



ORIENTAL ASTROLOGY

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ORIENTAL ASTROLOGY:

INDIAN VEDIC-HINDU ASTROLOGY: LIGHT ON LIFE (*JYOTISH*)

CHINESE TAOIST ASTROLOGY: TIMING OF DIVINE RETURN (*ZHANXINGSHU*)

TIBETAN TANTRIC-BUDDHIST ASTROLOGY: SCIENCE OF CALCULATION (*TSI RIK*)

MEDICAL ASTROLOGY: INTERPRETING THE RULES OF HEAVEN UPON THE HUMAN BEING

APPENDICES (NOT INCLUDED):

MAYAN ASTROLOGY

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ASTRONOMICAL DATA TABLE (Companion Reference)

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PREFACE

The overall work of 'Anthropocosm' fuses the ancient occult-science <internal alchemical> traditions of the oriental world into one through the assessment of its passage through time and place. It presumes legitimate **mythological** sources (presented chronologically) to be documents of pre-historical fact. Furthermore, the ancient mystics believed this divine mythos was the manifestation of the primeval cosmic energies, which pervaded the universe. When the energy became understood as **mathematical** pattern, the primeval seers could observe, discover, and create universes within and without themselves in the noble pursuit of **medical** transcendence (East: immortality and enlightenment; West: life and knowledge; the terminology for the East appears to be ahead of the West, but in actuality the concepts are verbatim in meaning). When true historical fact can be realized as the foundation for the current paradigm, then the fate of the future can be predicted and/or altered, through the imposition of free will, for the transmutation of the self through gradual elemental dissolution, serving as the refuge of the apocalypse.

According to ancient mythology, the human being has a unique characteristic of existence, which sparked the envy of their divine designers. This method of relating to the cosmos, or establishing an axis of the world (*axis mundi*) within the anthropocosm, throughout all of human history, has been known only to selected hybrid demigod sage-kings (innately) and the righteous saints of common people (acquired), while nearly the remainder of humanity ritualistically strived to follow the accomplished masters (religion), on paths leading to cosmic perfection, although diverse in perspective. Furthermore, since the dawn of humanity, dissuasion from true self-realization has been consistently and strategically instigated by the guardian-creators of fateful intervention. Therefore, when the world was without way, immortality, physical longevity, and spiritual enlightenment, was only attained by those who rigorously and persistently followed their own path, or heart, through honest self-expression.

The mastery of the method lead to the capability of opening wormholes in the universe, or bending space-time continuum, with psychic zero-point technology functioning within the spiritual interior, to create an *axis mundi* within the anthropocosm (the juxtaposition between the cosmos and human being), a conduit between heaven and earth, becoming a cosmic door, or star-gate warrior, or true human, and consequently surpassing immortality through paradigm transcendence. This is the way of the cosmic seer.

The overall work of 'Anthropocosm' is divided into three separate large works, which contain smaller books:

1. Mythology: Prehistory of Remote Antiquity
2. Mathematics: Theoretical Cosmology and Divination
 - a. Astrology (Indian-Vedic *Jyotish*, Chinese-Taoist *Zhanxingshu*, Tibetan-Buddhist *Tsirik*; Mayan Astrology; Astronomical Data)
 - b. Geomancy (Indian-Vedic *Vastu*, Chinese-Taoist *Fengshui*; Earth Grid; Vortex Sites)
 - c. Biomancy (Microcosms within the Anthropocosm)
3. Medicine: Practical Mysticism (Internal Alchemy)
 - a. Human Electro-Magnetic Bio-Energy (*Ayurveda*, *Yoga-Tantra*, Traditional Chinese Medicine, Tibetan Medicine)
 - b. Internal Oracle Code: Human Genetic Design; Philosophical/Metaphysical Guide for <Genetic> Transmutation

This book on 'Oriental Astrology,' contained within the larger embodiment of 'Mathematics: Theoretical Cosmology and Divination,' serves as a reference text for aiding in the derivation of astrological horoscopes, through either separate or the combined integration of their various traditional-religious systems (see highlight above). The information discovered from astrology divination assisted the mystic in spiritual advancement through the clear interpretation of the karmic condition, from which an appropriate medical remedy could then be created.

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**INDIAN VEDIC-HINDU
ASTROLOGY:
LIGHT ON NATURE
(*JYOTISH*)**

SOURCES

INDIAN VEDIC-HINDU ASTROLOGY: LIGHT ON NATURE (JYOTISH)

HISTORICAL ORIGINS OF JYOTISH: (Defouw, Hart, Svoboda); (Levacy); (Pingree); (Flood and Yano)

- Original sources: Sumerian-Babylonian/Chaldean-Hurrian-Hittite (post-dates the Vedic period) <1st wave>
 - *Vedas* [of ancient India; aka. *Bharata*; set of 4 books: i) **Rig**; ii) *Samya*; iii) **Atharva**; iv) *Yajur*; compiled by the son of Parasara, Vyasa (author of the epic *Mahabharata*), and according to legend, assisted by *Ganesha*]; astrology (*jyotish*) is considered 1 of the 6 *Vedangas*; (no mention of “*jyotisha*” in the *Vedas*)
 - *Rigveda* (12 signs of zodiac- solar recognition; mentions an eclipse causing demon, *Svarbhanu*; not referred to as a *graha* until mentioned in the *Mahabharata* and the *Ramayana*),
 - *Atharvaveda* (165 verses dealing with the Sun, Moon, lunar mansions/ *nakshatras*);
 - *Chandogya Upanishad* (mentions *Rahu* as an eclipse causing “demon”)
- Greek influences into India; Bactria settlement in the 3rd c.BCE; Alexander the Great’s empire; Sanskrit texts begin to reference Greek astrological concepts (ie. planets, and their association with the seven days of the week, the 12 zodiacal signs beginning with Aries, and the 12 houses beginning with the Ascendant); pre-Ptolemaic astrology- used sidereal zodiac system, preserved in India (just prior to the beginning of Ptolemaic- Western astrology; <2nd wave>
 - *Yavanajataka*, “Sayings of the Greeks” (translated from Greek to Sanskrit in 2nd c.CE under the patronage of western Satrap Saka king Rudradaman I); considered the 1st Indian astrological treatise in Sanskrit
 - *Sphujidhvaja* (270 CE) is the only surviving <later> version;
 - *Aryabhatiya*, authored by Aryabhata (476 CE), was the first Indian astronomical text to define the weekday.
- Foundational Texts:
 - ***Brhat Parasara Hora Shastra*** (71 chapters): part 1- chapters 1-51 (7th-early 8th c.CE); part 2: 52-71 chapters (later 8th c.CE); [Skt.: ‘science of time’ (*hora shastra*); astrology; ‘time’ or ‘hour’ (*hora*)]
 - ***Saravali*** by Kalyanavarman (800 CE)
- Modern Influences: (Levacy)
 - *Astrological Magazine*: f. Prof. B.Suryanarain Rao (f. 1895; closed 1920); son, Dr. B.V.Raman (revived 1935-): highlighted the relevance of astrology to many areas of modern life (ie. weather, agriculture, earthquakes, floods, social problems, vocational guidance, marriage counseling, crime diagnosis, psychology, health, etc.); brought *Jyotish* to England, Europe and America;
- General Sources of Vedic Astrology (*Jyotish*): (Levacy)
 - *Deva: Brahma, Shiva, Parvati, Surya, Ganesha, etc.*
 - Enlightened *Rishis: Parashara, Agastya, Brighu, Vashishta, etc.*
 - Ancient astrologers (*jyotishis*): Varahamihira, Pritu Yasas, Mantresvara, Kalyana Varma, BhatophaI, Venkatesa, Vaidyanatha
 - Modern sages (*jyotishis*): B.V.Raman, R. Santhanam, Maharishi Mahesh Yogi

Jyotish Classifications: Aspects and Styles; (Defouw, Hart, Svoboda); (Levacy);

- Six Limbs (*Angas*): (Defouw, Hart, Svoboda- *Brihat Samhita*)
- Indian astronomy (*Siddhanta- Surya Siddhanta; Drik Siddhanta*)
- Styles:
 - *Nadi* (palm leaf documents: *Bhrigu Nadi, Parashara Nadi, Shuka Nadi, Chandra Nadi*)
 - *Parashari: Brihat Parashara Hora* by *Rishi Parashara*- 97 chapters, 2000 verses dealing with natal astrology; ***Garga Hora***
 - *Jaimini: Jaimini Sutras* by *Maharishi Jaimini*
 - *Tantric: Atharvaveda*
 - *Tajika*: primary book- *Neelakantha Daivajna* (1587 CE); contributed the solar return

ASTRONOMICAL CONSIDERATIONS FOR JYOTISH: Prerequisite for Astrology; (Defouw, Hart, Svoboda); (Levacy)

Ecliptic: Zodiac; (Defouw, Hart, Svoboda); (Cornu); (Levacy)

Precession of the Equinox (Ayanamsa/Ayanamsha); (Defouw, Hart, Svoboda); (Levacy);

- *Ayanamsa* Values of Different Authorities: (Lahiri; Krishnamurti; Raman)
- Similarities to Sumerian Astronomy/Astrology: (Sitchin); (Plato); (Langdon, *Tablets from the Archives of Drehem*); (H.V.Hilprecht, *The Babylonian Expedition of the University of Pennsylvania*)
- Zodiac systems:
 - Sidereal (*Nirayana*)- Range (*Surya Siddhanta*; Theon, 4th c.CE; *Surya Siddhanta, Aryabhatiya*); Cyclic (*Manjula*)

Planetary Motion: Diurnal and Proper Motions; (Defouw, Hart, Svoboda)

ELEMENTS OF JYOTISH; (Defouw, Hart, Svoboda); (Levacy)

Planets (Grahas); (Defouw, Hart, Svoboda); (Levacy)

Zodiac Constellations (Rasi/Rashi); (Defouw, Hart, Svoboda); (Levacy)

- *Navamsa: (Jataka Parijata; Parashara- Brihat Parashara Hora)*

Houses (Bhavas); (Defouw, Hart, Svoboda); (Levacy); (Pingree)

- Alignment Systems for Houses and Signs:
 - Whole Sign house system (Hellenistic);
 - Porphyry house system (Vettius of Valens; Porphyry of Tyros; sim. to *Sripathi Bhava* introduced by Sripati);
 - Placidus house system (Placidus of Titiis; first mentioned in Arab literature; *Tabulae Primi Mobilis, quas*

<p><i>Directionem Vulgo Dicunt</i>, by Giovanni Antonii Magini; sim. Krishnamurti Paddhati)</p> <ul style="list-style-type: none"> • 4 General Categories of Houses: (Parashara, <i>Brihat Parashara Hora</i>) <p>Five Limbs (Panchanga): History and Function of Almanacs; (Defouw, Hart, Svoboda); (Levacy);</p> <ul style="list-style-type: none"> • Moon phases chronicled: (Mammoth bones, c.30,000 BP); • Origination of written almanacs in Sumeria: w/ chronicles of lunar phases, solstices, equinoxes, and eclipses (found on Babylonian clay tablets, 8th c.BCE) <p>Lunar Mansions (Nakshatras): [27/28] Moon Signs; (Defouw, Hart, Svoboda); (Levacy); <i>Taittiriya Samhita</i> and <i>Muhurtha Chintamani</i>, referenced from the <i>Brihat Samhita</i> by Varahamihira);</p> <ul style="list-style-type: none"> • Original sources for <i>Nakshatras</i>: <ul style="list-style-type: none"> ○ Traditional: (Artharvaveda; <i>Shatapatha Brahmana</i>; <i>Panini</i>; <i>Krishna Yajur Veda</i>; <i>Taittiriya Brahmana</i>) ○ Astronomical: (Vedanga Jyotisha; <i>Surya Siddhanta</i>, by Mayasura/Mayan; <i>Varahamihira</i>) ○ Mythological: (<i>Mahabharata</i>) <p>HOROSCOPE INTERPRETATION: Principles of Interpretation; (Defouw, Hart, Svoboda); (Levacy)</p> <p>Birth Time Rectification; (Defouw, Hart, Svoboda); (Levacy)</p> <p>Interpretation Principles: Analyzing Charts; (Defouw, Hart, Svoboda); (Levacy); (<i>Parashara</i>); (<i>Phaladipika</i> by Mantreshwara)</p> <p>Planetary Combinations (Graha Yogas); (Defouw, Hart, Svoboda); (Levacy); (B.V. Raman, <i>Three Hundred Important Combinations</i>)</p> <ul style="list-style-type: none"> • Five Combinations of a Great Being (<i>Pancha Mahapurusha Yogas</i>): (<i>Phaladipika</i>) • Planetary Transits (<i>Gocharas</i>): (Mantreshwara's <i>Phaladipika</i>) <p>Analysis Procedure for Jyotish Horoscope; (Levacy)</p> <p>Predicting Events; (Levacy)</p> <p>Remedial Measures (Upayes); (Levacy)</p> <p><Marriage> Compatibility Determination Techniques: Combining Charts; (Levacy)</p> <p>Mundane or World Astrology: Interpreting the World's Behavior and Events; (Levacy)</p> <p>Jyotish for the Science of Life (Ayurveda): Diagnostic Tool for Preventative Medicine; (Levacy); (Hamilton)</p> <p>Astrology (Jyotish) for Geomancy (Vastu): Divination Science of Time applied to Space; (Levacy); (Puri); (Hamilton)</p> <p>Topics Reviewed for Further (more detailed) Jyotish Study: <when assessing charts>; Outline for Chart Detail; (Levacy)</p> <p>Topics for Advanced Study; (Levacy)</p> <p>Most Frequently Requested Topics of Concern in Jyotish: Most Frequently Asked Questions (<i>Prasna</i>); (Levacy)</p>

INDIAN VEDIC-HINDU ASTROLOGY: LIGHT ON NATURE (JYOTISH)

Jyotish/Jyotisha (pronounced- joh' tish) [Skt.: 'light' <of heavenly bodies- stars and planets>; 'eye' (*jyoti*) + 'Lord,' 'God'; 'nature <life>' (*ish; isha; ishwara*) = "Lord of Light"; sim. Eng/Lat.: "astrology" = 'star' <source of light> (astro) + science (*logos*) = science of stars <light>; practitioner of *Jyotish* (*jyotishi*); referred to as the 'science of time' (*hora shastra*) by Parashara (see also below)], or Vedic-Hindu astrology, transliterates to actually refer to the study of the celestial body (ie. stars and planets; gods) 'radiance/emanation' (*rashmi*), or influence of light, upon <human> life; the language of *jyotish* communicates through its words (ie. planets, constellations, and houses), which are interpreted by the *jyotishi*. *Jyotish* is a spiritual practice (*sadhana*), or a path of spiritual transformation, through observation, **calculation**, **representation**, **interpretation** (previous 3 are considered the 3 steps of *Jyotish*), realization, and remedy <of the *karmic* condition> (sim. '7 Skills'; see below). (Defouw and Svoboda; Pingree)

Essentially, the 'knowledge' of the *Vedas* (eg. wisdom of awareness) has been referred to as being 'beyond Man' (*apaurusheya*), transcending human history and culture, yet available to those who are awake. (Levacy)

Jyotish guides the four accomplishments: i) religious merit (*dharma*); ii) acquiring wealth (*artha*); iii) worldly enjoyment (*kama*); iv) liberation (*moksha*); governing individual as well as collective/global life.

All universal phenomena is moving and changing within the bounds of time. The light from the stars and planets are influenced by their own magnetic and gravitational fields. According to ancient *jyotish* scripture (*shastra*) [Vedic def.: teachings; books of learning, science, and scripture] the Sun is the soul of the solar system, Saturn is considered the most distant planet emanating influence on Earth, while the Moon is the nearest influence. The celestial bodies of the universe <through their emanations>, influence the physical, emotional, mental, and spiritual aspects of all life. *Jyotish* can calculate the <past, present, future> position of the celestial bodies, and hence foretell the approximate fate of terrestrial events.

Each human being is a creation (ie. anthropocosm) of the cosmos, which enabled the acquisition of a unique planetary constitution, dependent on the time and place of birth (***karmic condition***), governing the psychology and physiology of an individual.

In Hindu culture, the astrological chart (*kundali*) is used to evaluate health and disease, check marriage compatibility, plan child conception, as well as guide the determination of the newborn's name, and/or determine the auspicious time to begin new projects (ie. open new business, move house). *Jyotish* incorporates the medicinal use of herbs, gemstones, crystals, metals, chanting (*mantra*), and fire ritual (*yugya*), to neutralize, or balance, the negative <*karmic*> affects of the celestial bodies. Indian universities offer advanced degrees in *jyotish*, which is recognized as a science.

HISTORICAL ORIGINS OF JYOTISH: (Defouw, Hart, Svoboda), (Levacy)

Hindus believe that the *Vedas* [of ancient India; aka. *Bharata*; set of 4 books: i) *Rig*; ii) *Samya*; iii) *Atharva*; iv) *Yajur*; compiled by the son of *Parasara*, *Vyasa* (author of the epic *Mahabharata*), and according to legend, assisted by *Ganesha*] are not of human or earthly origin (***upourusheya***), beyond space-time continuum, and were perceived (*shruti*), and not created by, sage seers (*rishis*); recognized as purest form of knowledge (without the knower).

Even though astrology- '*jyotisha*' is not mentioned in the *Vedas* (Pingree), it has been considered one of the six auxiliary disciplines (***vedanga***) used to support (ie. fixing calendar dates) Vedic rituals <sacrificial fire> (*yugya*); and archived in a set of scriptures (*shastras*). However, the last of the 4 major *Vedas*, the *Atharva Veda*, contains about 165 verses dealing with the Sun, Moon, lunar mansions or moon signs (*nakshatras*); and the first *Veda*, *Rig Veda*, which provides <solar> recognition of the 12 signs of the zodiac (ref. '360 spokes and 12 hubs'). (Levacy)

Six *Vedangas* [Skt.: “limbs of the *Veda*”; “limbs of knowledge”]: (accd. *Mundaka Upanishad*)

- 1) Phonetics, phonology (**shiksha**) and morphophonology (*sandhi*): breath
- 2) Ritual (**kalpa**): hands
- 3) Grammar (**vyakarana**): face
- 4) Etymology (**nirukta**): ears
- 5) Meter (**chandas**): legs
- 6) Astronomy (**jyotisha**); *Vedanga Jyotisha* (1st c.BCE): **eyes**; *Jyotish* goddess [Skt.: “Lore of Light” (**Jyotir Vidya**)]; used primarily for identifying and predicting recurring astronomical phenomena which signaled the occasions for ritual sacrifice (*yugya*) [sim. Sumerian origins for writing: astronomy/astrology → calendar writing → festival]; form of divination (using time) as opposed to geomancy (*vastu*; divination of space)

After the personification of the *Vedas* (see ‘History’ section) as a living being, the six *vedangas* could represent specific body regions (see above). Furthermore, according to Vedic tradition, each *vedanga* is also considered a living being, or spirit (**vidya**), who can only be obtained through a teacher (*guru*). Astrologers (*jyotishi*) worship *vidyas* as goddesses, developing profound personal relationships with them, ultimately leading to the goddess possessing the practitioner, whose astrological interpretations of reality become intuitively open. When one can see the light (*jyoti*) (ie. external light of stars and planets; internal light of the *Jyotir Vidya*), then one is considered an astrologer (*jyotishi*).

