

॥ श्री गुरुभ्यो नमः ॥



**SANKETA NIDHI**

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# SANKETANIDHI

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## Sanketa1

**sloka 1:** It is prayed that the exalted union of sri (lakshami) and Sripapathi (Vishnu) brightened by love for the purpose of great prosperity of the universe may bestow unlimited good on the people who are attached to the ancient tradition ( who have faith in the truth of Sastras etc.,)

**sloka 2:** Shri Rama Dayalu has written this work for the benefit of his bother's son and to enable him to learn and be proficient in the various facets of astrology, namely Prasna, Janma, Varshaphal, Adhana et., and for the good of the world. The treatise is based on the principles and ideas propounded by the learned men in the past.

**sloka 3:** On who knows astrology should carefully work out his calculation according to the principles laid down by Aryabhata to arrive at the exact number of Ghatikas elapsed since last sunrise at any given time. The total period of any required day should be subtracted from the maximum length of the day in the year. The figure so arrived at, be multiplied by 7 and the product divided by 5. The quotient will be the length of the shadow cast by 12 inch stick at mid day of the locality.

**sloka 4:** On the given day the length of the shadow indicated by the stick is known as Ishtema. Ten may be added to it and then from the figure so arrived at, we may subtract the total length of the shadow at noon on the day. The remainder will be the divisor required. The figure to be divided by this divisor will be arrived at by multiplying the length of the required day by 5. After such a division the quotient will represent the number of Ghatis that have elapsed since last sunrise or to elapse for the next sun set.

**sloka 5:** Take the difference between the maximum duration of the day (parama dinamana) from the locality and the length of the day (ishta dinamana) in question and subtract from this  $\frac{1}{16}$  the part.  $\frac{1}{8}$ th of the figure arrived at may then be subtracted from 1. To the result may be added  $\frac{1}{12}$ th of the length of the shadow at the given time. This will be the divisor. Then we may divide half the length of particular day by this divisor. The quotient will indicate the number of ghatis that have elapsed since last sun-rise or to elapse till the next sunset as the case may be.

**sloka 6:** The time between one sun rise and the next sunrise (which is supposed to be near about 60 ghatis) consists of 21,600 breaths or pranas. One ghata is made of 360 breaths. The time taken to pronounce ten long syllables is one prana, and six pranas make one vinadee or vidhati. Sixty vighaties or palas make one ghata. Note: 1ghata=24minutes 60ghatis=1440m. 24m=360 breaths, therefore 1m=15 breaths 24secs=1



**vighati**

**sloka 7:** To enable us to know the exact number of ghaties et., that have elapsed at any required time at night, the following method could be followed:-

1. Count the star that is seventh from the star occupied by sun
2. Count the star that is rising in the East and
3. Count the star that is exactly over your head.

Then subtract 1 from 15 from 2 and 8 from 3. Then we may multiply the three figures arrived at in the manner indicated above, separately by the number of ghaties representing one half of the duration of the given night and divide the results by 7. The number so becoming available in each case will be the same in each case and will be the ghaties etc., required.

**sloka 8:** There is another method of ascertaining the same information as mentioned in the previous sloka. From the longitude (rasi, degrees, minutes et.,) of the star just over your head, subtract the longitude of the sun. The result should be converted into degrees. If that exceeds 90, subtract 90. The remainder may then be divided by 6. The method of calculating this, is also given in the author's work named Khet Prakash.

**sloka 9:** If we calculate the exact number of degrees still to lapse in the ascendant (lagna) and also the degrees of the moon in the rasi occupied by the moon and add 240 to the sum of these two we will get the number of days falling between Adhana and Janma.

**NOTE:** Balance of ascendant +balance of moon (both within the sign)+240 (degrees) gives =240.somedecimal days. Counting back it gives a certain date and the decimal of day be converted to minutes and seconds of conception.

**sloka 11:** The author gives another method for rectifying the time of birth. If there are planets on both sides (2nd and 12th of a bhava be it a kendra, panaphara or apolima, we may calculate the difference between the longitude of these two planets and the difference between the longitude of these two planets and (a) subtract half of the difference from the longitude of the planet in the second bhava and (b) add the difference to the longitude of the planets in the twelfth bhava. By doing so the longitudes of the planets in 2nd and 12th will become identical.

**NOTE:** This concept has not been experimented by me.

**sloka 12:** When the longitudes of the two bhavas mentioned in sloka 11 be equal, the time of birth should be located there lone. If there is difference in the longitudes (bhava spasta) suitable alterations may be made by the rule of three process to fix the correct time of birth.

**sloka 13:** Another method to correct the Istakala at the birth is a under- note the parva tithi i.e., amavasya or poornamasi just previous to the birth and work out the lagna, amsa etc., at the end of the parva tithi. Then we should make note of the following planets:-

1. Lord of lagna at birth
2. Lord of lagna at the end of parva tithi
3. The planet presiding over the prt of the day or night
4. The lord of the Hora or house at which the pava tithi ended and
5. Lord of the rasi occupied by:

- the sun at a day birth
- the moon at a night birth. NOTE: The author here suggests that we should take the signifators of the parvatithi and also the birth time given to correct. This is similar to the "significators" (lagna sign and star lords, moon sign and star lords and day lord) in the KP System

**sloka 14:** The effects of various bhvas and planets in a birth chart can be assessed properly only after working out the longituds of the lagna, other bhavas and their sandhis, and of the planets. The true positions (longitudes) of the planets can be eily calculated with the ehlp of an almanac (panchanga) of the concerned period.

**sloka 15-16:** The ishatakala of the planets as shown in the almanac is known as mishra-mana. If the mishramana (week day, ghaties, pala) is in the advance of ishtakala of birth (week day, ghaties, pala), then such week day, ghaties, pala, may be deducted from the former. The reminder would be subtractive. If the ishtakala of the birth is in advance of the mishramana, its week day, ghaties, pala etc., may be deducted from the week day, ghaties etc. of the former. The reminder would be additive. The reminder in days, ghaties etc., may be reduced to palas and multiplied by the rate (in minutes) of the motion given for the planets in question and divided by 3600. The quotient would be additive in case the planetary position related to a period prior to the required time, and subtractive when the said period is subsequent to the other consideration.

**NOTE:** The student of astrology in present day need not have to bother much about the methods of calculation of ancient times depending on



panchangas, tools etc., We can safely use any tables of houses and any ephemerides.

**sloka 17:** If a planet is in retrograde motion the process outlined in the previous sloka should be reversed in order to work out its position. In the case of Mandi, its position on the several days of the week from Sunday will be worked out by a process of subtraction of 4 ghatis from each day (and finding the lagna at that time), thus Sunday 26, Monday 22, Tuesday 18 and so on.

read with: Uttarakalamrita, sloka 7 -khanda I: The duration of the day in terms of ghatis multiplied by 26,22,18,14,10,6 and 2 respectively and divided by 30 will indicate (during the day) the time (in ghatis elapsed since sunrise) of the exact position of Mandi (who is said to be son of Sani) in the seven week days counted from Sunday onwards.

**NOTE:** During the night time the rising of Mandi would be at 10,6,2,26,22,18 and 14 for days beginning with Sunday. In this case the sunset be the criteria. If the day is having 60 ghats (24 hours) then only the time as above should be taken. This can be easily worked out with ephemerides finding the sun rise and sun set (or next sun rise-when needed) and finding out the duration of day or night.  $10/24 \times$  such duration gives the rising of mandi for Sunday. The lagna made (obviously the nirayana lagna-see next sloka) gives the position of mandi. Mandi is extensively used by astrologers in Kerala. The effects of mandi can be found in Prashna Marga.

**sloka 18:** Find out the sayan longitude of sun as counted from the equinoctial point is mesha 0 degree by adding ayanamsha to its nirayan longitude. Then note in which sign is it posited. Take the portion of that sign still to be traversed by sun. Also find out the time of traversing it. Subtract it from the time of epoch. Note the number of signs passed in full from sunrise till then by deducting one by one the time taken by different signs to rise above the horizon. (Here author presupposes that the astrologer has on hand the Table of house and rising time of different lagnas for that place and that day)

Ultimately astrologer arrives at a rough or ashuddha sign which can not be further subtracted. Note the remainder. Using the law of three, i.e. multiplying this time by 30 palas, the bhuktha or the elapsed portion of that sign can be ascertained in degrees and minutes. Add to this the preceding signs reckoned from the equinoctial point i.e mesha 0 degrees and subtract ayanamsha from the sun. The remainder is the nirayana longitude of the lagna.



**sloka 19:** (Method to calculate lagna for night births). We first note the actual time that has elapsed since last sunrise. Dinamana or the length of the day is then subtracted from the total time that has elapsed since the last sunrise. If we add six signs to the position of sun at last sunrise, we will get the position of the sun at the sunset before birth. This is to be shown in degrees etc., The interval - portion that has elapsed since sunset and the birth time in ghatis etc., should be converted into distance by a process similar to the one mentioned in the previous sloka but in a reverse manner.

**sloka 20:** In order to find out the exact position of the 10th house (dashama lagna), it is necessary to explain what nata is. It is calculated after knowing the exact time of birth. According to some learned nata is of four varieties, while other say that there are two kinds of nata and two kinds of unnata.

**sloka 21:** According to astronomers Unnata is measured from the nadir while Nata from mid-heaven. They both represent the interval between the planet concerned (here in this case, the sun) and the Meridian. The astronomers are also of the opinion that Unnata is also of four varieties.

**sloka 22:** According to the opinion of these, if the birth takes place at night six signs be added to the sayan sun (sayan longitude) of the sun. If the birth takes place at day, no such addition is called for. The nata (which even of the four varieties if may happen to be ) should be converted into degrees, minutes etc., by the same process which is adopted for working out the lagna, but with this difference that the rates of several rising periods should be those obtaining at the equator, by the process of addition or subtraction as the case may be in order to calculate the correct position of the mid-point or mid-heaven. But Keshava and other have expressed the view that the 10th house should be calculated from the Nata.

**sloka 23:** According to one school of thought the longitude of the 10th house should be calculated as follows:-

If it is the day birth, we should note where the longitude of the place cuts the zodiac into two visible halves of about three signs each, one in the east and other in the west, and this intersecting is the mid-point or the centre of the 10th house and may be calculated from the nata or meridian distance of the sun at the time - east or west.

According to the other view the sun has to be fixed in the other half of the zodiac by the addition of six more signs and the position of the nadir (or bhava-madhya of the 4th house) should be calculated through the nata (and unnata) or meridian distance between this point and this new



(imaginary) sun.

**sloka 24:** There is yet another method of working out bhava madhya of the 10th house. The time intervening between the exact position of the sun at birth and mid night in ghaties should be noted. The mid night should be taken as ishta kala and its exact position in ghaties should be converted into degrees at rates (of rising periods of the several rasis) obtaining at the equator the result with the exact position of the fourth house. By adding six signs to this we will get the position of the 10th house.

**sloka 25:** After having calculated the position of lagna and the 10th house, we may proceed to find out the positions of the other bhavas. If we add six signs to the longitude of the 10th house, we will get the longitude of the 4th house. Similarly, by adding six signs to the lagna, we will get the longitude of the 7th house. If we deduct the longitude of lagna from that of the 4th house and divide it by 3, this 1/3 rd portion when added to the longitude of lagna, will get us the longitude of the second house (or bhava). In the same manner deduct the longitude of the 4th house from that of the 7th house. The result will be longitude of the 5th house.

**sloka 26:** Again if one third of the first and second remainder is respectively added to the longitude of the 2nd and 5th houses, we will get the longitudes of the 3rd and the 6th house. Thus, it has been shown how the position (longitudes or bhava sputa) of the first six bhavas has to be calculated. A half of two adjacent bhavas is called their sandhi. The longitudes (bhava sputa) of the other six bhavas and their sandhies may be obtained by the addition of six signs to each of the several bhavas and sandhies already obtained.

This is illustrated in the following way:

	lagna longitude+/-IV longitude=q
lagna longitude+/-X longitude=p	find q/6= call it b
find p/6= call it a	I+b=Is
X+a=X sandhi, call it Xs	Is+b=II m
Xs+a=XI mid point, call it XI m	II m+b=III s
XI m+a=XIs	III s+b=IIII m
XIs+a=XII m	IIII m+b=IIII s

$XII_m + a = XII_s$

$XII_s + a = \text{lagna}$ , verify the same as lagna we had at the start of the calculation

$III_s + b = IV$ , verify the same as the 4th longitude at the start of calculation

**sloka 27:** We should multiply the nata ghaties, pala etc., to obtain the linear distance between the sun and the mid-point in the degrees etc., For calculating the position of the mid-heaven (10th house), the above distance in degrees may be deducted from the longitude of the sun when the nata is eastern and add the same when nata is in the west. However, the author considers this method as approximate. Just as in the case of the sun, we may find out the distance in degrees etc., between the position of sayna lagna and the mid-night point (4th house). By suitable addition, the sandhi next to the lagna, the 2nd bhava, its next sandhi, the 3rd bhava etc., can be obtained.

**NOTE:** See the table above for clear understanding of making a bhava madhya and arabha charts

**sloka 28:** The difference (in degrees) between a planet and its nearest sandhi multiplied by 20 and divided by the distance (in degrees) between the longitude of the bhava and of its sandhi represent the measure of effect (caused by the planet) in terms of unit of 1/20th portion.

**NOTE:** This suggests that the planets at the mid point are stronger and the planets at the junction are weaker. We can call that the planet is 100% powerful at the mid point and 0% at the junction. Proportionately the strength can be worked out. Practically, the distance of 3-20 nearness to the mid point or the junction can be considered as the cuspal point and the planet occupy the same star and pada.

Kuja, sukra, budha, chandra, ravi, budha, sukra, kuja, guru, sani and guru are respectively the lords of the signs from mesha onwards and also of their amsas. **NOTE:** Ravi and chandra own one sign each while sani owns two consecutive signs makara and kumbha.

**sloka 29:** The first navamsha in the several signs from mesha onwards begins respectively from mesha, kataka, tula and makara.

**NOTE:** For chara rasi the counting of the first navamsha is from thereof, for stira from the 9th onwards and for dwiswabha rasis from the 5th.

The exaltation rasis of the planets are: ravi-meha, chandra-vrishbha, kuja-makara, budha-kanya, guru-kataka, sukra-meena and sani-tula. 10-3-28-15-



5-27-20 are deep exaltation points for the these planets in the rasis mentioned above. Debilitation points and deep debilitation points are away by 180 degrees.

**NOTE:** Moolatrikona rasis have not been described here. Moola trikona rasis fall in the signs owned or exalted (as in case of chandra). According to Jataka Deshamarga (sloka 25-adhyaya I):

<u>planets</u>	<u>moolatrikona rasis:</u>	
ravi	0-20	simha
chandra	3-30	vrishabha
kuja	0-12	mesha
budha	15-20	kanya
guru	0-10	dhanus
sukra	0-5	tula
sani	0-20	kumbha

sloka 30: Rahu's exaltation sign is mithuna, and kanya is his own house. The exaltation sign of ketu is dhanus and meena is his own house. But according to some vrischika is the exaltation sign of rahu and kumbha that of ketu.

In even sign the hora s or halves belong respectively to chandra and the ravi and in an odd sign to ravi and chandra.

There is no consensus amongst the learned in regard to own and exaltation signs of rahu and ketu.

**NOTE:** In practical application there was no special effects that can be attributed to the exaltation etc., for the nodes.

Here is the list of exaltation (opposite is the debilitation), own sign and moolatrikona (only some texts mention moolatrikona) for rahu and ketu:

classical	planet	exaltation	own sign	moolatrikona
Sanketa nidhi	rahu	mithuna	kanya	-
	ketu	dhanus	meena	-
Brihat prashara hora	rahu	vrishabha	kumbha	mithuna
	ketu	vrischika	vrischika	dhanus
Jataka parijata	rahu	mithuna	kanya	kumbha
	ketu	-	-	-

Manasagari	rahu	mithuna	-	-
	ketu	dhanus	-	-
Sarvartha chintamani	rahu	vrishabha	-	kumbha
	ketu	vrischika	-	simha
Uttarakalamrita	rahu	vrishabha	-	kumbha
	ketu	vrischika	-	-

**Sloka 31:** One third of a rasi is called drekkana. Each drekkana is made of 10 degrees. The lord of first drekkana is the owner of the sign itself, the second drekkana belongs to the owner of the 5th and third drekkana belongs to the owner of the 9th rasi. Dwadasamsha (1/12th of a sign) is made of 2 1/2 degrees and is counted from the sign itself from mesha to meena and from vrishabha to mesha and so on, and the lords of these signs own the dwadasamsha. Trimsamsas (1/30th portion) allotted in an odd sign to kuja, guru, budha and sukra respectively 5, 5, 8, 7 and 5 degrees.

**NOTE:** The shadvargas (6 divisional charts) are: rasi, hora, drekkana, navamsha, dwadasamsha and trimshamsha.

**sloka 32:** In even sign sukra, budha, guru, sani and kuja have 5,7,8,6 and 5 degrees respectively. Thus the six vargas have been described. The friends of several planets from ravi onwards are respectively 1. guru, 2.guru and budha, 3.budha and sukra, 4 chandra, kuja, guru sukra and sani, 5 ravi, chandra, budha, sukra and sani 6. kuja, budha guru sani and 7. budha,guru and sukra. The rest are enemies.

**sloka 33-35:** Sani and sukra are enemies of ravi. Budha is neutral to him and chandra, kuja and guru are his friends. This is their natural relationship. Budha and ravi are friends of chandra. The other planets are neutrals. Ravi, chandra and guru are friends of kuja. Budha is his enemy and sukra and sani are neutrals. Ravi and sukra are friends of budha. Chandra is his enemy and the rest are neutrals. Ravi, chandra and kuja are friends of guru. Budha and sukra are his enemies and sani is neutral to him. Budha and sukra are his enemies and sani is neutral to him. Budha and sukra are friends of sukra. Kuja and guru are neutral to him and ravi and chandra are his enemies. Budha and sukra are friends of sani. Guru is neutral to him and sani, chandra and kuja are his enemies.

**NOTE:** This is also the view of Satyacharya as accepted by Varahamihira in his book Brihat Jataka. The planet is a friend if he owns 2-4-5-8-9-12th houses from the considered planet's moolatrikona and exaltation. A



question will arise why 8 and 12th could be in this consideration. Here we are not analyzing the effects/impact of two planets but only ownership. Still it is not clear why above houses have been selected. Compared to this, the relationship between the planets as in the planetary cabinet yields to reasoning and is understandable.

planets	friends	enemies	neutrals
ravi	chandra, kuja,guru	sukra, sani	budha
chandra	ravi, budha	nil	kuja, guru, sukra, sani
kuja	ravi, chandra, guru	budha	sukra, sani
budha	ravi, sukra	chandra	kuja, guru, sani
guru	ravi, chandra, kuja	budha, sukra	sani
sukra	budha, sani	ravi, chandra	kuja, guru
sani	budha, sukra	ravi, chandra, kuja	guru

From the above table we see that there is bitter enmity between ravi and sani (who hate each other), sukra and ravi and the rest of the relationship is love-hate! For example chandra hates none while budha and guru hate chandra. Kuja hates budha but budha does not hate him. In the planetary cabinet ravi and chandra are royal couple (king and queen) kuja the commander, budha the prince, guru and sukra are ministers -guru welfare and sukra cultural minister. Sani, rahu and ketu are servants. It also means sani is the servant while ravi and ketu are the foreigners, even low class or tribal men. This argument makes it easy to understand the relationship.

**NOTE:** Suppose ravi is posited in simha, he is in own house, if he is in mesha he is in exaltation, if he is in makara or kumbha he is in the enemy's house. The question we should consider is whether the owner of the house hates him and not the reverse. Example, if chandra is in the signs ruled by budha, he is in the enemy's house while budha in the sign owned by chandra is not in the enemy house as chandra does not hate budha. We

find two pairs sani-ravi and sukra-ravi among above who are bitter enemies. Sukra in simha or ravi in vrishabha or tula have not caused any damage to the planets in the enemy house. Only if sukra is associated with a malefic (by status or function) or combustion, he will loose his strength. The results that flow out of the above combination gets altered considerably and one can relay only on the relationship between sani and ravi. Rahu - ketu have not been mentioned in many works. Phala deepika (sloka 35, adhyaya2) says: budha, sukra and sani are friends of rahu and ketu. Kuja in neutral; ravi, chandra and guru are their enemies.

**sloka 36:** Planets posited in three adjacent houses of planet are his temporary friends (taatkaalika mitra). The adjacent houses are three houses to either side of the house where the planet is posited i.e.2,3 ,4, 10,11 and 12 from the planet. If the planet happens to be friend in both permanent and temporary relationships, he is very good friend and such relationships are found out.

**NOTE:** A planet in kendra or kona from the planet would always give good results in their respective dasa / bhuktis. The conjoined period of 12-2 or 2-12 lords will produce evil results despite they being temporary friends. Here the great influence in the other kendra, i.e 7th is not considered and such a planet is called enemy (similar to difficult aspect in the western system). It is harmless and safe to ignore any table easily generated by some programs or manual charts as the combined relationship is of no use and it may tamper with unreliable inputs at the time of judgment.

Further, the sloka says that a planet in his own, exalted, friendly sign or in sign owned by a friendly planet gives favorable results. If a planet is retrograde, occupies a dustana (6-8-12), an inimical house or is in conjunction with a bad planet is inauspicious.

**NOTE:** A bad planet means functional as well as natural. Retrograde planet need not have to be bad. Retrograde planets give courage, will power, wealth. As the planet is retrograde the progress will not be even and as such, it is called 'bad' according to the author of Sanketa Nidhi. If in a prashna chart, the lagna lord or the signification of the event is retrograde, the event will not happen or will take a long time. In transit when sani retrogrades he stops the evil results to astama sani people and guru when retrograde will not give any benefits though he is in favourable 2-5-7-9-11 houses.

**sloka 37:** There are eight conditions of a planet as described below:

- when a planet is in his sign of exaltation, called deepa



- planet in his own sign, called swastha
- when the planet is happy in friend's house, called hrusta
- planet in benefic varga, called shanti
- planet has bright rays (i.e. when accelerated-due to nearness to ravi), called sakta
- planet eclipsed due to nearness to ravi (astangata - moudya - combustion), called vilupta
- planet in debilitation, called deena
- planet when defeated in planetary war (graha uddha), called peedita

**NOTE:** The work, Sankatanidhi does not give the results of such states (avasta) of the planet. Also, it does not suggest how one should classify if a planet has more than one state like in exaltation but retrograde. There is certain variation between other works: Hrusta state is called as muditha, vilupta is called vikala. Also some texts add peedya i.e. in the lat quarter of the sign and bheeta being fast than normal (opposite of retrogression). General results are only given which are directive and at times exaggerated. Graha uddha means when planets are at certain distance in a cluster a certain planet wins just for being at certain degree. This is general rule to all the charts. Here no functional role is considered.

Planets seem to retrograde when they reach a certain position from ravi and remain there for some days and resume forward motion. Following table gives the details:

planets	retrogression in days	stationery for days	distance from ravi for retrogression to begin	distance from ravi for direct motion to begin
kuja	80	3	228	132
budha	24	1	14-20	17-20
guru	120	5	245	115
sukra	42	2	29	29(?)
sani	140	5	251	109
uranus	155	6	257	103
neptune	157	6	259	111
pluto	160	7	260	109

**sloka 38:**The results of the various conditions of the planets will be in accordance with those conditions and their relative intensity being dependant on their strength etc., In odd sign planet is said to be in infancy (bala) when he has advanced the first six degrees; he would be in his

boyhood (koumarya) when in 6-12 degrees. He is young(yuva) when he is in 13-18. he would be in old if he is in 19-24. he would be nasta (mruta, spent, dead) when between 25-30 degrees. In even signs, these divisions are counted in the reverse order.

