

Satya Jataka

Time of Birth Janmanakshatra

Strength of a Bhava Significance of the houses

The great sage Satyacharya taught the principles of astrology to his disciple Manithlha and these principles are contained in this work.

1. Addressing his pupil, Salyacharya said, "Oh my dear disciple! I am going to reveal the principles of Astrology to you. These principles are not known to anybody and are a great secret. By means of these, you can predict the future events accurately".
2. The science of Astrology is a great secret. It should be guarded with care. It should never be revealed to people who have no faith in God, who are sceptics by nature and to those who do not show reverence to their Guru.
3. This sacred science of Astrology should never be taught to bad people. Nor should it be revealed to too many people and very frequently. It should be taught only to a few chosen disciples who really deserve and have the necessary qualifications. Listen to me with care. Now I shall expound the principles of Astrology according to "Dhruva Matham" *i.e.* according to the school of Dhruva".
4. During the course of everyday (24 hours) the twelve ascendants continuously rise and set one after another. The twelve ascendants are Mesha, Vrisha etc. The ascendant at sunrise is naturally the sign in which the Sun is posited. During the course of each lagna millions of creatures are born.
5. There are three different moments which can be taken as the tune of birth and for which the horoscope can be cast.

These are (1) Adhana lagna *i.e.* the moment of conception. (2) Siro-darshma lagna *i.e.*, the moment at which the head of the child is first sighted. (3) Bhupatana lagna the moment at which the child leaves the body of the mother and touches the earth. As it is difficult to determine the first two moments accurately, the third one should be taken for preparing the horoscope.

6. The fortunes of a native are to be studied with reference to:

- (1) the ascendant lord; (2) the lord of the ascendant in the navamsa diagram (3) The lord of the birth star; and (4) the lords of the rasis occupied by the above three.
7. Birth-star : Consider the strengths of the Moon and the ascendant. If the ascendant is Stronger than the Moon, the lord of the star in which the ascendant falls, is to be taken as the birth star. If, on the other hand, the Moon is stronger than the ascendant, the lord of the star in which it is posited is to be taken as the birth star.

Note Thus, it should be noted that the term, "birth-star" is a technical term and has special meaning in this book.

8. Determination of Birth-star : Two views : Firstly, Birth star has to be determined by a careful consideration of the strengths of the Moon and the Ascendant,

which is the star in which either the Ascendant falls or the Moon is posited at the moment of birth. Whichever is stronger of the two i.e. the Moon and the Ascendant, that should alone be taken into consideration for purpose of determination of the birth-star. This is the view generally accepted and followed. However, there is another view in this matter. Instead of considering the strengths of the Ascendant and the Moon, we consider the strengths of the Ascendant lord and the Moon. If the ascendant lord is stronger than the Moon, the star in which it is posited at birth should be taken as birth-star. But, if the Moon is Stronger than the Ascendant lord, the star in which it is situated at birth should be reckoned as the birth-star. But this view is generally not followed.

The lords of the twenty-seven stars are given below :

NAK. #	LOCATION		NAKSHATRA	RULER
	From	To		
1	0 AR 00	13 AR 20	Aswini	Ketu
2	13 AR 20	26 AR 40	Bharani	Venus
3	26 AR 40	10 TA 00	Krittika	Sun
4	10 TA 00	23 TA 20	Rohini	Moon
5	23 TA 20	06 GE 40	Mrigishira	Mars
6	06 GE 40	20 GE 00	Ardra	Rahu
7	20 GE 00	03 CA 20	Purnavasu	Jupiter
8	03 CA 20	16 CA 40	Pushyami	Saturn
9	16 CA 40	00 LE 00	Ashlesha	Mercury
10	00 LE 00	13 LE 20	Magha	Ketu
11	13 LE 20	26 LE 40	Purva Phalguni	Venus
12	26 LE 40	10 VI 00	Uttara Phalguni	Sun
13	10 VI 00	23 VI 20	Hasta	Moon
14	23 VI 20	6 LI 40	Chitra	Mars
15	6 LI 40	20 LI 00	Swati	Rahu