According to the advocates of Vedic tradition, master *jyotishis* should be learned and possessed by the language of Sanskrit, which is considered by the seers (*rishis*) to consist sacred sounds, facilitating holistic thought, and communicates directly with the souls of living beings. Therefore, the *rishis* predominantly used an oral tradition of learning.

Misnomer:

Jyotish has been referred to as ‘Hindu astrology,’ which misleadingly implies a sectarian discipline of Hinduism [aka: “the eternal faith” (*Sanatana Dharma*); referring to the growth of religious attitudes, philosophies, sects, deities, rituals, and concepts of Supreme Beingness, inspired by saints and seers], when it is actually a Vedic discipline used throughout the world by Hindus, Buddhists, Sikhs, Jains, Muslims, and Christians. (Defouw and Svoboda)

[terms usage: “Hindu Astrology” (early 19th c.CE); “Vedic Astrology” (1980’s); misnomer?- no mention of “*jyotisha*” in *Vedas*, and according to historical documentation, horoscopic astrology (interpreting planets in signs/houses) in India was a Hellenistic influence (originating from Hittite-Hurrian-Babylonian/Chaldean-Sumerian civilizations) post-dating the Vedic period (Pingree), which coincided with ancient Sumerian civilization; however, since the Vedic-Hindu culture (originally transmitted through an oral tradition) had a verbatim mythological pantheon (eg. luminaries/planets) to that of the Hurrian-Hittites (both having roots in the earlier Sumerian culture), suggests the probability of an earlier sharing /exchange of astrological knowledge, long before the invading Greeks of Alexander, who prompted its **written** transmission.]

The *Chandogya Upanishad* mentions *Rahu* as an eclipse causing “demon” (*graha*; which now is taken to mean planet). The *Rigveda* mentions another eclipse causing demon, *Svarbhanu*, but is not referred to as a *graha* until mentioned in the *Mahabharata* and the *Ramayana*. It was only after the establishment of the Greek settlement in Bactria (3rd c.BCE) that Sanskrit texts began to reference Hellenistic astrological concepts (ie. planets, and their association with the seven days of the week, the 12 zodiacal signs beginning with Aries, and the 12 houses beginning with the Ascendant). The first evidence of the insertion of Greek astrology into India comes through the *Yavanajataka*, “Sayings of the Greeks” (translated from Greek to Sanskrit in 2nd c.CE under the patronage of western Satrap Saka king Rudradaman I), considered the first Indian astrological treatise in Sanskrit. The *Sphujidhvaja* (270 CE) is the only surviving <later> version. The *Aryabhatiya*, authored by Aryabhata (476 CE), was the first Indian astronomical text to define the weekday. It was the period (300 years) between the writing of the *Yavanajataka* and the *Aryabhatiya* that the pre-Ptolemaic astrology (used a sidereal zodiac, based upon the relationship of the Earth to fixed star-constellation positions; see *Nirayana*) was initially preserved in India. (Flood and Yano)

The foundational texts of classical Indian astrology are early medieval compilations:

- **Brhat Parasara Hora Shastra** (71 chapters): part 1- chapters 1-51 (7th-early 8th c.CE); part 2: 52-71 chapters (later 8th c.CE); [Skt.: 'science of time' (*hora shastra*); astrology; 'time' or 'hour' (*hora*)]; (pronounced- Par ah' shah rah)
- **Saravali** by Kalyanavarman (800 CE)

Modern Influences: (Levacy)

- *Astrological Magazine*: f. Prof. B.Suryanarain Rao (f. 1895; closed 1920); son, Dr. B.V.Raman (revived 1935-): highlighted the relevance of astrology to many areas of modern life (ie. weather, agriculture, earthquakes, floods, social problems, vocational guidance, marriage counseling, crime diagnosis, psychology, health, etc.); brought *Jyotish* to England, Europe and America; (Levacy)

Sources of Vedic Astrology (*Jyotish*): (Levacy)

Contrary to the historical dates given (above) for *Jyotish* foundational texts, according to predominant Hindu belief in Vedic scripture interpretation, *Jyotish* has ancient and divine origins.

<Sources:>

- *Deva: Brahma, Shiva, Parvati, Surya, etc.*
- Enlightened *Rishis: Parashara, Agastya, Brighu, Vashishta, etc.*
- Ancient astrologers (*jyotishis*): Varahamihira, Pritu Yasas, Mantresvara, Kalyana Varma, Bhattophal, Venkatesa, Vaidyanatha
- Modern sages (*jyotishis*): B.V.Raman, R. Santhanam, Maharishi Mahesh Yogi
- Personal experience in reading charts

Purpose of Vedic Astrology: (Levacy)

"The Unborn Lord has many incarnations. He has incarnated as the Nava Grahas (9 Planets) to bestow on the living beings the results due to their karmas. He is Janardana. He assumed the auspicious form of the Grahas to destroy the Asuras (negative life energies) and sustain the Devas (positive life energies)." (Brihat Parasara Hora Shastra as in Levacy)

Behaviorial analysis and forecasting system (*jyotish*): using a diagram of the planetary positions relative to the earth and sky (ie. sky-model; planet-earth-sky pattern), derived from the time and place of someone's <native's> birth; the <natal> chart is reviewed to discover information about the native's concerns and <significant> terrestrial events; the accuracy of the inferences regarding an individual's character and disposition is dependent on the skill (experience) and clarity (spiritual advancement) of the *jyotishi*, as well as the openness and receptivity of the native (a short-term partnership between the astrologer and the native); advanced applications of astrology are used to analyze/forecast for a community, nation, or world (collective consciousness)

Astrologers (*jyotishis*): advise their clients according to observed cycles <of planetary positioning>, determining the significant features, or happenings and durations of slumps and surges in their lives; serve as guides to positive outcomes (ie. preparing for longevity, prosperity, and happiness); shaping an inherent personality which is life supporting, in harmony (following) with nature (native's *karmic* condition: reflective in the natal chart); knowledge of these cycles allows for the prevention of dangerous or damaging outcomes (ie. averting accidents, illness, etc.); identifies the absence or presence of certain tendencies <in the native>; the *jyotishi's* role is to match the natal chart pattern with the current sky pattern, while understanding the nature of the native's environment (*vastu*)

Native: ultimately, it is the native's responsibility to decide a particular course of action in their life

Assessment of <3 most> significant features: as the earth rotates, the signs move through the houses (like a clock)

- Constellations-signs <of the zodiac>: planetary position in the sky
- Houses: the location on the Earth (by using latitude and longitude)
- Ascendant (aka. rising sign): the sign on the eastern horizon of the birth location, during the time of birth

Birth diagram/chart (horoscope) [Gk.: 'time' (*horo*); 'scope' (to look at); India: the chart is called a 'wheel' (***chakra***); 'rising' (***janma kundali***); or 'body of time' (***kala purusha***):

- Representation: in Vedic astrology, the chart is represented as a square and/or a square containing triangles, while in Western astrology it is represented as a circle/wheel;
- Interpretation: according to specific rules established by the ancient seers (*rishis*) (ie. Maharishi Parasara); where as Western psychology analyzes behavior, *jyotish* is a system for interpreting how the behavior *might* unfold/change of over time-continuum; life-patterns in the natal chart are compared with historical astrological examples for confirmation; prediction-using a sidereal (concurr w/Vedic) planetary almanac or ephemeris computer program to locate the planets in signs and houses, in order to determine when significant circumstances will emerge, when a planet will cross a sensitive point in the natal chart, influencing the *tendency* for a specific event; this *karmic* tendency, the latent destiny within the birth chart, can be modified by the native's actions (free will) in life; planets are indicators for vast emerging patterns, rather than singular causative events;
- Styles: North (diagonal arrangement); South (perimeter arrangement); *Bhava Chalita*; (see also 'Rasi Chart Styles' under 'Constellations' below)

***Jyotish* Classifications:** Aspects and Styles; (Defouw and Svoboda; Levacy)

The prehistoric seers (*rishis*) codified the observations of human consciousness into a mental cosmological framework, which translated into the fundamental principles of astrology; and wrote large astrological works (*horas*; also means 'time' or 'hour'). During India's Golden Age, or Classical Era (6th c.BCE- 10th c.CE), the development of *Jyotish* is expressed through its classifications, initially into the three parts (*skandhas*), and later into the six limbs (*angas*); (see below).

Three Branches/Parts (*Skandhas*) of Vedic Astrology: (Defouw and Svoboda; Levacy)

- ***Ganita***: astrological/astronomical calculations; mathematics
- ***Samhita***: mundane astrology; miscellaneous observations- prediction of world events [ie. celestial omens, weather, earthquakes, political events, war, populace portents, economic cycles, financial positions, erotic recipes, house/temple construction geomancy (*vastu shastra*), glue manufacturing, siting of water wells]; astrological activities beyond the individual level (ie. nations, etc.)
- ***Hora***: predictive astrology- portent/omen oracles; interpretation of horoscopes; (*hora* also means 'time' or 'hour')

Six Limbs (*Angas*): (Defouw and Svoboda)

According to the *Prashna Marga* (text on horary astrology), one who knows all six limbs (***angas***) will never have errors in astrological prediction; one who 'knows God's intention' (*daivajna*).

Qualities of an expert *jyotishi*: pure, skillful, bold, eloquent, quick-witted, knower of time and place, fair, excellent debater with other astrologers, well-versed in palliative and preventative magic and bathing rituals, ever engaged in worshipping deities, taking vows and penances, accomplished, capable of answering questions and prescribing remedies; mastery of *jyotish* comes when the *navagrahas* live within the *jyotishi's* consciousness, and when pleased, assist in the work of *jyotish*. (*Brihat Samhita*)

- **<Siddhanta**: Indian astronomy- the inseparable combination of astronomical observation (*gola*) and calculation (*ganita*); famous source works- *Surya Siddhanta* (advises *jyotishis* to use regular observations to confirm the accuracy of predicted planetary movement);

observations (*gola*) and calculations (*ganita*) for horoscopes, computing calendars, seasons, eclipses, luminary and planetary cycles, rising and setting Sun and stars; *Drik Siddhanta*>

1) Observational astronomy (*gola*): spherical astronomy and direct observations

Jyotish concentrates on the 'nine planets (*grahas*)' (eg. Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, North Lunar Node, and South Lunar Node) which is a misnomer; referring to the celestial bodies of the inner solar system. The Lunar Nodes define the north and south intersection points between two planes (points of solar and lunar eclipses; inclined at approximately 5°): i) the Moon's orbit around the Earth with; ii) the ecliptic (path of the Earth around the Sun, observed <from Earth> as the <apparent> path of the Sun around the Earth; the planets of the solar system tend to orbit within a few degrees north or south of this imaginary sky path).

Vedic-Hindu astrology is based on the principle of connection (*bandhu*) between the microcosm and macrocosm (ie. the anthropocosm). Therefore, *jyotish* utilizes the **sidereal** zodiac (see also 'Divisions of Zodiac Signs,' and 'Zodiac Signs' below), rather than the tropical zodiac (used in western-Hellenistic astrology); incorporating an adjustment/correction (***ayanamsa***) according to the gradual precession (shift) of the vernal equinox (*vasanta sampat*). (see also 'Astronomical Considerations for *Jyotish*' below)

Unlike <tropical> western astrology, <sidereal> *jyotish* enables the inclusion of several sub-systems of interpretation and prediction, involving: solar months, lunar mansions <lunar days> (*nakshatras*), days of the solar year, nights and days, hours of the day, <even> minutes, etc.; (see 'Divisions of Zodiac Signs' below).

2) Astronomical/astrological calculation (*ganita*): the mastery of mathematics and spherical astronomy was prerequisite for generating *Jyotish* data;

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'an error in *ganita* is considered as heinous a sin as murdering a priest (*brahmana*)' – Varahamihira

3) Birth/natal astrology (*jataka*): the correlation of the position of the planets with the time and place of birth/nativity for an individual to derive predictions of various events within the individual's lifespan; (predominant scope of this text); assesses *prarabdha-karma*; used to determine duration, most and least active times, and the quality of results for *dridha karma*

4) Horary astrology (*prashna/prasna*): (pronounced- prahsh' nah); answering questions without the use of natal horoscope; investigating the correlation of planetary phenomena during the time of inquiry, to determine the answer; often concurs with natal astrology through the expression of a similar confluence of indications; the progressive transformative quality (positive or negative) of *dridha-adridha karma* and *adridha karma* throughout life, becomes less evident, or predictable, with natal astrology; thus, horary astrology best indicates *dridha-adridha karma* and *adridha karma*, as well as the potential effects of *kriyamana* and *agama karmas* (ie. accumulated influence of free-will throughout life up to the time of the reading); other answer determination methods:

- phonetic values of syllables within the question;
- the parts of the body touched by the questioner;
- the compass direction faced by the questioner;
- random number choice of questioner

- Classical works: *Daivajna Vallabha* by Varahamihira; *Shatpanchasika* by Prithuyashas (Varahamihara's son); *Prashna Marga* by anonymous; *Prashna Tantra* by Neelakantha

- Ownership (*swakshetra*); planets are in constant motion throughout the zodiac signs, and is considered very favorable when positioned within its own sign; all planets except for the Sun and Moon rule 2 signs; the rulerships of *Rahu* and *Ketu* may vary depending on the astrology source; the degrees indicate the position which gives the planet the stronger influence

<dynamic sky positions for planets>

- Trinal Strength (*mulatrikona*): brings favorable results to planets; decreases malevolence for malefic planets; *mulatrikona* is stronger than own sign but not as strong as exaltation, which is the strongest;
- Exaltation (*uucha*; *deeptha*): high (strongest) planetary position of occupancy; bringing very favorable effects, if not modified by unfavorable aspects (ie. negative position; positioned/in conjunction with malefic planets); cancellation of exaltation (*uucha bhanga*)
- Debilitation (*neecha*): low (weakest) planetary position of occupancy; the full release of planetary positive effects is obstructed; debilitated malefic planets become worse; the debilitated planet is feeble (without defense); the planet's sign of debilitation (*neecha sthana*); cancellation of debilitation (*neecha bhanga*; see 'Graha Yogas' below)

PLANETARY (GRAHA) RELATIONSHIPS; <6> SHADBALA VALUES							
Name	Sign Relationships				Natural Planetary Relationships		
Symbol Devanagari Sangam Sanskrit (Pronunciation)	Rulership (<i>adhipati</i>) Positive (+): strong Negative (-): weak Lunar Mansions (<i>nakshatras</i>)	Own Sign/Home (<i>swakshetra</i> ; <i>swabhava</i>); (<i>M</i>) <i>ulatrikona</i> : strong and favorable (Parashara)	Exaltation (<i>uucha</i> ; <i>deeptha</i>): strong for good or bad	Debilitation (<i>neecha</i>): weak for good or bad	Friends (<i>mitra</i>)	Neutral (<i>samya</i>)	Enemies (<i>satru</i>)
☉ SUN सूर्य <i>Surya</i> (Soo'ree ah) <i>Ravi</i> (Rah' vee)	(+)(-): ♃ <i>Krittika</i> , <i>Uttara</i> <i>Phalguni</i> , <i>Uttara</i> <i>Ashadha</i>	4-20° ♃; 20-30° ♃; M: 0-20° ♃ (Defouw/ Svoboda)	10° ♃	10° ♃	♃, ♀, ५	♂, ५, ♃	♂, ♀, ५
☾ MOON चंद्र <i>Chandra</i> (Chahn' drah); <i>Soma</i> (Soh'i mah)	(+)(-): ☾ <i>Rohini</i> , <i>Hasta</i> , <i>Shravana</i>	4-20° ☾; ☾ (Levacy) M: 3/4-30° ☾ (Defouw/ Svoboda)	3° ☾	3° ♃	☉, ♀	♂, ५, ♀, ५	♂, ♀, ५; None; ५, ५, ☾ (Levacy)
♃ MERCURY बुध <i>Budha</i> (Bhoo dah')	(+): ♃ (-): ♃ <i>Ashlesha</i> , <i>Jyeshtha</i> , <i>Revati</i>	20-30° ♃; ♃ M: 16-20° ♃	15° ♃	15° ♃	☉, ♀	♂, ५, ५	☾
♀ VENUS शुक्र <i>Shukra/ Sukra</i> (Shoo' kruh)	(+): ♀ (-): ☾ <i>Bharani</i> , <i>Purva</i> <i>Phalguni</i> , <i>Purva</i> <i>Ashadha</i>	15-30° ♀; ☾ M: 0-15° ♀	27° ♃	27° ♃	♂, ५	♂, ५	☉, ☾
♂ MARS मंगल <i>Mangala</i> (Mahng' gah lah); <i>Kuja</i> (Koo jah')	(+): ♃ (-): ♃ <i>Mrigashirsha</i> , <i>Chitra</i> , <i>Shravishttha</i>	12-30° ♃; ♃ M: 0-12° ♃	28° ♃	28° ☾	☉, ♃, ५	♀, ५	♂

PLANET (GRAHA) CHARACTERISTICS									
PLANET (<i>Graha</i>)	SUN <i>Surya;</i> <i>Ravi</i>	MOON <i>Chandra;</i> <i>Soma/Som</i>	MERCURY <i>Budha/Budh</i>	VENUS <i>Shukra</i>	MARS <i>Mangala/</i> <i>Mangal;</i> <i>Kuja</i>	JUPITER <i>Brihaspati;</i> <i>Guru</i>	SATURN <i>Shani</i>	North Node <i>Rahu</i>	South Node <i>Ketu</i>
Characteristic									
Mythology									
Vedic-Hindu Deity (Deva); House Deities <worshipped>; Lord	<i>Agni</i> (fire); <i>Arka; Mitra;</i> <i>Narayana;</i> <i>Astamurti;</i> (Svoboda-Defouw; Levacy) <i>Brahma;</i> <i>Indra;</i> (Puri)	<i>Varuna</i> (water); (Svoboda-Defouw; Levacy) <i>Vayu;</i> <i>Agni;</i> (Puri); <i>Nishadipati;</i> <i>Kshuparaka</i> (Hindu-devotional-blog.com)	<Maha> <i>Vishnu</i> (the preserver); (Svoboda-Defouw; Levacy) <i>Kubera;</i> <i>Isha;</i> <i>Brahma;</i> (Puri)	<i>Indrani</i> or <i>Sachi Devi</i> (Wife of <i>Indra</i>); (Svoboda-Defouw; Levacy); <i>Agni;</i> <i>Indra;</i> (Puri)	<i>Subramanya</i> (son of <i>Shiva</i>); <i>Angaraka;</i> <i>Bauma;</i> (Svoboda-Defouw; Levacy) <i>Yama;</i> (Puri)	<i>Indra</i> (lord of devas); <i>Brahma-naspati;</i> <i>Ganapati;</i> <i>Cura;</i> <i>Devaguru;</i> (Svoboda-Defouw; Levacy); <i>Vishnu;</i> <i>Shiva</i> <i>Soma;</i> <i>Ishana/</i> <i>Eashana;</i> (Puri)	<i>Brahma;</i> <i>Sanaiscara;</i> <i>Chayyaputra;</i> (Svoboda-Defouw; Levacy) <i>Varuna;</i> <i>Shani</i> (son of <i>Surya</i>); (Puri)	<i>Nirriti;</i> (Svoboda-Defouw); <i>Durga;</i> (Levacy) <i>Pitr;</i> <i>Nirriti;</i> (Puri)	<i>Ganesha</i> (Svoboda-Defouw; Levacy)
Pratyadi Devataa	<i>Rudra</i>	<i>Gowri</i>	<i>Vishnu</i>	<i>Indra</i>	<i>Murugan</i>	<i>Brahma</i>	<i>Yama</i>	<i>Durga</i>	<i>Chitragupta</i>
Consort(s)	<i>Suvarna;</i> <i>Saranyu;</i> <i>Ragyi;</i> <i>Prabha;</i> <i>Chhaya</i>	27 <i>Nakshatras;</i> <i>Rohini;</i> <i>Tara</i>	<i>Ila</i>	<i>Sukirthi;</i> <i>Urjaswathi</i>	<i>Shaktidevi</i>	<i>Tara</i> (2 nd wife); <i>Shuba</i> (1 st wife); <i>Mamata</i> (3 rd wife)	<i>Niladevi</i>	<i>Simhi;</i> <i>Karali</i>	<i>Chitralkha</i>
Mount (Vahana)	chariot pulled by 7 horses, or one horse with 7 heads; (rep. the 7 colors of white light and the 7 days of the week)	chariot every night pulled by 10 white horses/rams or 1 antelope	carpet, eagle, lion, or chariot drawn by 8 deep yellow horses, or lions	crocodile; camel, or golden or silver chariot pulled by 7/8 silver horses	ram	elephant; chariot drawn by 8 horses	black crow, raven, or vulture	chariot drawn by 8 black horses; blue/ black lion	Eagle; vulture
Weapon	Thunderbolt (<i>Vajra</i>)	Goat (<i>Ankusa</i>)	Mace (<i>Gada</i>)	Spear (<i>Shakti</i>)	Staff (<i>Danda</i>)	Trident (<i>Trisula</i>)	Noose (<i>Pasa</i>)	Sword (<i>Khadga</i>)	

Planetary Periods (*Dashas/ Dasa*):

According to Parasara, each planet exerts an influence over a specific phase of time within a native's lifespan (which can be 120 years), comprised of a series of planetary periods (*dashas*). The nature of the *dasha* period will reflect the quality (favorable or unfavorable conditions) within the natal chart.