**NOTE:** It is not clear why in even signs the avasta should be reversed. Bala avasta is increasing of strength day by day till he attains young age, whereas old age decreases the strength. So, these two are not the same. Secondly, the longitude is too large. It only implies the ancients propounded that the strength of the planet is proportional to their position from in bhava, sign, or star. Also, there has been found any practical utility of this avasta. The planet in bala avasta has not produced any different result from that else where. 13-18 is the mid of the sign, odd or even and chandra in the mid of the sign, vrishabha should manifest full character of that rasi. Chandra is in young avasta, vrishabha being even sign i.e. at say 23 degrees is he stronger is the question. The mid point of 15 falls in the range of old age! As such, the directive principle is that; the planet at the centre of a sign or a house is competent to give stronger results than the planet towards the end of the sign or bhava.

In odd signs: (in the even signs, the reverse i.e. 06-12 is nasta, 13-18 old age, 19-24 young and 25-30 bala)	<ul style="list-style-type: none"><li>• 06-12 bala avasta</li><li>• 13-18 young</li><li>• 19-24 old age</li><li>• 25-30 nasta/mrita</li></ul>
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**sloka 39-40:** The second half of dhanus, the forepart of makara, mesha, vrishabha and simha are called quadruped (chatuspada) signs. Kataka, Meena and the second portion of makara are watery signs. The sign vrischika is like a scorpion. Kanya, tula, mithun and kumbha are bipeds (dwipada). Mesha, vrishabha, mithuna, kataka, makara and dhanus are strong at night. These rasis excluding mithuna rise with their back. The remaining signs excluding meena rise with their faces. Meena is called a ubhayodaya rasi.

**sloka 41:** 180 degree portion or half of the zodiac beginning from lagna, that is still to rise till the end of 7th bhava is the invisible half. The remaining 180 is visible half. The eastern portion of the zodiac comprises 180 from the 10th house to the 4th house (nadir). The western half of 180 begins from nadir and ends at mid heaven, that is the 10th house.

**NOTE:** The visible half of the zodiac is the signs rising from lagna to 7th (called descendant) via 10th house. The mid-heaven (10th house) is the portion right up from the observer in the visible zodiac.



**sloka 42:** Thus ends the Sanketa on definition in Sanketanidhi, a work composed by Shri Rama Dayalu, the astrologer for the benefit of his elder brother's son Shri Ghasi Ram.

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## SANKETA TWO

- 1. If in the chart prepared at the time of conception or query, and also the Navamsa chart Ascendant, Jupiter, Moon and Sun are posited in odd signs the birth of a male child should be predicted. If in even signs the birth of a female issue is to be predicted.**
- 2. 5th or the 7th sign from the position of Moon in the query chart or the chart prepared for the time of conception, would be the Janma Rasi (the sign occupied by Moon) in the birth chart. 5th or the 7th sign from Navamsa of the query lagna (Ascendant) or conception Lagna could also be Janma Rasi in the birth chart. Actually the delivery is likely to take place when Moon in transit passes through Navamsa owned by Adhana (conception) or Prasna (query) Lagna, whichever is stronger, or when Moon transits the sign owned by strongest of the planets owning Saptamsa, Navamsa, Dvadasamsa and Trimsamsa occupied by Moon.**
- 3. When Sun is posited in quadruped sign in conception or query chart and remaining planets are strongly placed in dual signs, birth of twins would take place. If malefics be not aspected by benefits, or be at the junction of two signs or in even signs and be associated with Moon the child born would be stupid.**
- 4. If the malefics be posited at the function of signs and Moon be in Taurus (exaltation sign of the Moon) aspected by a malefic, the native would be dumb or mute. If Moon and Sun be in Leo and be aspected by malefics, the native born would be sightless or blind.**
- 5. If malefics be posited in malefic signs (i.e. signs owned by malefic planets) which are 5th, 7th or 9th from Sun, the father of the native at the time of birth would be under restraint (in jail). If Sun be in a moveable sign, such restraint would be in a foreign country, if in a fixed sign in the home country and if in a dual sign the restraint would be at a place falling on the way, to the homeland. The direction of the place would be in accordance with sign occupied by Sun. If Moon be posited in the last portion or en-point of a sign and ascendant not aspected by Moon, the birth of the child would take place during absence of the father from the place of birth.**



**6. If Moon does not aspect Ascendant, be posited between Mercury and Venus, Saturn be in Ascendant and Mars in 7th, the father would be away at the time of birth. taken place soon after his birth. If Sun and Venus aspected by Mars be posited in 6th, 8th or 12th house, the father of the child would not be alive at the time of his birth.**

**7. It should be predicted that the father of the child had died before his birth, if Sun and Venus be in a moveable sign and be associated with or aspected by Mars. If there be malefics in 12th and 2nd houses from the Ascendant and the Lord of Ascendant being weak, be in 9th or 4th house, it can be said that the father of the native was very sick at the time of native's birth.**

**8. If the birth takes place at night and Saturn associated with a malefic, be in 5th or 9th house from Moon, the mother of the native would die at the time of his birth. If the birth takes place during day time and Mars be in trine to Venus, the mother would die at the time of birth of the native. If in case of night birth, Mars be associated with Saturn in a moveable sign, it is to be understood that the death of the father had already occurred in a place away from the place of birth.**

**9. The same would happen, if Saturn and Mars be conjoined with Sun in a moveable sign. If malefics occupy Ascendant, 7th, 8th and 12th it should be understood that the death of the mother of the native had taken place soon after his birth. If 7th, 8th and 9th houses from Ascendant be occupied by malefics, it should be predicted that both mother and child would die soon after the birth of the latter. If all the malefics occupy 6th and 12th houses from Ascendant and Moon, the mother would survive but the child would die soon after birth. If malefics occupy Ascendant Moon sign, 7th and 8th houses from Ascendant or Moon, the child born would survive but the mother would die soon after his birth.**

**10. The number of female attendants in the delivery room would be equal to the number of planets posited between Ascendant and Moon. The number of female attendants outside the delivery room would be equal to the number of planets on the left side of Ascendant (visible half) and the number of such persons inside the delivery room would be equal to planets posited on the right side of Ascendant (invisible half). If these planets be benefits, the lady attendants would be of superior class. They would be long to low class if such planets be malefics. The left or the visible half**

begins from the portion of the 7th house still to set and extends to the rising portion of first house; the other half of the Zodiac is called "invisible".

11. In this Sloka some more clues have been given to find out the number of female attendants. If in the visible half referred to in the previous Sloka there be any retrograde planet or planets in their signs of exaltation, the number of attendants would be thrice the number of such planets. If planets be in their own sign, Navamsa Drekkana etc. the number of attendants would be twice the number of such planets. If there be planets which are combust, or in their sign of debilitation or in inimical signs or trik houses (6th, 8th or 12th), the number of attendants would be half of the number of such planets. If Ascendant is Aries or Pisces the number of attendants would be two. In the case of Capricorn, Libra, Scorpio, Leo, Virgo or Gemini Ascendants the number of attendants would be three. In Taurus or Aquarius, Ascendants the number of attendants would be four. In case of Cancer or Sagittarius Ascendant, the number of attendants would be five.

12. In this Sloka the author tells that the direction of the delivery room should be determined by the sign of Ascendant at birth. If the rising sign or Ascendant be Aries, Cancer, Libra, Scorpio or Aquarius, the delivery room would be in the Eastern portion of the house. If Ascendant be Leo or Capricorn, the room would be to the Southern side of the house, If Ascendant be Taurus the room would be in the Western portion of the house. If Ascendant be owned by Mercury or Jupiter, the delivery room would be to the Northern side of the house. The four pairs of moveable and fixed signs beginning with Aries represent the East and other principal directions in which the bed of the lady concerned is placed in the room. The four dual signs Gemini, Virgo, Sagittarius and Pisces, signify the four intermediate points, namely, SE., SW, NW. and NE. Or the direction may correspond to that denoted by the sign occupied by Rahu.

13. When Ascendant is Gemini, Capricorn, Taurus or Leo, the child would cry loudly after the birth. His cries would be of subdued nature when Ascendant be Virgo or Aquarius. There would be no cries at all if Ascendant falls in other signs. The birth would take place on a bare ground if Ascendant falls in any of the following signs viz. Gemini, Taurus, Capricorn, Aquarius, Scorpio or Aries.



14. The two front legs of the cot in the delivery room are represented by 3rd and 12th houses. 3rd represents the right leg and 12th the left leg. The hind legs are represented by 6th and 9th houses-the 6th representing the right and 9th the left leg. 4th and 5th houses represent the right side of the intral portion of the cot and 10th and 11th houses the left side. The portions of the cot would be defective if there be malefics in houses representing them.

15. The planets posited in quadrants according to their strength indicate the door of the delivery room. When there be more than one planet in quadrants the door should be found by the strongest amongst them. If there be no planet, the position of the door is to be ascertained by the sign occupied by Ascendant. The head and other parts of the cot would be in the direction indicated by Ascendant. The strongest planet aspecting Ascendant would indicate the clothes, worn, food taken etc.

16. This Sloka deals with particulars of the lamp in the delivery room. Moon determines the oil in the lamp, Sun indicates whether the lamp is of a moveable nature or fixed one. Ascendant tells us about the wick in the lamp. The lamp would be moveable if Sun occupies a moveable sign. The lamp would be of fixed type if Sun occupies a fixed sign. The sign occupied by Sun would also indicate the position of the lamp on or near the cot.

17. If Sun be posited in a dual sign, the lamp would be placed at the position indicated by the sign and it would be flickering. Moons Drekkana 1st, 2nd or 3rd, or Moons fullness or otherwise, would indicate the quantity of oil in the lamp. We can also ascertain the portion of the wick that has been learnt from the condition of Moon mentioned above.

18-19. If Moon be in Ascendant, 6th or 8th house, the lamp would be without oil at the time of birth. If Moon be in 2nd house or Saturn be in 10th house, the lamp would contain oil. From Sun is ascertained the position of the lamp. If Sun be between Ascendant and Moon, the lamp would contain ghee. It would contain oil if there be Saturn between Ascendant and Moon.

20-21. There would be a number of lamps in the delivery room at the time of birth if a strong Sun be aspected by Saturn and Mars. If the above disposition be not present and instead, there be a strong planet in 12th house there would be light from hay fire. The structure of the building containing the delivery room would be flimsy and made mostly of wood if Sun be strong in the Chart. The delivery room would be: (a) a new one if

Moon be strong. (b) attractive and pleasant if Venus be strong, (c) very beautiful and artistic and decorated with pictures, if Mercury be strong. (d) a burnt one if Mars be strong. (e) old and renovated if Saturn be strong. (f) strong and durable if Jupiter be strong by being in its own sign on Navamsa. (g) double storied or with two halves if Jupiter lie in a dual sign (h) three storied or with three halls if the Jupiter be posited in Sagittarius (i) many storied if Jupiter be at his highest exaltation point in Cancer.

22. Which metal would be in prominence may be ascertained from the strength of Sun etc. Copper, Chandrakanta mani (Moonstone) gold, alloy of metals, silver, pearls, iron would be in prominence if Sun, Moon, Mars, Mercury, Jupiter and Venus are respectively strong in the chart (birth or query chart). If Sun or Moon be strong, the child would possess the nature and qualities of his father and mother respectively. If Sun be strong at birth, the qualities of the child born would be in accordance with planet in whose Trimsamsa Sun be posited.

23. The natives appearance would correspond to the lord of rising Navamsa, or it would be according to planet which is most powerful at birth. His Complexion would be in accordance with the lord of Navamsa, occupied by Moon.

24. Mars and Saturn be posited in Ascendant of a person, there would be abortion or miscarriage to his wife. If the native of the chart be a female she would herself suffer from abortion. Abortion would also take place if Moon aspects or is associated with the above two planets.

25. Planets which are significators for father and mother during day-birth or night-birth give full effect, if the birth occurs at the beginning of the day or the night as the case may be. The effect would be moderate if birth takes place in the middle portion while it would be very light if the birth takes place at the close of the day or night. This rule applies in effects good or bad produced by two pairs of significators planets as well.

26. Various parts of the human body are represented by 36 decanates into which the Zodiac is divided. If any particular decanate be occupied by a benefic planet, there would be a mole, in the corresponding part of the body. If any decanate is occupied by a malefic, there would be an ulcer or wound in the corresponding part of the body, If four planets, including



Mercury, be posited in any Part or drekkana of the Kalapurusha there would be a mole or like in that part. Similar result would accrue if a sign or house be occupied by Sun-Moon, jointly.

27-28. A proficient astrologer should find out all about ones body from Ascendant. All about wealth and happiness should be examined from Hora-Lagna. Happiness etc. of relations should be ascertained from Drekkana Lagna, children from the Saptamsa-Lagna, wives happiness etc. from the Navamsa-Lagna, about the parents from Dwadasamsa-Lagna, about ones cherished desires from Trimsamsa-Lagna. All these details may be also be ascertained from Natal Ascendant.

29. Matters relating to natives father should be ascertained from 9th and 10th houses from Sun, those relating to mother from 4th house from Moon, those relating to brothers from 3rd house from Mars, those relating to maternal uncle and his children from 4th house reckoned from Mercury and those relating to children from 5th house from Jupiter.

30. Matters relating to ones wife may be ascertained from 7th house reckoned from Venus and information regarding perpetuation or extension of one's family may be obtained by examining 8th house from Saturn. It is very necessary that in all above cases, conclusions be arrived at after carefully taking into account the strength of the particular house, of the planet from which it is reckoned and of the planet owning the house in question. Only after such examination and after having full devotion to God the astrologer should make predictions about the prosperity or otherwise of the particular relation.

31-Thus comes to close the 2nd Sanketa entitled Prasuti (birth) of Sanketanidhi, a work authored by Rama Dayalu the Astrologer, for the benefit of Shri Ghasi Ram son of his eldest brother (Shri Vazir Chandra Sharma) so that he gains proficiency in Astrology.

Thus ends the 2nd Sanketa on birth, in the work Sanketanidhi

## SANKETA THREE

- 1. The child would die immediately after birth if the birth takes place at twilight an hour before or after sunset and malefics be posited in the last portions of the signs. If Moon be posited in a quadrant and other three quadrants be occupied by malefics, the child would die immediately after birth. The same would happen if there be malefics in 1st and 7th houses, or these houses be hemmed in between malefics.**
- 2. The child would die soon after birth if there be a malefic each in Ascendant and 7th house and Moon be also associated with a malefic planet without receiving any benefic aspect.**
- 3. If Moon be placed in 6th, or 8th house and Rahu is the 4th, the child would die immediately after birth. The remedial measure would be to worship the Lord. If there be a malefic planet in a quadrant neutralizing the above adverse effect, even then, the death would take place within a year. If Mars be posited in Jupiter's sign and Jupiter be in the sign of Mars, death would take place within eleven years.**
- 4. If Moon associated with a malefic be posited in 1st, 7th, 8th or 12th house without receiving the aspect of a benefic planet placed in a house other than a quadrant the child would die soon after birth. When the birth takes place during day in dark half of a month, Moon even if placed in 6th or 8th house and aspected by malefics, would not kill the child. When the birth takes place at night during bright half of a month, Moon in the same position and aspected by benefics would protect the child.**
- 5. The new-born child would die soon if: a) Sun and Moon be in Ascendant and be not associated with or aspected by benefics. b) if strong malefics occupy 5th, 8th and 9th houses; c) if Saturn, Sun, Moon and Mars occupy respectively 12th, 9th, 1st and 8th houses. The child would be saved if these combinations be aspected by a strong Jupiter (our view is that in this disposition of planets, a strong Jupiter placed in 5th, 7th or 9th house could save the child from death), and d) if Moon be badly placed (this could mean placement in the sign of debilitation or an inimical sign or if it be a new Moon), in 5th, 9th, 8th, 7th, 12th or 1st house and be devoid of benefic aspect.**



**6. The newly born child would die soon after birth if Moon be placed in 6th or 8th house and aspected by malefic planets. If, however, Moon gets the benefit of benefic aspect, the child would remain alive up-to eight years. If Moon in such position be aspected both by benefic and malefic planets, the child would live up to four years. The child would live for one year if a malefic planet in an enemy sign, occupies 8th house aspected by a malefic. If the malefic aspects Sun placed in a quadrant, the child would live for 10 or 16 years.**

**7. If Sun and Moon be associated with Saturn, the child would live up to nine years. The longevity would be of one month if all the malefics be placed in 6th and 8th. The child would die in the 4th year, if Mercury be placed in Cancer in 6th or the 8th house and be aspected by a malefic Moon. If Sun, Venus and Saturn be all associated with malefics, the death of child will take place soon after his birth.**

**8. The child would die soon after birth if Sun be posited in the sign of Mars or Saturn and Jupiter placed in 10th be aspected by malefics. The child and the the mother would die if malefics posited in the 7th an 8th be aspected by malefics and get no benefic aspect.**

**9-10. If the lord of the sign occupied by Moon be posited in 8th house in conjunction with the lord of Ascendant aspected by malefics, the child would die in four months. If the lord of the sign occupied by Moon be in 7th house conjoined by a malefic and the lord of Ascendant received malefic aspects, the child would die within eighth months. If Jupiter placed in 8th house be aspected by all the malefics, without receiving any benefic aspect, he would be in a position of inflicting harm to the child. In other words the child would have very poor longevity. If Jupiter posited thus be in the sign of Mars the evil would be still more severe. If retrograde Saturn in a quadrant or 8th or 6thhouse owned by Mars the child would in all probabilities die in three years.**

**11- 12. The following dispositions of planet are not favorable for the longevity of the newly born infants: 1) Saturn occupying 8th house from Ascendant; 2) Son in his sign of debilitation being posited in 5th or 9th house. 3) Mars in 8th or Mercury aspected by a strong malefic in 6th or 8th house cause death within four years. 4) Mercury in the sign of Moon, i.e. Cancer, and posited in 6th or 8th house aspected by Moon, also causes death within four years. 5) Venus posited in Cancer or Leo aspected by benefics from 6th , 8th or 12th house and also aspected by strong malefics**

allows the child to survive for six years. But when Ketu be rising in Ascendant the child would die immediately after birth.

13. If a Pasha or Pakshi decanate be rising and be occupied by malefic<sup>5</sup> the child would die in 7th year. If malefics occupy the trine houses and be not aspected by benefics, and benefics be all posited in 6th and 8th houses (and they be further aspected by malefics), the child would die in 8th Year.

14-15 If them be a malefic in Ascendant or 7th house, the lord of Ascendant be aspected by or associated with a malefic and Moon be in Ascendant, the child would live for seven years. If the lord of the sign occupied by Moon and the lord of Ascendant together be posited in 6th, 8th, 12th, or 7th house, the longevity of the child in years would be equal to the number of the sign occupied by Moon. If Moon be in Gemini or Virgo and be associated with Sun and Mars without aspect of benefics the longevity of the child would be nine years.

16. If in a horoscope Mars be in its sign of debilitation or be posited in the 8th and Sun in its debilitation sign be posited in a trine, the native would be stupid and unhappy and would live on alms.

17. Planets placed in the last degree of the signs contribute very little to the longevity of the native. But if a planet be in his exaltation sign, own sign or a friendly sign he would contribute a good number of years to his longevity.

18. If Ascendant be Aries or Scorpio and Saturn be associated with a malefic is in Leo, the arms of the native would be amputated. If Saturn be in 6th house aspected by inimical planets the native would lose his hands as well as feet.

19. The learned say that if Moon conjoined with three malefics be in the 6th house and be aspected by malefics without receiving any benefic aspect, the native would injure his eyes. If Mars, Rahu and Saturn be in 8th house the native would lose his nose. If Moon and Saturn being in Cancer be placed in 8th house without aspect of a benefic, the native would injure his feet.

20. If a malefic planet be in the sign of another malefic planet, and aspected



by Rahu and Saturn as malefics, Moon in conjunction with a malefic be aspected by Sun, Mars and Saturn, the native born with such dispositions would kill barren cows and the Brahmins (the priestly class). If there be three or more malefics in a sign, the native born with such dispositions would remain sickly. In such a combination Sun should be treated as a malefic only when it is not in conjunction with Venus.

21. If Rahu be in his own sign Virgo and Mars, Mercury and Venus together be placed in 10th house the fortune and ill-luck would only be momentary for the native. (They would not be long-lasting). If there be malefics in 2nd, 3rd and 7th houses and a weak Jupiter be posited in 5th house, the native would be a man of objectionable character.

22. If there be malefics in 4th, 12th and 10th houses, the native would leave his place of birth and roam about from place to place, becoming a cause of anxiety for his parents. If all the planets occupy 9th, 5th and 4th houses, the native would lose his earlier-born children, but issues from the second and third wives would remain alive.

23. If Mars be in 6th house, Rahu in 7th house and Saturn in 8th house, the native would lose his partner and become dependant on others. If at birth, Ascendant Tithi (lunar date) and day (or the night) be at their last portion and if the rising Navamsa be a moveable one, the native would be the last issue of his parents. He would not have younger brothers or sisters.

24. If Sun be in 7th, Mars in 10th and Rahu in 12th house, the native would lose his parents. If in this combination (i.e. with Sun in 7th and Mars in 10th), Rahu and Jupiter are placed in 6th, 1st or 4th house, the parents of the native would die within 24 Years of his age and the native would be held responsible for it.

25. If malefics be posited in their own signs in 1st, 4th and 10th houses, the native would earn his livelihood with great difficulty. Even if there be aspect of benefic planets of malefics the native would not give up his evil disposition but would continue to indulge in sinful acts.

26. If Sun, Rahu, Saturn and Jupiter be in Ascendant, 6th or 5th house, the child born under such disposition would bring adverse effects to the

parents. If there be malefics in 10th, 3rd, 7th and 12th houses, the child born under this combination would always be suffering from some kind of trouble in the body.

27. If Saturn be in Ascendant, Moon in 6th house and Mercury in the 7th house, these dispositions would cause destruction of father. If all malefics be posited in quadrants (1, 4, 7, 10), 2nd house and in trines (5, 9) they would bring ruin to the entire family and make the native very poor.

28. If Saturn be in 2nd house, Jupiter in Ascendant, Rahu in 3rd house, these dispositions would prove disastrous for the mother. The result would be the same when Saturn, Rahu, Venus and Mars occupy respectively Taurus, Gemini, Virgo and Leo.

29. If Rahu, Sun, Venus, Saturn and Mercury be in second house, the father would die before the birth of the child. These dispositions in the birth chart of the child are also not auspicious for the longevity of the mother. If Saturn be in Aquarius, Moon in Aries, Sun in 12th house and Venus in Capricorn the child would not enjoy the wealth of his father.

30. If Mars in its own sign conjoined with Mercury and Venus, aspects 10th house, the native would get very meager reward for his efforts. If Rahu be in 3rd house, and Mercury with Jupiter in the 2nd, the native would have three brothers.

31. If Mars be in 7th, Sun in 9th and Venus in 8th house, the native would be short-lived. If Venus be in 2nd house, Moon in Ascendant, Sun and Mercury in 12th and Rahu in 5th house, the native may be imprisoned for involvement in murder cases.

32. If Mars and Saturn be in 2nd house and Rahu in 3rd, the native would lose his brother. If Saturn and Moon be in 9th house, the wife of the native would be of loose character. If there be similar disposition of planets in a woman's birth chart, her husband would be of immoral character.

