami	7.	Saptami
8.	Ashtami	8.	Ashtami
9.	Navami	9.	Navami
10.	Dashami	10.	Dashami
11.	Ekadashi	11.	Ekadashi
12.	Dwadashi	12.	Dwadashi
13.	Trayodashi	13.	Trayodashi
14.	Chaturdashi	14.	Chaturdashi
15.	Poornima	15.	Amavasya

Table 11: Names of Tithis (Lunar days)

B. Lunar month or synodic month

A lunation is the period from one new moon to the next. This is considered as one lunar month as per vedic astrology. This can slightly vary in the north of India, where a lunation is considered to be the period from one full moon to the next. A lunar month is also known as a synodic month, which varies between 29 to 30 solar days. On average, the synodic month lasts for 29.53059 solar days. Also, thirty lunar days (tithis) make a lunar month. The names of these lunar months are significant due to

their connection with certain lunar constellations (nakshatras). The following table lists the names of the lunar months and their significance.

Month	Significance of the names of lunar months
Chaitra	Full moon is in Chitra nakshatra (1 day before or after the full moon).
Vaishakh	Full moon is in Vishakha nakshatra (1 day before or after the full moon).
Jeshta	Full moon is in Jyestha nakshatra (1 day before or after the full moon).
Ashadh	Full moon is in P/ U. Ashadha nakshatra (1 day before/ after the full moon).
Shravan	Full moon is in Shravan nakshatra (1 day before or after the full moon).
Bhadrapada	Full moon is in P/ U. Bhadrapada nakshatra (1 day before/ after full moon).
Ashwin	Full moon is in Ashwin nakshatra (1 day before or after the full moon).
Kartik	Full moon is in Krittika nakshatra (1 day before or after the full moon).
Mrigashira	Full moon is in Mrigashira nakshatra (1 day before or after the full moon).
Paush	Full moon is in Paush nakshatra (1 day before or after the full moon).
Magh	Full moon is in Magha nakshatra (1 day before or after the full moon).
Phalgun	Full moon is in P/ U. Phalguni nakshatra (1 day before/ after the full moon).

Table 12: Names of Hindu months & their significance

C. Lunar year or synodic year

Twelve lunar months or synodic months make a lunar year or synodic year, which works out to three hundred and fifty-four days, eight hours, forty-eight minutes, and thirty-four seconds or 354.36707 solar days. Thus, the lunar year is shorter than the solar year by about eleven to twelve days.

Sidereal time system

Solar and lunar time measurement systems are based on the movement of the Sun and the Moon respectively. However, since both these luminaries are constantly moving within the solar system, they are not accurate time measurement systems because of the constantly changing reference points.

A fixed or unmoving reference point is required to overcome this inaccuracy of the solar and lunar time measurement systems. However, it is difficult to find a fixed reference point in space, as all celestial bodies like galaxies or stars also keep moving, although they appear to be moving at a negligible speed to an observer on earth. This is because, when an object is very far from the observer, it appears to move so slowly that it almost appears stationary to the observer's eye. Similarly, stars that are several light years away from earth, appear to be stationary to our naked eye. Thus, they are fixed bodies, for practical purposes.

Thus, we can choose any bright star such as North Star or Pole Star, which is approximately four hundred and thirty-three light years away from earth. As discussed in chapter 3 - solar system and zodiac, vedic astrology considers the starting point of Aries to be the starting point of the sidereal zodiac. This point is exactly opposite the bright star Spica (also known as Chitra), which is about two hundred and fifty light years away from earth, thus increasing the accuracy of this time measurement system. This time measurement system is known as the sidereal time system.

Sidereal day

However, when we consider the system of the Sun and the earth, the 'sidereal day' will be the same as 'solar day' which is explained in Figure 11 on the next page.

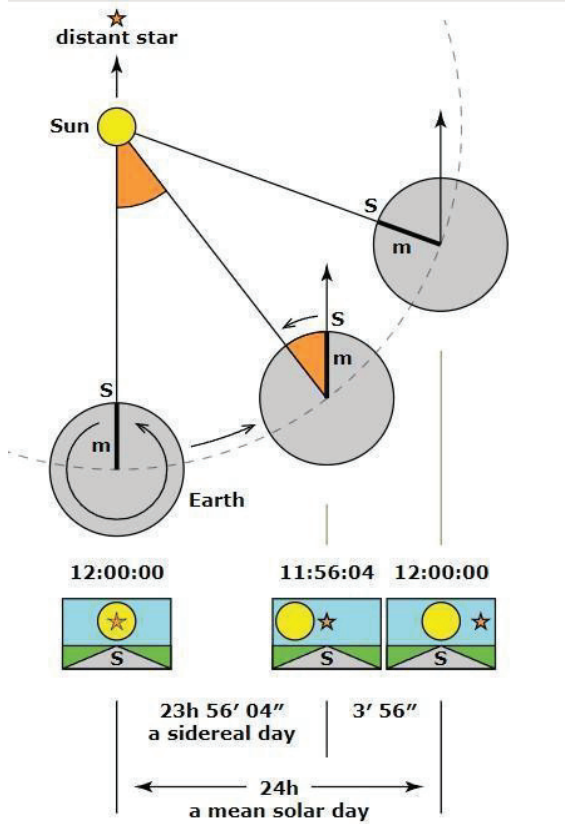


Figure 11: Solar Day v/s Sidereal Day

The figure is not to scale and intended to explain the concept of solar vs sidereal day. Readers must ignore that the earth is shown bigger than the Sun, the distances between the earth, the Sun and the star are not shown to scale because of limitations of space.

The figure 11 above explains the *relationship* between the solar day and the sidereal day. Earth completes a three hundred- and sixty-degrees rotation @11:56:04, but the point 'S' does not exactly align with the Sun currently, because earth has moved further in its orbit. Thus, a sidereal day starts at the time of the appearance of Spica at the meridian (overhead position) to its next appearance at the meridian (overhead position) at the same point on earth.

However, in the next position at 12:00:00 the location S, Sun and the earth align in a perfect line (that means they are in conjunction). This is defined as solar day. Thus, it will be clear that the sidereal day is shorter than the solar day by 3 minutes 56 seconds. This concept of ‘sidereal day’ will be crystal clear from figure 11 on previous page.

It is also known as Sidereal day because the word sidereal is derived from the Latin word for “Star” The correct meaning of “sidereal day” is the time taken by any star in the sky from its appearance overhead at a certain place on the earth till its next appearance overhead at the same place again. However, because for all practical purposes we assume that the star framework in the sky is “Fixed” the ‘sidereal day’ is equal to the ‘solar day’. In other words, the period between one Sunrise to the next Sunrise is termed either as a ‘solar day’ or also as a ‘sidereal day’ as far as the Sun-earth combination is concerned.

Sidereal month

Sidereal months are like ‘solar months’ except the fact that the reference for the sidereal days/months/years is some distant star - which are many light years away from the earth - while for solar days/months/years the star is the Sun - a focal star of our solar system.

Sidereal year or Synodic year

This is another way of measuring a year. The word synodic is derived from a Greek word meaning assembly or conjunction of star-planet. The Sun is considered as a star around which the earth - as the planet in the solar system - orbits. Thus, the period of the appearance of any star - the Sun in our case - overhead at the place on the earth until its next appearance again at the same place on the earth is called the ‘synodic year’. In context with the Sun and earth it is the same as the ‘solar year’ or the ‘tropical year’.

Leap Year

We have already seen that the Solar Year is 365.24219 days but the Calendar year we follow is of 365 days. This clearly means that “Vernal

Equinox” will appear at the same place later by about 3 Min. 56 Sec. each year. Therefore, it is necessary to make some adjustments in measurement of ‘solar year’ to keep the Vernal Equinox near the same position i. e. near 21st March. Such a correction was introduced by increasing a day after every four years. Such a year in which this day is adjusted is called a ‘Leap Year’. Following rules are observed in connection with leap year.

Rule 1: Leap year is observed after every 4 years with exceptions mentioned in rule 2.

Rule 2: The year should be evenly divisible by 100 but not evenly divisible by 400.

For example, the year 1900 is evenly divisible by 100 but not by 400, therefore it was not observed as a leap year. But the year 2000 is evenly divisible by 100 as well as by 400, therefore it was observed as a leap year.

Local Mean Time (LMT)

LMT is a type of Solar Time at a particular place or longitude. It is the time shown by the Sundials being used in the 19th century as the watches were not discovered by that time. There will be variation of about 4 minutes (In LMT) per degree change in the longitude which corresponds to about 100 Km. at the equatorial plane. This was not a problem in those days because there were practically no means of conveyance.

LMT was being used till different time zones were introduced in the late 19th century. However, LMT is still being used in astronomy for navigation and in astrology for calculating the ascendant and other cusps for the horoscope.

Standard Time

With the advance of railways and the travel becoming fast, LMT created a lot of confusion because LMTs at different locations (stations) were not synchronized. There was confusion about which time should be used to mention the arrival/departure times in the Railway Timetable. If the time

mentioned in the Time-Table is the LMT of the place, and all the persons traveling synchronize their watches as per LMT, a person traveling to a place 150 Km away and starting the travel at 6:00 AM will reach its destination in about 2 hours i.e., at 8:00 AM (assuming average speed of the train is 75 Km/Hour). However, the LMT at that place will be about 6:04 or 6:05 AM because the person will travel about 1 degree longitude and the LMT changes at the rate of 4 minutes/degree longitude. To overcome this confusion, there was a need for standardizing the time at least for some geographical regions. In such cases the LMT of the place generally situated in the middle of the region was adopted as a Standard Time for that whole region. For example, the Indian government has decided that the LMT at longitude 82 degrees 30 minutes will be the Standard Time for the whole India. Thus, different 'Standard Time' Zones are created and are scattered all over the world.

GMT & Time Zones

Time is dependent on longitudes. But for every time zone there is a certain Prime meridian in existence as the standard time. These different standard times must be linked to each other and synchronized by fixing one Prime Meridian globally.

The International Meridian Conference of 1884 adopted the longitude of the Royal Observatory at Greenwich as zero longitude, because most of the world was under British rule at that time. This time was called Greenwich Mean Time (GMT). The GMT was related to most time zones as an offset of so many hours "ahead of GMT" or "behind GMT."

For some time, GMT was calculated from Noon but because of variation in angular velocity of Earth in its elliptical orbit and the effect of its axial tilt, the Sun was rarely on the meridian at 12:00 noon and was appearing overhead within +/- 16 minutes. To overcome this fluctuation, annual average noon time was used. This is the reason for the word "Mean" in GMT.

Some astronomers used to start GMT day at noon because it was easy to locate the overhead position of the Sun during the day. While most other

astronomers used to start the measurement at midnight, thus creating confusion. To avoid confusion the GMT day starting at midnight was universally accepted. GMT is now also known as Universal Time (UT) or Coordinated Universal Time (UTC). Time zones are the regions or areas which observe the same standard time for legal and social purposes. Usually it varies from UTC-12:00 to UTC+14:00 with an increment of 1 hour, generally. Sometimes this variation may be 30 minutes like in India or 45 minutes like in Nepal.

Daylight Saving Time (DST)

In summer generally the days are long and the nights are short. So, at higher latitudes, the Sun rises much earlier and darkness falls usually later. In the US (in 1784) it was suggested to align waking hours to the daylight to conserve the candles (as there was no electricity then) but it was just a suggestion. However, in 1916 Germany and Austria-Hungary implemented it followed by many countries because of the energy crisis of 1970.

Many countries near the equator do not observe DST because there is not much variation in the time of sunrise and sunset at their respective latitudes. Further, DST is not observed in countries at high latitudes because an hour or two shift in time in those places will not make any difference.

Agricultural time measurement

As mentioned in earlier, the Sun and the Moon are luminaries. The movement of the Sun through various lunar constellations (nakshatras) coupled with the tilt in the axis of rotation of earth results in creating different seasons on earth. And agriculture mainly depends on these seasons. Further, it was observed that different phases of the Moon affect both the quality and quantity of agricultural harvests. Therefore, agricultural almanacs were published in ancient times, which formed the basis of the agricultural timetable both in India and around the world.

Calendars:

A. Roman calendar

Romans were using a Roman Calendar which was based on the phases of the Moon or can be said to be a 'lunar calendar'. This was supposed to facilitate the use of the correct timetable for agricultural purposes. However, it never was synchronized with the seasons nor with the solar time system.

B. Julian calendar (Solar calendar)

In 46 BC, Julius Caesar, wanted to correct this drawback, by changing the Roman calendar (which was a lunar calendar) to solar calendar, thus syncing it with seasons. This calendar was called the 'Julian calendar' and was used by the Roman Empire as well as the western world for about 1,600 years.

This 'Julian Year' contained 12 months of different lengths, 365 days per normal year and 366 days in a leap year, which was observed every fourth year.

C. Gregorian calendar (Modified solar calendar)

The Julian calendar was in use till 1582. It was replaced by Pope Gregory XIII, with some corrections and cancelled the 'Julian calendar'. The Gregorian calendar was more precise than the Julian calendar because it added an extra day in February every fourth year. This 'Gregorian calendar' is now used all over the world and is the most popular calendar now in use.

