

Astrology Camp

WITH

OM SWAMI

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GENERAL INFORMATION

Discourse Venue – Stein Auditorium, India Habitat Centre

Question & Answer Session

Every participant is provided with a colored paper in the registration kit for questions. Participants are requested to kindly write their question (if any) on the colored paper and drop it in the bowl kept in the retreat hall. Questions that are not on the colored slip will not be considered. This is to ensure that everyone gets a chance to ask a question. Only one question per participant.

Taking Care of Your Belongings

Keeping in view the number of participants, it becomes imperative that participants take care of their own belongings like mobile phone, handbags, registration kits etc.

Queries, and Feedback

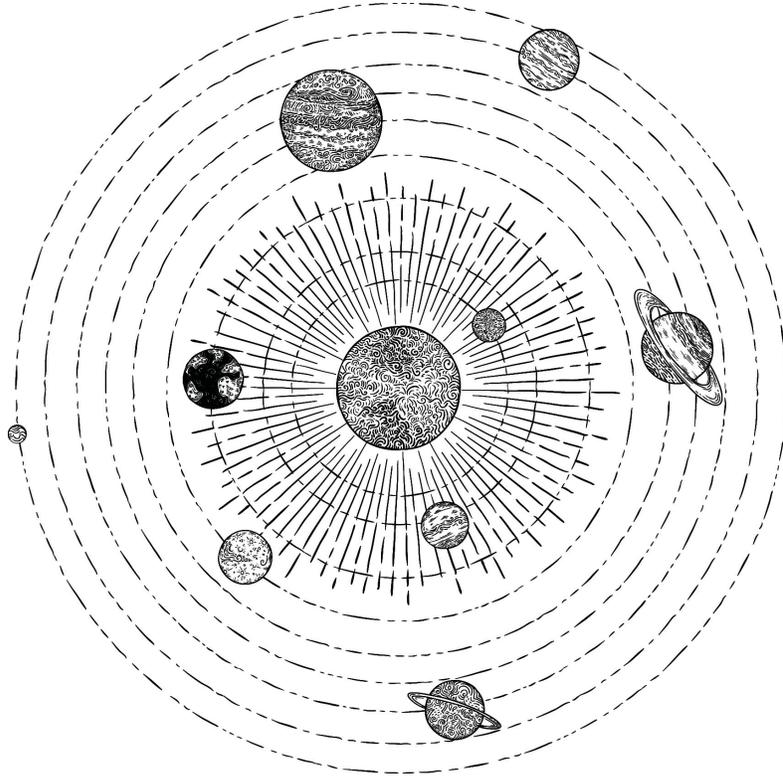
Queries, if any, can be addressed to the Help Desk Volunteers near the Book Stall. Participants feedback/suggestions to enhance the experience of the future retreats are of great value to us. Any feedback can be deposited in the Feedback Bowl kept at the Help Desk.

Kindness

You are requested to give preference to senior citizens so that they do not have to stand for longer time in lunch/registration/washroom queues or wait for seating.

GENERAL RULES

- 1 Please turn off your mobile phones and maintain complete silence.
- 2 No photography and no audio or video recording in the discourse hall.
- 3 Please don't click pictures of anyone (or Swami Ji's) without their permission.
- 4 Please take your seat five to ten minutes before the scheduled time.
- 5 Seats cannot be reserved. Please take whatever seat is available in the discourse hall.
- 6 If you are coughing or have any other similar issue that is disturbing you during the course, please gently get up and leave quietly to avoid disturbance to others too.
- 7 Please be present for the lunch on time. Eat mindfully, chew thoroughly and consume less than your appetite.



The Vedic Calendar

PANCHANGAM

Samvatsara - Vedic Year

Samvatsara is a Sanskrit term for "year". In the Vedic tradition, there are 60 Samvatsaras, each of which has a name. Once all 60 samvatsaras are over, the cycle starts over again. On occasion, one will be skipped, as the count is based on the zodiac position of Jupiter, whose period around the Sun is slightly less than 12 years (the full cycle of 60 covers five Jovian years).

The sixty Samvatsaras are divided into 3 groups of 20 Samvatsaras each. The first 20 from Prabhava to Vyaya are assigned to Brahma. The next 20 from Sarvajit to Parabhava to Vishnu and the last 20 to Shiva.

Samvatsara is the time in which the Planet Jupiter with his average speed crosses the journey of one sign is referred to as 'Samvatsara'. There occur twelve (12) Samvatsaras when Jupiter completes one complete round of the Zodiac. While moving in the Zodiac, Jupiter happens to reach sometimes near the Earth and sometimes far away from it. Besides, it also comes in contact with auspicious or inauspicious rays during its journey. It is because of this fact that the effects of every Samvatsara become different.¹

SAMVATSARA - VEDIC YEAR			
1	Prabhava	1987-1988	1927-1928
2	Vibhava	1988-1989	1928-1929
3	Shukla	1989-1990	1929-1930
4	Pramoduta	1990-1991	1930-1931
5	Prajothpatti	1991-1992	1931-1932
6	Āngirasa	1992-1993	1932-1933
7	Shrīmukha	1993-1994	1933-1934

¹ Taken from Jorge Angelino of Satvargas. satva.blogspot.com. Effects of each Samvatsara can be found at the end of this document in Appendix.

SAMVATSARA - VEDIC YEAR

8	Bhāva	1994-1995	1934-1935
9	Yuva	1995-1996	1935-1936
10	Dhāta	1996-1997	1936-1937
11	Īshvara	1997-1998	1937-1938
12	Bahudhānya	1998-1999	1938-1939
13	Pramāthi	1999-2000	1939-1940
14	Vikrama	2000-2001	1940-1941
15	Vrusha	2001-2002	1941-1942
16	Chitrabhānu	2002-2003	1942-1943
17	Svabhānu	2003-2004	1943-1944
18	Tārana	2004-2005	1944-1945
19	Pārthiva	2005-2006	1945-1946
20	Vyaya	2006-2007	1946-1947
21	Sarvajith	2007-2008	1947-1948
22	Sarvhāri	2008-2009	1948-1949
23	Virodhi	2009-2010	1949-1950
24	Vikruti	2010-2011	1950-1951
25	Khara	2011-2012	1951-1952
26	Nandana	2012-2013	1952-1953
27	Vijaya	2013-2014	1953-1954
28	Jaya	2014-2015	1954-1955
29	Manmatha	2015-2016	1955-1956
30	Durmukhi	2016-2017	1956-1957
31	Hevilambi	2017-2018	1957-1958
32	Vilambi	2018-2019	1958-1959
33	Vikāri	2019-2020	1959-1960
34	Shārvari	2020-2021	1960-1961

SAMVATSARA - VEDIC YEAR

35	Plava	2021-2022	1961-1962
36	Shubhakruth	2022-2023	1962-1963
37	Shobhakruth	2023-2024	1963-1964
38	Krodhi	2024-2025	1964-1965
39	Vishvāvasu	2025-2026	1965-1966
40	Parābhava	2026-2027	1966-1967
41	Plavanga	2027-2028	1967-1968
42	Kīlaka	2028-2029	1968-1969
43	Saumya	2029-2030	1969-1970
44	Sādhārana	2030-2031	1970-1971
45	Virodhikrita	2031-2032	1971-1972
46	Paridhāvi	2032-2033	1972-1973
47	Pramādicha	2033-2034	1973-1974
48	Ānanda	2034-2035	1974-1975
49	Rākshasa	2035-2036	1975-1976
50	Nala	2036-2037	1976-1977
51	Pingala	2037-2038	1977-1978
52	Kālayukthi	2038-2039	1978-1979
53	Siddhārthi	2039-2040	1979-1980
54	Raudri	2040-2041	1980-1981
55	Durmathi	2041-2042	1981-1982
56	Dundubhi	2042-2043	1982-1983
57	Rudhirodgāri	2043-2044	1983-1984
58	Raktākshi	2044-2045	1984-1985
59	Krodhana	2045-2046	1985-1986
60	Akshaya	2046-2047	1986-1987

Ayana - Movement

The term Uttarāyaṇa or Uttarayan is derived from two different Sanskrit words "uttara" (North) and "ayana" (movement) thus indicating a semantic of the northward movement of the Earth on the celestial sphere. This movement begins to occur a day after the winter solstice in December which occurs around 22 December and continues for a six-month period through to the summer solstice around June 21 (dates vary).

Dakshinayana is the six-month period between Summer solstice and Winter solstice, when the sun travels towards the south on the celestial sphere. Dakshinayana begins on Karka Sankranti or June 20, as it marks the transition of the Sun into Karka rashi (Cancer).

It marks the end of the six-month Uttarayana period of Hindu calendar and the beginning of Dakshinayana, which itself ends at Makar Sankranti and the Uttarayan period begins.

According to the Puranas, Dakshinayana marks the period when the gods and goddesses are in their celestial sleep.

Solstice represents either of the two occasions in the year when the sun is directly above either the furthest point north or the furthest point south of the equator that it ever reaches. These are the times in the year, in the middle of the summer or winter, when there are the longest hours of day or night.

AYANA - MOVEMENT			
Uttarayana	Winter solstice	Northward	Dec 22 - June 20
Dakshinayana	Summer solstice	Southward	June 21 - Dec 21

Ritu - Seasons

RITU - SEASONS	
Basant	Spring
Grishma	Summer
Varsha	Monsoons
Shar	Autumn
Hemant	Pre-winter
Shishir	Winter

Masa - Months

MASA - MONTHS	
Based on the sun's movement in the zodiac. English dates are beginning.	
Chaitra	March 22 / 21 (in a leap year)
Vaishakh	April 21
Jeyshta	May 22
Asha	June 22
Shravan	July 23
Bhrap	August 23
Ashvin	September 23
Kartik	October 23
Margshirsha	November 22
Paush	December 22
Magh	January 21
Phalgun	February 20

Vara - Days

VARA - DAYS			
HINDI	ENGLISH	GOVERNING PLANET	COLOR
Ravivar	Sunday	Sun	Red
Somvaar	Monday	Moon	White
Mangalvar	Tuesday	Mars	Orange
Budhvar	Wednesday	Mercury	Green
Guruvar	Thursday	Jupiter	Yellow
Shukravar	Friday	Venus	White
Shanivar	Saturday	Saturn	Black

Tithi - Lunar Day

TITHI - LUNAR DAY		
HINDI	ENGLISH	PRESIDING DEITY AND PROPERTIES
Pratipa	First	The presiding deity of the first lunar day is Agni and it is good for all types of auspicious and religious ceremonies.
Dwitiya	Second	Vidhatr or Brahma rules this lunar day and is good for the laying of foundations for buildings and other things of a permanent nature.
Tritiya	Third	Gauri is the lord of this day and is good for the cutting of one's hair and nails and shaving.
Chaturthi	Fourth	Yama/Ganapati is lord of the 4th lunar day, which is good for the destruction of one's enemies, the removal of obstacles, and acts of combat.
Panchami	Fifth	The Naaga or Serpents rule this day, which is favourable for ministering medicine, the purging of poisons, and surgery.
Shashthi	Sixth	Karttikeya presides over this day and is favourable for coronations, meeting new friends, festivities, and enjoyment.

TITHI - LUNAR DAY

Saptami	Seventh	The 7th lunar day is ruled by Surya; one may begin a journey, buy conveyances, and deal with other such things of a movable nature.
Ashtami	Eighth	The Rudra rule this day, which is good for taking up arms, building of one's defenses, and fortification.
Navami	Ninth	The Ambikaa rules this day, which is suitable for killing enemies, acts of destruction, and violence. Inauspicious for ceremonies and journeys.
Dasami	Tenth	The day is ruled by Dharmaraja and is auspicious for acts of virtue, religious functions, spiritual practices, and other pious activities.
Ekasi	Eleventh	Rudra rule this day; fasting, devotional activities, and remembrance of the Supreme Lord are very favourable. This day has special religious significance in Hinduism and Jainism—usually observed by fasting.
Dvasi	Twelfth	The Vishnu or itya rules this day, which is auspicious for religious ceremonies, the lighting of the sacred fire, and the performance of one's duties.
Trayodasi	Thirteenth	The day is ruled by Kameva and is good for forming friendships, sensual pleasures, and festivities.
Chaturdashi	Fourteenth	Kali rules this day, suitable for ministering poison and calling of elementals and spirits.
Amavasya / Poornima	New Moon / Full Moon	The Pitru-devas rule the New Moon, suitable for the propitiation of the Manes and performance of austerities. Purnima is ruled by Moon and is suitable for merry making and fire sacrifice.