16	20 LI 00	3 SC 20	Vishakha	Jupiter
17	3 SC 20	16 SC 40	Anuradha	Saturn
18	16 SC 40	00 Sg 00	Jyeshtha	Mercury
19	00 Sg 00	13 Sg 20	Mula	Ketu
20	13 Sg 20	26 Sg 40	Purvashadha	Venus
21	26 Sg 40	10 Cp 00	Uttarashadha	Sun
22	10 CP 00	23 CP 20	Shravana	Moon
23	23 CP 20	6 AQ 40	Dhanishta	Mars
24	6 AQ 40	20 AQ 00	Satabhisha	Rahu
25	20 AQ 00	3 PI 20	Purva Bhadra	Jupiter
26	3 PI 20	16 PI 40	Uttara Bhadra	Saturn
27	16 PI 40	00 AR 00	Revati	Mercury

10. Calculate the shadbala of all the planets, (according to the rules given by Sripati). Then judge the horoscope. If all the four determinants, (i.e. the ascendant lord, the navamsa lagna lord, the lord of the birth star and the lords of the rasis occupied by the previous three) the native will be very powerful. If these be of medium strength, the native will be moderately fortunate. If any two of the above determinants are endowed with full strength, the position and status of the native in life will be of middle nature. If only one of the determinants has full strength, he will have just ordinary type of luck. If none of the determinants is strong, the native will be miserable and poor throughout his life.

(Rasi Chart)

Rasi	Venus
	Sun
	Jup
	.
Mars	Sat. Merc.
M	

(the Labhadhipati and Rajyadhipati). Thus the Sun is also very strong.

As Jupiter and the Sun happen to be the determinants for this horoscope and as they have been found to be strong, the native will be blessed with long life, fortunes and prosperity.

Satyacharya is of the opinion that the native of this horoscope is a very fortunate person, sure to become an emperor endowed with much wealth and power, [strictly speaking, the comparison of the strengths of the Lagna and the Moon is to be made on the basis of the calculated values of their respective shadbalas. (sixfold strength). Sometimes, as a rough method, the comparison of the strengths of the Lagna and the Moon is to be made on the basis of the calculated values of their respective shadbalas. (sixfold strength). Sometimes, as a rough method, the comparison is made on the basis of swakshetra, exaltation, (Vargoththama positions of the ascendant lord and the Moon).

The significance of the Houses:

12. The Significance of the twelve Bhavas : The first house signifies the body, its form, colour, caste, stay in foreign lands, strength, weakness, good and bad acts, place of residence, balarishta, happiness and unhappiness. For the benefit of the readers we quote some verses in this connection from standard works like Phaladeepika and Jataka Parijata.

Here, Satyacharya cautions that the twelve bhavas should be considered with reference to both Lagna and Chandra Lagna in interpreting (their significances. For example, if we are to study the financial prospects of the natives the second house from Lagna and Chandra lagna should both be considered and then only we should proclaim the net results through a careful judgement of both of them. For example, even if a person appears to be short lived when examined with reference to Lagna, but there are yogas for longevity with reference to Chandra lagna, these yogas will certainly contribute to his life and the result will be that the person will have medium length of life.

13. Strength of a Bhava: A Bhava is said to be strong, when its lord as well as the lord of the rasi in which it is placed are both strong. (The latter is known as the depositor of the former). If both these are strong, all the good results of the Bhava will fructify. If only one is strong, the results will be ordinary. If both are weak, bad effects alone will result.

14. Satyacharya illustrates these principles with the help of the following horoscope:

The native of this horoscope is born in Mesha lagna and Mesha navamsa. Satyacharya has given the positions of the two planets. Saturn in Tula and Mars in Makara. He says that this person will be a great emperor endowed with much wealth and fame.

The reason is, the ascendant lord is in the 10th house and is exalted. (Excellent Ruchaka Yoga). Its depositor (*i.e. lord of the rasi in which*

Mars is placed) is Saturn and it is also exalted in the seventh house. Also, Mars, the ascendant lord aspects the Lagna which is its own house. Also the lagna is Vargoththama. (Navamsa lagna also being Mesha). The aspect of Mars over the ascendant makes the person short in stature. (Mars is described as short in stature). Satyacharya says here that other combinations should also be taken into account. For example, if the Navamsa lagna is hemmed between benefics, it will be more auspicious and the fortunes will be much increased. If these benefics are auspicious by their lordship (*i.e. they own trine houses or happen to be Yogakarakas*), it will further contribute to the increase of fortunes. But if the benefics who are on either side of the navamsa lagna, are malefics by lordship (*i.e. if they own bad houses 6, 8,12*), auspicious nature will be reduced and there will be bad results in addition.

Note: The extension of Navamsa lagna is 3? 20'. By saying that the Navamsa lagna should be hemmed between benefics it is implied that benefics should be quite close to the lagna point within a range of 3? 20" and no malefic should intervene. It is doubtful, whether this is to be read from the Navamsa chart also.

