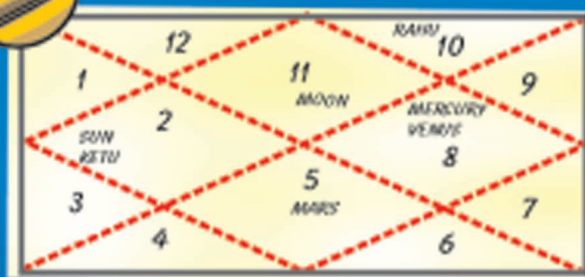


Dr. T.M. Rao
M. Sc., D.Sc. (Colombo)
Jyotish Visbarada

Astrology *for* Layman



The most comprehensible book
to learn Astrology



V&S PUBLISHERS

Astrology for Layman

Dr. T.M. Rao

B.Sc. (Hons.), M.Sc. (Research), D.Sc. (Colombo)
Astrologer



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Published by:



V&S PUBLISHERS

F-2/16, Ansari road, Daryaganj, New Delhi-110002

☎ 23240026, 23240027 • Fax: 011-23240028

Email: info@vspublishers.com • *Website:* www.vspublishers.com

Branch : Hyderabad

5-1-707/1, Brij Bhawan (Beside Central Bank of India Lane)

Bank Street, Koti, Hyderabad - 500 095

☎ 040-24737290

E-mail: vspublishershyd@gmail.com

Branch Office : Mumbai

Jaywant Industrial Estate, 1st Floor-108, Tardeo Road

Opposite Sobo Central Mall, Mumbai – 400 034

☎ 022-23510736

E-mail: vspublishersmum@gmail.com

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ISBN 978-93-505721-5-3

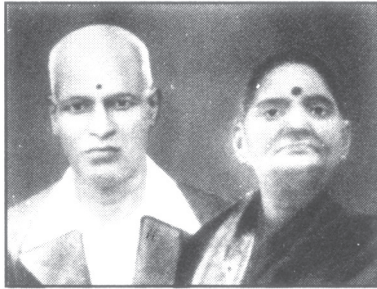
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Dedication

This work is dedicated respectfully to the memory of my late parents Shri Turaga Ramayya (Father) and Smt. Turaga Sriranganaiki Devi (Mother)

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Preface

The title of the book itself speaks that it is intended for the Laymen who are not conversant with much of Mathematical study.

Astrology is a portion of Veda. The ancient sages brought out wonderful thoughts regarding planets and their significance. Many do not know past Karma. Then what is the analysis for one person who is rich and powerful and the other who is poor and downtrodden. Man is born again and again to reap his Karma only till he attains Atma Gyana. The previous Karma is determined by the part played at the time of birth.

Several astrologers give several kinds of opinions for a horoscope. Each feels he is right in his own way. This kind of too many opinions are not peculiar to this branch alone. Swamy Sivananda used to say, when there is one Doctor there is one prescription, when two there is consultation and when three it is cremation. In medical field, Vedanta, in scientific theories, in literature there are many schools of thought.

Basic factors do not change. This book is for the Layman who is to be guided to understand the fundamentals of astrology. In order to meet this need and to enable the readers to understand the scope and extend their talents to research and investigation the benefits have been described.

All the necessary and useful information has been treated with great care and study. This book is intended for the Layman as all the details needed for scientifically deciphering the future have been fully described with emphasis on elementary portions so essential for the Layman.

One who reads this book carefully and dispassionately will understand the principles incorporated, will not only be able to make fairly correct predictions but will be encouraged to take to the study of more advanced works and thus help the cause of this science.

As a science astrology has discovered correct methods and knowledge about the influence of planets on the human mind and on the day to day activities of the human beings.

In the pages that follow, I have in my own humble way attempted to bring to the fore not only the rationality of astrology but also the nature and structure of the correct knowledge that our forefathers possessed regarding the predictable influences of planets on human beings, and to give a spiritual bias to astrology. The reader is led step by step in this work, from the rudiments to the final stage of reading the brighter and darker side of the subject life, his chances of success and failure.

The aim of astrology is to dispel the fear of the unknown and to give scope for the fair play of the human system. This treatise is not complete by any means. The subject is vast, yet I have gathered information and culled the relevant portions from the acknowledged sources. I am sure this information will be of great use to the common-man, with the help of this book, he would be able to exercise his own judgement.

I take this opportunity to express my heartfelt thanks to M/s. Pustak Mahal for their suggestion on writing this book.

If the reader should be enabled, by study of this book to acquire a working knowledge of astrology, my labours will have been amply rewarded.

