

## CHAPTER 8: VEDIC ASTRONOMY AND ASTROLOGY

### I. INTRODUCTION TO JYOTIṢH

The sixth branch of the Vedāṅga is Jyotiṣh, Vedic Astronomy and Astrology. His Holiness Maharishi Mahesh Yogi has encapsulated the total knowledge of Jyotiṣh in one word, *All-knowing*. In his theme of dividing the whole Vedic Literature into streams of texts which are Ṛishi predominant, Devatā predominant or Chhandas predominant, he has identified Jyotiṣh as a Ṛishi predominant branch of knowledge. He writes:

Jyotiṣh is one of the structuring dynamics of Ṛik Veda. It highlights the ALL-KNOWING quality involved in structuring Ṛik Veda. With reference to consciousness, Jyotiṣh comprises the specific sets of Laws of Nature that are engaged in promoting the quality of Ṛishi within Saṁhitā, providing a structure to the eternally silent, self-referral, self-sufficient, fully awake state of consciousness, which is intimately personal to everyone.<sup>1</sup>

H.M. King Nader Rām has correlated Jyotiṣh with the deep seated basal ganglia, the twelve cranial nerves, the 28 monoaminergic cell groups of the brain stem, and the twelve areas of the cerebral cortex. All of these function together to create the all-knowing quality in human physiology. It is necessary to understand the overall structure of Parāśhara's science of Jyotiṣh in order to appreciate the correlations that King Nader Rām has made with human physiology, and to see thereby the functioning of the all-knowing quality in the physiology, and in the practical affairs of life. King Nader Rām has not located Jyotiṣh in the physiology in terms of the underlying texts; the all-knowing quality is not associated with any one part of the brain or nervous system; rather the *all-knowing* quality emerges from an abstract structure of relationships between components that can be investigated outside, in the cosmos, and also, inside, in

the physiology. The textbooks of Jyotiṣh present the calculations by which knowledge is extracted, based on the reality of cosmic counterparts governing the behavior and destiny of every individual. But as discussed below, it is the cosmic counterparts that are structured in the physiology, and not the calculations. The overall structure of the science of prediction presented by *Parāśhara* will be examined in order to understand the correlations made by H.M. King Nader Rām between the cosmic counterparts and the human physiology, in order to gain better insight into the character of the “all-knowing” quality in human awareness. Then the main textbooks of the science of Jyotiṣh will be reviewed, and the reading curriculum for the science of Jyotiṣh will be explained.

*Parāśhara* encapsulates the entire science of Jyotiṣh in verses 4–6 of chapter 3:

गच्छन्तो भानि गृह्णन्ति सततं ये तु ते ग्रहः

भचक्रस्य नगाश्व्यंशा अश्विन्यादिसमाह्वयाः ४

तद्द्वादशविभागास्तु तुल्या मेषादिसंज्ञकाः

प्रसिद्धा राशयः सन्ति ग्रहास्त्वर्कादिसंज्ञकाः ५

राशीनामुदयो लग्नं तद्वशादेव जन्मिनाम्

ग्रहयोगवियोगाभ्यां फलं चिन्त्यं शुभाशुभम् ६

Those are called planets (or *Grahas*) that move through the *Nakshatras* (or asterisms) in the zodiac. The said zodiac is comprised of 27 asterisms commencing from *Aswini*. The same area is divided in 12 parts equal to 12 *Rashis* (or signs) commencing from Aries. The names of the planets commence from the Sun. The sign rising is known as *Lagna* (or the ascendant). Based on the ascendant and the planets joining and departing from each other, the native’s good and bad effects are deduced.<sup>2</sup>

## II. THE NINE PLANETS

The nine planets or *Grahas* commencing with the Sun, are correlated with the deepseated basal ganglia. The *Nakshatras* or asterisms through which the planets move are 27 equal divisions of the zodiac, the plane of the ecliptic through which the sun and

the planets move. These *Nakshatras* are correlated with the 27 cell groups in the brain stem. The 12 *Rashis*, or signs, which are a different subdivision of the zodiac, are correlated with the 12 cranial nerves. Finally, the sign rising at the horizon is known as *Lagna*, which then becomes the first house or *Bhāva*, in the *Kundali* or horoscope of the individual. The twelve *Bhāvas* starting with the *Lagna*, are correlated with the twelve divisions of the cerebral cortex. Based on the ascendent and the positions of the planets in the birth chart, and their motions “joining and departing from each other,” the native’s good and bad effects are deduced, i.e., one can know anything that one wants to know about the future or past of the individual. This is in brief how *Parāśhara* has laid out his astronomical science, and how H.M. King Nader Rām has correlated the elements of that science with structures in the human physiology.

**1. Sun.** H.M. King Nader Rām has correlated the sun, the first of the nine planets, with the thalamus. Please refer to Figure 39. Gray describes the thalamus:

The thalamus is an ovoid mass, c.4 cm long, which borders the dorsal part of third ventricle. The narrow anterior pole lies close to the midline, and forms the posterior boundary of the interventricular foramen. Posteriorly, an expansion, the pulvinar, extends beyond the third ventricle to overhang the superior colliculus. The brachium of the superior colliculus (superior quadrigeminal brachium) separates the pulvinar above from the medial geniculate body below . . . .

The boundary with the hypothalamus is marked by an indistinct hypothalamic sulcus, which curves from the upper end of the cerebral aqueduct to the interventricular foramen. The thalamus is continuous with the midbrain tegmentum, the subthalamus and the hypothalamus.

Internally, the thalamus is divided into anterior, medial and lateral nuclear groups by a vertical Y-shaped sheet of white matter, the internal medullary lamina. In addition, intralaminar nuclei lie embedded within, and surrounded by, the internal medullary lamina. . . .

In general, thalamic nuclei both project to and receive fibres from the cerebral cortex. The whole cerebral cortex, not only neocortex but also the phylogenetically older paleocortex of the piriform lobe and archicortex of the hippocampal formation, is reciprocally connected with the thalamus. The

thalamus is the major route by which subcortical neuronal activity influences the cerebral cortex, and the greatest input to most thalamic nuclei comes from the cerebral cortex.<sup>3</sup>

*Parāshara* describes the sun as follows:

मधुपिङ्गलदृक्सूर्यश्चतुरस्रः शुचिर्द्विज  
पित्तप्रकृतिको धीमान् पुमानल्पकचो द्विज २३

The sun has honey-colored eyes, square body; he is of clean habits, is bilious [pitta], intelligent, manly and has limited hair on his head.<sup>4</sup>

The sun is the soul of all, (v. 12), malefic (v. 11), having royal status (v. 14), blood-red in color (v. 16), male (v. 19).

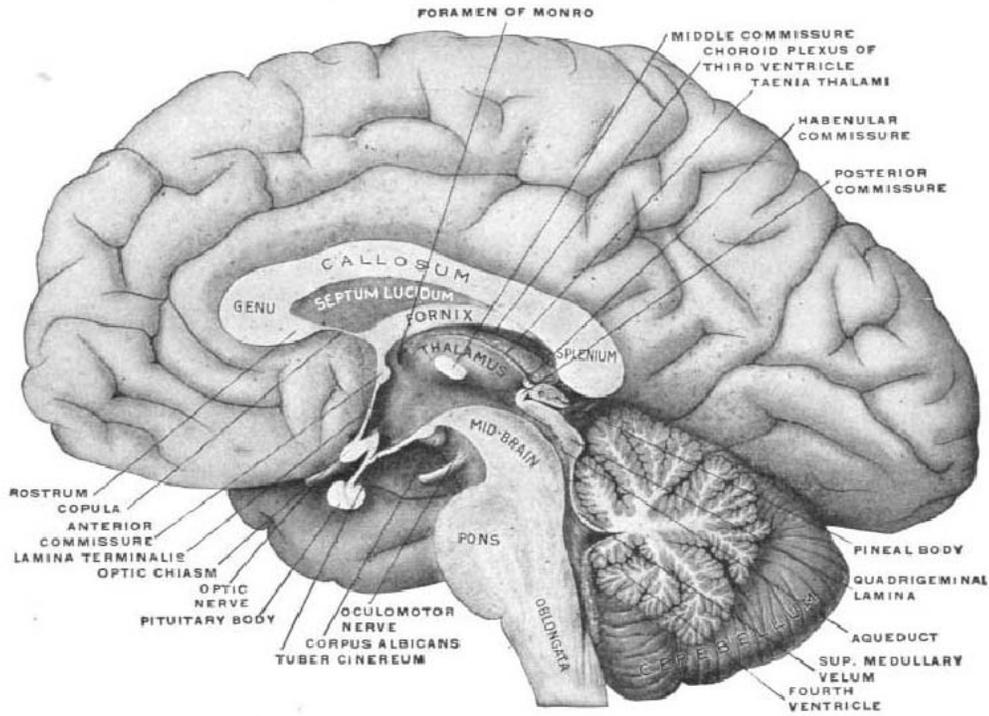


Figure 39: Thalamus shown in a sagittal view of the brain.  
Gray, Henry, *Anatomy of the Human Body*, Fig. 715, p. 807.

**2. Moon.** H.M. King Nader Rām has correlated the moon with the hypothalamus. Please refer to Figure 34, p. 409. The hypothalamus, its appearance and connections were described above in the chapter on Vedic grammar. Here Carpenter and Sutin describe more explicitly the role of the hypothalamus in behavior:

This subdivision of the diencephalon is concerned with visceral, endocrine and metabolic activity, as well as with temperature regulation, sleep and emotion.

The hypothalamus . . . plays a major role in the regulation of the release of hormones from the pituitary gland, maintenance of body temperature, and the organization of goal seeking behaviors such as feeding, drinking, mating and aggression. While the coordination of smooth and striated muscles and secretory epithelial cells required to carry out these behaviors is not exclusively controlled by the hypothalamus, this region of the brain is essential for behavioral adjustments to changes in the internal or external environment.<sup>5</sup>

Parāśhara describes the Moon as follows:

बहुवातकफः प्राज्ञश्चन्द्रो वृत्ततनुर्द्विज  
शुभदृङ्गधुवाक्यश्च चञ्चलो मदनातुरः २४

24. O Brahmin, the Moon is very windy and phlegmatic [vāta and kapha]. She has round body and is learned. She has auspicious looks and sweet speech, is fickle minded and very lustful.<sup>6</sup>

The Moon is the mind (v. 12), malefic when it is decreasing and benefic when increasing (v. 11), tawny in color (v. 16), female (v. 19), belonging to the *Vaishya* class (v. 21).

**3. Mars.** H.M. King Nader Rām has correlated Mars with the Amygdala. Please refer to Figure 31, p. 340. The Amygdala was described in detail above, with reference to the *Maśhaka Śhrauta Sūtra*. In brief, the Amygdala may be described as follows:

The nucleus amygdalae (amygdala) is an ovoid gray mass, situated at the lower end of the roof of the inferior cornu. It is merely a localized thickening of the gray cortex, continuous with that of the uncus; in front it is continuous with the putamen, behind with the stria terminalis and the tail of the caudate nucleus.<sup>7</sup>

Carpenter and Sutin add a comment on its function:

This nuclear complex has primarily olfactory inputs and has reciprocal connections with the hypothalamus and prepyriform cortex. [It] is concerned with visceral, endocrine and behavioral functions.<sup>8</sup>

*Parāshara* describes Mars as follows:

क्रूरो रक्तेक्षणो भौमश्चपलोदारमूर्तिकः  
पित्तप्रकृतिकः क्रोधी कृशमध्यतनुर्द्विज २५

O Brahmin, Mars is cruel, has bloodred eyes, is fickle minded, liberal hearted, bilious [pitta,][passionate,] and has thin waist and thin physique.<sup>9</sup>

Mars is one's strength (v. 12), the army chief (v. 14), malefic (v. 11), not very tall and blood red (v. 16), male (v. 19), Tamasic (v. 22), and the fire element (v. 20).

**4. Mercury.** H.M. King Nader Rām has correlated Mercury with the Sub-thalamic Nucleus. Gray describes the Sub-thalamic Nucleus:

The subthalamic nucleus is a biconvex, lens-shaped nucleus in the subthalamus of the diencephalon. It lies medial to the internal capsule, immediately rostral to the level at which the latter becomes continuous with the crus cerebri of the midbrain. Within its substance, small interneurons intermingle with large multipolar cells with dendrites, which extend for about one-tenth the diameter of the nucleus. It is encapsulated dorsally by axons, many of which are derived from the subthalamic fasciculus, and which carry a major GABAergic projection from the lateral segment of the globus pallidus as part of the indirect pathway. It also receives afferents from the cerebral cortex. The subthalamic nucleus is unique in the intrinsic circuitry of the basal ganglia in that its cells are glutamatergic. They project excitator axons to both the globus pallidus and substantia nigra pars reticulata. Within the pallidum, subthalamic efferent fibres end predominantly in the medial segment but many also end in the lateral segment. The subthalamic nucleus plays a central role in the normal function of the basal ganglia and in the pathophysiology of basal ganglia-related disorders.<sup>10</sup>

The subthalamic nucleus is considered to be derived from the dorsocaudal part of the lateral hypothalamic cell column. Richter describes the subthalamic nucleus as arising from the "subthalamic longitudinal zone," along with both segments of the pallidum.

Parāśhara describes Mercury as follows:

वपुःश्रेष्ठः श्लिष्टवाक्च ह्यतिहास्यरुचिर्बुधः  
पित्तवान् कफवान् विप्र मारुतप्रकृतिस्तथा २६

26. O Vipra, Mercury possesses an attractive physique and the ability to make pun or to speak words having double meaning, [and possesses a] sense of humour. He has a blend of all three humours of Bile, Phlegm and wind [*Pitta*, *Kapha* and *Vāta*].<sup>11</sup>

Mercury is the giver of speech (v. 12), the prince-apparent (v. 11), malefic when he joins a malefic (v. 11), of the hue of green grass (v. 18), neuter (v. 19), *Vaishya* caste (v. 21), *Rajasic* (v.22), and the earth element (v. 20).

**5. Jupiter.** H.M. King Nader Rām has correlated Jupiter with the Globus Pallidus.

Gray describes the Globus Pallidus as follows:

The globus pallidus lies medial to the putamen and lateral to the internal capsule. It consists of two segments, lateral (external) and medial (internal), which are separated by an internal medullar lamina, and which have substantially different connections. Both segments receive large numbers of fibres from the striatum and subthalamic nucleus. The lateral segment projects reciprocally to the subthalamic nucleus as part of the ‘indirect pathway.’ The medial segment is considered to be a homologue of the parts reticulata of the substantia nigra, with which it shares similar cellular and connectional properties. Together, these segments constitute the main output of the basal ganglia to other levels of the neuraxis, principally to the thalamus and superior colliculus.

The cell density of the globus pallidus is less than one-twentieth of that of the striatum. The morphology of the majority of cells is identical in the two segments. They are large multipolar GABAergic neurones that closely resemble those of the substantia nigra pars reticulata. The dendritic fields are discoid, with planes at right angles to incoming striatopallidal axons, each of which, therefore, potentially contacts many pallidal dendrites *en passant*. This arrangement, coupled with the diameters of the dendritic fields (>500µm), suggests that a precise topographical organization is unlikely within the pallidum.<sup>12</sup> [Please refer to Figure 40.]

Parāśhara describes Jupiter as follows:

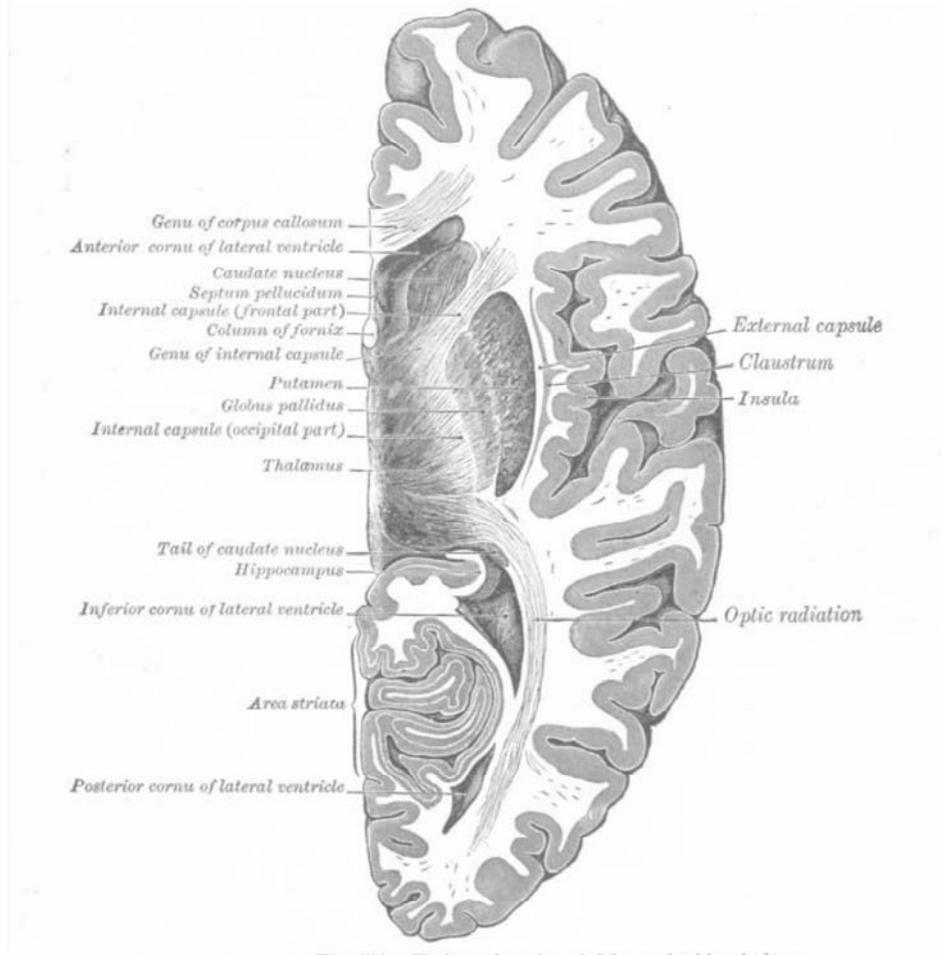


Figure 40: Globus Pallidus shown in horizontal section of right cerebral hemisphere.  
Gray, Henry, *Anatomy of the Human Body*, Fig. 742, p. 834.

बृहद्गात्रो गुरुश्चैव पिङ्गलो मूर्द्धजेक्षणे

कफप्रकृतिको धीमान् सर्वशास्त्रविशारदः २७

27. Jupiter is large bodied, has honey colored eyes, and hair, is phlegmatic [*Kapha*], intelligent, and learned in all Shāstras (classics).<sup>13</sup>

Jupiter confers knowledge and happiness (v. 13), is a minister (v. 14), benefic (v. 11), male (v. 19), *Sattvic* (v. 22), tawny (v. 17), Brahmin caste (v. 21), and the ether element (v. 20).

**6. Venus.** H.M. King Nader Rām has correlated Venus with the Substantia Nigra.

Please refer to Figure 41. Gray describes the Substantia Nigra as follows:

The substantia nigra is a nuclear complex deep to the crus cerebri in each cerebral peduncle of the midbrain. It consists of a pars compacta and a pars reticulata. The pars compacta, together with the smaller pars lateralis, corresponds to the dopaminergic cell group A9. With the retrorubal nucleus (A8), it makes up most of the dopaminergic neurone population of the midbrain and is the source of the mesostriatal dopamine system that projects to the striatum. The pars compacta of each side is continuous with its opposite counterpart through the ventral tegmental dopamine group A10, which is sometime known as the paranigral nucleus. . . .