D. Lunar calendar

The lunar year consists of twelve lunar months each containing thirty tithis (lunar day). Thus, a lunar year consists of 360 tithis. However, each tithi is shorter than the solar day, tithi being equal to 0.984353 solar day. Thus, there will be 354.367 solar days in a lunar year. As a result, the lunar year will be shorter than the solar year by about 11 or 12 days. Thus,

using purely a lunar calendar, seasons will desynchronize with their natural occurrence unless the lunar year is adjusted with the solar year.

E. Luni-solar calendar

There is a need to sync the lunar calendar with the solar calendar or else it will not sync with the seasons. Muslims use pure Lunar Calendars without adjusting this difference to synchronize with Solar Calendars, like *Hijri or Islamic Calendars*. As a result, they celebrate their festivals sometimes in January and some other times in October.

However, most of the countries using lunar calendars have synchronized it with solar calendars using a process called intercalation and INDIA is one of them. Such a synchronized lunar calendar is called ‘Luni-solar’ calendar.

6. Horoscopes & their peculiarities

Definition

Horoscope is a map of the sky showing positions of planets, houses, and other sensitive points based on the position of the Sun and the Moon at the time of birth or any other event. The horoscope is also known as Astrological Chart/ Natal Chart/ Radical Chart/ Radix or a Wheel Chart. Hindus call it Kundali, Janma Kundali or Janma Patrika. Primary use of horoscopes is predicting future events. Thus, horoscopes are the backbone of astrology. Following sensitive points are included in the horoscope.

Ascendant

Ascendant is the zodiac sign rising at the eastern horizon and is expressed in Degrees/Minutes/Seconds. It is the most important sensitive point of the horoscope because it influences human life on earth on “as above so below” or “Reap as you sow” basis. It is considered to show the person's upbringing in childhood as well as it reflects about his/her behavior with other people.

The calculation of the ascendant is dependent on local time at the place of birth – or the event – which in turn depends on the Sunrise at the place of birth. Therefore, the longitude of the place plays a very prominent role in the construction of a birth chart. Ascendant is always the first house of the horoscope.

1. Midheaven or Medium Coeli

The point exactly above overhead is supposed to be mid-day. This is the next important and sensitive point in the horoscope. This point generally represents the tenth cusp of the horoscope which represents the ‘Karma-Sthana’

2. Houses (Bhava) & House Division Systems

Most of the students of astrology are confused between the zodiac signs – the rashis – and the houses or bhavas because the same zodiac is divided into twelve zodiac signs or into twelve houses (bhavas) but in a different way. This is explained below.

The zodiac is divided into twelve equal zodiac signs – rashis of thirty degrees each. Since the zodiac is nearly a circle, there is always a choice to choose the starting point i. e. Aries zero degree, with other zodiac signs –rashis – following in their usual cyclic order. Western astrologers take the Vernal Equinox as Aries zero degree, while Hindus take the starting point which is exactly opposite i.e. one hundred and eighty degrees from a bright star Spica called Chitra by Hindus as Aries zero degree.

Though Stars are moving in celestial frames, their movement as observed from the earth appears to be negligible because most stars are situated at a distance more than three hundred light years away from the earth, one light year being 9.46 trillion kilometers or 5.88 trillion miles. So, for all practical purposes the stars appear as fixed celestial bodies in the sky. The same zodiac is divided into twelve houses starting from the Ascendant (Lagna). There are 10 different house division systems. These are

No.	Name	No.	Name
1	Placidus	6	Porphyrus
2	Topocentric	7	Regiomontanus
3	Koch	8	Gangzeichen
4	Aqual	9	Campanus
5	Krusinski	10	Alcabitius

However, out of these systems the most used are given below with the current percentage of people using it. Green (n.d.) and Green (2021)

- | | | | |
|----|-------------|------|---------------------|
| 1. | Placidus | 44 % | KP uses this method |
| 2. | Topocentric | 20 % | |
| 3. | Koch | 14 % | |
| 4. | Porphyrus | 5 % | |

Almost all Vedic astrologers use a modified version of Porphyrus method which is known as the Sripati method.

Division into the Zodiac signs (rashis)	House division of zodiac
All zodiac signs (rashis) are equal and measure 30 degrees each.	Houses are not equal in longitude though they are nearly 30 degrees within the tropical region.
Western astrologers use Vernal Equinox as Aries 0 degree. This zodiac is known as 'Tropical zodiac' or Sayan zodiac. On the other hand, Indian (Hindu) astrologers use a point exactly opposite a bright star 'Spica - Chitra' as Aries 0 degree. This zodiac is known as the 'Sidereal' zodiac or Nirayan zodiac.	First house always starts at the ascendant. Thus, it can start at any degree in any one of the zodiac signs (rashis).
Tropical (Sayan) zodiac moves backwards due to precession of equinoxes. However, the sidereal (Nirayan) zodiac does not move against the backdrop of stars.	Starting points and the extent of any house changes, if a different system of house division is used.

Table 13: Significations of Signs v/s Houses

Each house varies in its extent depending on the system of 'House division' used. Invariably the first house starts from the Ascendant (Lagna). Thus, this division of the zodiac into twelve houses is entirely different from the division of the zodiac into twelve signs or rashis.

Vedic astrologers mostly use Sripati system, while "Krishnamurti Paddhati" (KP) as well as almost all Western astrologers use Placidus house division system which is scientific because it is based on trigonometric calculations using the curvature of the earth.

3. House Cusp (Bhava cusp)

The starting point of any house is called a cusp. This is the boundary between the previous house and the house under consideration. These are generally mentioned in the zodiac sign-degree-minute-second.

4. Aspects (Drishti)

All planets orbit around the Sun in their respective orbits at specific speeds. Thus, their relative angular position, viewed from Earth, keeps on changing. Every planet has its own mass, gravitational force, and electromagnetic or cosmic waves, and affects human life on the earth. Similarly, every planet can modify the effects of other planets while passing within a certain angular distance from this planet. These effects vary as the angular distance between two planets changes. The angular distance measured in Degree/Minute/Seconds when such an effect is maximum is called the Aspect (Drishti).

It is observed that effects of some aspects are good/ beneficial/ favorable while some others are bad or evil/ detrimental/ unfavorable. Aspects having prominent effects are termed as Major Aspects, while aspects having negligible effects are known as minor aspects. The major aspects are:

- A. **Conjunction** when two planets are in the same degree in the same sign. This aspect is considered as good/evil or bad depending on the nature of the planets involved. Therefore, the aspects between benevolent planets are good and between malefic planets are evil.

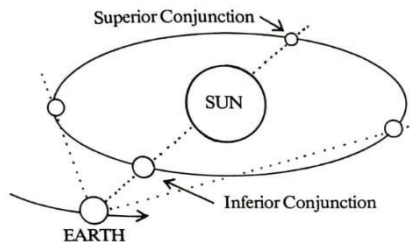


Figure 12: Conjunction of interior planet with Sun (Grant & Grant, 1988b; pp 93)

Figure 12 shows the conjunction of interior planets (Planets which are nearer to the Sun than the earth). Inferior conjunction with the Sun occurs when the planet is in conjunction while passing between the earth and the Sun. Superior conjunction with the Sun occurs when the Sun is between the earth and the planet in the same line. However please note that the dark side of the planet in inferior conjunction can be seen passing in front of the Sun but the planet in superior conjunction cannot be seen because it is combusted with the Sun.

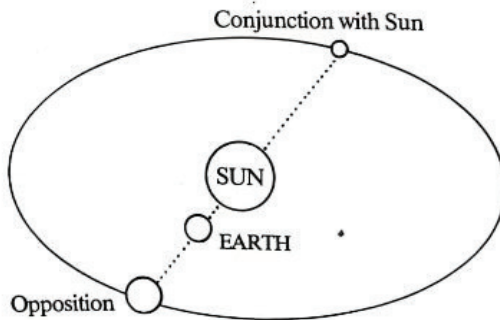


Figure 13: Conjunction and opposition of exterior planet with the Sun (Grant & Grant, 1988b; pp 93)

Figure 13 shows the conjunction and the opposition of exterior planets whose orbits are beyond the orbit of the earth. When the earth falls on the straight line between the Sun and the planet, the planet is said to be in opposition to the Sun. However, when the planet and the Sun are on the same side as well as on the same side seen from the earth, the planet is said to be in conjunction with the Sun.

- B. Opposition** when two planets are exactly opposite to each other or are 180 degrees apart. Such aspects are either good or bad in a similar way as explained for conjunction.
- C. Sextile** when two planets are 60 degrees apart. This is generally a good aspect.
- D. Semi-sextile** when two planets are 30 degrees apart. This is also a good aspect, but slightly less in strength than the sextile aspect.
- E. Square** when two planets are 90 degrees away. This is generally considered a very bad aspect.

- F. Semi-square** when two planets are 45 degrees apart. This is considered a bad aspect. However, it is less bad than the square aspect.
- G. Trine** where two planets are 120 degrees apart from each other. This is one of the best aspects. It is also known as the ‘Nav-Pancham’ aspect by Hindus.

The planet either in conjunction or aspected by a friendly planet is supposed to be stronger to offer the results, while an aspect by the enemy planet will either reduce good effects or enhance bad effects. Majority of astrologers use major aspects while divination of the horoscopes.

Orb

The aspects are exact when the angular distance is exactly as described above. The effects are maximum when the aspects are exact. However, planets start modifying the result of the planet being aspected much earlier and such modifications fade away much later after the exact aspect. The angular distance when such a modification is noticeable is called Orb. In winter, everyone must have noticed people gathering around a ‘bonfire’ to keep themselves warm. They feel the warmth comfortably at a certain distance from the actual bonfire. This distance is an equivalent of orb.

In his first reader Guruji K. S. Krishnamurti proposed different orbs for different planets. However, I have experienced that smaller the orb used more is the accuracy of predictions. This was widely discussed on Facebook platform by eminent astrologers, and they unanimously recommended to use 3-degree 20-minute orb (which is equivalent to one ‘Navansha’). In more than 25 years of my experience I have been using the same tight orb in delineating almost all charts and achieved an accuracy between 85 % to 90 %.

7. Types of Horoscopes

Horoscopes

Though the horoscopes are the map of the sky at the time of birth, there are different ways to represent it. The western astrologers generally represent it as a circular chart, while Indian astrologers represent them in three different forms such as (1) North Indian style, (2) South Indian style, and (3) East Indian style.

1. Western type tropical horoscope

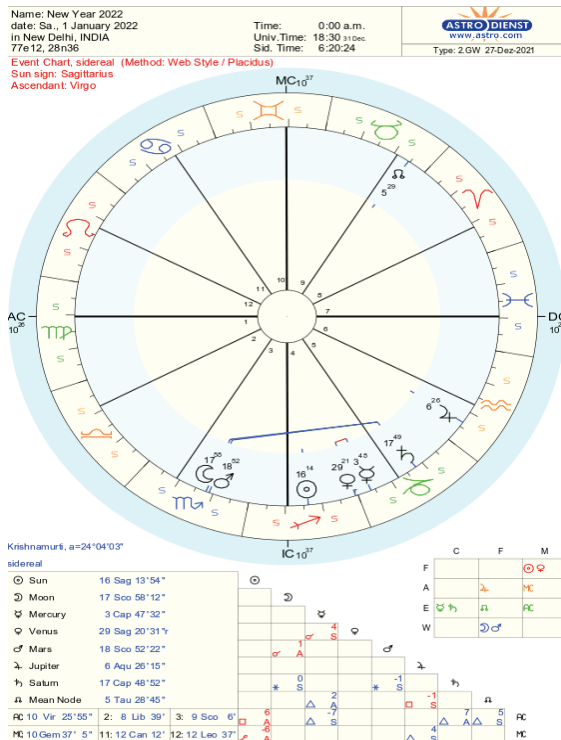


Figure 14: Western type tropical horoscope

Notes:

1. All westerners represent the horoscope as a Circular Chart (Shown above). AC = Ascendant, DC = Descendant, MC = Medium Coeli and IC = Imum Coeli. Their respective longitudes are shown in Deg-Min only. For example, AC is 10 Virgo 25 or (10 ♍ 25), MC is 10 Gemini 37 or (10 ♊ 37).
2. Figures around the inner circle (written in numerals) are the number of houses.
3. The outer circle (shown in light yellow) shows the Zodiac signs, their symbols (Glyphs) and the position of the planets are shown in the space between inner and outer circles along with their respective longitude in Deg-Min. However, the longitudes of all planets are shown in the square at the bottom left in degree-minute-seconds along with the sign they are deposited in. For example, the longitude of Jupiter is shown as 6 Aqu 26 15; Venus as 29 Sag 20 31 r (r stands for retrograde).
4. The table (Below left) gives coordinates of various important sensitive points and planets in Deg-Min-Sec.
5. The triangular portion of the table shows various aspects between planets mentioning the orb from exact position and also mention whether they are applying (A) or separating (S) aspects. For example, the aspect between Moon and Mars is mentioned as conjunction with 1-degree angular distance and 'A' means it is 'applying aspect (because fast moving Moon will cover up this angular distance to make an exact conjunction in a short time), Mercury and Venus is also a conjunction but with an angular distance of 4 degrees and 'S' stands for separating aspect because fast moving Mercury is already ahead of Venus and further moves away from Venus thus separating from it.
6. Houses 1 to 7 are below the horizon and thus represent night. Houses 7 to 12 are above the horizon and therefore are representing the day.