T.M. Rao

1. General Principles

Nobody need be ashamed of entertaining a desire to learn the ancient subject of astrology. The thirst for knowledge is a legitimate ambition of human beings. Astrology is not a forbidden fruit. To Hindus especially, it is one of their Sacred Sciences or Sastras. For it is reckoned as one of the limbs of the Vedas. The predictive part of astrology is as scientific as the mathematical one, as the former is directly based upon the latter. Moreover, ancient sages had discovered the truth of predictive astrology through their meditation or penance and intuitional perception. All the authors of Dharma Sastras and host of other poets and seers like Vyasa, Valmiki, Kalidasa have cherished and developed this science of astrology which is one of the cornerstones of Indian Culture. So, if you have any regard for culture as such, you must necessarily pay your homage to this science. In ancient India astrologers were held in high esteem, as they combined both a scientific bent of mind and a spiritual outlook on life as well as a pure life of high moral standard. They practised this lore not for amassing wealth, but for giving guidance to the needy and distressed. Their aim was to remove the cause of suffering among the people and to turn their minds towards Dharma and God. Hence, a reverential attitude is expected of the students of astrology.

According to the Indian system there are nine planets i.e. the seven planets whose names are attached to the week days and Rahu and Ketu. Their English names are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Dragon's Head or Ascending Node, and Dragon's Tail or Descending Node. The Zodiac which is a circle has twelve Rasis or Signs which the planets traverse during their journey. These Rasis are called (1) Mesha - *Aries*, (2) Vrishabha - *Taurus*, (3) Mithuna - *Gemini*, (4) Karkataka or Kataka - *Cancer*, (5) Simha - *Leo*,

(6) Kanya - *Virgo*, (7) Tula - *Libra*, (8) Vrischika - *Scorpio*, (9) Dhanus - *Sagittarius*, (10) Makara - *Capricorn* (11) Kumbha - *Aquarius* and (12) Meena - *Pisces*

Meena 12	Mesha 1	Vrishabha 2	Mithuna 3
Kumbha 11			Karkat- aka 4
Makara 10			Simha 5
Dhanus 9	Vrischika 8	Tula 7	Kanya 6

Fig. I

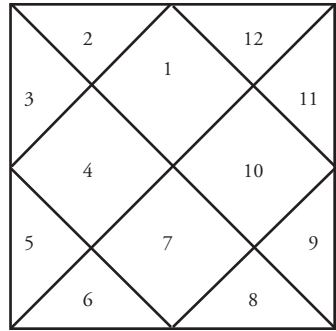


Fig. II

Figure II shows the chart as drawn in North India. The difference between the two is that in the South Indian chart the position of several rasis never change, whereas in the other the lagna or Ascendent is put at the top and counting is done in the opposite direction. In the South Indian chart too the people of coastal Andhra, Orissa and West Bengal also show in the opposite direction and it is called **apasavya**. Predominantly people of South India, Madras, Kerala and Karnatak follow the clockwise one i.e. **savya** (Fig. I). But in practice, it is very convenient to follow the savya charts. So some astrologers convert the apasavya charts to savya charts and study them to avoid confusion. The apasavya chart is given below:

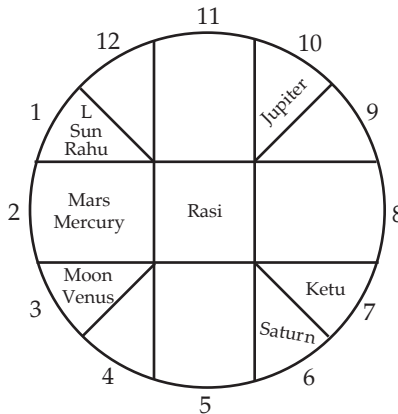


Fig. III

In fig. III, the reckoning is from Mesha itself and it remains stationary and the counting is done anticlockwise and house no. 1 is always the lagna or the ascendant. In fig. III the lagna is Mithuna and the other signs follow. Likewise it has to be adhered for other lagnas.