Yoga - The Sun in Context of the Moon

Traditional definition of each yoga is given below. For contemporary interpretations, see the appendix please.

YOGA - ANGULAR RELATIONSHIP BETWEEN THE SUN AND MOON		
HINDI	MEANING	PROPERTIES
Vishkambha	Supported	Prevails over others, victorious over enemies, obtains property, wealthy.
Preeti	Affinity	Well-liked, attracted to the opposite sex, enjoys life with contentment.
Ayushman	Longevity	Good health and longevity, energetic.
Saubhagya	Good luck	Enjoys a comfortable life full of opportunities, happy.
Sobhana	Splendor	Lustrous body and demeanor sensualist, obsessed with sex.
Atiganda	Dangerous	Difficult life due to numerous obstacles and accidents; revengeful and angry.
Sukarma	Virtuous	Performs noble deeds, magnanimous and charitable, wealthy.
Dhriti	Determination	Enjoys the wealth, goods and spouses of others; indulges in the hospitality of others.
Shula	Spear	Confrontational and contrary, quarrelsome, angry.
Ganda	Obstacles	Flawed morals or ethics, troublesome personality.
Vridhhi	Growth	Intelligent, opportunistic and discerning; life constantly improves with age.
Dhruva	Constant	Steady character, able to concentrate and persist, wealthy.
Vyaghata	Cruel	Cruel, intent on harming others.
Harshana	Thrill	Intelligent, delights in merriment and humor.
Vajra	Thunderbolt	Well-off, lecherous, unpredictable, forceful.
Siddhi	Success	Skillful and accomplished in several areas; protector and supporter of others.

YOGA - ANGULAR RELATIONSHIP BETWEEN THE SUN AND MOON

Vyatipata	Calamity	Prone to sudden mishaps and reversals, fickle and unreliable.
Viryana	Comfort	Loves ease and luxury, lazy, lascivious.
Parigha	Obstruction	Encounters many obstacles to progress in life; irritable and meddlesome.
Shiva	Benevolent	Honored by superiors and government, placid, learned and religious, wealthy.
Siddha	Accomplished	Accommodating personality, pleasant nature, interest in ritual and spirituality.
Shya	Desired / Approachable	Well behaved, accomplished manners and etiquette.
Shubha	Auspicious	Lustrous body and personality, but problems with health; wealthy, irritable.
Shukla	Bright / Waxing	Garrulous and flighty, impatient and impulsive; unsteady and changeable mind.
Brahma	Truth	Trustworthy and confidential, ambitious, good discernment and judgment.
Indra	Chief	Interest in education and knowledge; helpful, well-off.
Vaidhriti	Manipulative / Opposing	Critical, scheming nature; powerful and overwhelming mentally or physically.

Nakshatras - Asterisms

NAKSHATRAS - ASTERISM AND LETTERS					
HINDI		CHARANA - DIVISION / MOVEMENT			
		Q1	Q2	Q3	Q4
1	Ashwini	Chu	Che	Cho	Laa
2	Bharani	Lii	Luu	Le	Lo
3	Krittika	A	I	U	E
4	Rohini	O	Vaa/Baa	Vii/Bii	Vuu/Buu
5	Mrigashīrsha	Ve/Be	Vo/Bo	Kaa	Kii
6	Ārdrā	Ku	Gha	Ng/Na	Chha
7	Punarvasu	Ke	Ko	Haa	Hii
8	Pushya	Hu	He	Ho	ḍa
9	Āshleshā	ḍii	ḍuu	ḍe	ḍo
10	Maghā	Maa	Mii	Muu	Me
11	Pūrva Phalgunī	Mo	ṭaa	ṭii	ṭuu
12	Uttara Phalgunī	ṭe	ṭo	Paa	Pii
13	Hasta	Puu	Sha	Na	ṭha
14	Chitra	Pe	Po	Raa	Rii
15	Svātī	Ruu	Re	Ro	Taa
16	Viśākhā	Tii	Tuu	Te	To
17	Anurādhā	Naa	Nii	Nuu	Ne
18	Jyeshtha	No	Yaa	Yii	Yuu
19	Mula	Ye	Yo	Bhaa	Bhii
20	Pūrva Āshādhā	Bhuu	Dhaa	Bhaa/Phaa	Daa
21	Uttara Āshādhā	Bhe	Bho	Jaa	Jii
22	Śrāvaṇa	Ju/Khii	Je/Khuu	Jo/Khe	Gha/Kho

NAKSHATRAS - ASTERISM AND LETTERS					
23	Śrāviṣṭha or Dhanishta	Gaa	Gii	Gu	Ge
24	Shatabhisha	Go	Saa	Sii	Suu
25	Pūva Bhādrapā	Se	So	Daa	Dii
26	Uttara Bhādrapā	Duu	Tha	Jha	ña
27	Revati	De	Do	Cha	Chii

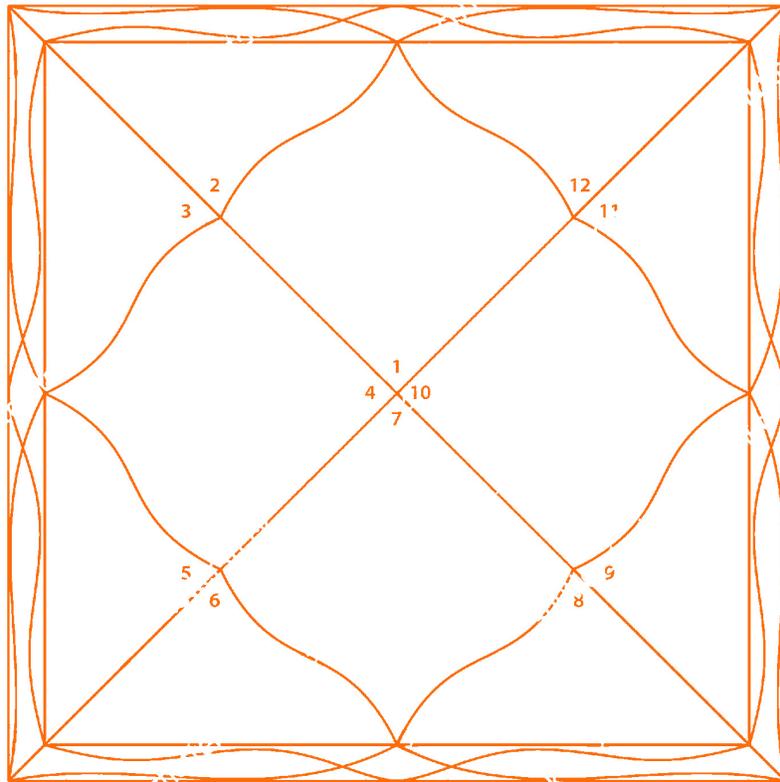
Plus, there's the Abhijit nakshatra which is not a regular nakshatra. It appears every day for about an hour and is considered a sarva-siddhi muhurata.

Karana - Half of a Lunar Day

KARANA - (HALF OF TITHI)	
Bav	People born in this Karana are religious and like to be involved in sacred tasks. They are honest and believe in giving their best to any work that's assigned to them. They keep their distance from illegal and impious activities. They have a sharp brain and are firmly grounded to reality. That's why do not take flights of fancy. They are respected and loved for their qualities by everybody.
Balav	Like the previous Karana this also gives a religious nature to the native. Persons born in this Karana may do pilgrimage and spend a large part of their life doing religious activities. They are well-educated and live a very successful life.
Kaulav	Person born in this Karana are very sociable. This Karana gives its natives some of the finest qualities like love and caring. Their friends circle is really very big and the native usually gets favours from his or her friends. These people have a very strong self-esteem and no matters what happens they do not bow down before others.
Taitil	People born in this Karana are very fortunate. They have an affluent life and become an owner of buildings and assets. Love has a vital role in their life and perhaps this is the reason they treat people impartially.
Gar	Astrology says that native of Gar Karana are hard working. They believe in their ability not fate. They achieve their desired objective by hard work and labour. People of this Karana are proficient in agricultural and domestic works.
Vanij	Natives of this Karana are intelligent. It is seen that they have a keen interest in business and take this vocation for earning livelihood. They love to travel and may have to travel a lot for business purposes. Their intelligence is basically business oriented.

KARANA - (HALF OF TITHI)

Vishti	In astrology the Vishti Karana is not considered auspicious. This Karana cast its malefic nature on the native due to which the native might have a suspicious character. They may engage in immoral activities. The striking quality of the natives of this Karana is that they can go to the extreme to take revenge on their enemy.
Shakuni	Natives of this Karana are the followers of law and justice. They are very prudent in resolving conflicts. That means they can be very proficient in dismissing a quarrel with their intelligence. They take interest in medicine and may become a doctor or a physician.
Chatushp	This Karana imparts religious inclinations to its natives. People born in this Karana respect learned people and serve animals. They are normally very fond of animals and know how to treat animals with medicine. They can become successful veterinary doctors.
Nag	Astrology regards this Karana as an inauspicious one. People born in this Karana may be have unfortunate incidents. Their life may be full of conflicts and difficulties. They will get results only through hard work and effort, and not through luck. People of Nag Karan are usually very impatient.
Kimstughna	Natives of this Karana are very fortunate. They aggressively pursue humanitarian work. They will get every type of happiness in their life. They also receive quality education and le a prosperous life.



Astrology

Varna - Primary Trait

VARNA	
Brahmin	Intellect
Kshatriya	Valor
Vashya	Commerce
Shudra	Art

Vashya - Category

Vashya	
Chatushpada	Quadrupeds
Dvipada	Humans
Jalchar	Waterborne
Vanacara	Wild animals
Keet	Insects

Yoni - Species

Yoni - Species	
Ashwa	Horse
Gaja	Elephant
Mesh	Ram
Sarpa	Snake
Shwan	Dog
Marjara	Cat

Yoni - Species	
Mushaka	Mouse
Gau	Cow
Mahisha	Bull
Vyagrah	Tiger
Mriga	Deer
Vanara	Monkey
Nakul	Mongoose
Singha	Lion

Gana - Lineage

There are three ganas. Think of ganas as culture, civilization or even an ancestral lineage.²

Gana	
Manushya	<p>Those born in Rohini, Poorva Phalguni, Purva Ashada, Purva Bhadrapad, Uttar Phalguni, Uttar Ashada, Uttar Bhadrapad, Bharani and Ardra belong to Manushya Gana.</p> <p>Vedic astrology says that people who are born in the Manushya Gana value self-esteem. Natives of this Gana are usually blessed with wealth and lead an affluent life. People of this Gana have a good physique, tall body structure and big eyes.</p> <p>They possess attractive physique and the well-defined structure of eyes and face enhance their beauty. The people of Manushya Gana have a warm and caring nature. These people prefer to complete tasks assigned to them at the workplace on time and return home to their families. They don't like to waste extra hours at the office. They will finish their work and if someone asks for their help they will pretend to be busy.</p>

² The description of which each gana mean has been taken from astrobox.com.