The planetary periods (*dashas/dashas*; pronounced- dah' shah) indicate which planets are ruling during particular periods within the lifespan. There are several *dasha* systems (primary system: *Vimshottari*; pronounced- Vim shoh' tah ree). Each planetary period (*mahadasha*) is subdivided into sub-periods (*antardashas*; pronounced- ahn' tah rah dah shah; *bhuktis*; pronounced- bhook' tee). The first planetary period is determined by the position of the <natal> Moon. Each *dasha* subdivision can be further subdivided using the same proportions (but with an exponentially increasing margin of error relative to the accuracy of the natal time): i) *pratyantar-dasha*; ii) *sookshma-antardasha*; iii) *prana-antardasha*; iv) *deha-antardasha*.

VIMSHOTTARI PLANETARY PERIOD (DASHA) LENGTHS AND SUBDIVISION (BHUKTI) SEQUENCE		
Planetary Period (<i>Mahadasha</i>)	Length (Lunar years)	Sequence of Subdivisions (<i>Bhuktis</i>)
<i>Ketu</i>	7	<i>Ketu</i> , Venus, Sun, Moon, Mars, <i>Rahu</i> , Jupiter, Saturn, Mercury
Venus	20	Venus, Sun, Moon, Mars, <i>Rahu</i> , Jupiter, Saturn, Mercury, <i>Ketu</i>
Sun	6	Sun, Moon, Mars, <i>Rahu</i> , Jupiter, Saturn, Mercury, <i>Ketu</i> , Venus
Moon	10	Moon, Mars, <i>Rahu</i> , Jupiter, Saturn, Mercury, <i>Ketu</i> , Venus, Sun
Mars	7	Mars, <i>Rahu</i> , Jupiter, Saturn, Mercury, <i>Ketu</i> , Venus, Sun, Moon
<i>Rahu</i>	18	<i>Rahu</i> , Jupiter, Saturn, Mercury, <i>Ketu</i> , Venus, Sun, Moon, Mars
Jupiter	16	Jupiter, Saturn, Mercury, <i>Ketu</i> , Venus, Sun, Moon, Mars, <i>Rahu</i>
Saturn	19	Saturn, Mercury, <i>Ketu</i> , Venus, Sun, Moon, Mars, <i>Rahu</i> , Jupiter
Mercury	17	Mercury, <i>Ketu</i> , Venus, Sun, Moon, Mars, <i>Rahu</i> , Jupiter, Saturn
NOTES:		
1) Each <i>bhukti</i> subdivision begins with the planet ruling the <i>mahadasha</i> .		
2) Each <i>bhukti</i> sequence follows a similar sequence to that of the <i>mahadashas</i> .		
3) The total length of time for one complete cycle of planetary periods equals 120 lunar years: www.lotuspace.com		

Zodiac Constellations (*Rasi/Rashi*): (Defouw, Hart, Svoboda), (Levacy); (see fig. 6-9)

The zodiac (sidereal or tropical) is an imaginary belt of 360° divided into 12 equal parts (of 30° each), known as signs [Skt.: "part" (*rasi/rashi*)]; the basic divisional chart (*varga*) used in natal charts (see above). Constellations (*rashi*; sidereal) are not signs (Western astrology; tropical), even though they have identical names. The zodiac signs also correspond to regions of the human body.

The course (*ayana*) of the Sun for half of the year (*ayana*) is termed: i) the Sun's northern course (*uttarayana*) from Capricorn through Gemini; considered the most favorable time of year; aka. "day" of the Gods; ii) the Sun's southern course (*dakshinayana*) from Cancer through Sagittarius.

Symbols for Zodiac Constellations: (see fig. 6)

- 1) ♈ Aries
- 2) ♉ Taurus
- 3) ♊ Gemini
- 4) ♋ Cancer

- 5) ♌ Leo
- 6) ♍ Virgo
- 7) ♎ Libra
- 8) ♏ Scorpio

- 9) ♐ Sagittarius
- 10) ♑ Capricorn
- 11) ♒ Aquarius
- 12) ♓ Pisces

ZODIAC CONSTELLATIONS (RASHI/RAS) [F1]			
Astrological Nomenclature	Cosmic Energetics	Nature Characteristics	Human Characteristics
Constellation Name Number (natural zodiac; house influenced); Symbol; Name (Appearance) [Sanskrit (Pronunciation)] Rising: HR, BR, BWR Ruling Planet(s)	Polarity: (+/-) [F3]	(N)ature	Anatomical Region (external) Physiological System (internal) Constitution: (Vata, Pitta, Kapha, Mishra) (P)rogeny: (f)ruitful; (b)arren; (s)emi-fruitful
	Element (Bhuta/Tattva) [F2]: Fire; Earth; Air; Water;	Direction: (E, S, W, N) (P)lace	
	Three Quadrate: Quality [F4] Cardinal; Fixed; Mutable	Mineral (<i>Dhatu</i>); Vegetable (<i>Mula</i>); Animal (<i>Jiva</i>)	
[1] ♈ Aries (Ram); मेष <i>Mesa/Mesha</i> (Ram) (Mee shah') BR ♂ Mars	(+) Fire Cardinal	N: hot, dry, fiery E Mineral P: forest; plateau	Head, face; Brain <i>Pitta</i> P: b
[2] ♉ Taurus (Bull); वृषभ <i>Vrsabha/Vrishabha</i> (Vree' shah bah) BR ♀ Venus	(-) Earth Fixed	N: cold, dry S Vegetable P: field, meadow	Neck; Throat, mouth <i>Vata</i> P: s
[3] ♊ Gemini (Twins); मथुन <i>Mithuna</i> (Twins) (Mee toon nah') HR; BWR ☿ Mercury	(+) Air Mutable	N: hot, moist W Animal P: village; bedroom	Shoulders, arms, hands, fingers; Lungs- Respiratory system <i>Mishra</i> P: b
[4] ♋ Cancer (Crab); कर्कट <i>Karkataka</i> (Crab) (Kah tah kah')/ <i>Karkal Karkatal Kartaka</i> BR ☾ Moon	(-) Water Cardinal	N: cold, moist N Mineral P: pond, well	Breast, chest, flanks; Stomach- Digestive system <i>Kapha</i> P: f
[5] ♌ Leo (Lion); सिंह <i>Simha</i> (Lion) (Sim' hah) HR ☼ Sun	(+) Fire Fixed	N: hot, fiery E Vegetable P: mountain, cave	Spine, back; Heart- Circulatory system <i>Pitta</i> P: b
[6] ♍ Virgo (Virgin); कन्या <i>Kanya</i> (Girl) (Kahn yah') HR ☿ Mercury	(-) Earth Mutable	N: cold, dry S Animal P: land w/water, cultivated vegetation	Abdomen; Bowels; Sympathetic Nervous System (SNS) <i>Vata</i> P: b
[7] ♎ Libra (Balance); तुला <i>Thula</i> (Balance) (Too lah') HR	(+) Air Cardinal	N: warm, moist W Mineral	Umbilicus, lumbar, skin; Kidneys <i>Mishra</i> P: b

<profession>

- 1- indicates professional inclinations, or innate talent (*kendra; dharma bhava*)
- 10- indicates actual profession (*kendra; artha bhava*)

• Numerological Duplication: Derivative Houses

- 7th house to any house: reflects many of the original house's meanings through its aspecting capability; mirroring effect (see this rule expressed through similar house indications below)

<mind>

- 3- rules conscious mind
- 9- rules wisdom of higher mind

<activity>

- 4- rules private activity
- 10- rules public activity

<health>

- 6- rules illness (acute)
- 12- rules hospitals and isolation (chronic)
- 11- 6th house from the 6th house (derivative house for **disease**)
- 8- longevity; thus, the 8th house away (derivative house) from any house indicates a **limitation** to the duration of effect from matters pertaining to the original house
- 9- 5th house from the 5th house (derivative house for **children**)

<loss>

- 6th, 8th, or 12th house away from any house tends to indicate a loss (*dussthana*)
- 6th house from any house indicates ominous portents
- General rule: when the lord of a house is in a **good** house as counted from the *Lagna*, and a **bad** house (6th, 8th, or 12th) as counted from the house it rules, there will be a tendency for that house's indications (except living beings) to be initially obstructed, then rectified; while living beings indicated will tend to be more permanently disturbed; a desirable placement for a house lord occurs when it occupies good house positions both from the house it rules and from the *Lagna*
- House lord (planet) is same number of houses away from the original house, as the original house is from the Ascendant (*Lagna*) house (***bhavat bhavam***): tendency for the perpetuation of results (good or evil)]

House Meanings: (see also fig. 12)

HOUSES (<i>BHAVAS</i>)			
House (<i>Bhava</i>)	Name [Sanskrit (Pronunciation); (English)]	Significator (<i>Karaka</i>): (NR) Natural Relationships- Signs/Planets; Significations (P)osition [F8]: (F)avorable/ (U)nfavorable (C)ategory [F5] (S)tate of Existence [F6]	Meanings/Representations [F7] [Name Translations] General (P)redominantly <mentioned in ancient texts> (C)ommonly mentioned (R)arely mentioned Comments
1	Lagna (Lahg' nah) (Ascendant)/	☉ Health Vitality	[Ascendant ; "House of the Body"] Nature of Native; appearance, general disposition , outer personality/ behavior, appearance, physique/body, health,

	<p><i>Janma Kundali</i> (‘Rising’ Sign)</p> <p>Tanu/Thanu (Tah’ noo) (Body)</p>	<p>Body Physical Self</p> <p>NR: ♃ : ♂ P: F</p> <p>C: <i>Kendra/Kona</i> S: <i>Dharma</i></p>	<p>character, life purpose; limbs, head, hair;</p> <p>P: birth, birthplace; body, appearance, behavior, complexion, dignity, fame, happiness/sorrow, health, honor, virtue, infancy, youth, life, longevity, nature <of a human being>, prestige, strength (physical and psychological); victory <over adversaries>; head</p> <p>C: caste, politics, proportion, innate talent, proficiency/aptitude; present time; cognition; comforts (or lack of), assistance from relatives; illness, recovery from illness, accidents; splendor, social status, stigma, respect from others, tendency to insult others, infamy, loss of respect; new ventures, residence abroad; maternal grandfather, paternal grandmother; protection, skin, hair</p> <p>R: sleep, dreams (relating to native’s aspirations); gambling (potential to take risks); knowledge (primarily practical life experience); old age; stomach</p> <p>Family: self; maternal grandfather, paternal grandmother Body: head; hair, skin; limbs Wealth: <obtained from> self charisma (ie. acting, modeling) or physical prowess (ie. athletics, dance)</p> <p>Comments: <on meanings and representations> 1) Microcosm- matters/meanings belonging to specific houses can also be generally evaluated, from the 1st house (ie. 10th- fame, profession; 6th- illness; 5th- gambling; etc.); because the 1st house is the microcosm of the horoscope, any planet affecting the Ascendant (by occupying it or aspecting it, or to a lesser degree, conjoining or aspecting the 1st lord), the planet will contribute its qualities to all parts of the native’s life</p>
2	<p>Dhana (Dah nah’) (Accumulated Wealth)</p> <p><i>Kutumba</i> (Family)</p>	<p>² Wealth (accumulated) Family</p> <p>♃, ♀, ☽, ♁</p> <p>NR: ♃ : ♀ P: F/U</p> <p>C: <i>Maraka</i> S: <i>Artha</i></p>	<p>[Gk.: “Gate of Hades”; “House of Accumulated Wealth”]</p> <p>Wealth (ie. accumulated; liquid assets, cash flow), possessions, finances, precious metals, jewels/gems; honesty, concentration, education (early), knowledge, learning (esp. oral); pertaining event; family (happiness), diet, domestic comforts, inheritance; speech; face, throat, mouth, teeth, gums, tongue; R eye, eyesight; death</p> <p>P: speaking capability, power and quality of speech; wealth, accumulated money, liquid assets, movable possessions (see ‘Comments’ below); family members; food and drink, eating; face and throat, mouth; death</p> <p>C: belief in sacred tradition, ability to fulfill promises; concentration, honesty, truth/untruth, education, <scriptural> knowledge and learning (primarily oral); dependents, generosity, livelihood through the courtesy of others, money self-earned, buying and selling, metallic wealth, precious metals, jewels/ gems, 9 gems and 9 grains (related to <i>grahas</i>), perfumes, clothes, robes; close relationships; finger/toe nails, nose, teeth and gums, tongue</p> <p>R: open-mindedness, stability of mind; enemies, enmity; income through friends; horses</p> <p>Family: all members Body: face- mouth, teeth and gums, tongue, nose; R eye and nostril; throat; finger/toe nails Wealth: <obtained from> family, interest on deposits, investments; speaking/oratory</p> <p>Comments: 1) Extended family/ close relationships: due to the proximity of the 2nd house to the 1st represents birth; relations through blood, marriage, or adoption; inner circle</p>

- *Nakshatras: Ashvini, Mrigashirsha, Punarvasu, Pushya, Hasta, Swati, Anuradha, Shravana, Revati*
- Human (*manushya*): mixed character
 - *Nakshatras: Bharani, Rohini, Ardra, Purva Phalguni, Uttara Phalguni, Purva Ashadha, Uttara Ashadha, Purva Bhadrapada, Uttara Bhadrapada*
- Demonic (*rakshasa*): lower character
 - *Nakshatras: Krittika, Ashlesha, Magha, Chitra, Vishakha, Jyeshtha, Mula, Dhanishtha, Shatabhisha*

Principles of Existence (**Tattvas**): within the *Pratyabhijna* school of *Tantra*, the material five elements (*mahabhutas*) are gross <5/36> cosmological principles (*tattvas*) of existence

- Earth (*prithivi; bhu*); Earth goddess (*bhumi*):
 - *Nakshatras: Ashvini, Bharani, Krittika, Rohini, Mrigashirsha*
- Water (*jala;jallapa*):
 - *Nakshatras: Ardra, Punarvasu, Pushya, Ashlesha, Magha, Purva Phalguni*
- Fire (*agni/tejas*):
 - *Nakshatras: Uttara Phalguni, Hasta, Chitra, Swati, Vishakha, Anuradha*
- Air (*vayu*):
 - *Nakshatras: Jyeshtha, Mula, Purva Ashadha, Uttara Ashadha, Shravana*
- Ether (*akasha*):
 - *Nakshatras: Dhanishtha, Shatabhisha, Purva Bhadrapada, Uttara Bhadrapada, Revati*
- Rules of Elemental Interaction:
 - Fire and Air cooperate with each other
 - Earth and Water cooperate with each other
 - Ether indiscriminate cooperates with all other *tattvas*

- Earth does not cooperate with Fire, and especially not with Air
- Water does not cooperate with Air, and especially not with Fire
- Fire does not cooperate with Earth, and especially not with Water
- Air does not cooperate with Water, and especially not with Earth

- Body Part: parts of the body according to the Body of Nature (*Kalapurusha*); source: *Narada Purana*

LUNAR MANSIONS (NAKSHATRAS)								
No.	Name [Sanskrit; English]	Planetary Ruler/Lord (<i>Dasha</i> <Period>) [years]	Description (S)ymbol (M)ythology (D)eity	Classifications Activity Caste Direction Element (<i>Tattvas</i>) Phase Gender Pulse (<i>Nadi</i>) Nature Qualities (<i>Gunas</i>) Sexual Type (<i>Yoni</i>) Species (<i>Gana</i>) (7) Seer (<i>Rishi</i>) Lineage (<i>Gotra</i>)				
		Astronomical Location Zodiac Position (Sidereal Longitudinal Span) {Principal Star- Yogatara } Full Moon <in> (☉): Lunar Month Number- Name Gandanta (G) (C)hinese Lunar Mansion equivalent Nakshatra Quadrant (Pada) Syllable and Pronunciation	(P)ortents: (F)avorable: (Levacy) (U)nfavorable: (Levacy) (RA) Recommended Activity (muhurtha ; yagya): (Levacy) <i>Varahamihira</i> (6 th c.CE): <Moon tenanting pertaining <i>nakshatra</i> for personal indications> Indications: <Rulerships> <i>Jyotish</i> <celestial bodies tenant pertaining <i>nakshatra</i> > Anatomy: Physiology and Disease Society: People, Profession, Places					
		<table border="1"> <tr> <td>Q1</td> <td>Q2</td> <td>Q3</td> <td>Q4</td> </tr> </table>	Q1	Q2	Q3	Q4		
Q1	Q2	Q3	Q4					