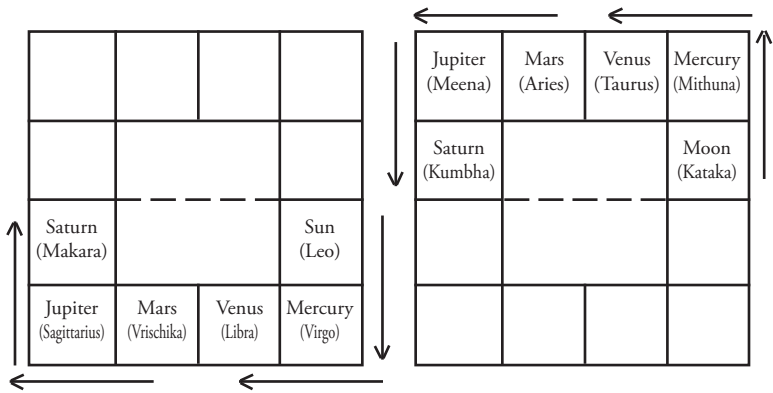
Now the belt of zodiac contains 27 constellations or Nakshtras distributed among the 12 Rasis beginning from Mesha. If you divide 27 by 12, you get $2\frac{1}{4}$. So each Rasi contains two stars and a quarter. In other words, each Sign contains nine padas or quarters of stars. Mesha has Aswini, Bharani and the first pada of Krittika, Vrishabha the remaining three quarters of Krittika, Rohini and the first two padas of Mrigasira; Mithuna, the latter half of Mrigasira, Aridra, and the first three quarters of Punarvasu; Karkataka, the last pada of Punarvasu, Pushyami, and the whole of Aslesha Simha, Makha, Purva Phalguni (Pubba) and the first pada of Uttara Phalguni (Uttara); Kanya, the remaining three padas of Uttara Phalguni, Hastha, and the first half of Chitta; Tula, the latter half of Chitta Swathi, and the first three quarters of Visakha, Vrischika, the last quarter of Visakha, Anuradha and the whole of Jeysta; Dhanus, Moola, Poorvashada and the first of Uttarashada; Makara, the remaining three quarters of Uttarashada, Sravana, and the first half of Dhanista Kumbha, the latter half of Dhanista, Satabhisham, and the first three padas of Purvabhadra; and Meena, the last quarter of Purvabhadra, Uttarabhadra and Revathi. The diagram given on the next page clearly shows the same.

The Divine Sun is the King and the Ruler of the Planetary kingdom. The moon is his Consort. So the whole zodiac of 12 signs belong to the Divine Royal Couple. The Sun is ruling over the six signs beginning with Simha and ending with Makara. His queen, the Moon, was ruling over six signs from Karkataka, counting being done in anticlockwise manner. The idea is that the Sun and the Moon were living in their respective palaces viz. Simha and Karkataka and ruling over their respective domains. The couple was noted for their generosity. So each one of the

Meena (<i>Pisces</i>) Revathi - 4 U. Bhadra - 4 P. Bhadra - 4	Mesha (<i>Aries</i>) Aswini - 4 Bharani - 4 Krittika - 1	Vrishabha (<i>Taurus</i>) Krittika - 3 Rohini - 4 Mrigasira - 2	Mithuna (<i>Gemini</i>) Mrigasira-2 Aridra - 4 Punarvasu - 3
Kumbha (<i>Aquarius</i>) P. Bhadra-3 Satabhisam - 4 Dhanista - 3,4	Each pada - 3°20' Each Rasi - 2¼ stars Each Star - 4 padas Each Sign - 30°		Kataka (<i>Cancer</i>) Punarvasu - 1 Pushvami - 4 Aslesha - 4
Makara (<i>Capricorn</i>) Dhanista-1,2 Sravanam-4 U. Ashada-2,3,4			Simha (<i>Leo</i>), Makha-4, P. Phalguni-4 U. Phalguni-1
Dhanus (<i>Sagittarius</i>) U. Ashada-1, P. Ashada-4, Moola-4	Vrishchika (<i>Scorpio</i>) Visakha-4 Anuradha-4 Jyesta-4	Tula (<i>Libra</i>) Chitta-3,4 Swathi-4 Visakha-1,2,3	Kanya (<i>Virgo</i>) U. Phalguni-3 Hastha-4 Chitta-2

remaining planets, Rahu and Ketu excepted, went to these luminaries to ask for a house to occupy. For, it is natural for a houseless person to wish to have a house to live in. At first Mercury who is closest to Sun went to him and begged him for a house. Out of pure compassion he gave him a house i.e. Rasi next to him i.e. Kanya. Mercury was not satisfied with one. So, he quietly went to the Moon and repeated the request without telling her that he had already got a house from the King. The Moon too gave a house to Mercury next to her i.e. Mithuna. That is how Budha came to have two houses, Kanya and Mithuna. This news reached Sukra, Kuja, Guru and Sani also. So they too one after the other played the same trick and each one got two houses, leaving only one house to each of the luminaries i.e. Sun and Moon. Thus Venus became the lord of Tula and Vrishabha (positive and negative) Mars, Vrishchika and Mesha (negative and positive), Guru, Dhanus and Meena