Gana

Dev	<p>Those born in Punarvasu, Anuradha, Mrigshira, Pushya, Swati, Hasta, Shravan, Revati and Ashwini belong to Deva Gana. According to Astrology people born in Dev Gana possess many positive characteristics.</p> <p>They are attractive with a nice physique. Dev Gana makes its native intelligent and sharp. They are simple people with wise thoughts. People of Dev Gana are compassionate and humble; their helping attitude towards the disabled and the poor people is a prominent quality in their nature.</p> <p>They help the distressed people wholeheartedly. The natives of Dev Gana do not have voracious appetites and are frugal eaters. They have an inherent divinity which is present inside very few human beings. Basically they are people who work for others without any expectations.</p> <p>If you are going through a crisis and contact the natives of Dev Gana, they will seriously listen to you and will try to suggest ways to solve your problems. This shows the compassionate side of their nature.</p>
Rakshasa	<p>Those born in Magha, Aslesha, Dhanishta, Jyestha, Shatabhisha, Kritika, Chitra and Vishakha belong to Rakshas gana. The dark side of a human being is underscored and highlighted in case of these Nakshatras.</p> <p>People who have Rakshas Gana as their birth Gana may have a stubborn and rigid character. They act according to their will, which sometimes may not be a good decision. They have a hefty body and may be quite aggressive. Rakshas Gana is indicative of the demonic nature persisting inside many human beings. The nature of Rakshas Gana natives is such that they cannot see others growing. If someone asks for help, they will behave in such a manner that one will not dare to ask again.</p> <p>They may have a tendency to fight over small issues. These may also sound harsh and may not be able to realize the impact that their words and actions have on others. It is found that people of Rakshas Gana are prone to diabetes.</p>

Nadi - Pulse

Nadi - Pulse	
Adi	First
Madhya	Middle
Antya	Last

Rashi - Sign

It can be your sun, moon or ascendant sign in the zodiac. For meaning on what being born into each ascendant sign means, check the appendix.

Rashi - Signs			
Mesh	Aries	Mangal	Mars
Vrish	Taurus	Shukra	Venus
Mithun	Gemini	Budh	Mercury
Kark	Cancer	Chandra	Moon
Simh	Leo	Surya	Sun
Kanya	Virgo	Budh	Mercury
Tula	Libra	Shukra	Venus
Vrishchik	Scorpio	Mangal	Mars
Dhanu	Sagittarius	Brihaspati	Jupiter
Makar	Capricorn	Shani	Saturn
Kumbh	Aquarius	Shani	Saturn
Meen	Pisces	Brihaspati	Jupiter

Graha - Planets

Graha - Planets	
Sun	Surya
Moon	Chandra
Mars	Mangal
Mercury	Budh
Jupiter	Brihaspati - Guru
Venus	Shukra
Saturn	Shani
Rahu	Rahu
Ketu	Ketu

Planets - Mutual Friendship - Naisargik Maitri

Planets have a natural or a default friendship which is considered their permanent relationship.

In addition to the permanent friendship, however, Vedic astrology has temporary relationships based on the planetary position in a chart. These temporary (tatkala) relationships are specific to the chart of the subject.

Planets occupying the 2nd, 3rd, 4th, 10th, 11th and 12th houses counted from the house occupied by a planet are its temporary friends. Planet occupying other houses are its temporary enemies.

Planets - Mutual Friendship and Opposition			
Planet	Supporters	Neutral	Opposers
Sun (Surya)	Moon, Mars, Jupiter	Mercury	Venus, Saturn, Rahu, Ketu
Moon (Chandra)	Sun, Mars, Jupiter	Mercury, Venus, Saturn, Rahu, Ketu	No enemy planets
Mars (Mangal)	Sun, Moon, Jupiter	Saturn, Ketu	Mercury, Venus, Rahu
Mercury (Budh)	Venus, Saturn, Rahu	Sun, Moon, Ketu	Mars, Jupiter
Jupiter (Guru)	Sun, Moon, Mars	Venus, Ketu	Mercury, Saturn, Rahu
Venus (Shukra)	Mercury, Saturn, Rahu, Ketu	Moon, Jupiter	Sun, Mars
Saturn (Shani)	Mercury, Venus, Rahu, Ketu	Moon, Mars	Sun, Jupiter
Rahu	Mercury, Venus, Saturn	Moon, Ketu	Sun, Mars, Jupiter
Ketu	Venus, Saturn	Moon, Mars, Mercury, Jupiter, Rahu	Sun

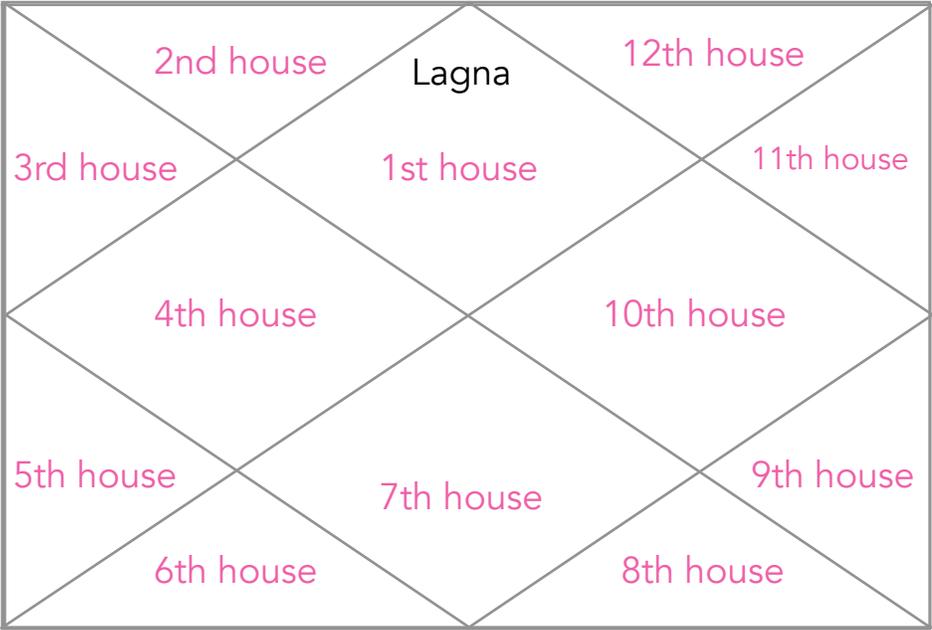
Planets - Exalted & Debilitated Positions

Planets - Exalted and Debilitated Positions			
Planet	Exalted (Ucchastha)	Debilitated (Nichastha)	Own Sign (Svagrahi)
Sun	Aries (Mesh)	Libra (Tula)	Leo (Simh)
Moon	Taurus (Vrish)	Scorpio (Vrishchik)	Cancer
Mars	Capricorn (Makar)	Cancer (Kark)	Aries, Scorpio
Mercury	Virgo (Kanya)	Pisces (Meen)	Gemini, Virgo
Jupiter	Cancer (Kark)	Capricorn (Makar)	Sagittarius, Pisces
Venus	Pisces (Meen)	Virgo (Kanya)	Taurus, Libra
Saturn	Libra (Tula)	Aries (Mesh)	Capricorn, Aquarius (Kumbh)
Rahu	Sagittarius (Dhanu)	Gemini (Mithun)	
Ketu	Gemini (Mithun)	Sagittarius (Dhanu)	

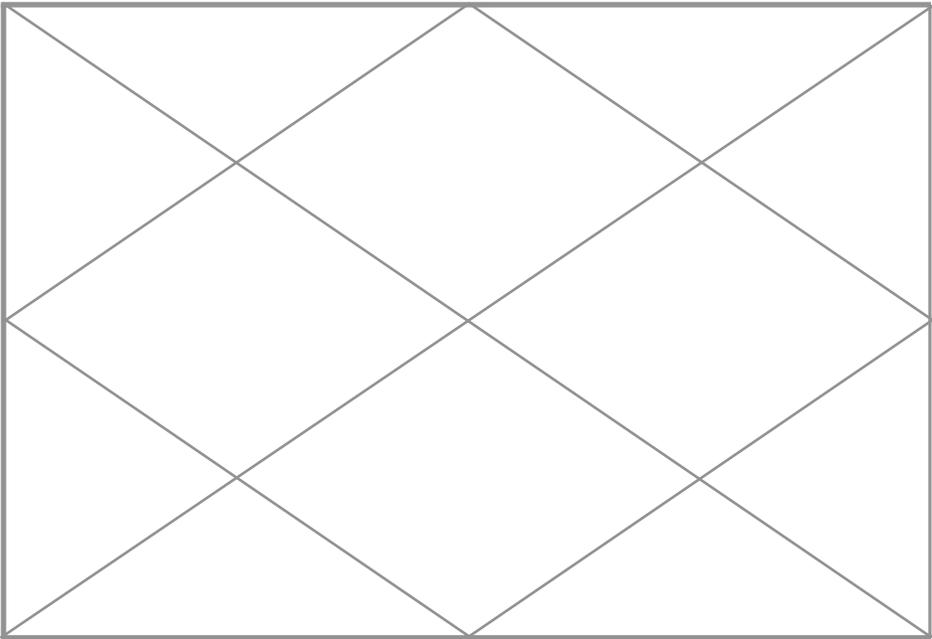
Planets - Gaze - Graha Drishti

Planets - Grahadrishti	
Planet	Gaze - Poorna-drishti
Sun (Surya)	7th House
Moon (Chandra)	7th House
Mars (Mangal)	7th House + 4th and 8th house as well
Mercury (Budh)	7th House
Jupiter (Guru)	7th House + 5th and 9th house as well
Venus (Shukra)	7th House
Saturn (Shani)	7th House + 3rd and 10th house as well
Rahu	7th House (5th & 9th as well according to some)
Ketu	7th House (5th & 9th as well according to some)

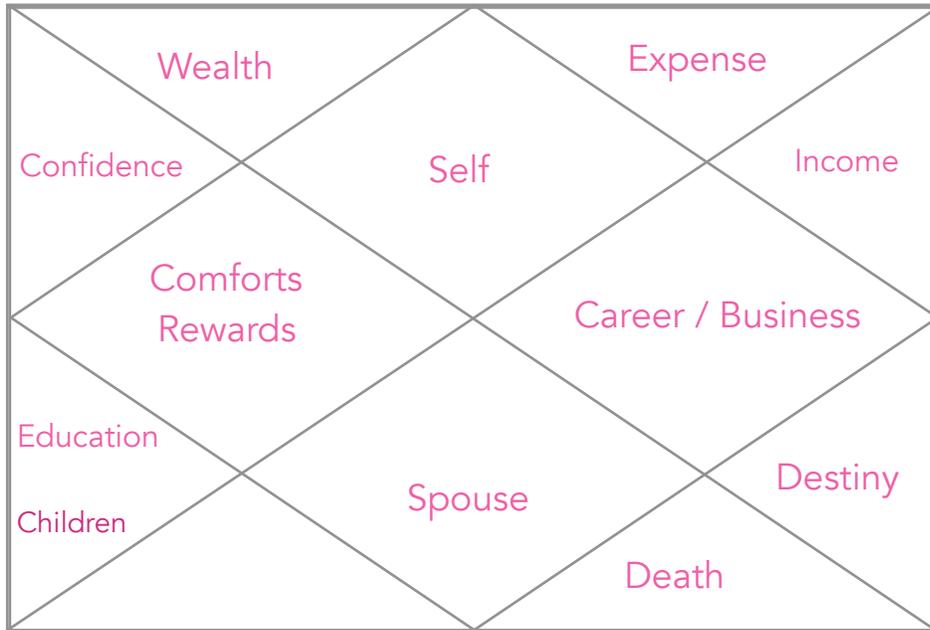
Positioning of Houses



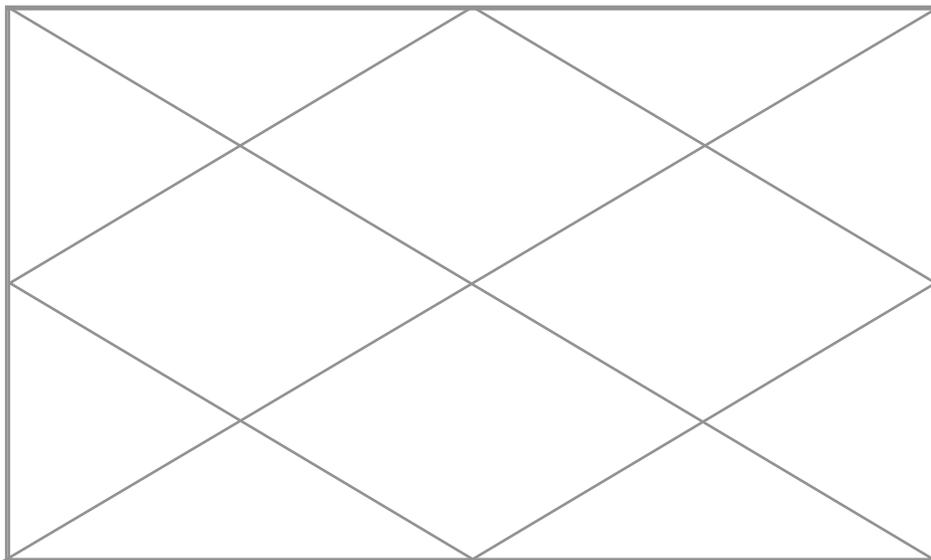
Notes



The Twelve Houses



Notes



Appendix

Yoga - Contemporary Interpretation

Julene Louis (julenelouis.com) offers a crisper definition of the various yogas. Here it is for your reference:

YOGA (Definitions as per Julene Louis)		
HINDI	MEANING	PROPERTIES
Vishkambha	Jar of Poison	Good for overcoming obstacles, competitive ventures, wealth, will to succeed. Inauspicious when motives aren't pure, and because frustrations or ill will will lead to more obstacles & uncertain results
Preeti	Loved One	Good for gaining popularity, when charisma or eloquence are required. Less favorable due to being easily influenced by desires.
Ayushman	Respected One	Good for health, longevity, success & wealth.
Saubhagya	Good Luck	Good for all actions, brings happiness & luck.
Sobhana	Bright & Shining	Good for things related to the intellect, beauty, sensuality & earning through honorable means.
Atiganda	Very strong knot	Inauspicious because it is destructive, deceptive & unhappy.
Sukarma	Good Actions	Good for taking action, wealth, success, accomplishment, business & arts.
Dhriti	Steady, Constant	Good when support, consistency, loyalty and patience is needed. Less favorable because it can lead to greed and dominating others.
Shula	Sharp, Piercing	Inauspicious because it gives anger, conflict & pain.
Ganda	Knot (hindrance)	Inauspicious because it gives attachments, dictions, greed, harshness & discontent.
Vridhhi	Increase, Growth	Good for growth, expansion, wisdom, speech, wealth, business & trade.

YOGA (Definitions as per Julene Louis)

Dhruva	Eternal, Stable	Good for wealth, learning and when stability, constancy, and longevity are required. Not good for things that will require change or movement.
Vyaghata	Defeat, Blow	Inauspicious because it is dangerous, wrathful, dominating and can bring injury.
Harshana	Joyous	Good for fame, popularity, wisdom & joy.
Vajra	Hard, Severe,	Good for power, strength, bravery, energy & motivation. Inauspicious because it can be hard, uncaring and fearsome.
Siddhi	Success, Accomplishment	Good for success, fulfillment, protection & achievement in all ventures. Especially good for acquiring spiritual knowledge and studying ancient religious & philosophical texts
Vyatipata	Calamity, Disrespect	Most inauspicious because it is deceptive, unclear, moves in many directions, creates disrespect, & extreme difficulties.
Viryana	Ambitious, Strong	Good for ambitious enterprises. Less favorable because it can be greedy, overly ambitious, boastful & egotistical.
Parigha	Iron bar, Barrier	Inauspicious because it brings hindrances, blocks & barriers.
Shiva	Auspicious, Bliss	Good for success, respect, honor, intelligence, peace, bliss, love. Especially good for Jyotish, Yoga, mantras, yantras, & control of the senses.
Siddha	Accomplished, Proven, Celebrated	Good for success in business and all ventures where virtues, eptness, & special or multiple skills are required.
Shya	Righteous	Good for accomplishing goals. Especially good where truth, purity & virtues are needed.
Shubha	Auspicious, Riant	Good for wealth, success, happiness, beauty & grace.
Shukla	Pure, Bright	Good for intelligence, power of speech, wealth, success, & the arts.
Brahma	Eternal, Wise	Good for wisdom, honor, good judgment, resoluteness, secret wealth and ventures that are creative, spiritual or scholarly.
Indra	Excellent, First, Best	Good for wealth, honor, power, prestige, popularity, and ventures that involve the intellect & beneficence.
Vaidhriti	Division, Malignant	Most Inauspicious because it is agitated, inflexible, obstinate, unhappy & misaligned.

Samvatsara - Vedic Year - Detailed Description

SAMVATSARA - VEDIC YEAR

Prabhava
1 1927-1928
1987-1988

The native born in the 'Prabhava Samvatsara' is intent on or is in readiness for the collection of all kinds of things, is blessed with many sons, has excellent intellect, enjoys all kinds of comforts and has a long span of life.

According to Jataka Parijata, the person born in the year Prabhava (1987-1988 AD) will be daring, truthful, possessed of every virtue, proficient in astrology and pious.

Vibhava
2 1928-1929
1988-1989

The native born in the 'Samvatsara' of 'Vibhava' enjoys things which are meant to be consumed (foods, drinks etc.) is extremely beautiful, strong and intelligent, knows the mysteries of arts, is like a king in his family (the chief of the family), good mannered, cultured and very learned.

According to Jataka Parijata, the person born in the year Vibhava (1988-1989 AD) will be lustful, pure, constantly cheerful and will have prodigious wealth, relatives, learning and fame.

'Vibhava' means grandeur, pomp, majesty (or prosperous state). It also implies excessiveness (the state of having too much). The native having his birth in the 'Samvatsara' of 'Vibhava' gets his name in the first place in the field which is chosen by him as his field of action. There is complete absence of bitterness in his disposition or nature as bitterness is given to one by want or poverty. Or the fear of losing what one has acquired also gives birth to bitterness and 'Vibhava' is opposed to want or poverty. The native born in the Samvatsara of 'Vibhava' is rational, without bigotry or fanaticism and without ostentation or show and is also endowed with scientific point of view.

According to another text: 'Maan Saagri', the native having his birth in the 'Samvatsara' of 'Vibhava' has disposition like that of a woman, restlessness in his nature, is a robber or smuggler, is wealthy and doer of good to others.

SAMVATSARA - VEDIC YEAR

The native whose birth occurs in the Samvatsara of Shukla always remains joyful, is extremely generous, has excellent qualities, is blessed with sons and wife, full of grandeur and prosperity, endowed with good fortune, and learning and humility.

According with Jataka Parijata, the person born in the year Shukla (1989-1990 AD) will be an adulterer, effete, but liberal and intelligent.

3 Shukla
1929-1930
1989-1990

Notes: The native born in the 'Samvatsara' of 'Shukla' is generally clean hearted and pure. He has always an inclination towards acquiring knowledge. Such a person has no enemy around him and he himself does not have enmity with anyone. According to 'Jataka Parijata' such a native is intelligent and wise, has spirit of renunciation and seduces some other man's wife.

In 'Maansaagri' the native born in the Samvatsara of 'Shukla' has been spoken of as a victim of poverty.

The native who has his birth in the 'Samvatsara' of 'Pramod' is the giver of alms (or charity), blessed with the joy of having sons, enjoys pleasure, is extremely beautiful, truthful, has good qualities, is skilful, deceptive, doer of good to others and proud.

According with Jataka Parijata, the person born in the year Pramoduta (1990-1991 AD) will be clever in council, business like, and voluble in speech.

4 Pramoduta
1930-1931
1990-1991

Notes: The literal meaning of the word 'Pramod' is joy, happiness and comfort. Therefore, it is quite natural that the native having his birth in the 'Samvatsara' of 'Pramoduta' should have qualities in consonance with its name (Pramod). Here indication has been made of his (native's) having the bad trait of deceptiveness. But it seems to be a contradiction that the person who is known for his truthfulness, good qualities, skilfulness, doing good to others should also have the bad trait of deceptiveness. Deceptiveness and truthfulness are really opposed to each other. But it may be concluded that such a person would be very skilled in getting his work done in one way or the other. The author of 'Jataka Parijata' speaks of such a person to be extremely devoted to his work.

SAMVATSARA - VEDIC YEAR

The native having his birth in the 'Samvatsara' of 'Prajothpatti' is proud of being the husband of a wife who is endowed with good qualities, always kind hearted, practises the religion of his family, has excellent nature, does reverence to a god, Brahmin and his teachers, and is courteous.

5 Prajothpatti
1931-1932
1991-1992

According with Jataka Parijata, the person born in the year Prajothpatti (1991-1992 AD) will be virtuous, bounteous, rich in sons and of a tranquil disposition.

Notes: Such a native has in addition to the above virtues the very important and distinguishing quality of creativity. Due to the joy which is derived from creating something new, the person does not experience the pain arising from worldly matters. Therefore the entrance of any pain in his life is almost an impossibility.

The native who is in the 'Samvatsara' of 'Āngirasa' is endowed with beauty, is happy, has all the objects of enjoyment, self-pride, is sweet-spoken and blessed with many sons, keeps his thoughts (plans) secret in a proper way and is long-lived.

6 Āngirasa
1932-1933
1992-1993

According with Jataka Parijata, the person born in the year Āngirasa (1992-1993 AD) will be rich, sagacious, experienced and ever compassionate.

Notes: According to 'Maan Saagri' such a native performs religious rites in a proper way, knows the rules as laid down in 'Dharma Shastras' (Scriptures), has the knowledge of the Vedas and pays respect to guests and friends.

According to the author of 'Jataka Parijata', he is politic, prudent, skilful, always kind hearted and wealthy. Besides, such a native generally likes to eat satwik food, eats extremely sweet foods, has additional inclination (interest) towards the opposite sex and there is fearlessness in his disposition.

SAMVATSARA - VEDIC YEAR

The native whose birth takes place in the "Samvatsara" of 'Shrīmukha' is wealthy, valorous, energetic, knows a number of 'Shastras', has affection for his friends, is endowed with truthful intellect, has physical strength, has good fame and is extremely generous.

According with Jataka Parijata, the person born in the year Shrīmukha (1993-1994 AD) longs for women not his own, is honest and wealthy.

7 Shrīmukha
1933-1934
1993-1994

Notes: According to 'Maan Saagri' such a native is a trader of the articles of metal and adopts the way of dissimulation in accomplishing or effecting his work (object).

The author of Jataka Parijat also makes a somewhat contradictory statement about such a native and says that a native born in this 'Samvatsara' because of having a desire of sexual intercourse with some other man's wife is endowed with a flirting mind.

Thus, in spite of the different statements in different books about such a native there is at least agreement on fact that the native born in the Samvatsara of Shrīmukha is wealthy, honoured and enjoys all kinds of enjoyable things.

The native whose birth occurs in the 'Samvatsara' of 'Bhāva' has a splendid or magnificent mind, is very famous, is endowed with good qualities, is ready to give alms, is courteous, always remains happy and is endeared to many.

According with Jataka Parijata, the person born in the year Bhāva (1994-1995 AD) will be an ascetic, a king-maker, and renowned for his vast wealth and strength.

8 Bhāva
1934-1935
1994-1995

Notes: Such a native is regarded as having a lofty or high conduct. His heart is full of generosity and intelligence, he squanders away affinity with great love for one and all. His halo (or ring of light around the head of man) contains energy in his whole life.

In the view of the author of 'Jataka Parijata' such a native is an ascetic, engaged in government work, is exceptionally wealthy, is illustrious and strong.

As per, 'Maan Saagri' such a native has liking for flesh and fish also.

SAMVATSARA - VEDIC YEAR

The native who is blessed with birth in the 'Samvatsara' of 'Yuva' is the direct incarnation of happiness, is endowed with good qualities, is courteous, peaceful, bountiful or generous, full of erudition or learning, long-lived, has a very hard and firm body and is contented.

According with Jataka Parijata, the person born in the year Yuva (1995-1996 AD) will be covetous, fickle-minded, ill-tempered, possessing a constitution, little liable to illness and acquainted with the healing art.

Yuva

9 1935-1936
1995-1996

Notes: In consonance with the name the native born in this 'Samvatsara' is always in good health, has a strong and powerful body. But it is not known why in 'MaanSaagri' such a native has been spoken of as subjected to disease and pains. Besides, it has also been mentioned that he remains distressed due to his wife and has fear from water. Additionally, in the 'Samhita Granthas' it has been stated that due to his having a youthful body many beautiful women remain prepared to entrust their youth (their youthful bodies) to him.