33. If Sun be posited in Pisces in 12th house, he would cause trouble to the right eye of the native. The left eye would be affected if Moon be in the



same position. If Mars or Venus be eclipsed by Sun in 5th house, the native would, in all probability, be one eyed.

34. If Ascendant be Leo with Venus posited therein and Saturn be in Cancer, the native would suffer from eye trouble. If Mars, Saturn, Moon and Sun occupy in any nativity 2nd, 12th, 6th and 8th houses respectively, the native would lose his eye-sight through a disease caused by the strongest among them.

35. If there be a malefic in 10th house from Sun and the lord of 10th house as well as that occupied by Sun be afflicted on account of association with or aspect by malefics, these dispositions in a nativity would bring disaster to the father of the native. If Moon be hemmed in between malefics, if there be malefics in 4th and 7th house from Moon and Moon be weak also, such disposition would be distressing (or troublesome) for the mother of the native. Similarly if there be malefics in third house from Mars and if that house, its lord and Mars be not well-placed owing to their being in debilitation, inimical houses, etc., these dispositions would, give adverse results to the native's brothers and his valor would also be affected.

36. If there be malefics in sixth house reckoned from Mercury be in debilitation and weak, and the lord of 6th from Mercury be in an inauspicious house, the native would bring distress to his maternal uncle's family by either causing its extinction or other serious trouble. If Jupiter be in its debilitation or inimical sign, 5th house from occupied by malefics, and if the lords of 5th house (both from Ascendant and Jupiter) be not well-placed, the native would not derive any happiness from his children (there may be no child) and he may have to adopt a child. In the same way, we should consider from Venus the welfare etc. of the wife-whether 7th house from Venus has malefics or not, or whether the lords of 7th house from Ascendant or from Venus are happily placed or not. If the dispositions be good, there would be happiness, otherwise conjugal relationship may cause trouble in domestic life. The native's longevity should be considered from Saturn. If strong malefics be placed in 8th house from Saturn and the lord of the said house be also inauspiciously placed, this disposition would lead to early death of the native.

**37. If 5th house be well-placed in a nativity, that is, it be occupied or aspected by its own lord or by a benefit planet possessing several kinds of strength, the happiness of the children of the native would be assured. If the lord of Ascendant be posited in Ascendant, 2nd or 5th house, the first issue would be a son. If the lord of Ascendant be in 4th house, the native would get first a son and then a daughter, or first a daughter and then a son.**

**38. If the lord of 3rd house be in Ascendant, 2nd, 12th, 3rd or 5th house, the native would not get happiness from his children (another interpretation is that in such a disposition of the planets, the children of the native would be deprived of happiness). If the sign of 5th house be owned by Jupiter, i.e., if it be Sagittarius or Pisces the native would lose his first issue, but if that sign or house be aspected or occupied by its own lord, the native would get happiness in respect of children (that is, he would be blessed with children).**

**39. If Jupiter and Venus be in their debilitation signs Sun in an odd sign and Mercury in an even sign, no issue would be born to the native by his own efforts. If Moon in Cancer be associated with or aspected by malefics, and Sun be aspected by Saturn, the native would get a son in his old age.**

**40. If Ascendant falls in a sign owned by a malefic Planet, malefic be placed in Ascendant, Sun be in Scorpio and Mars in a dual sign, the native is likely to get an issue in the middle period of his life. If Ascendant be occupied by Mercury and Saturn, and Jupiter be associated with Venus, the combination is not likely to give any issue to the native.**

**41. If 3rd, 10th, 4th, 7th, 2nd, 9th and 11th houses be occupied by planets in their signs of debilitation, and 6th, 8th and 12th houses be occupied by planets in their signs of exaltation, such disposition of planets and houses would not prove auspicious for the native in the matter of children. If 3rd house from Ascendant be occupied by Mercury, the native would get two sons and three daughters. If a strong Jupiter be posited in 3rd house, the native would be blessed with five sons.**

**42. If Moon associated with Rahu be in 3rd house, the native would not have much wealth. He would have no brother or sister as well. If Saturn and Moon be together in 3rd house, the native would be of dark complexion and**



he would have no brothers. If 3rd or 5th house be occupied by Mars, the native would not get any son. If a strong Venus be posited in 7th, the native would be blessed with good children.

43. The following dispositions in a nativity are not auspicious for getting issues: 1) The lord of 5th house occupies the 6th, 8th or 12th house and is weak-no issues. 2) The lord of 5th house reckoned from Jupiter is in the same position-no issues. 3) Sun and Venus are in 5th-no issues. 4) Saturn and Rahu are posited in 5th aspected by malefics-no issues. The above combinations would cause loss of children as a consequence of the curse or wrath of the family deity. The worship of the deity should be resorted to ward off the evil.

44. If the childlessness be due to evil influence of Mercury or Venus, it has to be remedied by propitiating God Shiva. In other cases the remedial measures would be as follow: 1) The evil influence of Moon and Jupiter through herbs, proper talisman and mantras. 2) The evil influence of Rahu by performing the marriage of a girl. 3) The evil influence of Ketu should be neutralized by gifting a cow to a Brahmin. 4) To remove the evil influence of Saturn and Mars the remedy would be to sprinkle holy water on God Shiva.

45. For warding off evil influence of Sun the native should attentively and with devotion listen to the recitation of Harivamsa Purana. If the childlessness is due to evil influence of all the planets in equal degree, it should be removed by the recitation of "Santana Gopal Mantra". If fasts are observed properly for Sun and Mars, there would be progeny; the same would be assured if the Kamavrata observed properly (that is, according to procedure prescribed for it).

46. The author now describes some good combinations. If Venus, Jupiter and Mercury be placed in Ascendant, Pisces, Sagittarius, Cancer or Virgo, or if they be posited separately each in a single sign (e.g. Venus in Pisces or Libra, Jupiter in Pisces, Sagittarius or Cancer, Mercury in Gemini or Virgo and if these planets be free from (a) association with or aspect by malefics, (b) association with debilitated or eclipsed planets, they would produce auspicious or favorable results. If Mars be in 10th house, Saturn and Moon be in Ascendant, Jupiter and Sun occupy two trims the native would become a king. For such combination Aries should be taken as Ascendant.

47. If Ascendant falls in a moveable sign, there be a planet in it, and other planets be in 3rd house and quadrants in their signs of exaltation, such a combination would bestow the native kingship. If the four quadrants be occupied by benefics and malefics be posited in 6th and 12th houses, the native would become a king with all the royal paraphernalia and fame.

48. If Ascendant or Moon be in vargottama (that is, if they occupy the same sign both in the birth chart and Navamsa) and receive aspects from four or more planets other than Moon, such a disposition would lead to Rajayogas (bestowing of kingship or honor). Again if Ascendant be in vargottama and benefics be placed in second house from Moon, if quadrants be occupied by strong planets, the native would become a king.

49. If Saturn be in Aquarius, Sun in Aries, Moon in Taurus and one of these signs be Ascendant, this combination would give birth to a king. If Mercury, Mars and Jupiter respectively be in Gemini, Scorpio and Leo, another rajayoga occurs, a third rajayoga would be formed when Moon is associated with Mars in an auspicious sign as Ascendant (such as Pisces or Aries).

50. Four kinds of Rajayogas, combinations conferring kingship of the native, are described in this sloka: 1) If Moon be exalted and occupies Ascendant and if Mercury and Sun be in Virgo, Venus in Libra, Mars in Aries and Jupiter in Cancer. (This can happen with Taurus as Ascendant). 2) If Saturn be exalted and occupies Ascendant and if Mercury and Sun be in Virgo, Venus in Libra, Mars in Aries and Jupiter in Cancer. (Ascendants in this case would be Libra). 3) Ascendant be Taurus, Sun and Moon be in Sagittarius and Mars be in exaltation that is in Capricorn. (4) Five or more planets be in their exaltation signs and strong. (The Sun and Mercury cannot be in their exaltation signs simultaneously).

51. Two Rajayogas are described in this sloka: 1) Ascendant be Aries with Sun in it (i.e. in exaltation), Moon with Saturn be in 7th house (here Saturn would be exalted conjoined with full Moon and Jupiter be in Sagittarius. 2) Moon be in third, Mars in 6th, Mercury in 9th, Jupiter in 12th houses and Saturn be in Capricorn which is the Ascendant also.



**52. Three Rajayogas are described in this sloka: 1) Ascendant be Taurus with Moon in it (in exaltation), Sun be in 4th (in Leo), Jupiter in 7th and Saturn in 10th, house (Aquarius). 2) Pisces Ascendant and Venus be posited in it (in exaltation) and Jupiter be in conjunction with Moon in Sagittarius (10th house) and Mars be in the first portion of its exaltation sign (Capricorn). 3) Virgo be Ascendant and Mercury be posited third (in exaltation), Jupiter be in conjunction with Moon in Sagittarius and Mars be in first portion of Capricorn (its sign of exaltation).**

**53. Four Rajayogas we described in this sloka. 1) Virgo Ascendant, Mercury in the Ascendant (in exaltation), Jupiter, Venus and Moon in 4th (Sagittarius) and Mars and Saturn in 5th house (Capricorn). 2) Ascendant Pisces, Moon in Pisces, Saturn in Aquarius, Sun in Leo and Mars in Capricorn (its sign of exaltation). 3) Ascendant Aries, Mars in Ascendant and Jupiter in Cancer (its sign of exaltation). (4) Ascendant Cancer, Jupiter in Ascendant (in its sign of exaltation) and Mars in Aries (in 10th house in its own sign).**

**54. Two Rajayogas are described in this sloka: 1) Ascendant Cancer, Jupiter in Ascendant (in exaltation), Moon, Venus and Mercury in 11th house (Moon in exaltation and Venus in its own house), and Sun in Aries (in exaltation). 2) Ascendant in 1st half of Capricorn, Saturn in Ascendant (own sign), Mars in Aries (own sign), Moon in Cancer (own sign) Sun in Leo (own sign), Mercury in Gemini (own sign) and Venus in Libra (own sign).**

**55. Two Rajayogas are described in this sloka: The first Yoga has the power to confer kingship upon the native and the other makes the native wealthy: 1) Ascendant Virgo, Mercury in Ascendant (in exaltation), Venus in 10th house, Moon and Jupiter in 7th (Sagittarius) and Saturn and Mars in 5th house (Capricorn). 2) Moon in 10th, Saturn in 11th, Jupiter in 1st, Mercury and Mars in 2nd and Sun and Venus in 4th house.**

**56. Four auspicious combinations have been described in this sloka: 1) If there be a planet in its sign of exaltation but not combust, the native would become equal to king. 2) If Sun and Jupiter occupy 5th house from Ascendant the native would become wealthy and well-versed in Shastras. 3) If a strong Mercury (that is, not in proximity to Sun and also otherwise strong) be posited in Ascendant and lord of second house occupies a quadrant, the native would perform good and meritorious deeds. 4) If there be a malefic planet in 6th house and a benefic in a quadrant, the person**

concerned would become wealthy and learned.

57. Two good combinations have been described in this sloka: 1) When Rahu together with Mars, Saturn and Venus be placed in Virgo, the native would become wealthy. 2) If debilitated planets (i.e. planets posited in their signs of debilitation) be placed in 11th,10th, 2nd and 3rd houses from Ascendant, the native would become a king.

58. When two planets-one lord of a quadrant: one lord of a quadrant and the other lord of a trine unafflicted by association or aspect of malefics become mutually related, then they prove very auspicious and make the native prosperous. The mutual relationship takes place as under: 1) Each occupying the others house (exchange of houses). 2) Being together in a quadrant or trine. trine. 3) One being posited in a quadrant while the other in a 4) Being together in a single house. 5) Mutual aspect. 6) One aspecting the other. The effect of this combination would be at its best if the planets involved be lords of 9th and 10th houses.

59. Thus end the Prakeerna or the miscellaneous Sanketa, the 3rd of Sanketanidhi, a work written by Shri Rama Dayalu, the astrologer, for the benefit of Shri Ghasi RamSharma, the son of his elder brother, so that he may become proficient in Astrology.

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# SANKETA FOUR

## FIRST HOUSE

**Sloka 1:** This chapter describes the effects of different bhavas in brief. These effects could be due to occupation, ownership, aspect etc., of planets from lagna or rasi.

**Note:** Though it is suggested in the sloka to consider the results from lagna or rasi as lagna is of at most importance, it is pertinent to be considered from lagna only. The planet in the bhava has a great say in the matters represented by the bhava than the lord or the aspecter. Some hold that the sloka also suggests the 10th house. It is not 'rajyat' but 'rajyadaw'-to consider rajya (influence, cherishment etc.,) of the native.

**Sloka 2:** The matters that should be judged from the first house are - appearance, complexion, vitality (courage-sahasa), proportion of different parts of the body, birth marks, caste, happiness, sorrow (troubles), head, body, mother's father and father's mother.

**Note:** In this sloka 10th is considered as the bhava that represents father. 4th from this bhava happens to be the lagna and so it should represent the native as well as his father's mother. Similar is the case of mother's father. In actual practice 9th represents father and the 10th is the house of profession of the native.

**Sloka 3:** If benefics are in the 6th, 7th and 8th houses from lagna or rasi devoid of association (or aspect) of malefics, the native is long lived, ruler and happy. Benefics in lagna are beneficial while malefics destroy the house.

**Note:** The benefics may be in either in any one of the three houses mentioned above or collectively in any one or two. In the 6th, the benefics would cause less enmity, less loans or diseases and in the 8th prolong the life and reduce the tribulations. In the 7th, it gives victory over competitors (also good married life) and as such it is said that he would rule a kingdom.

**Sloka 4:**

Condition	Result
strong benefic in lagna	native heavily built
chandra in lagna with a malefics as aspected	suffers cold, indigestion
malefic in first half of lagna	troubles, pain (dukha) in the left side of head
malefic in next half of lagna	troubles, pain (dukha) in the right side of head

**Sloka 5:**

Condition	Result
malefic in lagna	wound in the head
chandra in lagna	dangers from water
kuja as lord of lagna	looks young Note: He need not be lagna lord, he can be any significator mentioned in sloka 1
budha in lagna	childish mentality Note: The native will be witty, having child like curiosity and innocence and need not be childish in behavior

**Sloka 6 & 7:**

Condition	Result
	red mark on the



ravi or kuja in lagna	part of the body signified by the sign	Note: Mesha represents head, dhanus thighs and meena the feet and like wise
sani or rahu in lagna	red mark on the part of the body signified by the sign.	
guru in lagna in own sign	soft and sweet speech (pleasing), gets good meals	Note: Guru need not have to be in own sign to give this result. However, the results are magnified is in own sign
budha in lagna in own sign	fond of astringent food	Note: The planet need not have to be in own sign to give this result. However, the results are magnified is in own sign
sukra with chandra	fond of acidic and pungent food	
sani with either of the nodes	fond of food very pungent	
kuja with ravi or kuja with sani	arrogant, fond of acrid food, proud	

Sloka 8:

Condition	Result	
lagna lord benefic & strong; and/or benefics in lagna	long lived	
malefics in lagna	short lived	Note: This argument can be applied to the above condition: lagna lord malefic and weak
ravi and kuja in lagna	greedy	Note: Ravi and kuja make the native over active in his selected sphere of activity. He will not be greedy but full of activity all the time
lLagna being a malefic sign - chandra and guru associated with malefics	diseases of the head	Note: Malefic sign means signs owned by malefics kuja and sani. simha is not classified as malefic sign. Lagna being malefic sign does not cause much effect at all. Affliction to chandra causes mental disorders while affliction to guru causes chronicity of the diseases and depletion of some lymphatic matter

End of first bhava

## SECOND HOUSE

Sloka 9: The second house is called dhana bhava, the house of money. The other significations of this house are: family, treasury, eyes, face, speech, trading, gold, pearls, silver etc.,

Note: 2nd house represents the frontal portion of head the the functions of those organs namely tongue and eyes. It represents family, and currency notes, savings bank deposits or any liquid property which is not equal to wealth. It is known as nitya sampattu.

Sloka 10:

Condition	Result	
lagna lord and 2nd lord in 2nd with benefics	derives all good effects of the house	
2nd house associated or aspected by benefics	has sweet and soft speech, has lot of wealth	
budha in 2nd house		Note: There is another version: 2nd house aspected by chandra



aspected by chandra | poor | or 2nd house occupied by budha or a malefic planet.

Note: Chandra has only one aspect is of 180° which means that chandra should be in the 8th house. Budha and chandra are mutual enemies. Such a situation would effect financial condition as well as mental balance. It is not that the native will be poor. It is found in many charts that the financial position is manageable, but the native does not earn but depends on accumulated or ancestral wealth for monthly survival.

#### Sloka 11:

Condition	Result	
ksheena (waning) chandra in 2nd and is aspected by budha	loss of wealth	Note: This is another form of combination mentioned in sloka 10. Budha also has 180° aspect only.
sukra in 2nd house aspected by budha	gain of wealth	
ravi in 2nd	gets marks of wounds or diseases (like chickenpox) on his body	
ravi in the 2nd house, aspected by female planets	harsh speech, not rich	Note: sukra and chandra are female planets and these will be posited in the 8th to aspect the 2nd house. The native, it was found was spendthrift having this combination. He was not having any harsh speech but was careless for others' feelings when it would talk.

#### Sloka12:

Condition	Result	
ravi and budha in 2nd	clever in serving others	Note: Budhaditya yoga, as it is known does not necessarily make him to serve others. It gives good oratory skills. Ravi in 2nd gives a job under government.
in the above combination representation by lordship of budha	wealth controlled that relative represented by houses owned by budha	Note: This sloka in other words shows source of income. The native gets two sources of income. In a kumbha lagna man this combination in 2nd gave him income from his son as well as some pension as he was descendant of Nijam kings. This means the relatives controlled his monthly income. He was living at the mercy of his children as paltry pension.

#### sloka 13:

Condition	Result	
in the above combination if the planet be 3rd lord, associated with a female planet	wealth in control of his sister	Note: Planet referred here is budha as the lord. If budha is associated with female planets sukra and chandra then this result will happen.
in the above combination if the planet be 4th lord	wealth controlled by his mother	Note: Here the planet means budha. This combination gives income from rental properties also.
in the above combination if the planet be 6th lord	wealth controlled by his maternal uncle	Note: Here the planet means budha This also shows income from service under others. Loans become his monthly source of income
rahu in 2nd	suffers dental problems	
chandra in 2nd	suffers brain fever (sannipata jwara)	Note: chandra alone in 2nd does not produce this effect.



**Sloka 14:**

Condition	Result	
sukra and a malefic in 2nd	blind or has defects in vision, squint eyes. defective speech, stammering	Note: Sukra controls the body secretions. Same results were seen when guru was in such a condition.
sukra or kuja in 2nd or 12th	ear troubles	Note: This was not observed in the charts of people having hearing problems.
chanda in 2nd or 12th	eye problems	Note: Only defective vision was seen in the charts and there was not total blindness.

**sloka 15:**

Condition	Result	
strong guru or strong budha in 2nd	oratory skills, sweet and soft spoken	Note: Guru gave speech of wisdom and concern while budha made the person a talking machine. Head long though harmless behavior was observed when these were in 2nd without dignity.
ketu in 2nd	long face	Note: This combination was not observed. Ketu in 2nd produced a confused personality.
a planet with his enemy in 2nd	dies due to diseases of mouth	Note: Enemy planets here means bitter enemies like ravi and sani. 2nd is also maraka stana. But this combination alone can not produce death.

**Sloka 16:**

Condition	Result	
chandra in 2nd	dangers from water	Note: This will happen if chandra is a functional malefic or that he is neecha or eclipsed with malefics
sani and rahu in 2nd with female planets	squanders away his wealth due to association with low-caste, prostitutes, singers etc.,	Note: In the chart of an officer, his monthly income was spent on helping his subordinates, fine arts, drinking, costly clothing. But, this combination alone does not make one to be associated with immoral people.

**Sloka 17:**

Condition	Result	
2nd lord in 2nd with weak kuja	wealth lost through enemies, fire or king	Note: If kuja is weak such result will flow. Destruction of property due to collapse of the building, riots, thieves and soldiers were noticed. There was however no fire accident nor penalties or acquisition by the government.
kuja in 2nd with malefic	looses wife due to blood-poisoning or injury causes by weapons	Note: 2nd is the house of longevity to the wife. Kuja in 2nd causes kuja dosha. For the combination related to death, the wife's chart should be examined. However, this combination is not good for the wife of the native and also his domestic life is worst hit.

End of second bhava

### THIRD HOUSE

**Sloka 18:** The third house details with: arms, nature, mother's paternal uncle, father's maternal uncle, maid servants, ear, courage and brothers.



**Note:** 3rd house represents extremes like hands and legs (tools) of the body, communication skills, courage, brothers as well as sisters. 'maid servants' is not the correct meaning. Dasyadi means slaves (both male and female). This is included as the person having a strong 3rd house conquers and captures the enemies as slaves. Subordinates are not slaves and as such they should be considered with reference to 6th house. A good relationship between 6th and lagna lord that there would be no war with subordinates. The communication skills are considered from the 3rd and the subordinates are but appendages of an executive. As such, the executive's ability to motivate the subordinates can be considered from the 3rd house.

**Sloka 19:**

Condition	Result	
3rd house a benefic sign aspected by benefic	happiness of brothers, gain of wealth	<b>Note:</b> Benefic sign means the signs owned by chandra, budha, guru and sukra. Brothers should be read as co-borns. Native need not necessarily be rich. Being upachaya house, a strong 3rd house, predisposes the native to venturesome nature and thereby generates wealth. Association with a benefic also gives the same result.
sani in 3rd aspected by kuja	loss of brothers	<b>Note:</b> Kuja being the natural significator can not cause loss of brothers unless he is malefic. Such a kuja's aspect in a chart did not cause loss of brothers but there was always loss due to one brother who would put the family prestige at stake.
3rd house aspected by sukra and guru	good results with reference to brothers	<b>Note:</b> We can also include association by conjunction.

**Sloka 20:**

Condition	Result	
guru in 3rd in own signs	brothers enjoy happiness and prosperity	<b>Note:</b> This bhava shows that the brothers have good health and are well placed in society. Also, the native gets good support from his brothers
sani in 3rd	fortunate	<b>Note:</b> Sani in 3rd gives abundant courage and perseverance. However, relationship with brothers is strained
sani in 3rd with rahu	has bad nails wound marks caused wood, wind (anila) troubles	<b>Note:</b> Nails could be bad in shape since birth are damaged due to accidents or diseases. hands were found to be rough including palms in the chart of a carpenter. He was injured in hands several times but had no wind problems.

**Sloka21:**

Condition	Result	
kuja and ravi in 3rd	fracture (asti bhanga) indulges in cruel acts	<b>Note:</b> kuja in 3rd causes strains in relationship with brothers. Sani with ravi in 3rd also has caused fracture. kuja+sani or sani+ravi in 3rd makes the native merciless.
above combination having benefic in 3rd	does not suffer fracture	
The navamshas risen in 3rd aspected by kuja and chandra	indicate numbers of brothers	<b>Note:</b> This is not a reliable method.