The pars reticulata contains large multipolar cells, which are very similar to those of the pallidum. Together they constitute the output neurones of the basal ganglia system. Their disc-like dendritic trees, like those of the pallidum, are orientated at right angles to afferents from the striatum, probably making *en-passant* contacts. Like the striatopallidal axons, of which they may be collaterals, striatonigral axons utilize GABA and substance P or enkephalin. . . .

formation, including the pedunculopontine nucleus. The pathway from the striatum to the superior colliculus, via the substantia nigra pars reticulata, is thought to function in the control of gaze.<sup>14</sup>

Parāshara describes Venus as follows:

सुखी कान्तवपुः श्रेष्ठः सुलोचनो भृगोः सुतः

काव्यकर्ता कफाधिक्योऽनिलात्मा वक्रमूर्धजः २८

28. O Bhrigusut (the son of Bhrigu)! Venus is joyful, charming in physique, has beautiful eyes, is a poet, is phlegmatic [*kapha*] and windy and has curly hair.<sup>15</sup>

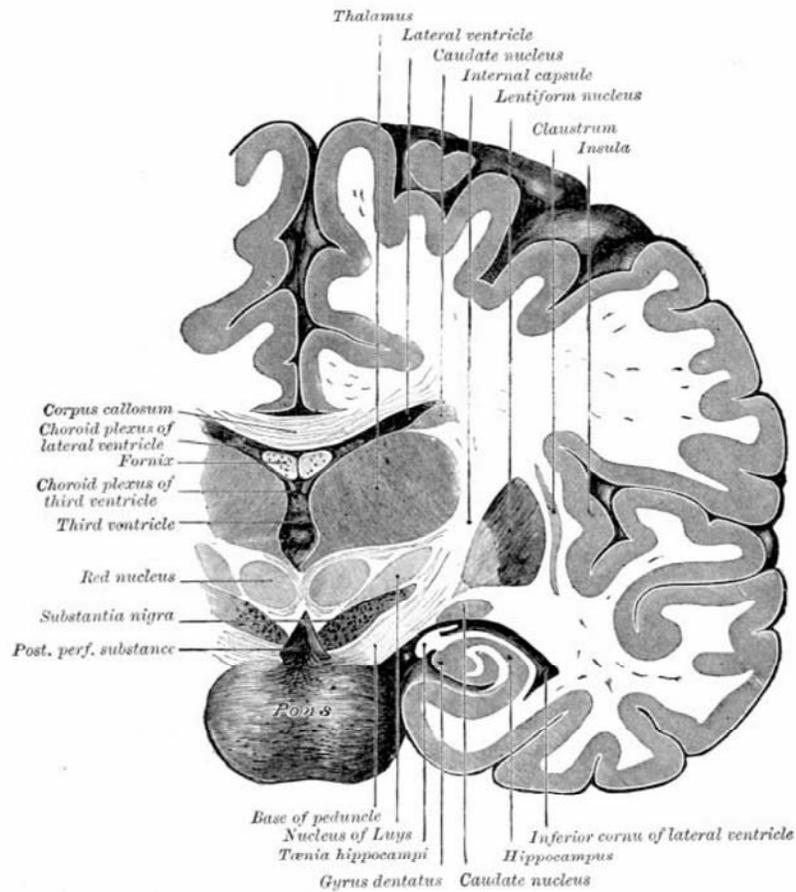


Figure 41: Substantia Nigra,  
 shown in coronal section of brain immediately in front of pons.  
 Gray, Henry, *Anatomy of the Human Body*, Fig. 717, p. 809.

Venus governs semen (potency) (v. 13), is a minister (v. 15), benefic (v. 11), female (v. 19), Rajasic (v. 22), variegated in color (v. 17), Brahmin caste (v. 21), and water element (v. 20).

**7. Saturn.** H.M. King Nader Rām has correlated Saturn with the Putamen. Please refer to Figure 42. Gray describes the Putamen:

The corpus striatum consists of the caudate nucleus, putamen and globus pallidus. Because of their close proximity, the putamen and globus pallidus have historically been considered as an entity, termed the lentiform complex or nucleus. With increasing knowledge of their structure and function, however, it has become clear that the putamen is more correctly considered to be in unity with the caudate nucleus, with which it shares common chemocyttoarchitecture and connections. The putamen and caudate nucleus are together referred to as the neostriatum or simply the striatum.

The striatum is considered as the principal ‘input’ structure of the basal ganglia since it receives the majority of afferents from other parts of the neuraxis. Its principal efferent connections are to the globus pallidus and pars reticulata of the substantia nigra.<sup>16</sup>

The somatosensory and motor cortices project predominantly to the putamen. Their afferents establish a somatotopic pattern, in which the lower body is represented laterally and the upper body is represented medially. The motor cortex is unique in sending axons through the corpus callosum to the opposite putamen, where they end with the same spatial ordering. The occipital and temporal cortices project to the tail of the caudate nucleus and to the inferior putamen.<sup>17</sup>

Parāśhara describes Saturn as follows:

कृशदीर्घतनुः शौरिः पिङ्गदृष्ट्यनिलात्मकः  
स्थूलदन्तोऽलसः पंगुः खररोमकचो द्विज २६

29. O Brahmin, Saturn has an emaciated and long physique, honey colored eyes, is windy in temperament, has big teeth, is indolent, lame and has coarse, rough hair.<sup>18</sup>

Saturn denotes grief (v. 13), is a servant (v. 15), malefic (v. 11), neuter (v. 19), *Tamasic* (v. 22), dark in complexion (v. 17), *Śhūdra* caste (v. 21), and air element (v. 20).

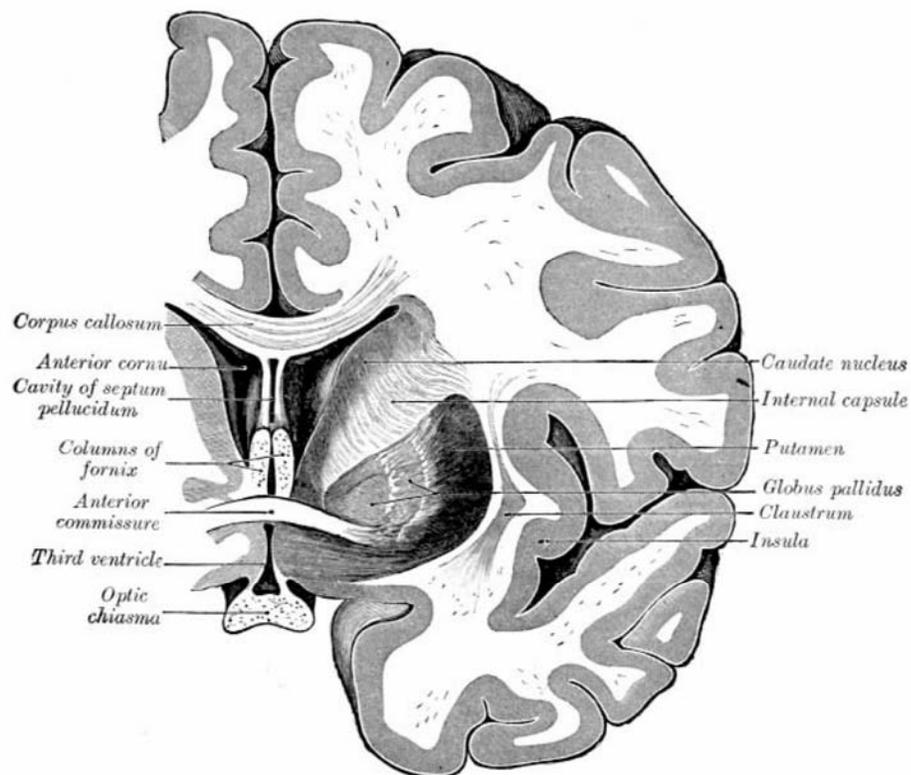


Figure 42: Putamen, shown in coronal section of brain through anterior commissure.  
Gray, Henry, *Anatomy of the Human Body*, Fig. 744, p. 836.

**8–9. *Rāhu* and *Ketu*.** H.M. King Nader Rām has correlated *Rāhu* and *Ketu*, the ascending and descending nodes in the orbit of the Moon where the moon crosses the ecliptic, with the head and tail of the Caudate Nucleus. Please refer to Figures 40–42, pp. 508–512. Gray describes the Caudate Nucleus as follows:

The caudate nucleus is a curved, tadpole-shaped mass. It has a large anterior head, which tapers to a body, and a down-curving tail. The head is covered with ependyma and lies in the floor and lateral wall of the anterior horn of the lateral ventricle, in front of the interventricular foramen. The tapering body is in the floor of the body of the ventricle, and the narrow tail follows the curve of the inferior horn, and so lies in the ventricular roof, in the temporal lobe. Medially, the greater part of the caudate nucleus abuts the thalamus, along a junction that is marked by a groove, the sulcus terminalis. The sulcus contains the stria terminalis, lying deep to the ependyma. . . . The sulcus terminalis is especially prominent anterosuperiorly (because of the large size of the head and body of the caudate nucleus relative to the tail), and here the stria terminalis is accompanied by the thalamostriate vein.

The corpus callosum lies above the head and body of the caudate nucleus. The two are separated laterally by the fronto-occipital bundle, and medially by the subcallosal fasciculus, a bundle of axons that caps the nucleus. The caudate nucleus is largely separated from the lentiform complex by the anterior limb of the internal capsule. However, the inferior part of the head of the caudate becomes continuous with the most inferior part of the putamen immediately above the anterior perforated substance. . . . In the temporal lobe, the anterior part of the tail of the caudate nucleus becomes continuous with the posteroinferior part of the putamen. The vast bulk of the caudate nucleus and putamen are often referred to as the dorsal striatum.<sup>19</sup>

Parāśhara describes *Rāhu* and *Ketu* as follows:

धूम्राकारो नीलतनुर्वनस्थोऽपि भयंकरः  
वातप्रकृतिको धीमान् स्वभानुस्तत्समः शिखी ३०

30. *Rāhu* has a smoke-like blue body, lives in forests and is horrible. He is windy [vāta] in temperament and is intelligent. Like *Rāhu* is *Ketu*.<sup>20</sup>

These are the nine planets described by Parāśhara, and their correlates assigned by H.M. King Nader Rām in the deeply seated basal ganglia within the human nervous system. These are the planets or *Grahas* that move through the fixed stars or constellations called Nakṣhatras, by whose “joining and departing from each other, the native’s good and bad effects are deduced.”<sup>21</sup> The nine planets are the first and most basic components of Parāśhara’s astronomical science.

The presence of correlates in the physiology whose structure and function parallels the organization of the solar system, suggests that every human being has the entire solar system represented within his nervous system, within his consciousness: Every human being is essentially cosmic in nature. This hints at the possibility that the quality of all-knowing is a natural and intrinsic feature of the human brain, and that to know anything in the universe, past, present or future, is as Maharishi says, “intimately personal to everyone.”

### III. THE TWELVE *RĀSHIS*

The background of the fixed stars, against which the planets are seen to be moving about in their courses, are organized first of all in twelve divisions, called *Rāshis*. The *Rāshis*, or signs, are correlated by H.M. King Nader Rām with the cranial nerves.

**1. Aries (Meṣha).** H.M. King Nader Rām has correlated the sign Aries with the Oculomotor nerve. Please refer to Figure 44 (p. 516), showing all the cranial nerves; the Oculomotor nerve is labeled as the third of the twelve cranial nerves. Please refer also to Figure 43. Gray describes the Oculomotor nerve:

The oculomotor nerve supplies somatic motor fibers to all the ocular muscles, except the Obliquus superior and Rectus lateralis; it also supplies through its connections with the ciliary ganglion, sympathetic motor fibers to the Sphincter pupillae and the Ciliaris muscles.

The fibers of the oculomotor nerve arise from a nucleus which lies in the gray substance of the floor of the cerebral aqueduct and extends in front of the

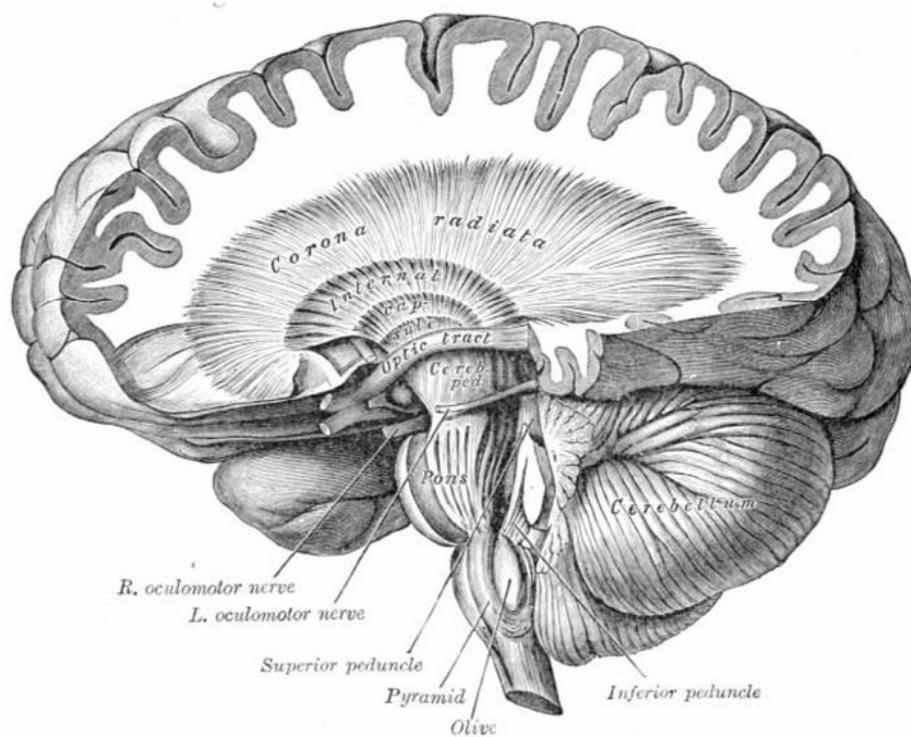


Figure 43: Oculomotor Nerve.

Gray, Henry, *Anatomy of the Human Body*, Fig. 745, p. 837.

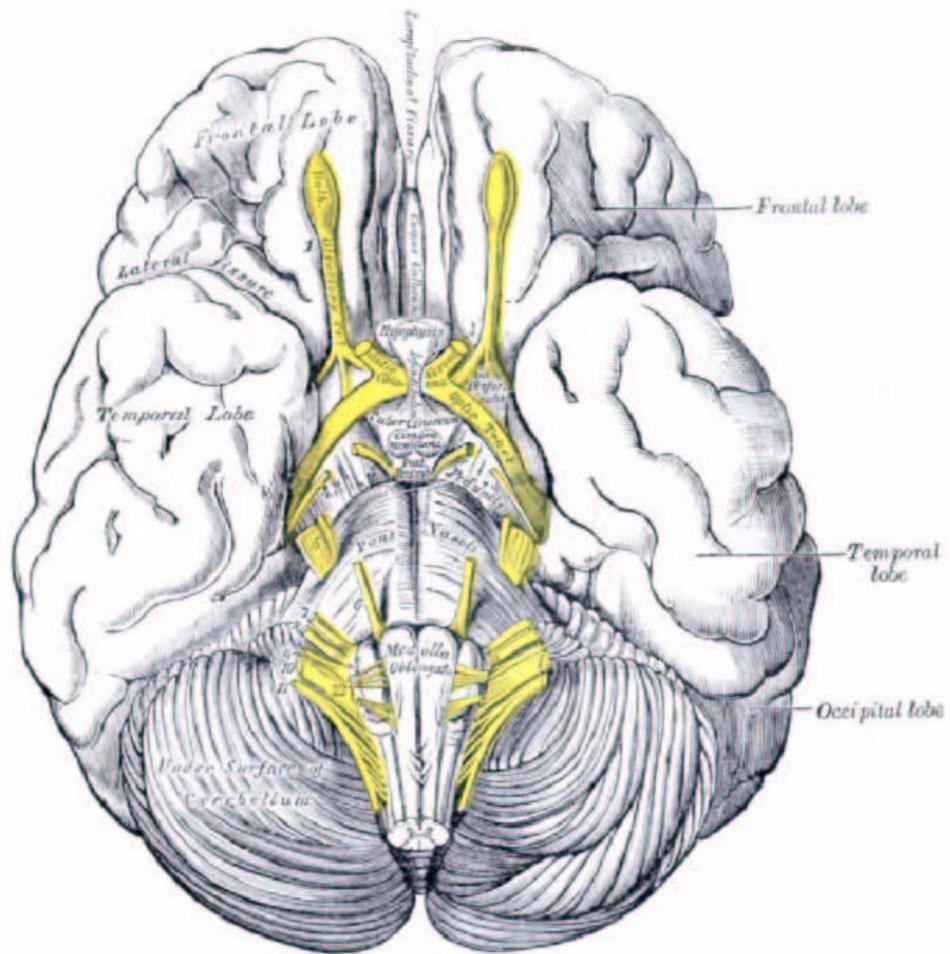


Figure 44: Twelve Cranial Nerves, shown in view of base of brain.  
Gray, Henry, *Anatomy of the Human Body*, Fig. 724, p. 817.

aqueduct for a short distance into the floor of the third ventricle. From this nucleus the fibers pass forward through the tegmentum, the red nucleus, and the medial part of the substantia nigra, forming a series of curves with a lateral convexity, and emerge from the oculomotor sulcus on the medial side of the cerebral peduncle. . . .

On emerging from the brain. . . it passes between the superior and posterior cerebral arteries, and then pierces the dura matter in front of and lateral to the posterior clinoid process, passing between the free and attached borders of the tentorium cerebelli.<sup>22</sup>

Parāśhara calls Aries the head of the *Kālapurusha* (Ch. 4, v.4). Parāśhara classifies signs as movable, fixed, or dual. King Nader Rām has correlated the fixed character of signs with sensory cranial nerves, the movable character of signs with motor cranial nerves, and the dual nature of signs with cranial nerves having both sensory and motor components.<sup>23</sup> In the classification of movable, fixed, and dual, Aries is a movable sign. Aries is male, and *Pitta* (Ch. 4, v.5–6). Parāśhara further describes Aries as follows:

रक्तवर्णो बृहद्गात्रश्चतुष्पाद्रात्रिविक्रमी ६  
पूर्ववासी नृपज्ञातिः शैलचारी रजोगुणी  
पृष्ठोदयी पावकी च मेषराशिः कुजाधिपः ७

6–7. The sign Aries has blood-red complexion, huge bulky body, is a quadruped sign and is strong during night. It resides in the east, is of royal caste and wanders in hills. It has the predominance of *Rajoguna*, rises with its back and is fiery; its lord is Mars.<sup>24</sup>

**2. Taurus (*Vrishabha*).** H.M. King Nader Rām has correlated the sign Taurus with the Olfactory nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Olfactory nerve is labeled as the first of the twelve cranial nerves. Please refer to also Figure 45. Gray describes the Olfactory nerves:

The olfactory nerves or nerves of smell are distributed to the mucous membrane of the olfactory region of the nasal cavity; this region comprises the superior nasal concha, and the corresponding part of the nasal septum. The nerves originate from the central or deep processes of the olfactory cells of the nasal mucous membrane. They form a plexiform network in the mucous membrane, and are then collected into about twenty branches, which pierce the cribriform

plate of the ethmoid bone in two groups, a lateral and a medial group, and end in the glomeruli of the olfactory bulb.<sup>25</sup>

Parāshara calls Taurus the face of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Taurus is a fixed sign. Taurus is female, and *Vāta*. Parāshara further describes Taurus as follows (Ch.4 v.8):

श्वेतः शुक्राधिपो दीर्घश्चतुष्पाच्छर्वरीबली  
याम्येत् ग्राम्यो वणिग्भूमिरजः पृष्ठोदयो वृषः ८

8. Its complexion is white, and is lorded by Venus. It is long and is a quadruped sign. It has strength in night and resides in the south. It represents villages and businessmen. An earthy sign, Taurus rises with its back.<sup>26</sup>

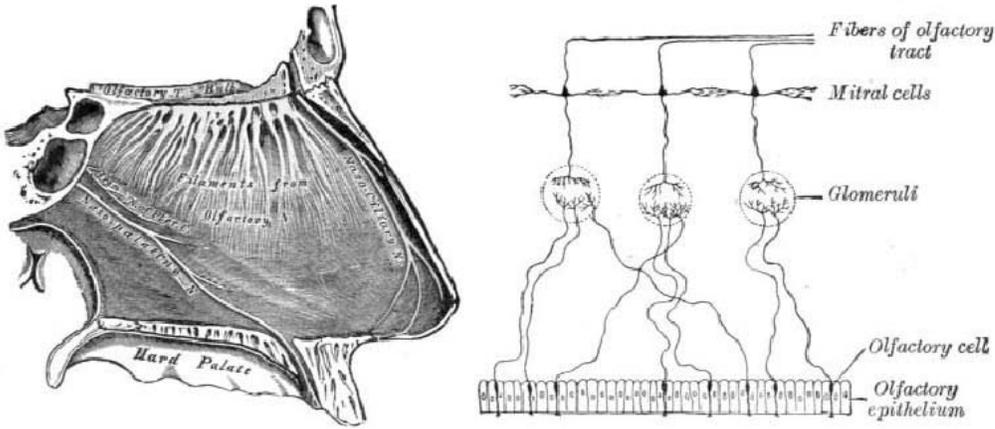


Figure 45: Olfactory Nerve. (Left) Nerves of septum of nose, right side, and (Right) plan of olfactory neurons.