15. The Second House

The second house rules over finance, money, wealth, eye, face, speech, family, food, tongue, teeth, death, begging, timidity, nose and welfare of family

members.

Note: If the second house is extremely weak or afflicted, naturally the native will be driven to begging. The reason why Satyacharya assigns timidity to this house is perhaps because it is the twelfth house from the third house which denotes courage.

16. The third house signifies brothers, courage, bravery, fear, voice, ear, fruits, father's death, strength, dress and mental stability and firmness.

Jatakaparijata says:

Note : Third house is seventh (Marakasthana) from the 9th house. Hence it denotes the death of father.

Phaladeepika says:

17. The fourth house denotes comfort education, conveyance, heart, landed property, house, mother, friends, relatives, cattle and buildings.

Jataka Parijata says:

Phaladeepika:

18. The fifth house rules over children, intelligence, meritorious deeds, charity, kingship, duty, respect for parents and success in attempts.

19. The sixth house signifies diseases, troubles from enemies, worries, injuries, litigation, sorrows, maternal uncle, injuries, armies, mental worries and legal involvements.

20. The seventh house denotes marriage, wife, travel, death journeys, change of residence and foreign travel.

Note : The seventh house is one of the marakasthanas, the other being the second house. The reason is, it happens to be the twelfth from the house of longevity i.e. the eighth house.

21. The eighth house signifies longevity, misfortunes, sins, debts, enmity, death, difficulties, impediments, grief and unhappiness resulting from sins committed in previous births, sudden and untimely death and enemies.

22. The ninth house rules over father, fortunes, preceptor (guru), meritorious deeds, righteousness, charities and merit accrued from past births.

23. The tenth house represents livelihood, profession, occupations, commerce trade, honour, rank, fame, authority command, dress, pilgrimage, occupations of one's caste.

24. The eleventh house denotes gains, elder brother, profits, ornaments, fulfilment of desires, acquisition of wealth and profits through commerce.

25. The twelfth house : This house rules over loss, expenditure, misery, salvation (Moksha), poverty, expenses, donations, charities, inimical activity, loss by theft, bondage, encounter with thieves, the left eye. sin, comforts of bed, feet, etc.

ADHYAYAI

Strength of Bhavas and planetsPancha Siddhanta criterionsPlanetary

friendshipAuspicious and inauspicious stars etc.

I. General rules for the study of Bhavas :

- (i) Each Bhava has innumerable significations i.e. they denote many points of life. These have to be studied very carefully by considering the relevant Bhavas and the ruling planets (Karakas).
- (ii) A Bhava will flourish if its lord and Karaka planet are strong by being placed in their exaltation signs, Moolatrikona signs or own signs.
- (iii) If the lord of a Bhava is placed between benefic planets or benefic stars, the Bhava will thrive.

Note: This is called Subhakartri yoga for the Lord of the Bhava.

- (iv) If the lord of a Bhava is placed in the 6th, 8th and 12th houses, the Bhava will suffer destruction.
- (v) If the lord of a Bhava is placed in the three stars called Vipath, Pratyari and Vadha taras, (i.e. the 3rd, 5th and the 7th stars counted from the natal star), the Bhava will decline.
- (vi) If the lord of the Bhava is hemmed between malefic planets, the significations of the Bhava will suffer.

Note: This is called 'Papakartri yoga' of the lord of the Bhava.

- (vii) If the lord of the Bhava is combust or has set or is in debilitation the Bhava is destroyed.
- (viii) If the lord of a Bhava is posited in Kendra or Trikona houses, significations of the Bhava will flourish.
- (ix) If the lord of a Bhava is posited within the first six houses from its house, it tends to improve the significations of the Bhava.
- (x) The planet which is moving towards its exaltation point, which has large number of subhavgas and vargoththamas (remaining in the same rasi, Navamsa, Drekkana, Saptamamsa and trimsamsas) and which is associated with Benefics tend to promote the Bhava.
- (xi) The planet that has large number of Ashtakavarga bindus (6,7 or 8), will promote the significations of its Bhava.
- (xii) The planet which is not placed as described above will cause the destruction of the Bhava. (i.e. if it is between malefics, conjoined or aspected by malefics etc.).

- (xiii) A Bhava flourishes if it is conjoined with or aspected by benefics. Similarly, it will thrive if it is hemmed between benefic planets. But if it is otherwise i. e. if it is conjoined with or aspected by malefics or is hemmed between malefic planets, it will suffer destruction.