1	<p>अश्विनी Ashvini (Ahsh wee' nee) ["wife of Ashvins"; "harnessing horses"; "swift mover"; "horseman"; "horse owner" (asvayuj) in Panini]</p>	<p>☾ South Lunar Node (<i>Ketu</i>) [7] 0°00'-13°20' Aries (<i>Mesha</i>) {α or β Arietis} ○ 7-Ashvina <i>Gandanta</i>: first 3°20' C: 16- Mound (<i>Lou</i>) {α, β, γ Arietis (head of Aries)}</p>	<p>S: horse's head, honey and bee hive M: Vedic lore D: Ashvini Kumaras (golden armored, horse-headed twins who as physicians to the gods, performed medical miracles; health) <i>Varahamihira</i>: fine appearance, amiable manners, fond of ornaments, skilled in work, intelligent F: skilled, steady worker, honorable, competent, quality workmanship; intelligent, reliable, self-sufficient; good finances; gentle, inspirational, benevolent healer, spiritual, humble, moderate habits (ie. eating); dresses well U: interest in new projects distract away from completing old ones; naïve; desires to get their own way, stubborn; zealous; wild, racing RA (<i>muhurta</i>): horse energy- achieving quick results, moving fast, individual effort, cleverness, taking medicine, improving health, accumulating wealth, conquering enemies; starting new study (ie. vastu- building design), setting up new religious objects; engaging in transportation assoc. activities (ie. traveling, buying and selling vehicles); receiving new jewelry; ritual offering (yagya)- ghee to <i>Brahmin</i> for improving physical appearance</p>	<p>Activity: Passive Caste: Merchant (<i>vaishya</i>) Direction: ↔ Element: Earth Gender: M Phase: Creation (<i>shrishti</i>) Pulse (<i>Nadi</i>): V Nature: S Qualities: <i>Tamasic</i> Sexual Type: Horse Species: Divine (<i>deveta</i>) Lineage: <i>Marichi</i></p>								
		<table border="1"> <tr> <td data-bbox="418 877 492 989">चु Chu (Ch oo)</td> <td data-bbox="492 877 565 989">चे Che (Ch ay)</td> <td data-bbox="565 877 638 989">चो Cho (Ch o)</td> <td data-bbox="638 877 703 989">ला La (Lah)</td> </tr> <tr> <td colspan="4" data-bbox="418 989 703 1087">ॠ (G)</td> </tr> </table>	चु Chu (Ch oo)	चे Che (Ch ay)	चो Cho (Ch o)	ला La (Lah)	ॠ (G)				<p>Indications:</p> <ul style="list-style-type: none"> • Twin(s) (ie. 9th lord may indicate that the father is a twin); • Transportation, movement, speed, acquisition • Comprehension, power to initiate activities, stuttering, lively intelligent • Medicine, miraculous and heroic pursuits, • Personal charm, elegance, love for jewellery, and popularity, extravagance; • Concerns over property, black magic, absence of children <p>Anatomy: knees; dorsum of feet</p> <p>Society:</p> <ul style="list-style-type: none"> • Physically courageous: police, military, athlete, criminal courts; • Medicine: physician, chemist, pharmacist, hospitals; • Equestrian: horse trainer, cavalry, stables, race tracks, transportation depots; • Metal industry: factories, copper and steel manufacturing, mining, mechanical engineers 	
चु Chu (Ch oo)	चे Che (Ch ay)	चो Cho (Ch o)	ला La (Lah)									
ॠ (G)												
2; 7	<p>भरणी Bharani (Bhah' rah nee) ["bearer"]</p>	<p>♀ Venus (<i>Shukra</i>) [20] 13°20'-26°40' Aries (<i>Mesha</i>) {γ Arietis} C: 17- Stomach (<i>Wei</i>) {35, 39, 41 Arietis}</p>	<p>S: female genitalia (yoni), vulva, womb, birth; inverted triangle w/ an arrow moving up from apex to center of triangle D: Yama (god of death; King of <i>Dharma</i>); <i>Kali</i>; <i>Dharma</i> <i>Varahamihira</i>: successful in work, capable, truthful, free from disease and grief F: quick-minded; desires new experiences (esp. love affairs); prefers spontaneity; accomplishes quickly; dutiful; sticks by family and friends; courageous; longevity U: feels burdened; over-active; fickle, amoral,</p>	<p>Activity: Balanced Caste: Outcast (<i>mleccha</i>) Direction: ↓ Element: Earth Gender: F Phase: Maintenance (<i>sthithi</i>)</p>								
		<table border="1"> <tr> <td data-bbox="418 1822 492 1892">ली Li</td> <td data-bbox="492 1822 565 1892">लू Lu</td> <td data-bbox="565 1822 638 1892">ले Le</td> <td data-bbox="638 1822 703 1892">लो Lo</td> </tr> </table>	ली Li	लू Lu	ले Le	लो Lo						
ली Li	लू Lu	ले Le	लो Lo									

		(Lee)	(Loo)	(Lay)	(Loh)	<p>too clever, calculating; resists control; inmanageable, stubborn, childlike, vulnerable; vigor often offends conservative people</p> <p>RA: cutting, severe activities- bearing burdens/ unpleasant necessary responsibilities, initiating destructive, severe, or warlike activity, exorcisms, beginning a new lawsuit, filing for divorce, entering a competition; engaging in activities assoc. w/ toxins, chemicals, fire, poisons; initiating agricultural activities; initiating waterworks (ie. digging wells)</p> <p>Indications:</p> <ul style="list-style-type: none"> Womb (self-purification through menstruation): breakthroughs are preceded by struggles requiring self-control, will-power, and discipline; idealistic/moralistic revolutions and social transformations; jealousy, or plagued by the jealousy of others; confinement/restraint Birth: support in life, maternal love and nurturing; food, hospitality; dependents, subordinates, or people in position or power; struggle, trauma; physical injury below waist <p>Anatomy: head; soles of feet</p> <p>Society:</p> <ul style="list-style-type: none"> Creativity: livelihood through the arts, entertainment, sports, amusement; film Children/child birth Hospitality: caterers, cooks, hotel; food production, processing, distribution; tobacco, coffee, tea industry; slaughterhouses Secular: law, politics, high ranking people (ie. judges, ministers) 	<p>Pulse (<i>Nadi</i>): P</p> <p>Nature: C</p> <p>Qualities: <i>Rajasic</i></p> <p>Sexual Type: Elephant</p> <p>Species: Human (<i>manushya</i>)</p> <p>Lineage: <i>Vasishta</i></p>	
3	<p>कृत्तिका Krittika (Krih' tih kah) [aka. "cutter" (<i>katika</i>); old name for the Pleiades, or 'Seven Seers/Sages' (<i>Saptarishi</i>)]</p>	<p>☉ Sun (<i>Surya</i>) [6]</p> <p>26°40' Aries (<i>Mesha</i>)- 10°00' Taurus (<i>Vrishabha</i>); {१ Tauri (Alcyone)} ○ 8/1-Karttika</p> <p>[Vernal Equinox (tropical): approx. beginning of (0°) Aries in Western astrology]</p> <p>C: 18- Pleiades (<i>Mao</i>) {Pleiades}</p>	अ A (Ah)	इ I (Ee)	उ U (Oo)	ए E (Ay)	<p>S: knife or spear; sharp razor-like instrument; flame</p> <p>M: accd. <i>Mahabharata</i>: <i>Murugan</i> was the son of <i>Agni</i> and <i>Svaha</i> (impersonated 6/7 wives of <i>Saptarishi</i> to make love to her son; when <i>Saptarishi</i> divorced his wives, they became the <i>Krittika</i>); old name for the Pleiades, or 'Seven Seers/Sages' (<i>Saptarishi</i>); personified as nurses/foster-mother of <i>Murugan</i> (<i>Skanda/Subrahmanya/Kartikeya</i>; assoc. w/ <i>Ganesha</i>), a son of <i>Shiva</i>, and general of the celestial army</p> <p>D: Agni (god of fire)</p> <p><i>Varahamihira</i>: gluttony, fond of the spouses of others, bright appearance, possesses widespread fame</p> <p>F: motivated; many achievements and acquisitions, goal oriented, pursues desires strong appetites (ie. food, sex); bright; survivor; dignified; proud of actions, honors commitments; good leader; straightforward</p> <p>U: changeable, vacillating, stubborn; closed to advice, difficult to please, impatient; responds too strongly to challenges, expectations set too high; burns out health via constant and unrelenting activity; often nervous or excitable</p>	<p>Activity: Active flame</p> <p>Caste: Priest (<i>brahmana</i>)</p> <p>Direction: ↓</p> <p>Element: Earth</p> <p>Gender: F</p> <p>Phase: Dissolution (<i>laya</i>)</p> <p>Pulse (<i>Nadi</i>): K</p> <p>Nature: MX</p> <p>Qualities: <i>Rajasic</i></p> <p>Sexual Type: Sheep/Goat</p> <p>Species: Demonic (<i>rakshasa</i>)</p> <p>Lineage: <i>Angiras</i></p>

texts, describing various (thousands) *graha yogas*, should be understood as general statements of interpretive principle rather than specific applications. The principles underlying astrological planetary combinations (*graha yogas*) apply equally to:

- planets in constellation-signs
 - planets in houses
 - planets combining (conjunction or aspecting) with other planets
- a) Planets in **Constellations-Signs** (*Rasis*): (Levacy); <example below table> (Svoboda and Defouw); (see similarity to ‘Planets in Houses’ below)
- **Alternative Lagnas**: the interpretation of the Sun and Moon will follow similar interpretation means of the Ascendant (*Lagna*), however distinctions between them include: the Sun (*Surya*) radiates a native’s external life, while the Moon (*Chandra*) reflects the native’s inner nature
 - **Dispositor**: the key to understanding planetary placement within a sign is to examine the sign’s ruling planet as if it were in conjunction with the occupying planet; also note the number of the constellation-sign (eg. house), or which house the occupied sign represents; the qualities of a particular sign and its ruler (dispositor) will “**dispose**,” or incline that sign’s occupants to act as the ruler/sign (dispositor) does; a standard planet (occupant) becomes modified by the influence of the ruling planet (dispositor) and the occupied house (sign number)
 - **Opposition** (*samsaptaka*): health concerns can be identified by assessing a planet or conjunction of planets within a constellation-sign, and also by assessing indications within the sign/house directly opposite (7 houses away); (ie. opposites Sagittarius and Gemini may indicate hip or respiratory disorders, respectively)
 - **Planetary Strength** (*shadbala*): the quality and quantity of a planetary influence within a constellation-sign will depend on its strength (*shadbala*);
 - **Planetary Periods** (*dasha*): reflect the nature of the planet (benefic-favorable or malefic-unfavorable), as it is influenced by the sign it occupies
 - **Transiting planets** (*gochara*) will reflect its own nature, and the nature of the sign it transits along with its occupants (and aspects)

LUMINARY AND PLANETARY CAUSAL ASPECTS WITHIN ZODIAC SIGNS (Levacy)									
Sign (<i>Rashi</i>)	Luminary and Planetary Aspects								
	☉ Sun	☾ Moon	☿ Mercury	♀ Venus	♂ Mars	♃ Jupiter	♄ Saturn	♁ <i>Rahu</i>	♃ <i>Ketu</i>
Nature	Male Nativity	Female Nativity	Benefic; movement ; cognitive	Benefic; nutritive, relaxing	Malefic; hot, expansive, exciting action	Benefic; preservative	Malefic (chief disease producer); cold, contracting, obstruction	Peculiar; Malefic	Peculiar, uncommon; Malefic
♈ Aries (+); Ram AP: head, brain, eyes, skin	Exalted (<i>uucha</i>) at 10° Fiery Action F: leader- takes initiative, courageous, liberal, warrior, ambitious, sharp, fame capacity,	Fiery Emotion F: Agile- spontaneous; needs lots of fun; quick decision- maker, assertive, confident; youthful disposition	Fiery Thinking F: Intelligence- quick thinker, clever, adaptable, quick problem solver; pioneer on the frontier of knowledge ; enthusiast	Fiery Love F: romantic, idealistic, affectionate, skill in art, charming, seductive, persuasive, adorable, playful, adventurous, spontaneous, generous	Swakshetra Ruchaka yoga Strongly Fiery F: powerful; pioneer; involvement w/fire, war, or manufacture;	Fiery (Active) Expansion F: dignified, wealth, prominent career, executive or military leadership, active yet cordial, patient, generous, good children,	Debilitated (<i>neecha</i>) at 20° Focused or Obstructed Action F: diligent towards goal accomplishment, concentrated on	Destiny or Confusion in Action F: desire to get things done, action (ie.sports, adventure) -oriented, desire to accomplish goals quickly, passionately pursues,	Sudden Change in Action F: quick reponse to events, quick changing; cunning in warlike activities; spiritual warrior U: sensitive to change, easily

c) Planets in **combination** (ie. in association/ placement or in aspect; rulership, transit, etc.; see 'Note 4' in table below): [Skt.: 'yoke' (*yoga*); Vedic: 'union' <with the divine>; special division <in ephemerides (*panchangas*)>; *Jyotish*: planetary combination (**graha yoga**) which indicates fortunate and unfortunate portents]; one of the most prominent *yogas* is **conjunction** (ie. association), where 2 or more planets occupy the same sign or house; generally, degrees separating the planets are not considered as long as both planets are within the same sign; however, if they are close by degree but in separate signs or houses, the planets are not considered in conjunction; hierarchy of placement, aspect influence- i) **conjunctions**; ii) oppositions; iii) squares; iv) trines; a *jyotishi* may look at any 2 planets in combination, within any of the conditional aspects listed above;

<2> PLANETARY COMBINATIONS (GRAHA YOGAS); 35 CONJUNCTIONS (LEVACY)									
☉	☽	♂	♀	♃	♀	♄	♅	♆	♁
☉	☉/☽	☉/♂	☉/♀	☉/♃	☉/♀	☉/♄	☉/♅	☉/♆	☉/♁
	Eclipsed F: highly spiritual, determined to become enlightened U: enfeebled, low stamina or constitution, however aspiration for self-improvement (New Moon-moonlight is blocked by the shadow of the Earth); difficult, protracted, or unusual birth	☉ = Disposition ♂ = Combative F: initiative, short duration tasks, strong resistance and stamina, competitive, spontaneous, reflexive reaction; remains youthful and strong; defense/ security job (self or father); medical cutting occupations (ie. surgeon or acupuncturist) U: obstinate; domineering; poor at closing task; frequent job change; impatient; uncouth or overbearing speech; expects instant gratification; masculine females; self-improvement fanatic; febrile (<i>pitta</i>) d.; frequent doctor's visits	☉ = Activity ♀ = Analyzing F: (aka. Budha Adhitya Yoga); well organized; fond of measuring and analyzing; clever, shrewd; occupations-accounting, business management U: mismanages money; unscrupulous; detailed, complicated	☉ = Activity ♃ = Wisdom F: comforting, enthusiastic, supportive, considerate, expansive; skilled advisor (ie. consultant, minister, spiritual leader, speaker, writer, counselor, intermediary, diplomat; wealthy U: not fully acting; prefers leisure and comfort	☉ = Activity ♀ = Beauty F: charming, skilled in arts (ie. acting, music, etc.); athlete; entertainer, lecturer, speaker; skilled in sales or promoting U: manipulative, controlling or conflicts (in romance); reproductive d.	☉ = Activity ♄ = Focused or Obstructed F: hard worker, reliable, conventional, efficient, regulated and predictable work, prefers ordered, certain, and hierarchical work environment, precisely follows instruction U: dislikes change and ambiguity; lacks people skills; emotionally inept; resists authority; dislikes incompetence; conflicted, rashy, restricted; delays w/ finances; stagnant emotions; often mistreated	☉ = Activity ♅ = Shadows F: spiritual, benefits via foreign work, unusual occupations and methods, inventive U: lacks confidence and self-awareness; poor self-evaluation; worried, confused, foggy; difficulties or distance w/ father; difficult-to-diagnose illnesses	☉ = Activity ♆ = Absence or Boundaries F: saints, highly developed souls U: delicate constitution; lacks courage; many surprises, changes, and uncertainty; illness- vision d., circulation d., heart d. (blood pressure)	
☽		☽/♂	☽/♀	☽/♃	☽/♀	☽/♄	☽/♅	☽/♆	☽/♁

- Unfavorable transits associated with the 8th house (*dussthana*), 8th sign (Scorpio), or ruler of the 8th house, will trigger unfavorable events related to 8th house significations (ie. serious illness, worry, fear, loss of support, disrespected, vulnerability, etc.)
- Unfavorable transits associated with the 12th house (*dussthana*), 12th sign (Pisces), or ruler of the 12th house, will trigger unfavorable events related to 12th house significations (ie. loss, lack of awareness, detached, clumsiness, ungrounded, detention, confinement, fines, penalties, injury to feet, sleep disorders, no sexual pleasure, foreign misfortune, etc.)
- Planets are debilitated by transit bring unfavorable effects; exception- retrograde debilitated planets in transit act more favorable
- Association of aspected by other unfavorable planets in transit fascillate unfavorable events
- Activation of **mixed** events:
 - If the current *dasa/bhukti* is favorable, but transit effects are unfavorable, then the overall effects will be less unfavorable;
 - Conversely, if the current *dasa/bhukti* is unfavorable, but transit effects are favorable, then the overall effects will be less favorable
- Activation of **favorable** events:
 - Transits by favorable planets: a strong or favorable planet within the natal chart, when transited by favorable planets, produce favorable effects
 - Favorable current period (*dasa-bhukti*): amplifies favorable transits
- Favorable planets during transit over unfavorable houses (*dussthana*):
 - If the 6th house (*dussthana*), its ruler, and 6th sign (Virgo) are strong within the natal chart, then transits over the 6th house will show positive effects (ie. good self-defense rather than loss from attack, good resistance to disease, illness less severe, etc.)
 - If the 8th house (*dussthana*), its ruler, and 8th sign (Scorpio) are strong within the natal chart, then transits over the 8th house will show positive effects (ie. unexpected income, inheritances, insurance settlements, intuitive, correct diagnosis and remedy, etc.)
 - If the 12th house (*dussthana*), its ruler, and 12th sign (Pisces) are strong within the natal chart, then transits over the 12th house will show positive effects (ie. increased self-sacrifice and charity, self-sufficient, drawn to enlightenment, sleep improves, pleasurable sex, gains via foreign travel, monastic confinement, legal difficulties diminish, hospital discharge, etc.)
- Interpreting the effects of transiting planets: the effects of the transiting planets can be interpreted relative to the position of the Moon and the Ascendant (*Lagna*); combining both reference perspectives is considered the best approach

INTERPRETING THE EFFECTS OF TRANSITING PLANETS												
Transiting Planet	Planetary Position- Number of Houses from the ASCENDANT or the MOON											
	1 st Self	2 nd Finance	3 rd Determination	4 th Emotion	5 th Intellect	6 th Service	7 th Partnership	8 th Unknown	9 th Ethics	10 th Career	11 th Opportunities	12 th Liberation
☉	Self Dynamism F: focus on personal issues-health, behavior, needs; high energy, aggressive (<i>pitta</i>); getting things done, travel,	Financial Activity F: receiving money from authority, dynamic financial actions w/prudence; project voice to acquire needs;	Determined Activity F: great determination, increase in energy for accomplishment; make commitments and sign contract; good commu	Active Emotions F: good for aggressive emotions; easy real estate deals; good for education and training; good for decorating/repairin	Stimulation of Intellect F: passion; children's sports, amusements; sharp mind, insights, rationalizations, realizations U:	Self Service/ Defense F: manage aggression-conflicts, enemies, lawsuits; results from healing work, get medical checku	Partnership Activity F: beneficial for business transactions and agreements, support for business travel, beneficial to increas	Action within the Unknown F: receive support and energy from others; focus on healing (retreat) and strength; relax;	Ethical Action F: advanced training (esp. religious, philosophical); favorable legal resolutions; publish; visit father or teacher;	Action for Life Purpose F: beneficial for job change, consider new offers, ask for pay raise, get work education, update	Action from Opportunities F: be available for new opportunities; fulfill desires; go public; befriending important people; relationships w/	Action for Liberation F: take a long journey, travel to foreign land, effective in spiritual practice; enjoy intimacy w/ mate; get