Gray, Henry, *Anatomy of the Human Body*, Fig. 771 and 772, p. 881.

**3. Gemini (*Mithuna*).** H.M. King Nader Rām has correlated the sign Gemini with the Vagus nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Vagus nerve is labeled as the tenth of the twelve cranial nerves. Figure 46 shows the

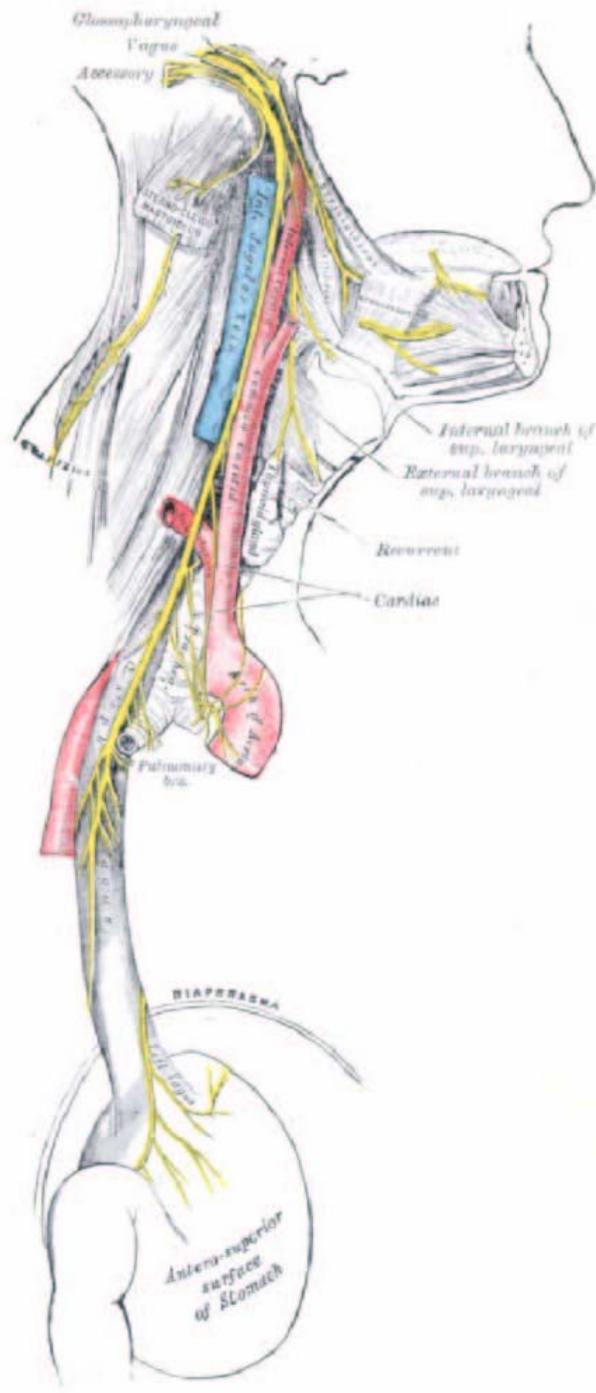


Figure 46: Vagus Nerve. Schematic shows course and distribution of the glossopharyngeal, vagus, and accessory nerves.

Gray, Henry, *Anatomy of the Human Body*, Fig. 793, p. 909.

entire course of the Vagus nerve from head to target organs in the abdomen. Gray describes the Vagus nerve as follows:

The vagus nerve is composed of both motor and sensory fibers, and has a more extensive course and distribution than any of the other cranial nerves, since it passes through the neck and thorax to the abdomen. The vagus is attached by eight or ten filaments to the medulla oblongata in the groove between the olive and the inferior peduncle, below the glossopharyngeal. The sensory fibers arise from the cells of the jugular ganglion and ganglion nodosum of the nerve, and, when traced into the medulla oblongata mostly end by arborizing around the cells of the inferior part of a nucleus which lies beneath the ala cinerea in the lower part of the rhomboid fossa. These are the sympathetic afferent fibers. . . . A few of the sensory fibers of the vagus, probably taste fibers, descend in the fasciculus solitarius and end around its cells. . . .

The sympathetic efferent fibers, distributed probably as preganglionic fibers to the thoracic and abdominal viscera, i.e., as motor fibers to the bronchial tree, inhibitory fibers to the heart, motor fibers to the esophagus, stomach, small intestine and gall passages, and as secretory fibers to the stomach and pancreas, arise from the dorsal nucleus of the vagus.

The filaments of the nerve unite, and form a flat cord, which passes beneath the flocculus to the jugular foramen, through which it leaves the cranium. The vagus nerve passes vertically down the neck within the carotid sheath, lying between the internal jugular vein and internal carotid artery as far as the upper border of the thyroid cartilage, and then between the same vein and the common carotid artery to the root of the neck. The further course of the nerve differs on the two sides of the body . . . .<sup>27</sup>

Parāśhara calls Gemini the arms of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Gemini is a dual sign. Gemini is male, and is a mix of *Vāta*, *Pitta* and *Kapha*. Parāśhara further describes Gemini as follows (Ch. 4 v.9–10):

शीर्षोदयी नृमिथुनं सगदं च सवीणकम्  
 प्रत्यग्वायुर्द्विपाद्रात्रिबली ग्रामव्रजोऽनिली ६  
 समगात्रो हरिद्वर्णो मिथुनारख्यो बुधाधिपः

9–10. The sign Gemini rises with its head, it is represented by a couple (male and female) holding a mace and a lute; it resides in the West and its element is air, it is biped, is strong in the night, resides in villages and is windy in temperament; it has an even body and its hue is grass green. Its Lord is Mercury.<sup>28</sup>

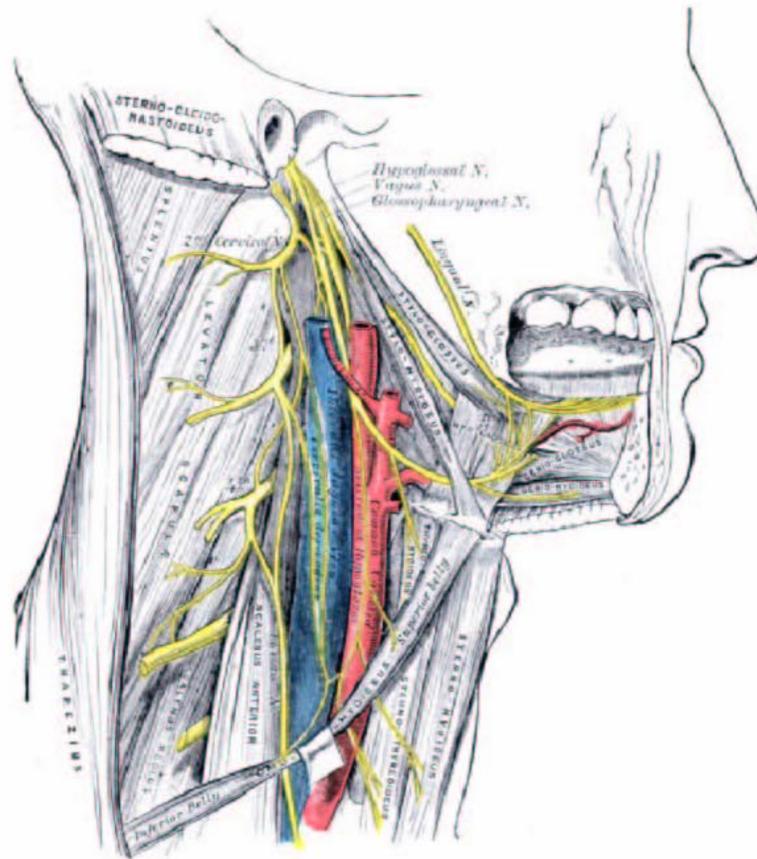


Figure 47: Hypoglossal Nerve, cervical plexus, and their branches.  
Gray, Henry, *Anatomy of the Human Body*, Fig. 794, p. 914.

**4. Cancer (Karka).** H.M. King Nader Rām has correlated the sign Cancer with the Hypoglossal nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Hypoglossal nerve is labeled as the twelfth of the twelve cranial nerves. Figure 47 shows the path of the Hypoglossal nerve. Gray describes the Hypoglossal nerve as follows:

The hypoglossal nerve is the motor nerve of the tongue.

Its fibers arise from the cells of the hypoglossal nucleus, which is an upward prolongation of the base of the anterior column of gray substance of the medulla spinalis. This nucleus is about 2 cm. in length, and its upper part corresponds with the trigonum hypoglossi, or lower portion of the medial eminence of the rhomboid fossa. The lower part of the nucleus extends downward into the closed part of the medulla oblongata, and there lies in relation to the ventro-lateral aspect of the central canal. The fibers run forward through the medulla oblongata, and emerge in the antero-lateral sulcus between the pyramid and the olive.

The rootlets of this nerve are collected into two bundles, which perforate the dura matter separately, opposite the hypoglossal canal in the occipital bone, and unite together after their passage through it . . . . The nerve descends almost vertically to a point corresponding with the angle of the mandible. It is at first deeply seated beneath the internal carotid artery and internal jugular vein, and intimately connected with the vagus nerve; it then passes forward between the vein and artery, and lower down in the neck becomes superficial below the Digastricus. It passes beneath the tendon of the Digastricus, the Stylohyoideus, and the Mylohyoideus, lying between the last-named muscle and the Hyoglossus, and communicates at the anterior border of the Hyoglossus with the lingual nerve; it is then continued forward in the fibers of the Genioglossus as far as the tip of the tongue, distributing branches to its muscular substance.<sup>29</sup>

Parāśhara calls Cancer the heart of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Cancer is a movable sign. Cancer is female, and *Kapha* constitution. Parāśhara further describes Cancer as follows (Ch. 4 v.10–11):

पाटलो वनचारी च ब्राह्मणो निशि वीर्यवान् १०  
 बहुपादचरः स्थौल्यतनुः सत्त्वगुणी जली  
 पृष्ठोदयी कर्कराशिर्मृगांकाऽधिपतिः स्मृतः ११

10–11. The sign Cancer is pale red in hue, resides in forests, Brahmin by caste and is strong in the night. It is many footed and has a bulky body; it is *Sattwika* in disposition, its element is water; it rises with its back and the Moon has been regarded as its Lord.<sup>30</sup>

**5. Leo (Siṅha).** H.M. King Nader Rām has correlated the sign Leo with the Optic nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Optic nerve is

labeled as the second of the twelve cranial nerves. Figure 48 shows the Optic nerve, the Optic chiasma and the Optic tract and their connections. Gray describes the Optic nerve:

The optic nerve, or nerve of sight, consists mainly of fibers derived from the ganglionic cells of the retina. These axons terminate in arborizations around the cells in the lateral geniculate body, pulvinar, and superior colliculus which constitute the lower or primary visual centers. From the cells of the lateral geniculate body and the pulvinar, fibers pass to the cortical visual center, situated in the cuneus and in the neighborhood of the calcarine fissure.

The optic nerve . . . fibers pass backward and medialward through the orbit and optic foramen to the optic commissure where they partially decussate. The mixed fibers from the two nerves are continued in the optic tracts, the primary visual centers of the brain.<sup>31</sup>

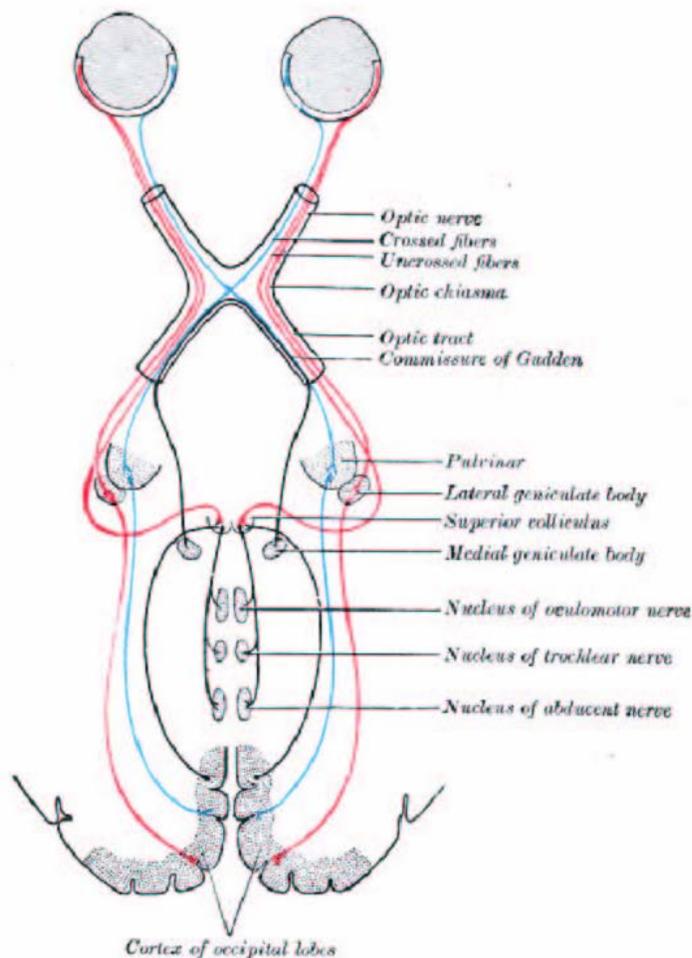


Figure 48: Optic Nerves and optic tracts and their central connections.

Gray, Henry, *Anatomy of the Human Body*, Fig. 774, p. 883.

Parāśhara calls Leo the stomach of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Leo is a fixed sign. Leo is male, and *Pitta* constitution. Parāśhara further describes Leo as follows (Ch. 4 v.12):

सिंहः सूर्याधिपः सत्त्वी चतुष्पात् क्षत्रियो वनी  
शीर्षोदयी बृहद्गात्रःपाण्डुः पूर्वेङ् द्युवीर्यवान् १२

12. The sign Leo is of *Sattwika* disposition and lorded by the Sun; it is four footed and *Kshatriya* (martial) by race and resides in forests; it rises with its back, has a bulky body and is pale in hue; it resides in the east and is strong in the day.<sup>32</sup>

**6. Virgo (*Kanya*).** H.M. King Nader Rām has correlated the sign Virgo with the Facial nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Facial nerve is labeled as the seventh of the twelve cranial nerves. The branches of the Facial nerve are shown in Figure 49. Gray describes the Facial nerve:

The facial nerve consists of a motor and a sensory part. . . . The two parts emerge at the lower border of the pons in the recess between the olive and the inferior peduncle, the motor part being the more medial, immediately to the lateral side of the sensory part is the acoustic nerve.

The motor part supplies somatic motor fibers to the muscles of the face, scalp, and auricle, the Buccinator and Platysma, the Stapedius, the Stylohyoideus, and posterior belly of the Digastricus; it also contains some sympathetic motor fibers which constitute the vasodilator nerves of the submaxillary and sublingual glands, and are conveyed through the chorda tympani nerve. These are preganglionic fibers of the sympathetic system and terminate in the submaxillary ganglion and small ganglia in the hilus of the submaxillary gland. From these ganglia postganglionic fibers are conveyed to these glands. The sensory part contains the fibers of taste for the anterior two-thirds of the tongue and a few somatic sensory fibers from the middle ear region. . . .

The motor root arises from a nucleus which lies deeply in the reticular formation of the lower part of the pons. . . .

The sensory root arises from the genicular ganglion, which is situated on the geniculum of the facial nerve in the facial canal, behind the hiatus of the canal. . . . From their superficial attachments to the brain, the two roots of the facial nerve pass lateralward and forward with the acoustic nerve to the internal acoustic meatus. . . .

At the bottom of the meatus, the facial nerve enters the facial canal, which it traverses to its termination . . . .<sup>33</sup>

Parāshara calls Virgo the hip of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Virgo is a dual sign. Virgo is female, and *Vāta* constitution. Parāshara further describes Virgo as follows (Ch. 4 v.13–14):

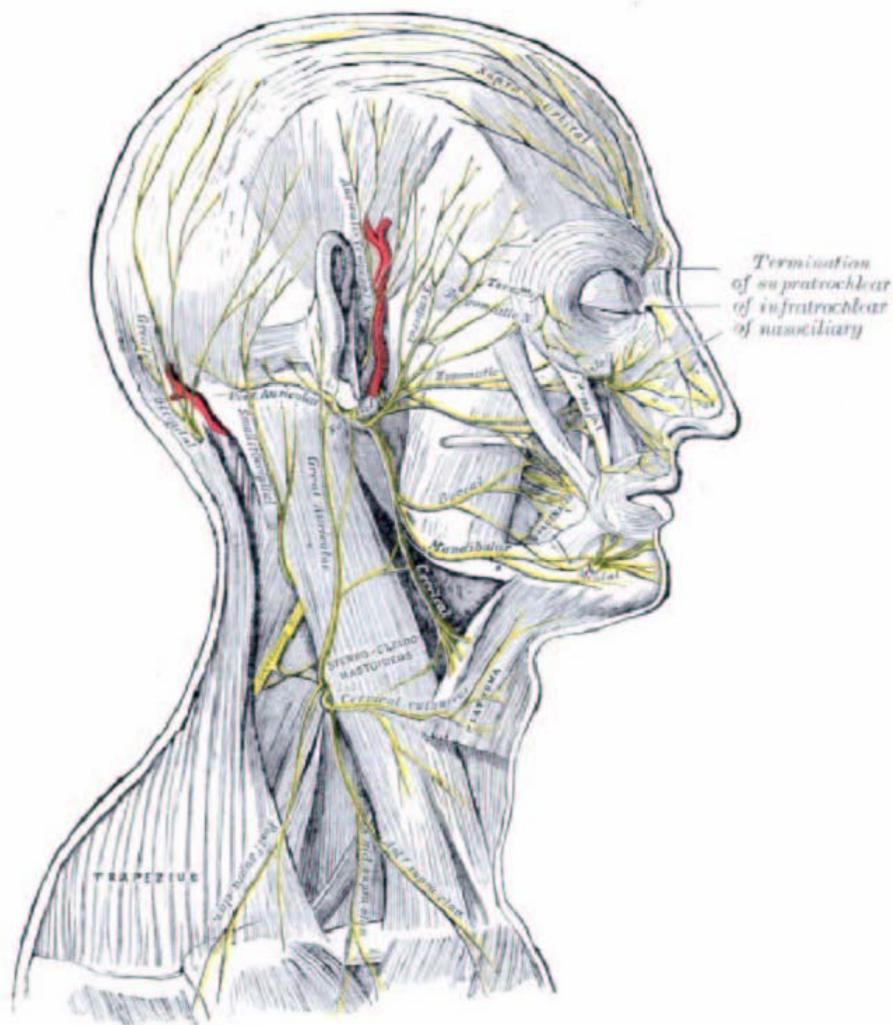


Figure 49: Facial Nerves shown with nerves of the scalp and side of neck.  
Gray, Henry, *Anatomy of the Human Body*, Fig. 790, p. 904.



and other nerves of the orbit of the eye. Gray describes the Trochlear nerve:

The trochlear nerve, the smallest of the cranial nerves, supplies the Obliquus superior oculi. It arises from a nucleus situated in the floor of the cerebral aqueduct, opposite the upper part of the inferior colliculus. From its origin it runs downward through the tegmentum, and then turns backward into the upper part of the anterior medullary velum. Here it decussates with its fellow of the opposite side and emerges from the surface of the velum at the side of the frenulum veli, immediately behind the inferior colliculus.