Satyacharya says that a wise astrologer should judge the effects of a Bhava by the principles given above and by the Pancha siddhanta Principles' which he proceeds to explain next.

2. Pancha Siddhanta

1. These are five basic principles in the study of a horoscope. They are: (i) GrahaSeela (the behaviour of nature of the different planets) (ii) Karakatva (Significators) (iii) Nakshatra (stellar positions of the planets) (iv) Swavarga (positions of the planets in the rasi, navamsa, hora, drekkana and other varga

charts). These principles are referred to as the 'Panchasidhanta principles. (The Panchasiddhantas i.e., Brahma, Pulisa, Ramaka etc. are not meant here as they are concerned with astronomy and not astrology.)

1. The Nature and Indications of the Different Planets:

1. The Sun

Forin: The Sun has a square-built body and is short in stature. His colour is dark-red. He has very little hair on his head. He has strong bones and honey-coloured eyes. He is eight yojanas high. His gaze is directed upwards.

2. *Temperament:* The Sun is resolute and wrathful. He is a hot planet. He is of the bilious temperament.

3. *Guna:* He is of the sattva guna.

4. *Direction:* The Sun rules the Eastern Direction.

5. *Age:* He is represented as thirty years old.

6. *Rays:* He has five rays.

7. *Significations:* The Sun represents a King; an intelligent person, gold, copper, lead, brass, jewels worn on the ear, nose, head and chest, fruit bearing trees, animals living on grass, thatched house, girls eight years of age, short trees, bearing fruits, brinjal, beans, pungent articles, coarse wick clothes etc.

8. *Grain:* Wheat

9. *Strength:* The Sun is strong in the forenoon and during the day time.

10. *Gemstones:* Vaidoorya Mani and Manikya.

2. The Moon

1. The Moon is round in shape. His colour is white. He has a huge body. He is one yojana high. His eyes are very beautiful. He is friendly with others. He likes travel. The Moon is a feminine planet and is cold in nature.

2. *Temperament:* The Moon is very mild and meek. He is very soft in his speech. He is a mixture of the two humours phlegm (to) and wind

3. *Caste:* Vaisya.

4. *Direction:* North-west

5. *Age:* 70 years.

6. *Rays:* The Moon has twenty-one rays.

7. *Significations:* The Moon represents white colour, calmness, watery nature, poets/strong houses, feminine qualities, womanliness, white trees, trees having milk in them, rope, chain (Pipal etc.), silver, sweet substances, white silk, cloth, water, lily, conch, aquatic creatures, salt, cucumber and plantain trees, bronze, brass, trees growing in watery places. Ornaments worn on head and by youngsters, rice and wheat

8. *Grain:* Rice.

9. *Strength:* The Moon is strong during the night and in the sukrapaksha.

10. *Stone:* Pearl.

3. The Mars:

1. Mars is reddish in colour. He has a youthful form. His body is lean and slender

at the waist His head is square. His gaze is fierce and is directed upwards. His height is seven yojanas.

2. *Temperament* : By nature Mars is very cruel. He is fickle-minded and ferocious. He is rash in his actions but is extremely generous. His body is warm.
3. *Guna*: Mars represents rajasa guna.
4. *Direction*: Mars rules the southern direction.
5. *Rays*: Mars has five rays.
6. *Age*: His age is four years.
7. *Grain*: Dal and red grains.

Other Significations:

8. He represents thick red colour, fire, bricks, power, thorny trees, wild animals, mosquitoes, bugs, sheep, bones, brothers, lands, houses, anger, war, instruments, thieves, marrow of the bone, bitter taste, energy, prowess, sin, wounds, battles, enemies, daring acts, cruelty and torture, roaming in forests, bronze, golden waist-string, pomp and show and a house on fire.
9. *Strength*: He is strong during the night and during the dark lunar half.

4. Mercury

- 1'. Mercury is green in colour like the blade of a Durva grass. He is rajasic by nature. He is rather lean. He is talkative. He is fond of fun and humour. He has long reddish eyes. He wears green dress. He is eight yojanas high. He is of the vaisya caste. He becomes a malefic if he becomes associated with malefics.
2. *Temperament*: He is highly intelligent He is very learned. He is a mixture of the three humours wind (qra), phlegm (aro) and bile.
3. *Guna*: He is rajasic.
4. *Direction*: North.
5. *Rays*: He has six rays.
6. *Grain*: Green gram.
7. He rules over green colour, blue stones, glass bangles, Neelotpala flowers, (blue lillies), betel leaves, fruits having seeds, centipedes and creatures having many legs, uncle. Mathematics, speech, trade, wisdom, wit and humour, pearls, village administration, birds, smoke, coloured dress, decorated houses, fruits with seeds inside, bitter fruits, black paddy, bdipeds, pupils and vaisya caste.

