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Lal Kitab

Horoscope Preparation for a Happy Improved Life



Lal Kitab

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V&S PUBLISHERS

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

Regional Office : 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

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ISBN 978-93-505796-2-6

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Publisher's Note

In Indian astrology, Lal Kitab occupies an important position. It combines knowledge about astrology and palmistry. This book was first published with a hard cover and since then it has been known as Lal Kitab.

Today and tomorrow are two words about which everyone discusses, but no one gets to the truth for sure. Everyone desires to know about fate, fortune, stars etc. Why do people want to know their future? Perhaps to prevent something bad from happening or to avoid an area that might prove to be an impediment. Tensions of family and life, also affects health and disturbs an individual's life. This book on Lal Kitab can help us understand the various aspects of life and in finding out the causes of problems in life.

Lal Kitab is a treatise that expounds the principles of prediction. Looking back a little, we see that astrology, palmistry and numerology had progressed as independent sciences in the Indian subcontinent and there are many books written on each. In contrast, astro-palmistry is the sole subject matter of the book in your hand - Lal Kitab; here astrology and palmistry complement and supplement each other.

Lal Kitab, originally written in poetic verses on Vedic astrology and is believed to have been first published in ancient Urdu language. The 'farmaans' enunciated in that book gave brief hints of destiny with undertones of philosophical nuances. The book gave easy to follow remedies, prayers and mantras. The solutions offered often revolved around temples and deities. Since the book draws concepts from Hindu astrology and palmistry, there are researchers who say it is based on the Samudrika Shastra.

Pandit Roop Chand Joshi of Punjab is widely regarded as having written the currently available version in five volumes between the years 1939 to 1952.

Yet another set of followers of predictive studies attribute the origin of the book to Jyotisha Shastra since the book follows the planetary positions and names of Navagraha used by Vedic people to give predictions and offer remedies. Navagraha includes nine planets, which are ruled by the nine corresponding Gods: Sun is Vishnu, Moon is Shiva, Mars is Hanuman,

Jupiter is Brahma, Venus is Lakshmi, Mercury is Durga, Rahu is Saraswati, and Ketu is Ganesha. Lal Kitab provides simple remedies for various planetary afflictions in the horoscope or birth chart.

We all know that no one can outrun his destiny, no method will solve all our problems, but this volume can help control and lower the degree of our problems by preparing a birth chart based on the birth place, birth time and directions of constellations and stars. This book gives an estimate of upcoming events of a year and also remedies to overcome ensuing problems and the best part is that these all solutions are very simple to perform.

Learn to use Lal Kitab as a protective shield; such as when we use umbrella in rain to protect ourselves but still our foot gets wet, in the same way it will reduce our problems but not necessarily eliminate them completely.

Special Note : we would like to indicate to the reader that at different places certain Hindi words have commonly been used to retain the authenticity of the book. These words given in italics, come under six-seven categories. These are: Names of god & goddesses like, Laxhimi, Serswati, Ganesha, Hanumana, etc.; certain astrological terms like, *upaya, lagna, kundali, jatak*; names of jewels like, *pukhraj, moonga*, etc.; planets' names, *Budha, Mangal*; names of trees like, *peepal, bargad, neem*; names of certain food items like, *mooli, saljam, Kapoor, sonf, haldi, mashoor, batasha (ptasha), roti, chapatti, saonf, mulee, alichi, chu-aaraetc.*; & certain other terms like, *tilak, dan, sadhu, sants, sufi, vaidya, shradha, prashadam* etc. We have also provided equivalent terms to most of these words if they are common but at a few places we have not been able to do so as certain words cannot be exactly translated into English or there is no exact words that commonly stands for them. Hope the kind reader will try to understand these terms to enrich their understanding towards astrology.

New Awareness about Indian Astrology and Lal Kitab

It is not certain when our *rishies* and *munies*, through research and deep involvement with the study of the stars, created the large knowledge about astrology. They achieved this through their deep study of the planets and their movements. That knowledge, duly arranged and communicated in the shape of great books, was provided to the posterity gradually. It was only due to that reason that Indian astrology was known throughout the world. Lal Kitab is similarly a great book written in Farsi language containing the knowledge about the predictive part of astrology that deals the aspects relating children, marriage, number of years one would live, and how one would earn one's livelihood etc. Besides it also provides small tit bits that help one to stay away from the ill-effects of planets and offers certain cures to ailments.

We have also provided certain tit bits time to time to help the reader keep away from the pitfalls in life. But our main concentration has been towards Indian astrology in this book. It is because of that that we have discussed Kalserp Yoga, Manglik Dosh, Gauchara as well as palmistry in this book. It will certainly help the learners to understand the importance of astrology.

We very much hope that the reader will surely take advantage of the knowledge provided in the book for it will not only bring awareness about astrology but also gradually help them solve their own various problems relating life.

–The Author

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What Do the Twelve Houses Predict?

To understand astrology it is imperative that the learner knows about the twelve houses and what these houses predict. For without that knowledge it would be impossible to make any predictions. Therefore, for your convenience and knowledge, we provide what these different houses predict and convey in respect of individual's qualities, short comings and relationships.