7. Favorable (Good) aspects are shown in the chart as a BLUE line (As given between Moon and Saturn which is having 0 Deg orb and is also a separating aspect).
8. Unfavorable (Bad) aspects if any will be shown as RED lines. In this chart there are no unfavorable aspects.

2. North Indian type sidereal horoscope

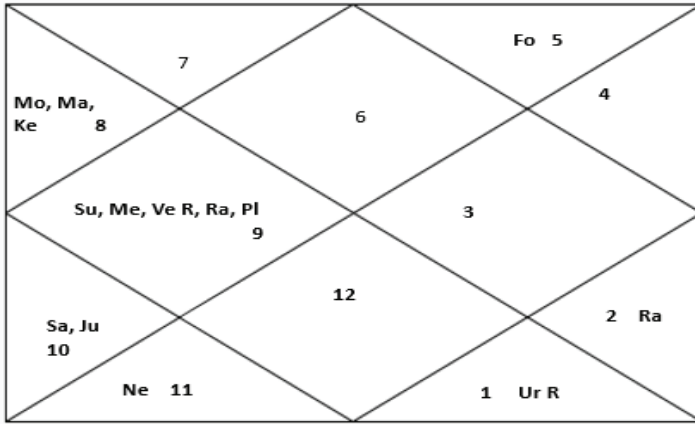


Figure 15: North Indian type sidereal horoscope

1 Jan 2022 00-00-00 Hrs. TZ +5:30 Hrs. New Delhi India 77 E 12;
28N 36

Sidereal Chart, Placidus House Division, Krishnamurti Ayanamsha as
24-04-04

Abbreviations used

Mo	Moon	Ma	Mars	Me	Mercury
Ju	Jupiter	Ve	Venus	Sa	Saturn
Su	Sun	Ra	Rahu	Ke	Ketu

New year chart (North Indian)

Planet	D	Sign	Deg Min Sec	Star	StarLord	Sub	SubSub
Sun		Sagittarius	16 Å° 14 ' 14 "	Purvashadha (1)	Venus	Moon	Moon
Moon		Scorpio	17 Å° 58 ' 24 "	Jyeshtha (1)	Mercury	Mercury	Rahu
Mars		Scorpio	18 Å° 52 ' 55 "	Jyeshtha (1)	Mercury	Ketu	Rahu
Mercury		Capricorn	03 Å° 48 ' 05 "	Uttarshadha (3)	Sun	Saturn	Venus
Jupiter		Aquarius	06 Å° 26 ' 37 "	Dhanishtha (4)	Mars	Moon	Venus
Venus	R	Sagittarius	29 Å° 20 ' 26 "	Uttarshadha (1)	Sun	Rahu	Rahu
Saturn		Capricorn	17 Å° 49 ' 15 "	Shravana (3)	Moon	Mercury	Mercury
Rahu		Taurus	05 Å° 28 ' 43 "	Kruttika (3)	Sun	Mercury	Ketu
Ketu		Scorpio	05 Å° 28 ' 43 "	Anuradha (1)	Saturn	Mercury	Mercury
Uranus	R	Aries	16 Å° 53 ' 26 "	Bharani (2)	Venus	Moon	Mercury
Neptune		Aquarius	26 Å° 36 ' 15 "	Purvabhadra (2)	Jupiter	Venus	Venus
Pluto		Capricorn	01 Å° 52 ' 11 "	Uttarshadha (2)	Sun	Jupiter	Mercury
Fortuna		Leo	12 Å° 10 ' 03 "	Magha (4)	Ketu	Mercury	Sun

Table 14: Planets longitudes for Fig. No. 15

Cusps	Sign	Deg Min Sec	H.Lord	StarLord	Sub	SubSub
1	Virgo	10 Å° 25 ' 54 "	Mercury	Moon	Moon	Jupiter
2	Libra	08 Å° 38 ' 38 "	Venus	Rahu	Rahu	Mars
3	Scorpio	09 Å° 05 ' 34 "	Mars	Saturn	Venus	Rahu
4	Sagittarius	10 Å° 37 ' 04 "	Jupiter	Ketu	Saturn	Moon
5	Capricorn	12 Å° 12 ' 06 "	Saturn	Moon	Rahu	Jupiter
6	Aquarius	12 Å° 37 ' 14 "	Saturn	Rahu	Mercury	Mercury
7	Pisces	10 Å° 25 ' 54 "	Jupiter	Saturn	Sun	Mars
8	Aries	08 Å° 38 ' 38 "	Mars	Ketu	Jupiter	Venus
9	Taurus	09 Å° 05 ' 34 "	Venus	Sun	Venus	Jupiter
10	Gemini	10 Å° 37 ' 04 "	Mercury	Rahu	Saturn	Saturn
11	Cancer	12 Å° 12 ' 06 "	Moon	Saturn	Mars	Rahu
12	Leo	12 Å° 37 ' 14 "	Sun	Ketu	Mercury	Rahu

Table 15: Cusps for Fig. No. 15

Planet	4 Step Strong Significators (underlined ones: by first 2 steps)											
House	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Ketu			<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>					<u>12</u>
Venus				<u>4</u>				8	9			<u>12</u>
Sun	<u>1</u>			<u>4</u>					<u>9</u>	<u>10</u>		
Moon	<u>1</u>			<u>4</u>					<u>9</u>	<u>10</u>		12
Mars	<u>1</u>	2	3	<u>4</u>	5	6			<u>9</u>	<u>10</u>		
Rahu				<u>4</u>				<u>8</u>	<u>9</u>			<u>12</u>
Jupiter	1		<u>3</u>	<u>4</u>	<u>5</u>		<u>7</u>		9	10	<u>11</u>	
Saturn			<u>3</u>	<u>4</u>							<u>11</u>	12
Mercury			<u>3</u>	<u>4</u>							<u>11</u>	<u>12</u>

Table 16: 4 Step significators for Fig. No. 15

Only the strong significators are shown in table 16. The underlined ones are strong significators on the first two steps.

South Indian type Sidereal (Nirayan) Horoscope

VII 10-25-54	VIII 8-38-38 Ur R 16-53-26	Ra 5-28-43 IX 9-5-34	X 10-37-04
Ne 26-36-15 VI 12-37-14 Ju 6-26-37	Sidereal Chart 1 Jan 2022 00-00-00 Hrs. New Delhi 77 E 12: 28 N 36 Placidus House Division Krishnamurti Ayanamsha 24-04-04		Fo 12-10-03 XI 12-12-06
Sa 17-49-15 V 12-12-06 Me 3-48-05 Pl 1-52-11			XII 12-37-14
Ve R 29-20-26 Su 16-14-14 IV 10-37-04	Ma 18-52-55 Mo 17-58-24 III 9-5-34 Ke 5-28-43	II 8-38-38	I 10-25-54

Figure 16: South Indian type sidereal horoscope

Notes:

1. As the name suggests these charts are used in most of the southern Indian states only. However, they are very popular because Krishnamurti Paddhati was invented by a south Indian genius Late Prof. K. S. Krishnamurti.
2. Top left-hand square is always the Pisces sign (Meen rashi). Other signs will follow serially in a clockwise direction. Thus, the bottom-right square will always be a Virgo sign (Kanya rashi).
3. Ascendant (Lagna) will always be the first house and will be denoted by a Roman Numeral I as shown in the Virgo sign with its longitude as 10 Virgo 25 54. All the cusps are mentioned in bold Roman numerals along with its respective longitudes.
4. All planets are marked in zodiac signs they are situated in along with their respective longitudes. Here, though Ketu is deposited in Scorpio sign, but having its longitude less than the

- third cusp and hence in cusp horoscope, it is considered to be situated in the 2nd house. This will reflect on its significations.
- Similarly, Mercury and Pluto are situated in Capricorn sign but having their longitudes less than the 5th cusp will be taken as situated in the 4th house for all practical purposes. For the same reasons Jupiter lies in the 5th house and Rahu lies in the 8th house. The reader must understand this concept because this affects the working out of their significations.
 - Since the longitudes of all planets as well as cusps are given, it is very easy to calculate the aspects.
 - All details necessary for construction of a horoscope such as the date/time/place of the event are given in the central square portion of the horoscope.

East Indian type Sidereal (Nirayan) Horoscope

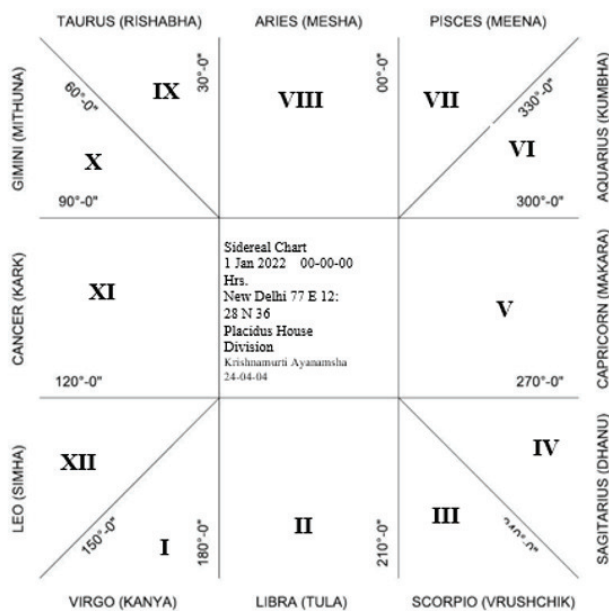


Figure 17: East Indian type sidereal horoscope

Notes:

1. Such charts are used in few east Indian states only.
2. The data for this chart is the same as given for Western/North/South Indian charts. This is clearly shown in the central square portion of the horoscope.
3. Refer Figure 17. The positions of signs (rashis) are as mentioned in the figure viz. sign Aries is always in the top central position and other signs follow in an anticlockwise direction. Their positions however remain at the same place.
4. However, as is prevalent in South Indian style, here also the houses are marked in Roman numerals. First house is Virgo, seen at the left-hand bottom corner.
5. Details of planets/cusps such as their longitudes are given separately in the North Indian Chart and the same will apply here. However, the positions of the planets as well as the longitudes of the cusps are not shown in the horoscope since this type of horoscope is just introduced for information.
6. The data for calculating the chart are clearly mentioned in the central square portion of the horoscope as is given in the south Indian horoscopes as given for North Indian charts.

8. Timing of the Events

Dasha systems.

Hindus follow the Dasha System as a unique tool for predicting the timing of the events. Though this is equivalent to Directional astrology used by Westerners, it is completely different. Great Sage Parashara had mentioned about 42 different Dasha Systems. However, only two out of these are commonly used in India at present which are (1) Vimshottari Dasha and (2) Ashtottari Dasha.

Sr. No.	Planet	Planetary period in Vimshottari Dasha system
1	Ketu	7 Years
2	Venus	20 Years
3	Sun	6 Years
4	Moon	10 Years
5	Mars	7 Years
6	Rahu	18 Years
7	Jupiter	16 Years
8	Saturn	19 years
9	Mercury	17 years
	Total	120 Years

Table 17: Vimshottari dasha periods of planets

Majority of Indian astrologers, however, use **Vimshottari Dasha** because it offers most accurate results as regards to timing of events. As the name suggests this assumes that the lifespan of a human being is **120 Solar years**. These years are divided in nine unequal planetary periods as explained in Table 17. It shows the major period of operation of each planet in the life of a native. When this Dasha system was introduced, the

reasons for allotting different periods to different planets is not mentioned in ancient scriptures.

Since these calculations of Dashas are based on Solar years, the year taken for calculations must be of 365.25 days/solar year and not 360 days as claimed by some skeptics. Their main argument is when the Dasha at the birth is decided based on the position of the Moon in a particular constellation (Nakshatra), naturally the year to be used must be the lunar year of 360 lunar days (Tithis). However, there is a basic flaw in their assumption, that they assume that the lunar day (tithi) is equal to the solar day. This is like comparing apples with oranges. Thirdly, the Gregorian calendar followed all over the world is a solar calendar and follows solar days, not lunar days (Tithis).

Calculations of Dashas

Dasha operating at the time of birth is calculated from the exact position of the Moon at the time of birth. At the time of birth, the Moon must be traveling in some constellation (Star or Nakshatra). The native is under the Dasha (Major period) of the lord of that constellation (Star or Nakshatra) at the time of birth. The Moon, however, may not be at the starting point of Nakshatra in every individual case. It might have already traveled to some part of Nakshatra. Hence, the Dasha period must also be divided in two parts (1) the part which is experienced (Bhukt) and (2) the part remaining to be experienced (Bhogya).

Each Nakshatra occupies 13°-20' equivalent to 800 Arc minutes of space out of 360° space of Zodiac. At the time of birth, the Moon may be transiting in any of the 27 constellations (Stars or Nakshatras), say it transits in Punarvasu Nakshatra owned by Jupiter. So, the first inference will be that the native will be under Jupiter Dasha (Major period of Jupiter) at the time of birth. Jupiter has been allotted 16 years in Vimshottari Dasha. If an astrologer says that the event will occur during Jupiter Dasha, the native would like to have a specific time-window of a week or a fortnight instead of a wide time-window of 16 years. To achieve such accuracy, the major period is divided into nine unequal parts owned by nine planets. Each planet will own a portion equivalent to the

proportion of years allotted to it in 120 years of Vimshottari Dasha. Thus, there will be 9 such subdivisions each called ‘SUB’ which will be under control of nine planets known as “Bhukti” (or Antardasha).