10. Dhāta: Due to having birth in the 'Samvatsara' of 'Dhāta' the native has pride of possessing all kinds of good qualities, is extremely beautiful, devoted to his 'guru' (teacher), skilled in craft or art and courteous and good-mannered.

According with Jataka Parijata, the person born in the year Dhāta (1996-1997 AD) will be addicted to other people's wives and a crafty lawyer.

Dhāta

10 1936-1937
1996-1997

Notes: The literal meaning of the word 'Dhāta' is 'Vidhāta' (Lord Brahma, who is the Creator and Ordainer of the Universe). The word is also indicative of the Trimurti — Brahma, Vishnu and Mahesha — or Trinity according to the Hindu Mythology. If such a native is related to the world of craft or art, miscellaneous or various dimensions are distinctly and clearly seen in his work. The work accomplished by him gives the appearance or likeness of completeness. In 'Maan Saagri' the effects of birth in the 'Samvatsara' of 'Dhāta' are described in the above manner. But the effects of birth in this 'Samvatsara' as described in 'Jataka Parijat' are quite opposed to those described above. There such a native has been spoken of as one who has attachment or attraction towards some one else's wife, is stupid or foolish and engaged in controversy.

SAMVATSARA - VEDIC YEAR

The native whose birth occurs in the 'Samvatsara' of 'Īshvara' gets angry very soon (that is, he is short tempered), is full of joy, has good qualities in him, is valorous, skilful and sagacious, skilled in arts and is courteous.

According with Jataka Parijata, the person born in the year Īshvara (1997-1998 AD) will be prosperous, steady-minded, and a good judge of merit.

- Īshvara
II 1937-1938
1997-1998
- Notes: A native born in this 'Samvatsara' gets angry very soon only when something occurs which is contrary to his view or interest, otherwise he generally remains joyful.
- In 'Maan Saagri' very excellent effects have been stated for the native whose birth occurs in this 'Samvatsara'. Such a native is wealthy, enjoys all kinds of physical or bodily pleasures, has interest in rearing cattle, but he earns wealth by remaining within the prescribed limits of religion. He has exceptional sexual desire. In 'Jataka-Parijata' an additional quality of appreciating or discerning the virtues of others, has also been mentioned for such a native.

- Bahudhānya
12 1938-1939
1998-1999
- The native having birth in the 'Samvatsara' of 'Bahudhānya' is wise in trade, respected by royalty (government), charitable, suffers from pride, knows the essential nature (or secrets) of the 'Shastras' and possesses many kinds of wealth and grains (physical comforts).
- According with Jataka Parijata, the person born in the year Bahudhānya (1998-1999 AD) will be a rich merchant, beneficent and voluptuous.

SAMVATSARA - VEDIC YEAR

The native who is born in the 'Samvatsara' of 'Pramāthi' is endowed with chariots, flag, umbrella, horses, is engrossed in the study of Shastras, is killer of his enemy, minister of the king and has knowledge of the Vedas.

According with Jataka Parijata, the person born in the year Pramāthi (1999-2000 AD) will be cruel, addicted to evil, hot tempered, friendless but living in comfort.

Notes: 'Pramāthi' is that man who is endowed with the virtue of a soldier. Such a person has the tendency of achieving his mission by means of force and does not give support to any other policy than that of harsh policy. The chariots, flag umbrella and horses mentioned in the Shloka are the indications of this fact that the native born in the 'Samvatsara' of 'Pramāthi' is a high official of the royal army. Flag and umbrella indicate royal insignia. Chariots and horses are replaced in the modern times by the fast and powerful conveyances and by planes and missiles which have to be employed in the modern warfare. Here the effects described are opposed to those which are stated in 'Maan Saagri' according to which such a native has attachment (illegal) with some other man's wife and wealth, is an addict and is a gambler. The effects however, described in 'Yawana-Jataka': that is , the native born in the Samvatsara of 'Pramāthi' is an army soldier, minister of the king, recipient of gift, bears a bow (and arrows) knows the Shastras and amasses wealth, things which are blame worthy, remains in the company of men of vicious or wicked conduct, accomplishes things for others, has many wives, is dirty (base), lazy and avaricious (greedy).

Pramāthi
13 1939-1940
1999-2000

The native who is born during the 'Samvatsara' of 'Vikrama' remains engaged in doing extremely terrible or fierce deeds, is skilled in attacking the enemy's army, is a warrior or champion, has patience and endurance, is extremely generous and valorous or powerful.

Vikrama
14 1940-1941
2000-2001

According with Jataka Parijata, the person born in the year Vikrama (2000-2001 AD) will be wealthy and valiant and command an army.

Notes: The word 'Vikrama' means strength, bravery or valour. The effects indicative of these virtues have been referred to in the 'Shloka'. Such a native is capable of doing even the hardest work and he is always eager and ready also for it . If such a person has got the position of a high official under the King (or in the government), then his term of service is spent in executing the various plans and schemes of the king (or the government).

SAMVATSARA - VEDIC YEAR

Vrusha	The native having birth in the Samvatsara' of 'Vrusha' praises the work done by his own self, does things which are blameworthy, remains in the company of men of vicious or wicked conduct, accomplishes things for others, has many wives, is dirty (base), lazy and avaricious (greedy).
15 1941-1942 2001-2002	According with Jataka Parijata, the person born in the year Vrusha (2001-2002 AD) will be a pauper, lost to all sense of shame and engaged in doing what is wrong.
Chitrabhānu	The native born in the 'Samvatsara' of 'Chitrabhānu' is fond of (wearing) various kinds of clothes and flowers, has a heart or mind which is full of different ambitions, is good natured and is endowed with crafts or arts.
16 1942-1943 2002-2003	According with Jataka Parijata, the person born in the year Chitrabhānu (2002-2003 AD) will have the energy and the beauty of the lord of the day.
Svabhānu	The native getting birth in the Samvatsara of 'Svabhānu' has curly hair, simple nature, beautiful form (body), is the conqueror of the enemy side, wise, courteous, has smiling joyful face and is endowed with splendour or magnificence.
17 1943-1944 2003-2004	According with Jataka Parijata, the person born in the year Svabhānu (2003-2004 AD) will have the learning, conduct and virtue characteristic of his tribe or race.

SAMVATSARA - VEDIC YEAR

If there is birth in the 'Samvatsara' of 'Tārana', the native is deceitful or cunning but is valiant (warrior or champion) or heroic, restless, well versed (skilled) in arts and crafts, extremely harsh and cruel, doer of those things which are the object of hatred, consumer of those things which are obtained by him and is endowed with wealth.

18 Tārana
1944-1945
2004-2005

According with Jataka Parijata, the person born in the year Tārana (2004-2005 AD) will possess exceeding wealth and strength and will be a philosopher.

Notes: The compound word in the verse is full of much meaning. Here Pandit Dhundhi Raj wants to say that though such a native is wealthy but he is not the hoarder of things; he has the tendency of consuming things obtained by him. According to 'Maan Saagri' such a native is popular, is boycotted or ostracized by the people of all religions, that is, he has atheistic attitude towards religion, is employed in state service and earns wealth through this very means.

The native born in the 'Samvatsara' of 'Pārthiva' performs the rites of his religion (with reverence), is well versed (learned) in the excellent Shastras, is a perfected hand (skilled) in the field of arts, sensual or pleasure-loving and is the chief of his family.

19 Pārthiva
1945-1946
2005-2006

According with Jataka Parijata, the person born in the year Pārthiva (2005-2006 AD) will be a king unequalled for his prosperity and happiness.

Notes: The native born in the 'Samvatsara' of 'Parthiva' is very much conscious of accomplishing or fulfilling the customs and conventions of his country. It is contrary to his nature that he should give even a little relaxation in this regard. He is a follower of tradition and his conduct is in accordance with the Shastras. He does not have even a little attraction towards novelty.

SAMVATSARA - VEDIC YEAR

20	Vyaya 1946-1947 2006-2007	<p>The native getting birth in the 'Samvatsara' of 'Vyaya' is very much engrossed in enjoying worldly pleasures, subjected to addictions (like drinking), fearless in begging from someone, that is, always ready to beg without any hesitation and therefore always remains in debt, is restless and has a tendency of spending much.</p> <p>According with Jataka Parijata, the person born in the year Vyaya (2006-2007 AD) will be lustful, cowardly, immoral, staking his property in gambling, and addicted to wickedness.</p> <p>Notes: Such a native does not have the tendency of amassing (collecting) wealth for the needs of hard times. He has the habit of asking loans even to the limits of shamelessness and due to his habit of spending too much always remains in debt.</p>
21	Sarvajith 1947-1948 2007-2008	<p>The native who gets birth in the 'Samvatsara' of 'Sarvajith' is honoured by the king, always celebrates very great functions and is pure. He has a huge body. He is a conqueror of the king as well as his enemies.</p> <p>According with Jataka Parijata, the person born in the year Sarvajith (2007-2008 AD) will be eloquent, possessed of great physical strength, versed in sacred scriptures, virtuous, and conversant with the real nature of things.</p> <p>Notes: Huge body means that the limbs of his body are relatively bigger in size. According to 'Samhita Granthas' such a native is wise and intelligent but proud. He always thinks to establish his supremacy or lordship over those who are weaker than him.</p>
22	Sarvhāri 1948-1949 2008-2009	<p>If the birth occurs in the 'Samvatsara' of 'Sarvadhāri' the native is the master of a retinue of servants and he enjoys many kinds of comforts and pleasures. He is endowed with beauty, likes sweet foods, has patience and endurance and obeys (follows) traditions and conventions.</p> <p>According with Jataka Parijata, the person born in the year Sarvadhāri (2008-2009 AD) will be well-to-do, versed in the arts and liked by kings.</p>

SAMVATSARA - VEDIC YEAR

<p>23</p> <p style="text-align: center;">Virodhi</p> <p>1949-1950 2009-2010</p>	<p>One who is born in the 'Samvatsara' of 'Virodhi' is an eloquent speaker, wanders in foreign lands, does not give joy and happiness to his own people (people belonging to his family), is extremely deceitful or cunning and does not develop relationship or friendship with the people.</p> <p>According with Jataka Parijata, the person born in the year Virodhi (2009-2010 AD) will be afflicted, delighting in the company of the wicked and addicted to sinful deeds and cruel.</p>
<p>24</p> <p style="text-align: center;">Vikruti</p> <p>1950-1951 2010-2011</p>	<p>The native whose birth occurs in the 'Samvatsara' of 'Vikruti' is subjected to poverty, is certainly horrible looking, has a tall body, is given to pride and is lacking in wisdom and intelligence and does not establish friendship with anyone.</p> <p>According with Jataka Parijata, the person born in the year Vikruti (2010-2011 AD) will be full of guile, love-sick, and devoting his mind to magic formularies and their practical application in ceremonies.</p>
<p>25</p> <p style="text-align: center;">Khara</p> <p>1951-1952 2011-2012</p>	<p>One who is born in the 'Samvatsara' of 'Khara' is lustful, dirty in his body, speaker of very harsh and loud words without any reason or purpose, is given to quarrelling, is shameless and possesses a huge body.</p> <p>According with Jataka Parijata, the person born in the year Khara (2011-2012 AD) will be unattractive, worthless, depressed in speech, sinful and mischievous.</p>
<p>26</p> <p style="text-align: center;">Nandana</p> <p>1952-1953 2012-2013</p>	<p>The native who is born in the 'Samvatsara' of 'Nandana' gets water tank, well, dug and gets constructed Dharamshala (a lodge for the stay of pilgrims). He is always interested in donating grains as alms . He has pure heart and remains happy as he has wife and sons.</p> <p>According with Jataka Parijata, the person born in the year Nandana (2012-2013 AD) will delight every body, enjoy the favour of kings and will be conversant with the meaning of the sacred hymns in scripture.</p>

SAMVATSARA - VEDIC YEAR

The native whose birth occurs in the 'Samvatsara' named 'Vijaya' shows bravery and valour during war, is of good conduct, is honoured by the king, is an excellent speaker, bountiful, kind hearted and killer of his enemy.

According with Jataka Parijata, the person born in the year Vijaya (2013-2014 AD) will be virtuous, and will abound in real excellences.