The nerve is directed across the superior cerebellar peduncle, and then winds forward around the cerebral peduncle, immediately above the pons, pierces the dura mater in the free border of the tentorium cerebelli, just behind, and lateral to, the posterior clinoid process, and passes forward in the lateral wall of the cavernous sinus, between the oculomotor nerve and the ophthalmic division of the trigeminal. It crosses the oculomotor nerve, and enters the orbit through the superior orbital fissure. It now becomes the highest of all the nerves, and lies medial to the frontal nerve. In the orbit it passes medialward, above the origin of the Levator palpebrae superioris, and finally enters the orbital surface of the Oblique superior.<sup>35</sup>

Parāshara calls Libra the space below the navel of the *Kālapurusha* (Ch. 4, v.4).

In the classification of movable, fixed, and dual, Libra is a movable sign. Libra is male, and has a *Vāta*, *Pitta* and *Kapha* mixed constitution. Parāshara further describes Libra as follows (Ch. 4 v.15–16):

शीर्षोदयी द्युवीर्याढ्यस्तुलः कृष्णो रजोगुणी  
पश्चिमो भूचरो घाती शूद्रो मध्यतनुर्द्विपात् १५  
शुक्राऽधिपो ---

15–16. The sign Libra rises with its head, is strong in day, has black complexion, is *Rajoguni* in nature, it resides in the West and wanders on the earth; it is violent, is of *Śhūdra* varṇa (race) and has medium-sized body and is biped. Its lord is Venus.<sup>36</sup>

**8. Scorpio (*Vrischik*).** H.M. King Nader Rām has correlated the sign Scorpio with the Vestibular nerve. The Vestibular nerve is one of two nerves making up the Acoustic

nerve, which is labeled as the eighth of the twelve cranial nerves in Figure 44, p. 516.

Gray describes the Vestibular nerve:

The vestibular nerve or root, the nerve of equilibration, arises from bipolar cells in the vestibular ganglion, ganglion of Scarpa, which is situated in the upper part of the outer end of the internal auditory meatus. The peripheral fibers divide into three branches: the superior branch passes through the foramina in the area vestibularis superior and ends in the utricle and in the ampullae of the superior and lateral semicircular ducts; the fibers of the inferior branch traverse the foramina in the area vestibularis inferior and end in the saccule; the posterior branch runs through the foramen singulare and supplies the ampulla of the posterior semicircular duct.<sup>37</sup>

Parāshara calls Scorpio the private parts of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Scorpio is a fixed sign. Scorpio is female, and *Kapha* constitution. Parāshara further describes Scorpio as follows (Ch. 4 v.16–17):

अथ स्वल्पांगो बहुपाद्ब्राह्मणो बिली  
सौम्यस्थो दिनवीर्याढ्यः पिशंगो जलभूवः १६  
रोमस्वाढ्योऽतितीक्ष्णाग्रो वृश्चिकश्च कुजाधिपः

16–17. The sign Scorpio has slender physique and is multi-footed (Centipede). It is Brahmin by *Varṇa* (race) and resides in holes. Its direction is north and it is strong in day. Its hue is reddish brown and it resides in both water and land. It has hairy body, very sharp forepart (very sharp sting) and its ruler or Lord is Mars.<sup>38</sup>

**9. Sagittarius (*Dhanu*).** H.M. King Nader Rām has correlated the sign Sagittarius with the Trigeminal nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Trigeminal nerve is labeled as the fifth of the twelve cranial nerves. Please refer also to Figure 16, p. 111, showing the three main branches of the Trigeminal nerve. Gray describes the Trigeminal nerve:

The trigeminal nerve is the largest cranial nerve and is the great sensory nerve of the head and face, and the motor nerve of the muscles of mastication. It emerges from the side of the pons, near its upper border, by a small motor and a large sensory root—the former being situated in front of and medial to the latter.

The fibers of the motor root arise from two nuclei, a superior and an inferior. The superior nucleus consists of a strand of cells occupying the whole length of the lateral portion of the gray substance of the cerebral aqueduct. The inferior or chief nucleus is situated in the upper part of the pons, close to its dorsal surface, and along the line of the lateral margin of the rhomboid fossa. The fibers from the superior nucleus constitute the mesencephalic root: they descend through the mid-brain, and, entering the pons, join with the fibers from the lower nucleus, and the motor root, thus formed, passes forward through the pons to its point of emergence. . . .

The fibers of the sensory root arise from the cells of the semilunar ganglion which lies in a cavity of the dura mater near the apex of the petrous part of the temporal bone. They pass backward below the superior petrosal sinus and tentorium cerebelli, and, entering the pons, divide into upper and lower roots. . . .<sup>39</sup>

Parāshara calls Sagittarius the thighs of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Sagittarius is a dual sign. Sagittarius is male, and *Pitta* constitution. Parāshara further describes Sagittarius as follows (Ch. 4 v.17–19):

पृष्ठोदयी त्वथ धनुर्गुरुस्वामी च सात्त्विकः १७  
 पिंगलो निशिवीर्याढ्यः पावकः क्षत्रियो द्विपाद्  
 आदावन्ते चतुष्पादः समगात्रो धनुर्धरः १८  
 पूर्वस्थो वसुधाचारी तेजस्वी ब्रह्मणा कृतः

17–19. The sign Sagittarius rises with its [back], and its Lord is Jupiter. It is *Sattwika*. Its hue is pale and it is strong in night; its element is fire and its *Varṇa* (race) is *Kṣatriya* (royal or martial). It is biped to 15° and afterwards quadruped. It has even body, and bears a bow and arrow. It resides in the east and wanders on the earth. *Brahma* (the creator God) has made it slenderous.<sup>40</sup>

**10. Capricorn (*Makara*).** H.M. King Nader Rām has correlated the sign Capricorn with the Abducens nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Abducens nerve is labeled as the sixth of the twelve cranial nerves. Please refer also to Figure 11, p. 97, and Figure 51 for the location of the Abducens nerve in relation to the eye. Gray describes the Abducens nerve:

The Abducent nerve supplies the Rectus lateralis oculi. Its fibers arise from a

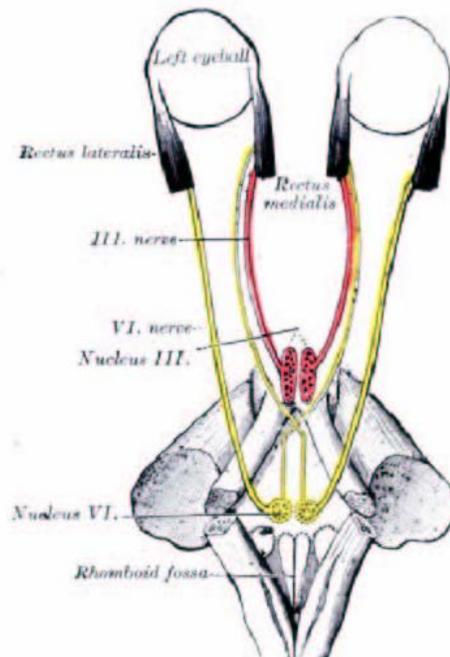


Figure 51: Abducens Nerve supplies the Rectus lateralis oculi: Diagram shows the mode of innervation of the Recti medialis and lateralis of the eye.

Gray, Henry, *Anatomy of the Human Body*, Fig. 785, p. 899.

small nucleus situated in the upper part of the rhomboid fossa, close to the middle line and beneath the colliculus facialis. They pass downward and forward through the pons, and emerge in the furrow between the lower border of the pons and the upper end of the pyramid of the medulla oblongata.

From the nucleus of the sixth nerve, fibers are said to pass through the medial longitudinal fasciculus to the oculomotor nerve of the opposite side, along which they are carried to the Rectus medialis. The Rectus lateralis of one eye and the Rectus medialis of the other may therefore be said to receive their nerves from the same nucleus.

The nerve pierces the dura mater on the dorsum sellae of the sphenoid, runs through a notch in the bone below the posterior clinoid process, and passes forward through the cavernous sinus, on the lateral side of the internal carotid artery. It enters the orbit through the superior orbital fissure, above the ophthalmic vein, from which it is separated by a lamina of dura mater. It then passes between the two heads of the Rectus lateralis, and enters the ocular surface of that muscle.<sup>41</sup>

Parāśhara calls Capricorn the knees of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Capricorn is movable. Capricorn is female and *Vāta* constitution. Parāśhara further describes Capricorn as follows (Ch. 4 v.19–20):

मन्दाधिपस्तमी भौमी याम्येष्ट च निशि वीर्यवान् १९  
 पृष्ठोदयी बृहद्गात्रः कर्बुरो वनभूचरः  
 आदौ चतुष्पदोऽन्ते तु विपदो जलगो मतः २०

19–20. This sign is lorded by Saturn, *Tamogunī* and its element is earth. It resides in the south and is strong in night. It rises with its back, has an unwieldy or huge body, is variegated and wanders on land and in forests. It is quadruped in the first half and is footless in the second half and glides in water.<sup>42</sup>

**11. Aquarius (Kumbha).** H.M. King Nader Rām has correlated the sign

Aquarius with the Cochlear nerve. The Cochlear nerve is one of two nerves making up the Acoustic nerve, which is labeled as the eighth of the twelve cranial nerves in Figure 44, p. 516. Gray describes the Cochlear Nerve:

The cochlear nerve or root, the nerve of hearing, arises from bipolar cells in the spiral ganglion of the cochlea, situated near the inner edge of the osseous spiral lamina. The peripheral fibers pass to the organ of Corti. The central ones pass down the modiolus and then through the foramina of the tractus spiralis foraminosus or through the foramen centrale into the lateral or outer end of the internal auditory meatus. The nerves passes along the internal auditory meatus with the vestibular nerve and across the subarachnoid space, just above the flocculus, almost directly medialward toward the inferior peduncle to terminate in the cochlear nucleus.

The cochlear nerve is placed lateral to the vestibular root. Its fibers end in two nuclei: one, the accessory nucleus, lies immediately in front of the inferior peduncle; the other, the tuberculum acusticum, somewhat lateral to it.<sup>43</sup>

Parāśhara calls Aquarius the ankles of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Aquarius is fixed. Aquarius is male, and a mixture of all three, *Vāta*, *Pitta*, and *Kapha*. Parāśhara further describes Aquarius as follows (Ch. 4 v.21–22):

कुम्भः कुम्भी नरो बभ्रुवर्णो मध्यतनुर्द्विपात्  
 द्युवीर्यो जलमध्यस्थो वातशीर्षोदयी तमः २१  
 शूद्रः पश्चिमदेशस्य स्वामी दैवाकरिः स्मृतः

21–22. The sign Aquarius is represented by a male holding a pot. It has brown complexion and medium sized body and is biped. It is strong in day, resides in deep water and its element is air. It rises with its head and is *Tamoguni*. Its *Varna* (race or Caste) is *Śhūdra* (low born). It is the Lord of the western direction. It is lorded or ruled by Saturn.<sup>44</sup>

**12. Pisces (*Mīna*).** H.M. King Nader Rām has correlated the sign Pisces with the Glossopharyngeal nerve. Please refer to Figure 44, p. 516, showing all the cranial nerves; the Glossopharyngeal nerve is labeled as the ninth of the twelve cranial nerves. Please refer also to Figure 46, p. 519. Gray describes the Glossopharyngeal nerve:

The Glossopharyngeal nerve contains both motor and sensory fibers, and is distributed, as its name implies, to the tongue and pharynx. It is the nerve of ordinary sensation to the mucous membrane of the pharynx, fauces, and palatine tonsil, and the nerve of taste to the posterior part of the tongue. It is attached by three or four filaments to the upper part of the medulla oblongata, in the groove between the olive and the inferior peduncle.

The sensory fibers arise from the cells of the superior and petrous ganglia, which are situated on the trunk of the nerve. . . .

The somatic motor fibers spring from the cells of the nucleus ambiguus, which lies some distance from the surface of the rhomboid fossa in the lateral part of the medulla and is continuous below with the anterior gray column of the medulla spinalis. From this nucleus the fibers are first directed backward, and then they bend forward and lateralward to join the fibers of the sensory root.<sup>45</sup>

Parāśhara calls Pisces the feet of the *Kālapurusha* (Ch. 4, v.4). In the classification of movable, fixed, and dual, Pisces is dual. Pisces is female, and *Kapha*. Parāśhara further describes Pisces as follows (Ch. 4 v.21–22):

मीनौ पुच्छास्यसंलग्नौ मीनराशिर्दिवाबली २२

जली सत्त्वगुणाढ्यश्च स्वस्थो जलचरो द्विजः  
 अपदो मध्यदेही च सौम्यस्थो ह्युभयोदयी २३  
 सुराचार्याधिपश्चेति राशीनां गदिता गुणाः  
 त्रिंशद्भागात्मकानां च स्थूलसूक्ष्मफलाय च २४

22–24. The sign Pisces has the appearance of a pair of fish, one tailed with the head of the other and is strong in day. Its element is water and it is *Satwaguni* and healthy. It glides in water and its *Varna* (race) is Brahmin. It is footless, has medium sized body, resides in the northern direction and rises with both head and back. Its Lord is *Brihaspati* or Jupiter, the teacher of Gods. It is in this way that the 12 signs each having 30° have been described to assess gross and specific effects.<sup>46</sup>

These are the twelve signs that divide the zodiac, and through which the planets move, “joining and departing from each other.”

**Lordships.** An important aspect of the signs is their lordship or regency. Each sign is ruled by a particular planet, called the Lord, ruler, or owner of that sign. The Sun and the Moon are each the ruler of only one sign, Leo for the Sun, and Cancer for the Moon. (Please refer to Figure 52) The other planets each are Lords of two signs. To

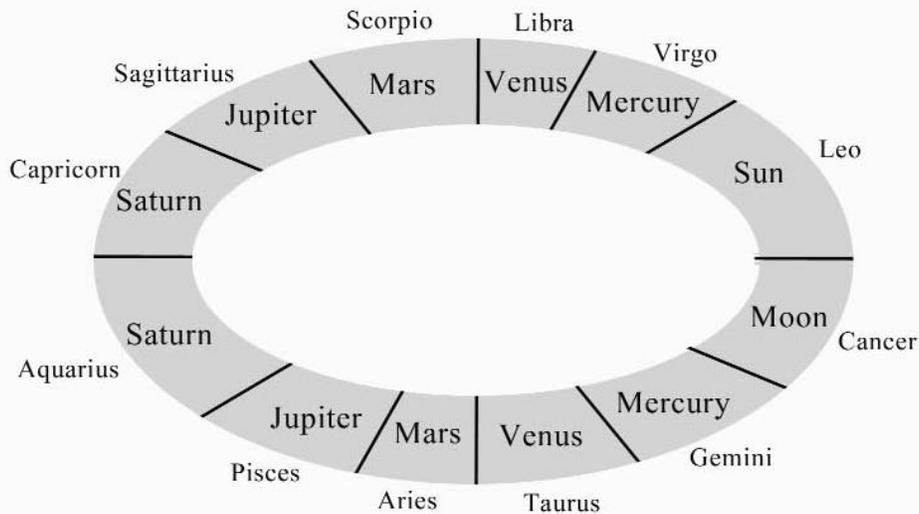


Figure 52: The Twelve *Rāshis* and their Regents.

summarize the rulership which has been laid down by Parāśhara, there is a very orderly arrangement of the Regency of the signs, starting with the Sun sign, Leo. The Sun sign and the Moon sign are adjacent to each other, and together make one pair. Flanking these two signs, on either side, are the two signs governed by the planet closest to the Sun, Mercury. The signs governed by Mercury are Gemini and Virgo. Flanking these two signs, one on either side, are the two signs governed by the next closest planet to the Sun, Venus. The signs governed by Venus are Taurus and Libra. Flanking these two signs, one on either side, are the two signs governed by the next closest planet to the Sun, Mars. The signs governed by Mars are Scorpio and Aries. Flanking these two signs are the signs governed by the planet next after Mars, which is Jupiter. The signs governed by Jupiter are Pisces and Sagittarius. Finally, the remaining two signs which are farthest away from the Sun-sign and Moon-sign, are the two which are governed by Saturn, the planet farthest from the Sun. The sequence of planetary lords starting from Leo and the Sun, and Cancer and the Moon is easy to remember, because it parallels the sequence of planets with increasing distance from the sun in the modern heliocentric view of the solar system.

#### IV. THE ASTROLOGICAL HOUSES

The knowledge of the twelve *Rāshis* dividing up the zodiac makes possible the determination of what is called the rising sign: The sign rising is known as *Lagna* (or the ascendant). This is the fundamental step for establishing the horoscope in Parāśhara's *Jyotiṣh*: At the moment of birth, there will be one particular sign of the zodiac rising on the Eastern horizon, and this forms the basis for the construction of the horoscope. The sign that is rising becomes the first house or *Bhāva* in the horoscope, and from there, in sequence, the other eleven signs become the remaining eleven houses in the horoscope. These twelve houses comprise all the different areas of life of the individual, and form the basis for the science of prediction by which anything past, present or future can be

known about the individual. In some systems of calculation the *Bhāvas* may be more independent from the signs; the first and seventh may be placed with their midpoints (cusps) exactly on the horizon, and the fourth and tenth placed with their midpoints at the nadir and the zenith. These differences do not effect the rising sign or *Lagna*, but may influence the placement of planets in houses. When, however, the *Bhāvas* follow the signs exactly, degree by degree, it is called “equal houses and equal signs,” and this is the most popular method of calculation of the horoscope.

H.M. King Nader Rām has correlated the twelve *Bhāvas* with the twelve areas of the cerebral cortex. Please refer to Figure 53. The 12 *Bhāvas* and corresponding cortical areas will be examined in the following.