Since the space occupied by each Nakshatra and the time allotted to each Planet in Vimshottari Dasha System are always the same, naturally the portion occupied by the sub of any planet in any of the Nakshatras will be the same. Therefore, the sub of Jupiter in any Nakshatra will be $(16/120) \times 800 = 106^{\circ} 40'' = 1^{\circ} 46' 40''$ It will be the same in any Nakshatras whether owned by Jupiter, Saturn, or any other planet, say Moon. Details are given in Table 18.

Planet	Sub occupied by a planet in any constellation (Nakshatra)		
	Degrees	Minutes	Seconds
Ketu	0	46	40
Venus	2	13	20
Sun	0	40	00
Moon	1	06	40
Mars	0	46	40
Rahu	2	00	00
Jupiter	1	46	40
Saturn	2	06	40
Mercury	1	53	20

Table 18: Planetary subs in Vimshottari dasha

First sub in any Dasha will always be that of the same planet as the Dasha lord. That means in Jupiter Dasha first sub (or Bhukti) will be of Jupiter. Next Bhuktis will follow in the same cyclic order as the Dasha lords i.e. as given in Table 17. So, the next sub will be Saturn, the next will be Mercury and so on.

Each Sub is further subdivided in 9 unequal parts in the same manner. These are termed as sub-sub and they represent “Antara” or the “Pratyantar Dasha.” As a result, the complete Zodiac is divided into 249 subs. Tables of these subs in each zodiac sign along with their star and sub lords are given in Appendix-1 for easy reference. How the Vimshottari Dasha System is used for accurately timing the events will be discussed in detail in my next Book on KP (Krishnamurti Paddhati).

Horary Astrology

Many times, it was observed that some people did not possess their birth details because (1) they are not recorded by their parents, (2) Inadvertently misplaced, (3) it may not be available while consulting an astrologer or (4) they are not sure about correctness of the recorded birth time. In all such cases, can they not expect to get an astrological solution for their queries? Horary astrology is, in fact, designed to cater the needs of such people.

In **Vedic Astrology**, this is done by erecting a chart for the date/ time the question was asked (by a querent) at the place of the astrologer because the astrologer will generally erect the chart at his place. In short, this is a birth chart for a question asked. Such charts (Horoscopes) are known as horary charts (Prashna Kundali) because they are based on the time - known as 'hora' meaning hour in Sanskrit - of the question was asked to an astrologer. Initially, such charts were used to offer "Yes or No" type results but later with development of this science these charts are used to predict all aspects of the question.

However, it is observed that the predictions were correct when the 'urge' of native and of an astrologer are reflected in the horary charts. Until the early 20th century this condition could be satisfied only if the native and the astrologer were present at the same place.

With the introduction of the 'Postal System' in the early 20th century the people preferred to resort to postal communication than physically traveling to meet the astrologer. But this has created further confusion about which time is to be considered for constructing a horary chart, and at the same time satisfying the condition of reflecting the 'urge' of both parties.

Introduction of the telephone between 1980-2000 in India and the invention of the internet further added to this confusion. Every astrologer had a different opinion about the time to construct a horary chart and there was no unanimous solution for the problem. In such a situation if an astrologer erects the chart using the date/place of his/her residence and the correct time for preparing the chart, it will not reflect the urge of the

native though this may cover the urge of an astrologer. This will definitely affect the result of the prediction.

However, in “**Krishnamurti Paddhati**” such a situation is addressed logically with the use of 249 subs in which the zodiac is divided. Since this book is to explain basic concepts of astrology, this will be explained in detail in my next book.

9. Frequently Asked Questions

A. How do celestial bodies affect life on Earth?

It is a fact that planets/ Stars are celestial bodies made up of either mineral/ rock or are gaseous bodies. But they possess some gravitational force and emit some electromagnetic waves. Further they refract and radiate light and electromagnetic/ cosmic waves coming from the stars or other celestial bodies.

The scientists control spaceships or probes sent to the Moon, Saturn, or Mars from the earth stations through electromagnetic or radio signals and communicate with it. Similarly cosmic waves coming from or reflected by these planets do reach the Earth and affect animate and inanimate lives on earth. Further it is scientifically proven that high and low tides in oceans on the earth are caused by the gravitational pull of the Moon because of its nearness to the Earth. When gravitational pull acts on water bodies on the earth, it must also act on the human bodies consisting of more than 75% water.

Secondly, the stars are mostly gaseous bodies and are always burning, creating tremendous energies in the form of light and heat. Because of these light energies we can see these stars even though they are situated many light years away from the earth. However, the planets do not have such abilities of emitting light and therefore they can only be seen at night because they reflect the light from the Sun. But all the planets in our Solar System cannot be seen in daylight by the naked eye because they do not emit light of their own. We can see planets up to Saturn with the naked eye because of their nearness to the earth as compared to other outer planets viz. Uranus, Neptune, and Pluto. All these planets have their own gravitational force. This gravitational force and the reflected cosmic/electromagnetic waves affect life on earth. Light from the farthest planet Pluto (which has been demoted as dwarf planet since 2006)

reaches the Earth in a maximum period of about 7 hours (Refer Table 47). In comparison to this, the nearest star from Earth other than the Sun is a binary pair called Alpha Centauri A and Alpha Centauri B which are 4.35 lightyears away, which simply means that the light from these stars take 4.35 years to travel to the Earth with the speed of light being about 15 billion Kilometers in a year.

In Indian/Hindu astrology the effects of only planets visible to the naked eye are considered because of their nearness to earth because these effects could be observed for many years without the sophisticated instruments. Effects of other celestial bodies (Stars or planets of other solar systems) are not considered because (1) they are many light years away and (2) though they have apparent movement in space, it is so negligible that they appear to be fixed for an observer on the earth.

B. How planets affect life on the earth?

Quantum physics has already proved that every subatomic particle when it interacts with another subatomic particle knows what that particle is doing even if such a particle is situated at a great distance like be it on another planet or floating anywhere in space. If one such “correlated” particle is rotated in one direction the other entangled particle simultaneously moves or spins in the opposite direction. This is proved experimentally. Great scientist Albert Einstein remarked this as a “Spooky action at a distance.” Hence, there should not be any doubt about how these planets affect life on earth.

C. If astrology is science, why do predictions fail?

It is a fact that Medical Science is the most developed science. However, does each patient admitted in hospital get cured? Many patients suffer from the same disease and are administered the same medicine, some patients are cured while others still suffer, still some succumb to the same disease. When it (Medical science) cannot offer 100% results, can we conclude that it is not a science? Same is the case with astrology.

When a patient consults a doctor and does not get relief from his/her sufferings, what he/she does? He/she decides to consult another doctor or

a specialist. Here he/she does not blame or disbelieve Medical Science, but he/she doubts the knowledge of that doctor who treated him/her. However, whenever a prediction of an astrologer fails people straight away conclude that astrology is bogus or is pseudo-science. This is a double standard followed by the public and reflects their perception about astrology. This is because so-called astrologers, having half-baked knowledge, tried to fool the gullible public in order to keep their pots boiling. Therefore, such unscrupulous astrologers are to be blamed for the downfall of the science of astrology. One cannot blame the public for that.

D. Can astrology predict an event correctly?

Like other sciences astrology has limitations because it is still a developing science. There is a lot of scope for further research and development in the science of astrology.

Time is the essence of astrology. If the time of birth is accurately recorded, the predictions will also be accurate and correct, provided of course if the rules are correctly followed. Each zodiac sign (Rashi) appears as an ascendant (Lagna) for about two hours since the ascendant moves in 12 Rashis in about 24 hours. As a result, the ascendant will cover each sub in about 5 to 6 minutes. Therefore, if there is variation of more than 5 minutes in recording the time of birth, the sub lord of the ascendant and many other cusps will change. In fact, such a change may occur within two/three minutes if the ascendant is at the beginning or near the end of a sub division of Nakshatra. This will affect the prediction because KP (Krishnamurti Paddhati) is basically a sub lord theory. That is why the horoscopes of TWINS, if cast as per KP, offer more accurate predictions because most subs are changed within the span of five minutes.

Secondly, it is a fact that stopwatches used to decide the winners in the Olympics or equivalent competitive sports, can measure time up to 100th of a second. Similarly, decisions of a winner in horse races are decided on photo finish, using fast films which can record many frames in one second. This simply means if units of measurements --- may be for

time/length/speed etc. --- are divided in more parts the accuracy of the results will increase.

Further, when the efficacy of Corona vaccination (or any other medicine) between 80 % to 90 % is accepted for approving the vaccine, why expect 100 % correct predictions from astrologers only. It is totally unfair.

E. Which is better - Indian astrology or Western astrology?

Firstly, western astrology is totally based on the movement of the Sun, which moves in one zodiac sign in about 30 days or in a month, i. e. about 1 degree per day. While Vedic astrology is based on the movement of the Moon which moves in one zodiac sign (rashi) in about two and a quarter day, which works out to about 13 degrees per day. Thus, Vedic astrology is based on a fast-moving planet Moon which moves about 13 times faster than the Sun. Therefore, naturally the predictions of vedic astrology will be much more accurate than the predictions as per western astrology.

Secondly, western astrology divides the zodiac signs in three equal parts called 'decanates' and each decanate is further divided in two faces, thus dividing the zodiac in $12 \times 3 \times 2 = 72$ divisions, while vedic astrology analyzes the natal chart using 16 more divisional charts which are based on divisions of each zodiac sign in 2, 3, 4, 5, 7, 9, 10, 12, 16, 20, 24, 27, 30, 40, 45, and 60 equal parts thus increasing the accuracy of predictions. Western astrology can never match this accuracy.

Thirdly, Westerns most commonly use a tool called "Secondary Progression" for timing the event. According to this system, each day after (or before) birth is considered as a year of life. Thus, if someone wants to know about the events in say 15th year, counting 15th day from the date of birth, the chart is constructed at the same sidereal time which is said to offer knowledge of all events during 15th year. I humbly disagree with this because one day's movement of planets is equal to one year's movement which means the movements of planets in a 'secondary progression' chart is largely reduced. Therefore, in my opinion, the progressed position of the planet will never match with the actual position of the same planet in the 15th year. In fact, to achieve more accuracy the

movement should have been faster as is generally done in connection with Horse races using faster films or Olympic Games by using watches calibrated for a hundredth part of the second.

In contrast, Vedic astrology uses sixteen divisional charts in addition to a natal chart. A recently developed KP (Krishnamurti Paddhati) system divides the zodiac into 249 parts to achieve maximum accuracy in timing the future events. Thus, Vedic astrology and particularly the KP system are better than the western astrology. It is not out of place to mention what famous British Astrologers Derek & Julia Parker are saying about western astrology.

“It is extremely important to realize that we do not and cannot predict events. We can most certainly assess trends that we are working in people’s lives and give our subjects a very great deal of help in such matters as when to make an important change – perhaps in a career – to buy a house, deepen an emotional relationship, to start a business, and so on. But we never say that, for instance, on 27 May you will meet a gorgeous man, fall instantly in love, and get married on 27 July! That is simply not how astrology works: apart from anything else, fatalism of that sort will deny us free will. We can, however, go as far as to suggest that at a particular time there is a possibility of deepening emotional relationship, and that this sphere of life is likely to be emphasized” (Parker & Parker, 1991/1991; pp 116)

F. Can astrology help people without birth data?

There are many people *who* know the date and place of birth but not the time of birth. However, there are still many more who do not even know the date and the place of birth leave aside the time of birth. For the people who know the date and the place of birth but do not know the exact time of birth, their accurate birth time can be astrologically worked out using the ‘Ruling planet’ method as suggested by Late Prof. K. S. Krishnamurti. This method is known as BTR (Birth Time Rectification). BTR can be further fine-tuned and authenticated using few events in native’s earlier life. However, since this is beyond the scope of this book, it will be dealt with in my next book. However, the persons or natives

who don't know their birth data i.e. date /place /time of birth can also get astrological consultations to their problems through “Horary Astrology” or “Prashna Kundali”.

The name Horary astrology is derived from the latin word ‘Hora’ meaning ‘hour’ or the time. Such a horoscope is constructed using the date/time/place when the native asks a question to an astrologer, assuming that moment as the birth of a question. Hence it is called ‘Prashna Kundali’. Since the time taken for constructing a horoscope in this case, is very accurate because it is taken from the most accurate atomic clocks embedded in almost all astrology softwares and there cannot be any ambiguity regarding the date and place. There is no chance of failure in prediction unless an astrologer fails to follow the set rules as mentioned. However, the only drawback of such a ‘Horary Chart’ is that it is applicable and valid for that question only. Because another chart must be erected for a new question as the time of birth for that question is changed.

G. Why are there only 12 months in a year?

What are the astronomical or astrological reasons for dividing the year into 12 months? Will it not help to divide the Zodiac in 10 months for easy calculations based on using the decimal system? The Sun and the Moon are two luminaries which control and affect the life cycles of most of the living things on the Earth. For many centuries the human life cycle starts with the sunrise and ends with the sunset. Further from ancient periods our agricultural activities were based on various seasons which are governed by the movement of luminaries the Sun and the Moon. That is the reason we Indians prefer to follow the Luni-Solar Calendar to a purely lunar calendar to synchronize it with the solar calendar.