**Note:** Navamsha means the rasi is divided into nine parts. In chara rasis navamsha begins there itself whereas in stira from 9th. In case of dwiswabhava rasis, the first navamsha begins from the 5th sign. Locate the



navamshas that fall into the 3rd house of the chart. Apply another condition: aspect of kuja and chandra. This aspect should be checked in rasi chart. Chandra aspects one house while kuja may aspect 2-3 houses depending on his position. Locate the signs so aspected by kuja and chandra in rasi chart counted from lagna. We will get 3 or 4 answers to the same query. In case kuja and chandra are posited within such navamshas there would be further 2 answers, as position is more stronger than aspect! Another method: Take astakavarga of kuja. Number of bindus in the 3rd from kuja indicate the number of co-borns. This method is also not reliable.

The best method: In the order of preference consider the following:

- number of planets in the 3rd, barring the 8th lord from the 3rd (i.e. 11th lord in the native's chart). In case the 3rd and kuja and sukra become the 3rd and 8th lord from the 3rd - this is possible in case of kumbha and meena lagnas - then to be considered.
- If no planets are in the 3rd, then aspecters on the 3rd house
- If no planet aspects, then associates with the lord of the house.

If the all above give certain numbers, select the the figure represented by the strongest among above. This method is better than the others, but it also is not foolproof!

sloka 22:

Condition	Result	
ravi in own sign in the 9th	loss of brothers  if any survives, the brother would be equal to king	Note: This is possible in case of dhanur lagna. Aspect of ravi on 3rd happens on the sign owned by sani. In was found in the chart that the brother of the native was well placed. There were no loss of brothers.
chandra in the 3rd aspected by malefics	all of all brothers	Note: In a chart having sani and chandra in 3rd, no brothers were found but he had sisters.
in the above combination if the planet be 6th lord	wealth controlled by his maternal uncle	Note: Here the planet means budha This also shows income from service under others. Loans become his monthly source of income
ravi in 3rd	loss of elder	Note: In these three conditions, natural significance of planets are considered. Malefics and cruel planet( i.e. ravi) in the 3rd cause strains in relationship with brothers/sisters. Kuja love-hate relationship or everlasting misunderstanding with co-borns. Mere position of ravi etc., will not cause loss of such brothers.
kuja in 3rd	brother loss of elder brother	
sani and rahu in 3rd	loss of all brothers	

Sloka 23:

Condition	Result	
kuja in 3rd aspected by malefics	wound marks on arms  younger brother suffers diseases of throat caused by Pitta dosha	Note: Wound marks were found on the hands not arms. But none of the younger brothers had any afflictions to throat or respiratory organs
malefics with enemies in the 3rd	pain in the arms and paralysis	Note: malefics means kuja and sani here. The bitter enemy of sani is ravi. But kuja does not have such relationship. Kuja hates budha but budha is neutral to kuja. Sani hates kuja. Ravi+sani in 3rd caused paralysis effecting the limbs



		not only hands. Similar result was found when kuja+sani were in the 3rd.
guru in the 3rd	wife a big gambler	Note: The wife not not found to be gambler. She had generous qualities helping all others. This caused financial strains to the husband.

**sloka 24:**

Condition	Result	
sani in 7th, rahu in 9th and kuja in 11th	loss of brothers	Note: For the 3rd, 4th and 5th brothers these planets happen to be in the respective lagnas. In the native's chart, 3rd is if the first brother, and counted 3 houses per brother, we get respective lagnas. In other others malefics in respective lagnas are detrimental to brothers. However, mere presence of malefics in such houses is not enough to decid loss of brothers. The intention of author is seen in the next condition.
sani in 3rd aspected by malefics	loss of brothers	
budha, guru and sukra in 3rd	auspicious for brothers	
malefics in 3rd of aspecting the 3rd	loss of two brothers	Note: sani's position is already described. The author indicates kuja, nodes and ravi (not malefic, but cruel). This combination may indicate loss of or loss due to, being away or having misunderstandings with brothers. The number of such losses can not be decided by the malefics in 3rd or aspecting 3rd.

**Sloka 25:**

Condition	Result	
chandra in 9th and sani in 3rd	loss of three sisters,	Note: 9-3 have mutual aspect. Chandra is the significator of sisters.
or rahu with benefics in 3rd	moles on arms or belly	The body parts should be considered by the signs involved for greater accuracy.
sani and rahu in 2nd with female planets	squanders away his wealth due to association with low-caste, prostitutes, singers etc.,	Note: In the chart of an officer, his monthly income was spent on helping his subordinates, fine arts, drinking, costly clothing. But, this combination alone does not make one to be associated with immoral people.

**Sloka 26:**

Condition	Result	
sukra be in 3rd aspected by rahu	sister dies due to poisoning	Note: Mere aspect of sani or rahu on sukra in 3rd is not enough to decide the longevity of the sister. The translation is found correct. It is not clear as to why the author suggests danger from snakes when sani aspects.
sukra in 3rd aspected by sani	danger from serpents (to the sister)	
malefics in 3rd	loss of hearing	Note: malefics in 11th also produce the same result.

End of third bhava



## FOURTH HOUSE

**Sloka 27-28:**The subjects that should be considered by the 4th house are: happiness, land, conveyance, reservoir, tanks, well and such water deposits, agricultural land, intimate friends, mother, chest region, dwelling place.

Condition	Result	
4th house associated with benefics, lord in the 4th with strength	good results of the house	Note: Association may be by conjunction or aspect
ravi and kuja in 4th with power	suffers ulcers caused by pitta dosha	Note:4th house of a natural chart is chest region but ulcers are caused in the stomach. Ravi, kuja or sani in the 4th is not welcome sign. The diseases caused by ravi and kuja would be of burns and wounds in nature. The region of such affliction should be decided by the natural sign.

**Sloka 29:**

Condition	Result	
kuja in 4th aspected ny sani, rahu and chandra	mother unchaste	Note: It can not be said based on this condition. Further, meaning of 'unchaste' depends on the prevailing approved behavior at that time by the society. It was seen that the native had always one or the other quarrel with his mother and also she was very greedy and partial to her children.
whichever planet be in 4th - good or bad	the relative represented by the planet gets that quality	Note: On the contrary, the 4th represents. As seen from the above condition, malefics gave a bad mother. So, the mother should get the attitudes represented by the planet and not any other relative!

**Sloka 30:**

Condition	Result	
sukra and chandra in 4th	likes water of a tank	Note: This sloka is used to find out the sources of water the native gets when he builds a house. There is not much difference between budha, benefic chandra, guru and sukra in 4th regarding source of water. These planets give abundant sweet water. Rahu, sani give salt/bitter or unpalatable water. The dry planets kuja and ravi dry up the well. This combination was observed in a horoscope. The native had to sell the house due to scarcity of water. However, he was not put into loss.
budha in 4th	prefers sweet water	
guru in 4th	likes very sweet water and fond of edibles	
rahu and sani in 4th	gets water with pungent and bitter taste	

**Sloka31:**

The structure of the house depends on the planet/s in the 4th. If more than one planet, the house would be according to the strongest.

Condition	Result	
budha in the 4th	artistic	Note: This sloka throws light on the quality of dwelling house the native gets. In practice, budha represents flats (vathara griha -combined houses), chandra a house with garden or abundant water facility. If chandra afflicted, the sinks and water outlets would be clogged and
chandra in 4th	new house	



guru in the 4th	strong	house will be leaking. Guru shows a house where devotional and intellectual activities go on, ravi and kuja show rajasika house. Sukra indicates a beautiful and luxury house. Sani shows an old, second hand house. Rahu in 4th shows that the house will have some 'evil' element (if afflicted) or that it is full of imported gadgets. If severely afflicted rahu is in the 4th, the house will be inhabited by supernatural beings. Ketu shows that the house makes one worry and depressed. Any node in the 4th cause problems related to rodents. Kuja shows a house having lot of wood or a garden attached to it. There was severe problems to foundation of a beautiful building due to sewage water profusely seeping inside. The native had sukra, rahu and chandra all in rapt conjunction. Sukra was in own sign.
ravi and ketu	already aged (jeerna)	
sani and rahu in 4th	old	
sukra in 4th	beautiful (ramya)	
kuja in 4th	house affected by fire	

**Sloka 32:**

Condition	Result	
chandra and sukra in 4th	likes dainty food, sweet things and silver	Note: Many classical books differ in specifying the metals related to planets. In practice, ravi represents gold, chandra represent silver kuja represents copper, budha represents gold mixed with other metals, guru represents gold, sukra represents gold Sani represents steel and coarse metals. Rahu and ketu represent modern metals like platinum and aluminum etc.,
if budha, ravi, guru, kuja and sani are in 4th respectively	likes gold, bell-metal, precious stones, copper and steel respectively	

**Sloka 33:** In the questions bearing on lost article,

Condition	Result	
guru in 4th	the article inside the house	
kuja in 4th	fire places i.e. kitchen	Note: In a prashna chart, kuja in 4th correctly indicated that the ring was kept on a certain window ledge in the kitchen.
budha	where bricks are kept	Note: This can be taken as store room where provisions are kept.
sukra and chandra in 4th	near watery places	
sani in 4th	at a dirty (bhrasta) place	
rahu in 4th	out side the house	
ravi in the 4th	in animal yard (pashukshma)	

**Sloka 34:** In similar way in birth charts also full effects prevail if planets are possessed with adequate strength. Benefics in 4th bring happiness to parents of the native, native well behaved (sadwi) and has divotion to God. If malefics, reverse of the above.

**Note:** Benefics in 4th give a happy childhood, education and support from the family. Thereby indirectly the parents may be happy. Whether mother or father is happy depends on 4th houses in their horoscopes. Though the sloka says devotion in 'Sripathi' (Vishnu), guru in the 4th would make him worship Lord Shiva. The inner meaning is that he will be devoted to God he worships. In actual practice, his mentality or devotion was not at all indicated by the 4th. Yet, budha in own sign in 4th house made a native always seek riches from God, though he had no spiritual aspirations.

**Sloka 35:**

Condition	Result	
kuja in the 10th aspected by ravi	father of the native dies of heart attack	Note:10th is considered as father's house. The presence of malefics in 10th are not enough to cause heart attach to the



sani in the 10th aspected by chandra	mother of the native dies of heart attack Native suffers humiliation from relatives and is poor	father of the native. On the contrary, these have predisposed the native to blood related problems. Affliction to 4th house damage the family life, particularly the childhood if the dasa of such planets run concurrently. One man kept his native's at bay though he was neither afraid or humiliated by his relatives.
kuja in 4th	troubles from fire	Note: 'Troubles caused by wood, agricultural tools' is more appropriate.
sani in 4th	wind troubles	
malefics in 4th	number of children: two or three	Note: Malefics in the 4th in a girl's chart made her relationship with in-laws and parents very bad. This also restricts number of persons in the house hold - be in in-laws, brothers, children, any relatives or pets.

**Sloka 36:**

Condition	Result	
lagna lord +4th lord+10th lord in 12th or 6th or 7th combusted or weak	both native and his parents suffer badly	Note: This is a rare combination. The combination was seen in a chart of physically handicapped who is from a rich and established since 70-80 years. He was the last man in this generation. Acute financial ruin started in the times of father and due to onslaught, the native had to go back to his village, penniless. He did not have any prudence in business.
above in same situation with malefics	certainly the above result	

End of fourth bhava

**FIFTH HOUSE**

**Sloka 37:**The subjects that should be considered by the 5th house are: mind (intelligence), plans or literary works (prabandha), stomach, students (of a teacher), disciples, conception, achieving perfection in any filed (mantra sadhana), and children. Mati also means wisdom.

**Sloka 38:**

Condition	Result	
5th lord strong and well placed	all auspicious results of the 5th house	
5th lord weak	opposite results	
ravi in the 5th	native angry, afraid of enemies, gets injured in feet or stomach by jackals or horses	Note: The native's anger for day to day matters is represented by the 2nd house. The native having ravi in the 5th, gets angry on ideological grounds, or due to his nature of work as government. There is nothing personal in his anger unlike in case of 2nd house. The fifth house is the 11th to the enemy's house and so the native is afraid/worried of the result of such conflict. Ravi represents horses and jackals and he may cause injuries. But the location depends on the sign and merely placement in 5th does not indicate the parts of the body. "Bahuvudham vininditam" - is translated by some as "accused by many ways". This is the the house of prestige. vininditam means opposite of what a benefic would do. In a horoscope ravi in the 5th had produced an ideological man who was expert in the meanings of the vedas but his children found him an adamant person.

**Sloka 39:**



Condition	Result	
weak kuja in the 5th	troubles from fire, weapons and poison Loss of children	Note: The fifth house does not represent stomach completely. 5th from mesha is treated as the stomach of Kalapurusha. Kuja in the 5th in his period would predispose the native to accident but it is not necessary that kuja be in the 5th house. Chandra and rahu in the 5th in eclipse made a native extra ordinary genius but he suffered terrible depression. "Mruta prajaha" means still born children also.
chandra and rahu in the 5th	wind disease, spleen trouble and disease caused by worms	

**Sloka40:**

Condition	Result	
ravi in the 5th	stable mind	Note: Here the natural significations and effects of all the planet in the 5th house are considered. For budha the word used is "sama" which correctly translates to balanced mind. guru gives 'subha' mind which translates into good (helping, devoted etc., as per the nature of the planet). It is not necessary that rahu and sani should be together. In practice is is observed that kuja in the 5th makes a person mathematician, budha makes him witty. This was observed in many charts of stage artists. Guru in the 5th makes the native full of wisdom, polite but he has lot of expenditure of his children and hobbies. Sukra gives proficiency in fine arts or merely richness and indulgence to luxuries of life. He was also a helper of others, particularly to woman. He never got angry with his enemies also. Rahu gives proficiency in electronic or ultra modern field while sani in metallurgy and there would be restlessness. A man who had kuja, sani, rahu, sukra and ravi in the 5th had perverted appreciation of arts and thought his that one woman from his place (an upcoming carnatic musician) was the only talented. In light of the above all the mortals of rest of the world like Mahatma Gandhi, Rabindra nath Tagore, Wordsworth did not worth a penny to him. He was highly critical of not only poets (kovida) but he was critical of all the established systems, cultures etc., for not tangible reason. No failure would throw his into depression. His failure, accorinding to him - was due to various inefficiencies and lapses on the part of his teachers!
chandra in the 5th	fickle mind	
kuja in the 5th	cruel	
budha in the 5th	balanced	
guru in the 5th	good	
sukra in the 5th	soft hearted	
rahu and sani	hard hearted	
benefics in the 5th	intelligent and pious mind	
malefics in the 5th	speaks ill of the learned people	

**Sloka 41:**

Condition	Result	
weak chandra in the 5th or weak budha in the 5th	begets daughters and no sons	Note: Chandra nor budha need not have to be weak. Female planets, chandra, sukra as well as budha give daughters. A strong planet gives a good daughter. Guru in the 5th gives huge expenditure due to children or large number of children. The children would be very good. Sukra in the 5th gives a beautiful daughter. If there are male influence on these planets, the sex of the children changes. Sukra indicates 'daksha' competent - children. They need not have to be clever and intelligent. This means they are very wise in material world. A combination of budha exalted with sukra and guru in the 5th gave beautiful and patient twin daughters. As the native as of humble origin working in a factory of questionable future, he found it double taxation to pay twice the college fee each time!
guru in the 5th	noble sons	
sukra in the 5th	competent	
the number of planets		Note: There would be 9 navamsha divisions in a sign. Find the navamshas of sani that constitute the 5th house. For example the



<p>aspecting navamsha of sani in the 5th house</p>	<p>are the number of children destroyed before birth</p>	<p>first navamsha of the 5th sign being makara is makara itself. Revert back to rasi chakra and find how many malefics are aspecting the navamshas. This principle does not apply to dhanus, mesha and dhanus respectively as mesha, simha and dhanus which have no navamsha of sani fall in the respective 5th houses! It is presumed that sani is very evil for begetting children and as such his navamshas only are considered. This method is not reliable. The malefic planets influencing the 5th significators give the number of children destroyed/died. Rahu in the 5th causes sarpa dosha and may cause abortions. I have not found any combinations that exactly give the number of still births, abortions both intentional or otherwise.</p>
<p>no such results if aspected by benefics</p>		

**Sloka 42:**

Condition	Result	
malefic in the 4th, sukra in 7th and chandra in the 10th	childless	Note: A malefic in the 4th prevents expansion of family, house, restricting the number of occupants. Sukra in the 7th and chandra in th 10th makes the native more feminine. 'Santati varjitaha' also means deprived by the children, forsaken by children.
ravi and sukra in 5th	children die	Note: This combination has not caused any death in many charts. Mrutapraja means still born.
The 5th house associated or aspected by malefics	no issues	Note: This combination restricts the number of children, damages relationship and in severity deprives children.

**Sloka 43:**

Condition	Result	
the 5th is in even varga and associated with sani or budha and aspected by chandra and sukra	gets a daughter	Note: 'Samavarga' means even vargas like hora drekkana etc., It is not decissive which varga or vargas to be considered. However, the sloka drives the point that even (feminine) signs and feminine planets bless the native with daughters. Sani reduces the number of children and also with female planets gives daughters only.
the 5th is in odd varga or vargas owned or aspected by chandra or sukra	can get a son	Note: In this combination there is no influence of sani and budha that was seen earlier. This combination would limit the number of sons.
Though 5th lord is in odd varga or vargas owned or aspected by chandra or sukra but being apecte by sani or budha and the 5th lord does not aspect the 5th	gets a daughter	Note: The author of sanketa nidhi is of the opinion that own house aspect would contribute to having a son. Here also, the varga/s considered are not shown.

Note: The above combinations involving even signs and female planets were found in the charts where the off spring was a son. In such cases, the sons were shy boys who were more feminine in nature and they did not display any venturesome attitude. In case of a girl's chart there was abundant strength, courage, outspoken attitude having male planets and odd signs. She was in state level cricket team in 80s. Due to her daring and masculine attitude, her marriage was destroyed.

**Sloka 44:**

Condition	Result	
sani with a malefic in 5th	no issues	



kuja with a malefic in 5th	wife will have abortions	Note: In a female chart, kuja in the 5th abortions and same is true with other malefics. Further, it depends on the status like kuja in 5th in own sign or exaltation does not cause abortions yet complications in delivery. From the wife's house 5th is the 11th. As such this combination does not cause abortion to wife.
weak ravi aspected by malefics	loss of children	Note: In three charts that belonged to three generations, mutual aspect or conjunction between ravi and sani was found. Grand father, father and the son were always daggers drawn but long lived.
weak rah or ketu,	son has cunning nature	Note: I do not contribute to weak or strong nodes. I have not found any special effects attributed to rahu or ketu in own houses, exaltation signs or otherwise. Nodes in 5th have not produced any cunning or undesirable, evil children. There was however some very minor generation gap which effected in the teens of children but totally disappeared after the children had their own families.

**Sloka45:**

Condition	Result	
benefics in 5th house, house aspected by benefics, 5th house be in benefic sign or amsha	has good children	Note: benefic sign or amsha means it should be the sign owned by natural benefics i.e. chandra, budha, guru and sukra. 'Amsha' does not necessarily mean navamsha here. The word used is: "shanibhamsha"
5th house being the sign or amsha owned by sani, sign being aspected by chandra or 5th house being the sign or amsha owned by sani, sani associated with the lord of the sign or amsha occupied by chandra	adopts a son	Note: Makara and kumbha are the signs of sani. To have these as the 5th houses the lagna should be kanya or tula. For kanya lagna, it means 5th lord is sani and 11th lord chandra in own sign aspects the house. This is a mixed combination. If 5th lord is in exaltation or in makara, this may give own children while in kumbha it ma given sickly children. The author of sanketa nidhi has extended this argument to the amshas of sani.  In the second combination author suggests rashyadhipathi or amshadipathi may be associated with sani. That is by conjunction or aspect. Extending the same argument to above combination we find that chandra can be in makara.

Note: It is understood that the intention of the author is that to have own children the 5th signifiers should be strong, if weak and there is influence of budha, chandra or sani would give adopted children. These combination should be applied to the wife's chart for greater accuracy. Severe affliction denies any inhabitation of children in his house. One such man was blessed with a son and he had to give it away to his wife's sister as his wife contracted tuberculosis and wife's sister had no children. Subsequently, he never had his own child and his house was never occupied by small children!

**Sloka 46:**

Condition	Result	
chandra with budha and sani in the 5th	purchases and adopts a boy	Note: Budha indicates market place and so this is a general remark. Chandra and budha are enemies and as such, there could be some last
Sani aspected by budha or in the sign of budha  (i) and aspected by ravi and kuja or be in an amsha owned by these planets	gets a son conceived by his wife through	Note: No where in this portion, it is mentioned that sani should be in the 5th! However, in the previous condition, sani is considered wrt 5th house. Mere presence of sani, influenced by other planets would not have any bearings on children. It is pertinent to consider sani as being in the 5th. Sloka in sanskrita is easy to understand than the sub conditions rendered in English. The influence of kuja, ravi, a neecha planet on sani the 5th lord would cause the result ascribed. In the sloka 'anya sutaha' need not necessarily mean that the wife had loose morals. One can have anyasuta when he marries a widow or divorcee who has a child from the earlier marriage,



(ii) or associated with a planet in neechatwa	another person	which is quite common in Urban and western life styles. Budha indicates agency and as such, it could indicate that the couple would get the child helped by others i.e. medical help requisitioned by the father. It could also mean that there could be a respectable donor. Before deciding on one's chastity, it is wise to study the wife's chart in the light of desha, kala and patra.
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**Sloka47-48:** When the 5th house confirms with birth of children then, male/female good or bad and number of children are as follows:-

Condition	Result	
house aspected by male planets (ravi,kuja, guru)	male children	Depending on the natural signification of planets
house aspected by female planets (sukra, chandra)	female children	
good planets aspecting 5th house	good children	
bad planets aspecting 5th house	bad children	
a) The product of the portion (in kalas) passed in particular navamsas (in 5th house) that are aspected and drigbala obtained thereby	determine the number of children.	
b) Another method: The number signs from mesha to the sign occupied by 5th lord.	determines the number of children	Note: It suggests that the more signsthe 5th lord gains, the numbers of children are more. Mesha is taken as a starting point. If the 5th lord is 12 signs from mesha but in the 8th from lagna conflict arises. This method is general in nature and not reliable.
c) the number of of the malefic and inimical planets aspecting 5th lord.	indicates the number of children destroyed	Association should include conjunction also. Not only the association with the lord of the house, with the house also we have same result.  Note: Consider the benefic influence of planets on the house and lord. This should indicate (as per above sloka) the number of issues not destroyed i.e, the survived children!
d) Number of signs occupied by the 5th house	determines the number of children.	NOTE: This combination is the similar to (b) . Though no sign like mesha is mentioned, due to similarity this can be read as "number of signs from mesha to 5th house"

**Sloka 49-50.**

Condition	Result	
5th house has no benfic and the lord associated	child suffers disease caused by the humor or humors of the lord of 5th or the planet aspecting or associated with	



with a weak malefic	it.	
ravi be strong and auspicious in 5th aspected by the lord of 5th and friendly male planets.	one to three sons	Note: The number of children depending on natural significance is general in nature.
chandra be strong and auspicious in 5th	three daughters	
budha	four sons	
guru	five sons	
sukra	four to six daughters	
sani	two daughters and one son	
sex, male, female etc.,	depends on the aspect, etc. of planets whether inimical or friendly, whether male or female.	