<p>Right eye, family, father's property, manner of talking, death of wife/husband, self-earned money</p>	<p>Left eye, foreign tours, expenses, second wife, illness of wife, mokcha, mothers luck</p>	<p>Luck, next life, religious inclination, left lower side of back & stomach, state of grandsons, reputation</p>
<p>Right ear, arms, brother & sister, friends, income, short journey, courage</p>	<p>Complexion, the physical body & strength, personality, thinking capability, kindness & cruelty</p>	
<p>Neck & chest, mother, mother land, resources of enjoyment, servants, support from people & father in law</p>	<p>Father, position in Government, prestige in society, business & relationships, breath, ribs, type of work involved in service, breath, ribs, business relationships</p>	<p>Luck, religious activities, foreign visits, higher education, spiritual attainment, grandsons, happiness</p>
<p>Lower portion of back & stomach, children, education, love affairs, intelligence level, third wife, participation in games</p>	<p>Wife /Husband's physical and mental state enjoyment, married life, daily work, partners, partnership or business, sex involvement, business partner</p>	<p>Related to death, sexual pleasures, lottery money, physical strength, sexual parts</p>
<p>Right leg, knees, ankles, heel, mother's sister, enemies, loans, father's luck, imprisonment, losing happiness from wife</p>		

The truth lying behind the fact that some planets are in an exalted sign and some in a debilitated position, is that when planets are in an exalted state in a *kundali* or chart their rays are fully received by the native (*Jatak*) and when they are in a debilitated sign their rays are received timidly or poorly. They are in fact very weak. Some astrologers hold that when planets are in exalted sign and are in retrograding state, they don't provide good results to the native and when they are debilitated and are retrograding, good results are expected. Our experience unfolds that planets that are retrograde in a *kundali*, they don't extend good results to the native. However, there are various opinions on this issue. We would like the advanced (more experienced) readers in astrology to keep a close touch with the Indian Astrological Calendar, usually known as *panchang*, and go on looking and observing the movements of the planets. On the basis of that finalize your decisions relating the exalted planets that are retrograde also at a particular time. The following chart displays the exalted and debilitated positions of the planets.

Planets	Exalted Position	Debilitated Position
Sun	Aries/ Mesa Rashi	Libra/Tula Rashi
Moon	Taurus/VirashRashi	Scorpio/VrishchikRasi
Mars	Capricorn/MakarRashi	Cancer/ KarkRashi
Mercury	Virgo/ KanyaRashi	Pieces/ MeenRashi
Jupiter	Cancer/ KarkRashi	Capricorn/MakarRashi
Venus	Pieces/ MeenRashi	Virgo/ KanyaRashi
Saturn	Libra/ Tula Rashi	Aries/ Mesa Rashi
Rahu	Virgo/KanyaRashi	Pieces/ MeenaRashi
Ketu	Sagittarius/ DhanuRashi	Gemini/ MithunRashi

Rahu and Ketu are considered shadow planets and they don't possess any *rashi*/position specifically. It is commonly believed that Rahu bestows good results in Mercury/Buddha's *rashi* and Ketu gives good results in Guru's *rashi*. Ketu, if well placed in a *kundali*/chart, gives good results and leads the *jatak* to *mokcha*/ final salvation or emancipation. As Jupiter is considered to be a highly auspicious planet, Ketu in its *rashi*/sign usually provides very good results.

When we ponder over the exalted and debilitated positions of the planets we find that many astrologers hold that in the chart of an individual/ *jatak*, who has served his father or the king or the ruler of his state wholeheartedly, if the *sun* is often rises in an exalted sign. If we go deeper

into this aspect, we learn that the *sun* exalts in Aries at 10 degrees. That particular *nakchatra* belongs to Ketu and therefore, Ketu is considered to be auspicious as far as *jatak'smokcha*/ salvation is concerned. The *sun* is the soul of a *jatak* and the final destination of soul is to seek God. So the sun in Aries (in 10%) is considered highly auspicious as it can providemokcha.

In whose chart the *moon* is in an exalted sign, that *jatak* must have served his/her mother well in his/her previous life. Therefore, the *Moon* in Taurus sign in 3 degrees is considered to be exalted in one's *kundali*. In that degree the *nakchatra* is of *Kritica* which is owned by the *Sun*. As the *moon* is considered to be ruling one's heart or controls one's tender feelings, the *jatak* gets a great success in life by devoting one's total attention to good jobs, enjoys all the pleasures of life and finally turns his/her attention towards God.

Many astrologers believe that if a *jatak* has served his brothers and relatives well in one's previous life, in his/her *kundali Mars/Mangal* is often placed in an exalted sign. Mars/*Mangal* in Capricorn in 28 degrees gets exalted. *Mangal* is considered to be the commander of forces and whenever an individual/*jatak* is surrounded with problems, it helps him/her get out of them victoriously. Being the commander of forces *Mars* helps the *jatak* to fight strongly and defeats one's enemies (odd problems of life) courageously.

Mercury is found exalted in one's chart when the *jatak* has served his/her sisters, cousins or aunties well in the previous life. Mercury in Virgo sign rising in 15 degrees in *hastanakchatra* is considered to be exalted. This *nakchatra* belongs to the *Moon*. It bestows lot of intelligence to the *jatak* and leads him/her to create something new or leads one to invent something unusual which may often trouble humanity. That is the reason that such a native often drift away from God as he/she devoted his/her intelligence to odd jobs detrimental to human beings.

Jupiter in Cancer sign in 5 degrees gets exalted. If one possesses Jupiter in an exalted sign in one's *kundali*/chart it is said that such an individual must have served seers or mahatmas in his/her previous life. Jupiter is considered to be auspicious as it bestows riches and huge property to an individual. As Saturn is considered to be a planet providing unfulfilled desires and losses, Jupiter is known to be giving *gyana*/knowledge and inclines one towards dharma. Therefore Jupiter in *pushyanakchatra* in Cancer sign is considered to be highly auspicious. It always provides the individual sane thoughts with which he/she serves humanity well, helps others and usually leads a simple life.

Venus in *revtinakchatra* in Pieces sign in 27 degrees is considered to be in an exalted position. Venus provides every kind of happiness and pleasure in life. But Jupiter in Pieces provides pleasures that are sacred and heavenly. If Venus is influenced by Mercury, such a native doesn't indulge in lower pleasures of life and try to involve with higher (Spiritual) kinds of enjoyment and pleasures and experiences in life utmost happiness.