	<p>pursue effort</p> <p>U: no diploma, impatience, anger, selfishness; accidents (head); HA, heartaches</p>	<p>improve diet and money management</p> <p>U: impulsive spending, tight money, unpaid loans (to self); speaking w/o thinking; lack of study; bad eating habits; family disputes; face, throat, mouth (teeth, lips, gums) d.</p>	<p>nication (writing, sales, persuasion); good art (music, dance, theatre, etc.)</p> <p>U: conflicts w/ younger siblings and neighbors; remedy aggression w/ exercise; danger for short journey; avoid writing (if emotions are upset)</p>	<p>g house/vehicle</p> <p>U: accidents or damage to house/vehicle; update insurance; emotional disruptions w/ family and mother (<i>pitta</i>; angry or ill); dispute w/ teacher; risky for real estate transactions</p>	<p>difficulties w/ gov. or authorities; arguments and rudeness w/ mate, poor dating/romance; speculations risks (ie. stock market); restless meditation; unclear thinking; avoid risks w/ children; poor digestion, nervousness</p>	<p>p; benefits from service providers, good time (month) to hire, provide service</p> <p>U: high energy (<i>pitta</i>); be patient and calm; avoid debts or overspending; watch health</p>	<p>e business</p> <p>U: discord w/ partners; keep contract open, avoid settling for undesirables; tired from too much travel</p>	<p>investigate mystery</p> <p>U: weakness-health, energy, finance; keep work minimal; speak out; strain brings loss, stay visible in work, possible scandal, avoid rudeness; fatigue</p>	<p>remain ethical in transactions; gains from long journey</p> <p>U: make amends w/ father, boss, or teacher (define expectations), father or teacher may be restless and demanding; danger from long journey</p>	<p>resume; get new home or vehicle, favorable real estate transaction; self promote; available corp./gov. grants; vastu assessment for home or office</p> <p>U: eliminate ego, be patient, do not take all the credit; make home, vehicle, and career changes w/ careful consideration; be careful w/ vehicles</p>	<p>elder siblings and friends become closer; cash flow improves;</p> <p>U: do not over interact w/ friends and elder siblings; protect investments opportunities; avoid loans to friends and siblings</p>	<p>health checkup; give to charity, pay off debts;</p> <p>U: emotions from loss; poor sleep; little pleasure in sex (weak orgasm); click forward out of depression with creative action; restrain being over-giving; avoid isolation; resist spending; new activities lack fruition</p>
»	<p>Comfort for Self</p> <p>F: increase comfort; increasing creativity, imagination, intuition, and optimism; enjoy the company of friends, indulging in sexual</p>	<p>Abundant Finances</p> <p>F: beneficial for general family matters; domestic spending; abundant bank account and investments; enjoy an opulent meal;</p>	<p>Feelings of Self-Determination</p> <p>F: favorable for creative writing and communication; increase in physical strength; determination purpose, make commit</p>	<p>Fullness of Feelings</p> <p>F: beneficial for education; contact mother, spend more time w/ family, make home more comfortable; take a journey in vehicle;</p>	<p>Intelligent Feelings</p> <p>F: romantic encounter, treat mate to dinner; subtle meditations, learn new meditation technique; be playful, plan activities w/</p>	<p>Active Emotions</p> <p>F: increased vitality; be aggressive; develop rapport w/ employees and servants, beneficial for service; check health, begin new</p>	<p>Feelings for Partnerships</p> <p>F: activities w/partners (ie.romantic and business); sign contract and agreements; commit to marriage; enjoy sexual pleasures w/</p>	<p>Mysterious Feelings</p> <p>F: focus on improving comfort and health; construct support mechanisms, recruit assistance from others; sharper intuition</p>	<p>Fullness of Fortune</p> <p>F: fortunate; legal, spiritual, and educational gains; take long journey; enjoy self; visit father or teacher; work w/ employers</p>	<p>Fullness of Career</p> <p>F: ask employer for a raise/promotion; people will be more receptive to plans; develop self promotion by seeking experts; be creative</p>	<p>Fullness of Opportunities</p> <p>F: act on new opportunities; interact w/ influential people; show kindness to friends and older siblings; increase in profits</p>	<p>Feelings for Liberation</p> <p>F: be charitable, do volunteer work; foreign vacation/retreat; subtle meditations, seclusion is beneficial; improve vitality w/ clinic visit;</p>

- Place the kitchen in the SE or NW (2nd best)
- Enter the house from the E or NE; avoid S facing doors
- Locate windows and other openings on the E and N; (including placing mirrors on those walls)
- Sleep in the SW corner of the bedroom, with the head in the S or E; the bed should not be against the wall
- Maintain the N and E sections of rooms free and uncluttered
- Remedy house with positive, life-supporting decorations rather than negative ones
- Square or rectangular plans on square or rectangular plots are best; the house should sit square to the cardinal directions; a house at an angle greater than 10-12° off the N-S axis is unfavorable

PLANET (GRAHA) CHARACTERISTICS									
PLANET (<i>Graha</i>)	SUN <i>Surya</i>	MOON <i>Chandra</i>	MERCURY <i>Budha</i>	VENUS <i>Shukra</i>	MARS <i>Mangala;</i> <i>Kuja</i>	JUPITER <i>Brihaspati;</i> <i>Guru</i>	SATURN <i>Shani</i>	North Node <i>Rahu</i>	South Node <i>Ketu</i>
Characteristic									
Nature	<mild> malefic; 'natural malefic'; cruel (<i>krura</i>) (accd. to some: only where exalted)	new/dark (malefic); waxing (benefic); full/bright (highest benefic); waning (malefic); benefic	benefic (unless joined w/ malefic, then becomes malefic)	benefic	malefic	greatest benefic	malefic	Malefic	Malefic
Quality	hot, dry								
Gender	M	M	N	F	M	M	N	F	N
Day	Sunday (<i>Ravivar</i>)	Monday (<i>Somvar</i>)	Wednesday (<i>Budhvar</i>)	Friday (<i>Shukravara</i>)	Tuesday (<i>Mangalvar</i>)	Thursday (<i>Guruvar/ Brihaspativar</i>)	Saturday (<i>Shanivar</i>)	-	-
Color	copper, red (dark); orange	white	green	white/ yellow; varied	red (bright)	gold/ yellow.	black; blue, violet, indigo	smoky	Smoky
Nature Attribute/Quality (Guna)	subject; equilibrium (<i>sattva</i>); soul	subject; equilibrium (<i>sattva</i>); mind	interaction; activity (<i>rajas</i>)	interaction; activity (<i>rajas</i>)	object; inertia (<i>tamas</i>)	subject; equilibrium (<i>sattva</i>)	object; inertia (<i>tamas</i>)	object; inertia (<i>tamas</i>)	object; inertia (<i>tamas</i>)
Element (Mahabhuta) (BPHS)	fire (<i>teja</i>)	water (<i>jala; jal</i>)	earth (<i>prithvi</i>)	water (<i>jala; jal</i>)	fire (<i>teja</i>)	ether (<i>akasa</i>)	air (<i>vayu</i>)	air (<i>vayu</i>)	earth (<i>prithvi</i>); fire (<i>teja</i>)
Season	Summer (<i>Grishma</i>); (May 20- July 19)	Rainy/ Monsoon (<i>Varsha</i>) (July 20- Sept 19)	Autumn (<i>Sharad</i>); (Sept 20- Nov 19)	Spring (<i>Vasanta</i>); (Mar 20- May 19)	Summer (<i>Grishma</i>); (May 20- July 19)	Windy (<i>Hemanta</i>); (Nov 20- Jan 19)	Winter (<i>Shishira</i>); (Jan 20- Mar 19)	-	-
Direction	E	NW	N	SE	S	NE	W	SW	SW
Shape	quadrangle/ square	circle	triangle	octagon	hourglass	Ellipse	square (window w/four panes)	line	flag on a pole
Metal	copper; brass; gold	bronze; silver	brass; zinc	silver	copper; brass	gold	iron; lead	lead	lead; mercury
Gem	ruby	pearl	emerald	diamond	red coral	<yellow> topaz/ sapphire	<blue> sapphire	hessonite quartz (honey colored)	cat's eye or chrysoberyl
Substitute Gem (uparatnas)	garnet	moonstone	peridot or green tourmaline	white sapphire	bloodstone	citrine	lapis lazuli	agate	turquoise
Body Constitution (Dosha)	P	K (earth; water)/ V (air)	V/P/K;	V (air)/ K (earth)	P	K (earth/water)	V (air)	-; V (air) (sim.Saturn)	-; P (sim. Mars)



**CHINESE TAOIST
ASTROLOGY:
TIMING OF DIVINE
RETURN
(*ZHANXINGSHU*)**

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CHINESE TAOIST ASTROLOGY: TIMING OF DIVINE RETURN (占星術 ZHANXINGSHU)

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Guest Star (客星 Kexing): (Murdin), (Zhao)

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Twelve Earthly Branches (十二地支 Shier Dizhi): (Chu), (Kwok), (Ni), (Walters)

Sexagenary Cycle (六十花甲 Liushi huajia): aka. **Stems and Branches** <System> (干支 Ganzhi): (Chu), (Ni), (Tai Hsuan); (Kalinowski)

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CHINESE TAOIST ASTROLOGY: TIMING OF DIVINE RETURN (占星術 ZHANXINGSHU)

Astrology (占星術 *zhanxingshu*), the heavenly art of divination derived from the science of astronomy (number in space-time), literally translates as 'divination through star number,' meaning receiving divine messages from celestial orbits. Originally, priests (astronomer-priests) of antiquity watched (from celestial oriented architecture: ziggurats, temples, observatories) the celestial cycles of time (orbits of the Sun, Moon, planets and stars) to calibrate not only their lives, but also the celebration of the return of divinity ('star gate'). The primary purpose of astronomy-astrology of remote antiquity was to formulate various calendars demarking religious rituals and festivals for worshiping the reigning deities, who initially provided the astronomical technology (architectural observatories, calendars). (Most scholars customarily attribute ancient humanity's astronomical endeavors for the purpose of generating agricultural calendars. But sophisticated astronomy is not required for successful agriculture.)

According to <Sumerian> mythology, there was a specific time when celestial deities voyaged from their home planet [Sumerian: when *Nibiru* (home planet of the "gods") was between Jupiter and Mars; see appendix on 'Origins Of Oriental Mythology: Prehistory of Remote Antiquity' by Hamilton] to reign on Earth. They formulated the calendars, which regulated the lives of humanity through ritual festival. The celestial bodies (Sun, Moon, planets, and stars) represented deity counterparts moving through celestial palaces. When *Nibiru* could no longer be observed, humanity sought signs and omens in observable celestial phenomena, and thus astronomy generated astrology.

"Men's lives are reflected in the movements of heaven:

When there is cruelty and violence, there will be violent winds.

When there are oppressive laws, there will be plagues of insects.

When the innocent are put to death, there will be red death.

When harvesting is forbidden, there will be torrential rains.

The four seasons are the Annals of Heaven;

The Sun and Moon are the messengers of Heaven;

The stars and planets record Heaven's seasons;

Rainbows and comets are Heaven's warnings." (Huainanzi as quoted in Walters)

HISTORY AND DEVELOPMENT OF ASTROLOGY: Astronomy to Horoscopes; (Walters)

The Chinese, as well as older foreign systems of astrology, fundamentally use two calendars, solar and lunar. The solar, or astronomical calendar (accd. to legend, *Huangdi* invented the sexagenary cycle calendar), follows the Earth's orbit around the Sun, and begins at the winter solstice. The winter solstice, the transformation point of *yin* to *yang*, marked the beginning of the year with ritual sacrifice. The lunar, or civil calendar, follows the Moon's orbit around the Earth, and begins on the first day of spring.

Ancient astrology was alternatively used to counsel the state in war and agriculture. Ancient astronomers designated the movement and position of the celestial bodies through angular notation. The varied angular positions of the Sun, Moon, planets, and stars were related to cyclical changes on earth, such as the seasons, Moon phases, tides, fertility, and growth. The Chinese refer to the heavenly influence on earth as the celestial mandate (天命 *tianming*).

The angle itself specified the influences of celestial patterns on earthly events (note similarity between words 'angle' and 'angel'). The newly emerging science of heliobiology verifies that the angular position of the celestial bodies affects the electromagnetic and cosmic radiations, which impact with the earth, and in turn these field fluctuations affect many biological processes (Lawlor).

The Shang people believed that celestial phenomena were intimately interconnected to human events, an idea that gradually evolved into the philosophical principle of "sympathetic resonance";

or the 'interaction between the heavenly and human realms' (天人感應 *tianren ganying*). The late Shang dynasty kings (13-11th c.BCE) recorded observations of astronomical events (ie. the Sun and sunspots, Moon, Jupiter, comets, bright stars, solstices, eclipses, various meteorological phenomena, and possibly even supernovae; see below) on oracle bone inscriptions. (Xu and Pankenier, 2000)

King Wu of Zhou conquered the Shang (mid 11th c.BCE: founding the Zhou d.), to establish a quasi-feudal bureaucratic system, where astronomical officers worked within the royal astronomical observatory, or the 'spiritual terrace' (靈台 *lingtai*). The Zhou people recorded astronomical observations on wooden and bamboo strips/slips (簡 *jian*), which made up 'scrolls/fascicles' (捲 *juan*), as well as on commemorative bronze cast inscriptions. Most of these records were lost during the Warring States period (480-222 BCE), or deliberately destroyed after the Qin unification (221 BCE), by the first emperor of China, Qin Shihuang, who under the advice of his Prime Minister Li Si, ordered that all existing writings be burned, with few exceptions (ie. only copies of certain chronicles and other historical and philosophical literature of the various annexed states by Qin were preserved in the imperial library). Almost all the preserved books of the Qin imperial library were subsequently confiscated and destroyed, when the Qin capital was sacked and burned, during the Qin dynasty overthrow (206 BCE); regardless, some astronomical records (ie. 37 solar eclipses, etc.) were preserved, for example, within the famous chronicle, the 'Spring and Autumn Annals <of Master Lu>' (路師 春秋 *Lushi chun Jiao*; see below). (Xu, 2000)

Most of the treatises on astrology were produced during the Zhou and Han dynasties, a time considered the Golden Age of astrology in China. The fundamental difference between Chinese and Western astrology were their observation systems, using ecliptic paths (Yellow or Red respectively; see below) about the celestial center, which were dependent on the observer's position (Northern or Southern hemispheres). Consequently, two kinds of astrological interpretations developed. Western astrology interprets based upon observations of planetary movements along the zodiac (ecliptic). Chinese astrology observes primarily the lunar zodiac, which consists of 28 constellations (one for each day of the lunar month), which are grouped in four quadrants. The four quadrants, consisting of seven constellations each, form the mega-constellations of the quadrant animals. This is not to be confused with the so-called Chinese zodiac, also known as the Jupiter Cycle (12 year orbit), consisting of twelve animals, which is used primarily to enumerate the years.

"The Tao of heaven is circular; the Tao of earth is square. The square presides over concealment, the circle presides over brightness. The brightness emits qi, hence fire is the outer force. Concealment retains qi, hence water is the inner force." (Huainanzi as quoted in Walters)

After the arrival of Buddhism in China (100 CE), until the present, astrology functioned primarily as a horoscope generator, an indicator of someone's personality, compatibility in relationships, abilities, and difficulties. A horoscope may also be generated for a group, organization, or nation. Astrology predicts one's inherited fortune/misfortune (karmic condition) bestowed by heaven (or fate/destiny). An astrological forecast (horoscope) provides the portents for a particular moment. This portent is determined through consulting a specific combination of a variety of different astrological influences including the Sun, Moon, the twenty-eight star constellations of the five palaces, the big dipper of the Polaris system, the five planets, and the nine palaces of heaven. The heavenly bodies are the deities within the body. For this reason, astrology can guide an adept of interior alchemy (內丹 *neidan*) to practice at the most appropriate time. For instance, in *neidan*, the adept visualizes bringing the five planets into the organs and projecting the viscera organs outward, creating a juxtaposed oneness between the universal macrocosm and individual microcosm.

Up until the time of the Qin and Han dynasties, the office of 'Prefect Grand Astrologer; Grand Scribe' (太史令 *Taishiling*) was in charge of making astronomical observations, calendars,

genital, knee, foot) constellations. Each palace's corresponding animal gives off a colored ray of subtle energy in its appropriate Sun energy phase, or season.

The twenty-eight constellations correspond to the 28 days (4 weeks of 7 days) of the lunar month, and the twenty-eight years of Saturn's orbit about the Sun. In other words, for earth, a constellation is 'on duty' for a daily cycle, whereas for Saturn, a constellation is 'on duty' for a yearly cycle. Distinct from the time between New Moons of 29 ½ days, it takes 27 days and 8 hours for the Moon to travel through the *xiu*, at a pace of 13° per day.

The twenty-eight constellations are also found in Indian (*nakshatras*) and Arabian (*manzils*; *manazil alqamar*) traditions of astrology. The lunar mansion concept is considered to have originated in Mesopotamia, and well established in Babylon-Chaldea (6th c.BCE); (Tester- 'History of Western Astrology').