The earth completes one revolution around the Sun in one year, and during the same period Moon completes slightly more than 12 cycles of lunations. The lunation is the time between two successive New Moons. This explains why the year is split up into twelve equal sections which

are termed as Solar mansions or zodiac signs (rashis). Thus, it is clear that our calendar system is based on the movement of the luminaries.

H. Why is the zodiac divided into 27 (Nakshatras)?

There are millions of stars shining in the sky and as we know the lunar constellations (Nakshatras) are the group of stars. Then why these stars cannot be grouped into, say, 50 Nakshatras instead into 27? The astronomical reason for this division is, the Moon orbits around the Earth being its natural satellite and it (the Moon) completes one orbit around the earth in 27.321661 **days** (27 days 7 hours 43 minutes 11 seconds). Hence, counting full days and leaving the remaining part, the Zodiac is divided in 27 equal parts to synchronize the lunar calendar with the solar calendar. These twenty-seven equal parts are called ‘Lunar Mansions’, or ‘Lunar constellations’ or ‘Nakshatras’ or ‘Stars’. The longitude of each Nakshatra is therefore 360 Degrees divided by 27 = 13 Degrees 20 Minutes (Or 800 arc Minutes of Zodiac). See Table 19.

Sr. No.	Name of Nakshatra	Sr. No.	Name of Nakshatra
1	Ashwini	15	Swati
2	Bharani	16	Vishakha
3	Rohini	17	Anuradha
4	Mrugashira	18	Jyeshtha
5	Ardra	19	Mul
6	Punarvasu	20	Purvashadha
7	Pushya	21	Uttarashadha
8	Ashlesha	22	Shravan
9	Magha	23	Dhanishta
10	Purva Phalguni	24	Shatabhisha
11	Uttara Phalguni	25	Purvabhadrapada
12	Hasta	26	Uttarabhadrapada
13	Chitra	27	Revati
14	Rohini		

Table 19: Nakshatra names in Hindi/Marathi

The ownership of these twenty-seven nakshatras are allotted to nine planets. Thus, every planet gets the ownership of three Nakshatras which

are located 120 degrees apart. This concept can be best understood by arranging these Nakshatras into three groups of nine Nakshatras as given in a Table below mentioning their respective owners in the last column.

Sr. No.	Nakshatra	Sr. No.	Nakshatra	Sr. No.	Nakshatra	Ruler (Owner)
1	Ashwini	10	Magha	19	Mul	Ketu
2	Bharani	11	Purva Phalguni	20	Purvashadha	Venus
3	Kruttika	12	Uttara Phalguni	21	Uttarashadha	Sun
4	Rohini	13	Hasta	22	Shravan	Moon
5	Mrugashira	14	Chitra	23	Dhanishta	Mars
6	Ardra	15	Swati	24	Shatabhisha	Rahu
7	Punarvasu	16	Vishakha	25	Purva Bhadrapada	Jupiter
8	Pushya	17	Anuradha	26	Uttara Bhadrapada	Saturn
9	Ashlesha	18	Jyeshtha	27	Revati	Mercury

Table 20: Nakshatras and their owners

Note:

All the lunar constellations (Nakshatras) appearing in the first row viz. No. 1 Ashwini, No. 10 Magha, and No. 19 Mul are ruled by Ketu as mentioned in the last column. Similarly, the constellations (Nakshatras) appearing in the second row viz. No. 2 Bharani, No. 11 Purva Phalguni, and No. 20 Purvashadha are ruled by Venus as mentioned in the last column and so on.

I. Why is Nakshatra divided into 4 equal parts in Vedic?

In Vedic Astrology Nakshatras (Lunar constellations, or Stars) are not used for prediction or delineation of horoscopes. But they are divided into 4 equal parts called 'Charan' or 'Pada' for correlating the zodiac signs (rashis) with each 'Charan' or 'Pada'. There are 9 Planets, 12 zodiac signs (rashis), and 27 Nakshatras (Constellations of Stars). Then what is the

purpose of dividing each Nakshatra in 4 equal parts? Logically or even astrologically it should have been divided into either 9 parts because we use 9 planets or 12 parts because there are 12 zodiac signs (rashis).

According to me, there is no astrological basis for such a division. However, it is purely done to co-relate these three entities viz. zodiac signs (rashis), constellations (Nakshatras), and planets in a mathematical way. The L. C. M. (Lowest Common Multiple) of these THREE numbers i. e. 9 (Planets), 12 (zodiac signs or rashis) and 27 (constellations or Nakshatras or tars) is 108. Now if we divide each Nakshatra in 4 equal parts, there will be overall 108 (27 x 4) divisions of 27 Nakshatras. Thus, each one fourth part of Nakshatra will be equal to the 9th part of the zodiac sign or rashi. Thus this is a pure mathematical basis and nothing astrological or astronomical in it.

J. 360 or 365.25 days/year for calculating Dasha?

Recently some controversy was created by a few astrologers whether to use 360 days/year or 365.25 days/year for calculating Vimshottari Dasha periods. Their argument is that when Dashas are calculated from the exact position of the Moon in a lunar constellation or Nakshatra, naturally 360 days/Lunar year must be used for this purpose, and not 365.25 days per solar year. According to me, some of their assumptions are basically wrong. They are described below.

1. It is a fact that Vimshottari Dashas and their period of operation are calculated from the exact position of the Moon at the time of birth. On the face of it this argument by the skeptics appears to be logical but it is wrong because their assumption that the lunar day (tithi) is equal to a solar day is itself wrong. In fact, one tithi is equal to 0.984353 solar day.
2. Lunar year contains 12 months having 30 tithis in each month, which works out to 360 tithis per lunar year. However, it must be understood that one Tithi is not equal to a Solar day nor equal to the day followed by Hindus which is from one sunrise to the next sunrise. Therefore, it is very clear that 360 days/year is based on gross misunderstanding in the assumption that a

Tithi is equal to a Solar day. The concept of Tithi is explained in detail in Section 5.4.1. It is further clarified through Figure 3.

3. The Gregorian Calendar consists of 365.25 Solar days. One Tithi is equal to 0.984353 solar day. Thus, a Lunar year containing 360 Tithis will be equal to 354.367 solar days and not 360 solar days. Therefore, there is no sound basis for using 360 days/year for such calculation.

Therefore, while calculating Dashas, as per Vimshottari Dasha System, it is recommended to follow 365.25 days/Year.

K. Why are there 12/24 hours in a day?

It is explained in section G as to why the zodiac is divided into 12 signs (Rashis). But while moving around the Sun the earth rotates along its own axis and completes a rotation in a day, containing approximately half as day-time and half as night-time. Thus, all the 12 zodiac signs (rashis) cross either the ascendant or zenith (MC) in a day, which includes half day-time and half night-time. Therefore, considering the day-time and night-time separately 12 signs will cross Ascendant or zenith $12 \times 2 = 24$ times per day. That is the reason each Solar day is divided into 24 hours – 12 hours for the day-time and 12 hours for the night-time. The time-period of 12 hours i. e. half-day time from midnight to noon is termed as AM (Ante-Meridian) and the remaining 12 hours for the night-time was referred to as PM (Post Meridian).

As per astronomical conventions from the time of Ptolemy, noon was always referred to as Zero hours. This was because observation of the Sun can be most accurate at noon than at any other time. This practice was in use till it was changed to start Zero hours at midnight during the Roman Empire. The adoption of this convention resulted in ambiguity in the use of terms AM, PM, and GMT. To address and correct the ambiguity caused in the use of AM/PM the whole Day (Including Daytime which is approximately half and the night-time being the other half) was divided in 24 hours counting from the mid-night as Zero hours.

The GMT (Greenwich Mean Time) was calculated and recognized when the Sun was crossing Greenwich Meridian i.e., when it was Noon at Greenwich. This practice was changed during the Roman Empire and decided to start the day with zero hour at mid-night. This has created a confusion as to whether GMT will refer to the time at Noon or the time at mid-night. For all astronomical purposes it was decided that the astronomical day will start at mid-night instead of at Noon from 1st January 1925. At this time the original GMT (which was starting from noon) was renamed as GMAT (Greenwich Mean Astrological Time) which was subsequently changed from 1928 as UT (Universal Time) to represent GMT calculated traditionally. This (UT) was then termed as UT0 (After equalizing the effect of Polar fluctuations), and then to UT1 (after equalizing the effect of annular seasonal variations in the rate of rotation of the Earth) and finally to UT2.

On 1st January 1972, the term GMT was superseded by UTC (Coordinated Universal Time) which was maintained by atomic clocks throughout the world. There is very little variation in these times, but it affects the astronomical calculations and hence they are maintained for astronomical purposes only.

L. Why was the zodiac divided into 360 degrees?

Life on Earth solely depends on luminaries, i.e., the Sun and the Moon. Further, the basis of our concept of “Time” is dependent on the movements of these luminaries. The Earth moves or orbits around the Sun in approximately 365.25 days and therefore the Zodiac should have been divided in 365 degrees. However, for ease of calculations, it has been divided in 360 degrees (Which is very near to 365) because the number 360 is divisible by 2, 3, 4, 5, 6, 8, 9 and 10 i. e. all the numbers from 1 to 10 except 7 are the factors of number 360. Further, LCM (Lowest Common Multiple) of these numbers also works out to 360.

Secondly, most of the population on the earth follows the Gregorian calendar which is a solar calendar. However, the remaining part of the population follows either (1) Pure Lunar calendar or (2) Luni-Solar Calendar. Hindus follow Luni-Solar Calendar wherein each Lunar month

consists 30 Tithis. Thus, in a Lunar year there will be $12 \times 30 = 360$ tithis. This is also one of the reasons why the Zodiac is divided in 360 Degrees. However, it may be reminded again that each tithi is less than a solar day which we follow in our day-to-day life. Further, it may please be noted that a solar day starts at midnight and ends at next midnight, while for all astrological purposes the day starts at the sunrise and ends at the next sun rise.

M. How to locate the place on earth?

To locate any point on the surface of earth, we divide the earth's surface in imaginary circles. They are termed as follows.

Latitude (Akshansh): These are the imaginary circles parallel to the equator. These are numbered as 1/2/3 degrees North/South. Here the nomenclature 1, 2, and 3 etc. represents the angle it makes with the equatorial plane at the center of the earth. Thus, a point on the equator will be 0 degrees latitude and the poles will be 90 degrees North in the north latitude in the north hemisphere and 90 degrees South latitude in the south hemisphere.

Longitude (Rekhansh): These are imaginary circles passing through the North and South poles and running perpendicular to the equatorial plane. These are numbered as 1/2/3 degrees East/West where 1, 2, or 3 etc. represent the angle it makes with the prime meridian passing through Greenwich in UK which is accepted as the prime meridian. Thus, 180 degrees East longitude is the same as 180 degrees West longitude, which is called as 'International Date Line'

The earth rotates about its axis once every 24 hours. This means it covers 360 degrees in 24 hours or 1 degree in every 4 minutes. Therefore, if it is 12 Noon at Greenwich it will be 12:04 PM at 1 degree east or 11:56 AM at 1 degree west. However, the time will always remain the same at all places in the same longitude.

The equatorial circumference of earth is 40,075 Km. Therefore, each degree longitude will be equal to 40,075 Km. divided by 360 degrees or equal to about 111 km measured at the equator. But, the circumference

of the earth at the Tropic of Cancer or Capricorn is approximately 36,768 Km. Here each degree of longitude will cover only 102 Km. Thus, between the equator and the tropics of cancer or capricorn each degree of longitude will cover about 106 Km on an average. This means roughly around every 100 Km or so LMT will change by 4 minutes.

10. Appendix 1 - Details of 249 subs

We have already seen that as per KP (Krishnamurti Paddhati) the zodiac is divided into 249 subs. The starting and ending coordinates of each sub along with its sign (rashi) lord, star (Nakshatra) lord and the sub lord appearing in each zodiac sign (rashi) are tabulated below for easy reference. These tables are very useful while manually constructing a 'Horary' chart as per KP. However, it is not necessary to learn these by heart, because all astrologers are using software of their choice for constructing a horoscope, wherein details of each sub are already embedded.

All the 249 subs along with their number, sign lord, star lord, sub lord and the details of starting and ending longitudes of each sub are tabulated in their zodiac sign-wise from Table 21.