### Sloka51.

Condition	Result	
malefic in 11th house and sukra and the chandra in 5th	first issue would be a daughter but no happiness to the mother	Note: sukra and chandra in a chart had given the native a beautiful and well mannered daughter. There were sons too, but out numbered by daughters. The native was able to provide good education to the daughters but thereon his fortunes went declining, wife suffered burn injuries, blindness as ravi was in the 11th in enemy sign makara. And also father's business was in bad shape, till the death of his wife. The 11th malefic directly aspect the 5th - causing suffering to children. The love for husband evaporates as malefic is in the 5th from from 7th.
It is not clear from the above whether we are considering the husband's chart or wife's chart. Obviously, it is not the child's chart. If we consider the chart as the husband's also we find the same result. As such, it should be said that due to this combination there will be no happiness to "parents", as seen from the above example.		
If the 5th house strong and unafflicted, associated with or aspected by friendly and benefic planets and the lord of 5th a benefic and in own sign or navamsa,	first issue likely to be a son.	Note: A well disposed 5th house and lord promise good children and high intellectual activities to the native. It is not necessarily mean that the first issues or any other issues would be sons.
Guru in his transit arrives at an odd house from his natal position.	time to have an issue	Note: Guru in his transit when ever he touches/aspects the mid points of the house as well as planets, he would trigger the events related to that house. If the position of guru is good from chandra rasi, the end result would be good. For example guru from 2nd aspects 8th mid point in transit the native got huge arrears of pay as his Bank was taken over by the government. Guru in 8th is bad and from here also he aspects 2nd mid point. At that time, another native expanded his business and he suffered financial crunch for a year. "Guru in odd house" is not the criteria but his aspect/conjunction with sensitive points.



## SIXTH HOUSE

52-53 . Of several parts of the body of Kalapurusha, or time-personified, beginning with the head, the sixth is the navel and this is allotted to the sixth house. Sixth is also the house of animals. All good and bad about pet animals belonging to the native should be considered from this house. The other matters which concern 6th house are cruel actions, diseases, ears maternal uncle enemies, anxiety, suspicions. If the lord of 6th be powerful, owns a benefic sign and be associated with or aspected by benefics auspicious results may be expected from this house. The results would not be favorable if there be malefic influence on 6th house.

54 .If there be strong benefics in sixth house, the native would own good animal-wealth in the shape of cows. If strong Sun and Mars be posited in 6th house, the native would have plenty of animal wealth in the shape of camels and goats. If the remaining malefics Saturn, Rahu and Ketu be posited there, the native would possess buffaloes and would be liable to be injured through them.

55. If Saturn or Rahu be placed in 6th house, the maternal uncle of the native may remain in want of issues. Also the native or his maternal uncle would meet their end by a blow from a wooden article. stone, or through a quadruped, or by fall from a tree or through water.

56. If Sun and Mars posited in 6th be aspected by malefics, injury by weapons or fire to the maternal uncle should be predicted. If male planets possessing adequate strength be in 6th house or aspect 6th house, the maternal uncle would get a son. The issue would be a daughter if female planets be so disposed. If 6th house has benefic planets in it, there would be no happiness to brothers. If there be malefics in 3rd. there would be little happiness to the native through his brothers and sisters.

57. According to the authors the happiness or otherwise to the native from his brothers and sisters should be considered or examined from 6th house. If there be female planets in 6th house, the native would get happiness through his sisters. If male planets be so placed the happiness would be through brothers. The nature, form, caste, characteristics, cruel deeds. health, etc., of the enemies would be in accordance with the disposition of 6th house or its lord. Where are the spots or moles located in the body, can also be ascertained by a study of 6th house. If Rahu or Saturn be posited in this house, the native would have a black spot or mark on his buttocks.

58. If the native has no spot in his body, it would be found in the body of his wife. The native would suffer from an ulcer or wound if Sun or Mars be in 6th house. As mentioned above, the spot or mole may be found in the neck, right leg or shanks of his wife.

59. If strong Sun be in 6th. the native would destroy his enemies, but he may suffer from colic pain in the hips. If Mars along with Rahu be in 6th house, there would be danger to the native from relations on his mothers side. If Sun or Mars associated with or aspected by Jupiter be in 6th house, the native would suffer from pain in half of his body. Further he is likely to get injured through horned animals or from a blow from an article made of wood.

60. The native would have maternal relations according to disposition of planets as described below: 1) Two maternal uncles if Moon be in 6th and Jupiter in 2nd house. 2) A sickly maternal uncle if Moon be posited with Mars in 6th. 3) A mothers sister, if Venus be in 6th house. If Venus be possessed of full strength there would be two or three sisters of the mother, who would be a source of happiness to the native.

End of sixth house.

## SEVENTH HOUSE

61. The 7th house denotes the pelvis of the native. The matters that are considered from this house are the natives partner, complaint, watershed, journey, trade or business (partnership) and paternal grandfather.

62. If there be benefics in 7th house, auspicious results would be obtained. The effects would be inauspicious or unfavorable if malefic planets be posited in that house. If Jupiter, Venus or Moon with adequate strength be posited in 7th house the complexion of the partner of the native would be gold-like. If Mercury placed there be strong, the complexion would be dark blue. Mars there would give complexion of crimson color. If Saturn or Rahu be there the complexion would be very dark.

63. If the planets mentioned below be with adequate strength in 7th. the results would be as given against them: Sun The wife would have had connections with other men, would be worn out and unfit for conjugal relations; Moon and Mercury Wife would be too young knowing nothing about conjugal relations. One who



would have not attained young the age of puberty. Venus or Mars Wife would be in her full youth and health. Jupiter Wife would be handsome, would beget children and would possess good qualities. Saturn or Rahu wife would appear older than her age.

64. The wife would possess qualities in accordance with planets posited in 7th house as described below: Rahu and Saturn Would not be able to produce children. In other words she would be barren. Venus and Moon Would possess all the good qualities of a female. Sun, Mars, Mercury or Jupiter Would be more of a masculine nature. If seventh house be in a benefic sign (that is, the sign owned by a benefic planet), and associated with or aspected by benefics, the native would derive happiness from his/her mother-in law.

65. If 7th house be in a Varga of Venus or be aspected by Venus, the native would have many wives to enjoy. If 7th house be in the sign of Jupiter or be aspected by Jupiter, the native would have only one wife to give him conjugal happiness. The native's wife would be arrogant if 7th house falls in the sign of Moon, Jupiter or Venus and be aspected by Venus or Mars (even if Venus be in its sign of debilitation).

66. If Saturn and Mars be in 7th house or aspect it, the natives wife would be of unstable mind, and would be troubled by wind disease. She would have excessive blood and have marks or moles in her waist. If Moon along with Mars be posited in 7th house and be aspected by Saturn, the natives wife would die of some kind of stomach trouble. If Saturn and Rahu be in 7th house, the wife would die of diseases caused by water or worms or by being injured through animals, female imps or evil spirits.

67. If 7th house be inhabited by benefics the native would have normal sexual desires and satisfy them accordingly. If malefics occupy 7th house, such desires of the native may not be in the right direction. If impotent planets like Mercury be in 7th house, the native may be impotent. If Rahu be in 7th house and gets no benefic aspect, the native may have to remain unmarried. If he gets married, his wife would die soon after marriage. If, however, there be benefic influence on 7th house, the death of the natives wife may take place after some time. If Mars occupies 7th and 8th house has Saturn init. The native would have two wives (our understanding is that the second wife would come after the death of the first in such disposition).

68. If Moon aspects 7th house, the wife of the native would be of changeable nature (in her moral behavior). The same would be the consequence if Moon is in a Varga of Jupiter and be associated with or aspected by Mercury. If Moon is in 7th house and falls in a Varga of Saturn or Mars, and be associated with or aspected by either of these two planets, both the husband and the wife would be of loose moral character. If Venus be in any way influenced (by association or aspect) by either of these two planets, the native would give up his wife and develop illicit relations with another woman.

69. If Saturn, Moon and Mars be associated together, or there be mutual aspect amongst them, or Moon falls between Mars and Saturn, both the husband and the wife would be of loose moral character. If the lord of 7th be in Navamsa of Mercury and be also aspected by Mercury the wife of the native would behave like a prostitute.

70. There would be no marriage for the native, if malefics be in the Ascendant, 7th. and 12th house and a waning Moon be placed in 5th in the sign of a malefic. If Sun be placed in 6th or 12th house or Ascendant, the native would marry only once. If Mars and Venus be posited in 9th, 5th or 7th, the native would have one wife only but she would have a deformed body, and low intelligence.

71. If Venus be in gandanta position (Simultaneous end of sign and constellation) or Venus be in 7th and Saturn in Ascendant, the wife of the native would be barren, for this combination to materialize, 5th house should also fall in a cruel sign owned, occupied or aspected by a malefic. If 7th house from Ascendant or Moon be inhabited by malefics and Saturn and the Moon be in 7th the wife would become a widow and would remarry after widowhood.

72. The number of wives a person may have, would be equal to the number of Navamsas passed by the lord of 7th if the sign occupied by it. This number may also be equal to the number of planets aspecting 7th house. If the lord of 7th house is in a Navamsa owned by Mercury and Saturn, or Mars and Saturn, the native would marry only once. If Mars, Saturn and Rahu be in 6th, 8th and 7th house respectively the natives wife would not survive even if be marries a number of times.

73. If Mars, Saturn and Rahu be together in 7th or 8th house, the native would be liable to be bitten by a dog or suffer from venereal diseases.

End of 7th house.

## EIGHTH HOUSE



74. Eighth house is known as the house of mystery. Matters to be examined from the 8th house are fear from enemies, origination of diseases, hole or a slit on boat, imprisonment, crossing the river, theft, fighting, acting in an unbecoming manner, happiness, misery, etc.

75. The consideration of 8th house should be done in the same manner as that of 2nd house. That is, if Moon be strong so far as 8th house is concerned, the same effect should be said as in the case of 2nd house. Benefics bestow wealth upon the native malefics there would destroy it. Malefics in 8th house, may cause wounds or moles in the private parts of the native or his wife.

76. If malefics be in 8th house, the native would suffer badly from various diseases. In the case of a query about success, in conquering a fortress, if 8th house of the query chart occupied by malefics, it should be understood that the native would not have quick success, while besieging the fortress; he would be involved in a long drawn battle and may lose a number of his men. If the query is whether the captured person would be released or not, the answer would be that he would get released very soon from enemies' bondage through the efforts of a brave warrior. About the query whether the boat, would cross the river safely or not, the answer would be in the affirmative.

77. If lord of Ascendant be an enemy of Sun, the native would be short-lived. If it be neutral, the native would have normal (medium) life. If the lord of Ascendant be friendly to Sun the native would enjoy a long life. Similarly if the lord of Ascendant occupies a friendly house, the native would be long-lived, if he be in a neutral house, the native would have medium life. He would be short-lived, if the lord of Ascendant be in an inimical house.

78. If the lords of the Ascendant and 8th house be posited in moveable signs or if either of them be in a fixed sign and the other in a dual sign, the native would be long-lived. So say the sages.

79. If either of the lord of Ascendant occupies a moveable sign and the other a fixed one or if both be in dual signs, the native would have medium longevity. If one be in a moveable sign and the other in a dual sign, or if both be in fixed signs, the native would be short-lived. This is the first method of determining the longevity of the native. The other method for ascertaining the longevity is to adopt the same process for Ascendant and Moon. That is, if Ascendant and Moon be both in moveable signs, or if one be in a fixed sign and other be in a dual one, the native would be long-lived. When Ascendant occupies a moveable sign and Moon be in a fixed sign, or if both of them be in dual signs, the native would have medium longevity. If Ascendant be in a moveable sign and Moon in a dual sign, or if both of them be in fixed signs, the native would be short-lived. The third method would be by adopting a similar process for Ascendant at birth and Hora Lagna.

80. In determining the natives' longevity if there be agreement according to two or more methods mentioned in the previous two slokas, that longevity alone should be taken as correct. There is one more important point to be kept in mind. What has been mentioned above as long, medium or short life due to the lords of Ascendant and lord of 8th house occupying moveable, fixed or dual signs; would apply only when the significators occupy the beginning of a sign and not its end. When they be posited in positions other than the beginning, the period has to be calculated by the rule-of-three process. If there be disagreement, the longevity should be settled in the manner described in the next sloka. In order to obtain the Hora Lagna, if the birth Ascendant happens to be in an odd sign, calculations have to be made from the sign occupied by Sun. If the Ascendant be in an even sign, calculation should be made from the Ascendant itself.

81. The death of the native should be predicted during the dasha (major period) of (1) a planet owning a malefic (death inflicting) house (2nd and 7th), (2) a malefic planet posited in the 2nd or 7th house or (3) a planet that has relationship with them.

82. If the death does not take place in any of the periods, mentioned above, it might take place during the period of the lord of 12th house or of the planet who may be related to it, or of, might take place during the period of the lord of 8th house or during the period of a planet who rules a constellation that is inauspicious with reference to the birth constellation of the native. The native would be long-lived, if the lords of Ascendant, 10th, and 8th house, have adequate strength.

83. Saturn also becomes a death inflicting planet when he be a malefic in a birth chart and has relationship with death inflicting planets. 84. If Mars and Saturn be together with Rahu in 8th house, the death of the native would take place in the battlefield through weapons etc. A benefic posited in 8th house would also be capable of inflicting death in the battlefield if aspected by inimical and malefic planets.

End of 8th house.



85. The 9th house is called the house of Fate-Bhagya. It is the house of prosperity and auspiciousness and represents the thighs of the Kalapurusha, while according to some the legs. The matters which are considered from 9th house are palace, temple, well, reservoir, pilgrimage to holy places, good deeds.<sup>86</sup> What is predicted about brothers from 3rd house, should be predicted from 9th house also. All will be good and auspicious for the native if the lord of 9th be a benefic and if 9th house be associated with or aspected by benefics. If 9th house from Ascendant or Moon be aspected by the lord of 9th prosperity would be enjoyed by the native in the country of his birth. If 9th house be aspected by some other planet or planets, the native would gain prosperity in a foreign country.

87-88. If there be a malefic planet in 9th house, the native would be sickly and would have an ulcer in his foot. If Rahu be posited in 9th, the native would have defective nails and would suffer from pain in his bones. If Mars be there, the native would suffer from fire or poison. If there be male planets in ninth the native would have brothers, and have sisters if 9th be occupied by female benefic planets. If 9th be occupied by benefics possessing adequate strength, specially in exaltation, the native would enjoy prosperity in all ways. If an exalted planet aspects 9th house from 1st, 3rd or 5th, the native would definitely enjoy good prosperity (Only Jupiter can aspect 9th, house from 1st and 5th). If a benefic like Jupiter and Venus attaining his highest exaltation point be posited in 9th and the combination mentioned previously be also present, a Rajayoga is formed and its effects would be full. If Saturn and Mars be also posited in 9th, the effect of Rajayoga would be half. Even if a weak benefic be placed in 9th the native would be virtuously disposed and would perform religious deeds.

89. If the lord of Ascendant or the lord of the sign in which Moon be posited, be in the visible half (from descendant to ascendant), the native would be prosperous throughout his life. If Mars and Moon be in 9th, the native would suffer the loss of his mother. If Sun and Moon be in 9th, the native would suffer the loss of his mother. If Sun and Moon be in 9th, the native would be short-lived. If Mars also joins combination, the native would be in strange and unexpected circumstances.

90. The native attains salvation after death with the following combinations: 1) If the lords of Ascendant 9th and 8th houses possess adequate strength and aspect their own houses. 2) If benefics be posited in 9th and there be no malefic influence on this house.

End of 9th House.

## TENTH HOUSE

91. 10th house denotes the two knees and back bone of the native. The matters which concern 10th house are the natives business, occupation, livelihood, father, sovereign, government, position, administrative appointment, happiness, banner, rain, drought, action, family etc.

92. Just as all about mother is to be considered from 4th house, so all about father should be considered from 10th house. If the lord of 10th be a benefic planet with adequate strength and be associated with benefic planets, or if 10th house has benefic planets in it and be aspected by friendly planets be all auspicious (that is, favorable to the native).

93. If a full and strong Moon occupies 4th house, Venus with adequate strength be in 7th and Mercury be in 10th, the effects of 10th house would be favorable to the native. (In this case Sun would also be in 10th house). If Jupiter also joins Mercury in 10th, the native would derive full happiness from his brother, mother, father and lands. The native would enjoy full prosperity if Jupiter, Venus, Mercury and full Moon (i.e. all natural benefics) be placed in 10th house. (Here Sun would be in 4th house).

94. The result would be auspicious for the native if the benefic planets posited in 10th be aspected by benefics. If male planets be strong in 10th, the male members would dominate in the family matters. If female planets be strong there the dominant role in the family would be played by the female members. Men, who have Jupiter in 10th in their birth charts, would be happy. If there be Sun in 10th house aspected by benefics, the native would perform a number of virtuous deeds.

95. The native would suffer from pain in his knees if Sun be in 10th or aspects 10th house. If Mars be in 10th, the native would suffer from injuries, ulcers, wounds through weapons or tire. If Saturn and Rahu be in 10th, the native would suffer from wind. Also the native, his parents or his wife would have a black mole or mark on their back.

96. If Saturn be in 10th conjoined with Sun or Rahu and aspected by Mars, the natives father would die in a foreign land. If 10th house be in a malefic sign and occupied or aspected by malefics, or by both benefics and malefics, the result would be inauspicious for the native. He may have to suffer from the wrath of the king or the government. The native would also be separated from his mother.



97. If Sun aspected by Saturn and Rahu be in 10th in a malefic sign, the death of the father may take place in the period of any of the three planets involved in this combination. If there is query whether the rainfall would be good or not, the answer would be in the affirmative if 10th house be occupied by benefics. The answer would be in the negative if planets posited there be malefics. Similarly the rainfall would be good if there be benefics in 10th house in the query chart and a strong Moon receives the aspect of benefics. If there be malefics in 10th and Moon be aspected by malefics, there would be no rainfall. Even if there is rain it would do more harm than good.

98. The source of livelihood or occupation of the native may be judged from the planet occupying 10th house with adequate strength or the planet with similar strength aspects 10th house. Again, Navamsa of 10th house from Ascendant, Moon or Sun, whichever the strongest, would indicate the profession. If Moon be stronger than Ascendant the profession indicated for Moon should be predicted that is the native would acquire wealth through his skill in the use of language, by trading, by proficiency in various arts etc.

99. If Sun be stronger than Ascendant and Moon, the native would earn his livelihood by pursuing several occupations. If Mars be the strongest planet and be posited in 10th from Ascendant or Moon, the native would earn his livelihood by pursuing base occupations and would remain in his native place, but if he goes abroad he would indulge in sensual pleasures.

100-101. If Mercury be placed in 10th house, similarly with reference to Moon and Ascendant the native would be at the head of many concerns and would be good in earning money through his knowledge of arts and political compositions. If Jupiter be posited in 10th house with the same disposition, the native would enjoy great prosperity and special greatness and he would be virtuous. When Venus be similarly posited, the native would be a successful man would have decent earnings, would be liked by the king (or government), would lead a comfortable life and would possess knowledge of various arts. If Saturn be in the same position the native would have evil disposition, weakness of body, and would suffer badly on account of prolonged litigation.

102-103-There would be acquisition of wealth from: 1) father if Sun be posited in 10th house. 2) mother if Moon be so placed, 3) enemies if Mars be in 10th, 4) friend if Mercury be there, 5) brother if Jupiter be in 10th, 6) wife if Venus be in 10th, 7) inferior if Saturn be posited in 10th. The earning could also be by means of profession prescribed for the ruler of Navamsa occupied by planet owning 10th place from Ascendant, Sun or Moon. If such lord is Sun, the native would earn his livelihood by dealing in gold, medicine etc. If the Navamsa belongs to Moon, the livelihood would be by taking up agricultural pursuits, dealing in food materials and things taken out from water (pearls, ash, etc.). If Mars be the lord of Navamsa, the native would earn his living by doing violent acts. He may be in the police or army or be a surgeon or a butcher. If Mercury rules the Navamsa, the livelihood would be earned by working as a writer, poet, orator or as an artist. If the lord of Navamsa be Jupiter the natives means of earning would be by engaging in religious acts. If Venus be the ruler of Navamsa, the money would be earned through sale or purchase of jewels or through women and beautiful objects. If Saturn be the lord of Navamsa the native would earn his livelihood by undesirable means.

104. The profession of the native would generally be that indicated by planet owning Navamsa occupied by lord of 10th from Ascendant Moon or Sun whichever be strongest. The native would gain wealth, land, comforts and fame, if planets placed in 10th, Ascendant and 2nd house be benefics and endowed with shad-varga strength.

End of Tenth House.

## ELEVENTH HOUSE

105. The Subject matters dealt with by 11th House are the right foot, left hand, two thighs, learning, gains of wealth, acquisition of elephants, horses, palanquins, chariots, other conveyances, ornaments of gold, doli, clothes, festivity and decoration etc.

106. Just as the effects of planets posited in 5th house are assessed for 5th house, the good or bad effects of 11th house may be decided from the same, as well as from planets posited in 11th house. If the lord of 11th possesses shadvarga strength be a benefic, the results would be auspicious in every way for the native, (that is he would be prosperous in all respects). If planets posited in 11th are free from affliction by inimical planets or planets in their signs of debilitation, they would augment the prosperity and happiness of the native.

107. The native would derive happiness and comfort through: 1) elephants and horses if Mars. Saturn and Rahu be in 11th, 2) the couch if Mercury be in 11th, 3) human carriers if Venus be in 11th, 4) wife if Moon and Jupiter be in 11th. If Mercury be in 11th house the native would be proficient in Shastras of his liking. If Venus and Moon be in 11th, the native would get a daughter and if Jupiter be there, he would be blessed with a son. 108. If Mercury with adequate strength be posited in 11th, all the houses give auspicious results. If Moon



he there, the man digs wells and succeeds in getting sacrifices and other rites performed. If Sun and Mars associated with female planets or Mercury be posited in 11th, the native would get many daughters but no sons.

109. If Rahu and Saturn be in 11th, the native would have the mark of a blow from a wooden article. If 11th house be aspected by malefics, the native is likely to be bitten by a dog or other wild animal. If Rahu be in 11th the native would have no son in his youth but if by some fortune he gets a son in his old age, that son would survive. If Saturn be posited in either of the two junctions of 11th house, the native would be childless.

110. If afflicted Mars and Saturn be in 11th house, the native would suffer from diseases like gout in his left arm and feet and remains unhappy on that account. If Sun with shadvarga strength be posited in 11th, the native would earn plenty of money through the king (or government), thieves, animals etc.

111. If various planets posited in 11th house be endowed with full strength i.e. vargabala, they would give beneficial results according to their nature and qualities. The ancient learned in Astrology have advised that the results should be declared after assessing the strength and all merits and demerits of planets posited in 11th and of houses owned by them.

112. If 11th house be aspected by benefits and be in the vargas of benefit, the gain derived by the native would be substantial, If even one planet endowed with full shadvarga strength be posited in 11th and be aspected by all other planets, the native would become a king.

End of Eleventh Bhava

## TWELFTH HOUSE

113-114. The 12th house represents the two feet of Kalapurusha and is called Vyaya Bhava the House of Expenditure. The matters that are considered from 12th house are -obstinacy, giving or taking gifts, expenditure, building of reservoirs, good or bad deeds, punishment etc. The expenditure of the native is incurred for purposes indicated by planets posited in 12th house. If Sun be in 12th, all accumulated wealth would be taken away by the government.

115. Expenditure would be incurred on prostitutes, singing and dancing damsels and like, if Sun and Mars together or Mercury with female planets be in 12th or 2nd house. If Rahu and Saturn be in 2nd or 12th house, expenditure would be incurred on low and or undesirable persons and on enemies, litigation etc.