"In the Heavens are Celestial Mansions; on the Earth, kingdoms and provinces. The Three Lights (Sun, Moon, and Planets) are the source of yin and yang; theirs is the primeval force on Earth. Such was recorded by the sages long ago." (天官書 *Tianguanshu* as quoted in Walters)

28 LUNAR MANSIONS (二十八宿星 <i>ERSHIBA XIUXING</i>)						
Lunar Mansion Name: Number; Weekday; Constellation- Asterisms (Chinese; 'English trans.')	Animal	Equatorial Extension	Identification (Alternate Names): 'Prominent Determinative Star' (巨星 <i>Juxing</i>)- Constellations (Chinese; Western); (Number of Stars) Subordinate asterisms	Aspect: Portents Representations		
CENTRAL PALACE (中宮 <i>Zhonggong</i>): Yellow Dragon (黃龍); [sim. 'Central Bushel' (中斗 <i>Zhongdou</i>) <controls universal stability>] Equatorial Extension: 360°/0° 'Three Enclosures/Walls' (三垣 <i>Sanyuan</i>); (concentric layers of enclosures); (see table above) 'Purple Palace' (紫宮 <i>Zigong</i>); <within the> 'Purple Forbidden Enclosure' (紫微垣 <i>Ziweiyuan</i>); 'Supreme Palace Enclosure' (太微垣 <i>Taiweiyuan</i>); 'Heavenly Market Enclosure' (天市垣 <i>Tianshiyuan</i>);						
EASTERN PALACE (東宮 <i>Donggong</i>): Azure Dragon (青龍 <i>Qinglong</i>); [sim. 'Eastern Bushel' (東斗 <i>Dongdou</i>) <controls the Sun>] Equatorial Extension: 77.22°						
1 Th	角 <i>Jiao</i> 'Horn'	Crocodile; Earth Dragon; Scaly Dragon (蛟 <i>Jiao</i>)	12°	'Imperial Court of the Celestial King' (天王帝廷 <i>Tianwang Diting</i>): (2) ζ, α Virgo (Spica) ; 'Big Horn' (大角 <i>Dajiao</i>) = Arcturus (originally) 'Judge' (理 <i>Li</i>): (L); 'General' (將 <i>Jiang</i>): (R); 'Assisting, Lifting, Limit mark' (將提恪 <i>Xietike</i>): 3 on each side; [beginning of Jupiter cycle]	Angle/horn of Azure Dragon; L: Begin construction or buy land Marriage→ state prestige U: Funerals→ family epidemic	
	'Flat Road' (平道 <i>Pingdao</i>)			(2) Virgo	Angle of Azure Dragon	
	'Celestial Farm- land' (天田 <i>Tiantian</i>)			(2) Virgo	Son of heaven	
	'Recommending Virtuous Men' (進賢 <i>Jinxian</i>)			(1) Virgo	Recommended virtuous men	

28 LUNAR MANSIONS (二十八宿星 <i>ERSHIBA XIUXING</i>)					
Lunar Mansion Name: Number; Weekday; Constellation- Asterisms (Chinese; 'English trans.')	Animal	Equatorial Extension	Identification (Alternate Names): 'Prominent Determinative Star' (巨星 <i>Juxing</i>)- Constellations (Chinese; Western); (Number of Stars) Subordinate asterisms	Aspect: Portents Representations	
	'Tripod of the Zhou' (周鼎 <i>Zhouding</i>)		(3) Coma Berenices	God tripod or imperial power	
	'Celestial Gate' (天門 <i>Tianmen</i>)		(2) Virgo	Door of the zodiac	
	'Justice' (平 <i>Ping</i>)		(2) Hydra	Judge prison decree	
	'Arsenal' (庫樓 <i>Kulou</i>)		(10) Centaurus	Armory	
	'Pillars' (柱 <i>Zhu</i>)		(11) Centaurus Lupus	Pillars which support the library floor	
	'Railings' (衡 <i>Heng</i>)		(4) Centaurus	Hall side railings where soldiers practice	
	'Southern Gate' (南門 <i>Nanmen</i>)		(2) Centaurus	Library house south gate	
2 F	亢 Kang 'Neck'	Sky Dragon/ Smooth Dragon (龍 <i>Long</i>)	9°	Temple Precincts: (4) λ, μ, κ Virgo 'Southern Gate' (南門 <i>Nanmen</i>): two large stars to N and S	Neck of Azure Dragon; (assoc. w/ the kidney ; will power- strength and grounding); believed to be the house of eclipses <of the Sun and Moon; symbolizing the <i>shaoyin</i> relationship between the kidney and heart> Illness: U: Construction→ fall down Marriage, funerals
	'Great Horn' (大角 <i>Dajiaoxing</i>) <ref. 'Arcturus'>		(1) Bootes; Arcturus (brightest star in the constellation Bootes)	Horn of Azure Dragon; national imperial throne	
	'Left Conductor' (左攝提 <i>Zuosheti</i>)		(6) Bootes	Seasonal officials in the left	
	'Right Conductor' (右攝提 <i>Yousheti</i>)		(6) Bootes	Seasonal officials in the right; (see also Jupiter cycle, 'Year Star' 歲星 <i>Suixing</i> below)	
	'Trials' (頓頑 <i>Dunwan</i>)		(2) Lupus	Trial or prison officials	
	'Gate of Yang' (陽門 <i>Yangmen</i>)		(2) Centaurus	Frontier's gate	
	'Executions' (折威 <i>Yangmen</i>)		(7) Libra Hydra	Frontier's gate	

COMPARATIVE ANIMALS			
36 Animals Found on Diviners Plate	12 Branches	12 Animals	28 Lunar Mansion Animals
NOTES:			
1) The gray cells of the table indicate the <i>yin</i> branch-animals, while the white cells indicate the <i>yang</i> branch-animals; all are expanding from the central columns of the branch-animals which are color-coded by elemental (4) palace color.			
2) The colored cells are consistent with the 4 quadrants/palaces/animal-mega-constellation of the sky to indicate the seasons.			
(continued from 'Note 11' of the 'Designations of the 12 Earthly Branches' table above)			
<divination plates>			
i) Ancient portrayal of the 12 animals, expanding into the 36 animals : on an ancient divination plate (ancestor of the 羅盤 <i>luopan</i>): still currently used in Chinese geomancy (風水 <i>feng shui</i>); this list <circle> of 36 animals is similar (but not exactly) to the list given in a mystical literary work on the 5 elements by Xiao Zhi (Sui d.; 581-618 CE);			
ii) The antiquity of the 28 Lunar Mansions (二十八宿星 <i>ershiba xiuxing</i>): each <i>xiu</i> expresses its own animal sign;			
→ being those of the 12 <zodiac> animals; each quadrant palace consisting of 7 lunar mansions (<i>xiu</i>) correlates with 1 group <of 4 total groups (each defining a season)>, which translates into 3 sequential zodiac animals <3 triads>, each <triad> sharing a common feature (ie. bovine, canine, feline, etc.);			
→ originally, each triad represented one day (the first of each triad being- the morning, the second- noon, and the third- evening);			
→ the 12 animals-branches form a set sequence for <both> the 28/36 animals: i) being the middle/second animal of the first triad; ii) the first animal of the second triad; iii) and the third animal of the third triad; iv) then the same set sequence (2-1-3) repeats for the next 3 triads; (see 'Comparative Animals' table below);			
→ since the ancient divination board (羅盤 <i>luopan</i>) is the most reliable authority on the correlation of the 12 animals to the 28 lunar mansions (宿 <i>xiu</i>), then consequently the traditional correlation (in regards to the Northern Palace) is erroneous (but designated correctly in the pertaining tables above)			

'Sexagenary Cycle' (六十花甲 *Liushi huajia*): aka. **'Stems and Branches'** <System> (干支 *Ganzhi*); (see fig. 39-40); (see apdx.: 'Parallels of Chinese and Sumerian Cosmology/Mythology') The *bagua* is the framework for the *Ganzhi* (aka. 'stems and branches' 干支) time measuring system comprised of the combination of the 'Ten Heavenly Stems' (天干 *tiangan*; the 10 days of the Shang-era week) and the 'Twelve Earthly Branches' (地支 *dizhi*; representing the years of duodecennial orbital cycle of Jupiter) to make 22 symbols (sim. number of letters in the Hebrew alphabet), into 60 different possible combinations. The creation of the system was attributed to Danao, advisor to *Huangdi*. Counting back in the <sexagenary> cycle from the current <Yellow Emperor> year to its origin (2697/8 BCE; significant starting point/date; not necessarily its invention date).

SEXAGENARY CYCLE			
Stem and Branch	Element	Animal Title: Characteristics	Ancestral God of Protection
子 <i>Zi</i> : <i>Yang</i>	Water	RAT	
1) 甲子 <i>Jia Zi</i>	Wood	Rat on the Roof : intelligent; alert to new opportunities; impatient; be independent	金辯 <i>Jin Bian</i>
13) 丙子 <i>Bing Zi</i>	Fire	Rat in the Field : overwhelming drive; impatient w/insecurity; intelligent and careful worker; best suited for competition; be tolerant	郭嘉 <i>Guo Jia</i>
25) 戊子 <i>Wu Zi</i>	Earth	Rat in the Warehouse : pleasant and bright; adapts to the unexpected; uneasy w/domestic affairs; trusting; focus on positive aspects	邹谿 <i>Zou Dang</i>
37) 庚子 <i>Geng Zi</i>	Metal	Rat on the Beam : combines sincerity and strong will to be supportive; perceptive and realistic; judgment is rarely affected by inappropriate emotions; well organized	卢秘 <i>Lu Mi</i>
49) 壬子 <i>Ren Zi</i>	Water	Rat on the Mountain : cheerful, lively, anxious; share feelings w/those who can give support	丘德 <i>Qiu De</i>
丑 <i>CHOU</i> : <i>Yin</i>	Earth	OX	
2) 乙丑 <i>Yi Chou</i>	Wood	Ox in the Sea : excited about new discoveries and open to innovative projects; enthusiastic about life; innately charming; dependable	陈材 <i>Chen Cai</i>
14) 丁丑 <i>Ding Chou</i>	Fire	Ox in the Lake : sympathetic; generous; be thrifty	汪文 <i>Wang Wen</i>

- If r is less than 10 or 12, for respective operations, then r is the number of both stem and branch
- If r is 0, then it is considered 10

☉ Southern Hemisphere Considerations: subtract 6 cycles from **Nd**.

Conversion Analysis: **d -6**

- Cosmogony of qi remains the same
- Stem element becomes the element it controls
- Branch element remains the same
- Earthly branch becomes its opposite

Lunar:

The New Moon falls on the first day of the month, and the Full Moon falls on the 15th day. In order to coordinate the months with the seasons, the year begins on the first day of the New Moon after the solar term 'Great Cold.' Thus, New Year's Day occurs on the first day of the first or second New Moon after the Winter Solstice.

The approximate animal day can be determined by counting the days from the New Moon (including the day of the New Moon), which begins the cycle with rat.

NEW MOON DATES												
Year	Lunar Month											
	1	2	3	4	5	6	7	8	9	10	11	12
Middle Era												
4												
1924*	2/5	3/5	4/4	5/4	6/2	7/2	8/1	8/30	9/29	10/28	11/27	12/26
1925	1/24	2/23	3/24	4/23 5/22	6/21	7/21	8/19	9/18	10/18	11/16	12/16	1/14
1926	2/13	3/14	4/12	5/12	6/10	7/10	8/8	9/7	10/7	11/5	12/5	1/4
1927	2/2	3/4	4/2	5/1	5/31	6/29	7/29	8/27	9/26	10/25	11/24	12/24
1928*	1/23	2/21 3/22	4/20	5/19	6/18	7/17	8/15	9/14	10/13	11/12	12/12	1/11
1929	2/10	3/11	4/10	5/9	6/7	7/7	8/5	9/3	10/3	11/1	12/1	12/31
1930	1/30	2/28	3/30	4/29	5/28	6/26 7/26	8/24	9/22	10/22	11/20	12/20	1/19
1931	2/17	3/19	4/18	5/17	6/16	7/15	8/14	9/12	10/11	11/10	12/9	1/8
1932*	2/6	3/7	4/6	5/6	6/4	7/4	8/2	9/1	9/30	10/29	11/28	12/27
1933	1/26	2/24	3/26	4/25	5/24 6/23	7/23	8/21	9/20	10/19	11/18	12/17	1/15
1934	2/14	3/15	4/14	5/13	6/12	7/12	8/10	9/9	10/8	11/7	12/7	1/5
1935	2/4	3/5	4/3	5/3	6/1	7/1	7/30	8/29	9/28	10/27	11/26	12/26
1936*	1/24	2/23	3/23 4/21	5/21	6/19	7/18	8/17	9/16	10/15	11/14	12/14	1/13
1937	2/11	3/13	4/11	5/10	6/9	7/8	8/6	9/5	10/4	11/3	12/3	1/2
1938	1/31	3/2	4/1	4/30	5/29	6/28	7/27 8/25	9/24	10/23	11/22	12/22	1/20
1939	2/19	3/21	4/20	5/19	6/17	7/17	8/15	9/13	10/13	11/11	12/11	1/9
1940*	2/8	3/9	4/8	5/7	6/6	7/5	8/4	9/2	10/1	10/31	11/29	12/29
1941	1/27	2/26	3/28	4/26	5/26	6/25 7/24	8/23	9/21	10/20	11/19	12/18	1/17
1942	2/15	3/17	4/15	5/15	6/14	7/13	8/12	9/10	10/10	11/8	12/8	1/6
1943	2/5	3/6	4/5	5/4	6/3	7/2	8/1	8/31	9/29	10/29	11/27	12/27
5												
1944*	1/25	2/24	3/24	4/23 5/22	6/21	7/20	8/19	9/17	10/17	11/16	12/15	1/14
1945	2/13	3/14	4/12	5/12	6/10	7/9	8/8	9/6	10/6	11/5	12/5	1/3
1946	2/2	3/4	4/2	5/1	5/31	6/29	7/28	8/27	9/25	10/25	11/24	12/23
1947	1/22	2/21 3/23	4/21	5/20	6/19	7/18	8/16	9/15	10/14	11/13	12/12	1/11
1948*	2/10	3/11	4/9	5/9	6/7	7/7	8/7	9/3	10/3	11/1	12/1	12/30



**TIBETAN TANTRIC-BUDDHIST
ASTROLOGY:
SCIENCE OF CALCULATION
(*TSI RIK*)**

SOURCES

TIBETAN TANTRIC-BUDDHIST ASTROLOGY: SCIENCE OF CALCULATION (*TSI RIK*); (Cornu)

GENERAL CONSIDERATIONS

Tibetan Setting: (Fischer-Schreiber)

- Historical sources:
 - Bön: (fragmented ancient manuscripts at Tun-huang; 800-1000 BCE; sim. Chin.: Dunhuang)
 - Buddhist: (**Bardo Thodol**, 'Liberation through Hearing in the In-between State'; aka. 'Tibetan Book of the Dead,' 14th c.CE); (**Kangyur-Tengyur**, 'Translation of the Word/Teaching of *Buddha*,' 11th c.CE; Tibetan Buddhist canon consisting of 300+ volumes, containing Buddhist works translated from original Sanskrit into Tibetan)

Sources for Tibetan Astrology:

- Bön Religion; (Dale)
 - Chinese Astrology (*Zhanxingshu*; and Taoist cosmology)
 - Vedic (Indian/Hindu) Astrology (*Jyotish*)
 - Buddhist *Kalachakra Tantra*; (Gordon);
<written sources and their authors>
 - *Sakyamuni Buddha* taught the root *tantra* of *Kalachakra* at the request of *Sucandra*;
 - *Sucandra* wrote the root *Kalachakra Tantra*;
 - *Manjusrikirti* condensed the commentary into the *Laghutantra*;
 - *Kulika Pundarika* expanded the commentary into the *Vimalaprabha*;
 - Other Indian Sanskrit astrological works translated into <many commentaries in> Tibetan:
 - *bDe Idan Svarodayai rGyud* or *dbYang 'char gyi rGyud*: source text for a particular astrological system
 - *dbYang 'char*
 - *Mig bcu gnyis pa'i mdo*
 - *sTag mnga'i rtogs brjod*
 - *Nyi ma'i snying po'i mdo*
- <birth of astrology in Tibet>
- Biography of Padmasambhava, the *Padma Thangyik* (terma discovered by *tertön* Chogyur Lingpa, 1829-1879)
 - Authors of foundational 'astrological <Tibetan> texts:
 - 3rd Karmapa, **Rang byung eDo rje** (1284-1339 CE): system of astrology known as *mTshur phu*; wrote the *rTsis kun btus pa* and the *Zab mo sngang don*
 - **Bu ston Rin chen grub** (1290-1364 CE): composed the *rTsis gzhung mkhas pa dga byed* (1326 CE)
 - **mKhas grub dGe legs dPal bzang** (1385-1438 CE): authored many commentaries on the *Kalachakra*, and an astrological work, the *Tika che de nyid snang ba*
 - **Phug pa lHun grub rGya tsho**: created the *Phug* system; he wrote a treatise entitled *Pad dkar zhal lung mau bu* (1447 CE)
 - **mKhas grub nor bzang rgya mtsho**: wrote the *Dri med 'od rgyan* (1483 CE)
 - **Lo chen Dharmasri** (1654-1718 CE): wrote the '*Byung rtsis man ngag zlabai'i 'odzer*, which deals with the astrology of the elements in accordance with the Chinese astrology (*Jungtsi*); author of the *rTsis kyi man ngag nin yed snang ba* and its commentary, *Nyin byed snang ba'i mam grel gser gyi shing rta*, which deal with Indian astrology (*Kartsi*)
 - **sDe srid Sangs rgyas rGya mtsho** (1653-1705 CE): composed the celebrated *Vaidurya dkar po ma bu*, one of the main works on Tibetan astrology
 - **Sum pa Ye shes dPal 'byor** (1704-1788 CE): composed the *dG Idan rtsis gsar ma bu*, and a number of medical treatises
 - **Thu'u kvan Chos kyi Yyi ma** (b. 1737 CE): composed the astrological treatise, the *mKhas pa'i nying nor*
 - **Phyag mdzod gSung rab**: composed the *Rig Idan snying thig* (1827 CE), dealing with the fundamentals and calculations within the *Kalachakra*
 - **Brag dgon bsTan pa Rab rgyas**: composed a treatise on *Kalachakra* astrology, the *Rigs Idan mchod pa'i od snang* (1867 CE)
 - **Ju Mi pham 'Jam dbyags rNam rgyal** (1846-1912 CE): wrote a number of commentaries on the *Kalachakra*, and on astronomical and astrological calculations

Foundations of Tibetan Astrology: (Fischer-Schreiber); (Cornu)

"*Karmic Vision*": (Cornu)

PRACTICAL TIBETAN ASTROLOGY: (Cornu)

Introduction

Essential Components of Tibetan Chronology and the Calendar

Individual/Personal Energies and their Elements

Mewas and Parkhas: *Jungtsi* Chinese Astrology (占星術 *Zhanxingshu*)

Kartsi Astrology: Indo-Tibetan *Jyotish*

Lunar Astrology: Tibetan Year, Month, Day, Hour; (Tibetan Astrology App: Drukpa Calendar)

Casting and Interpreting a Horoscope

TIBETAN TANTRIC-BUDDHIST ASTROLOGY: SCIENCE OF CALCULATION (*TSI RIK*); (Cornu)

GENERAL CONSIDERATIONS:

Tibetan Setting:

Tibetan Region: “Roof of the World”; High Plateau (Mountains);

4 Mountainous Regions:

- South: Himalayas; majority of population
- West: Pamirs [region of Almis (spelling?) sightings; Neanderthal man; sim. to *Yeti*]; Karakorams; **Ngari** <region>- Mt. Kailash; Zhang-Zhung kingdom (*pinyin*: Shangshung) <of prehistoric antiquity> source of Indus r. and Brahmaputra r.
- North: Tianshan; Altyn Tagh;
 - i) great steppes of **Chang-thang**- semidesert, high altitude plateau; inhabited by nomadic yak breeders;
 - ii) at lower altitude, “central” regions of **U** and **Tsang- Lhasa** (capital) and Shigatse settlements are situated
- East: *Kunlun*; Nanshan; **Do-Kham**- consists of 2 large Chinese bordering regions:
 - i) Kham (south) with mountains and fertile forested valleys;
 - ii) Amdo (north) with grasslands and salt lakes; majority of population; source of Huang Ho (Yellow r.), Yang-tze r., Salween r., and Mekong r.

The mountain ranges which surround Tibet (over 2 million sq. km) keep out most of the rain in the arid regions. Most of the population inhabits the mild and fertile regions of the south and east. Most of the major Asian rivers originate in Tibet.