Table 21: Subs in sign Aries (Mesha rashi)

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
1	Mars	Ketu	Ketu	00-00-00	00-46-00
2	Mars	Ketu	Venus	00-46-00	03-00-00
3	Mars	Ketu	Sun	03-00-00	03-40-00
4	Mars	Ketu	Moon	03-40-00	04-46-40
5	Mars	Ketu	Mars	04-46-40	05-33-20
6	Mars	Ketu	Rahu	05-33-20	07-33-20
7	Mars	Ketu	Jupiter	07-33-20	09-20-00
8	Mars	Ketu	Saturn	09-20-00	11-26-40
9	Mars	Ketu	Mercury	11-26-40	13-20-00
10	Mars	Venus	Venus	13-20-00	15-33-20
11	Mars	Venus	Sun	15-33-20	16-13-20
12	Mars	Venus	Moon	16-13-20	17-20-00
13	Mars	Venus	Mars	17-20-00	18-06-40
14	Mars	Venus	Rahu	18-06-40	20-06-40
15	Mars	Venus	Jupiter	20-06-40	21-53-20
15	Mars	Venus	Saturn	21-53-20	24-00-00
17	Mars	Venus	Mercury	24-00-00	25-53-00
18	Mars	Venus	Ketu	25-53-20	26-40-00
19	Mars	Sun	Sun	26-40-00	27-20-00
20	Mars	Sun	Moon	27-20-00	28-26-40
21	Mars	Sun	Mars	28-26-40	29-13-20
22	Mars	Sun	Rahu	29-13-20	30-00-00

Table 22: Subs in sign **Taurus** (*Vrushabh rashi*)

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
23	Venus	Sun	Rahu	00-00-00	01-13-20
24	Venus	Sun	Jupiter	01-13-20	03-00-00
25	Venus	Sun	Saturn	03-00-00	05-06-40
26	Venus	Sun	Mercury	05-06-40	07-00-00
27	Venus	Sun	Ketu	07-00-00	07-46-40
28	Venus	Sun	Venus	07-46-40	10-00-00
29	Venus	Moon	Moon	10-00-00	11-06-40
30	Venus	Moon	Mars	11-06-40	11-53-20
31	Venus	Moon	Rahu	11-53-20	13-53-20
32	Venus	Moon	Jupiter	13-53-20	15-40-00
33	Venus	Moon	Saturn	15-40-00	17-46-00
34	Venus	Moon	Mercury	17-46-00	19-40-00
35	Venus	Moon	Ketu	19-40-00	20-46-40
36	Venus	Moon	Venus	20-46-40	22-40-00
37	Venus	Moon	Sun	22-40-00	23-20-00
38	Venus	Mars	Mars	23-20-00	24-06-40
39	Venus	Mars	Rahu	24-06-40	26-06-40
40	Venus	Mars	Jupiter	26-06-40	27-53-20
41	Venus	Mars	Saturn	27-53-20	30-00-00

Table 23: Subs in sign *Gemini (Mithun rashi)*

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
42	Mercury	Mars	Mercury	00-00-00	01-53-20
43	Mercury	Mars	Ketu	01-53-20	02-40-00
44	Mercury	Mars	Venus	02-40-00	04-53-20
45	Mercury	Mars	Sun	04-53-20	05-53-20
46	Mercury	Mars	Moon	05-53-20	06-40-00
47	Mercury	Rahu	Rahu	06-40-00	08-40-00
48	Mercury	Rahu	Jupiter	08-40-00	10-26-40
49	Mercury	Rahu	Saturn	10-26-40	12-33-20
50	Mercury	Rahu	Mercury	12-33-20	14-26-40
51	Mercury	Rahu	Ketu	14-26-40	15-13-20
52	Mercury	Rahu	Venus	15-13-20	17-26-40
53	Mercury	Rahu	Sun	17-26-40	18-06-40
54	Mercury	Rahu	Moon	18-06-40	19-13-20
55	Mercury	Rahu	Mars	19-13-20	20-00-00
56	Mercury	Jupiter	Jupiter	20-00-00	21-46-40
57	Mercury	Jupiter	Saturn	21-46-40	23-53-20
58	Mercury	Jupiter	Mercury	23-53-20	25-46-40
59	Mercury	Jupiter	Ketu	25-46-40	26-33-20
60	Mercury	Jupiter	Venus	26-33-20	28-46-40
61	Mercury	Jupiter	Sun	28-46-40	29-26-40
62	Mercury	Jupiter	Moon	29-26-40	30-00-00

Table 24: Subs in sign **Cancer (Kark rashi)**

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
63	Moon	Jupiter	Moon	00-00-00	00-33-20
64	Moon	Jupiter	Mars	00-33-20	01-20-00
65	Moon	Jupiter	Rahu	01-20-00	03-20-00
66	Moon	Saturn	Saturn	03-20-00	05-26-40
67	Moon	Saturn	Mercury	05-26-40	07-20-00
68	Moon	Saturn	Ketu	07-20-00	08-06-40
69	Moon	Saturn	Venus	08-06-40	10-20-00
70	Moon	Saturn	Sun	10-20-00	11-00-00
71	Moon	Saturn	Moon	11-00-00	12-06-40
72	Moon	Saturn	Mars	12-06-40	12-53-20
73	Moon	Saturn	Rahu	12-53-20	14-53-20
74	Moon	Saturn	Jupiter	14-53-20	16-40-00
75	Moon	Mercury	Mercury	16-40-00	18-33-20
76	Moon	Mercury	Ketu	18-33-20	19-20-00
77	Moon	Mercury	Venus	19-20-00	21-33-20
78	Moon	Mercury	Sun	21-33-20	22-13-20
79	Moon	Mercury	Moon	22-13-20	23-20-00
80	Moon	Mercury	Mars	23-20-00	24-06-40
81	Moon	Mercury	Rahu	24-06-40	26-06-40
82	Moon	Mercury	Jupiter	26-06-40	27-53-20
83	Moon	Mercury	Saturn	27-53-20	30-00-00

Table 25: Subs in sign **Leo** (*Simha rashi*)

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
84	Sun	Ketu	Ketu	00-00-00	00-46-40
85	Sun	Ketu	Venus	00-46-40	03-00-00
86	Sun	Ketu	Sun	03-00-00	03-40-00
87	Sun	Ketu	Moon	03-40-00	04-46-40
88	Sun	Ketu	Mars	04-46-40	05-33-20
89	Sun	Ketu	Rahu	05-33-20	07-33-20
90	Sun	Ketu	Jupiter	07-33-20	09-20-00
91	Sun	Ketu	Saturn	09-20-00	11-26-40
92	Sun	Ketu	Mercury	11-26-40	13-20-00
93	Sun	Venus	Venus	13-20-00	15-33-20
94	Sun	Venus	Sun	15-33-20	16-13-20
95	Sun	Venus	Moon	16-13-20	17-20-00
96	Sun	Venus	Mars	17-20-00	18-06-40
97	Sun	Venus	Rahu	18-06-40	20-06-40
98	Sun	Venus	Jupiter	20-06-40	21-53-20
99	Sun	Venus	Saturn	21-53-20	24-00-00
100	Sun	Venus	Mercury	24-00-00	25-53-20
101	Sun	Venus	Ketu	25-53-20	26-40-00
102	Sun	Sun	Sun	26-40-00	27-20-00
103	Sun	Sun	Moon	27-20-00	28-26-40
104	Sun	Sun	Mars	28-26-40	29-13-20
105	Sun	Sun	Rahu	29-13-20	30-00-00

Table 26: Subs in sign Virgo (Kanya rashi)

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
106	Mercury	Sun	Rahu	00-00-00	01-13-20
107	Mercury	Sun	Jupiter	01-13-20	03-00-00
108	Mercury	Sun	Saturn	03-00-00	05-06-40
109	Mercury	Sun	Mercury	05-06-40	07-00-00
110	Mercury	Sun	Ketu	07-00-00	07-46-40
111	Mercury	Sun	Venus	07-46-40	10-00-00
112	Mercury	Moon	Moon	10-00-00	11-06-40
113	Mercury	Moon	Mars	11-06-40	11-53-20
114	Mercury	Moon	Rahu	11-53-20	13-53-20
115	Mercury	Moon	Jupiter	13-53-20	15-40-00
116	Mercury	Moon	Saturn	15-40-00	17-46-40
117	Mercury	Moon	Mercury	17-46-40	19-40-00
118	Mercury	Moon	Ketu	19-40-00	20-46-40
119	Mercury	Moon	Venus	20-46-40	22-40-00
120	Mercury	Moon	Sun	22-40-00	23-20-00
121	Mercury	Mars	Mars	23-20-00	24-06-40
122	Mercury	Mars	Rahu	24-06-40	26-06-40
123	Mercury	Mars	Jupiter	26-06-40	27-53-20
124	Mercury	Mars	Saturn	27-53-20	30-00-00

Table 27: Subs in sign **Libra (Tula rashi)**

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
125	Venus	Mars	Mercury	00-00-00	01-53-20
126	Venus	Mars	Ketu	01-53-20	02-40-00
127	Venus	Mars	Venus	02-40-00	04-53-20
128	Venus	Mars	Sun	04-53-20	05-33-20
129	Venus	Mars	Moon	05-33-20	06-40-00
130	Venus	Rahu	Rahu	06-40-00	08-40-00
131	Venus	Rahu	Jupiter	08-40-00	10-26-40
132	Venus	Rahu	Saturn	10-26-40	12-33-20
133	Venus	Rahu	Mercury	12-33-20	14-26-40
134	Venus	Rahu	Ketu	14-26-40	15-13-20
135	Venus	Rahu	Venus	15-13-20	17-26-40
136	Venus	Rahu	Sun	17-26-40	18-06-40
137	Venus	Rahu	Moon	18-06-40	19-13-20
138	Venus	Rahu	Mars	19-13-20	20-00-00
139	Venus	Jupiter	Jupiter	20-00-00	21-46-40
140	Venus	Jupiter	Saturn	21-46-40	23-53-20
141	Venus	Jupiter	Mercury	23-53-20	25-46-40
142	Venus	Jupiter	Ketu	25-46-40	26-33-20
143	Venus	Jupiter	Venus	26-33-20	28-46-40
144	Venus	Jupiter	Sun	28-46-40	29-26-40
145	Venus	Jupiter	Moon	29-26-40	30-00-00

Table 28: Subs in sign *Scorpio* (*Vrushchik rashi*)

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
146	Mars	Jupiter	Moon	00-00-00	00-33-20
147	Mars	Jupiter	Mars	00-33-20	01-20-00
148	Mars	Jupiter	Rahu	01-20-00	03-20-00
149	Mars	Saturn	Saturn	03-20-00	05-26-40
150	Mars	Saturn	Mercury	05-26-40	07-20-00
151	Mars	Saturn	Ketu	07-20-00	08-06-40
152	Mars	Saturn	Venus	08-06-40	10-20-00
153	Mars	Saturn	Sun	10-20-00	11-00-00
154	Mars	Saturn	Moon	11-00-00	12-06-40
155	Mars	Saturn	Mars	12-06-40	12-53-20
156	Mars	Saturn	Rahu	12-53-20	14-53-20
157	Mars	Saturn	Jupiter	14-53-20	16-40-00
158	Mars	Mercury	Mercury	16-40-00	18-33-20
159	Mars	Mercury	Ketu	18-33-20	19-20-00
160	Mars	Mercury	Venus	19-20-00	21-33-20
161	Mars	Mercury	Sun	21-33-20	22-13-20
162	Mars	Mercury	Moon	22-13-20	23-20-00
163	Mars	Mercury	Mars	23-20-00	24-06-40
164	Mars	Mercury	Rahu	24-06-40	26-06-40
165	Mars	Mercury	Jupiter	26-06-40	27-53-20
166	Mars	Mercury	Saturn	27-53-20	30-00-00

Table 29: Subs in sign *Sagittarius (Dhanu rashi)*

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
167	Jupiter	Ketu	Ketu	00-00-00	00-46-40
168	Jupiter	Ketu	Venus	00-46-40	03-00-00
169	Jupiter	Ketu	Sun	03-00-00	03-40-00
170	Jupiter	Ketu	Moon	03-40-00	04-46-40
171	Jupiter	Ketu	Mars	04-46-40	05-33-20
172	Jupiter	Ketu	Rahu	05-33-20	07-33-20
173	Jupiter	Ketu	Jupiter	07-33-20	09-20-00
174	Jupiter	Ketu	Saturn	09-20-00	11-26-40
175	Jupiter	Ketu	Mercury	11-26-40	13-20-00
176	Jupiter	Venus	Venus	13-20-00	15-33-20
177	Jupiter	Venus	Sun	15-33-20	16-13-20
178	Jupiter	Venus	Moon	16-13-20	17-20-00
179	Jupiter	Venus	Mars	17-20-00	18-06-40
180	Jupiter	Venus	Rahu	18-06-40	20-06-40
181	Jupiter	Venus	Jupiter	20-06-40	21-53-20
182	Jupiter	Venus	Saturn	21-53-20	24-00-00
183	Jupiter	Venus	Mercury	24-00-00	25-53-00
184	Jupiter	Venus	Ketu	25-53-00	26-40-00
185	Jupiter	Sun	Sun	26-40-00	27-20-00
186	Jupiter	Sun	Moon	27-20-00	28-26-40
187	Jupiter	Sun	Mars	28-26-40	29-13-20
188	Jupiter	Sun	Rahu	29-13-20	30-00-00

*Table 30: Subs in sign **Capricorn (Makar rashi)***

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
189	Saturn	Sun	Rahu	00-00-00	01-13-20
190	Saturn	Sun	Jupiter	01-13-20	03-00-00
191	Saturn	Sun	Saturn	03-00-00	05-06-40
192	Saturn	Sun	Mercury	05-06-40	07-00-00
193	Saturn	Sun	Ketu	07-00-00	07-46-40
194	Saturn	Sun	Venus	07-46-40	10-00-00
195	Saturn	Moon	Moon	10-00-00	11-06-40
196	Saturn	Moon	Mars	11-06-40	11-53-20
197	Saturn	Moon	Rahu	11-53-20	13-53-20
198	Saturn	Moon	Jupiter	13-53-20	15-40-00
199	Saturn	Moon	Saturn	15-40-00	17-46-00
200	Saturn	Moon	Mercury	17-46-00	19-40-00
201	Saturn	Moon	Ketu	19-40-00	20-46-40
202	Saturn	Moon	Venus	20-46-40	22-40-00
203	Saturn	Moon	Sun	22-40-00	23-20-00
204	Saturn	Mars	Mars	23-20-00	24-06-40
205	Saturn	Mars	Rahu	24-06-40	26-06-40
206	Saturn	Mars	Jupiter	26-06-40	27-53-20
207	Saturn	Mars	Saturn	27-53-20	30-00-00