Saturn is exalted in 20 degrees in *Libra/Tula Rashi*. It is said that Saturn rises in an exalted sign only in the charts or *kundalis*/charts of the people who have served poor and needy people in their previous life. Saturn represents blackness and darkness and is considered devoid of riches, full of ignorance and without any worldly pleasures. If an ignorant person gets money he is likely to waste his life in worldly unwanted pleasures. It is therefore, Saturn in *Visakhanakchatra*, that it is considered to be in an exalted sign as the native born under this sign is highly gifted, intelligent and full of wisdom, inclined to devote his life in good deeds.

The Aspects of Planets

It has been communicated from the ancient times by the mighty astrologers that all the planets have their own aspects and in view of that they all exert their good and bad influence on the native. As the placement of the planets is important, so are their aspects. For example, the *sun*, the *moon*, Venus and Mercury aspect the seventh house from the place they rise in a chart. Mars exerts its aspects on the 4th, 7th and 8th houses, Jupiter aspects 5th, 7th and the 9th houses from its position. The fifth house controls vary important matters in one's life. It provides children, love, attention towards God, ministerial status, expertise in games, and cultivates the talent in the native to be a good writer. It also provides great wisdom. Seventh house is related to good luck through one's partner daily involvement in a business. The ninth house bestows luck on the native. It helps to get good education, gives chance to visit foreign countries on business or on assignment and cultivates religious leaning. Saturn has 3rd, 7th and 10th aspects from its rising position. Saturn is considered to be serving others and the master of petty or low work. Therefore it has 3rd, 7th and the 10th aspects in a chart.

Rahu and Ketu, though shadowy planets, have their 7th aspect only in a *kundli* from their rising positions in the chart. Some astrologers also consider that these shadowy planets also have their aspects on the 5th and the 9th houses. Any planet having an aspect on its friendly house provides good and beneficial results but if aspects its enemy's house it provides negative results. It is also a common belief among astrologers that Jupiter always exerts good aspects on the native and Saturn's aspects are usually

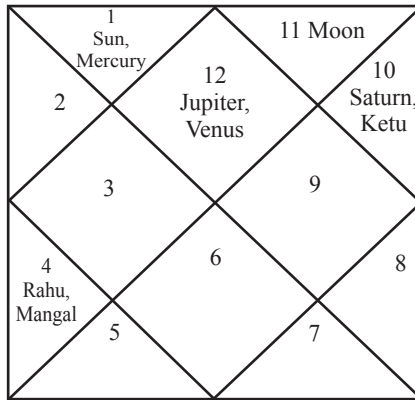
taken to be less beneficial. But it is also a common belief that Jupiter does not provide beneficial effects where it rises in a chart. For example, if it rises in the 3rd house, it will provide adverse effects on that house making the position of brothers and sisters difficult. Either it will provide no brothers or sisters or if they are there bad relationship will be experienced by the native. However, Saturn bestows benefits to a native where it rises in a chart but gives ill effects through its aspects.

We would like to advise our learned readers that all most of these predictions relating the aspects of Jupiter and Saturn are subject to a careful observation and only then predictions need to be made. Yes, Saturn certainly has its bad aspect on the seventh house when it is in an exalted position in a chart. So is the case of Jupiter's aspects. If it is placed in an exalted position in a chart, it has its seventh aspect on the Capricorn sign, which is Jupiter's debilitated state of aspect. Therefore it may exert bad effect on the native relating that house only. However, Jupiter's ill effects are not so detrimental like that of Saturn.



What the Planets Predict According to Lal Kitab?

Ancient astrologers emphasized that a planet rising in a particular *rashi* usually gives results according to that *rashi*. To explain that point of view we present the following chart/*kundali* for your convenience and understanding.



In the above chart Mercury is rising in the Mars/*Mangal's* sign. Therefore, Mercury will provide 50% results according to *Mangal*. It will also provide likewise results in its major and minor *mahadasha* periods. Besides providing results according to *Mangal*, it (Mercury) will also give results pertaining to the house it is placed in the chart. Mercury is rising in the second house along with the Sun. The Sun owns the 6th house, which is not an auspicious house. Therefore, the Sun will not provide good results as far as the native's self-earnings are concerned. Besides, the 2nd house predicts about native's speech and family. These both are going to be affected negatively on account of the Sun being the owner of the 6th house, though exalted in Aries.

Mercury owns 4th and the 7th houses, which predict matters relating land and property, mother, servants, and wife, partnership, joint business-ventures respectively. In general Mercury also helps a native to

get further education. All the above results have been experienced by the native during *mahadasha* of Mercury. Mercury, rising in *Mangal's* sign, in Ketu's *nakchatra* is also auspicious and therefore has provided good results to the native during its major and minor periods.

If we examine the *kundali* of the *jatak* from *chandra/moon lagna*, we find that the Sun becomes the owner of the 7th house and Mercury then owns the 5th and the 8th houses. Therefore, Mercury becomes *yogakaraka* (beneficial). As Mercury owns the 5th house from the *moon lagna*, the native attained good education during its period.

Lal Kitab also ascertains the results starting from the Aries/ *Mesarashi* in a *kundali*. The logic behind it provided by Lal Kitab is, that Aries/*Mesarashi* is the head of a *jatak/native*, Taurus/ *Brash rashi* is considered governing the face and mouth of *jatak* and Pices/*Meenarashi* controls the feet of native. It means in view of *Lal Kitab* any planet rising in a house contains the same numerical order as it rises in a particular house. For example, starting from Aries/*Mesarashi* which according to *Lal Kitab* always rises in the first house and going to Pices/*Meenarashi* which rises in the twelfth house, any planet rising in any house, gives the results according to that house only as it also owns that house. It can well be explained with the help of the already given *kundali*.