116. If Mars alone be posited in 12th house, the native would incur loss of wealth on account of persons belonging to warrior community. The native would bear scar or wound caused by weapons on his right or left side of the waist. The native would suffer from trouble in left eye and cars which would interfere with the normal performance of his duties, His wife would have an extra limb, There would be danger from wounds and the like caused by his own undesirable actions.

117. The following dispositions of planets in 12th make the native incur loss of wealth in the manner indicated against them: 1) Moon with malefic like Saturn etc.-Through water.2 ) Sun and Mars with malefics-Through fire. 3) Venus with male-Through women not his own. 4) Mercury with malefics - Through enemy action or through blow of wood or stone; or through animals with horns or through wind.

118. If Sun, Saturn or Mars be in 12th, there would be loss of father, mother and brother respectively. If benefic viz., Mercury, Jupiter and Venus be in 12th, the native's brother or the brothers of the parents would live happily.

119. If Jupiter alone be posited in 12th house, the native would support a large family. If Jupiter be in 12th with Mercury the native would devote himself to agriculture. If Jupiter be there along with Venus, the native would perform religious acts. If Jupiter be in 12th with Moon the native would build tanks, reservoirs etc. If Rahu be in 12th along with Venus, the native would suffer from ulcers and venereal diseases.

120. If a waning Moon or Sun be placed in 12th, the native would incur loss of wealth through the wrath of the king or government. If Mars be in 12th combust or in an inimical or debilitation sign, the native would definitely suffer loss of wealth as indicated above. If Mercury (unassociated with any malefics), Venus, Jupiter and full Moon be in 12th, the wealth would be earned by the native by fair and just means.

121. If Mars be posited in 12th associated with or aspected by Mercury, there would be destruction of wealth of the native. If Jupiter be in 12th, the native would acquire wealth in the shape of cows and gold. The native would acquire horses if Venus with adequate strength be in 12th. If Mercury be similarly placed in 12th the native would acquire landed property.



122. If full Moon aspected by benefics be in 12th, the native would become owner of several houses. If Sun with Mercury be in 12th, the native would give away all his property to his servants. If Jupiter and Venus both be in 12th, the native would do virtuous and meritorious deeds and would be a loyal devotee of Goddess Parvati, Lord Shiva and Lord Sri Krishna.

123. If in a birth chart, 12th house is void of any planet and benefics occupy quadrants the native's money would be spent on virtuous deeds under the supervision of noblepersons. Such a native would not be harmed by enemies. Astrologer should follow this rule both in the ascendants of Janma and Prashna Kundalis.

End of twelfth house.

24-125. The ancient sages have declared that three decanates in then order denote in each of the following houses the different parts of the body:

Houses	1st decanate (0° to 10°)	2nd decanate (10° to 20°)	3rd decanate (20° to 30°)
1st	Head	Neck	Pelvis
2nd & 12th	Two eyes	Two shoulders	Genital organs
3rd & 11th	Two ears	Two arms	Two testicles
4th & 10th	Two nostrils	Two sides	Two thighs
5th & 9th	Two cheeks	Two sides of heart	Two knees
6th & 8th	Two jaws	Two sides of the chest	Two calves
7th	Mouth	Navel Navel Two feet	Navel Two feet

If any particular decanate be associated with or aspected by a benefic, there would be a mole or mark in the part indicated. If any decanate has malefic influence on it, there would be deformity or ulcer in that part.

126. Thus comes to close the Sanketa. of Bhavas, (Houses) the fourth of Sanketanidhi a work written by Çri Rama Dayalu, the Astrologer for the benefit of Shri Ghasi Ram, the son of his eldest brother Shri Vazir Chand Sharma so that he may became proficient in astrology.

End of fourth Sanketa of Sang Bhavas.

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## SANKETA FIVE

1-2. The Avasthas or postures of planets are twelve in number: 1) Shayana or lying down, (2) Upaveshana or sitting, (3) Netrapani or with a hand on the eye, (4) Prakasha or shining, (5) Gamana or going, (6) Agama or not going, (7) Aasthanee or attendance in assembly it is also known as (8) Aagama or coming, (9) Bhujji or eating, Nrityalipsa or desire to dance, (11) Kautuka or curiosity, and (12) Nidra or sleep.

3. To find out the particular Avastha of a planet we have to proceed as follows: Find the planetary number of the planet (Sun 1, Moon 2, Mars 3, Mercury 4, Jupiter 5, Venus 6, Saturn 7, Rahu 8 and Ketu 9); find also the number of star (reckoned from Aswini) occupied by the planet. Note the product of the two number. Then find out the degree occupied by the planet in the sign and multiply the product already obtained by this number. To this second product add (1) the number of the natal star (reckoned) from Aswini, (2) the number of the particular Ghati at birth counted from the previous sun rise and (3) the number of Ascendant counted from Aries. The resulting sum should be divided by 12. The remainder represents the number of the Avastha counted from Shayana, which the planet is undergoing on the time.

4. The number devoting the particular Avastha of a planet at any required time should be squared. To this should be added the number appropriate for the initial letter of the natives name. The sum should be divided by 12. The remainder with the Kshepa of the planet added to it should be divided by 3. The remainder would denote the Drishti, Cheshta or Vicheshta according as it is 1, 2, or 3 respectively.

5. The Kshepa figures for Sun and other planets are in their order 5, 2, 2, 3, 5, 3, 3, 4 and 4. There are three Avasthas-Drishti, Cheshta and Vicheshta of planets (revealing little benefit, very good and nil results) derivable from their position, strength and associations.

6-8. The effects of Sun in various Avasthas are given below: Shayana-Ulcer or wound in anus, pain or some other trouble in chest, fear from father, loss of wealth. Upaveshana-Wicked thoughts in mind and enmity with others. Netrapani-Plenty of happiness, gain of wealth from the king or government. Prakasha-Liberal minded, honour and happiness. Gamana-Lazy, impure, unhappy, angry, illicit relations with other women. Agama-Attached to other peoples wives, passionate, wicked, defamed. Aasthanee (Sabha)-Member of assemblies, helping others, forgives others easily. Aagama-Weak, harassed and defeated by enemies, wicked, unstable mind, fond of intoxicants. Bhujji or Bhojana-Worried, evil minded, miserable, loss



of wealth. Nriyalipsa-Happy, honored by assembly of nobles. Kautuka-Conquest over enemies, honored by king or government. Nidra-Bereft of wife and wealth, very lazy.

9-11. The effects of Moon in various Avasthas would be as under: Shayana-Stupid, poor. Upaveshana-Thief, sickly, stupid. Netrapani-Speaks harshly, rogue. Prakasha-Equipped with good qualities, favorite of the king or government, always happy. Gamana-Suffers from eye trouble even if Moon is in Shukla Paksha (waxing). Agamana-Poverty, suffers from diseases of the feet. Aasthanee-Like a king, fond of women. Aagama-Waxing Moon is auspicious but if waning, the native would be sickly. Bhojan-Many kinds of comforts and happiness if Moon be Waxing. Waning Moon gives inauspicious results. Nriyalipsa -Enjoys charming music if the birth be in Shukla Paksha (bright half). It would not be so in the Krishna Paksha (dark half). Kautuka-King of kings, clever, wealthy and fond of all kinds of luxuries, women etc. Nidra-Would command honor and respect if Moon be associated with Jupiter. It would not be so if Moon be with Rahu.

12-14. The effects of Mars in various avasthas would be as under: Shayana-The native suffers from skin diseases like ring worm, itches herpes, etc. Upaveshana-Sinful, wealthy but of perverted mind. Netrapani-If Mars be in a house other than Ascendant and be in this avastha, the native would become the chief official of the town. Prakasha-The native would become a king if Mars in this avastha be in a house other than the 5th and be associated with Jupiter. Gamana-Quarrels, troubles, unhappiness, fear, loss of wealth. Aagama-Receives love and affection from others, happy, conquest over enemies with great effort. Aasthanee (Sabha)-The native would indulge in sinful acts if Mars in this avastha be in 9th, the 5th and the 12th house. His cherished desires would be fulfilled if it be posited in other houses. Aagama-Evil minded, sinful, sickly. Bhojana-Sinful, fond of sweet things. Nriyalipsa-Happy in every respect. Kautuka-Blessed by friends, children and wealth. Nidra-Poor, hot-tempered, troubled, impure.

15-17. The effects of Mercury in various avasthas are given below: Shayana-Crippled, red eyes. If Mercury be posited in a other than Ascendant, the native would be stupid. Upaveshana-If Mercury, while in this avastha, be posited in its friendly or exaltation sign, the native would be fortunate. If Mercury be associated with or aspected by malefics, the native would be poor. Netrapani-If Mercury, while in this avastha, be posited in 5th house, the native would be issueless, unsteady but very intelligent. Prakasha-Lord, learned, destroyer of wicked people, kindly, sympathetic, clean hearted and happy. Gamana-Gets happiness from the king or government. Aagama-Wealthy and builder of beautiful houses. Sabha-If Mercury, while in this avastha. be in its sign of exaltation, the



native would get all round happiness. Aagama-Famous, father of twins. Bhojana-Quarrelsome, mischievously inclined, thin and lean. He would also be fond of prostitutes. Nrityalipsa- All happiness, very wealthy. Kautuka-If Mercury, while in this avastha, be posited in Ascendant or 9th house, it would be very auspicious for the native. If Mercury be posited in 7th or 8th house, the native would seek pleasure from prostitutes.

18-20. The effects of Jupiter in various avasthas are given below: Shayana-Fair complexion, fear of enemies. Upaveshana-Talkative, proud, would suffer on account of enemies, would be punished by the king (government), would have ulcers or wounds. Netrapani-Sickly, poor, addicted to women of the prohibited class, always inclined towards sensual pleasures. Prakasha-Passionate, brilliant, devotee of God Vishnu, very rich. Gamana-Blessed with many friends, children and wealth. Aagama-Famous all over the country for good qualities, unlimited wealth, very learned, eager. Sabha-Honored and wealthy. Aagama-Like a king, honored, many relations dependents and servants; would enjoy all happiness. Bhojana-Fond of sweets, many brothers, wealthy. Nrityalipsa: Would be able to understand the true nature of Brahman, would be opulent. Kautuka: Respected by brothers and relations. Nidra-Perverted, poor, not charitably inclined.

21-23. The effects of Venus in various avasthas are given below: Shayana-Dental troubles, dishonored. Upaveshana-Respected by government, happy, destroyer of enemy. Netrapani-While in this avastha if Venus be in 10th, 7th or 6th house, the native would be deprived of his eye sight. Prakasha-The native would become a great man if Venus be posited in its own, exaltation or a friendly sign. Gamana-Native would act against the wishes of his mother and suffer from diseases. Sabha-Like a king, conquest over enemies famed for his good qualities. Aagama-Benefit of wife, children and wealth, sickly. Bhojan-suffers from hunger, enemy and diseases. Nrityalipsa- Intelligent, wealthy. Kautuka-becomes an important person, wealthy, respected. Nidra-defamed, dumb and deaf.

24-26. The effects of Saturn in various avasthas would be as under: Shayana-Suffers from hunger and thirst, hard working, sickly in first portion of life and happy in the latter portion. Upaveshana-Proud, gets imprisonment as a result of wrath of government, suffers from tuberculosis. Netrapani-Very wealthy, owns lands, very patient and satisfied, has good knowledge of arts. Prakasha-Devotee of Goddess Parvati and Lord Shiva, clever, wise, intelligent, sympathetic, happy. Gamana-Wealthy, happiness from relations, capable. Aagama-Bereft of children, sickly, would be roaming about alone. Sabha-Wealthy, happy, brilliant. Aagama-Sickly, idiot, belongs to low caste, bereft of enjoyment.



**Bhojan-would get richly flavored meals, would suffer from eye trouble. Nrityalipsa-Wealthy, charitable. Kautuka-Would have the pleasure of enjoying dance and music by young beautiful girls. Nidra-Would become a great personage of all tastes, capable of enjoying several merits to them, and would be happy.**

**27-29. The effects of Rahu in various avasthas would be as under: Shayana-While being posited in Taurus, Gemini, Aries or Virgo, if Rahu be in Shayanavastha, the native would be wealthy. Rahu's position in other signs would bring about unfavorable results for the native. Upaveshana-The native would be penniless though favored the king or government. Netrapani-Fear from thieves, serpents, enemies, rogues, loss of wealth, eye trouble. Prakasha-Famous, like a king, good qualities, wealthy, dark in appearance, lucky. Gamana--Happy, intelligent, good children, honored by the king or government. Agama-Does not receive affection or love, sickly, angry temperament, rogue. Sabha-Learned, wealthy but miserly, good qualities. Aagama-Differences with relations, fall from high position as a result of some conspiracy by enemies. Bhojana-Suffers from hunger and separation from his family members. Nrityalipsa-Eye-trouble and danger from enemies. Kautuka-Thief, has illicit relations with other women. Nidra--Good wife and children. The effects of Ketu in different Avasthas would be the same as those of Rahu.**

**30. The author has in this sloka pointed out that he has described the effects of planets indifferent avasthas by using quarter of a sloka for each avastha. The effects described by him are in accordance with what has been said in ancient texts. Therefore, there should be no confusion in the mind of readers. In the slokas now to follow, the effects of planets in certain avasthas as a result of (1) the planets occupying particular houses and (2) of aspect received by them from other planets in a birth chart, would be described.**

**31. If Sun in Netrapani avastha be posited in 10th, 5th, 9th or 7th house, all desires of the native would be fulfilled. If Sun in Prakasha avastha be posited in 12th, 7th or 10th house, the native would see the death of his wife and children.**

**32. The native would be bereft of his moral strength if Sun being in Bhojan avastha occupies 9th house. The native would destroy his enemies if Sun in Kautuka avastha be posited in 6th house. The wife and children of the native would be in trouble if in the same avastha Sun be in 7th or 5th house. In whichever avastha Moon be, it would always be beneficial to the native in bright half of the month.**



**33. The native would suffer loss of children if Mars in Shayana avastha be posited in 7th or 5th house. If in similar avastha Mars be in 6th house, the first wife of the native would be deprived of all happiness. If Mars be aspected by an enemy planet or be associated with Saturn or Rahu, the native would suffer from some trouble in the head.**

**34. If Mars in Shayana avastha be posited in Ascendant, he would cause eye trouble and give a wound in some part of the body. If Mars in Netrapani avastha be in Ascendant, thenative would suffer from fire and lose a part of the body. The same is likely to happen to his wife if Mars in Netrapani avastha, be placed in 7th house.**

**35. If Mars being in Prakasha avastha be posited in or 5th house, the native would have to suffer the loss of his wife and children. If in this disposition, Mars be aspected by a malefic, the native would indulge in sinful acts. If Mercury being in Netrapani avastha, be posited in 5th house, a son of the native would die and a daughter born to him. The native is likely to get daughters, if Mercury in Sabha avastha be placed in 7th or 5th house.**

**36. If ascendant be Sagittarius and Jupiter in Bhojan avastha be posited there along with a malefic, the native would be childless, the native would find himself in dire poverty if Jupiter in similar dispositions be posited in 5th or the 9th house. Venus would be favorable to the native if being in Netrapani avastha he be posited in 1st, 7th or 10th house, he would enjoy all happiness of the bed.**

**37. If Saturn would be be in a favorable avastha, the effect would be beneficial to the native. Malefic effect may be expected if Saturn be in an unfavorable avastha. The native would have the good fortune of living in holy places by the side of a river if Rahu in Nidra avastha be placed in 5th or 9th house.**

**38. The native would be in poverty, in fear and be a wanderer, if Rahu in Shayana avastha occupies 2nd, 12th or 11th house. If Rahu in this avastha be in its own, friendly or exaltation sign or a sign the lord of which is Mercury or Venus the result would be auspicious for the native. If Rahu be not so posited the result would be inauspicious.**

**39. The native would lose all his children if Rahu even when placed in its exaltation sign or other favorable positions mentioned in the previous sloka, be posited in 5th associated with or aspected by a malefic and be in Nidra avastha. Only one issue would be destroyed if Rahu be in receipt of a benefic aspect.**



40. The native would lose his wife if a malefic in Nidra avastha be placed in 7th house, associated with or aspected by a malefic. This would not happen if such planet be associated with or aspected by a benefic. There would be definite loss of wife of the native if a planet in 7th house in Nidra avastha be in an inimical sign and be associated with or aspected by an inimical planet.

41. If in the disposition referred to in the previous sloka, the planet receives benefic influence by way of association or aspect, there would be loss of only one wife. If there be both benefic and malefic influences on the said planet, it should be said that the wife's life would be full of hardships.

42. The native would die at the hands of his enemy if a planet in Nidra or Shayana avastha be placed in 8th house along with a malefic planet. If malefic planet in 8th house be associated with or aspected by a benefic or the lord of 8th house itself, the native would be fortunate enough to attain the feet of Lord Vishnu on the banks of Ganges.

43. Thus ends the Sanketa-Sanketa-the fifth of the work Sanketanidhi written by Ram Dayalu the astrologer for the benefit of Ghasi Ram Sharma, the son of his eldest brother Shri Vazir Chand Sharma, so that he may become proficient in astrology.

End of Fifth Sanketa





## SANKETA SIX

1. The author indicates in this sloka that he is now going to describe the effects derived from the various houses in a birth chart, on the lines of principles laid down in the Samhitas (treatise) compiled by great ancient sages. According to views of the ancient learned, the strength of a planet goes on increasing according as it be posited in its enemy, neutral, friendly own or exaltation sign.
2. If in Adhana Lagna chart, or in query chart a male planet with adequate strength be posited in a benefic varga-Sign, Hora, Drekkana etc; it is to be declared that the child to be born would be a male. If such planet be a female one, it should be predicted that the child to be born would be female. If planet in question be impotent, the child to be born would also be so. If planet in question be in a dual sign, the forecast should be of the twin birth.
3. If there is a query as to when the child would be born, we have to proceed as follows: Find out how many Navamsas have been traversed by the strongest planet, at the time of query. If Moon be in the bright half of the month, it should be predicted that birth would take place in as many months as arc indicated by the number of Navamsas passed by the planet in the sign concerned. The number of months would be twice the number of such Navamsas if Moon at the time of query be in the dark half of the month. Or, the period spent in the womb would be as many months as the number of Navamsas risen in Ascendant at the time of query.
4. If planets capable of giving birth to child be in 6th, 8th or in the sign owned by an enemy planet and be associated or aspected by malefics posited in 6th, 8th, or sign-owned by enemy planets, the pregnancy would end in abortion. This is likely to happen in the month (after conception) indicated by the number of Navamsas traveled by the said planet in the sign occupied by it. It may be possible to prevent this tragedy by remedial measures recommended in Shastras.
5. In that particular part of the body signified by the sign occupied by Sun and which has been described as forming the head and other portions of Kalapurusha should be declared the existence of a mark, a mole or spot. If planet which occupies the sign be Mars, the mark would be caused through tire. In case of Rahu, it would be through wood, stone etc. Saturn would give the mark or spot through a metal and the mark or spot caused on account of Jupiter occupying a sign, would be a beneficial one.
6. If two, three or four malefics of which Mercury is one be posited together



in one sign, there would be in that part of body a scar caused by an ulcer. The native would be hump backed if Moon in a birth chart posited in a Navamsa or Drekkana occupied by a malefic and be aspected by Sun. The native would be lame if Moon be in Sun's Hora and receives the aspect of Saturn. The native would be one-eyed if in the birth chart, 12th and 2nd houses be inhabited by Venus and Mars jointly or separately and be aspected by Sun and Moon.

7. The native would be of short stature if: 1) Ascendant be Scorpio and Sun in 10th; 2) Moon be in Capricorn and aspected by Mars and Sun; 3) The Lord of Ascendant house and aspected by Saturn be associated with Moon in 2nd; 4) The lord of 9th house be associated with Moon in 2nd house and aspected by Saturn.

8. 1) If in a birth chart: a) 7th house be badly disposed and its lord be a malefic and b) Ascendant be badly disposed and its lord be a malefic, it should be declared that the wife of the native would have ugly looking marks on her body. 2) It could be predicted that the mother of the native would have ugly looking marks on her body if Ascendant, its lord and 4th house and its lord be disposed in the same manner as in (1) above. 3) The same could be predicted about the sister of the native if ninth house and the lord of 3rd house are also malefics.

9. The wife of the native would speak harshly and flare up quickly if the lord of 7th be a malefic. She would be of kind nature and speak sweetly if the lord of 7th be a benefic. The partner (wife or business partner) would be dishonest and having evil intentions, if Moon and Saturn be together in 7th from Ascendant.

10. The mother of the native would be unchaste, if the lord of 4th is a malefic planet and the lord of 7th and Ascendant are benefics. It should be predicted that the wife of the native would be of loose morals if the lords of 10th and 7th are malefics and those of 1st and 4th are benefics.

11. The effects of a planet would be felt in the beginning, middle or concluding portion of its Major Period in accordance with its position in 1st, 2nd or 3rd Drekkana of the sign in which it is posited. What method of period-reckoning should be observed should be decided by the Astrologer himself according to the directions of the shastras.

12-14. Illegitimate births would take place in the following dispositions: 1) When 4th house remains unaspected or an enemy planet be placed in 4th or aspects it. 2) When Ascendant be unaspected by any planet or be occupied by the lords of 2nd, 3rd, 5th or 6th house. 3) When a malefic be in



Ascendant, a benefic in 7th and Saturn in 10th. 4) When Moon be in Ascendant and 3rd house be occupied by Mars and Venus. 5) When Ascendant be inhabited by Mars and Rahu and 7th be occupied by Moon and Venus.

6) When four quadrants be vacant and all the planets be posited in 2nd, 12th, 8th and 6th houses. 7) When Ascendant has no Varga of Jupiter or if Ascendant or Moon does not receive aspect from Jupiter. 8) When the lords of Ascendant and 7th lord be together in a fixed sign. 9) When Ascendant, 10th or 4th house be occupied by Moon along with a malefic. 10) When Ascendant be not aspected either by its lord or a benefic planet. The wife of the native would enter into illicit relations with persons other than her husband, if Venus be posited in 9th house along with Moon.

15. Now the effects of the lords of Ascendant and other houses when posited in different houses: 1st house: Strong and well-built body, would be able to accomplish mighty things by his own efforts and the strength of his arms. He would be unsteady but would have no fear. He would also be broadminded. He might be having two wives and still be of loose morals.

16. 2nd house-The native would be wealthy, learned, and possessing many good qualities. He would be of good moral character, restless, famous and do pious deeds. He would be issueless although he may have more than one wife.

17. 3rd house and 6th house--He would be courageous and strong like a lion. He would possess wealth in abundance. He would have good qualities, would be respected by all, would be in status like a king or next to him.

18. 4th or 10th houses-He would be prosperous along with his parents. He would have good brothers and would be ambitious. He would be very attractive and liked by all on account of his good qualities.

19. 5th House-Happiness of children, would lose his first issue; hot temperament, servant of the king/government.

20. 7th house-wife of the native would be put to much suffering. As a consequence though with high status he would also suffer and become a wanderer.

21. 8th or 12th-Gambler, miserly, clever in offering advice, thief, adulterous, would have to face many troubles, unfortunate.