Table 31: Subs in sign *Aquarius (Kumbh rashi)*

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
208	Saturn	Mars	Mercury	00-00-00	01-53-20
209	Saturn	Mars	Ketu	01-53-20	02-40-00
210	Saturn	Mars	Venus	02-40-00	04-53-20
211	Saturn	Mars	Sun	04-53-20	05-33-20
212	Saturn	Mars	Moon	05-33-20	06-40-00
213	Saturn	Rahu	Rahu	06-40-00	08-40-00
214	Saturn	Rahu	Jupiter	08-40-00	10-26-40
215	Saturn	Rahu	Saturn	10-26-40	12-33-20
216	Saturn	Rahu	Mercury	12-33-20	14-26-40
217	Saturn	Rahu	Ketu	14-26-40	15-13-20
218	Saturn	Rahu	Venus	15-13-20	17-26-40
219	Saturn	Rahu	Sun	17-26-40	18-06-40
220	Saturn	Rahu	Moon	18-06-40	19-13-20
221	Saturn	Rahu	Mars	19-13-20	20-00-00
222	Saturn	Jupiter	Jupiter	20-00-00	21-46-40
223	Saturn	Jupiter	Saturn	21-46-40	23-53-20
224	Saturn	Jupiter	Mercury	23-53-20	25-46-40
225	Saturn	Jupiter	Ketu	25-46-40	26-33-20
226	Saturn	Jupiter	Venus	26-33-20	28-46-40
227	Saturn	Jupiter	Sun	28-46-40	29-26-40
228	Saturn	Jupiter	Moon	29-26-40	30-00-00

Table 32: Subs in sign *Pisces* (*Meen rashi*)

Sub No.	Sign lord	Star lord	Sub lord	From D-M-S	To D-M-S
229	Jupiter	Jupiter	Moon	00-00-00	00-33-20
230	Jupiter	Jupiter	Mars	00-33-20	01-20-00
231	Jupiter	Jupiter	Rahu	01-20-00	03-20-00
232	Jupiter	Saturn	Saturn	03-20-00	05-26-40
233	Jupiter	Saturn	Mercury	05-26-40	07-20-00
234	Jupiter	Saturn	Ketu	07-20-00	08-06-40
235	Jupiter	Saturn	Venus	08-06-40	10-20-00
236	Jupiter	Saturn	Sun	10-20-00	11-00-00
237	Jupiter	Saturn	Moon	11-00-00	12-06-40
238	Jupiter	Saturn	Mars	12-06-40	12-53-20
239	Jupiter	Saturn	Rahu	12-53-20	14-53-20
240	Jupiter	Saturn	Jupiter	14-53-20	16-40-00
241	Jupiter	Mercury	Mercury	16-40-00	18-33-20
242	Jupiter	Mercury	Ketu	18-33-20	19-20-00
243	Jupiter	Mercury	Venus	19-20-00	21-33-20
244	Jupiter	Mercury	Sun	21-33-20	22-13-20
245	Jupiter	Mercury	Moon	22-13-20	23-20-00
246	Jupiter	Mercury	Mars	23-20-00	24-06-40
247	Jupiter	Mercury	Rahu	24-06-40	26-06-40
248	Jupiter	Mercury	Jupiter	26-06-40	27-53-20
249	Jupiter	Mercury	Saturn	27-53-20	30-00-00

11. Appendix 2 - Signs, with 108 Vedic subs

We have already learnt that there is a fixed relationship between the zodiac signs and the lunar constellations (Nakshatras). This is because the starting points of both these entities are always the same viz. Aries zero degrees irrespective whether one is using a 'Tropical zodiac' or the 'Sidereal zodiac'. Further, they are appearing in the same cyclic order set for the zodiac signs and the lunar constellations (Nakshatras) as mentioned earlier in respective sections.

Appendix-1, explains such a relationship being used in KP (Krishnamurti Paddhati), where the zodiac gets divided into 249 subs which are unequal. However, Vedic astrology divides the zodiac in 108 equal parts for the reasons explained later. In such a division, each part of the lunar constellation known as a 'Charan' or 'Pada' is equal to the ninth part of the zodiac sign (rashi) wherein it is situated. This ninth part of the zodiac sign (rashi) is called a 'Navamsha'.

These 108 equal parts, we will call them also as 'subs' to maintain the same understanding. In the first edition of this book, I have shown it only in graphic representation however, in this second edition I am including its tabular form in a similar manner as shown for KP in Appendix 1.

Though such a division is done for theoretical purposes only and not used in the process of prediction in Vedic astrology, it is necessary to study and remember it for a clear understanding of this relationship.

Details of Aries

Nakshatra   Rashi	Ashwini अश्विनी				Bharani भरणी				Krutika
	1	2	3	4	1	2	3	4	
Aries मेष	0-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 18: Zodiac sign/Nakshatra/Charan in sign Aries

Table 33: Subs in sign Aries (Mesha rashi)

Sub No.	Sign lord	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
1	Mars	Ketu	1	00-00-00	03-20-00
2	Mars	Ketu	2	03-20-00	06-40-00
3	Mars	Ketu	3	06-40-00	10-00-00
4	Mars	Ketu	4	10-00-00	13-20-00
5	Mars	Venus	1	13-20-00	16-40-00
6	Mars	Venus	2	16-40-00	20-00-00
7	Mars	Venus	3	20-00-00	23-20-00
8	Mars	Venus	4	23-20-00	26-40-00
9	Mars	Sun	1	26-40-00	30-00-00

Details of Taurus

Nakshatra → ↓ Rashi	Krittika कृत्तिका			Rohini रोहिणी				Mrugashira मृगशीर्ष	
	2	3	4	1	2	3	4	1	2
Taurus वृषभ	0°-00' to 3°-20'	3°-20' to 6°-40'	6°-40' to 10°-00'	10°-00' to 13°-20'	13°-20' to 16°-40'	16°-40' to 20°-00'	20°-00' to 23°-20'	23°-20' to 26°-40'	26°-40' to 30°-00'

Figure 19: Zodiac sign/Nakshatra/Charan in sign Taurus

Table 34: Subs in sign Taurus (Vrushabh rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
10	Venus	Kruttika	Sun	2	00-00-00	03-20-00
11	Venus	Kruttika	Sun	3	03-20-00	06-40-00
12	Venus	Kruttika	Sun	4	06-40-00	10-00-00
13	Venus	Rohini	Moon	1	10-00-00	13-20-00
14	Venus	Rohini	Moon	2	13-20-00	16-40-00
15	Venus	Rohini	Moon	3	16-40-00	20-00-00
16	Venus	Rohini	Moon	4	20-00-00	23-20-00
17	Venus	Mrugashira	Mars	1	23-20-00	26-40-00
18	Venus	Mrugashira	Mars	2	26-40-00	30-00-00

Details of Gemini

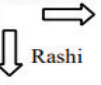
Nakshatra  Rashi	Mrugashira मृगशीर्ष		Ardra आर्द्रा				Punarvasu पुनर्वसु		
	3	4	1	2	3	4	1	2	3
Gemini मिथुन	0-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 20: Zodiac Sign/Nakshatra/Charan in sign Gemini

Table 35: Subs in sign Gemini (Mithun rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
19	Mercury	Mrigashira	Mars	3	00-00-00	03-20-00
20	Mercury	Mrigashira	Mars	4	03-20-00	06-40-00
21	Mercury	Ardra	Rahu	1	06-40-00	10-00-00
22	Mercury	Ardra	Rahu	2	10-00-00	13-20-00
23	Mercury	Ardra	Rahu	3	13-20-00	16-40-00
24	Mercury	Ardra	Rahu	4	16-40-00	20-00-00
25	Mercury	Punarvasu	Jupiter	1	20-00-00	23-20-00
26	Mercury	Punarvasu	Jupiter	2	23-20-00	26-40-00
27	Mercury	Punarvasu	Jupiter	3	26-40-00	30-00-00

Details of Cancer

Nakshatra ↓ Rashi	पुनर्वसु	Pushya पुष्य				Ashlesha आश्लेषा			
	4	1	2	3	4	1	2	3	4
Cancer कर्क	00-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 21: Zodiac Sign/Nakshatra/Charan in sign Cancer

Table 36: Subs in sign Cancer (Kark rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
28	Moon	Punarvasu	Jupiter	4	00-00-00	03-20-00
29	Moon	Pushya	Saturn	1	03-20-00	06-40-00
30	Moon	Pushya	Saturn	2	06-40-00	10-00-00
31	Moon	Pushya	Saturn	3	10-00-00	13-20-00
32	Moon	Pushya	Saturn	4	13-20-00	16-40-00
33	Moon	Ashlesha	Mercury	1	16-40-00	20-00-00
34	Moon	Ashlesha	Mercury	2	20-00-00	23-20-00
35	Moon	Ashlesha	Mercury	3	23-20-00	26-40-00
36	Moon	Ashlesha	Mercury	4	26-40-00	30-00-00

Details of Leo

Nakshatra → ↓ Rashi	Magha मघा				Purva Falguni पूर्वाफाल्गुनी				U. Phalguni उ. फाल्गुनी
	1	2	3	4	1	2	3	4	1
Leo सिंह	0°-00' to 3°-20'	3°-20' to 6°-40'	6°-40' to 10°-00'	10°-00' to 13°-20'	13°-20' to 16°-40'	16°-40' to 20°-00'	20°-00' to 23°-20'	23°-20' to 26°-40'	26°-40' to 30°-00'

Figure 22: Zodiac Sign/Nakshatra/Charan in sign Leo

Table 37: Subs in sign Leo (Simha rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
37	Sun	Magha	Ketu	1	00-00-00	03-20-00
38	Sun	Magha	Ketu	2	03-20-00	06-40-00
39	Sun	Magha	Ketu	3	06-40-00	10-00-00
40	Sun	Magha	Ketu	4	10-00-00	13-20-00
41	Sun	P. Phalguni	Venus	1	13-20-00	16-40-00
42	Sun	P. Phalguni	Venus	2	16-40-00	20-00-00
43	Sun	P. Phalguni	Venus	3	20-00-00	23-20-00
44	Sun	P. Phalguni	Venus	4	23-20-00	26-40-00
45	Sun	U. Phalguni	Sun	1	26-40-00	30-00-00

Details of Virgo

Nakshatra  Rashi 	Uttara Phalguni उत्तरा फाल्गुनी			Hasta हस्त				Chitra चित्रा	
	1	2	3	1	2	3	4	1	2
Virgo कन्या	00-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 23: Zodiac Sign/Nakshatra/Charan in sign Virgo

Table 38: Subs in sign *Virgo* (Kanya rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
46	Mercury	Uttara Phalguni	Sun	2	00-00-00	03-20-00
47	Mercury	Uttara Phalguni	Sun	3	03-20-00	06-40-00
48	Mercury	Uttara Phalguni	Sun	4	06-40-00	10-00-00
49	Mercury	Hasta	Moon	1	10-00-00	13-20-00
50	Mercury	Hasta	Moon	2	13-20-00	16-40-00
51	Mercury	Hasta	Moon	3	16-40-00	20-00-00
52	Mercury	Hasta	Moon	4	20-00-00	23-20-00
53	Mercury	Chitra	Mars	1	23-20-00	26-40-00
54	Mercury	Chitra	Mars	2	26-40-00	30-00-00

Details of Libra

Nakshatra ↓ Rashi	Chitra चित्रा		Swati स्वाती				Vishakha विशाखा		
	3	4	1	2	3	4	1	2	3
Libra तूला	0-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 24: Zodiac Sign/Nakshatra/Charan in sign Libra

Table 39: Subs in sign **Libra (Tula rashi)**

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
55	Venus	Chitra	Mars	3	00-00-00	03-20-00
56	Venus	Chitra	Mars	4	03-20-00	06-40-00
57	Venus	Swati	Rahu	1	06-40-00	10-00-00
58	Venus	Swati	Rahu	2	10-00-00	13-20-00
59	Venus	Swati	Rahu	3	13-20-00	16-40-00
60	Venus	Swati	Rahu	4	16-40-00	20-00-00
61	Venus	Vishakha	Jupiter	1	20-00-00	23-20-00
62	Venus	Vishakha	Jupiter	2	23-20-00	26-40-00
63	Venus	Vishakha	Jupiter	3	26-40-00	30-00-00

Details of Scorpio

Nakshatra   Rashi	Vishakha	Anuradha अनुराधा				Jyeshtha ज्येष्ठा			
	4	1	2	3	4	1	2	3	4
Scorpio वृश्चिक	0-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 25: Zodiac Sign/Nakshatra/Charan in sign Scorpio