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Extension of Tibetan Culture:

- South: Nepal- Dolpo and Sherpa lands; Sikkim; Bhutan
- West: highlands of “Little Tibet”- Ladakh; Spiti; Zangskar; Lahul

Influences on Tibetan culture from surrounding countries: melting pot of Asian culture (esp. India and China)

- South: India; Nepal
- East: China
- West: (gateway to central Asia); Kashmir; Afghanistan
- North: Mongolia

Brief History:

Historical Sources [2]:

- 1) **Bön**: <ancient chronicles and religious histories>
 - a) manuscripts discovered at Tun-huang: i) ancient (pre-historic antiquity) kingdom of **Zhang-Zhung** (large region around Mt. Kailash) existed well before Tibet emerged; probably birthplace of **Shenrab Miwo** [c.1000-800 BCE (400 yrs. before *Buddha*'s emergence in India): f. *Bön* tradition/religion; 1st source of Tibetan civilization];
[see also entry for ‘Dunhuang’ in ‘Chinese Taoist Astrology (占星術 *Zhanxingshu*) Sources’; the Tun-huang/Dunhuang manuscripts/almanacs may demonstrate the influence of the ancient indigenous Chinese <post-Shang Era; Chaldean Bronze Age annex on the Yellow r. (see ‘Mythological Sumerian Origins’ in ‘Chinese Taoist Astrology’)> shamanic religion, the predecessor of philosophical Taoism, on the indigenous shamanic religion of the Tibet, via the Silk Road;
ironically, 1600 years later, Chinese astrology, within the scope of religious Taoism, was influenced by Tibetan Tantric-Buddhism, with the *Classic of the Mansions and Planets* (*Xiuyaojing*), a translation of the *Discourses of the Boddhisattva Manjusri and other Sages*

regarding *Auspicious Times and Days, the Good and Evil Mansions, and the Planets*, by the monk Bukong (759 CE; Tang Dynasty); the work was included in the Buddhist *Three Baskets (Tripitaka)*, which was the template for the *Three Grottos (Sandong)* of the *Taoist Canon (Daozang)*]

- b) Tibetan kings (both *Bön* and Buddhist royal chronicles): Tibet (*Pöyul*) emerged in southern regions of Yarlung
- 1st king, Nyatri Tsenpo: he and his successors were said to be connected to the earth and sky by a *mu* cord, connecting from the crown of the head to the cosmos; when these kings died, they left no corpse, but returned to the sky, their origin
- 8th king, Drigum: began persecuting the Zhang-Zhung priests (*bönpos*); he accidentally severed the *mu* cord during a magic contest, and since then kings left their corpse behind at death
 - 28th king, Lhalhathori: made a miraculous contact with Buddhism (333 CE; accd. Buddhist annals)- he received a casket containing 2 *sutras*, a *stupa*, and a *mantra* of *Chenrezi* (Skt. *Avalokitesvara*; Chinese: *Guanyin*); but unable to decipher the relics, he stored them away
 - 32nd king, Namri Songtsen: Chinese medical and astrological texts reached Tibet

2) Buddhist: (Cornu); (Fischer-Schreiber)

- 33rd king, Songtsen Gampo (569-650 CE): 1st Buddhist king; marital reciprocity for political relations- gave his daughter in marriage to Zhang-Zhung king Ligmikya; and took a Zhang-Zhung princess as his wife; later married Nepalese Buddhist princess; and with difficulty the Chinese Tsang princess Konjo (of emperor Tai Tsung), who brought Chinese scholars and astrologers; minister Thön-mi Sambhota with Indian *panditas*, fixed the Tibetan writing system and grammar in order to promote the study and translation of Buddhist Sanskrit texts
- 38th king, Trisong Detsen (755-97 CE): invited the Indian scholar, Santaraksita; after encountering much resistance from the *bönpos*, he recommended to the king the invitation of the great Tantric master, Padmasambhava; founded 1st <Buddhist> monastery at Samye (775)- where many *sutras* and *tantras* were translated; Padmasambhava miraculously left the country to continue his work in other places;

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- o **Padmasambhava** [venerated as “second *Buddha*”; aka. in Himalayas: “Precious Teacher,” (*Guru Rinpoche*)](755-97 CE): born in Ugyen, nw.Kashmir; mastered the *Tantras* young; campaign in Tibet came to an end with the construction of the Samye Monastery (775); transmitted his teachings to 25 disciples, including the Tibetan king, who all attained high spiritual realization; teachings: “8 logos,” hid teachings within texts (*terma*); Yeshe Tsogyel- his most important female student and author of his biography; *Nyingmapa* followers celebrate important events in the life of *Guru Rinpoche* on the 10th day (rooster) of each month (eg. 1st month- his renunciation of the world; 2nd month- his ordination; 3rd month- his transformation of fire into water in the kingdom of Zahor);

<initiation of the 3 transmission lineage types>:

- i) **historical**, or utterance (*kama*): all teachings (eg. three vehicles; see above) stemming from *Samantabhadra* (the embodiment of the *dharmakaya*); <uninterrupted oral teachings from teacher to disciple>;
- ii) **direct** (*terma*) <hidden texts “treasure”; foreseeing the almost complete destruction of the *dharma* by an irreligious king, transmissions were hidden as texts (eg. *Bardo Thodol*, *Naro Chodrug*) by Padmasambhava, only to be discovered by future incarnations of himself or his disciples (*tertöns*), who would go onto revealing their content to humanity at the appropriate time>
 - a) ***Bardo Thodol*** (14th c.CE: Tib.: ‘Liberation through Hearing in the In-between State’; aka. *Tibetan Book of the Dead*); explains the association of the process of death and rebirth with the three bodies (*trikaya*): (1) *bardo* of moment of death (*dharmakaya*)- dazzling white light manifests; (2) *bardo* of supreme reality (*sambhogakaya*)- lights of 5 colors (elements) in the form of the *mandala* of the 5 *buddhas* (***buddhakulas***); (3) *bardo* of becoming (*nirmanakaya*)- light phenomena of lesser brilliance appear that

- 2) “the royal dwellings of the **south**” (10th-18th *gyukar*); [sim. Chin.: ‘*yang* chamber’ (陽房 *yangfang*)]
 3) “the royal dwellings of the **north**” (19th-27th *gyukar*); [sim. Chin.: ‘*yin* chamber’ (陰房 *yinfang*)]

Each series <of 9> is associated with the 9 symbols: gem, horse, umbrella, whip, lion, elephant, sacred text, wheel of *dharma*, teaching *mudra*.

From the *Kalacakra* perspective, even though the Indian *nakshatras* (numbering from 1-27), and the Tibetan *gyukars* (numbering from 0-26) are both quantified at 27 lunar mansions, they differ in number sequence; a detail to be considered when consulting Tibetan almanacs.

CHARACTERISTICS OF THE 27 GYUKAR		
Lunar Mansion Number and Name [Tibetan-; Indian- <i>Nakshatra</i>]	Sidereal Longitude [Ecliptic Degree] Stars/Signs [Zodiacal Degree- Indo-Tibetan (<i>Khyim/Rasi</i>); (C)hinese (宿 <i>Xiu</i>); <i>Gyukang/Pada</i> (Q1-4)] ☉ Month <i>Gandanta</i>	Ruling Planet [Indian] Element [(I)ndian; (C)hinese] Direction [Chinese element] Traditional Attributes: (D)eity- Goddess; (P)ersonal traits
[0] Takar/Yugu [1] Ashvini [“wife of <i>Ashvins</i> ”; “harnessing horses”; “horse owner” (<i>asvayu</i>) in <i>Panini</i>]	[0°00’-13°20’] 0°00’-13°20’ Aries (<i>Mesha</i>) {α or β Arietis} ☉ 7- <i>Ashvina</i> <i>Gandanta</i> : first 3°20’ C: 16- Mound (<i>Lou</i>) {α, β, γ Arietis (head of Aries)} Q1 ☿ Q2 Q3 Q4	♃ South Lunar Node (<i>Ketu</i>) [7] I: Air/Wind; Earth C: Water- N D: the ‘Equine’ or ‘Shining daughter’ (<i>Ta Denma</i>); P: elegant, ornamental (love of jewels, etc.), charming, admired by all; intelligent, understanding; stoic/insensitive; prosperous
[1] Dranye [2] Bharani [“bearer”]	[13°20’-26°40’] 13°20’-26°40’ Aries (<i>Mesha</i>) {γ Arietis} C: 17- Stomach (<i>Wei</i>) {35, 39, 41 Arietis} Q1 Q2 Q3 Q4	♀ Venus (<i>Shukra</i>) [20] I: Fire; Earth C: Earth- NE D: the ‘Dancer Goddess’ (<i>Gekmo</i>); P: constant, faithful, trustworthy; happy prosperous, profoundly knowledgeable; strong constitution and resistance to disease
[2] Mindrak [3] Krittika [aka. <i>katika</i> ; old name for the Pleiades “cutter”]	[26°40’-40°] 26°40’ Aries (<i>Mesha</i>)- 10°00’ Taurus (<i>Vrishabha</i>); {η Tauri (Alcyone)} ☉ 8/1- <i>Karttika</i> Vernal Equinox C: 18- Pleiades (<i>Mao</i>) {Pleiades} Q1 Q2 ☽ Q3 Q4	☉ Sun (<i>Surya</i>) [6] I: Fire; Earth C: Wood- E D: ‘He who has 6 mothers’ (<i>Madrukpa</i> ; Skt.: war god; <i>Karttikeya</i> ; youngest son of <i>Mahadeva</i> ; rules <i>Kaliyuga</i>); P: voracious, gluttonous, sensual, lecherous, adulterous; famous, attractive, introduced to royal/official circles
[3] Narma [4] Rohini [“red one” old name for Aldebaran; “growing”]; <i>Brahmi</i>	[40°-53°20’] 10°00’ -23°20’ Taurus (<i>Vrishabha</i>); {α Tauri (Aldebaran)} C: 19- Net (<i>Pi</i>) {Hyades, α (Aldebaran), ε, δ, γ, χ, σ, σ2, Tauri} Q1 Q2 Q3 Q4	♁ Moon (<i>Chandra</i>) [10] I: Earth; Earth C: Wood- E D: the ‘Peaceful Goddess’ (<i>Dalwe Lhadenna</i>); rules 5-star gods in the form of a chariot; assoc. w/the ‘Lord of all Beings’ (<i>Kyegü Dakpo</i> ; Skt.: <i>Brahma</i>) P: faithful, beautiful, eloquent w/gentle voice; amiable, calm; lucid, charitable, moral, religious; large eyes (creative)

raising the banner of victory for the *Dharma*, he is known as ‘the Lion’s Roar *Guru*’ (***Guru Sangge Dradog***)

- 6th month: at sunrise, *Guru Rinpoche* is mysteriously born from a dazzling light in Lake Dhanakosa; turning the wheel of the *Dharma* for the *dakinis*, he is known as ‘*Vajra* Lake-Born *Guru*’ (***Guru Tsokye Dorje***)
- 7th month: the non-Buddhists of Tamradvipa throw the *Guru* into the river Ganges/ Ganga; he rises from the waters, reverses the flow of the river, and performs a *Vajra* dance in the sky; inspired by devotion, the non-Buddhists begin to follow the *Dharma*; he is known as ‘the *Guru* Who Flies Like a *Garuda*,’ (***Guru Khading Tsel***)
- 8th month: the non-Buddhists attempt to poison the *Guru*, but transforms the poison into nectar (*amrita*); he becomes luminous and inspires faith in the non-Buddhists; he is known as ‘the Sun-ray *Guru*’ (***Guru Nyima Özer***)
- 9th month: *Guru Rinpoche* takes the wrathful form of ***Vajrakumara*** at Yang Le Shö, Nepal; he subdues the local deities and negative forces; he practices the *sadhana* of ***Yangdak Heruka*** while simultaneously attaining the level of ‘holder of knowledge’ (***Vidyadhara***) in the realization of *Mahamudra*; he is known as ‘the *Guru* with the *Vajra* Garland of Skulls’ (***Guru Dorje Tötrengtsel***)
- 10th month: arriving in Central Tibet, the *Guru* subdues all negative and hostile forces; he founds the great monastery of Samye and light the lamp of *Dharma*, teaching *sutra* and *tantra*; he leads his 25 disciples and King Trisong Detsen to liberation and is known as ‘the Lotus-Born *Guru*’ (***Guru Padmasambhava***)
- 11th month: in Bhutan, the *Guru* takes wrathful form and subjugates the local deities and protectors; he converts them into guardians of the ‘hidden teachings’ (*termas*) and initiates them into the secret oral teachings, which are only revealed to discoverers of *termas* (*tertöns*); he is known as ‘the *Vajra*-Wrathful *Guru*’ (***Guru Dorje Drolo***)
- 12th month: King Indrabhuti invite *Guru Rinpoche* to Orgyen, where he is proclaimed heir to the throne, and marries the princess Bhasadhara; he is known as ‘Lotus-Prince *Guru*’ (***Guru Pema Gyalpo***)

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In the 3 schools of the New Tradition (ie. *Kagyü*, *Sakya*, and *Geluk*), the 10th day of the month is sacred to *Heruka*, the wrathful form of the *buddhas*; thus, male energy peaks;

- 15th day: day of the ***Buddha***; devoted to meditation and the recitation of *sutras*
- 19th day: performance of *pujas* to the protectors and the ***Medicine Buddha***
- 25th day: day of ‘those who fly in space’ (*dakinis*); the *dakinis* symbolize the female energy of enlightenment and are the inspiration of great *yogis*; female energy peaks
- 29th day: day of the protectors of the *Dharma* (***Dharmapalas***)
- 30th day: ***Buddha*** day, devoted to recitation of the *sutras*

<Tibetan-Chinese> Differences in intercalary calculation:

The Tibetan calendar differs from the Chinese calendar in that- once every 3 years on average, the Chinese year begins a month before the Tibetan year; in other words, the occurrence of a 13-month Chinese year does not necessarily match up with the occurrence of a 13-month Tibetan year. This is due to astrological system **differences in intercalary calculation**. Therefore, Tibetan astrology has its own lunar calendar, separate from the Chinese lunar calendar (which is discarded in the Tibetan system). The reason for this difference lies in how the days are counted in accordance with the New Moon (see above).

[eclipse occurrence cycles; lunar relationship with the precession of the equinoxes]

Tibetan Month:

The Tibetan lunar month is comprised of **29** or **30** (29½ average) lunar days (***tse zhag***); or **5 mean solar days**. The duration of a lunar day (*tse zhag*) is the time required for the Moon to travel approximately 12° (near the size of a lunar mansion- *gyukar/nakshatra/xiu*) along the ecliptic (distance from the Sun).

d = distance between the Moon and Sun

1st lunar day = period between $d = 0^\circ$ (New Moon) and $d = 12^\circ$ (beginning of 2nd lunar day)

2nd lunar day = period between $d = 12^\circ$ and $d = 24^\circ$ (beginning of 3rd lunar day)

- 1) The lunar day (**tse zhag**) is not equal to the solar day (**nyin zhag**); 1 mean lunar day = 0.984 solar days.
- 2) The Moon's speed varies throughout the month. Most lunar days are shorter than solar days, but some are longer; adds to the complexity of lunation.

Rules of fixed correspondences between solar and lunar days:

- A lunar year has **12 months of 30 lunar days**, or a total of **360 lunar days**; however, during that time, the Sun rises 354 times, thus giving 354 solar days; difference: 360-354 = **6 days/year**; hence, to determine the correspondence between the solar and lunar days, 6 lunar days per year must be left out
- Lunar days are of variable length (ie. longer or shorter than solar days):
 - If a lunar day **begins after sunrise and ends before the following sunrise** (the lunar day is shorter than the solar day) then it is **left out (che)**
 - If a lunar day includes **two sunrises**, it is **doubled (lhak)**

Tibetan astrologers do not adhere to the above rules rigorously (ie. sometimes leaving out the inauspicious days, while doubling the auspicious days). In any given lunar month, 1-2 days may be left out for 0 or 1 doubled day. For the whole lunar year, it is necessary that the difference between the number of days left and those doubled should be 6.

TIBETAN NEW MOON DATES												
Year 60cy	Lunar Month											
	1	2	3	4	5	6	7	8	9	10	11	12
Upper Era												
1 (begins 1864)												
1880*	2/11 -28	3/11 +4	4/10 +8	5/10 -19	6/8 +3	7/8 -14	8/7 -7	9/5 -10	10/5 -3	11/3 -7	12/2 -1	1/30 +15
17											1/1 +12	2/24 -24
2007											12/30 -30	
1881	3/1 -28	3/30 +8 -22	4/29 -26	5/28 +2 -19	6/27 -22 +29	7/27 -14	8/25 -17 +25	9/24 -10	10/23 -15 +19	11/22 -8 +23	12/22 -2	1/20 -7 +15
18												
2008												
1882	2/18 -1 +18 -25	3/20 -29	4/18 +11 -23	5/18 -26	6/16 +7 -19	7/16 -21	8/14 +4 -14	9/13 -17 +29	10/13 -11	11/11 -15 +23	12/11 -9 +26	1/10 -3
19												
2009												
1883	2/8 -8 +18	3/10 -2 +22 -24	4/8 -7 +10 -30	5/7 +16 -23	6/6 -26	7/5 +12 -18	8/4 -21 +8 -14 -26	10/2 -18	10/31 +3 -11	11/30 -15 +26	12/30 -10 +29	1/29 -3
20												
2010												
2												
1884*	2/27 -9 +21	3/28 -3	4/26 -7 +15 -30	5/25	6/24 -3 +10 -26	7/23 -29	8/21 +7 -21	9/20 -25	10/19 +3 -18	11/18 +7 -11	12/18 -17 +29	1/7 -11
21												
2011												
1885	2/15 -17 +20	3/17 -10 +25	4/16 -3	5/15 -7 +19 -30	6/13	7/13 -3 +15 -26	8/11 -28	9/9 +12 -22	10/9 -25	11/7 +6 -19	12/7 -24 +28	1/6 -18
22												
2012												
1886	2/4 +2	3/6 -17	4/5 -10	5/5 -3	7/2 -12	8/1 -3	8/30 -6	9/28 +16	10/28 -26	11/26 +10	12/26 -25	1/24 +2

- Giving a name
- Funerals
- Taking on a responsibility
- Starting a flight
- Trade
- Working on the land
- Planting trees
- Felling trees
- Irrigation and waterworks
- Medical treatment
- Cutting hair
- Important steps and petitions