**22. 9th or 11th-Fortunate, remains in good society, devotee of Lord Sri Krishna, proficient in oratory, would be happy with his wife and children.**

**23-31. The effects of the lord of 2nd house in various houses would be as under:2nd house-If the lord of 2nd be in 2nd, native would be wealthy and proud. He would consider others as inferior to him. He may have two or three wives but would not have any son from any of them.3rd or 4th house-Courageous, intelligent, good qualities, greedy, unfulfilled ambitions, illicit and secret relations with other women.6th house-Gain of wealth from enemies which he would be robbed of soon, clever in manipulating things to his advantage, thief, litigant. He would have a mark on his sexual organ which would always be erect.7th house-Medical man, clever in illicit relations with other peoples wives. His wife would act similarly and have contacts with other people. Mother would also be unchaste having relations with low caste people.8th house-Gets a treasure or wealth without making effort, no happiness from wife or his eldest brother, misery through wife.9th or 11th house-Industrious, skilful and wealthy, afflicted with disease at an early age, happy in old age.10th house-Erotic temperament, rich, honored, learned, more than one wife, no happiness from children.12th house-Bold and daring, no wealth, has high opinion about himself, irreligious, would live on favor of the king/government, no happiness from first child.5th or 1st house-Considered as a thorn by his family, hard hearted, propagating, helpful to others, little or no wealth, fraudulent.**

**32-38. The effects of the lord of 3rd house being posited in various houses would be as under:3rd house-Rich in every way, valorous, ambitions would be fulfilled, homely, happiness in family life. 4th, 5th or 10th house-Happiness through various sources, rich, intelligent, hard hearted wife.6th house-Hostile relations amongst brothers, unhappy through maternal uncles, rich, may have illicit relations with maternal uncle's wife.9th or 12th house-Rises to prominence through a woman, father doing harm to others, miserable life.7th or 8th house-would die at the gate of kings palace, unhappy in early life, stealing habit may end in imprisonment.11th or 1st house-Earns by his own efforts, would serve others, angry temperament, idiot.2nd house--Becomes rich through women; strong body; homosexual, miserable, lazy, engaged in mean work.**

**39-46. The effects of the lord of 4th house posited in various houses are given below:4th house-Good adviser, chief among men, witty, respected and wealthy, amicable qualities, cautious in regards to relations with women.5th or 9th how-Popular, happy, devoted to Lord Govinda, broadminded, lives on his own earnings.6th house-Irritable, angry temperament, brought up by many mothers (women), thief, evil disposition,**



does not care for his own comforts.1st or 7th house-Learned in many sciences, loss of ancestral property, many marriages and separations.8th or 12th house-Bereft of happiness, no happiness from father, impotent, illegitimate child.10th house-Honored by king/government, noble and pious character, clever in chemistry, cheerful, happy in many directions.3rd or 11th house-generally healthy, wealthy, generous, noble qualities, happy with self-earned wealth.2nd house-Wealthy, takes full enjoyment of life, blessed with wife and children, company of cheats, helpful to others, amassing money would be his main aim of life.

47-54. The effects of the lord of 5th house being posited in various houses would be as under:5th house-Has a son with no proper means, unsteady in mind, harsh speech but inclined to do good deeds, intelligent, helpful to others.6th or 12th house-Son becomes enemy, no issues, purchases a boy to adopt him as his son, adopts a child of another as his son.7th house-Speaks truth, virtuous disposition, tall and loyal, determined, liberal hearted.2nd or 8th house-Many children, patient of asthma and cold, hot temperament, proud of wealth.9 or 10th house-His son would be like a king, famous and brilliant, pilgrimages to holy places, always active.11th house-Very popular, broadminded, highly; intelligent, would compose new works, many children, learned and respected, believer in non-violence.1st or 3rd house-Rogue, defamer and cheat, selfish, does not help others at all.4th house-Mother lives long, good intellect, gains high status in his young age, master of beautiful residence.

55-61-The following would be the effects of the lord of 6th house being posited in various houses:6th house-Inimical relations with dayadins (jnatis-cousins), good friendship with others, owner of conveyances, helps the poor.1st, 7 or 11th house-Daring, no children, respected, generous, good qualities, plenty of money, famous.8th or 12th house-Sickly, violent, does harm to living creatures, hales learned men, illicit connections with the wives of others.9th house-Dealer in wood, stone, etc; sometimes has losses in business and gains at other times.2nd or 10th house-Courageous, devotion to duty, foremost in his family, changes of residence, happy, good knowledge of shastras. 3rd or 4th house-Excessive anger making the eyes red, instable mind, defamer, wealthy.5th house-No long standing friendship, wealth and happiness unsteady, loving and sympathetic disposition, always gets his work done.

62-68-The effects of the lord of 7th house being posited in various houses would be as under:7th house-Running after other people's wives, bold, unsteady mind, does not stick to his words.6th or 8th house-Sickly, always angry and love sick, happiness, waste money on prostitutes. 2nd or 9th house-Happy in the company of beautiful women, eager but slow in work,



always has women in his mind. 4th or 10th house-Wife very chaste, virtuous, keen intellect, speaks truth, suffers from diseases of teeth and face. 3rd or 11th house-The male child of the native would not survive only the girls may survive, son can be had by wife's intercourse with another person, son may also be had by remedial measure such as use of a talisman, recitation of mantras, treatment with medicinal herbs. 12th house-Mean, greedy, wife daughter of a thief and penniless, person, livelihood by sale of clothes, friend of low class 5th house-Proud, honorable, leader amongst men, always wealthy, happy, good qualities, improvement in status by association with great men.

69-75. The effects of the lord of 8th house being posited in different houses would be as follows: 8th house-Intent on stealing other peoples properties, defames persons older to him, gambler, cheat, wife of loose moral character. 9th house-Sells medicines, bad wife, the native is also after other peoples wives and money, wife of poor parentage, wife mother of illegitimate children also 4th or 10th house-bereft of relations, back-biter, wicked, loses parents in his childhood, faces many calamities. 5th or 11th house-Good acts without beneficial results, unsteady in nature, wealth also unsteady, wicked mentality. 6th or 12th house-Always sickly, liable to be bitten by serpent or crocodile in childhood. 1st or 7th house-Two marriages, atheist, suffers from ulcers in the body. 2nd or 3rd house-No courage, would lose wealth permanently.

76-81. The effects of the lord of 9th house being posited in different houses would be as follows: 9th house-Wealthy, house-full of grains, many brothers with whom he has happy relations, wishes fulfilled. 4th or 10th house-Minister or commander of army, virtuous, no anger, famous and happy. 5th or 11th house-Fortunate, honorable and happy, virtuous with good qualities, charitable. 6th, 8th or 12th house-Unlucky, happiness from uncle only through money, elder brothers life miserable. 1st or 7th house-Very famous for his good qualities, wishes fulfilled. 2nd or 3rd house-labors to get lock, good qualities, passionate and wealthy, learned, fulfillment of desires.

82-87. The effects of the lord of 10th house when posited in different houses would be as under: 4th or 10th house-wise with good qualities, brave like a lion, virtuous, speaks the truth, has grace of gods, pays respect to learned men. 5th or 11th house-Wealth in abundance, many children, his house would be meeting centre of wealthy persons, truthful, has all comforts and happiness. 6th, 8th or 12th house-Troubled by enemy or disease, remains sad although intelligent and clever. 1st house-Good poet, likeable qualities; sickly and troubled in early age; happy in later life. 2nd, 3rd or 7th house-Learned, proud, virtuous, truthful; noble; world-



famous; sympathetic and merciful. 9th house-Fortunate in every respect, magnanimous but remains worried and without peace of mind in spite of his prosperity.

88-95. The effects of the lord of 11th house when posited in different houses would be asunder: 11th house-leader of men; eloquent speaker; everything available in abundance; learned; composer of poems; increase good qualities day-by-day. 12th house-Association with yavanas (people of other religions); contact with young women; passionate; ultimately a man of very loose moral character. 1st house-Fluent speaker; wealthy; just and impartial; cheerful disposition; famous; bereft of undesirable associations; good at heart; 2nd or 3rd house-Pilgrimage to holy places and baths in sacred rivers etc. as a result of his religious inclinations; virtuous acts; steady mind; miserable on account of attacks of pain in the stomach. 4th or 9th house-All riches; happy in all respects; good conduct; powerful; obedient sons; enjoys fruits of good and pious deeds in previous life. 6th house-Deaf; also otherwise sickly; Though happy but would be away from home; takes pleasure in doing service to others. 7th or 8th house-Not liked by women; Passionate; generous; wealthy; spends money on those who act against him. 9th or 10th house-Homage from kings or Governments; good conduct, perfect; truthful and helpful to others: famous; respected; wealthy.

96-101. The effects of the lord of 12th house when placed in different houses would be asunder: 6th or 12th house-Sinful acts; hot temperament; hates mother; no issues; would have contacts with other peoples wives, 1st or 7th house-Weak body; sickly on account of excess of phlegm; no wealth; uneducated; no conjugal happiness. 2nd or 8th house-Keen devotee of Lord Krishna; good conduct; kindly nature; charitable. 3rd or 9th house-Takes care of the upkeep of his body and health; hates his elders his wife and children and those who are superior to him in position. 2nd or 4th house-No happiness to children, father and mother; lives in other peoples house and earns his livelihood by trade or agriculture. 5th or 11th house-No children; adopts or purchases a boy; possessed pearls, jewels etc.

102. The effects of the lords of various houses when posited in different houses as described above, would be realized in proportion to the strength or weakness of the planets, house concerned and their vargas. Mars when retrograde, would specially show the effects of the house that is fourth from it. Jupiter would produce particularly the effects of the house fifth from it, Mercury would show the effects of the house fourth from it. Venus of the house seventh from it and Saturn of the house ninth from it. Moon will cause effects of the house second to it at the time of its transit through the Equinoctial point.



**103. Planets placed at the beginning of a sign produce effects beneficial or malefic in accordance with their association with or aspect by benefic or malefic planets and not at the end of the sign. All these principles are based on those contained in Samhitas(text) written by ancient astrologers.**

**104. Thus comes to close the Samhita Sanketa containing the essence extracted from various Samhitas-the sixth of Sanketa-nidhi- a work written by Rama Dayalu the astrologer, for the benefit of Ghasi Ram Sharma, the son of his eldest brother, so that he may become proficient in astrology.**

**End of the sixth Sanketa**

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## SANKETA SEVEN

1. In this Sanketa the Author deals with certain effects-good or bad which according to him have been described by our ancient sages and which are not generally found in other works. The author advises that in a birth chart all the twelve houses should be critically examined by the astrologers and only then the result should be declared.
2. From the first house should be considered everything about the natives body, complexion, marks or molts, longevity, manner of living, caste, temperament, happiness or otherwise. From the second house should be found out all about goods, precious stones, wealth minerals etc. possessed by the native and also about his friends. From the third house should be examined all matters relating to courage, brothers, servants, journeys and father.
3. From fourth house should be examined all about ancestral property, wealth, lands, dwelling place and mothers happiness. From the fifth house we should consider every thing about mantras, learning (education), means of earning money and children. All about one's arrest or imprisonment, diseases, the native is likely to suffer from enemies, maternal uncle and his family etc., should be considered from the sixth house. The seventh house deals with., matters relating to stolen or lost articles, wife or other women coming in contact with the native, losing of temper, partners in trade etc.
4. The 8th house is concerned with everything about places difficult to reach, lost articles, differences amongst members of the family, dead relations, mental trouble, and destruction by or of enemy. From the ninth house are considered matters relating to sources of profit or gains, happiness, pleasure, desires, luck and road (journeys). The tenth house deals with matters concerning meritorious deeds, business, gain of wealth, shraddha on deceased ancestors, etc. Matters like homage, gifts, king, gains of wealth, daughters, friends cattle, real and good effects are to be looked from the 11th house.
5. Various kinds of difficulties; sufferings, caused obstacles by the enemy, imprisonment, etc. should be considered from 12th house by the pundits in astrology. In this connection all the effects mentioned in the previous Sanketas should also be kept in mind when the effects of a house are analyzed. The disposition of two houses on each aide of the said house, seventh house, Ascendant and 12th from each of them should also be taken into account as they also influence the results. The effects are also influenced as a result of aspect on houses from planets in debilitation, exaltation, own signs etc.,



6. The following points have also to be taken into consideration. 1) When the lord of a house be posited in its sign of debilitation he cannot be expected to yield favorable results. 2) When a planet in its sign of exaltation be associated with a planet in debilitation, it would give only medium results. 3) When a planet in its debilitation sign be associated with one in exaltation, it would also give medium results.

7. When a planet aspects fully a house the effects would be realized in the year signified by the number of the sign owned by that planet counted from Ascendant. The effects should be predicted in accordance with this principle for natives whole life by the addition of as many twelve year periods as may be necessary.

8. If the effects of any planet posited at the beginning of a sign become manifest in the early years of the life of the native, the astrologers should predict after assessing the strength of the planet that such effects would be available only in the early life. If such planet be posited at the end of a sign, very ordinary or no results could be expected. Avasthas (postures) of the planets at birth should also be taken into account while declaring the effects of such planets. According to the author, such secrets of the science of Astrology can be known only by devotion to the preceptor.

9. If the lord of a house be associated with a malefic planet, occupies a dusthana, the sign owned by an inimical planet or its sign of debilitation and the house be also weak, the good effects of that house would be completely lost. The effect would be middling, if the lord of house be posited in a neutral position. The lords of quadrants and trines are capable of producing very beneficial results but they would be powerless to yield good results if posited in 2nd or 12th house to each other and be associated with malefics.

10. Find out the position of Moon three days before the day of birth. If at that time Moon was strong and was associated with or aspected by benefics, it should be predicted that the third year of life of the native would prove favorable to him. The result would be quite opposite if Moon was weak and associated with or aspected by malefics.

11. Similarly we can declare in respect of 7th 10th or 4th year of life of the native by finding out the disposition and strength of Moon 7, 10 or 4 days prior to the day of the birth of the native.

12. If we add the number indicated by planet to the number of house in which it be placed, the total would signify the year (since birth) in which the effect of the planet would be realized. Similarly if we multiply the two



numbers, the product of the two would indicate in which year the effect of the planet would come to pass. For example, if we add the number of the sign in which Ascendant be posited to the number of the sign in which Ascendant lord be placed, or if we multiply the two numbers the total and the product would indicate the year (since birth) in which the results of the Ascendant Lord would be experienced by the native. If the Lords of Ascendant and house occupied by him be mutual friends, the effects would come off more accurately.

13. If planets strong during night-time be placed in night signs and planets strong during day time if placed in day-signs, with the lord of Ascendant posited in the visible half, all the difficulties of the native would be solved and he would be happy and comfortable.

14. The native may expect auspicious results if the Lord of Ascendant and lord of the sign occupied by Moon be not associated with or aspected by malefics. Saturn being in its sign of debilitation or inimical sign, if posited in 4th, 10th or 5th, would not yield favorable results.

15. If a malefic planet be associated with or aspected by a benefic, it would be auspicious during its transit in several houses indicated in Gochara (transit) and Ashtakavarga (eight fold divisions). Similarly a planet, though he may be benefic in Gochara and Ashtakavarga may give inauspicious results if he be associated with or aspected by a malefic. If the birth chart or Rasi chart (Janma Kundli) be strong, the effect has to be expected at the commencement of every twelve year cycle. The effect would be felt in the year denoted by the 30 year cycle if Navamsa be strong.

16. The native is likely to suffer from a terrible venereal disease on account of illicit sexual relations, if the lord of 7th house be not a benefic planet, be not posited in a sign owned by a benefic and be not associated with or aspected by a benefic and at the same time 7th house be under malefic influence. The effects of other houses, planets, etc. are to be assessed in a similar manner, and by favor of All-Mighty obtained through devotion.

17. Thus ends the special Sanketa of the Sanketanidhi, a work written by Shri Rama Dayaluthe Astrologer, for the benefit of Shri Ghasi Rama, the son of his eldest brother, sothat he may become proficient in Astrology.

End of Sanketa Seven



## SANKETA EIGHT

1. The author in this Sanketa writes about Itthashala and other combinations which are useful in answering queries. Some other combinations found correct in practical experience have also been described in this Sanketa.
2. If a planet with faster movement goes ahead of another with slower motion during transit and throws a benefic aspect over it, and when planets are brilliant, the power of the faster planet is transmitted to the slower planet. This disposition is called Itthashala yoga.
3. If the faster planet is deficient by a minute in the sign in which it is placed, than the slower planet, Itthashala Yoga is complete. If however, the faster planet has traveled more than this limit, or is behind this limit, Itthashala yoga is not formed. If the faster planet travels away a degree or more than the slower one, Musaripha yoga would be formed which does not give beneficial results.
4. If there is no aspect formed between the Lord of Ascendant and the lord of house about which query has been raised and there is a planet in between them which is receiving aspect from both the planets, then this in-between planet would take away the extra brilliance from the faster planet and pass it on to one which is in front of it. This is called Nakta yoga and it is a benefic one.
5. In the case of three planets mentioned in previous if in-between planet is slower than both of the other two and is aspected by both of them, it becomes more brilliant in its rays, and by taking the extra brilliancy of the quicker one gives the same to the slower one. This is called Yamaya yoga.
6. When there is Itthashala yoga between the Lord of Ascendant and house to which the query relates, if Moon also forms Itthashala yoga with them, Kambula yoga is formed. The learned are of the view that there are many kinds of kambula yoga due to varying influence of the rays of these planets.
7. Planets posited in Poorva chakra (invisible half of the zodiac) give effect which can be felt. Those in Apra chakra (visible half) are not of such nature.
8. In the case of a moveable sign, the three decanates would be in their order good, mixed and bad. In the case of a dual sign, the order would be reversed. In a fixed sign. they will be bad, good and mixed.



**9-11. Success in the proposed venture would definitely result in the following combinations if there be aspect of Moon on them. 1) When Ascendant lord aspects it and the lord of house to which query relates, aspects the house concerned. 2) The Ascendant-lord aspects the house concerned and the lord of that house aspects Ascendant. 3) The Ascendant Lord posited in the house concerned aspects the lord of that house, and the Lord of that house posited in Ascendant aspects the Ascendant Lord. 4) The Ascendant lord and the lord of that house aspect each other. 5) The Ascendant lord be in Ascendant and the lord of the house concerned in that house. 6) The Ascendant Lord be in the house concerned and the lord of that house be in Ascendant and they do not aspect each other. 7) If the Ascendant lord and the lord of the house concerned be together in Ascendant or that house. 8) When at the time of query or birth the Ascendant lord and the lord of the house concerned be so associated together that they fill in the same Drekkana, same Hora or same Navamsa. In all these cases the effect would be in proportion to the strength of the planets concerned.**

**12. In the query chart, the subject of query would be in accordance with the indication of the planets concerned as given below: Mars-about self; Jupiter-about wife or some other woman; Moon-about mother; Mercury-about brothers; Venus-about family; Rahu or Saturn-about enemies; Sun-about father.**

**13. In this sloka guidance has been given to find out the subject which the querist has in mind. We should first find out who between the Ascendant lord and the 11th lord is stronger in Shadbala. We should then note the position of Moon as reckoned from the stronger planet. The querist may be said to be thinking about the matter pertaining to house in which Moon be posited.**

**14. The querist may have that subject in his mind which is concerned with: 1) The house with the lord of which Moon is in Itthashala yoga; 2) The house whose lord is in ItthashalaYoga with the Ascendant Lord, or 3) The house of the strongest planet among (a) Moon (b) a strong planet and (c) that occupied by the Ascendant lord.**

**15. If at the time of query, a strong Sun together with Mars be in quadrant or they aspect a quadrant, the querist would be thinking of a mineral. If Saturn and Mercury be both strong and posited in a quadrant or aspect a quadrant, the querist would be thinking of a plant or a root. When Moon, Jupiter and Venus be posited in a quadrant or if they aspect a quadrant, the querist would have a living creature in mind. The surmise would come out more accurately, when the quadrant happens to be Ascendant itself.**



16. A-varga, Ka-varga, Cha-varga, Ta-varga, Tha-varga, Pa-varga, Ya-varga, Sha-varga, are respectively the vargas owned by Sun, Mars, Venus, Mercury, Jupiter, Saturn and Moon. (Moon owns Pa-varga and Sha-varga). If the first letter of query happens to be odd or even one of a group and if that group be owned by a planet owning two houses (signs) the odd or even sign of that planet should be taken as Ascendant.

17. On a cloudy day Ascendant has to be settled through the letters coming out of the lips of the querist. In any query these letters carry with them auspicious or inauspicious effects according as the letters happen to belong to odd or even group of the light groups mentioned in previous sloka. These eight groups correspond to the following eight forms; (1) banna (2) smoke (3) lion (4) dog, (5) cow, (6) donkey, (7) elephant (8) crow. Out of these banna, lion and elephant are auspicious. The even ones are inauspicious.

18. If a house has on one of its sides the Lord of the house and on the other a benefic friendly planet thus forming a benefic Durdhura Yoga and if seventh house reckoned from this house has a benefic planet not associated with a malefic, auspicious results of the house get augmented. If Jupiter aspected by Moon in Ascendant or when all the planets be in biped signs, good results may be expected.

19. If at the time of putting query, the querist unintentionally touches his thumb, ear, face, breasts, hand, nostrils, loin, shoulder, sole of the foot, temple, head, genital or lips, and talks or hears of his object. The querist would definitely meet with success in his cherished desires.

20. There are 12 Avasthas of Moon according to sign occupied by it. They are as under:

Sign occupied by Moon	Avasta
Aries	Marga (way)
Taurus	Kshati (injury)
Gemini	Mriti (death)
Cancer	Jaya (victory)
Leo	Hasita (laughter)
Virgo	Rati (sexual pleasure)
Libra	Kreeda (Play)
	Prasupti



Scorpio	(sleepiness)
Sagittarius	Bhuji (eating)
Capricorn	Roga (sickness)
Aquarius	Chain (moving)
Pisces	Sthira (still)

The results of the avasthas would be according to the meanings conveyed by these words. These are useful to find out an auspicious time for undertaking a journey and for prasna kundalis.

21. If we count from the sign occupied by Sun up to Ascendant (Prasna Lagna), and get an odd number, the result would be favorable; if such number be even unfavorable. Another method of finding out the result quickly is to count the number of letters emanating from the querists mouth. This number may be multiplied by 2 and product divided by 3. If the remainder be 1, it would be auspicious. The result would be unfavorable if the remainder be zero or 2.

22. If at the time of a query benefics be posited in quadrants and trines and the malefics in houses 3, 6 and 11 and Ascendant of the query chart falls in a Shirshodaya sign i.e. sign rising by head [Gemini, Leo, Virgo, Scorpio and Aquarius], the success in the matter under reference would be assured. Another method of finding out instantly the result of query is to Count the number of letters coming out of the mouth of the querist. This number should be multiplied by 6 and 8 be added to the product. The sum so arrived at should then be divided by 7. If the remainder is 2, 4, 5 or 6. rood and favorable results (success in undertaking under reference or consideration) should be declared by the Astrologer.

23. If there be malefics in houses 6, 7 and g from prasna lagna the querist would suffer loss of wealth, distress, would suffer from diseases and on account of enemies also. If the lord of prasna lagna be associated with malefics then also the results would be the same and the native would lost peace of mind.

24. If at the time of query whether marriage would take place or not, a strong Moon be posited in 7th. 6th, 2nd. 3rd, 10th, or 11th house from Ascendant, and be also aspected by 8 strong Jupiter, it should be predicted that the querist would get a beautiful girl in marriage without any effort. If, however, Moon be associated with or aspected by malefics and posited in 4th 1st, 5th, 9th, 8th or 12th. there would be impediments.

25. If in a query chart, a strong Moon be posited in 7th, 6th, 3rd, 10th or



11th and aspected by Sun, Mercury and Jupiter the native would get in marriage a very beautiful girl whom he loves very much. The same would be the result if (1) the 12th lord in Ascendant and the Ascendant lord in 12th; (2) 7th Lord and Ascendant lord exchange places; (3) If Venus and Moon be in their even or exaltation signs.