(positive and negative) and lastly Saturn, Makara and Kumbha (negative and positive). The signs are divided into odd and even. The odd signs are Aries, Gemini, Leo, Libra, Sagittarius and Aquarius and are called Krura or fierce, while the even Rasis viz. Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces are called Saumya or gentle. The odd and even signs are also called as Male and Female ones respectively. Make the 12 rasis into 4 groups of three rasis each. So the first group would consist of Mesha, Vrishabha and Mithuna. They are called in order Chara, or moveable, Sthira or fixed and Dwisambhava or common signs. Repeat this order with regard to other groups as well. You know that a circle has 360 degrees at its centre. So if a circle is divided into 12 parts or sectors each would get 30 degrees. Thus you see that a Rasi or Sign consists of 30 degrees.



Jupiter (Meena)	Mars (Mesha)	Venus (Vrishabha)	Mercury (Mithuna)
Saturn (Kumbha)			Moon (Kataka)
Saturn (Makara)			Sun (Simha)
Jupiter (Dhanus)	Mars (Vrischika)	Venus (Tula)	Mercury (Kanya)

	even	odd	even	odd	
FM	Meena Jupiter Dwisambhava	Chara Mesha Mars	Sthira Vrishabha Venus	Dwisambhava Mithuna Mercury	M
odd M	Kumbha Saturn Sthira	M FM		Chara Kataka Moon	even FM
even FM	Makara Saturn Chara			Sthira Simha Sun	odd M
	Dhanus Jupiter Dwisambhava	Vrischika Mars Sthira	Tula Venus Chara	Kanya Mercury Dwisambhava	Even
	M odd	even FM	odd M	FM	

M = MALE
FM = FEMALE

The odd signs are—Aries, Gemini, Leo, Libra, Sagittarius and Aquarius. The even rasis are—Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

Similarly the Male rasis are—Mesha, Mithuna, Simha, Tula, Dhanus and Kumbha. The Female rasis are—Vrishabha Kataka, Kanya, Vrischika, Makara, and Meena.

The Chara rasis are—Mesha, Kataka, Tula, Makara.

The Sthira rasis are—Vrishabha, Simha, Vrischika, Kumbha.

The Dwisambhava rasis are—Mithuna, Kanya, Dhanur and Meena.

Hora: Such a rasi is first divided into two equal parts or halves called Horas. So each Hora measures 15 degrees. Who are the owners of these Horas in the several signs? They are divided into only two planets viz. the Sun and the Moon. There is some difference. In all odd signs viz. Mesha, Simha, Tula, Dhanus and Kumbha, the first Hora is ruled by the Sun and the second by the Moon, while in the even signs this order is reversed i.e. the first belongs to Moon and the next to the Sun. Thus you see that in all there are 24 Horas in the Zodiac and out of them 12 are held by the Sun and the remaining 12 by the Moon.

Drekkana: A Rasi is further divided into three equal parts of 10 degrees each. Each part is named as Drekkana or Decante. In each sign the first Decante is owned by the lord of the same Sign, the second by the lord of the 5th Rasi from that and the third by the lord of the 9th sign from the original one. For example in Mesha, the first Drekkana is called the Mesha itself, and its lord should be Mars, the second Simha is ruled by the sun and the third by the Dhanus owned by Jupiter. In this manner you can easily find out the decantes of all the Rasis.

Navamsa: A sign is further divided into nine equal parts called Navamsa. What is the measure of a Navamsa? It is 30 degree divided by 9. This is equal to $10/3$ degrees or 3 degrees and 20 minutes. Now we must see how these navamsas are counted in the several Rasis. In respect of this we have to make four groups of three rasis each as follows: (1) Mesha, Simha and Dhanus, (2) Vrishabha, Kanya and Makara, (3) Mithuna, Tula and Kumbha, and (4) Karkataka Vrischika and Meena. In the first group the Navamsas begin with Mesha and end with Dhanus. In other words the first Navamsa of Mesha, Simha and Dhanus will be mesha itself, and the last Dhanus. In the second group the Navamsa begins with Makara and end with Kanya. In other words the first Navamsa or Vrishabha, Kanya and Makara is Makara and the last Kanya. So the first Navamsa of the Makara is the same and the last of Kanya is Kanya itself. But the Vrishabha-Navamsa of Vrishabha rasi is neither the first nor the last. It is the 5th Navamsa. In this manner if you work out you will see that a particular Navamsa bears the same name as the Rasi itself. In the third group Navamsa begins with Tula and ends with Mithuna. So the first Navamsa of Tula is Tula itself, and the last of Mithuna is Mithuna itself. Lastly the Navamsa of the fourth group of Rasis begin with Karkataka itself and the last of Meena is Meena itself. In this manner you can see that in every Rasi there is a Navamsa which bears the same name. In other words both the Rasi and Navamsa have the same lord. It is now clear that in all the Chara Rasis the Navamsa bears the same names are the first ones, in all the Sthira Rasis they are the 5th, and

in all Dwisambhava or Common signs they are the last or the 9th.