According to the above given *kundali* Rahu rises in the 5th house. In view of the traditional Indian Astrology, Rahu rises in Cancer sign, but according to Lal Kitab it rises in Leo sign (being placed in the 5th house), so it will give results according to the 5th house only and not like that of the Cancer sign/*rashi*. Likewise, Mars/*Mangal* being in the 5th house, according to Lal Kitab, will provide results only as it owns the 5th house. However, it has aspects from Jupiter, which is its permanent friend in the constellation of the planets. So it may not give adverse results although rising in its debilitated sign, Cancer. Besides in its own period Mars/*Mangal* is expected to give good results too. Mars/*Mangal* provides courage, children, luck, third child, and good family. All such matters will be affected during the period of Mars/*Mangal* according to *Lal Kitab*.

All such matters need to be examined very carefully by a learning astrologer. One, who is interested in astrology, should keep one's mind open and decide matters after a lot of thinking and observation. One cannot avoid ancient astrological predictions which are purely based on the years' observation and findings which were reached after hard and dispassionate work, totally dedicated to astrology. Therefore, one must

adhere to those principles too although *LalKitab* has its own findings. *Mangal* represents ‘blood’ and Rahu represents ‘dirt’ or ‘filth’. As such, the native may have some problems relating ‘blood cells’. Therefore, keep in mind that ‘ownership of the planets and their placement in the houses’ both, are highly important to predict matters. The Sun owns the 6th house and placed in the 2nd, it will create problems and illness in the family. When the period of 6th house owner will operate in the native’s *kundali*, the native may work under someone in an unimportant position.

Saturn has the ownership of the 11th and the 12th houses. It also has its aspects on Mars/*Mangal*. Therefore it may give adverse results as far as children are concerned. The wife may bear children but she may also have abortions. Saturn represents villages and country side. Therefore, in Saturn’s period the native had to stay in villages or small towns where many facilities for life and enjoyment were not available to the native.

Jupiter and Venus being permanent enemies are placed in the 1st house of the native. Although Jupiter is rising in its own sign and Venus is exalted in Pisces, his combination is going to create certain problems for the native though it will make him highly be imaginative as well as practical. But he will take a lot of time in deciding matters of importance. Indecisiveness on the part of the native is the negative aspect of the combinations of these two highly beneficial planets. Therefore, one has to learn a lot and go on observing and examining charts for years to understand the right effects of the planets’ placement in a particular house before starting predictions.

At the same time one cannot neglect *nakchatrain* which a planet is rising in a *kundali*. Predictions cannot be fully made or will not be correct if one does not possess good knowledge about *nakchatra*. Just for example, in the above given chart, the native stayed in villages during *mahadasha* of Saturn and during Mars/*Mangal*’s period (Mars rising in *Puspanakchatra*) which Saturn rules, he had to work on machines (computer/typing) to earn is livelihood. Therefore, kindly understand thoroughly that predications are made on the following basis: the ownership of the planet, its placement in a house and then *nakchatra* in which it is rising.



Amendments Needed Relating Predictions Indicated by Lal Kitab and Ancient Astrology

Astrology and *Lal Kitab* contain such kind of knowledge which predicts about man's life according to the signs on the body or the planets that are placed in a *kundali*. While predicting, at times, *Lal Kitab* only considers important planets that are *karaks* or are responsible to provide results—good or bad. But when one starts predicting, one has to consider everything such as the house, the owner of the house and its placement, as well as, the most important and influencing planet (the *karak*) in *akundali*. When we consider all these things while predicting, only the right result can be reached.

There are certain *yogas* (combinations) in astrology which cancel one another's positive or negative effect. Man has been constantly trying to seek happiness in life. In that search he/she goes on throughout life. Our *rishis* and *muneis* have said a lot about such things and tried to put some important issues within the framework of religion to help humans to live happily in life. The precepts that would help humans to live happily have been added to the religious practices (*dharama*) so that humans do practice them regularly. Some of those things were added to religious practices so that our uneducated ancestors would practice them and live happily. Just for example, the plant *tulsi* was considered sacred and people were advised to grow it in their houses and water it regularly. Its fresh air if inhaled regularly will help cultivate good health. It was also advised that a couple of leaves of *tulsi* should be taken regularly to ward off so many diseases. In our *Puranas* (Old religious literature) it has been stated that the Goddess Laximi considered *tulsi* as her own sister, so its importance is great.

Similarly, if one offers a tumbler of water to the Sun god, the rays absorbed by the person offering water, would help him/her to keep away from so many diseases. It also helps one to improve the eye sight. *Lal Kitab* asserts that the person in whose chart the Sun and Moon are afflicted with Rahu, Ketu or Saturn, he/she should not eat yogurt, milk or

rice in dinner as it will harm that person's health. It is confirmed by the Vedas. Thus, so many precepts have been developed both by the ancient astrology as well by *Lal Kitab* which if are adopted and practiced by human beings, they may live happily and keep good health.

When our *Rishi* Patanjali wrote about Yoga, there were not many developed cities in India and people did not lead a lethargic life at that time like these days when many of us just sit in offices and work for hours without exerting ourselves. No physical exercise takes place while one sits on chairs for hours in offices. However, if one wants to lead a healthy and happy life, one has to exert and do good things to get results. It will certainly help to lessen their 50% chances to fall ill. To keep healthy one must take good food, indulge regularly with 'yogic' exercises, sleep well and keep his thinking in a positive direction. All that, will surely help a person to keep good health and live happy. Keeping such things in view our *rishies* made certain customs that were needed to be followed at the time of festivals. Behind such activities and the customs was only one aim that one who follows those customs and traditions, will surely keep fit physically as those activities make one involve in some kind of exercise.