POSITIVE AND NEGATIVE FACTORS FOR PARTICULAR IMPORTANT ACTIVITIES						
Activity	Months (Dawas) Solar Signs	Weekdays	Lunar Days	Animal Days	Mewa and Parkha Days	Lunar Constellations (Gyukars)
Marriage	F: 1- <i>Chu</i> , 2- <i>Wo</i> , 4- <i>Saga</i> , 5- <i>Nrön</i>	F: M, W, Th U: T, Sn; S (moderate)	F: 1, 9, 10, 19, 24 U: 6, 8, 15 (FM), 30 (NM)	F: Sheep, Monkey U: Tiger, Snake, Horse, Dog	F: White-6, White-8 U: Black-2, Blue-3; <i>Li</i>	F: 3- <i>Narma</i> , 4- <i>Go</i> , 9- <i>Chu</i> , 11- <i>Wo</i> , 12- <i>Mezhi</i> , 14- <i>Sari</i> , 16- <i>Lhatsam</i> , 18- <i>Nub</i> , 20- <i>Chume</i> , 25- <i>Trume</i> , 26- <i>Namdru</i>
Journeys Directions [N, S, E, W]		Sn- F: N; U: W- U: E; F: S; T- U: N; F: E W- F: U: N Th- F: W; U: S F- F: U: W S- U: E; F: S	F: 7, 10, 22, 24, 25 U: 6, 14, 15, 21, 29, 30	F: Cow, Tiger (E, W), Snake (S), Monkey (N, E) U: Rat and Snake (N, W, E)	F: White-6; <i>Da</i> (E)	F: 0- <i>Takar</i> , 4- <i>Go</i> , 6- <i>Nabso</i> , 7- <i>Gyal</i> , 12- <i>Mezhi</i> , 16- <i>Lhatsam</i> , 18- <i>Nub</i> , 21b- <i>Jizhin</i> ; U: 5- <i>Lag</i> , 8- <i>Kak</i> , 13- <i>Nakpa</i> , 17- <i>Nrön</i> , 22- <i>Möndre</i>
Starting a Building Laying Foundation	U: 6- <i>Chutö</i> , 7- <i>Drozhin</i> , 8- <i>Trume</i> , 9- <i>Takar</i> , 12- <i>Gyal</i> ; F: <Sun in> Aries, Taurus, Cancer, Leo, Libra, Scorpio, Capricorn, Aquarius	F: M, W, Th, F, S U: T	F: 1, 3, 9, 10, 11, 19, 20, 23, 24, 25 U: 26	F: Cow, Tiger, Dragon	F: <i>Kin</i> , <i>Tsin</i> U: <i>Khön</i> , <i>Khen</i>	F: 0- <i>Takar</i> , 3- <i>Narma</i> , 4- <i>Go</i> , 11- <i>Wo</i> , 12- <i>Mezhi</i> , 13- <i>Nakpa</i> , 14- <i>Sari</i> , 16- <i>Lhatsam</i> , 18- <i>Nub</i> , 19- <i>Chutö</i> , 20- <i>Chume</i>
Moving into a New House	F: 1- <i>Chu</i> , 2- <i>Wo</i> , 4- <i>Saga</i> , 5- <i>Nrön</i>	F: M, T, Th, F, S U: Sn				F: 3- <i>Narma</i> , 20- <i>Chume</i> , 25- <i>Trume</i> ;



**MEDICAL ASTROLOGY:
Interpreting the Rules of
Heaven upon the Human
Being**

SOURCES

MEDICAL ASTROLOGY: INTERPRETING THE RULES OF HEAVEN UPON THE HUMAN

BEING; (Raphael)

FUNDAMENTAL PRINCIPLES: Elementary, Medical, and Astrological Perspectives

Elementary

Medical: Health and Disease

Astrological

MEDICAL ASTROLOGY ASSESSMENT: Diagnosis of Disease and Simple Treatment

Zodiac Sign Rulership over <Reflection of> the Human Body: Threefold Rulership

Planetary Rulership and Action on the Human Body: Influential Characteristics and Governing Dominion

Health and Constitution: Three Points (Ascendant and Luminaries)

Physical Condition: <Ascendant, Sun, Moon> Sign, Ruling Planets, and the Sixth House

Luminary (Sun and Moon) Nativity: Male and Female Horoscope Influence on Constitution and Disease

Luminary and Planetary Disorders: Aspects within Zodiac Houses Reflecting Various Disorders

Common Aspects for Common Disorders

Mental Disorders

Injuries, Accidents, Deformities

Death: 8th House Influence

Simple Herbal Remedy: Astrological Herbology

Lunar Influence on Health: Medical Considerations of the Moon

Astrological Colors

MEDICAL ASTROLOGY: Interpreting the Rules of Heaven upon the Human Being

To understand the human condition <microcosm> of health and disease, a greater perspective on the pertaining astronomical/astrological (zodiac) condition <macrocosm> is required, to reveal the true state of affairs. The child in the womb is the epitome of the zodiac; astrology assesses the *karmic* condition of the human being (see fig. 54). The tradition of medical astrology [Vedic-Hindu: an aspect of astrology (*jjyotish*); Egyptian Jatromathematics; Paracelsus (1493/4-1541 CE; Swiss physician, alchemist, lay theologian, and philosopher of the German Renaissance) called 'medical astrology' (*medicina adepta*)], the observation/perception of stellar rule/laws (astrology) upon the human condition (medicine), has been largely lost, or disconnected [ie. the symbol for drug/medical prescription (℞) derives from an invocation to the planet Jupiter (♃); how many practicing doctors today are aware of this], due to the progression of materialism (which emphasizes the independent separate parts of the whole; rather than the ancient perspective of emphasizing the whole integrating its parts). (Daath)

According to medical tradition, only two hundred years ago, individuals who entered the profession of medical doctor were obliged to pass an astrological examination; if such an individual was found deficient in astrological science knowledge, then that individual was considered unfit to practice medicine. (Raphael- Medical Astrology)

The purpose of medical astrology is to find the planet, which causes the trouble, and then to apply the remedy contrary in nature (ie. if the disease is caused by Mars, then use herbs under Venus; if by Saturn, use herbs under the Sun). Medical astrology is the art of observing the principles and influences of heaven, discovering the proper herbal remedy of earth to create balance within the human being.

Medical astrology can provide foreknowledge (ie. years) about the future of a disease; its onset (etiology), active growth (pathogenesis), its true nature, the probability of it proving fatal, and/or remission/recovery (prognosis). (Daath)

This section summarizes <Vedic-Hindu> medical astrology (*jjyotish*) through:

- FUNDAMENTAL PRINCIPLES
- MEDICAL ASTROLOGY ASSESSMENT
- Zodiac sign rulership over the human body: threefold rulership
- Planetary rulership over the human body: influential characteristics and governing dominion
- Health and constitution: Three Points (ie. Ascendant; Nativity Luminaries- Sun and Moon)
- Physical condition:
 - Ascendant sign
 - Ruling planets
 - Sixth house
 - Duration of Life
- Luminary nativity: Sun and Moon influences; male and female horoscopes influence on health and disease
- Diseases of the planets
- Mental disorders
- Injuries, accidents, and deformities
- Death

FUNDAMENTAL PRINCIPLES: Elementary, Medical, and Astrological Perspectives

Elementary:

Symbols for **planetary bodies**, **zodiac signs** and <planetary> **aspects**, sign **divisions**:

Luminaries (eg. Sun and Moon) and Planets:

- 1) ☉ Sun
- 2) ☾ Moon
- 3) ☿ Mercury


ZODIAC RULERSHIP OVER HUMAN BODY					
Zodiac House [Sanskrit] Attributes* Polarity (+, -) Element (F, E, A, W) Constitution (C, F, M) Ruling Planet	Characteristics (Q)uality (N)ature	External Appendages (M)uscles/Flesh/ Tendon	Internal Organs/Systems (G)land (A)rteries (V)eins	Structural (B)ones	(S)yndrome Morbid Action
Northern					
Spring; Intellectual Trinity					
[1] ♈ Aries (Ram); मेघ <i>Mesa/Mesha</i> (Ram) (+); (F); (C) ♂ Mars	Q: mental: energy- thrusting action through excess; restlessness; changing; sterile; inflammatory N: hot, dry, fiery	Head and face M: frontales, occipitals, attolens and deprimens articularum, zygomaticus, temporalis, buccinators, etc.	Brain G: hypothalamus, pituitary, pineal A: temporal, internal carotids V: cephalic	Cranium and facial B: skull	S: epilepsy, HA, eruptive maladies, alopecia (baldness-congenital, premature), phrenitis (inflammation of diaphragm), vertigo, neuralgia, cerebral congestion, encephalitis
[2] ♉ Taurus (Bull); वृषभ <i>Vrsabha/Vrishabha</i> (Bull) (-); (E); (F) ♋ Venus	Q: vital: support, connection, endurance; N: cold, dry	Neck M: sternohyoid, mastoid, trapezius, sternomastoids, esophagian, stylopharyngeus, splenius, complexus, longus, scalenus, biventre, cervicis, spinalis cervicis	Throat (pharynx): larynx, esophagus (gullet), uvula, tonsils, upper esophagus, palate, parotids, vocal cords; Cerebellum; Ears: Eustachian tubes G: thyroid A: external carotids, basilar V: occipitals, jugulars, thyroid	Spine B: cervical vertebra; occiput, jaw	S: diphtheria, sore throat , goiter, wens (sebaceous cyst), quinsy/tonsillitis, croup (laryngeal obstruction), glandular swelling, apoplexy, suffocation, angina gangrene, scrofula, laryngitis, polypus (pedunculated tumor), abscess, strangulation
[3] ♊ Gemini (Twins); मिथुन <i>Mithuna</i> (Twins) (+); (A); (M) ♿ Mercury	Q: motive: flexibility, dispersion, subtle sensitivity, communication: reaching out w/hands (compare w/Sagittarius) N: hot, moist	Shoulders, arms, hands, fingers M: deltoid, biceps, supinator radii, subclavians, triceps, serratus anticus minor, pectoralis, palmaris	Lungs, breath, Respiratory system (trachea, bronchi); blood <oxygation of>; capillaries; nerves G: thymus A: subclavians, brachial, bronchials, intercostals, radials, ulnars V: pulmonary, basilica, subclavians, azygos, thymus, mediastinum	Shoulder, arm and hand bones B: clavicle, scapula, humerus, radius, ulna, carpals, metacarpals, phalanges, upper ribs	S: pulmonary disorders-bronchitis, pneumonia; consumption, nervous disorders; trauma- fractured arms
Summer; Maternal Trinity					
[4]	Q: receptive: weak (little	Breast, chest, axilla,	Stomach (chymification);	Sternum, ribs	S: GI disorders-gastric catarrh

- Venus: urinary calculi and retention
 - Mars: biliary calculi, arthritis, malformation, fractures, achondroplasia
 - Jupiter: chondroma (fibrocartilaginous tumor), slow metabolism
 - Uranus: contortion of rigid parts, organ compression, contractions
 - Neptune: obscure and psychic causes
- 7) In an electric solar system, if 2 planets approach each other from two regions of different potential, electric discharge will occur; plasma formations stretching across the approaching bodies; plasma science portrays planetary conjunctions to appear as ancient depictions of the 'cosmic thunderbolt' (grail-bell formation) [sim. Hindu: (*vajra*); Tibetan: thunderbolt (*dorje*)]

Planetary Periods: Governing the Climacteric Years in Life

- Moon: birth-4
- Mercury: 4-10
- Venus: 10-18
- Sun: 18-37
- Mars: 37-52
- Jupiter: 52-64
- Saturn: 64-
- Uranus: -84

Malefic directions of a planet during its designated period will increase danger

LUMINARY AND PLANETARY RULERSHIP AND ACTIONS (CRYSTALLIZATION)		
PLANET <in Heaven> Symbol Intrinsic Function: (+); (-); (+/-) [Sanskrit; Latin] Sign/House Rulership (<i>swakshetra</i>) (Metal - organ (Paracelsus); [Latin]	Influential Attributes: <on Earth/Nature> (E)nergetic Motion: Biodynamics (A)tttribute (<i>guna</i>): <i>sattva, rajas, tamas</i> (C)onsciousness <spiritual evolution> (N)ature (Q)uality: General; Specific (F)unction: <Principle>; (Ph)ysical; [Phenomenal; (P)lants, (M)inerals]	Governing Dominion: <w/in Human> (A)natomy/Physiology (System): (S)yndrome: Pathological; (T)emperamental (P)ersonality: Mental Abstract (Rx) Drugs (TP) Therapeutic Properties
Luminaries		
 SUN (+) सूर्य <i>Surya</i> <i>Sol</i> Dwadasatma ("the twelve souled one") Grahapathi ("Lord of the Planets") Bharta Amara Joytisham ("Lord of all <i>Devatas</i> <or good forces>") [Hindu: <i>jiva</i> ; Theosophical/ <i>Tantra: prana</i> ; Tao: life force (<i>qi</i>); Paracelsus: spiritus vitae] ♌ Leo M: gold-heart	E: circumferential; expanding concentric circles of influential radiant energy A: subject; equilibrium (<i>sattva</i>); C: Soul (purusha; atma; jiva) N: hot (+), dry (-) Q: vital; hot- combustion; heat-generation; fever; ardent vital- gold; heart; hemorrhage; passion expansive- commerce; circulation; plethora; generosity F: < construction >; Ph: combustion; gold; commerce SOLAR SYSTEM <Ruler> (planetary systems): Ph: combustion- radiates unseen life-force ; directs motive force in universe; specializes radiance to the planets via reflection and refraction; combines planetary radiances (like color spectrum w/in white light); absorbs worn-out residues SIMPLE ANIMAL/VEGETABLE CELL <w/ nucleus >	F: (continued) HUMAN BEING: Ph: gold- soul of the physical being- contains all phenomenal manifestation; holds equilibrium position (sattva guna)- archetypal subject which perceives and manipulates energy and matter; spirit- reality, noumenal, essential, eternal existence, life, infinity, continuity, accumulation of experience; heart and blood circulation; Ph: combustion- Giver of life in male nativity: life-spirit; vitality; vital heat (<i>calidum innatum</i>); interchanges and renews force; conserves matter; masculine, electricity, positive/active; sperm A: Vitality: augmented; heat-generation/distribution (comp. w/Mars): febrile disorders Heart: heart problems; syncope; hemorrhage Blood <circulation>: hyperemia (excess blood due to restricted flow); plethora (superfluous nutriment)

- First Quarter (waxing): organic development; revitalization of function and fluid
- Full Moon: fruition, maturation, high tension, fluid abundance; diastole
- Last Quarter (waning): application of generated power; reaping harvest

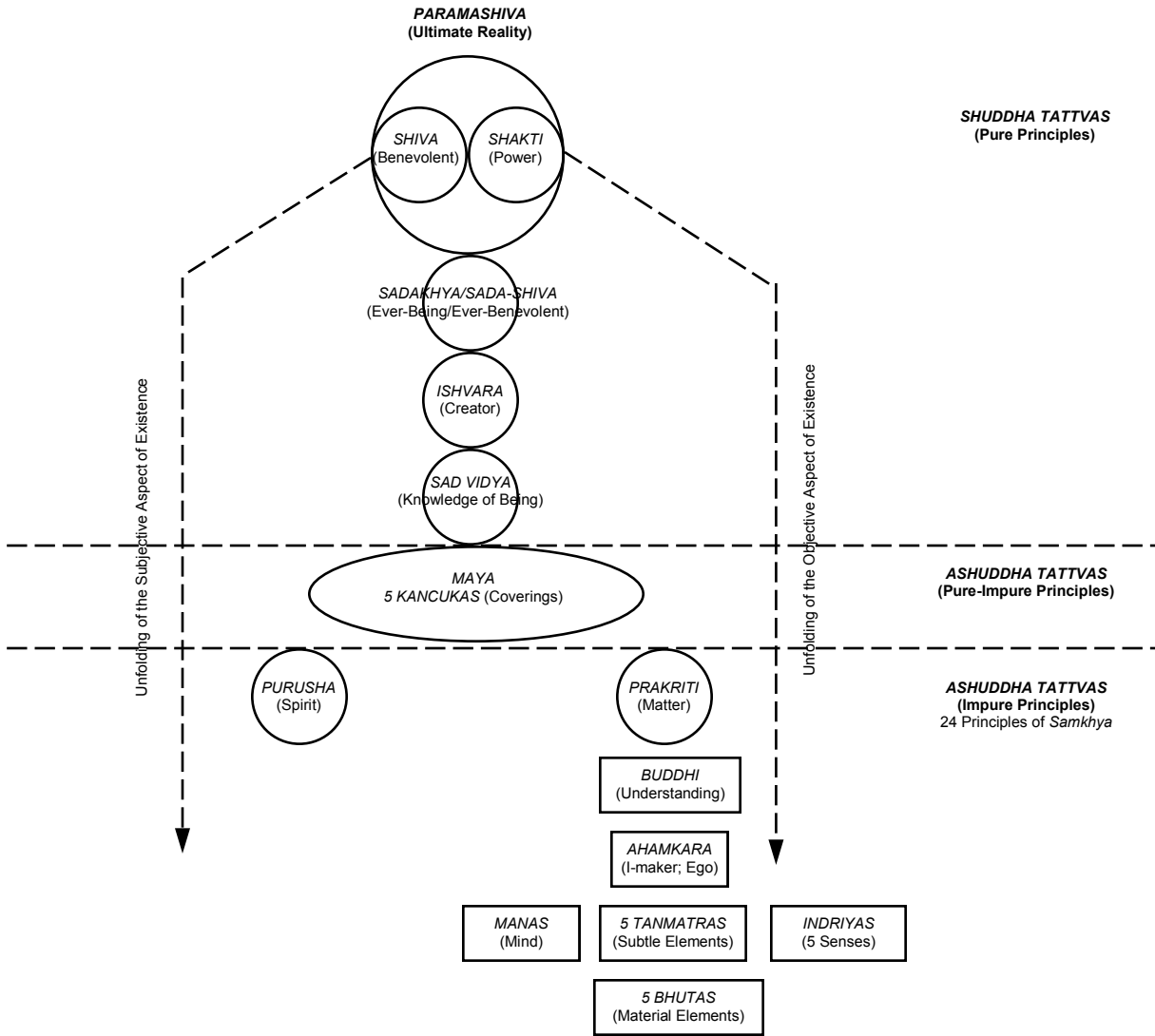
Luminary and Planetary Disorders: Aspects within Zodiac Houses Reflecting Various Disorders

LUMINARY AND PLANETARY CAUSAL ASPECTS < Chief (D) Disorders > WITHIN ZODIAC SIGNS/HOUSES <(A) natomy/Physiology >									
Sign/ House	Luminary and Planetary Aspects								
	☉ Sun	☾ Moon	☿ Mercury	♀ Venus	♂ Mars	♃ Jupiter	♄ Saturn	♅ Uranus	♆ Neptune
	Male Nativity (see above) 6H: much illness (poor healing power); chronic disorders; congenital defect	Female Nativity (see above); D: mental disorders 6H: much illness (poor healing power); chronic disorders, weak constitution; congenital defect	N: Benefic ; movement; cognitive A: head, brain, nervous D: HA, neuralgia, insomnia, lethargy, memory problems, giddiness, vertigo, convulsion; mental disorders 6H: anxiety (from worry/pensiveness); speech undeveloped	N: Benefic ; nutritive, relaxing A: throat, venous, kidneys D: lethargy, debility; heartburn, enlarged tonsils, cysts, swellings, renal problems due to indulgence 6H: protects health (unless much afflicted, or in malefic aspect to Moon or Ascendant)	N: Malefic ; hot, expansive, exciting action A: blood D: febrile, inflammatory; acute onset disorders (overabundance of animal heat); infections - shingles; fistula, burns, hemorrhage 6H (or afflicting luminaries): sudden and sharp complaints	N: Benefic ; preservative A: liver D: tumors, obesity; pleurisy, boils and abscesses 6H: Benefic (when unafflicted); Malefic (w/affliction of nativity or ascendant)	N: Malefic (chief disease producer) ; cold, contracting, obstruction A: skeletal-muscular, spine; lymphatic; nervous; skin D: depression, rheumatism, gout, impediments and deafness, paralysis, atrophy, fever, palsy, cutaneous, consumption, gangrene, ossification, mortification, spinal cord maladies 6H: (or afflicting nativity or ascendant): cold, chronic disorders	N: Peculiar; Malefic A: nervous; psychiatric D: sudden and spasmodic disorders: cramps, spasms, ruptures, electric shocks	N: Peculiar, uncommon; Malefic A: psychiatric D: peculiar and uncommon disorders (arising from psychic causes; moral lapse); demoniacal affections and obsessions; drug abuse; poisoning
♈ Aries	+++ CVP	- CVP	A: head	A: skin	A: brain,	A: brain	A: head,	A: head	A: brain,



FIGURES

TANTRIC MODEL OF EXISTENCE (FIGURE 1)





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