Vijaya
27 1953-1954
2013-2014

Notes: Such a native is very conscious with regard to his aims and objects and ambitions. He procures these in any way, no matter what measures he has to adopt for it. He believes in removing the obstacles in the way of achieving his aims and objects in a very cruel way and by a clever device. He does not care even if some one suffers loss from it. According to 'Jataka Parijat' such a native is religious, truthful and is prosperous. And the author of 'Maan Saagri' also praises the native having his birth in the Samvatsara of 'Vijaya'. He points out. "Such a native gets fame, long life, glory or honour, happiness, success in all his efforts, is a hero or champion in the war and is invincible or unconquerable by his enemy, that is, such a native gets victory in war, has the happiness from wife, obtains the auspicious and inauspicious effects due to his friend and enemy and is involved in trade.

The native who is born in the 'Samvatsara' of 'Jaya' is the doer of 'Shastrartha' (doctrinal debate and discussion) on the subject of 'Shastras' with the learned persons (learned in religion), is honoured in the world, is bountiful and generous, destroyer of the enemies, has a longing or desire of getting victory, is engrossed in worldly or sensual enjoyment and is very resplendent or shining.

Jaya
28 1954-1955
2014-2015

According with Jataka Parijata, the person born in the year Jaya (2014-2015 AD) will be either a king or like a king.

Notes: Such a person is endowed with every kind of joy and comfort. He is born in the midst of prosperity, passes his whole life in prosperity and leaves this world in prosperity. His life is full to the brim with all kinds of means of enjoyment. The pride of success, the peace arising due to the satisfaction of his desires, dignity of having knowledge, and the feeling of perfection or completeness, all these may be easily experienced (seen) on his face.

SAMVATSARA - VEDIC YEAR

If there is birth in the 'Samvatsara' of 'Manmatha', the native is adorned with ornament of special kind, gets sensuous pleasure with woman, is sweet-spoken, always remains engaged in singing and dancing and is voluptuous (one who enjoys the pleasures of the senses).

According with Jataka Parijata, the person born in the year Manmatha (2015-2016 AD) will have a craving for sensual enjoyment and will be victorious over his foes.

Manmatha
29 1955-1956
2015-2016

Notes: 'Manmatha' is the god of Love (cupid) or the god of sexual desire. In our 'Puranas', 'Kamdeva' (Manmatha) has been identified with the deity or god of the arts of dancing, music etc. As said, the native born in the 'Samvatsara' of 'Manmatha' is handsome, delicate, given to sensuality (gratification of sexual desire), serene or mild, sweet-spoken and a lover of ornaments. His way of doing things (his style) is extremely beautiful. He is a lover of beauty. His aesthetic sense is excellent. He is naturally amorous by disposition. He gets honour in society due to his serenity or modesty, courtesy (proper or good conduct), sociableness, balanced thoughts, wisdom and intelligence, understanding and discerning or critical point of view. Such a native is not subjected to any want (or poverty).

The native who is born in the 'Samvatsara' of 'Durmukhi' is cruel, of cheating nature, is endowed with reprehensible or blameworthy mentality, is avaricious, has a curved mouth and curved hands and feet, remains engrossed in sins, has ideas which are opposed to those of others and is extremely villainous and wicked.

Durmukhi
30 1956-1957
2016-2017

According with Jataka Parijata, the person born in the year Durmukhi (2016-2017 AD) will be void of virtue and wealth and will be immoral.

Notes: The word "Durmukha" means 'one who has an ugly face'. It is due to this that such a native has been spoken of as having curved mouth and curved hands and feet. Besides this, curvedness or crookedness is there on the intellectual plane as well. It is almost impossible that such a native should agree to the thoughts and ideas which are accepted by one and all.

SAMVATSARA - VEDIC YEAR

If the birth is there in the 'Samvatsara of 'Hevilambi' or 'Hemalambi', the native is endowed with horse, means of conveyance which is costly, of high speed and four wheeled, gold, clothes, wealth and grains and gems. He has the happiness of having a good wife and sons and he has the tendency of collecting all kinds of material things (for comfort and convenience).

According with Jataka Parijata, the person born in the year Hemalambi (2017-2018 AD) will be ill-natured and will ardently pursue agricultural and other operations.

Hevilambi
31 1957-1958
2017-2018

Notes: The Hindi word 'Hema' is the synonym of 'Suwarana' or gold. Such natives are generally seekers of comfort and happiness. They have materialistic point of view and are very successful in worldly matters. They proceed towards prosperity right from their young age. They have the tendency to bring to their homes even the costliest of things. They regard their own comfort and happiness as of prime importance. Such a person is respected in society only due to his prosperity or richness. Otherwise he is very miserly. Such a person is of little use to anyone when his help is needed or when an occasion to help others arrives.

According to the writer of 'Jataka Parijata' such a native is pure and clean, peaceful, extremely adroit or skilled, honoured everywhere due to his virtues, is beneficent, one who remains engaged or busy in religious debates or discussions and is the husband of an ugly-faced wife. The native is of wicked soul, and has a desire to do agricultural and such other works. But according to the author of 'Jataka Parijata' such a native is devoid of virtues, wealth and good conduct.

Vilambi
32 1958-1959
2018-2019

The native whose birth occurs in the 'Samvatsara' of 'Vilambi' is deceitful, extremely avaricious or greedy, lazy, phlegmatic (that is, his predominant humour is Phlegm), weak, fatalist and has the habit of speaking without purpose, serviceable, defeated by his wife, contented, keeps his thoughts secret, and is of restless nature.

According with Jataka Parijata, the person born in the year Vilambi (2018-2019 AD) will be prosperous, resorted to by the Brahmana community and disinterestedly benevolent.

SAMVATSARA - VEDIC YEAR

<p style="text-align: center;">Vikāri</p> <p>33 1959-1960 2019-2020</p>	<p>The native born in the 'Samvatsara' of 'Vikāri' is extremely stubborn (obstinate), skilled or experienced in all the arts, has a tendency to collect things, a restless mind, is deceitful or cunning, has the habit of speaking too much and without purpose and does not have belief in his friends.</p> <p>According with Jataka Parijata, the person born in the year Vikāri (2019-2020 AD) will be sickly, cowardly, indigent, irresolute and of an ignoble nature.</p>
<p style="text-align: center;">Shārvari</p> <p>34 1960-1961 2020-2021</p>	<p>The native who has birth in the 'Samvatsara' of 'Shārvari' is skilled or experienced in trade activities, is sensual or pleasure-loving, is not conformable to or in accord with friends and remains engaged in acquiring the knowledge of many branches of Learning.</p> <p>According with Jataka Parijata, the person born in the year Shārvari (2020-2021 AD) will have exceeding wealth and enjoyment and will be cheerful, honest and well-behaved.</p>
<p style="text-align: center;">Plava</p> <p>35 1961-1962 2021-2022</p>	<p>The native who is born in the 'Samvatsara' of 'Plava' is extremely voluptuous (has excessive sexual desire), wealthy, gets respect due to his being serviceable, defeated by his wife, contented, keeps his thoughts secret, and is of restless nature.</p> <p>According with Jataka Parijata, the person born in the year Plava (2021-2022 AD) will be tranquil, generous, compassionate, brave and devoted to his own duties.</p>
<p style="text-align: center;">Shubhkruth</p> <p>36 1962-1963 2022-2023</p>	<p>The native getting birth in the 'Samvatsara' of 'Shubhkruth' is endowed with good fortune, learning, courtesy or humility and excellent virtuous deeds, is long-lived and has many sons and much wealth and property.</p> <p>According with Jataka Parijata, the person born in the year Shubhkruth (2022-2023 AD) will be dupe of women, but learned, handsome and intelligent.</p> <p>Notes: 'Shubhkruth' may be spoken as 'Shubha' also. 'Shubha' means auspicious or good and 'Shubhkruth' means the doing of the deeds of auspiciousness or goodness. Such a native has religious ideas and he performs religious and virtuous deeds also. Besides this, he is adroit or skilled in the work he performs.</p>

SAMVATSARA - VEDIC YEAR

Shobhakruth 37 1963-1964 2023-2024	<p>The native who is born in the 'Samvatsara' of 'Shobhakruth' makes progress in every field. He is handsome looking, has excellent virtues, is kind-hearted, and doer of good deeds. Specially he gets victory or success in the battle of life. He is endowed with brilliance, courtesy or humility, has beautiful eyes and is skilful.</p> <p>According with Jataka Parijata, the person born in the year Sobhakrit (2023-2024 AD) will be wise, possessed of royal virtues and fond of learned pursuits.</p> <p>Notes: This 'Samvatsara' is known as 'Shobhana' also. The meaning of the words 'Shobhana' and 'Shobhakruth' is the same, because the meaning of both is beautiful, excellent and auspicious. The words beauty and brilliance are synonyms of it. The author of 'Jataka Parijata' uses the word 'Sobhakrit' instead of 'Shobhakruth'. The meaning of term 'Sobhakrit' is an auspicious composition. Here also its effects are said to be of becoming learned, a king, a man of virtue and endowed with learning and education.</p>
Krodhi 38 1964-1965 2024-2025	<p>The native born in the 'Samvatsara' of 'Krodhi' is cruel-eyed, cruel natured, has great love for his wife and is dear to her, is extremely haughty or proud, puts obstacles in the way of some other person and is hot tempered or prone to anger.</p> <p>According with Jataka Parijata, the person born in the year Krodhi (2024-2025 AD) will be an adulterer, addicted to evil ways, crafty and of an angry temperament.</p> <p>Notes: The term cruel-eyed should be taken to mean as one casting sinful eye (on women). In 'Maan Saagri' such a native has been spoken of as having interest in science and in collecting roots and herbs.</p>
Vishvāvasu 39 1965-1966 2025-2026	<p>The native whose birth has occurred in the 'Samvatsara' of 'Vishvāvasu' is blessed with a virtuous wife and son, is excessively generous, has excellent conduct, excessive patience and endurance, likes sweet foods and is endowed with all the virtues.</p> <p>According with Jataka Parijata, the person born in the year Vishvāvasu (2025-2026 AD) will have a high sense of honour, will be fond of the comic and will evince admiration for those who are rich in moral worth.</p>

SAMVATSARA - VEDIC YEAR

<p>Parābhava</p> <p>40 1966-1967 2026-2027</p>	<p>He whose birth has occurred in the 'Samvatsara' of 'Parābhava' can hardly make accumulation of wealth, is the speaker of bitter or harsh words, is devoid of good conduct and is stupid.</p> <p>According with Jataka Parijata, the person born in the year Parābhava (2026-2027 AD) will be engaged in wickedness and will prove the ruiner of his family.</p>
<p>Plavanga</p> <p>41 1967-1968 2027-2028</p>	<p>The native who is born in the 'Samvatsara' of 'Plavanga' is volatile or of restless mind, does not have a desire to do good deeds, is deceitful, devoid of good conduct, thoughtless and has a weak body.</p> <p>According with Jataka Parijata, the person born in the year Plavanga (2027-2028 AD) will be lustful, fond of relatives, evincing a partiality for children and slow-witted.</p>
<p>Kilaka</p> <p>42 1968-1969 2028-2029</p>	<p>The native who is born in 'Samvatsara' of 'Kilaka' is of medium or average handsomeness (that is, he is neither very much beautiful nor very much ugly), is sweet-spoken, kind hearted, has love for water, has very fat legs, beautiful forehead, is strong and destroyer of his enemies.</p> <p>According with Jataka Parijata, the person born in the year Kilaka (2028-2029 AD) will devote himself to divine worship and will be exceedingly fortunate and valiant.</p>
<p>Saumya</p> <p>43 1969-1970 2029-2030</p>	<p>If the birth is there in the 'Samvatsara' of 'Saumya', the native is destined to be a pandit or learned-man, wealthy, very sensual (or given to worldly pleasures) has love for his deity or god and his guest, is pure, is endowed with Sattwika habits and a weak body, reputation through the medium of trade.</p> <p>According with Jataka Parijata, the person born in the year Saumya (2029-2030 AD) will be tranquil, universally popular, exceedingly wealthy and firm-minded.</p>