Moon, in astrology, governs one's heart. As such, when the Moon is afflicted with Saturn or Rahu, one gets disturbed on small matters and even he/she is unable to sleep in the night on account of such disturbing thoughts. To ward of all such ailments our religious literature unfolds that whatever we experience in life, it happens on account of God's grace and our own deeds. Therefore, we must always indulge in good deeds and help the needy and the poor. Such things will help us think better and keep odd thoughts away from us. Astrology has also suggested certain ways and methods that can help us live better and happy in life. Although all the members in a family eat same sorts of food as others eat, but some out of them keep good health but some get often sick and don't keep good health. Similarly, a teacher, in a class, imparts teaching to all in the same manner, but some pass out in good divisions and some achieve poor marks. Why at all this happens? It gives us the thought that we all are tied down with the nature or God's will and those who try to live in line with the right ways and customs, they surely live happily but others don't. Therefore, it is imperative to be cautious in life and try to live according to the ways suggested by our traditions which contain the ways suggested by our *Rishies* and *Munies*. It will be useful to blame our luck for bad things that are happening to us in life, rather lead a good life inspired by traditions that certain help us lead a straight life, that would surely provide us happiness.

In view of changes that have come to our traditions and customs recently, it is also necessary that certain changes are required relating the ways and systems suggested by Lal Kitab and our ancient astrology, so that in the modern times people may get benefitted by those changed systems. In the manner one learns medical science in certain fixed years, and a lawyer becomes a lawyer after completing a course in certain number of years, astrology also requires a lot of time to conceive its principles properly. If one understands its principles thoroughly once and starts practising containing that knowledge, one will surely be able to advise people better than the one who just reads astrology hurriedly and does not remember its principles better. With all such knowledge, it will also be good to do ‘*havana*’ time to time in one’s house. It will help removing the bad air from the house and fill it with fresh air and kill most of the germs that cause illness to the members of the family. In the same manner with the help of the ways suggested by astrology can help us keep off bad things from us and provide happiness in life. Besides, our old religious literature suggests so many good things which help us think in a positive manner. Tulsi Das in the Ramayana has clearly indicated that:

***Sunho Bharat bhavipravalbilakhikahat muni nath
Hani, labh, jeevan, maran, yash, upyashbidhi hath***

This verse was written at the time when Sri Ram had gone to the forests and the king Dashrath had died. Consequently Bharat is badly sad on account of such unpleasant happenings. At that time, his *guru* reflects to Bharat that: “O, Bharat, listen to me carefully. That loss, gain, good or bad name, death or life—all these things are controlled by God. Therefore, you must not wail on the things that have been happening to your life.” Thus, it suggests that a *jatak* (an individual) must go on doing good things in one’s life without caring for bad results.

It also helps us understand that the more you are near the ‘Nature’, the more you would possess a simple nature, or would be a simple person who is free from any kind of frauds or ill-thinking. He/she will have little jealousy and anger towards others. He/she will like to get up an hour before the Sun rise to keep his luck in good order, keep the house clean before the first rays of the Sun reflect on the house. It is said that the first rays of the Sun can bring name and fame as well as several benefits including riches. If the *jatak* does all that it is expected that the Sun in the *kundali* of such a person starts giving good results. But if someone gets up after the Sun rise, in his *kundali* the Sun brings bad results.

Whether the Predications made by Lal Kitab are true?

Like different faces of people, their luck is also different. Our experience unfolds that ancient astrology and LalKitab both are complements to each other. A few things are well defined in one and in the other some other things are well conceived. Similarly certain results and predictions are useful at certain places, at the same time some other are beneficial at the other and different places. LakKitab does not provide any predictions about debilitated planets and it also does not predict on the basis of 'Chandra Kundali'. Instead, it starts predicting from the *mesa rashi*, which according to LalKitab, rises in the first house of any *kundali*. It also doesn't consider any *mahadasha* or *unterdasha* but it provides results only on the basis of the current movements of the planets in the orbit and also according to the currently running year of the *jatak* about whom any predication are made. For example if *jatak's* 37th year is operating at the time of making any predication, then the first house of the *kundai* will be taken care of in view of the planets rising in the sky at that time. But our ancient astrologers would also consider *navmansh* as well as the *Chandra Kundali* for any predictions.

In Lal Kitab two aspects of predictions about a planet have been provided. That is that if a planet is good in a house the results will be like this and if bad then the results will be in that way. But no rules are provided that if a planet is good in a particular house, how could it be bad in the same house? It is therefore, difficult to understand it for everyone how things are happening. Consequently an ordinary reader gets disturbed or puzzled after reading such predictions. It is therefore, better to narrate things in a simpler manner so that even an ordinary reader could comprehend all that and get benefitted. For example, according to LalKitab if the Sun and *Mangal* rise in the first house in a *kundali* it is considered good. But with them if Saturn, Rahu and Ketu are also rising, it is considered bad. Even if a planet is rising in its enemy sign or debilitated sign, it is also considered bad. Thus, LalKitab does not consider signs very important but it does consider the houses of great importance and in view of that most of its predictions are based. It is only in a manner of a passing reference that LalKitab has mentioned a few things about *rashis* or signs and considered their importance.

The ancient astrologers have considered the nativity (*janamlagna*) and *Chandra Lagna* very important. At times predictions based on the *Chandra Lagna* come out so accurate that even that much at times cannot be predicted by the *JanamaLagna*. It is, therefore, very important to keep both in mind, the *JanmaLagna* & the *Chandra Lagna* when predictions

are made. So many *Yogas*, like *GajKesari Yoga*, *Sunfa&Anfayogas* as well as and many other unusual *Yogas* are framed by *Chandra Lagna*. However, ancient astrology considers all the three—the *Lagna*, the *Chandra lagna&Suryalagna*, very important. Any predictions are based mostly on the basis of these three *lagnas* in the ancient astrology. With this, it also considers important the *nakchatra* very important as on the basis of *nakchatra* most *dasha* periods operate. Thus, when we make predictions, 40% results are calculated and considered on the basis of *dashas*, 30% on the basis of *gochara* (current positions of planets in the orbit) and 30% on the basis of the year operating in the *Jatak'sKundali* at the time of considering prediction.