**1. First House (*Bhāva 1: Tanu*).** H.M. King Nader Rām has correlated the right and left occipito-temporal regions of the cortex with the first house. The functions associated with these cortical areas are “facial recognition, memory, self-image, personality, language.”<sup>47</sup> Parāśhara describes the first *Bhāva* as follows (chapter 11, v.2):

देहं रूपं च ज्ञानं च वर्णं चैव बलाबलम्  
सुखं दुःखं स्वभावञ्च लग्नभावान्निरीक्षयेत् २

2. INDICATIONS OF THE FIRST HOUSE: Physique, appearance, intellect (or the organ of intelligence, i.e. brain), complexion of the body, vigour, weakness, happiness, grief and innate nature are all to be deduced through the ascending sign.<sup>48</sup>

(King Nader Rām adds “Self,” and “birth place” as indications of the first house.<sup>49</sup>)

**2. Second House (*Bhāva 2: Dhana*).** H.M. King Nader Rām has correlated the right occipital area of the cerebral cortex with the second house. The functions associated with the right occipital area are:

visual identification of face and facial expression, appreciation of visually

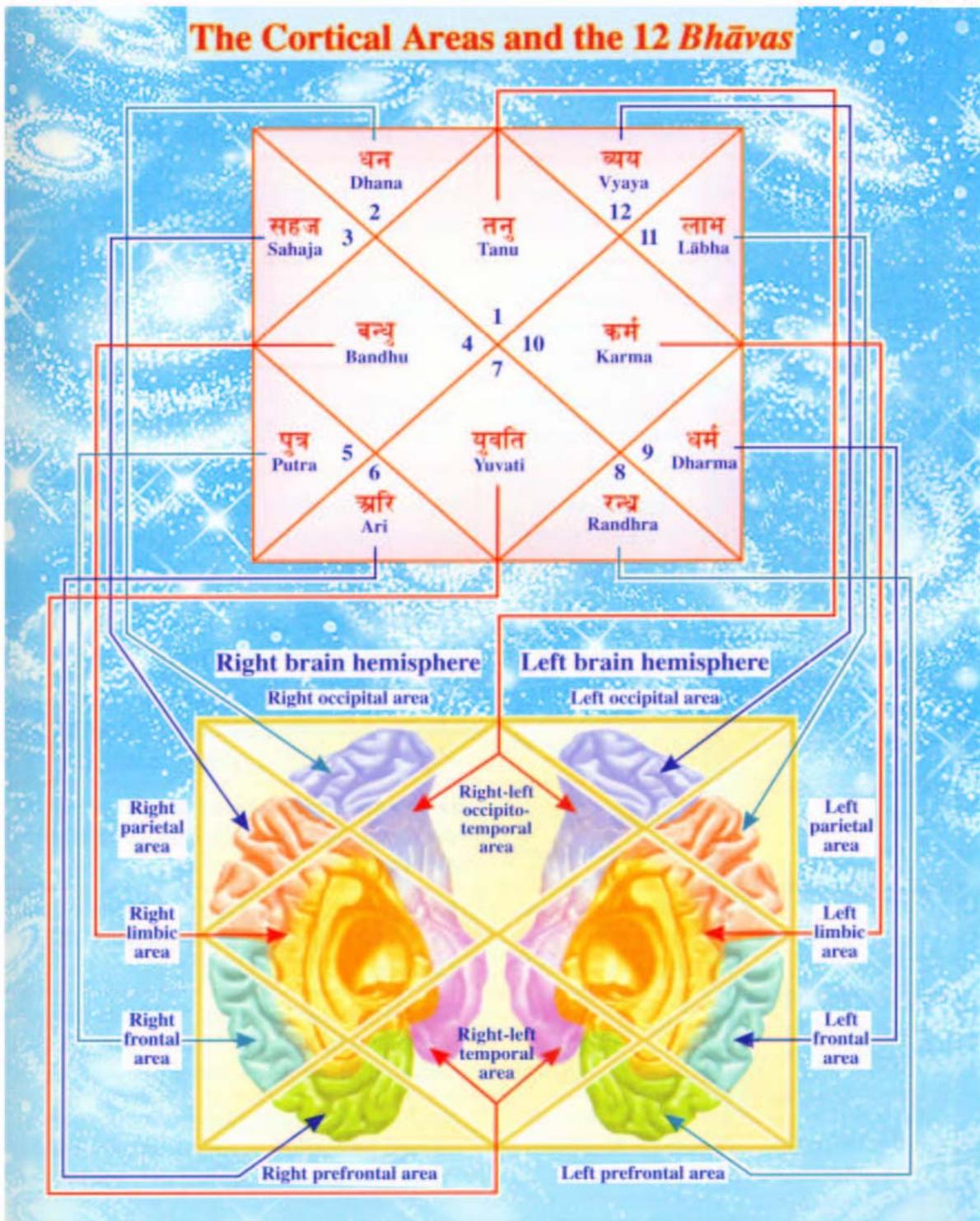


Figure 53: The twelve areas of the Cerebral Cortex. Each of the 12 houses or *Bhāvas*, of a Jyotish chart corresponds to one specific cortical area on the right or left brain hemisphere, as shown at the bottom of the illustration. Nader, Tony, *Human Physiology: Expression of Veda and the Vedic Literature*, Fig. 50, p. 127.

precious objects (precious stones and metals), association with wealth, which brings material goods pleasing to the sense of sight.<sup>50</sup>

Parāśhara describes the second *Bhāva* as follows (chapter 11, v.3):

धनधान्यं कुटुम्बांश्च मृत्युजालममित्रकम्  
धातुरत्नादिकं सर्वं धनस्थानान्निरीक्षयेत् ३

3. SECOND HOUSE: Wealth, grains (food etc.), family, death, enemies, metals, precious stones, etc. are to be understood through the 2nd house.<sup>51</sup>

(King Nader Rām adds “speech,” “expression,” and “learning to speak.”)

**3. Third House (*Bhāva 3: Sahaja*).** H.M. King Nader Rām has correlated the right parietal area of the cerebral cortex with the third house. The functions associated with the right parietal area are:

perception of space (could be connected with travel, which is a mutation in space), the sense of touch (connected with sensuality), polymodal sensory integration, somatic sensations and perception of body in space and its relation to the environment (this could be connected with courage and valour).<sup>52</sup>

Parāśhara describes the third *Bhāva* as follows (chapter 11, v.4):

विक्रमं भृत्यभ्रात्रादि चोपदेशप्रयाणकम्  
पित्रोर्वै मरणं विज्ञो दुश्चिक्याञ्च निरीक्षयेत् ४

4. THIRD HOUSE: From the 3rd house, know of the following: valour, servants (attendants etc.), brothers, sisters, etc., initiatory instructions (*Upadeśha*), journey, and parent’s death.<sup>53</sup>

(King Nader Rām adds “vitality” as indications of the third house.)

**4. Fourth House (*Bhāva 4: Bandhu*).** H.M. King Nader Rām has correlated the right limbic area of the cerebral cortex with the fourth house. The functions associated with the right limbic area are:

emotional and instinctive (confidence, belief, homeland, happiness), contains the hypothalamus (associated with mother), pleasure.<sup>54</sup>

Parāśhara describes the fourth *Bhāva* as follows (chapter 11, v.5):

वाहनान्यथ बन्धूंश्च मातृसौख्यादिकान्यपि  
निधि क्षेत्रं गृहं चापि चतुर्थात् परिचिन्तयेत् ५

5. FOURTH HOUSE: Conveyances, relatives, mother, happiness, treasure, lands and houses are to be consulted through the 4th house.<sup>55</sup>

(King Nader Rām adds “maternal happiness,” “confidence,” “belief,” “comforts,” and “homeland” as indications of the fourth house.)

**5. Fifth House (*Bhāva 5: Putra*).** His Majesty King Nader Rām has correlated the right frontal area of the cerebral cortex with the fifth house. The functions associated with the right frontal area are:

action-oriented or action-dependent functions and inclinations of the mind associated with knowledge, intelligence, learning, inclinations of the mind, success in the relative, field of education, romance, liaisons, children.<sup>56</sup>

Parāshara describes the fifth *Bhāva* as follows (chapter 11, v.6):

यन्त्रमन्त्रौ तथा विद्यां बुद्धेश्चैव प्रबन्धकम्  
पुत्रराज्यापभ्रांशादीन् पश्येत् पुत्रालयाद् बुधः ६

6. FIFTH HOUSE: The learned should deduce from the 5th house amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc.<sup>57</sup>

(King Nader Rām uses a different turn of phrase for learning and knowledge, “intelligence” and “inclinations of the mind,” and includes also “success in the relative,” and “romance and liaisons,” as indications of the fifth house.)

**6. Sixth House (*Bhāva 6: Ari*).** H.M. King Nader Rām has correlated the right prefrontal area of the cerebral cortex with the sixth house. The functions associated with the right prefrontal cortex are:

mood regulation, motivation, mental disease, conflict, opposition, worries, anxieties.<sup>58</sup>

Parāshara describes the sixth *Bhāva* as follows (chapter 11, v.7)

मातुलान्तकशंकानां शत्रूश्चैव व्रणादिकान्  
सपत्नीमातरं चापि षष्ठभावान्निरीक्षयेत् ७

7. SIXTH HOUSE: Maternal uncle, doubts about death, enemies, ulcers, step mother etc. are to be estimated from the 6th house.<sup>59</sup>

(King Nader Rām expands on the idea of “enemies” with “competitors,” “opponents,” and “adversity,” and adds also “intelligent speech,” “consultancy,” “mental disease,” “obstacles,” “worries,” “anxieties,” and “vices.”)

**7. Seventh House (*Bhāva 7: Yuvati*).** H.M. King Nader Rām has correlated the right and left temporal areas of the cerebral cortex with the seventh house. The functions associated with the right and left temporal areas are:

memory, impressions, sensorial functions, desires, pleasure.<sup>60</sup>

Parāśhara describes the seventh *Bhāva* as follows (chapter 11, v.8)

जायामध्वप्रयाणं च वाणिज्यं नष्टवीक्षणम्  
मरणं च स्वदेहस्य जायाभावान्निरीक्षयेत् ८

8. SEVENTH HOUSE: Wife, travel, trade, loss of sight, death etc. be known from the 7th house.<sup>61</sup>

(King Nader Rām adds “expansion of life and power,” “desires,” and “partnership.”)

**8. Eighth House (*Bhāva 8: Randhra*).** H.M. King Nader Rām has correlated the left prefrontal area of the cerebral cortex with the eighth house. The functions associated with the left prefrontal cortex are:

anticipation of the future, mood regulation, occult or mystical interests, prognostication, research, aggressivity.<sup>62</sup>

Parāśhara describes the eighth *Bhāva* as follows (chapter 11, v.9)

आयु रणं रिपुं चापि दुर्गं मृतधनं तथा

## गत्यनुकादिकं सर्वं पश्येद्रन्ध्राद्विचक्षणः ९

9. EIGHTH HOUSE: The eighth house indicates longevity, battle, enemies, forts, wealth of the dead, and things that have happened and are to happen (in the past and future births).<sup>63</sup>

(King Nader Rām expands on the meaning of “battle” with the word “violence,” and adds “vulnerability,” “transformations,” “research,” and “mystical topics,” as indications of the eighth house.)

**9. Ninth House (*Bhāva 9: Dharma*).** H.M. King Nader Rām has correlated the left frontal area of the cerebral cortex with the ninth house. The functions associated with the left frontal cortex are:

action-oriented or action-dependent functions and inclinations of the mind associated with destiny, fortune, religion, righteous conduct, spirituality, philosophy, higher education, gain.<sup>64</sup>

Parāśhara describes the ninth *Bhāva* as follows (chapter 11, v.10)

भाग्यं श्यालं च धर्मं च भ्रातृपत्न्यादिकांस्तथा  
तीर्थयात्रादिकं सर्वं धर्मस्थानान्निरीक्षयेत् १०

10. NINTH HOUSE: Fortunes, wife’s brother, religion, brother’s wife, visits to shrines etc. be known from the 9th house.<sup>65</sup>

(King Nader Rām expands on the word *Dharma*, “religion,” with “righteous conduct,” “spirituality,” and “philosophy,” and adds also “higher education,” “gain without pain,” and “father’s physical aspect” as indications of the ninth house.)

**10. Tenth House (*Bhāva 10: Karma*).** H.M. King Nader Rām has correlated the left limbic area of the cerebral cortex with the tenth house. The functions associated with the left limbic area of the cortex are, “Elaboration of personality, vocation, contains the thalamus (associated with king and father).”<sup>66</sup>

Parāśhara describes the tenth *Bhāva* as follows (chapter 11, v.11):

राज्यं चाकाशं वृत्तिं च मानं चैव पितुस्तथा

प्रवासस्य ऋणस्यापि व्योमस्थानान्निरीक्षणम् ११

11. TENTH HOUSE: Royalty (authority), place, profession (livelihood), honour, father, living in foreign lands and debts are to be understood from the 10th house.<sup>67</sup>

(King Nader Rām adds “activity,” “occupation,” “status,” “position,” “respect,” “vocation,” “name and fame,” “father’s social status,” “public life,” and “government” as indications of the tenth house.)

**11. Eleventh House (*Bhāva 11: Lābha*).** H.M. King Nader Rām has correlated the left parietal region of the cerebral cortex with the eleventh house. The functions associated with the left parietal area of the cortex are:

income, prosperity, hopes, aspirations and their fulfillment, sensory integration, physical comfort, sensory fulfillment.<sup>68</sup>

Parāśhara describes the eleventh *Bhāva* as follows (chapter 11, v.12)

नानावस्तुभवस्यापि पुत्रजायादिकस्य च

आयं वृद्धिं पशूनां च भवस्थानान्निरीक्षणम् १२

12. ELEVENTH HOUSE: All articles, son’s wife, income, prosperity, quadrupeds etc. are to be understood from the 11th house.<sup>69</sup>

(King Nader Rām adds “any gain,” “fulfillment of hopes and aspirations,” and “greed” as indications of the eleventh house.)

**12. Twelfth House (*Bhāva 12: Vyaya*).** His Majesty King Nader Rām has correlated the left occipital area of the cerebral cortex with the twelfth house. The functions associated with the left occipital area of the cortex are “Visual discrimination, visual attraction and temptation.”<sup>70</sup>

Parāśhara describes the twelfth *Bhāva* as follows (chapter 11, v.13)

व्ययं च वैरिवृत्तान्तरिः फमन्त्यादिकं तथा

## व्ययाच्चैष हि ज्ञातव्यमिति सर्वत्र धीमता १३

13. TWELFTH HOUSE: From the 12th house, one can know about expenses, history of enemies, one's own death etc.<sup>71</sup>

(King Nader Rām adds “losses,” “enlightenment,” “foreign lands,” “investment,” “fall,” “sin,” “journeys abroad,” and “any remote place or confined situation” as indications of the twelfth house.)

These are the twelve houses or *Bhāvas* that are used to determine the good and bad fortunes of the individual through the examination of the birth chart. In the birthchart or horoscope, the different signs are automatically assigned to their appropriate *Bhāvas*, based on the *Lagna* or ascendent at the time of birth; the planets are placed in the different houses according to the calculated positions of the planets in the sky at that time.

### V. INTERPRETING THE HOROSCOPE

Based on the horoscope that is created for the individual (called the “native,” in Vedic astrology), the characteristics of the native are determined on the basis of the rulership of the different signs. For any particular house, the planet that is the Lord of the sign occupying that house is the Lord of that house. Now the planet that is the Lord of the First House, for example, will be in one of the twelve houses. The location of the planet which is the Lord of the house will determine the features the native will experience pertaining to that house. Thus for each house, there are twelve possible locations of the Lord, and the predictions will vary accordingly. There are twelve times twelve or 144 different combinations of Lords and houses, which are the possibilities for any particular chart, and all these possibilities are specified by Parāśhara. This forms the basis for the

assessment of the native. Here for example are the possibilities spelled out by Parāśhara for the Lord of the fourth house:

सुखेशे लग्ने जातो विद्यागुणविभूषितः  
 भूमिवाहनसंयुक्तो मातुः सुखसमन्वितः ३७  
 सुखेशे धनगे जातो भोगी सर्वधनान्वितः  
 कुटुम्बसहितो मानी साहसी कुहकान्वितः ३८  
 सुखेशे सहजे जातो विक्रमी भृत्यसंयुतः  
 उदारोऽरुग् गुणी दाता स्वभुजार्जितवित्तवान् ३९  
 सुखेशे सुखभावस्थे मन्त्री सर्वधनान्वितः  
 चतुरः शीलवान् मानी ज्ञानवान् स्त्रीप्रियः सुखी ४०  
 सुखेशे पुत्रभावस्थे सुखी सर्वजनप्रियः  
 विष्णुभक्तो गुणी मानी स्वभुजार्जितवित्तवान् ४१  
 सुखेशे रिपुभावस्थे मातुः सुखविवर्जितः  
 क्रोधी चोरोऽभिचारी च स्वेच्छाचारश्च दुर्मनाः ४२  
 सुखेशे सप्तमे जातो बहुविद्यासमन्वितः  
 पित्तार्जितधनत्यागी सभायां मूकवद् भवेत् ४३  
 सुखेशे रन्ध्रभावस्थे गृहादिसुखवर्जितः  
 पित्रोः सुखं भवेदल्पं जातः क्लीबसमो भवेत् ४४  
 सुखेशे भाग्यभावस्थे जातः सर्वजनप्रियः  
 देवभक्तो गुणी मानी भवेत् सर्वसुखान्वितः ४५  
 सुखेशे कर्मभावस्थे राजमान्यो नरो भवेत्

रसायनी महाहृष्टो सुखभोगी जितेन्द्रियः ४६

सुखेशे लाभगे जातो गुप्तरोगभयान्वितः

उदारो गुणवान् दाता परोपकरणे रतः ४७

सुखेशे व्ययभावस्थे गृहादिसुखवर्जितः

जातो दुर्व्यसनी मूढः सदाऽलस्यसमन्वितः ४८

37. When the 4th Lord is situated in the Ascendant, the native is blessed with learning, virtues, ornaments, lands, conveyances and maternal happiness.

38. Should the 4th Lord occupy the 2nd House (the House of Wealth) the native will enjoy pleasures, be blessed with all kinds of wealth, family life and honour and be adventurous. He will be cunning and deceptive in disposition.

39. If the 4th Lord be placed in the 3rd House, the native will be valorous, will have servants, be liberal, virtuous and charitable and will have self-earned wealth and be free from diseases.

40. In case the 4th Lord occupies the 4th House, the native will rise to the ministership, will possess all kinds of wealth, he will be skillful, virtuous, honourable, learned, happy and be well disposed to his wife.

41. If the 4th Lord is situated in the 5th House, the native will be happy, be favourite of all, devotee of Lord Vishnu, virtuous, honourable and will possess self-earned wealth.

42. In the event of the 4th Lord falling in the 6th House (the House of Enemies) the native will be devoid of maternal happiness. He will be given to wrath, be a thief and a man of questionable character, self-willed and vicious.

43. If the 4th Lord has gone in the 7th House the native will be highly learned in various branches of knowledge, will be apt to leave his paternal property, and will be akin to the dumb in an assembly.

44. When the 4th Lord happens to be placed in the 8th House, the native will be devoid of domestic and other comforts, will not get much paternal happiness and be equal to a neuter.

45. If the 4th Lord is situated in the 9th House, the native will be loved by one and all, be a devotee of God, Virtuous, honourable and blessed with every kind of happiness.

46. Should the 4th Lord occupy the 10th House, the native will enjoy royal honours, be an alchemist, be extremely pleased, will have pleasures and will be conqueror of his five senses.

47. In case the 4th Lord has gone in the 11th House, the native will be obsessed with fear of secret disease, be liberal, virtuous, charitable and helpful to others.

48. If the 4th Lord is situated in the 12th House, the native will be devoid of domestic and other comforts, will have vices and be foolish and indolent.<sup>72</sup>

In addition to the placement of the House Lords, planetary aspects are an important determination, as are special combinations, called *Yogas*. All of these must be taken into account in the evaluation of the horoscope.

#### VI. THE NAKṢHATRAS AND THE DĀŚHA SYSTEM

There is one more consideration that has not been explored, that is fundamental to an understanding of the science of Jyotiṣh, and this is the *Vimshottari Dāśha* system, which lays out with precision the various time periods in an individual's life when the predicted *karma* of various kinds will actually come to fruition.