SAMVATSARA - VEDIC YEAR

44	Sādhārana 1970-1971 2030-2031	<p>The native who is born in the 'Samvatsara' of 'Sādhārana' has love for wandering here and there, is talented in writing, has discrimination or prudence, is given to anger, is pure and is detached or free from worldly pleasures.</p> <p>According with Jataka Parijata, the person born in the year Sādhārana (2030-2031 AD) will be versed in various branches of learning and will possess a sound understanding.</p>
45	Virodhikrita 1971-1972 2031-2032	<p>The native whose birth falls in the 'Samvatsara' of 'Virodhikrita' remains engrossed in the worship of Lord Shiva, is given to anger, quarrels with or opposes many and neglects his father.</p> <p>According with Jataka Parijata, the person born in the year Virodhikrita (2031-2032 AD) will be credulous, ill-tempered, indigent and given to wandering.</p>
46	Paridhāvi 1972-1973 2032-2033	<p>The native who is born in the 'Samvatsara' of 'Paridhāvi' is learned, courteous, adroit in the field of arts, wise and honoured in the king's court.</p> <p>According with Jataka Parijata, the person born in the year Paridhāvi (2032-2033 AD) will be ill-behaved, harsh in speech, and possessed of wealth.</p>
47	Pramādicha 1973-1974 2033-2034	<p>The man who is born in the 'Samvatsara' of 'Pramādicha' is villainous or wicked, proud, quarrelsome, avaricious or greedy, has great love for his own men, is destined to be poor, has weaker intellect and is the doer of deeds which are reprehensible or blame worthy.</p> <p>According with Jataka Parijata, the person born in the year Pramādicha (2033-2034 AD) will estrange his relatives, and will long for women not his own.</p>

SAMVATSARA - VEDIC YEAR

48	1974-1975 2034-2035	<p>The native who is born in the 'Samvatsara' of 'Ānanda' has a number of wives, is skilful, excessively adroit, is always endowed with the happiness of having a son, is learned, has sense of gratitude or thankfulness, is courteous and liberal or bountiful.</p> <p>According with Jataka Parijata, the person born in the year Ānanda (2034-2035 AD) will be of a joyous temperament, will be devoted to the study of traditional doctrines and sacred scriptures and will be acquainted with the real nature of all things.</p>
49	1975-1976 2035-2036	<p>The native whose birth occurs in the 'Samvatsara' of 'Rākshasa' is extremely cruel or malefic, doer of reprehensible or blameworthy deeds, quarrelsome, devoid of religion and thoughtfulness, cruel and also courageous.</p> <p>According with Jataka Parijata, the person born in the year Rākshasa (2035-2036 AD) will be sinful, indulge in vain talk, and will injure the virtuous.</p>
50	1976-1977 2036-2037	<p>The native who is born in the 'Samvatsara' of 'Nala' is gifted with good sense (intelligence), is deft or expert in the trade of things produced (or obtained from) in water, is of good character, a little wealthy, restless, and is a supporter of many.</p> <p>According with Jataka Parijata, the person born in the year Nala (2036-2037 AD) will be a donor endowed with many liberal virtues, tranquil and well-behaved.</p>
51	1977-1978 2037-2038	<p>The native who is born in the 'Samvatsara' named 'Pingala' has yellowish eyes, is the doer of reprehensible or blameworthy deeds, is of fierce or extreme nature, restless, has grandeur or majesty, is bountiful or beneficent, stupid and harsh speaking (that is, speaks bitter words), remains happy, gets fame in the battle, is handsome, the minister of the King, is honoured by many and is capable or competent (powerful).</p> <p>According with Jataka Parijata, the person born in the year Pingala (2037-2038 AD) will be a saint with his mind under control and will engage in the practice of penances.</p>

SAMVATSARA - VEDIC YEAR

<p>52</p> <p>Kālayukthi</p> <p>1978-1979</p> <p>2038-2039</p>	<p>The native who gets birth in the 'Samvatsara' named 'Kālayukthi' derives pleasure from speaking too much without any purpose, is endowed with blamed (base) intellect, is devoid of fortune, Yama (the god of Death) incarnate when a quarrel arises and is weak bodied.</p> <p>According with Jataka Parijata, the person born in the year Kālayukthi (2038-2039 AD) will become an astrologer and will have fortune, enjoyment an works of beneficence.</p>
<p>53</p> <p>Siddhārthi</p> <p>1979-1980</p> <p>2039-2040</p>	<p>The native who is born in the 'Samvatsara' of 'Siddhārthi' is generous or liberal-hearted, remains happy, gets fame in the battle, is handsome, the minister of the king, is honoured by many and is capable or competent (powerful).</p> <p>According with Jataka Parijata, the person born in the year Siddhārthi (2039-2040 AD) will be successful in his undertakings, will be reverent towards spiritual preceptors and Gods and will be intelligent.</p>
<p>54</p> <p>Raudri</p> <p>1980-1981</p> <p>2040-2041</p>	<p>The native born in the 'Samvatsara' of 'Raudri' is of horrible appearance, rears cattle, speaks ill of others, is excessively deceitful, gets a bad name, is of vicious heart and is very fierce.</p> <p>According with Jataka Parijata, the person born in the year Raudri (2040-2041 AD) will be a rake, perverse, proud and wicked.</p>
<p>55</p> <p>Durmathi</p> <p>1981-1982</p> <p>2041-2042</p>	<p>The native who has birth in the 'Samvatsara' of 'Durmathi' has the pride of keeping his words, remains constantly unhappy, is sensual or given to the pleasures of sex, engaged in doing base deeds and is foolish or ignorant.</p> <p>According with Jataka Parijata, the person born in the year Durmathi (2041-2042 AD) will be lustful, dull-witted, distressed by afflictions and base-minded.</p>
<p>56</p> <p>Dundubhi</p> <p>1982-1983</p> <p>2042-2043</p>	<p>If there is the 'Samvatsara' of 'Dundubhi' at the time of birth, the native is always a recipient of honour from the King, is endowed with elephant, horse, lands and gold and is the lover of dance and songs.</p> <p>According with Jataka Parijata, the person born in the year Dundubhi (2042-2043 AD) will have a bodily frame distinguished by big thighs, belly, arms, and head, and will be happy.</p>

SAMVATSARA - VEDIC YEAR

57	<p>Rudhirodgār i</p> <p>1983-1984 2043-2044</p>	<p>The man who is born in the 'Samvatsara' of 'Rudhirodgāri', has reddish eyes, is weak-bodied perhaps due to the disease of 'Kamla' (Jaundice), excessively hot-tempered or prone to excessive anger, has bad nails on his hands and feet and gets wounded by some weapon.</p> <p>According with Jataka Parijata, the person born in the year Rudhirodgāri (2043-2044 AD) will be wise, truthful, happy and rich.</p>
58	<p>Raktākshi</p> <p>1984-1985 2044-2045</p>	<p>The man who is born in the 'Samvatsara' of 'Raktākshi' remains engaged in righteous (moral) and religious conduct, is extremely lustful, does not tolerate the growth of others and is always diseased or ill.</p> <p>According with Jataka Parijata, the person born in the year Raktākshi (2044-2045 AD) will be of a tranquil mind, fond of relatives, exceedingly fortunate and amiable.</p>
59	<p>Krodhana</p> <p>1985-1986 2045-2046</p>	<p>If there is birth in the 'Samvatsara' named 'Krodhana' the native puts obstacles in the work of others, is Tamoguni' (dominated in temperament by the quality of Tamas'. 'Satwa', 'Rajas' and Tamas' are the three cardinal elements in man's nature), fierce or terrible and puts others in delusion (deceives others.)</p> <p>According with Jataka Parijata, the person born in the year Krodhana (2045-2046 AD) will be a rake addicted to evil ways, a hater of his relatives and devoted to brigandage.</p>
60	<p>Akshaya</p> <p>1986-1987 2046-2047</p>	<p>The native whose birth occurs in the 'Samvatsara' named 'Akshaya' spends the wealth earned by him very quickly, has the tendency of serving others, is hard hearted and does not have much desire to do good deeds.</p> <p>According with Jataka Parijata, the person born in the year Akshaya (2046-2047 AD) will be virtuous, cheerful, handsome, endowed with a high sense of honor and exempt from foes and ailments.</p>
<p>Detailed Samvatsara descriptions from satva.blogspot.com</p>		

Lagna - Ascendant Sign

Lagna Rashi - Ascendant Sign		
Mesh	Aries	People born in the ascendant sign of Aries are of average height, have shifty eyes, and better intuition than most people born under other signs. An Arian is quick to ascertain what the other person might be thinking (not necessarily what the other person may be feeling). They often have stocky build, brownish hair and a longish face. Arians are usually decisive and independent thinkers. They appreciate beautiful things in life and possess great foresight.
Vrish	Taurus	Very strong-headed. They often form their opinions based on their inner voice and stick with them. They can argue forever. Taurians are well built with beautiful skin with full lips. They have large foreheads. They have fewer friends than most people and they make for good and lifelong friends too. Like a bull ruminates for hours, at times, they act in haste (usual a verbal assault) and then regret for hours. Taurians are naturally creative.
Mithun	Gemini	Hard-working and ambitious, but only if they like what they do. Geminis have usually lean frames in males but are well endowed in the case of females. Contentment is hard to come by because there's almost always a mismatch between their efforts and goals. They can be powerful rebellions as Geminis are brave and unafraid of risks. They have to constantly be doing something.
Kark	Cancer	Cancerians are emotional and kind people. They are unable to look after themselves once they get emotional about a cause or a person. Success often comes slow to them but that does not deter them from working hard. They enjoy creative pursuits. Usually of tall height, they are well-proportioned but suffer from one physical ailment or another. They like to go broad as opposed to delving deep in any given area. Too many irons in the fire for the most part of their lives.
Simh	Leo	It's better to not mess with a Leo when they are angry, and anger is just about their only key weakness. Leos are progressive thinkers and enjoy creative pursuits. They have an attractive built, a prominent jawline, and a roundish body. They are very adaptable and often quite flexible. The main downside is that they become complacent rather fast.

Lagna Rashi - Ascendant Sign

Kanya	Virgo	Virgos are usually well-built, of sharp features and beautiful countenance. They are ever eager to jump into something new as they get bored easily. Virgos are more visual compared to other signs. For example, studying books is not their thing but they can consume visual content for hours at a stretch. They don't speak their mind easily and often what they say is not what they are saying.
Tula	Libra	They are naturally intuitive and tend to be perfectionists. They enjoy creative pursuits and hold idealistic views about the things and people they believe in. Of medium build and height, Libras are usually broad-chested, kind and intelligent. They make great visionaries and can really dream big.
Vrishchik	Scorpio	They tend to have a glint in their eyes and very attractive features. Scorpios, among men, have more masculine traits and features than any other sign. They make great conversationalists and can be quite flirtatious. Their straightforwardness carries a great appeal. They like to tease other people, but don't take it too well if they are the one being teased. Might is right and while in Rome do as Romans do is their mantra.
Dhanu	Sagittarius	These folks make great philosophers, believers and dreamers. They trust other people very easily and often suffer on account of it. They have round faces and a charismatic smile. They make great supervisors because what they lack in physical effort, they make up in words. They like simplicity and usually refrain from ostentatiousness and vanity.
Makar	Capricorn	They will not tell you what they know if they don't want to. It's the hardest to get information out of a Capricorn. They are usually lean and agile. They are good at making money but poor at managing the cash flow. Often, they need repeated assurances and Capricorns speak a lot. They make good actors and change their mind at the drop of a hat.
Kumbh	Aquarius	Aquarians are dependable people and they take their time in opening up and making friends. But, once they are friends with someone, they are so for a very long time. They are usually tall, well-built and have attractive looks. They call a spade a spade and are more subjected to sudden turns in life than most other signs.