LalKitab considers most important *the year which is operating in the jatak'skundali at the time of predictions*. Precautions to lead a happy and safe life are also provided by LalKitab. For example, if a statute is placed in the sleeping chamber of a person in whose *kundali* Jupiter is in the first house, it needs to be removed for the welfare of that person. Better keep that statute in some temple or immerse it into a river so that no ill- effect is experienced by the *jatak*. Likewise, if Saturn is rising in the 8th house in *jatak'skundali*, his feet may get hurt and he/she may suffer a lot. If such a person will indulge in the machinery business, he will sustain losses. All such matters have been concluded after a lot of experience. However, if such results are not experienced or if the predictions don't come true, it means that the *Chandra Kundali* needs to be examined carefully. According to the ancient astrology, it has a great influence in one's life and many predictions may come true on the basis of the *ChandaraKundali*.

It is really a matter of great concern that because LalKitab contains at times some unusual way of predicting things, so many persons may not understand it properly and hence they may start disbelieving in it. But it is not the case. It contains the best way of providing precautions against difficult times or bad circumstances which often surround people and disturb their lives. For example, LalKitab doesn't approve of giving *dan* (alms) of particular things when certain planets are in the *jatak'skundali* in the 8th house. It will disturb the planets sitting in the 8th house and it will create problems for the person. However, if one tries to understand LalKitab properly, one will come to conclusion that all what has been narrated in it as ways to take precautions, all that has been considered scientifically. For example, LalKitab contains that if you are passing near the place where dead are buried or burnt, then one must give away some money to someone at that time or throw away towards some money or

rupees towards that place. It may give you some kind of spiritual strength as it is said that at the place where dead are burnt or cremated, Lord Shiva resides.

It is said that Brahma is the creator, Lord Vishnu is the sustainer and Lord Shiva ends all, therefore, 'the place of the dead' (*shamshanghat*) must be honoured and contain a statue of Lord Shiva to please Him. As Lord Shiva gets pleased soon, he will surely help us all if we respect Him properly and install His statue at 'the place of the dead'. Thus, if one throws away a copper coin towards that place, it helps him a lot. In this manner many simple and easy precautions (*upaya*) have been indicated in LalKitab, that it is easy to carry them and get benefits from them. Many precautions have been listed in such a simple way in LalKitab that it is so easy to perform them or to act upon them. Most precautions are scientifically based. That also involves minimum expenditure. If people try to understand all that properly, they would start believing in LalKitab ardently. It is the reason that we have tried to express things in the book most thoroughly and in a simple manner so that people may understand its value and importance.

LalKitab was written from 1939 to 1952. At that time many people used to drink from rivers or springs or canals. LalKitab at that time suggested putting charcoal and copper coins in that drinking water to purify it and make it drinkable. However, people now have various sophisticated ways to drink clean water. Well, certain good acts or precautions like helping the poor by providing medicines, help a poor family to give away their daughter in marriage, help the poor children to get further education, help the blind and physically weak people or help the poor relations in family, are some of the best ways suggested by LalKitab as precautions (*Upaya*) and get happiness and progress in life. Many of these things can be done very easily and such acts also don't involve much money. If people start taking those precautions and involve with them, it may provide them great satisfaction in life as well as untold benefits.

Lal Kitab contains many simple ways (*totikas/upaya*) to make the Sun favourable in a *kundali*. It says that one should not take much salt to invoke the Sun god's disfavour. Salt represents Saturn or it is governed by Saturn. Both, the Sun and Saturn are deadly enemies and if one eats more salt it may hurt the person in many ways. It may increase his/her blood pressure and also affect the eyesight adversely. Both the Sun and the Moon are considered as the two eyes of a *jatak*. So one should avoid eating more salt to protect one's eyes as well as control blood pressure. Thus, LalKitab

suggests using *surma* or white dry medicated powder in one's eyes to please *Mangal* for the protection of eyes.

Our experience unfolds that if in someone's *kundali* Ketu is rising in the 6th house, and Jupiter in the 8th, that *jatak* may not have any son. If the Moon is rising in the 6th house, the *jatak* doesn't take much interest in his routine job/work. In case Venus is rising in the 2nd house or if the owner of the 5th is debilitated in a *kundali*, it may not benefit him/her with any issues (children). *Lak Kitab* contains *upayas* (precautions) to ward off problems and if one performs those *upayas*, take precautions and performs acts as suggested, one may lead a very happy life. Its predictions may not be totally effective as it concentrates only on the *karak* (the effective planet in a *kundali*) and does not consider other aspects related to predictions. Unless all the aspects are considered while making any predictions, they may not totally come true.



Lal Kitab and Ancient Astrology Can Help in Redemption of Problems

Ancient Astrology suggests the use of herbs to subside illness in human body. There are few herbs, if used properly, their use may help one to keep fit and stay in good health. For example, if *belpatra* (a kind of hard fruit that grows on some particular tree) is eaten with black pepper for two months, it can help in lessening diabetes (reduce sugar problem). If a mixture of these two is taken as syrup during summers, it may reduce the effect of heat and provide inside cool to a *jatak*. LalKitab suggests that to get good effect of Mercury, in case it is debilitated or weak in a *kundali*, the *jatak* should clean his/her teeth with *fitkari* (alum, white mineral salt used in medicine) to please Mercury as when white material meet with white teeth it helps pleasing Mercury being white in colour. That would also help improve one's teeth.

In the same way LalKitab has given a lot of importance to *Peepal* tree. It says that if someone eats a couple of *Peepal* leaves regularly, it can help him/her to get well from T.B. or lungs' disease as well as it make one's heart strong and can protect him/her against any heart disease. LalKitab considers *Peepal* as God Brahma who has the power of retaining life. It is also stated in the book that if someone wants to have children, regular use of *Peepal* leaves may help in that respect too. Therefore, *Peepal* tree is of great importance from LalKitab's point of view.