26. The querist would get a beautiful girl in marriage if either of the following combinations exists in the query chart: 1) Ascendant falls in Taurus, Libra or Cancer and is associated with or aspected by benefics. 2) Strong Moon and Venus are posited in even signs and even Navamsas and aspect Ascendant.

27. If Moon be in 8th, 6th or 1st and malefics be posited in 7th to Ascendant or Moon, the married girl becomes a widow eight years after her marriage. If 5th house from Prasna Lagna be occupied by a malefic and it aspected by inimical planets, is also in its debilitation sign, the married girl would develop illicit relations with other men or would become barren.

28. If at the time of query, it is dark half of the lunar month and Moon aspected by malefics be in 6th or 8th house, the querist would have no marriage. If Moon and Venus be both associated with malefics the first wife would die soon after marriage. If the lord of 7th be in 12th, 6th, 9th or 1st, and associated with malefics or if the lord of 7th be in its debilitation sign and associated with malefics, the first wife would die soon after marriage.

29. If there be a query about safe delivery in the case of a pregnant woman the Janmna Rasi (the sign in which Moon be posited of the child to be born would be 5th or 7th sign from the position of Moon in the query chart. It may also be 5th or 7th sign reckoned from Navamsa sign occupied by Moon in the query chart. When Moon transits the sign owned by the lord of Navamsa, delivery may take place.

30. If at the time of query, the lords of 5th house and Ascendant be posited in even signs, the issue would be a girl. If they occupy odd signs, the child would be a boy. If the lords of Ascendant and the sign occupied by Moon be in 5th house, it is to be predicted that the fetus is safe in the womb.

31. If there be a query from a person as to when his wife would conceive, the position of Mars and Venus should be considered as Mars is blood and Venus is semen. The answer should be that conception would take place in the year when Mars and Venus with adequate strength are conjoined in 1st or 5th house. If Mars and Saturn be together in Ascendant, the fetus would be destroyed. The same would be the result if Moon be posited in the sign of Mars or Saturn and aspected by Mars or Saturn.



**32. If there be a query whether the child to be born would be male or female, the answer that a male issue would be born can be given if Saturn occupies Navamsa of a biped sign. It would not be so if Saturn be in this disposition in Ascendant. A male issue would be born if Saturn be in a biped sign and aspected by a male planet. In all other cases the issue would be female. A male issue would be born if Jupiter and Sun be posited in an odd house from Prasna Lagna. If Mars, Moon and Venus with adequate strength be posited in an even house, the issue to be born would be female.**

**33. Another method of finding out whether the child to be born would be male or female is by ascertaining the number indicated by letters constituting the name of the pregnant woman. The number of Tithi on the date of query may be added to the name number. 15 may be added to this sum and the result divided by 9. If the remainder be even, the issue would be female; if odd, male.**

**34. If there be a query whether a journey would be undertaken or not, and if so when, the answer would be that the journey would be performed soon if the Prasna Lagna falls in a moveable sign owned by a benefic. Similar prediction should be made if the query be about someone coming. If Ascendant falls in a fixed sign, there would neither be a journey nor a return. If Ascendant falls in a dual sign the indication would be that there may be a journey and return. However, in all cases the answer should be in the affirmative, if a strong Moon aspects Prasna Lagna.**

**35. If at the time of query a malefic planet occupies 1st, 7th or 10th the results would not be favourable. If the query be as to when a person who has gone abroad would return home, his safe return may be predicted if Jupiter and Venus be in 2nd and 3rd houses. He would return very soon if Jupiter and Venus be in 2nd or 3rd. If Jupiter and Venus be in 4th and aspected by a strong Moon, the safe return of the traveler may be predicted.**

**36-37. Prasna Lagna falls in a moveable sign and one of the four planets- Saturn, Mercury, Venus (all in direct motion) and Sun be in Ascendant, the querist would set out on his journey soon. If Prasna Lagna falls in a fixed sign and Saturn and Jupiter occupy or aspect Ascendant, the querist would not start on his journey. The same would be the result if in the first mentioned disposition, Saturn, Mercury or Venus be retrograde in motion.**

**38. If there be no malefics in quadrants and no other malefic influence on them, the houses 11, 10 and 1 be occupied by benefics, and Moon be in 8th, the traveler who has gone abroad would safely return home and with some**



gain.

39. If 7th or 6th house be occupied by a planet and Jupiter posited in a quadrant, the traveler who has gone abroad, would return home. If Venus and Mercury be in 9th or 5th and Moon in 7th in a moveable sign, it should be predicted that the traveler is on his way home.

40. The traveler should be said to be ill if Saturn associated or aspected by malefics be in 9th house. The same would be the result if Sun and Moon aspected by Saturn be in 8th. There should not be much cause for anxiety if 8th house be aspected by powerful benefics. The presence of Mercury and Venus in 8th is auspicious for the traveler but Mars and Saturn in 8th give unfavorable results.

41. The return of the person who has gone away from his home, should be predicted if the lord of 7th house from Prasna Lagna be retrograde in motion. The return would be in a month in which the retrograde motion begins. Another method to determine the time of return is to take into account the distance between the strongest planet in the query chart and Ascendant. The return would be in as many months as there be signs between Ascendant and the strongest planet. The actual number of days that may elapse before the return of the traveler would be indicated by the product of the number denoting the house (counted from Ascendant) occupied by the strongest planet and 12.

42. If at the time of query Sun and Moon be in 4th, neither the traveler nor his rival would return. If Mercury, Jupiter and Venus be 4th, both the traveler and his rival would return. If Prasna Lagna falls in a fixed sign and the Moon be posited in a dual sign, the rival would return. If Ascendant be in a fixed sign and Moon in a moveable sign, it should be predicted that ill-rival would come back.

43. If at the time of query, all the planets be placed in 2nd, 3rd and 5th houses, it should be declared that the person, who has been away for a long time would return home. If benefics be posited in these houses, the lost or stolen property would be recovered. If Jupiter and Venus be posited in any of the above houses it should be concluded that traveler and his rival would come back soon. The same should be predicted if strong planets be posited in Panaphara houses (2,5,8,11).

44. If Saturn occupies 9th from Prasna Lagna together with malefics, the traveler should be declared to be ill. If Saturn associated with or aspected by malefics be placed in 8th, the illness would prove fatal. If Sun associated or aspected by benefics be posited in 8th, the traveler should be said to



have gone to other countries.

45. The return of the person away from his home or his rival would be in as many days as would be signified by the number of houses intervening between Ascendant and the house in which Moon is placed (there being no other planet between these two houses). Benefics in 2nd, 1st and 5th would prove auspicious. Not Moon but a benefic in 1st would prove good.

46. Let us find out the number of letters that have come out of the lips of the querist. That number may be multiplied by 6 and 1 may be added to the product. The sum so arrived at may be divided by 7. The effects to be declared about the person who has gone away from his home would be as follows as the remainder is from 1 to 7: 1. The traveller is anxious to return. 2. He is now half way. 3 He is coming back soon. 4. He is coming back with gains. 5. He is sick. 6. He is in distress. 7. He is making efforts to come back. If the lord of the 2nd house be not in retrograde motion the traveler should be said to be quite safe.

47. Let us note the figure of the Yatra Lagna i.e. Ascendant at which the person originally started on his journey, These figures be multiplied by the number indicated by the degrees intervening between Prasna Lagna and the position of Moon. The product be then divided by 30. The quotient would indicate the exact time in days, Ghaties etc. at which the person away from home would return.

48. If there be a strong malefic in Prasna Lagna, the querist would win. If there be a malefic in 7th house, the querist would loose and put to loss. If there be a benefic in Ascendant the querist would lose. He would win if there be a benefic in 7th house. The result would be reversed if we take into account the aspects of benefics and malefics on Ascendant and 7th house. If Ascendant be aspected by benefics the result would be favorable to the querist. The aspect of malefics on Ascendant would bring out unfavorable results for the querist. Similarly aspects of benefic on 7th house would be unfavorable and of the malefics favorable for him.

49. The six houses beginning from 3rd house from Prasna Lagna relate to the citizens of the town. If benefics be posited in these houses they indicate success to the town. The six houses beginning from 9th belong to sthayi class. Benefics placed in these houses bring success to that party. If all the benefics occupy 1st, 10th, 7th and 9th houses, the sthayi becomes powerful and capable of destroying the enemy.

50. If Mars and Saturn be placed in 9th house there would be complete defeat for the sthayi people. If all the malefics be posited in 10th, 11th and



12th houses, there would be defeat for the sthayi people. If three benefics viz , Venus, Mercury and Jupiter be in Ascendant, they would bring about success for the sthayi class. If Sun, Saturn Moon, Rahu and Mars be all in 7th house, they would also bring about success to the sthayi people.

51. If out of five planets mentioned in the last portion previous sloka, three or more occupy Ascendant they would cause defeat and loss to the sthayi people. If they be benefics, it indicates good for these people. If these planets be placed in 10th and 4th houses, a compromise would be reached between the two parties. The same result would follow when Ascendant be in a male sign or benefic be posited in 1st, 11th and 12 the houses. If malefics be posited in quadrants in dual signs, there would be declaration of war.

52. If there be a query about success or defeat, and Ascendant be Aries Taurus, Leo, Virgo, Sagittarius, Capricorn, Scorpio or Aquarius success may be predicted for the querist. This result would become more definite when a strong benefic occupies or aspects Ascendant.

53. If at the time of query about the theft of an article Prasna Lagna and Navamsa fall in a fixed sign, it should be predicted that the article has been stolen by some relation of the querist who is in the same house or living nearby and not by an outsider and that the article is hidden at some place in the house or near it. If Ascendant and Navamsa fall in a moveable sign it should be said that the article has been stolen by a person not related to the querist but known to him and it has been taken away to a distant place. If Ascendant and Navamsa fall in a dual sign, the prediction should be that the theft has been committed by an outsider not unknown to the querist and has been kept at a place which is neither far nor near. The direction of the place where the stolen property has been kept would be signified by the position of Moon i.e. if Moon be in Ascendant it would be east; if in 10th it would be south; if in 7th it would be west and if in 4th it would be north.

54. If at the time of query, Ascendant receives aspect from Sun and Moon, the thief would be a relative of the querist. If the lords of Ascendant and 7th house be in Ascendant the thief would be a member of the family of the querist. If the lord of 7th be posited in 12th or 3rd house, the thief would be a paid servant living near by. If at the time of the query the querist stretches out his hand the thief should be said to be a person not connected with his family. If he keeps his hands down, the thief would be one belonging to the family of the querist.

55. If at the time of query Ascendant falls in a moveable sign, the name of the thief would be made up of two letters; if Ascendant he in a fixed sign,



the name would be of four letters and if Ascendant be in a dual sign, the name would contain three letters. If the lord of 7th be posited in its own or exaltation sign, the thief would be an expert one. The age, caste, birth etc. of the thief would be similar to that declared for the lord of Ascendant.

56. The stolen article would be recovered if any of the following combination exists in the query chart: 1) Full Moon with adequate strength be in Ascendant aspected by Jupiter and Venus. 2) Ascendant falls in a Sheershodaya sign with a benefic posited in it. 3) 3rd, 2nd 11th houses from Prasna Lagna are occupied by benefics. 4) Benefics are posited in 4th, 7th and 10th houses.

57. Gains of wealth are given by the lord of 11th and the lord of ascendant is the beneficiary there would be abundant gains of wealth if the lords of Ascendant and 11th be together and receive aspect of Moon. The direction from which gains may be expected would depend on the strongest planet posited in a quadrant or the direction signified by the sign of Ascendant. The form, appearance etc. may be ascertained through the Drekkana in which Ascendant falls at the time of the query.

58-60. All the cherished desires of the querist would be fulfilled if the lords of 10th and Ascendant possess adequate strength and Moon with similar strength be related to the stronger between the above two planets. To ascertain the time limit for the fulfillment of desires the longitude of Sun may be deducted from the longitude of Moon. Then we may find out the star indicated by the remainder and add 1 star to this and the number in days assigned to that particular star in the statement given below for the 27 stars reckoned from Aswini. Another method of finding out the time limit is as follows. The longitude of Ascendant may be deducted from the longitude of 10th house. If the longitude of 10th be smaller, 12 signs may be added to it. The remainder should be converted into degrees and be trebled. The result should be divided by 60. The remainder would indicate the number of days for the accomplishment of the object in case Ascendant be in a moveable sign. If Ascendant be in a fixed sign, the number got above should be doubled. If in a dual sign, the number should be trebled.

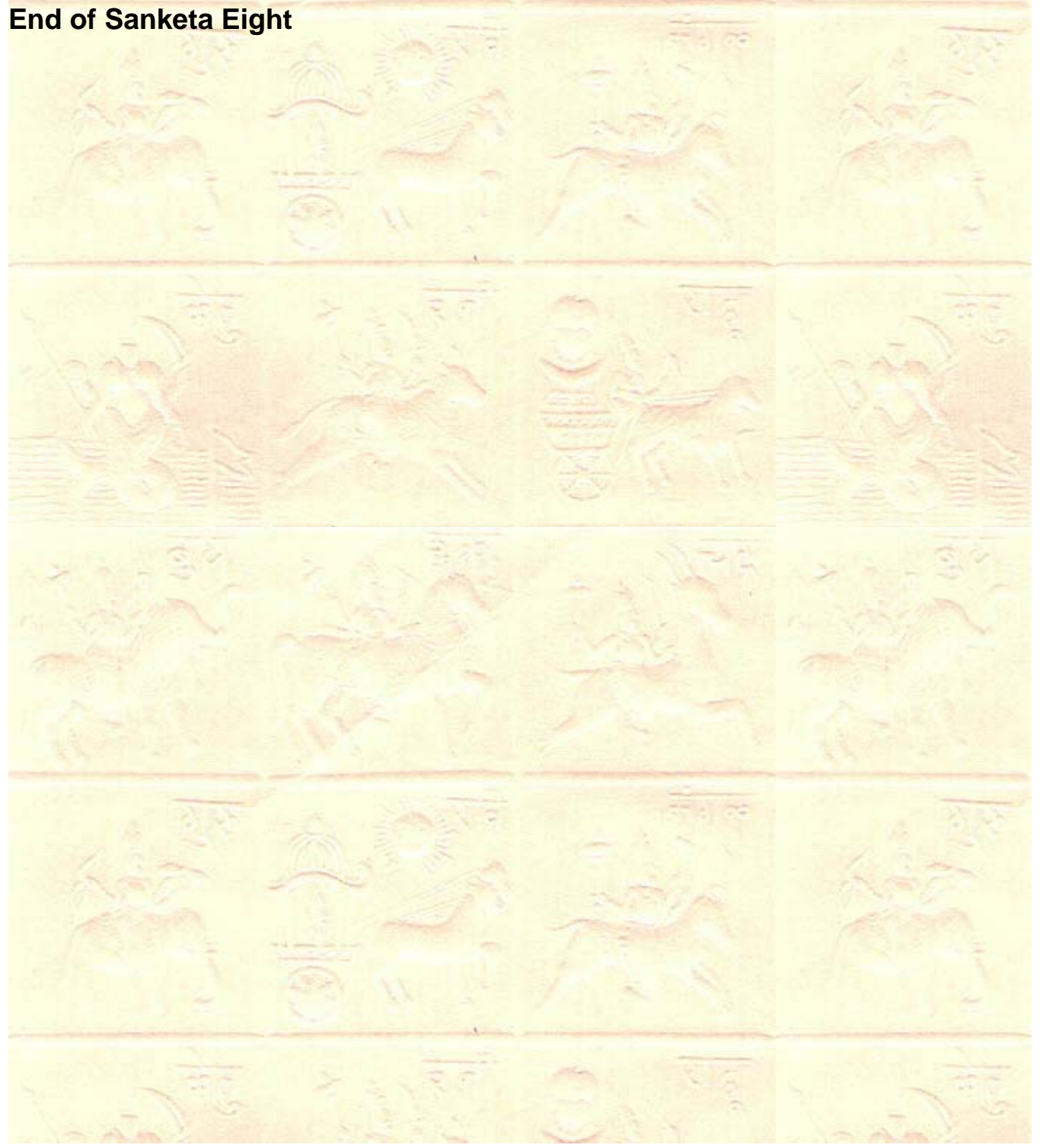
61. Another method of calculating the time is as follows: The number of Navamsas that have risen in Ascendant would denote the period required, the unit of time taken being Ayana that year Kshana, Second Dina Day, Ritu Season Masa Month, Paksha fortnight and Abda year, according as the lord of Navamsa in question happens to be Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. That is, if Leo be the rising Navamsa, that time indicated would be four Ayanas and odd or a period between 24 and 30 months and soon. Or, it would be as many units as measured by the



number of Navamsas traversed by the lord of rising Navamsa from Ascendant Navamsa, the unit taken being the one appropriate to the planet owning the rising Navamsa.

62. Thus is completed the Prasna Sanketa, the 8th one of the Sanketanidhi, a work written by Shri Ram Dayalu the Astrologer for the benefit of Shri Ghasi Ram Sharma the son of his eldest brother.

End of Sanketa Eight





## SANKETA NINE

- 1. If at the time of query, Ascendant falls in the Hora of Sun, the querist would not enjoy happiness in his childhood. Later by his own efforts he would get a lift in life and become wealthy. If Ascendant falls in the Hora of Moon, the querist would be happy in his childhood and face difficulties in his later life.**
- 2. If the lord of Hora in which Ascendant falls at the time of query, be associated with a malefic and a retrograde planet, the eyes and face of the querist would not be good looking. He would have an ugly face with deformed teeth, tongue, lips etc. if Sun and Moon together or Moon separately be under the influence of two malefics.**
- 3. The figure signified by the sign occupied by the Lord of Drekkana in which Ascendant falls at the time of query, would indicate the number of brothers the querist would have. If this lord of Drekkana be associated with or aspected by benefic, the brothers would be long lived, otherwise their longevity would be poor. The relationship amongst the brothers would depend on the nature of planet or planets associated with above mentioned lord of Drekkana.**
- 4. If the lord of drekkana be associated with male benefic planets, the querist would be having brothers, if the planet be male, sister. If Ascendant falls in a male sign, brothers would be born after him, if it falls in a female sign sisters would be born. If the lord of Ascendant and the lord of Drekkana in which Ascendant falls be friends, there would be happiness in respect of brothers and sisters. If the Lord of the Drekkana be in 6th or 8th house, from the Lord of Ascendant brothers and sisters would suffer from injuries on account of their own deeds.**
- 5. If the lord of Drekkana in which Ascendant falls at the time of query be in 6th or 8th house and associated with a malefic, the querist would die as a result of falling stone or tree. If he survives, he would be hated by his relations. If the above lord of Drekkana be associated with a waning Moon and a malefic, the body of the querist would be fully hairy or he may suffer from some diseases of the ear or may have some trouble in his back.**
- 6. If the said lord of Drekkana be posited in 8th house with Sun and Mars who have adequate strength, the native would die through lightening or sun-stroke. If the said lord be associated with Venus and Jupiter, the native would meet his death by poisoning. If the Drekkana lord be in 6th, there would be a mark or spot in the hands of the native.**



**7. Similar conclusions may be arrived at with regard to the natives, or querists family, brothers, relations etc., through the malefics occupying the corresponding decanates. It is through the 22nd decanate reckoned from the rising one or through its lord that the death of the person concerned and its nature should be determined.**

**8. The birth of male issue and his happiness or prosperity should be predicted if Saptamsa in which Ascendant falls at the time of birth or query be an odd one and be occupied by or aspected by benefics. The same would be combination for a female issue if Saptamsa of Ascendant falls in an even sign. There would be no issue if the rising Saptamsa be under malefic influence. This is what the wise men say.**

**9. The native or querist would have the good fortune to get a beautiful girl with very fine qualities as his life partner, if the lord of Navamsa in which Ascendant falls at the time of birth or query, occupies the Rasi, Hora, Drekkana, Saptamsa, Navamsa of its own or if it be associated with or aspected by benefic planets with adequate strength and without any malefic influence.**

**10. Of the lord of Navamsa in which Ascendant falls at the time of the birth or query be a benefic one and posited in a quadrant, the marriage of the native or querist would take place at the age of 16 (we should say at an early age). If the lord of such Navamsa be in a trine the marriage would take place at the age of 25. If Navamsa of Ascendant or Navamsa of 7th house be associated with a malefic planet, the native or queries would not enjoy marital happiness.**

**11. The native or the querist would have the same good fortune and prosperity as his father, if at birth or at the time of query the lord of Dwadasamsa in which Ascendant falls, occupies Ascendant. If such lord of Dwadasamsa be in 6th, 8th or 12th house, the native and his parents would not enjoy bodily happiness. If the lord of such Dwadasamsa be posited in 11th, the native would get and enjoy the hidden wealth of his parents. It would not be so if such planet be in its debilitation sign, eclipsed or malefic.**

**12. If the lord of the Trimsamsa in which Ascendant falls at the time of birth or query, be a malefic planet, eclipsed or in its sign of debilitation, the native would have misunderstanding with his relations. If such lord of Trimsamsa be in the 6th, 8th or 12th house, the native may earn the displeasure of the King/Government. If such planet be associated with a benefic the native would enjoy happiness in every way.**



13-14. Information about the following matters is ascertained from various planets as under: Sun-one's self, vitality, influence, father, etc. Moon-Leanings of the heart, mind, understanding, royal favor, mother, wealth. Mars-Own courage, mother, characteristic qualities, lands and happiness. Mercury-Intelligence, speech, religious act, scientific knowledge, and good or bad bringing up. Jupiter-Own lands, wealth, clothes physical development children, fame, horses etc. Venus-Ones kept women, wife, sexual power, conveyance, enjoyment and marriage. Saturn-Longevity, livelihood, distress and adversity. Predictions should be made by a well-versed astrologer after carefully and intelligently assessing the strength of respective planets, and several effects they are capable of producing which have been described above. However, it should be kept in mind that Saturn is capable of giving bad results when strong, as compared to other planets.

15-20. In these slokas the author gives a description of his family tree. There lived a famous scholar named Satee Ram who was born in the most respected Gangarha family. He was like Moon of the ocean. He commanded the respect of the Brahmins and the King. Even the great nobles of the time touched his feet out of reverence for him. Satee Ram had a son named Jyoteeraya who was famous for his good qualities and rose to high status and was recognized for his knowledge and was respected by learned men. Jyoteeraya had a son named Kripa Ram who was learned like his ancestors and was respected by both the rich and the poor. He was capable of solving intricate problems posed by the scholars. Kripa Ram had a son named Jaspati Sharma who was also very learned in shastras. He was inclined towards righteous action and was devoted to God Shiva and Goddess Durga. Jaspati Sharma had four sons. The eldest of these sons was Ameer Chandra who died in the life time of his father. The son younger to him was Vazir Chandra who was second to none in fame and was a leader amongst the learned men. Vazir Chandras next younger brother was Musaddi Ram who was greatly devoted to Lord Vishnu. The youngest of the brothers was Shri Rama Dayalu who lived in Amritsar. He was a devotee of Shiva, a staunch Advaitin and foremost amongst scholars. He composed this work Sanketanidhi-a treasure of indications in Vikram Samvat, 1917 (1860 AD). This auspicious work consisting of nine Sanketas is dedicated with all humility to all who are magnanimous enough not to expose the fault of others and who are inclined to the service of God and so it should be read by those who are modest and humble.

21. Thus comes a successful end of the last Sanketa of the work Sanketanidhi, a work composed by Shri Rama Dayalu for the benefit of Ghasi Ram son of Vazir Chandra.