Lagna Rashi - Ascendant Sign

Meen	Pisces	These guys make great hosts and successful politicians as they tend to be very hospitable and smooth-talkers. Pisces are friendly people who are devoted to a cause. They are of average height and often have curly hair. Though they are most self-focused (or self-centered in some cases), they are kind to even their enemies. Finance and accounting are not their forte but they excel in creative pursuits.
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Shodashvarga - Sixteen aspects of a horoscope

Shodashvarga			
Lagna	Full Sign	30°	Holistic
Hora	One half	15°	Wealth
Dreshkana	One third	10°	Siblings
Chaturthamsha	One fourth	7° 30'	Comforts (Sukha)
Saptamsha	One seventh	4° 17' 8.5"	Progeny
Navamsa	One ninth	3° 20'	Destiny
Dashamsa	One tenth	3°	Career
Dwadashamsha	One twelfth	2° 30'	Spirituality
Shodashamsha	One sixteenth	1° 52' 30"	Conveyance
Vimshamsha	One twentieth	1° 30'	Wisdom
Chaturvimshamsha	One twenty-fourth	1° 15'	Past life
Saptavimshamsha	One twenty-seventh	1° 6' 40"	Spouse's parents' life
Trimshamsha	One thirtieth	1°	Physical strength
Khavedamsha	One fortieth	45"	Maternal side
Akshavedamsha	One forty-fifth	40 seconds	Paternal side
Shashtyamsha	one-sixtieth	30 seconds	Ancestors

Dvadasha Bhava - Twelve Houses of a Horoscope

In line with Prashara Samhita and the works of Kalidasa and Vrahmihir.
The paraphrased text has been taken from astro-prophets.com

Dvadasha Bhava - Twelve Houses		
Pratham	First	<p>The first house or what is commonly known as the Ascendant or Lagna is the most important of the houses. In Vedic Astrology it is referred to as "Tanur or Tanu Bhava", which means literally, "the house of the body". It signifies the birth, beginning of life, personality, personal features, looks, body, character, temperament, individuality, self consciousness and constitution in general.</p> <p>The Ascendant is always an important factor in the matter of health as it also indicates the person's vitality and vigor, his natural disposition and tendencies and struggle for life, his success or failure in attempts, his fortune or misfortune, etc. It is the main factor in determining our orientation to life as a whole. Hence this is of supreme importance.</p>

Dvadasha Bhava - Twelve Houses

Dvitiya	Second	<p>The 2nd house rules a person's finances, material resources, attitude towards and ability for earning money, family, speech and self worth. The second house is the house of money. It denotes the financial circumstances, fortune, profit or loss and financial prosperity of the person.</p> <p>This house shows what the person acquires by individual effort and the degree of prosperity which he will enjoy with all the possessions of extrinsic value bonds, stocks, cash and bank balance etc. It relates to earning capacity, one's ability to provide for self in life. It does not indicate career but indicate the financial success. In short, all that is acquired come under the purview of this house.</p> <p>This is not limited to what one own, in terms of tangible things but also one's feelings and emotions, as well as our inner selves, abilities, needs and wants in short our self worth. This house also deals with family. It includes all close relatives of the person without reference to any particular relationship. The immediate family likes grandfather, grandmother, mother, wife, children, brothers, sisters, etc.</p> <p>Another important influence of the second house is the one's ability to express his thoughts, the speech or the voice. It also represents the vision or the power of observation. It is also one of the maraka or death inflicting houses the other being the 7th house.</p>
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Dvadasha Bhava - Twelve Houses

Tritiya	Third	<p>The 3rd house rules a person's communication and correspondence, short journeys, younger brother or sister, cousins, and neighbors, courage, heroism valor, thoughts, mental strength, inclination and ability, memory and the inherent propensities of the mind and intellect.</p> <p>The third house is the house of all types of communication, correspondence and information exchange that a person is engaged in by talking, letters, fax, email, television, radio, news, media, phone etc. It also governs short travel, inland journeys such as travel by cycle, bus, boat, rail and short air travel.</p> <p>It governs younger siblings, all cousins and even neighbors. It indicates the property of mind, its strength and weakness, thought power, mental interest and inclination, courage and valor. The third house also governs change of residence.</p>
Chaturth	Fourth	<p>The 4th house rules a person's house and home, mother, one's roots, domestic affairs, acquiring of tangible assets and property like land, building, mines, farms and vehicles, happiness, learning, conditions at the end of life and the final resting place or the grave.</p> <p>The fourth house relates to one's home, residence, domestic environments and general condition of a person in the later part of his life. This house is also called the grave or womb thereby relating it to mother and all that it is concerned with hidden things such as private affairs and secrets.</p> <p>The fourth also shows one's landed or immovable property including those which one takes on lease or rent as well as those rented or leased out to other people. The fourth denotes whether one will have vehicles of one's own or enjoy others vehicles. All permanent possessions such as fields, farms, mines, real estate, gardens, buildings, dwellings, antiquities are influenced by this house.</p> <p>This house has a bearing on education and qualifications of a person. In this respect the fourth house may be taken to indicate school and college education.</p>

Dvadasha Bhava - Twelve Houses

Pancham	Fifth	<p>The 5th house rules a person's creativity and self creation, self-expression, children, poorva punya or virtuous act done in past lives, romance, love affairs, speculation, hobbies, favorite activities, games and sports. The fifth house is the house of creativity and includes everything one creates including progeny. It denotes whether one will have children or not.</p> <p>The fifth house signifies the conception of pregnancy. The fifth house presides over pleasure and social inclinations. It deals with tastes and fancies artistic talents. The type of recreation, entertainment, amusements, sports, romance and similar interest that appeal to a person is denoted by this house. It is connected with all material and physical pleasures like games, sports, cinema, opera, drama, music, dance and amusements of all sorts.</p> <p>The fifth house being a trine house, indicating poorva punya shows what meritorious deeds one could have done in the previous birth. It is also concerned with speculative affairs and all matters of enterprise prompted by the desire nature. All games of chance like cards, crossword puzzles, dice, horse, shares, lottery, gambling or betting come under the domain of the fifth house.</p> <p>The native's love affairs, the degree of success or failure achieved in love affairs, courtship and licentiousness, the legitimate and illegitimate attraction prior to wedlock or after marriage come under this house. It may be said to represent the seat of the physical and magnetic attractions between the opposite sexes.</p>
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Dvadasha Bhava - Twelve Houses

Shashtam	Sixth	<p>The 6th house rules a person's health and sickness, diet, debt, labor, service, work, daily routine, co-workers, maternal uncles and aunts, sin, wicked act and fear. The sixth house indicates disease and sickness, the real state of the disease, recovery from it and whether it is of a long or short duration. This is also related to food, dietary habits and daily routine as most of ill-health is often due to improper management of these.</p> <p>The sixth house is also connected with work and the service rendered by the individual. It also denotes his employees, subordinates or servants —whether he is in the service of others or he has others as his employees. The condition and faithfulness of his inferiors is to be ascertained from this house. The sixth house is the house of debt or borrowing.</p>
Saptam	Seventh	<p>The 7th house rules a person's relationships and partnerships, marriage, wife or husband, legal bondage, lawsuits, quarrels, divorce, open enemies. The 7th house rules any person with whom the one interacts that is 'the other' it can be colleague, client, layer, doctor or any one, the opponent. It also governs the niece and nephew. The seventh house is the "house of union or earthy ties", it mostly means the marriage. Besides the life partner, the partner in business and the degree of success achieved through such partnership is also shown by this house.</p> <p>The seventh house also refers to all those with whom the native enters into any contract or agreement, those with whom the native is engaged in quarrels and comes into conflict, the native's competitor in any undertaking, his rival in any contest. In a nut shell, the seventh house is said to indicate all those with whom the native transacts or deals in any manner. Fines, divorces, legal bondage, agreements, contracts etc. are other matters which are ruled by the seventh house.</p> <p>The 7th house shows break of journey. It is also one of the maraka or death inflicting houses the other being the 2nd house. For common signs Gemini, Virgo, Sagittarius and Pisces, the 7th house is also the bhadhak or life obstructing house.</p>

Dvadasha Bhava - Twelve Houses

Ashtam	Eighth	<p>The 8th house rules a person's longevity, defeat, insult, sorrow, scandal, obstacles, impediment, transformation, regeneration, sexuality, unearned money, occult matters and death.</p> <p>The eighth house is considered to have a direct bearing upon one's longevity or span of life as this house conveys the type of death, whether a natural death or an unnatural one such as by drowning, fire, accident or suicide or to chronic diseases and whether it is a slow or sudden and violent death. All that is related to inheritance, legacies, taxes, wills, insurance etc.</p> <p>The eighth house is related to his unearned wealth or share of profit or money that comes through inheritance. The eighth house is also know as the house of mystery and misery, it has to do with misfortune and mental anxiety, sorrow and strife, worries, delay, dejection, disappointment, defeat, loss, obstruction, blame and ill-repute etc.</p>
Navam	Ninth	<p>The 9th house rules one's teacher or preceptor, higher education and higher knowledge, long journeys, luck, fortune, publicity, grand children, worship, penance, dharma, prayer, spiritual initiation and inclination. This is the house of faith, wisdom and worship. The 9th house rules religious and philosophical beliefs, weather a parson is religious, devoted, charitable, orthodox or meditative all is to be ascertained from this house. It is considered to be an auspicious house as it shows one's fortune in the present life as a result of past actions.</p> <p>The ninth is the house of intuition and pure reason it rules the higher education, higher knowledge and higher thought. The degree of knowledge one may develop whether collegiate, academic, philosophical, religious, literary, artistic or scientific - is to be deduced from this house. The ninth house presides over research, invention, discovery and exploration.</p> <p>The ninth house governs publishing and all forms of advertising, long journey, sea voyage, air travel, etc. It determines the amount of travel in far-off places or countries and the success achieved there. We can say this is the house related to broadening one's horizons.</p>

Dvadasha Bhava - Twelve Houses

Dasham	Tenth	<p>The 10th house rules a person's work, commerce, trade, business, success, fame, rank or position in outer world. The 10th house is related to all matters affecting one's name, fame, honor and recognition; it is described as the house of honor, dignity and public esteem.</p> <p>The chief influence of the 10th house is on one's profession, occupation or business. It is rightfully called the apex of the horoscope, since it denotes a person's worldly attainments achieved through name and fame, power and prestige, credit and conduct, success and status, rank and renown, respect and reputation, and ambition and authority.</p> <p>One's public life and popularity, his worldly standing in terms of material success and his connection with people in high position should be judged from an examination of the strength of the 10th house.</p>
Ekadash	Eleventh	<p>The 11th house rules a person's friends, social circle, profit, gain, income of all kinds, acquisition, desire and wish fulfillment. The 11th house is related to friends. It stands for all those who are allied to the native by likeness or sympathy of interest in society, community, clubs etc. It includes well-wishers and close acquaintances. It also includes one's hopes, wishes and aspirations and their realization.</p> <p>The 11th house governs success in any undertakings, whether it is in profession or business, higher studies or election, litigation, speculation, health, etc. It indicates varieties of income; the 11th house is commonly referred to as 'Labha-sthana' denoting profit or gain. It is through this house that incoming wealth is to be expected. One has to investigate the 11th house to ascertain how far one will succeed in social and financial matters and whether at all he will succeed.</p> <p>This house reflects the native's attitude towards society and his interest for social activities as distinct from personal aims and ambitions. It also relates to reformative and unconventional activities. It governs elder brother or sister, paternal uncle.</p>

Dvadasha Bhava - Twelve Houses

Dvadash	Twelfth	<p>The 12th house rules a person's bondage, confinement, imprisonment, expenses, loss, poverty, misery, phobia, staying abroad, final emancipation, left eye and let leg. The 12th house shows final emancipation from the chain of births and deaths and his merger with the divine and the future state of his existence.</p> <p>The 12th house deals with loss and impediments, restraint and limitation, waste and extravagance, expenses and loss. Whether such expenses will be pleasant and expected or unpleasant and unexpected will depend upon this twelfth house and transits and planetary periods in operation. It governs all types of purchases, investments, donations, charity and association with philanthropic institutions.</p> <p>Sorrow, sins, obstacles and impediments in one's way, misery and misfortune, poverty and persecution, intrigue and imprisonment, phobia, secret toil of mind, inferiority complex, anxiety, suspicion, silent suffering, self-undoing, secret working of the mind, secret enemies, plots and schemes, conspiracy, cunningness, envy, malice, fraud, treachery, and deception all come under the influence of the 12th house.</p> <p>This is also the house of the self-sacrifice and shows unselfish deeds.</p>
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