LalKitab reflects that if *Mangal* and *Buddha* (Mercury) rise in one house in a *kundali* these planets may bring bad luck to the native as both the planets are enemies to each other. Therefore, it suggests that *jatak's* kitchen should be made under the stairs of the house for stairs represent *Buddha* and kitchen is represented by *Mangal*. If it happens, both the planets may give odd effects and bring unhappiness to *jatak*. As precautions, the book suggests that *jatak* in whose *kundali* both the planets rise in one house, should remember God regularly, read holy books and drink the water of the river Ganga. It may then bring good results to him/her. LalKitab also suggests that if a *jatak* offers milk and pure water to a *Bargad* tree (a tree

that has very long branches which stay for hundreds of years) early in the morning every day, and put some of its dust on his fore-head, it will bring very good results to him. LalKitab holds that if a *jatak* uses milk that comes out of the *Bargad* tree's leaves, it may provide him a lot of physical strength that may protect him against so many diseases. Some persons regularly use *Bargad* tree's leaves or its tender branches. Many indigenous medicines are also made with the *Bargad* leaves and such medicines can cure several diseases which cannot be cured easily by modern medicines. Therefore, LalKitab gives a lot of importance to *Bargad* tree.

If in *ajatak'skundali* (Mercury) and Saturn rise in one house, he is advised to plant a mango tree at an auspicious place in his compound. It will not only provide shade but also emit plenty of oxygen, which will provide good effect to health as well as give a lot of wood which can be used in burning and getting charcoal. During rainy season, it helps covering during rainy season. It is also advised by LalKitab that each religious place should offer food to the needy. At the same time during the full Moon, and at the time when the Sun transits in a new sign, we usually call *Sankranti*, if a yellow coloured vegetable is cooked and distributed to the people to eat, it may protect them against lots of illness. Food supplied along with such vegetables to the passers' by, needy and poor persons, they will bless the house that offers such facilities. As a result their blessings will protect the members of the house (where people offer food) against several illness and diseases. It is advisable that to feed the needy, animals and those who really don't have much food for them, will surely bring good luck to them who offer help and food, as it will subside the bad effects of bad planets in a *kundali*.

LalKitab also suggests to providing food to ants and small insects. It says that eatable material from a ripped coconut fruit, and by adding black *til*, sugar and butter oil to it, if given to ants to eat by placing all that under a *Bargad* or a *Peepal* tree, it will help the *jatak* a lot. That act is considered to be feeding lots of needy and hungry people. It is also advised in *Lak Kitab* that whenever someone constructs a house, a small piece of land should be left out without any construction. *Lak Kitab* advises to plant a small *tulsi* plant in that open place. If one waters that *tulsi* plant daily and eats a few leaves regularly, it will certainly give good effects to one's health as well luck. In case Ketu is rising in the 12th house in a *jatak'skundali*, LalKitab advises that the *jatak* should shuck his right thumb daily after putting it into sweet milk. It is expected that Ketu will then provide good effects. It is said that a thumb is related to one's mind and health. So bigger is the

thumb, better brain the *jatak* will possess. When one will start shucking one thumb, it is expected to grow in size and consequently, it will affect one's mind and help it grow positively. When a child or a native wants to improve one's luck, he/she has to work very hard for 15 to 20 years. In the same manner to change one's luck one has to make a lot of sacrifices. Like wise to increase the size of one's thumb is also like a similar kind of exercise that may help one to grow one's luck.

If one has liver problems, he/she should wear heavy silver rings in one's both the thumbs of feet. It will help improving that ailment. LalKitab considers that *jatak's* feet are governed by Ketu and silver is controlled by the Moon. Therefore, on account of good effect of the Moon the bad effects of Ketu will diminish and life will be easier and happier. In good olden day most Indian ladies, especially those who lived in villages, would wear heavy silver *Kadei*(bangles) to ward off pain in the joints of their legs. It is due to silver which check the ill effect of Ketu that their illness would get reduced. It is also an old Indian custom that while making *chapaties* each time one chapatti should be made extra to be given away to 'a cow, to a crow and a dog'. If you feed animals, it will bring happiness and peace in the family. Thus, the old traditions have some positive meanings and are not made just to practice them without any meaning.

Amazing Precautions

Some people while they show their *kundali* to an astrologer want to know how to ward off the problems and bad days from their lives. Astrology suggests constant prayers (*japs*) and *tap*, meditation and keep engaged with God's prayers, keep fast and make *havans* to remove the coming bad days from life. But it has been experienced that even after doing all that bad days still persist. At other places there are suggests to take a dip in the holy waters of the Ganga to keep away the coming bad days. But that too does not help. It is because of that that LalKitab suggests certain simple *upayas* (precautions/activities) that can help in removing the coming difficulties and evil days. There was time when taking a dip in the Ganga and listening to the *Katha* of SatnarayanBhagwan would help in removing difficult days from one's life. But things seem to have changed since then and those *upayas* don't affect so much positively. We need to find out the causes why those *upayas* don't affect so much now. Let us clarify it with some example.

If a shopkeeper takes more money than the price of a piece of a thing he sells to a customer, and goes on doing it, he will be considered a cheat and gradually all will know about him. Slowly, as many people learn about

him, his customers would start avoiding his shop. Not only that gradually his bad reputation will spread like a wild fire and no one will visit him to buy things from his shop. Consequently, his business will be in a great loss. Such a shopkeeper even if he gives alms after cheating his customers, will go on in losses and there will not be any positive effect of the alms if he gives any. But if he charges right price of each article he sells, and goes on like that, his lost reputation will be restored and he will start earning good money through his customers once again. Old customers will also bring new customers and his business will get a new and better jump. By his honest ways and means the shopkeeper has restored his lost reputation and even if he does not involve in *Havana* or in giving alms, he will earn a lot of good faith which is as good as doing *Havana* or giving alms.