Table 40: Subs in sign Scorpio (Vrushchik rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
64	Mars	Vishakha	Jupiter	4	00-00-00	03-20-00
65	Mars	Anuradha	Saturn	1	03-20-00	06-40-00
66	Mars	Anuradha	Saturn	2	06-40-00	10-00-00
67	Mars	Anuradha	Saturn	3	10-00-00	13-20-00
68	Mars	Anuradha	Saturn	4	13-20-00	16-40-00
69	Mars	Jyeshtha	Mercury	1	16-40-00	20-00-00
70	Mars	Jyeshtha	Mercury	2	20-00-00	23-20-00
71	Mars	Jyeshtha	Mercury	3	23-20-00	26-40-00
72	Mars	Jyeshtha	Mercury	4	26-40-00	30-00-00

Details of Sagittarius

Nakshatra → ↓ Rashi	Mul मूल				Purvashadha पूर्वाषाढा				Uttarashadha उत्तराषाढा
	1	2	3	4	1	2	3	4	1
Sagittarius धनु	0-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 26: Zodiac Sign/Nakshatra/Charan in sign Sagittarius

Table 41: Subs in sign Sagittarius (Dhanu rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
73	Jupiter	Mul	Ketu	1	00-00-00	03-20-00
74	Jupiter	Mul	Ketu	2	03-20-00	06-40-00
75	Jupiter	Mul	Ketu	3	06-40-00	10-00-00
76	Jupiter	Mul	Ketu	4	10-00-00	13-20-00
77	Jupiter	Purva Shadha	Venus	1	13-20-00	16-40-00
78	Jupiter	Purva Shadha	Venus	2	16-40-00	20-00-00
79	Jupiter	Purva Shadha	Venus	3	20-00-00	23-20-00
80	Jupiter	Purva Shadha	Venus	4	23-20-00	26-40-00
81	Jupiter	UttaraShadha	Sun	1	26-40-00	30-00-00

Details of Capricorn

Nakshatra   Rashi	Uttarashadha उत्तराषाढा			Shravan श्रवण				Dhanishta धनिष्ठा	
	2	3	4	1	2	3	4	1	2
Capricorn मकर	0-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 27: Zodiac Sign/Nakshatra/Charan in sign Capricorn

Table 42: Subs in sign **Capricorn (Makar rashi)**

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
82	Saturn	UttaraShadha	Sun	2	00-00-00	03-20-00
83	Saturn	UttaraShadha	Sun	3	03-20-00	06-40-00
84	Saturn	UttaraShadha	Sun	4	06-40-00	10-00-00
85	Saturn	Shravan	Moon	1	10-00-00	13-20-00
86	Saturn	Shravan	Moon	2	13-20-00	16-40-00
87	Saturn	Shravan	Moon	3	16-40-00	20-00-00
88	Saturn	Shravan	Moon	4	20-00-00	23-20-00
89	Saturn	Dhanishta	Mars	1	23-20-00	26-40-00
90	Saturn	Dhanishta	Mars	2	26-40-00	30-00-00

Details of Aquarius

Nakshatra ↓ Rashi	Dhanishta धनिष्ठा		Shatabhisha शताभिषा				Purva Bhadrapada पूर्वाभाद्रपदा		
	3	4	1	2	3	4	1	2	3
Aquarius कुंभ	0-00 to 3-20'	3-20 to 6-40'	6-40 to 10-00'	10-00 to 13-20'	13-20 to 16-40'	16-40' to 20-00'	20-00' to 23-20'	23-20' to 26-40'	26-40' to 30-00'

Figure 28: Zodiac Sign/Nakshatra/Charan in sign Aquarius

Table 43: Subs in sign Aquarius (Kumbh rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
91	Saturn	Dhanishta	Mars	3	00-00-00	03-20-00
92	Saturn	Dhanishta	Mars	4	03-20-00	06-40-00
93	Saturn	Shatabhisha	Rahu	1	06-40-00	10-00-00
94	Saturn	Shatabhisha	Rahu	2	10-00-00	13-20-00
95	Saturn	Shatabhisha	Rahu	3	13-20-00	16-40-00
96	Saturn	Shatabhisha	Rahu	4	16-40-00	20-00-00
97	Saturn	P. Bhadrapada	Jupiter	1	20-00-00	23-20-00
98	Saturn	P. Bhadrapada	Jupiter	2	23-20-00	26-40-00
99	Saturn	P. Bhadrapada	Jupiter	3	26-40-00	30-00-00

Details of Pisces

Nakshatra ↗ ↘ Rashi	पूर्वाभाद्रपदा	Uttara Bhadrapada उत्तराभाद्रपदा					Rewati रेवती			
	4	1	2	3	4	1	2	3	4	
Pisces मीन	0°-00' to 3°-20'	3°-20' to 6°-40'	6°-40' to 10°-00'	10°-00' to 13°-20'	13°-20' to 16°-40'	16°-40' to 20°-00'	20°-00' to 23°-20'	23°-20' to 26°-40'	26°-40' to 30°-00'	

Figure 29: Zodiac Sign/Nakshatra/Charan in sign Pisces

Table 44: Subs in sign *Pisces* (Meen rashi)

Sub No.	Sign lord	Nakshatra Star	Star lord	Charan or Pada No.	From D-M-S	To D-M-S
100	Jupiter	P. Bhadrapada	Jupiter	4	00-00-00	03-20-00
101	Jupiter	U. Bhadrapada	Saturn	1	03-20-00	06-40-00
102	Jupiter	U. Bhadrapada	Saturn	2	06-40-00	10-00-00
103	Jupiter	U. Bhadrapada	Saturn	3	10-00-00	13-20-00
104	Jupiter	U. Bhadrapada	Saturn	4	13-20-00	16-40-00
105	Jupiter	Revati	Mercury	1	16-40-00	20-00-00
106	Jupiter	Revati	Mercury	2	20-00-00	23-20-00
107	Jupiter	Revati	Mercury	3	23-20-00	26-40-00
108	Jupiter	Revati	Mercury	4	26-40-00	30-00-00

12. Appendix 3 - Astronomical facts

The main aim of writing this book is to provide the basic knowledge regarding astrology along with the necessary portion of astronomy under one roof as it is scattered all over the internet. Further, astrology and astronomy were so much interdependent on each other between 100 CE to 170 CE that they were two parts of the same subject. During those periods, every astronomer was an astrologer having sound knowledge of both.

I, therefore, thought that the basic knowledge of astronomy is necessary to strengthen the foundation for the new enthusiasts. Hence, included astronomical information I thought necessary for the first time reader and learner of astrology must have, in the first edition of this book. However, from some feedback received, too much astronomical information was observed to be a deterrent in continuing the study of astrology. Hence, in this second edition, honoring the feedback, removed some information about astronomy, which is not directly used in astrological analysis. But in my opinion, the knowledge of astronomy is useful in getting an overall perspective of the subject. Hence, though some tables were modified by removing some astronomical matter, the original tables as published in the first edition are included in this appendix for the readers who like to strengthen their foundation with a better understanding.

In our solar system, six visible planets viz. the Moon, Mercury, Venus, Mars, Jupiter, and Saturn revolve around the Sun in their respective orbits which are not exactly circular but are elliptical. Hence, their distances from the Sun and earth are continuously changing. The minimum and maximum distances of each of these planets from the Sun and earth are mentioned in Table 45.

Table 45: Planet's distance from Sun & Earth

Planets	Min / max distance from the Sun	Min / max distance from earth
Sun	—	149,597,870 km = 1 AU
Moon	—	356,400 km to 404,000 km
Mercury	46,001,200 km (0.3075 AU) to 69,816,900 km (0.4625 AU)	—
Venus	107,477,000 km (0.7184 AU) to 108,939,000 km (0.7282 AU)	—
Earth	149,597,870 km (1 AU)	—
Mars	206,700,000 km (1.382 AU) to 249,200,000 km (1.666 AU)	—
Jupiter	4.95 AU to 5.46 AU	3.95 AU to 4.46 AU
Saturn	9.04 AU to 10.13 AU	8.04 AU to 9.13 AU

Note:

AU is an ‘Astronomical Unit’ which, in fact, is the actual distance between the sun and the earth – which is 149,597,870 km. We express this in Km. or Miles even though we can measure the same distance in meters, but expressing it in larger units can be easily read and well understood. Referring to Table 45, it is cumbersome to express the distances of exterior planets in usual units of measurements i.e. Km or Miles. Thus, this unit, AU, is accepted internationally as a unit for measurement of distances in the Solar system.

However, stars and other celestial bodies are at a very long distance from our solar system viz in trillions of Km or miles. Thus, a larger unit of measurement such as the light year is internationally accepted. One light year is equivalent to the distance in Kilometers/Miles the light travels in one Year which is 9.46 trillion kilometers or 5.88 trillion miles. The

nearest star other than the sun is about 4.246 Light Years (LY) away from the earth. Just for comparison, the time required for light to travel from the planets in our solar system to the Sun or to the earth are tabulated in Table 46, while for outer planets Uranus, Neptune and Pluto are given in Table 47. Thus, the maximum distance of the outermost planet Pluto in our solar system is equal to 0.00788 LY (Light Year) which is equal to 0.288 light days or 6.91 light hours.

Table 46: Distance of planet in light hours from Sun/Earth

Planet	Time taken for light to travel from the planet to the Sun		Time taken for light to travel from the planet to the earth	
	Minimum Hr.- Min -Sec	Maximum Hr. - Min - Sec	Minimum Hr. - Min - Sec	Maximum Hr. - Min - Sec
Mercury	00-02-33	00-02-53	00-05-37	00-12-20
Venus	00-05-58	00-06-00	00-02-12	00-14-27
Earth	00-08-10	00-08-27	—	—
Mars	00-11-29	00-13-50	00-03-19	00-22-17
Jupiter	00-41-08	00-43-22	00-32-58	00-51-59
Saturn	01-15-12	01-24-04	01-07-02	01-32-31

Table 47: Time in light hours to Uranus, Neptune, Pluto, from Sun/Earth

Planet	Time taken for light to travel from the planet to the Sun		Time taken for light to travel from the planet to the earth	
	Minimum Hr.-Min -Sec	Maximum Hr.-Min-Sec	Minimum Hr.-Min-Sec	Maximum Hr.-Min-Sec
Uranus	02-31-57	02-48-41	02-23-47	00-12-20
Neptune	04-07-45	04-12-05	03-59-35	00-14-27
Pluto	04-06-30	06-46-10	03-58-20	06-54-37

Table 48: Sign names, symbol, and stars etc.

Western names	Hindu names	Symbol	Nearest star in the sign	Distance of nearest star in Light Years (L Y)
Aries	Mesha		Teagarden's star	12 LY
Taurus	Vrushabh		Pleiades	144 LY
Gemini	Mithun		Pollux	33 LY
Cancer	Kark		Beta Cancri	290 LY
Leo	Simha		Denebola (Beta Leo)	36.2 LY
Virgo	Kanya		Spica	260.9 LY
Libra	Tula		Zubenelgenubi (Alpha Librae)	74.8 LY
Scorpio	Vrushchik		Antares	550 LY
Sagittarius	Dhanu		Ras 154	9.69 LY
Capricorn	Makar		Algiedi Prima	686.66 LY
Aquarius	Kumbh		Sadaltager (Zeta Aquarii)	103 LY
Pisces	Meen		Rewati (Zeta Piscium)	148 LY

Notes:

Proxima Centauri is the nearest star from the earth (Other than the sun) which is 4.246 Light Years away, one light year is approximately equal to 15 billion Kilometers. This star appears to be in the Zodiac sign Sagittarius.

Table 49: Planets, abbreviation, symbol, & astronomical information

Planet	Abbreviation	Symbol	Orbit time around Sun	Remarks
Sun	Sun	☉	NA	
Moon	Mon	☾	NA	
Mars	Mar	♂	686.98 Days	1,90 Years
Mercury	Mer	☿	87.97 Days	
Jupiter	Jup	♃	11.90 Years	
Venus	Ven	♀	224.70 Days	
Saturn	Sat	♄	29.50 Years	
Rahu	Rah	♊	18 Years	Does not have a physical body
Ketu	Ket	♋	18 Years	Does not have a physical body
Uranus	Ur	♅	84 Years	Discovered on 13th Mar. 1781. Not visible to the naked eye.
Neptune	Ne	♆	164.80 Years	Discovered on 23rd Sept. 1846. Not visible to the naked eye.
Pluto	Pl	♇	247.68 Years	Discovered on 18th Feb. 1930. Not visible to the naked eye.

Notes:

1. Uranus has completed only 2 orbits around the Sun since its discovery and is in its third orbit. Neptune has completed only one orbit around the Sun and is in its second orbit. Pluto is in its first orbit around the Sun since its discovery.
2. These three planets viz. Uranus, Neptune and a Dwarf planet Pluto are not visible to the naked eye. Since these planets were

discovered recently their effects on living things on Earth are still under observation.

3. Since these planets viz. Uranus, Neptune and Pluto were discovered recently i.e. much after Jyotish became part of Vedas, these three planets, were not included in “Jyotish Shastra” by Hindus. Further, their effects on living beings on the Earth are still under observation.
4. These three planets viz. Uranus, Neptune and a Dwarf planet Pluto are not visible to the naked eye. Further, since these planets were discovered recently their effects on living things on Earth are still under observation.
5. However, many Western astrologers (Also a few Hindu astrologers) include these planets in their delineations of birth charts despite having insufficient and authentic data regarding their effects.

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