In the introductory quote examined, in chapter 3, v. 4–6, of Parāśhara the planets were described as moving through the *Nakṣhatras*, or asterisms, a division of the whole zodiac into 27 parts. The 27 *Nakṣhatras*, beginning with *Aśhwini* each subtend 13 degrees and 20 minutes of arc. These *Nakṣhatras* provide the basis for various *Dāśha* systems, in which the different planets hold sway for specific periods of time in a cycle, and the fruits associated with those specific planetary influences in the birth horoscope are enjoyed or suffered by the native.

H.M. King Nader Rām has correlated the *Nakṣhatras* with the mono-aminergic cell groups that reside primarily in the brain stem. There are three distinct types of mono-aminergic cell groups, the Epinephrine-norepinephrine groups, the serotonin groups, and the dopamine groups.<sup>73</sup> King Nader Rām has correlated these three classes of mono-aminergic cell groups with three traditional divisions of the *Nakṣhatras*: Those having a predominantly *Deva* nature, those having a predominantly human nature, and those having a predominantly *Asura* or demonic nature.

The *Nakṣhatras* having a *Deva* nature are *Aśhwini*, *Mṛigaśhirā*, *Punarvasu*,

*Puśhya, Hasta, Svāti, Anurādhā, Śhravaṇa, and Revatī*. These are correlated with the monoaminergic cell groups A1 to A7, plus the Locus Coeruleus and the Lateral Tegmental Nucleus. These cell groups are Noradrenergic (norephrinergic). Figures 54, p. 549, shows the location of some of these cell groups in the brain stem. Table 13, p. 547, describes the cell groups in more detail. Wikipedia describes the functions of Norepinephrine:

[Norepinephrine] is released from the adrenal glands as a hormone into the blood, but it is also a neurotransmitter in the nervous system where it is released from noradrenergic neurons during synaptic transmission. It is one of the ‘stress hormones’ and affects parts of the human brain where attention and impulsivity are controlled. Along with epinephrine this compound effects the fight-or-flight response, activating the sympathetic nervous system to directly increase heart rate, release energy from fat, and increase muscle readiness.

The host of physiological changes activated by a stressful event are unleashed in part by activation of a nucleus in the brain stem called the locus ceruleus. This nucleus is the origin of most norepinephrine pathways in the brain. Neurons using norepinephrine as their neurotransmitter project bilaterally from the locus ceruleus along distinct pathways to the cerebral cortex, limbic system, and the spinal cord, among other projections.<sup>74</sup>

The *Nakṣhatras* having a *Manushya* or “human” nature are *Bharaṇī, Rohiṇī, Ārdrā, Pūrvaphālgunī, Uttaraphālgunī, Pūrvāśhādhā, Uttarāśhādhā, Pūrvabhādrapada, and Uttarabhādrapada*. These are correlated with the monoaminergic cell groups B1 to B9 found in the Raphe nuclei. These cell groups are serotonergic. Figure 55, p. 550, shows the location of these cell groups in the brain stem. Table 14, p. 548, describes the cell groups in more detail. A. Byrd describes the function of serotonin in the brain:

Serotonin (5-hydroxytryptamine, 5-HT) is a neurotransmitter in the brain that has an enormous influence over many brain functions. . . . The functions of serotonin are numerous and appear to involve control of appetite, sleep, memory and learning, temperature regulation, mood, behavior, cardiovascular function, muscle contraction, endocrine regulation, and depression (1). The activity of serotonin arises in the brainstem from clusters of neurons known as the raphe nucleus. From the brain, serotonin neurons extend to virtually all parts of the central nervous system making the branching of the serotonin network the most

Table 13: The Noradrenergic Cell Groups in the Brain Stem Correlated with the Deva Class of *Nakṣhatras*, *Aśvinī*, *Mṛigaśhirā*, *Punarvasu*, *Puśhya*, *Hasta*, *Svāti*, *Anurādhā*, *Śhravaṇa*, and *Revatī*

Cell Group	Description <sup>1</sup>
A1	A1 is situated in the lower part of the medulla oblongata. The cells of group A1 surround the nucleus of the lateral funiculus and extend dorsomedially into the lateral part of the reticular formation.
A2	A2 is situated in the lower part of the medulla oblongata. The cells of group A2 lie dorsal and lateral of the hypoglossal nucleus, close to the ventricular surface.
A3	This group has not been observed in primates.
A4	Group A4 consists of a band of subependymal neurons which extends along the superior cerebral peduncle. This group merges rostrally with the caudal portion of A6.
A5	Group A5 consists of rather loosely arranged cells that surround the facial nucleus and the superior olivary complex.
A6	Group A6 is a densely packed accumulation of cells situated within the locus coeruleus. The latter is a macroscopically visible blue-black streak of tissue situated in the floor of the fourth ventricle at rostral pontine levels.
A7	The cells of group A7 are situated in the rostral pontine part of the lateral reticular formation. Strands of cells connect this cell group with the groups A4 and A6. Some authors consider the groups A4, A6 and A7 together one complex.
Locus Coeruleus	Containing almost half of the total number of noradrenaline synthesizing neurons, the locus coeruleus is quantitatively by far the most important noradrenergic centre of the brain. Its efferents constitute a major ascending pathway designated the dorsal noradrenergic bundle. Other efferents are distributed to the cerebellum and still others descend to the lower medulla oblongata and to the spinal cord. [Please refer above, A6]
Lateral Tegmental Nucleus	The lateral tegmental nucleus receives projections from substantia nigra, nucleus tractus solitarius and the interpeduncular nucleus. It sends its efferents to many brain regions: hypothalamus and thalamus, hippocampus, septum, subfornical organs and cerebral cortex, many of which are implicated in the control and expression of emotions. It also projects to the dorsal parabrachial nucleus, an area that is involved in the control of cardiovascular and respiratory functions. <sup>2</sup>

<sup>1</sup> Nieuwenhuys, R., Voogd, J., van Huijzen, Chr., *The Human Central Nervous System: A Synopsis and Atlas*, (New York: Springer Verlag, 1981), pp. 222 - 224.

<sup>2</sup> Endogenous CCK4 and anxiety/panic, Queendom.com

Table 14: The Seratonegic Cell Groups in the Brain Stem Correlated with the *Manuṣhya* Class of *Nakṣhatras*, *Bharaṇī*, *Rohiṇī*, *Ārdrā*, *Pūrvaphālgunī*, *Uttaraphālgunī*, *Pūrvāṣhādhā*, *Uttarāṣhādhā*, *Pūrvabhādrapada*, and *Uttarabhādrapada*

Cell Group	Description <sup>3</sup>
B1	Cell group B1 is situated in the ventral part of the medulla oblongata and borders ventrally on the pyramidal tracts. It is limited mainly to the raphes pallidus, although some of its cells extend laterally in the ventral part of the reticular formation. The rostral part of group B1 is continuous with the caudal part of group B3.
B2	Cell group B2 is situated at the same level as B1, but occupies a more dorsal position. Its cells form two narrow paramedian sheets that coincide with the nucleus raphes obscurus.
B3	Cell group B3 is situated in the borderland between the medulla oblongata and the pons. Most of its cells are found within the nucleus raphes magnus, but others constitute laterally extending bands along the fibre bundles of the corpus trapezoideum.
B4	Cell group B4 is not found in primates.
B5	Cell group B5 is rather small and located within the nucleus raphes pontis at the level of the motor nucleus of the fifth nerve.
B6	It seems likely that the cell groups B6 and B8 both lie largely within the confines of the superior central nucleus of Bechterew. This nucleus is situated in the upper part of the tegmentum pontis and extends rostrally into the tegmentum of the midbrain.
B7	The large, mesencephalic cell group B7 is mainly localised within the nucleus dorsalis raphes. The latter is situated in and ventral to the periaqueductal gray. It extends from the level of the dorsal tegmental nucleus to the caudal pole of the oculomotor nucleus. The ventral part of the nucleus is situated between the two medial longitudinal fascicles.
B8	It seems likely that the cell groups B6 and B8 both lie largely within the confines of the superior central nucleus of Bechterew. This nucleus is situated in the upper part of the tegmentum pontis and extends rostrally into the tegmentum of the midbrain.
B9	Cell group B9 is not found in primates.

<sup>3</sup> Nieuwenhuys, R., Voogd, J., van Huijzen, Chr., *The Human Central Nervous System: A Synopsis and Atlas*, (New York: Springer Verlag, 1981), pp. 224 - 226.

expansive neurochemical system in the brain. The importance of this network becomes apparent when considering each serotonin neuron exerts an influence over as many as 500,000 target neurons.<sup>75</sup>

The *Nakṣhatras* having an *Asura* or “demonic” nature are *Kṛittikā*, *Āśhleṣhā*, *Maghā*, *Chitrā*, *Viśhākhā*, *Jyeṣṭhā*, *Mūla*, *Dhaniṣṭhā*, and *Śhatabhiṣhā*. These are correlated with the monoaminergic cell groups A8 to A15 and the lateral parabrachial nucleus. These groups are dopaminergic. Figure 56, p. 551, shows the location of these cell groups in the brain stem and surrounding areas. Table 15, p. 553, describes the cell groups in more detail. Wikipedia describes the functions of dopamine in the brain:

Dopamine is critical to the way the brain controls our movements and is a crucial part of the basal ganglia motor loop. . . .

In the frontal lobes, dopamine controls the flow of information from other areas of the brain. . . . This function is particularly related to the mesocortical dopamine pathway.

Dopamine is commonly associated with the ‘pleasure system’ of the brain, providing feelings of enjoyment and reinforcement to motivate us to do, or continue doing, certain activities. . . . Dopamine is released (particularly in areas such as the nucleus accumbens and striatum) by naturally rewarding experiences. . . . Dopamine is [also] known to be released when unpleasant or aversive stimuli are encountered, suggesting that it is not only associated with ‘rewards’ or pleasure. . . . Dopamine may be involved in desire rather than pleasure. . . . Dopamine function may be involved in the salience (‘noticeableness’) of perceived objects and events, with potentially important stimuli (including rewarding things, but also things which may be dangerous or a threat) appearing more noticeable or more important. This theory argues that dopamine’s role is to assist decision making by influencing the priority of such stimuli to the person concerned.<sup>76</sup>

This is how the *Nakṣhatras* are located in the physiology. As introduced above, the *Nakṣhatras* are fundamental to the various *Dāśha* systems, by which time is subdivided according to changing predominance in the influences of the different planets on the native. Of all the *Dāśha* systems that are described in the *Pārāśhara Horā Śhāstra*,

Table 15: The Dopaminergic Cell Groups in the Brain Stem Correlated with the

Asura Class of *Nakṣhatras*, *Kṛittikā*, *Āśhleṣhā*, *Maghā*, *Chitrā*, *Viśhākhā*, *Jyeṣṭhā*, *Mūla*, *Dhaniṣṭhā*, and *Śhatabhiṣhā*

Cell Group	Description <sup>4</sup>
A8	The cells of the A8 group are located in the mesencephalic reticular formation. This group merges ventromedially with the A9 group, which is constituted by the compact part of the substantia nigra.
A9	The A9 group is constituted by the compact part of the substantia nigra. All of the cells present in the latter area have been reported to be monoaminergic.
A10	The A10 group is an unpaired midline group that is limited ventrally by the interpeduncular nucleus. The majority of its cells are located within the confines of the ventral tegmental area.
A11	Group A11 is situated in the caudal hypothalamic periventricular region dorsal to the infundibular nucleus, which contains most of the cells of the A12 group.
A12	The infundibular nucleus contains most of the cells of the A12 group.
A13	The cells of the A13 group are located in the zona incerta.
A14	The cells of the A14 group constitute a rostral continuation of the A12 group.
A15	As far as is known, the olfactory bulb is the only telencephalic centre containing dopaminergic neurons. These elements are scattered in the outer zone of the bulb and form part of a set of interneurons ('periglomerular cells'). They have been collectively designated the A15 group.
Lateral Parabrachial Nucleus	The Lateral Parabrachial Nucleus in transverse sections is located between the lateral surface of the Superior Cerebral Peduncle (PCS) and the lateral lemniscus. It extends vertically from the level of the pons-mesencephalon junction (cranial pole) to the level where the lateral lemniscus nucleus is clearly visible (caudal pole). The size of the Lateral Parabrachial Nucleus decreases from cranial to caudal pole. The neurons are round or tapering, with a light, often central nucleus, prominent nucleolus and scarce cytoplasm. <sup>5</sup>

<sup>4</sup> Nieuwenhuys, R., Voogd, J., van Huijzen, Chr., *The Human Central Nervous System: A Synopsis and Atlas*, (New York: Springer Verlag, 1981), pp. 224 - 226.

<sup>5</sup> Lavezzi, A.M., Ballabio, G., Ottaviani, G., Matturri, L., Rossi, L., "Study of the cytoarchitecture of the parabrachial/Koelliker-Fuse complex in SIDS and fetal late stillbirth," in *Proceedings of the 7th SIDS International Conference*, Florence, Italy, 2002: 132. [http://users.unimi.it/~pathol/pdf/florence\\_4.pdf](http://users.unimi.it/~pathol/pdf/florence_4.pdf)

Parāśhara holds the *Vimshottari Dāśha* system to be the best (Ch. 46, v. 14):

विंशोत्तरशतं पूर्णमायुः पूर्वमुदाहृतम्  
कलौ विंशोत्तरी तस्माद् दशा मुख्या द्विजोत्तम १४

14. In *Kaliyuga* the natural life span of a human being is generally taken as 120 years. Therefore, *Vimshottari Dāśha* is considered to be the most appropriate and the best of all *Dāśhas*.<sup>77</sup>

The *Vimshottari Dāśha* system presents a cycle that extends for 120 years. The question naturally arises, where an individual begins in this cycle. The answer is that depending on the *Janma Nakṣatra*, the *Nakṣatra* in which the Moon is situated in the birth chart, there is a corresponding *Dāśha* or period governed by a particular planet.

Parāśhara explains somewhat tersely how the planet in whose *Dāśha* period the native begins his life is determined:

कृत्तिकातः समारभ्य त्रिरावृत्य दशाधिपाः  
आचंकुरागुशबुकेशुपूर्वा विहगाः क्रमात् १२  
वह्निभाज्जन्मभं यावद् या संख्या नवतष्टिता  
शेषाद्दशाधिपो ज्ञेयस्तमारभ्य दशां नयेत् १३

12–13. Beginning from *Krittika*, the lords of *Dāśhas* (periods) are the Sun, the Moon, Mars, Rāhu, Jupiter, Saturn, Mercury, Ketu and Venus in that order. Thus if the *Nakṣatras* from *Krittika* to the *Janma Nakṣatra* (natal constellation) are divided by nine, the remainder will signify the lord of the commencing *Dāśha*. The remaining *Dāśhas* will be of the planets in the order given above.<sup>78</sup>

In other words, the sequence, Sun, Moon, Mars, Rāhu, Jupiter, Saturn, Mercury, Ketu and Venus is repeated three times, starting from the *Nakṣatra Krittika*. In this way the starting *Dāśha* period is determined for the native (Please refer to Table 16). *Dāśha* periods are not uniform, they are of different lengths for different planets. Parāśhara lists the period of years for each Planetary *Dāśha* period:

Table 16: *Janma Nakshatras* and Corresponding Planetary *Dāśhas*  
in the *Vimśhottari Dāsha* System

1. <i>Kṛittikā</i>	Sun
2. <i>Rohiṇī</i>	Moon
3. <i>Mṛigaśhīrṣhā</i>	Mars
4. <i>Ardrā</i>	<i>Rāhu</i>
5. <i>Punarvasū</i>	Jupiter
6. <i>Puśhya</i>	Saturn
7. <i>Āśhleṣha</i>	Mercury
8. <i>Makha</i>	<i>Ketu</i>
9. <i>Pūrva Phālgunī</i>	Venus
10. <i>Uttara Phālgunī</i>	Sun
11. <i>Hastha</i>	Moon
12. <i>Citra</i>	Mars
13. <i>Svati</i>	<i>Rāhu</i>
14. <i>Viśhākhā</i>	Jupiter
15. <i>Anurādhā</i>	Saturn
16. <i>Jyeshṭha</i>	Mercury
17. <i>Mūla</i>	<i>Ketu</i>
18. <i>Pūrvāshāḍha</i>	Venus
19. <i>Uttarāshāḍha</i>	Sun
20. <i>Śhravaṇa</i>	Moon
21. <i>Dhanīṣṭha</i>	Mars
22. <i>Śhatabhiṣhak</i>	<i>Rāhu</i>
23. <i>Pūrvabhādrapāda</i>	Jupiter
24. <i>Uttarabhādrapāda</i>	Saturn
25. <i>Revatī</i>	Mercury
26. <i>Aśhvinī</i>	<i>Ketu</i>
27. <i>Bharaṇī</i>	Venus

दशासमाः क्रमादेशां षड् दशाऽश्वा गजेन्दवः  
नृपाला नवचन्द्राश्च नगचन्द्रा नगा नखाः १५

15. The periods of *Dāshas* of the Sun, the Moon, Mars, Rāhu, Jupiter, Saturn, Mercury, Ketu and Venus are 6, 10, 7, 18, 16, 19, 17, 7 and 20 in that order.

The total of all the *Dāsha* periods of the nine planets is 120 years, as mentioned above. Having determined in which *Dāsha* period a native has taken his birth, it remains to be shown how far into the *Dāsha* period he has entered into life, whether at the beginning, the middle, or towards the end of the particular *Dāsha* period. This also must be calculated. Parāśhara gives the requisite calculation:

दशामानं भयातघ्नं भभोगेन हतं फलम्  
दशाया भुक्तवर्षाद्य भोग्यं मानाद् विशोधितम् १६

16. To find out the remainder of the *Dāsha* operating at the time of birth, first find out the expired portion of the *Dāsha* of the concerned planet. This is done as follows. Multiply the *Dāsha* period of the planet concerned by the period of the stay of the Moon in the *Janma Nakṣhatra* that has expired and divide it by the total period of the stay of the Moon in that *Nakṣhatra*. The figure in years, months, etc. so arrived at will be the expired period of the *Dāsha*. If this figure is deducted from the total period of the *Dāsha*, we will get the balance of *Dāsha* at the time of birth.<sup>79</sup>

Whatever is the proportion remaining of the time the Moon stays in that particular *Nakṣhatra*, that proportion of the *Dāsha* period is remaining. The native finishes out the *Dāsha* period in which he is born, and then proceeds through the succeeding planetary *Dāsha* periods in the order given above; completing the sequence, he begins the cycle again with the *Dāsha* periods of the Sun, the Moon, etc.

The principle of the *Dāsha* periods that is propounded here gives a deeper insight, a deeper level of meaning to the statement made at the outset that “Those are called planets (or *Grahas*) that move through the *Nakṣhatras* in the zodiac.” Their “seizing” (*Graha*) nature is manifested in terms of the *Nakṣhatras* according to the plan laid out in

the *Vimshottari Dāśha*. The *Nakṣhatras*, viewed in terms of the functions of the different monoaminergic cell groups and the specific properties of their respective neurotransmitters, bring to life the abstract principles of calculation, presenting a functional model in terms of specific brain structures of the corresponding cosmic counterparts.