Similarly, some people when they engage labourers, they don't pay adequately those labourers, then they visit a pandit (Brahman) or to a *tantrick* to check the bad days coming in their lives. But nothing can be done in the real sense by any pandit or by visiting a *tantrick* for the planets will give good results only when the person gives right money to the labourers for the job they have done for him. Thus, those, who don't care for the people and cheat them regularly, planets would never help him/her to bring good days in their lives. He may get a partial benefit from those *upayas* but full benefit would only be received by him if he cares for the people and respect them in all ways by honest means. Those who indulge in drinking and eating meat and several kind of bad food not beneficial to them, they cannot live happily in life for they simply care for themselves and not for their families. These sorts of people even if they indulge in *Havana* or alms, they will never get any benefit as they really did not do their duty towards their families adequately.

Therefore, if one does a lot of labour day and night, helps his family to grow in the right direction, then if he does any religious activity, it will be considered by God as good and he will surely be benefitted by those activities as God will also be pleased with him. On the contrary some people cheat their relations, steal their money or property, and later on they go on visiting pundits or seers no benefit will reach them in life as they have already done something terribly bad by cheating their brothers or relatives. Such people if they take a dip in the holy Ganga, the holy river will never benefit them as they are cheats especially because they have cheated their own kith and kin. They may talk about their alms and so many good acts, but nothing beneficial will come to them as they have already cheated their own relations. Giving alms may benefit a little to their families, but

not much and as such they will surely suffer and get punished. Similarly, there are people who don't want to work hard but take various precautions and believe that various *upayas* will change their luck. But when all the *upayas* fail, they condemn those *upayas* and astrology as well. Likewise, some people do give alms but they give alms from the borrowed money which they never return to the person from whom they have borrowed. The alms given in that manner will benefit the person whose money was involved while giving it to others who were needy and no benefit can reach him who has borrowed it and not returned to the owner. Such ungrateful people may involve in any kind of *Havana* or giving alms, they cannot be benefitted by those activities as in fact the alms they gave to the people, never belonged to them.

Some people claim that they like to receive any *dan* (alms) or money from others for their own benefit. If they are offered food they refuse to take it. But such people often take money from others and don't return that to the owner at the right time. Yet there are people who give alms, things or money to the people, but in return they like to inscribe their names on the articles (like a fan or a branch or piece of land or a room) that was given or constructed by them. Is it not the sign of their self-pride which make them think to give to people in that manner so that people may know who gave it? Tulsidasji has rightly indicated in the Ramayana:

Nirmaljal man soimohipawa

That means that 'whose heart is good (clean) and think about others in a positive manner and will not consider others bad nor think about them in a bad manner, only they shall reach God's land'. One who indulges in tricks and wrong deeds, and believes in *tantra* and *mantra* he/she cannot reach unto Him. God says, 'He loves only those, who possess a clean heart'. Tulsidas writes in the Ramayana that Sri Ram while advising Shavri says, 'In all the living beings it is His light and energy which keep them alive. The moment He takes away that light and energy, he/she dies.' Therefore, if anyone tries to deceive a living being, he is not deceiving him but duping God only.' Shri Krishna in Bhagwat has unfolded that 'in all the living beings He is present in the form of *atman*.' Lord Shiva, while narrating some religious *katha* (story), stated once to Devi Parvati, that 'all those who think good of others and wish them live happily he is always pleased with them.' Similarly Guru Nanak Dev devoted his whole life for the good of others without considering any cast, creed or religion. It is thus, so important to do good for others. Our religious testaments unfold that temples, churches, *guru-dwaras* and *masjid* all are made by men, but

man himself is created by Him only. So any man must not be overlooked by man. If family women do their duty honestly towards the members of the family, and take care of them, they need not to visit any religious places for salvation. Their duty towards the family is good enough for them than simply visiting any religious or pious place.

To practice *tantra, mantra* etc, can benefit only those who always stay honest and earn their livelihood most honestly. Such activities can help one, if he/she think good about others and also does good for the people, especially needy ones. Only then a person will get benefits by involving in *havana* or *yagya* etc. One who commits atrocities in the name of religion or cast, his/her planets may simply give bad results and he may never stay happy in life. For example, if the President of a country or a Prime Minister wants that his planets in his *kundali* should give good results, he must treat the people of his/her country like his/her children and help them live well. Only then his/her planets in the *kundali* will provide good results. The poor who live in temporary huts and whose children need education, they must be helped by the President or the Prime Minister. Only then the planets in their *kundali* will help them live happily. A poor labour who gets only a meager amount of money in return of his labour, if he/she is helped by you, certainly your planets will help you. If you provide food to a blind it will benefit you in the same way as you help the needy and the poor.

Yet there are people, who don't use things or gifts offered by their relatives as they fear that those gifts must have some kind of ill effects on them if they use them as some sort of magic was connected with those offerings. Is it so easy to control ghosts or bad spirits? It is certainly not. Why do people then think that way? It takes at least 10 to 15 years to get good education. In the same way if one wants to please God, he/she must help the needy and try to provide help to those who are down trodden. Only then God will be pleased with them. It means *tap, dan*(alms) if one gets some kind of strength, then that strength and energy must be used for the benefit of the people rather than to harm them. Only then God will be pleased with them.

Some professional pundits also advice people wrongly. If a needy and afraid client approach them to take advice to ward off the coming bad days from their lives, the pundit would suggest various ways to keep the ills away from him/her house which has been badly affected by some magic or such a tricky things. He would suggest certain *upayas* and ways. That way the pundit will also extract money from the client's pocket which is the main mission of suggesting various treatment to such coming odds from