5. Jupiter

1. Jupiter possesses a big body. He is yellow in colour. He is noble by nature. He is fat He has big belly. He is a Brahmin by caste. His eyes are slightly brown (honey-coloured). He is about thirty years of age.
2. *Temperament*- 'He is exceedingly intelligent. He is very noble and generous. His speech is clear and pure.
3. *Guna*: Satva
4. *Direction*: -North-east.
5. *Rays*: Jupiter has seven rays.
6. *Grain*: Bengal gram (^orb) is assigned to Jupiter.
7. He rules over Vedas, devotion, legal affairs, elliptical shape, bankers/charity,

religiousness, honours, children, reputation, gold, fine flowers, sugarcane, coconut trees, betel-nut trees, trees bearing sweet fruits (like mango etc.)' beautiful houses in which much wood work is displayed.

6. Venus

Venus possesses 3 beautiful form. His limbs are well proportioned and charming.

His hair is dark and curly. He has fine lovely eyes. His speech is soft and pleading. He is pleasure-loving. Venus is a feminine planet. He is sixteen years of age. He is considered to be a watery planet

1. *Temperament*- He is very passionate by nature and is given to enjoyments. He is a mixture of the two humours wind and phlegm.
2. *Caste*: Venus is a Brahmin by caste.
2. *Direction*: Venus governs the south-east direction.
4. *Rays*: Venus has eight rays.
5. *Significations* ' He rules over white colour, vehicles, fine clothes, beauty, wife, love affairs, fine arts, marriage, vitality, fame, sexual enjoyment, good qualities of character, jasmine, houses with much artistic beauty, parts, silver, bees, trees growing in watery places.
6. *Grain*: cowgram.
7. *Strength*: He is strong during the night and in the bright fortnight.

9. Saturn

1. *Form*: Saturn is dark in colour. He had deep set eyes and a lean and tall body covered with veins. He is dull and has large nails, teeth and coarse hair. He looks downward. He is cruel and pitiless. His height is eight yojanas.

2. *Temperament*: Saturn is a tamasic planet He is cruel and pitiless. He is idle and slow.

3. *Caste*: Soodra caste.

4. *Direction*: Saturn governs the west

5. *Rays*: Saturn has five rays.

6. *Significations* : Saturn indicates evil nature, cunningness, impediments, wickedness, servants, mean acts, thieves, old dilapidated houses, bitter fruits, forests, fruits with thick skin, wild flowers, trees full of thorns, bamboos, palmyra trees, margosa trees and wild animals.

7. *Grain*: Til

10. Rahu and Ketu

Satyacharya has stated that Rahu resembles Saturn and Ketu resembles Mars in their significations. We give below some more information collected from other standard works.

2. *Form:* Rahu is black in colour and is tall in stature. He suffers from skin-diseases. He is a heretic. He speaks falsehood and ill of others.
3. *Direction:* South-west.
4. *Significations:* Paternal grand-father, serpents, scars, cheating, skin diseases, accidents, violence, worship of Durga, fever, snakes and other reptiles having poison in the mouth, jugglery, danger from poison, hands, twenty yojanas, hysteria, imprisonment, foreign languages, backbiting, quarrels, deception, amputation, excessive speech, stealing, theft, robbery, deeds and occupations considered low for one's caste etc.
5. *Stone:* Agate
6. *Grain:* Black gram.

12. Ketu

1. *Form:* Ketu has reddish eyes and a fierce look. His speech is venomous. He has a big body and holds weapons in his hands. His colour is smoky. He always inhales smoke. His limbs are covered with wounds. He is very cruel by nature.
2. *Significations:* Knowledge (an), salvation, worship of Ganesh, religion, maternal grand-father, sinful habits, ulcers, imprisonment, skin diseases, dacoity, murder, insects having poison in the tail like scorpion, proficiency in foreign languages, low and mean acts, occupations too low for one's caste, accidents by fire, haughtiness, unhappiness and imprisonment.
3. *Stone:* Vaidoorya (turquoise).