A sign consists of $2\frac{1}{4}$ stars of 9 quarter stars. So you can easily equate a Navamsa with a quarter star.

Dwadasamsa: A Rasi is further divided into 12 equal parts termed Dwadasamsa, each subdivision getting an angle of $2/1/4$ degrees. Regarding the names of these 12 parts there is absolutely no difficulty, as the Dwadasamsa in each Rasi begins with the same Rasi and end with the one that is 12th from it. That is to say, in Mesha the 12 parts are counted from Mesha onwards ending in Meena, in Vrishabha the first part is Vrishabha itself and the last Mesha and so on.

Trisamsa: This is nothing but a one degree position of a Rasi. Hence there should be 30 such parts or degree portions belonging to 30 planets, which is an impossibility. Their lords are only the five planets viz: Mars, Mercury, Jupiter, Venus and Saturn. The Sun and the Moon have no play in this. With regard to the distribution of these degrees there is a difference in respect of odd and even rasis. In the odd signs i.e. 1,3,5,7, 9 and 11 the distribution is as follows: The first 5 degrees belong to Mars, the next 5 degrees to Saturn, next 8 to Jupiter, the next 7 to Mercury and the last 5 to Venus. In an even sign this order is reversed: The first 5 degrees go to Venus, the next 7 to Mercury, the next 8 to Jupiter, the next 5 to Saturn and the last 5 to Mars.

So far I have explained to you about six vargas viz: Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trisamsa. These six are called **Shadvargas**. Please bear this in mind as it is one of the fundamental principles of this science.

Characteristics of the Rasis: The forms of the twelve signs beginning with Mesha are in order (1) a Ram, (2) a Bull, (3) a Human Couple of which the man holds a staff and the woman a lute-*Vina* (4) a Crab, (5) a Lion, (6) a Maiden seated in a boat holding fire and green plant, (7) a Man holding scales, (8) a Scorpio, (9) a Man holding a bow and having the body of a horse beneath the hips,

(10) a Crocodile with the face of a deer, (11) a Man holding a pot, and (12) a pair of Fish. Signs Kataka, Vrischika, Makar and Meena are termed watery ones as well as aquatic (moving in water); Vrishabha, Kanya, Tula and Kumbha are called jalasrayas or dependant upon water and delighting in places abounding in water, and the remaining rasis viz. Mesha, Mithuna, Simha and Dhanus, are land signs. Kataka or Karkataka, Vrischika and Meena are also termed Kitas or Reptiles. This appellation is mostly applied to Vrischika.

Do not be under the impression that all the signs rise in the same manner. Some rise with their heads first and some other with their hind parts foremost. Mesha, Vrishabha, Karkataka, Dhanus and Makara rise with their hind parts first, while Simha, Kanya, Tula, Vrischika and Kumbha rise with their heads foremost. Mithuna and Meena rise both ways, because their two constituents face each other. The Sanskrit names for these three types of Rasis are respectively (1) Pristodaya, (2) Srishodaya and (3) Ubhayodaya.

Those signs coming under the category of Sivodayas, six in all, ruled by the Sun are called Diurnal Signs, while the Pristodayas and Mithuna come under the Moon and so are called Nocturnal ones. Sign Meena is a twilight—Sandhya Sign.

The colours of the twelve signs are in order (1) Red (2) White, (3) Green, (4) Pink, (5) Brown, (6) Grey, (7) Variegated, (8) Black, (9) Golden, (10) Yellow, (11) Variegated, and (12) Deep Brown.

Aquarius, Pisces, Aries, and Taurus are short, Gemini Cancer, Sagittarius and Capricorn are of medium length, and Leo, Virgo, Libra and Scorpio, long.

Kalapurusha's Limbs:

The whole zodiac consists of the twelve signs representing the Body of the Supreme being termed Kala or Time. The twelve signs, therefore, stand for head, face, neck, arms, heart, stomach, abdomen, private parts, thighs, knees, shanks and feet respectively of Kalapurusha.