#### VII. THE COSMIC NATURE OF MAN

The planets and their corresponding values in the physiology have been examined, as also the *Rāśhis* or signs, and their corresponding values in the physiology. The *Lagna* or ascendent, and the assignment of *Bhāvas* in the horoscope, and their corresponding values in the physiology have been explored. And the different qualities of the *Nakṣhatras* corresponding to the three different classes of monoaminergic cell groups have been examined. In the theater created by the signs, the *Bhāvas*, and the *Nakṣhatras*, it can be seen how from the “planets joining and departing from each other, the native’s good and bad effects are deduced.” There are two simultaneous parallel processes: Building up the human being from the specific qualities of planets and signs and houses, and *Nakṣhatras*, all put together in one integrated wholeness in the life experience of the individual; and building up the human being from the specific qualities and properties and behaviors of anatomical structures in the physiology. The close correspondence between the two parallel processes verifies the systematic and scientific nature of both angles of investigation, Vedic astrology and human physiology, and leads to the inevitable conclusion that the individual is built up of the impulses of cosmic life; the individual is made of Natural Law, the individual human body is truly cosmic, all inclusive in his or her nature. The discovery of the cosmic nature of man is the brilliant accomplishment of H.M. King Nader Rām. In the context of King Nader Rām’s discovery, the purpose has been to present the ground rules, the overall structure of the

science of Jyotiṣh in order to establish the mechanics of unfolding all the possibilities that make up an individual's life. The unfolding of all possibilities is based on the cyclical flow of intelligence in the *Dāśha* system, combined with the positions of the planets and stars at one specific moment in time, the time of birth of the native. From the knowledge of one point in time, and the knowledge of the principles of sequential unfoldment from that point, one can know anything that one wants to know. This is the genesis of the *all-knowing* quality of consciousness which is, as Maharishi explained, “intimately personal to everyone.”

#### VIII. THE LITERATURE OF JYOTIṢH

The literary of Jyotiṣh is extensive, and there are many branches and subdivisions. The three main branches are *Horā Śhāstra*, predictive astrology, *Gaṇita*, or astronomy, and *Samhitā*, a branch dealing with collective destiny of nations, as well as omens and portents.<sup>80</sup> A Jyotiṣh text called *Praśhna Mārga* divides the field of Jyotiṣh into six branches. The six branches are 1. *Gola*, spherical astronomy and observations; 2. *Gaṇita*, astronomical calculations; 3. *Jāṭaka*, predictive astrology based on the birth horoscope; 4. *Praśhna*, predictive astrology based on principles such as the timing of the question; 5. *Muhūrta*, or electional astrology, and 6. *Nimitta*, omens, signs and portents. In the following, some of the main texts in each of these six branches will be highlighted.

##### 1. *Gola*

*Gola* treats spherical astronomy, observing the paths of the planets in the solar system, including the apparent orbits of the sun and the moon. In this branch are texts called the “*Vedāṅga Jyotiṣh*.” Simple, basic texts, there is one associated with each of Rik, Yajur and Atharva Veda. The text associated with Rik Veda is a short treatise by Lagadha.

**A. Lagadha Vedāṅga Jyotiṣh.** Lagadha's Vedāṅga Jyotiṣh teaches how to observe and calculate the orbits of the sun and the moon. It is very concise, consisting of 35 verses. The beginning and ending verses of the text are as follows:

लगध ऋग्वेदवेदाङ्गज्योतिष

पञ्चसंवत्सरमयं युगाध्यक्षं प्रजापतिम्  
दिनत्वयनमासाङ्गं प्रणम्य शिरसा शुचिः १  
प्रणम्य शिरसा कालमभिवाद्य सरस्वतीम्  
कालज्ञानं प्रवक्ष्यामि लगधस्य महात्मनः २  
ज्योतिषामयनं कृत्स्नं प्रवक्ष्याम्यनुपूर्वशः  
विप्राणां सम्मतं लोके यज्ञकालार्थसिद्धये ३  
निरेकं द्वादशार्धाब्दं द्विगुणं गतसंज्ञिकम्  
षष्ट्या षष्ट्या युतं द्वाभ्यां पर्वणां राशिरुच्यते ४  
स्वराक्रमेते सोमार्कौ यदा साकं सवासवौ  
स्यात्तदादि युगं माघस्तपः शुक्लोऽयनं ह्युदक् ५  
प्रपद्येते श्रविष्ठादौ सूर्याचन्द्रमसावुदक्  
सार्पार्धे दक्षिणार्कस्तु माघश्रावणयोः सदा ६  
घर्मवृद्धिरपां प्रस्थः क्षपाहास उदग्गतौ  
दक्षिणे तौ विपर्यासः षण्मुहूर्त्ययनेन तु ७  
द्विगुणं सप्तमं चाहुरयनाद्यं त्रयोदशम्  
चतुर्थं दशमं च द्विर्युग्माद्यं बहुलेऽप्यृतौ ८  
वसुस्त्वष्टा भवोऽजश्च मित्रः सर्पाश्विनौ जलम्

धाता कश्चायनाद्याश्चार्थपञ्चमभस्त्वृतुः ९  
 भांशाः स्युरष्टकाः कार्याः पक्षद्वादशकोद्गताः  
 एकादशगुणश्चोनः शुक्लेऽर्धं चैन्दवा यदि १०

\*\*\*concluding verses\*\*\*

विषुवं तद्गुणं द्वाभ्यां रूपहीनं तु षड्गुणम्  
 यल्लब्धं तानि पर्वाणि तथार्धं सा तिथिर्भवेत् ३१  
 माघशुक्लप्रवृत्तस्य पौषकृष्णसमापिनः  
 युगस्य पञ्चवर्षस्य कालज्ञानं प्रचक्षते ३२  
 तृतीयां नवमीं चैव पौर्णमासीमथासिते  
 षष्ठीं च विषुवान्प्रोक्तो द्वादशीं च समं भवेत् ३३  
 चतुर्दशीमुपवसथस्तथा भवेद्यथोदितो दिनमुपैति चन्द्रमाः  
 माघशुक्लाह्निको युङ्क्ते श्रविष्ठायां च वार्षिकीम् ३४  
 यथा शिखा मयूराणां नागानां मणयो यथा  
 तद्वद्वेदाङ्गशास्त्राणां ज्योतिषं मूर्धनि स्थितम् ३५<sup>५१</sup>

**B. Atharva Veda Vedāṅga Jyotiṣh: Ātmajyotiṣham.** The *Vedāṅga Jyotiṣh* belonging to Atharva Veda, called *Ātmajyotiṣham*, is a somewhat longer text, consisting of 14 *Prakarāṇa*, and a total of 174 verses. It examines the different divisions of time and their precise measurement. Beginning and ending verses are as follows:

आत्मज्योतिषम्

मुहूर्त्तप्रकरणम्

अथ ब्रह्माणं स्वयम्भुं गुरुं लोकपितामहम्  
 ब्रह्मोलोके सुखासीनं काश्यपः परिपृच्छति १

किं प्रमाणं मुहूर्तानां रात्रौ वा यदि वा दिवा  
 चन्द्रादित्यगतं सर्वं तन्मे प्रब्रूहि पृच्छतः २  
 तस्य शुश्रूषमाणस्य काश्यपस्य महात्मनः  
 प्रोवाच भगवान् सर्वं मुहूर्तं ज्ञानमुत्तमम् ३  
 द्वादशाक्षिनिमेषस्तु लवो नाम विधीयते  
 लवाः त्रिंशत्कला ज्ञेया कलात्रिंशत्त्रुटिर्भवेत् ४  
 त्रुटीनां तु भवेत्त्रिंशन्मुहूर्तस्य प्रयोजनम्  
 द्वादशाङ्गुलमुच्छङ्कुं तस्य छाया प्रमाणतः ५  
 नवती षडाङ्गुलाश्चैव प्रतीचीं तां प्रकाशयेत्  
 पुरस्तात्सन्धिवेलायां मुहूर्तो रौद्र उच्यते ६  
 श्वेतः षष्टिः समाख्यातो मैत्रो वै द्वादशाङ्गुलः  
 षट्सु सारभटो ज्ञेयः सावित्रः पञ्चसु स्मृतः ७  
 चतुर्षु तु वैराजस्त्रिषु विश्वावसुस्तथा  
 मध्याह्ने अभिजिन्नाम यस्मिन् छाया प्रतिष्ठिता ८  
 प्राचीं वै गामिनीं छायां रौहिणस्त्रिषु वर्तते  
 बलश्चतुर्षु विख्यातो विजयः पञ्चसु स्मृतः ९  
 नैर्ऋतस्तु षडङ्गुल्या वारुणो द्वादशाङ्गुलः  
 सौम्यः षष्टिः समाख्यातो भगस्तु परमस्तथा १०

\*\*\*concluding verses\*\*\*

शान्तिभिश्च यथान्यायमुपवासैर्व्रतादिभिः  
 येऽर्चयन्ति महात्मानं सर्वं प्रशसयन्ति तम् ८  
 उपवासैर्गवां दानैस्तर्पणैश्च मनीषीणाम्

ग्रहनक्षत्रजा दोषाः प्रशाम्यन्तीह देहिनाम् ६  
 नक्षत्राणि ग्रहाश्चैव देवताः पितरो द्विजाः  
 पूजिताः प्रतिपूज्यन्ते निर्द्दहन्त्यपमानिताः १०  
 आत्मज्योतिषमित्युक्तं स्वयमुक्तं स्वयंभुवा  
 तत्वतः पृच्छमाणस्य काश्यपस्य महात्मनः ११  
 य इदं पठते विप्रो विधिवच्च समाहितः  
 यथोक्तं लभते सर्वमाम्नायविधिदर्शनाद्  
 आम्नायविधिदर्शनादिति १२ १४

एवं शौनकशाखायां ब्रह्मवेदस्याङ्गं ज्योतिषग्रन्थं  
 ब्रह्मकाश्यपानुवादं समाप्तम् <sup>82</sup>

## 2. Gaṇita

*Gaṇita* is the study of the observation, measurement, and prediction of the positions of the planets, the moon and the fixed stars. It is the part of Jyotiṣh that deals with astronomical issues; it is not much concerned with interpretation. A major division of *Gaṇita* is the *Siddhānta*, or Vedic astronomy. It is a complete and wide-ranging astronomical science, based on direct cognition and intuition of the structure of the universe. The texts of *Siddhānta* have as their subject matter what is actually there: The entire range of time and space. Tradition holds that there are 18 texts in the field of *Siddhānta*:

सूर्यः पितामहो व्यासो वशिष्टोऽत्रिः पराशरः ।  
 कश्यपो नारदो गर्गो मरीचिर्मनुरङ्गिराः ॥  
 लोमशः पौलिशश्चैव च्यवनो यवनो भृगुः ।

शौनकोऽष्टादशश्वैते ज्योतिःशास्त्रप्रवर्तकाः ॥<sup>83</sup>

Of these eighteen texts on astronomy, only five have come down to us, *Paulīśa*, *Romaka*, *Vasiṣṭha*, *Sūrya*, and *Pitāmaha Siddhānta*. Here are the *Sūrya*, *Vṛddha Vasiṣṭha* and *Pitāmaha Siddhānta* texts.

**A. *Sūrya Siddhānta*.** The greatest of the *Siddhānta* texts is listed first, the *Sūrya Siddhānta*. *Sūrya Siddhānta*, by its own account, was written at the end of *Satyuga*, by an *Asura* named *Maya*.<sup>84</sup> The text has fourteen chapters. There is a famous English translation of the text by Ebenezer Burgess, first published in 1860.<sup>85</sup> Beginning and ending verses are as follows:

सूर्यसिद्धान्तः

अचिन्त्याव्यक्तरूपाय निर्गुणाय गुणात्मने  
 समस्तजगदाधार मूर्तये ब्रह्मणे नमः १  
 अल्पावशिष्टे तु कृते मयो नाम महासुरः  
 रहस्यं परमं पुण्यं जिज्ञासुर्ज्ञानमुत्तमम् २  
 वेदाङ्गमग्रयमखिलं ज्योतिषां गतिकारणम्  
 आराधयन् विवस्वन्तं तपस्तेपे सुदुश्चरम् ३  
 तोषितस्तपसा तेन प्रीतस्तस्मै वरार्थिने  
 ग्रहाणां चरितं प्रादान्मयाय सविता स्वयम् ४  
 विदितस्ते मया भावस्तोषितस्तपसा ह्यहम्  
 दद्यां कालाश्रयं ज्ञानं ग्रहाणां चरितं महत् ५  
 न मे तेजः सहः कश्चिदाख्यातुं नास्ति मे क्षणः  
 मदंशः पुरुषोऽयं ते निश्शेषं कथयिष्यति ६

इत्युक्त्वाऽन्तर्दधे देवः समादिश्यांशमात्मनः  
स पुमान् मयमाहेदं प्रणतं प्राञ्जलिस्थितम् ७

\*\*\*concluding verses\*\*\*

मयोऽथ दिव्यं तज्ज्ञानं ज्ञात्वा साक्षाद् विवस्वतः  
कृतकृत्यमिवात्मानं मेने निर्धूतकल्मषम् २५  
ज्ञात्वा तमृषयश्चाथ सूर्यलब्धवरं मयम्  
परिब्रुवरुपेत्याथो ज्ञानं पप्रच्छुरादरात् २६  
स तेभ्यः प्रददौ प्रीतो ग्रहाणां चरितं महत्  
अत्यद्भुततमं लोके रहस्यं ब्रह्मसम्मितम् २७  
इति सूर्यसिद्धान्ते मानाधिकारः १४  
समाप्तश्चायं ग्रन्थः<sup>86</sup>

**B. *Vṛddha Vasīṣṭha Siddhānta.*** *Vṛddha Vasīṣṭha Siddhānta* has 544 verses in 13 chapters. The beginning and ending of the text are as follows:

वृद्धवसिष्ठसिद्धान्तः । प्रथमोऽध्यायः ।  
श्रीगणेशाय नमः ।

नमस्ते चित्स्वरूपाय पराय परमात्मने ।  
योगिध्येयाय शान्ताय कालरूपाय विष्णवे १  
नैमिष्येऽनिमिषक्षेत्रे वामदेवो द्विजोत्तमः ।  
अभिवाद्य सुखासीनं वसिष्ठं परिपृच्छति २  
गुरो धर्मज्ञ शान्तात्मँ स्त्रिकालज्ञ दयानिधे ।  
सर्वशास्त्राण्यधीतानि त्वत्प्रसादान्मया मुने ३  
तानि सर्वाणि शास्त्राणि वृष्ट्यारूपाणि भान्ति मे ।

वेदनेत्रं विना तस्माञ्ज्योतिःशास्त्रं प्रयच्छ मे ४

वसिष्ठ उवाच

साधु साधु महाभाग यन्मां त्वं परिपृच्छसि ।

विस्तरेण प्रवक्ष्यामि यथाज्ञातं पितामहात् ५

ज्योतिःशास्त्रं समग्रं प्रथमपुरुषतः स्वर्णगर्भाद्विदित्वा

पूर्वं ब्रह्मा तथोपर्यखिलभूमिमणप्रार्थनाद्यच्चकार ।

तच्चेदं सुप्रसन्नं मृदुपदनिकरैर्गुह्यमभ्यात्मरूपं

शश्वद्विश्वप्रकाशं ग्रहचरितविदांनिर्मलं ज्ञानचक्षुः ६

छन्दः पादौ शब्दशास्त्रं च वक्त्रं कल्पः पाणी ज्यौतिषं

लोचने च ।

शिक्षा घ्राणं श्रोत्रमुक्तं निरुक्तं वेदस्याङ्गान्यहुरेतानि षड्वा ७

\*\*\*concluding verses\*\*\*

अतः शनेरल्पगतिर्निरुक्ता चन्द्रस्य कक्षाल्पवशाच्च बहो ।

भचक्रपूर्तिं महताऽल्पगामी चाल्पेन कालेन ब्रजेत शैघ्र्यः २६

नक्षत्रकक्षाभ्रमणं च चक्रपाणात्मकं २१६०० तन्नियतं निरुक्तम् ।

तदेव सूर्यादिनभश्चराणां स्वमध्यभुक्तिभ्रमण निरुक्तम् २७

सायनं तदहोरात्रं सूर्यादिरसुसञ्चयम्

ज्ञेयं मध्यममानेन वामदेव द्विजोत्तम २८

इति श्रीब्रह्मर्षिवृद्धवसिष्ठप्रणीते गणितस्कन्धे

विश्वप्रकाशे ग्रहकक्षाध्यायस्त्रयोदशः १३

समाप्तोऽयं वृद्धवसिष्ठसिद्धान्तः ।<sup>87</sup>

**C. Pitāmaha Siddhānta.** *Pitāmaha Siddhānta* is a prose work having eight chapters. In the colophons of the text, it claims to belong to the *Viṣṇudharma Purāṇa*. The beginning and ending of the text is as follows:

पितामहसिद्धान्तः ।

श्रीगणेशाय नमः । पुष्कर उवाच । अथ भगवन्तं भुवनोत्पत्ति-  
स्थितिसंहारकारकंचराचरगुरुं प्रतियशसं समधिगम्य भृगुर्वि-  
ज्ञापयामास । भगवन् ज्योतिःशास्त्रं विना गणितेन दुरवगाह-  
मतो गणितविधिमाचक्ष्व । तमुवाच श्रीभगवान् । शृणुवत्स  
गणितज्ञानम् । अनादिनिधनकालः प्रजापतिर्विष्णुः । तस्य  
ग्रहगत्यनुसारेण ज्ञानं गणितम् । तत्रार्कस्यभागभोगः सौरा-  
होरात्रम् । तिथिश्चान्द्राहः । अर्कोदयात् सावनः । चन्द्रनक्षत्र-  
भोगेन नाक्षत्राहोरात्रम् । सावनाहोरात्रं नराणाम् । सार्कं तेषां  
दिनम् । व्यर्का रात्रिः । चन्द्रमसश्चान्द्रमासः पितृणामहोरात्रम्  
। तेषां कृष्णाष्टम्यामर्कोदयः । अमावास्यायां मध्याह्नः ।

\*\*\*concluding verses\*\*\*

कामानवाप्नुयात् कामी मोक्षार्थी परमं पदम् ।  
सम्यग्ग्रहगतिं ज्ञात्वा पात्रतां याति वै द्विजः ॥  
न चेद्वृत्तिं तया कुर्यात्तया वृत्तिं विवर्जयेत् ।  
पात्राणामपि तत्पात्रं ग्रहाणां वेत्ति यो गतिम् ॥  
वेदा हि यज्ञार्थमभिप्रवृत्ताः कालानुपूर्वा विहिताश्च यज्ञाः ।  
तस्मादिदं कालविधानशास्त्रं यो ज्यौतिषं वेद स वेद सर्वम् ॥

इति श्रीविष्णुधर्मे पुष्करोपाख्याने

रामपितामहसंवादे पितामहसिद्धान्ताध्यायः ।  
समाप्तोऽयं सिद्धान्तः ।<sup>88</sup>

### 3. Jātaka

*Bṛihat Pārāśhara Horā Śhāstram*. Jātaka is the branch of Jyotiṣh that makes predictions based on the natal horoscope of the individual. The founding textbook of Jyotiṣh belongs to this branch: The main textbook of Jyotiṣh, which organizes all the elements of the cosmos, planets, *Rāśhis*, *Nakṣhatras* and *Bhāvas* into a systematic science of all-knowingness, is called the *Bṛihat Pārāśhara Horā Śhāstram*. The *Bṛihat Pārāśhara's Horā Śhāstra* teaches calculations and interpretations leading to conclusive predictions based on the birth chart or horoscope of the individual. The text has 97 chapters.<sup>89</sup> Its beginning and ending verses are as follows:

अथ बृहत्पाराशरहोराशास्त्रम्  
सृष्टिक्रमकथनाध्यायः १

अथैकदा मुनिश्रेष्ठं त्रिकालज्ञं पराशरम्  
पप्रच्छोपेत्य मैत्रेयः प्रणिपत्य कृताञ्जलिः १  
भगवन् परमं पुण्यं गुह्यं वेदाङ्गमुत्तमम्  
त्रिस्कन्धं ज्यौतिषं होरा गणितं संहितेति च २  
एतेष्वपि त्रिषु श्रेष्ठा हौरेति श्रूयते मुने  
त्वत्तस्तां श्रोतुमिच्छामि कृपया वद मे प्रभो ३  
कथं सृष्टिरियं जाता जगतश्च लयः कथम्  
खस्थानां भूस्थतानां च सम्बन्धं वद विस्तरात् ४  
साधु पृष्टं त्वया विप्र लोकानुग्रहकारिणा

अथाहं परमं ब्रह्म तच्छक्तिं भारतीं पुनः ५  
 सूर्यं नत्वा ग्रहपतिं जगदुत्पत्तिकारणम्  
 वक्ष्यामि वेदनयनं यथा ब्रह्ममुखाच्छ्रुतम् ६  
 शान्ताय गुरुभक्ताय सर्वदा सत्यवादिने  
 आस्तिकाय प्रदातव्यं ततः श्रेयो ह्यवाप्स्यति ७  
 न देयं परशिष्याय नास्तिकाय शठाय वा  
 दत्ते प्रतिदिनं दुःखं जायते नात्र संशयः ८  
 एकोऽव्यक्तात्मको विष्णुरनादिः प्रभुरीश्वरः  
 शुद्धसत्वो जगत्स्वामी निर्गुणस्त्रिगुणान्वितः ९  
 संसारकारकः श्रीमान्निमित्तात्मा प्रतापवान्  
 एकांशेन जगत्सर्वं सृजत्यवति लीलया १०

\*\*\*concluding verses\*\*\*

गुणत्रयफलाध्यायस्ततोऽप्यज्ञातजन्मनाम्  
 जन्मलग्नादिविज्ञानं प्रव्रज्यालक्षणानि च २१  
 स्त्रीणां च फलवैशिष्ट्यमङ्गलदमफलानि च  
 पूर्वपापोत्थशापोत्थयोगा वैपुत्र्यकारकाः २२  
 सत्पुत्रप्राप्त्युपायाश्च सहैव प्रतिपादिताः  
 जन्मन्यनिष्टलग्नर्क्षतिथ्यादिप्रतिपादनम् २३  
 तत्तच्छान्तिविधिश्चैव संक्षेपेण प्रदर्शितः  
 प्रसवस्य विकाराश्च कथिताः शान्तिसंयुताः २४  
 एवं जातकवर्येऽत्र निविष्टा विषयाः शतम्  
 विज्ञाय विबुधास्त्वेतान् प्राप्नुवन्तु यशः श्रियम् २५ <sup>90</sup>

**B. Garga Horā Śāstra.** There is another *Horā Śāstra* text by a famous Ṛṣiḥi, Maharṣi Garga. It is called *Garga Horā Śhāstra*. It is a much shorter work, consisting of 13 chapters. The first chapter presents general principles, and the remaining 12 chapters deal with all possible circumstances in each of the twelve *Bhāvas* (houses) in the *Kuṇḍali* (horoscope).<sup>91</sup> Beginning and ending of the texts are as follows:

प्रथमोऽध्यायः

क्रूरक्षेत्रे यदा जनम अस्तको लग्नायकः ।  
 अर्के जीवे तथा पातः सोऽष्टवर्षेन जीवति १  
 षष्ठाष्टमे च मूर्त्तो च बुधभौमो यदा स्थितौ  
 तस्करं घोरकर्माणा करपादं विनश्यति २  
 षष्ठाष्टमे च मूर्त्तो च जन्मकाले यदा बुधः ।  
 चतुर्वर्षे भवेन्मृत्युरमृते यदि सिंचति ३  
 भौमक्षेत्रे यदि जीवः जीवक्षेत्रे च मंगलः ।  
 द्वादशाब्दे भवेन्मृत्यु रक्षते यदि शंकरः ४  
 भौमक्षेत्रे यदा जीवः षष्ठाष्टम द्वितीयकः  
 षष्ठे वर्षे भवेन्मृत्युर्जातकस्य न संशयः ५  
 जन्ममूर्त्तो यदा राहुरष्टषष्ठे च चन्द्रमाः ।  
 विंशद्रात्रौ भवेन्मृत्युजतिकस्य न संशयः ६  
 चतुर्थपि यदा राहु केन्द्रे भवति चन्द्रमाः ।  
 विंशद्रात्रौ भवेन्मृत्युर्जातकस्य न संशयः ७

\*\*\*concluding verses\*\*\*

यस्यैव जन्मनक्षत्रे जायेत् भ्राता सुतोऽपि वा

सजातीयः सजात्यावा सोऽस्य प्राणान् विनाशयेत् ॥  
 संपत्करेऽपि जातस्य श्रेयस्कृत्तिष्ठते सदा ।  
 नित्यं कलिसमं पश्येद्यो जायेत विपत्करे ॥  
 क्षेमेऽभिजातः पुरुष सौम्यश्चैकान्तिको भवेत् ।  
 प्रत्यारिजो रिपुसमः नैधन तस्करो भवेत् ॥  
 साधके सर्वकार्याणां साधकः स्यादतिप्रियः ।  
 मैत्रे परममैत्रे च परमित्रमतिप्रियः ।<sup>92</sup>

**C. Jaimini Upadeśha Sūtra.** There is a text called *Jaimini Upadeśha Sūtra*, in four chapters. It propounds a different system of astrology. The text begins and ends as follows:

उपदेशं व्याख्यास्यामः १ अभिपश्यन्ति ऋक्षाणि २ पार्श्वभे  
 च ३ तन्निष्ठाश्च तद्वत् ४ दारभाग्यशूलस्थार्गला निध्यातुः ५  
 कामस्थातु भूयसा पापानाम् ६ रिःफ नीचकामस्था  
 विरोधिनः ७

\*\*\*concluding Sūtra\*\*\*

स्व नन्दे तुल्ये वा ३४ वर्गे नवांशे च ३५ तत्र तत्र  
 ज्ञानाज्ञानेषु ३६ पुत्रो मणि च रमण्याः ३७ गुधः केतुर्वा ३८  
 शुभ चन्द्राभ्याम् ३९ स्व लग्न नाथाश्च ४० । ४ । ४<sup>93</sup>

#### 4. *Praśhna*.

The fourth branch of Jyotiṣh is called *Praśhna*.

**A. *Ṣaṭpañchāśhika*.** The central work on *Praśhna* is an extremely concise work, written by *Prthuyāśas*, the son of one of the most famous figures in Indian astrology, *Varāhamihira*. The text is called *Ṣaṭpañchāśhika*, because it is made up of 56 verses.

These verses encapsulate the entire science of *Praśhna*, in which the *Jyotiṣhi* finds the answer to an inquirer's question by analyzing the time at which the question was asked. Beginning and ending of *Ṣaṭpañchāśhika* are as follows:

षट्पञ्चाशिका

श्रीवराहमिहिरात्मजपृथुयशसा विरचिता

अध्याय १

अथ होराध्यायः

प्रणिपत्य रविं मूर्धा वराहमिहिरात्मजेन पृथुयशसा

प्रश्ने कृतार्थगहना परार्थमुद्दिश्य सद्यशसा १

च्युतिर्विलग्नद्विबुकाच्च वृद्धिर्मध्यात्प्रवासोऽस्तमयान्निवृत्तिः

वाच्यः ग्रहैः प्रश्नविलग्नकालाद्गृहं प्रविष्टो हिबुके प्रवासी २

यो यो भावः स्वामिदृष्टो युतो वा

सौम्यैर्वा स्यात्तस्य तस्यास्ति वृद्धिः

पापैरेवं तस्य भावस्य दानि

निर्देष्टव्या पृच्छतां जन्मतो वा ३

सौम्ये विलग्रे यदि वास्य वर्गे शीर्षोदये सिद्धिमुपैति कार्यम्

अतो विपर्यस्तमसिद्धिहेतुः कृच्छ्रेण संसिद्धिकरं विमिश्रम् ४

होरास्थितः पूर्णतनुः शशांको जीवेन दृष्टो यदि वा सितेन

क्षिप्रं प्रनष्टस्य करोति लब्धिं लाभोपय तो बलवाञ्छुभश्च ५

\*\*\*concluding verses\*\*\*

मन्दः पापसमेतो लग्नान्नवमेऽशुभैर्युतदृष्टः

रोगार्तः परदेशे चाष्टमगो मृत्युकर एव ११

सौम्ययुतोऽर्कः सौम्यैः सन्दृष्टश्चाष्टमर्क्षसंस्थश्च  
 तस्माद्देशादन्यं गतः स वाच्यः पिता तस्य १२  
 इति वराहमिहिरात्मजपृथुयशोविरचितायां षट्पञ्चाशिकायां  
 मिश्रकाध्यायः सप्तमः  
 षट्पञ्चाशिका समाप्ता <sup>94</sup>

**B. Daivajñavallabhā.** Another important work on *Prāśhna* has been written by *Varāhamihira*, the father of *Prthuyāśhas*. *Daivajñavallabhā* is a text of 15 chapters. *Varāhamihira* covers all the yogas presented in his son's work *Ṣaṭpañchāśhikā*, and also treats the *Prāśhna Lagna*, and different means of determining it; the *Prāśhnākṣhara paddhati* (the initial letter of query); the study of omens, and prediction by *Dreṣhkaṇa*, and *Trimśhāmśha*. A summary of the text is given by Manish Shrivastaw:

In the first chapter, *Prashnāvātār*, planet's conditions (avasthā) are described, definitions [are given and the] author discusses duties of answer seeker and astrologer both, the basis of making prediction. In the second chapter, *Shubhāshubha*, the author describes 'significations' or things covered by all 12 houses (bhāva kārakatva) and some basic principles. In the third chapter, *Lābhālābha* combinations indicating financial profit or loss are given. In the fourth chapter, *Sāmānyagamāgam*, some basic yogas of travel, arrival or departure, are discussed. Fifth chapter, *Shatrugamāgam* deals with enemy's attack on one's country. Sixth chapter, *Pravāsachintā* deals exclusively with the state of a person gone abroad, his well being, possible arrival or captivity. Seventh chapter, *Jayaparājaya*, deals with war queries explicitly, who'll be victorious, the aggressor (*Yāyī*) or attacked one (*Sthāyī*). Eighth chapter, *Rogashubha*, points out combinations for patient's health, recovering from or succumbing to disease. Ninth chapter is about larceny, lost wealth's recovery, identification of thief. Tenth chapter, *Manomushtichintā* answers silent queries in a rational way, explaining the size, color, sex of planets, leading to determine if it's living organism, animal, flora, or unanimated metal, a person is thinking about. Eleventh chapter, *Vrishtinirnaya*, briefly suggests rain indicating combinations. Twelfth chapter, *Vivāhavichar*, is for concerns about marriage, while thirteenth chapter, *Stripunjanma*, deals with childbirth. Fourteenth chapter, *Prakirna*, as the name suggests consists of everything which the author thinks should not be left out . . . [including] answering from first letter of question asked, [and] dividing

alphabets in 8 sections governed by 7 planets (a, ka, cha, ṭa, ta pa, ya, śha vargas). In fifteenth chapter, *Lagnachinta*, again the author describes fate of war strikes, army's every aspect, journey, food, camping, vehicles, loopholes, etc., determined by Dreshkana. In the end he suggests favorable traveling times and combinations of unexpected journey.<sup>95</sup>

Beginning and ending verses are as follows:

दैवज्ञवल्लभा

१ प्रश्नावताराध्यायः

नत्वोद्गिरन्तमनलं भैरवमद्वैतमीश्वरं नृहरिम्  
 वराहेणैषा क्रियते प्रश्ने दैवज्ञवल्लभारचना १  
 दीप्ताद्यं दशभेदं व्योमचराणां निरूप्य भावफलम्  
 पृष्टो यद्यत्कथयति शुभाशुभं तत्तदन्यथा नोक्तम् २  
 दीप्तो दीनः स्वस्थो मुदितः सुप्तः प्रपीडितो मुषितः  
 परिहीयमानवीर्यः प्रवृद्धवीर्योऽधिवीर्यश्च ३  
 स्वोच्चे दीप्तो नीचे दीनः स्वगृहे व्यवस्थितः स्वस्थः  
 मुदितो मित्रगृहस्थो रिपुगेहस्थो भवेत्सुप्तः ४  
 अन्यैर्विजितो युद्धे निपीडितोऽस्तंगतो मुषितः  
 परिहीयमानवीर्यो नीचाभिमुखं प्रसर्पश्च ५  
 गच्छन् स्वोच्चाभिमुखं प्रवृद्धवीर्यः समाख्यातः  
 शुभवर्गस्थः खेटोऽधिकवीर्यो विपुलरश्मिश्च ६  
 दीप्ते सिद्धिरनुत्तमा नरपतेर्दाने च दैन्यागमः  
 स्वस्थे स्वे मनसि स्थितं च भवति श्रीकीर्तिसौख्यादिकम्  
 आमोदो मुदिते यथेप्सितफलप्राप्तिः प्रसुप्ते विपत्

पीडाशत्रुकृता प्रपीडिततनौ मोषं गतेऽर्थक्षयः ७

भवति प्रवृद्धवीर्ये गजतुरंगसुवर्णभूलाभः

तद्वदधिवीर्ययुक्ते शक्तित्रयसंपदादिबाहुल्यम् ८

पुष्पैः फलैः कनकरत्नयुतैः स्वभूमौ

नक्षत्रजातिसहितं ग्रहराशिचक्रम्

श्रद्धां अभ्यर्च्य भक्तिभरबंधुकंधराग्रः

विधाय निजचेतसि निर्विकल्पे ९

प्रातः पुमान्विहितदेवगुरुप्रणामः पाणौ

वहन् कुसुमरत्नफलाक्षताञ्च ।

सत्कृत्य दैवविदमादरमादधानः

पृच्छेत्सकृच्छुभमनाः शुभदिङ्मुखस्थः १०

\*\*\*concluding verses\*\*\*

परस्परं सौरिकुजौ रवीन्दू त्रिकोणगौ भार्गवलोहितौ च

फलं यदुक्तं तदशेषमेव विनाश्य पश्चात्स्वदिशं नयेताम् ३६

ताराग्रहश्चेत्क्षितिजात्रिकोणे सूर्यादपि स्याद्यदि वा शशांकः

दिगीश्वरात्पंचमगो बली वा ग्रहः स्वकाष्ठां नयति प्रसद्य ४०

दृष्टाऽदृष्टफलाप्त्यै शास्त्रं हृदये निधाय मिहिरस्य

दैवज्ञवल्लभाख्यं दृष्ट्वा प्रश्नं वदेत्तज्ज्ञः ४१

यदुपचितमन्यजन्मनि शुभाऽशुभं तस्य कर्मणः पंक्तिम्

व्यञ्जयति शास्त्रमेतत् तमसि द्रव्याणि दीप इव ४२

आदित्यदासतनयस्तदवाप्तबोधः कापित्थलः सवितृ-

लब्धवरप्रसादः ।

आवन्तिको मुनिमतान्यवलोक्य यत्रादेतां वराहमिहिरो  
रचयांचकार ४३<sup>७६</sup>

**C. *Praśhna Mārga*.** Another famous text in the field of *Praśhna* is called *Praśhna Mārga*. The *Praśhna Mārga* goes beyond the narrow confines of the issues of *Praśhna* to explore the entire field of Jyotiṣh. *Praśhna Mārga* has 32 chapters. Beginning and ending verses are as follows:

श्री गणेशाय नमः ।

प्रथमाध्यायः

मध्याटव्यधिपं दुग्धसिन्धुकन्याधवं धिया  
ध्यायामि साध्वहं बुद्धेः शुध्यै वृध्यै च सिद्धये १  
गुरुभ्यश्च ग्रहेभ्यश्च मया बद्धोयमञ्जलिः  
प्रसन्नमनसस्ते मे सत्यां कुर्वन्तु भारतीम् २  
नमः श्रीमङ्गलश्रेणीनिवासाय महात्मने  
सर्वं जानन्ति दैवज्ञा यद्यत् श्रुति चक्षुषः ३  
चेल्लूरीश्वरमानम्य शैलजावल्लभं मया  
शिष्याय देशिकावाप्तं प्रश्रवर्त्मोपदिश्यते ४  
स्कन्धत्रयात्मकं ज्योतिःशास्त्रमेतत् षडङ्गवत्  
गणितं संहिता होरा चेति स्कन्धत्रयं मतम् ५  
जातकगोळनिमित्तप्रश्नमुहूर्तारख्यगणितनामानि  
अभिदधतीह षडङ्गान्याचार्या ज्यौतिषे महाशास्त्रे ६  
गोळो गणितं चेति द्वितयं खलु गणितसंहिते स्कन्धे  
होरासंहितयोरपि निमित्तमन्यत्रयं च होराख्ये ७

\*\*\*concluding verse\*\*\*

अध्यायैः षोडशभिश्चोत्तरभागस्तथैव सम्पूर्णाः  
शिष्यजनप्रार्थनया रचितस्य प्रश्नमार्गस्य १४०  
समाप्तोऽयं प्रश्नमार्गः<sup>97</sup>

### 5. *Muhūrta*

The fifth branch of Jyotiṣh is called *Muhūrta*, which may be translated as electional astrology. *Muhūrta* is the science of determining an auspicious starting time for an event or project, or life experience, so that everything unfolds automatically and systematically without obstacles, and the project is brought to successful completion. A *Muhūrta*, or favorable, auspicious time for an action is chosen on the basis of the changing values of time. The days of the week, the lunar days or *Tithis*, which measure the successive progress of the path of the moon along the ecliptic through increments of twelve degrees, the *Nakṣatra* in which the moon is stationed, the *Amśha* or divisions of the *Lagna*, and the positions and conditions of the planets, all contribute to the determination of the auspiciousness of a particular moment for a proposed action. Of all of these, the *Nakṣatras* may be said to play the most pivotal role in determining *Muhūrta*.<sup>98</sup> Here are three different *Muhūrta* texts.

**A. *Muhūrta Chintāmaṇi*.** The first *Muhūrta* text to be considered is the *Muhūrta Chintāmaṇi*.<sup>99</sup> The text has thirteen sections and 493 verses. There is an English translation by Girish Chand Sharma.<sup>100</sup> There are sections on auspicious and inauspicious *Muhūrta* (starting times), on *Nakṣatras*, the lunar asterism, on *Sankrānti* (the entry of a planet into a new sign), planetary transits, on choosing auspicious times for the various rites of passage called *Saṁskāra* including marriage, *Muhūrtas* for the performance of

*Yagya*, for coronation of a king, and for journeys, living in a city, and entering a new house. Beginning and ending verses are as follows:

मुहूर्त्तचिन्तामणिः

गौरीश्रवःकेतकपत्रभङ्गमाकृष्य हस्तेन ददन्मुखाग्रे  
विध्नं मुहूर्त्ताकलितद्वितीयदन्तप्ररोहो हरतु द्विपास्यः १  
क्रियाकलापप्रतिपत्तिहेतुं संचिप्रसारार्थविलासगर्भम्  
अनन्तदैवज्ञसुतः स रामो मुहूर्त्तचिन्तामणिमातनोति २

शुभाशुभप्रकरणम् १

तिथीशा वह्निकौ गौरी गणेशोऽहिर्गुहो रविः  
शिवो दुर्गाऽन्तको विश्वे हरिः कामः शिवः शशी ३  
नन्दा च भद्रा च जया च रिक्ता पूर्णेति तिथ्योऽशुभमध्यशस्ताः

सितेऽसिते शस्तसमाधमाः स्युः  
सितज्ञभौमार्किगुरौ च सिद्धाः ४  
नन्दा भद्रा नन्दिकाख्या जया च  
रिक्ता भद्रा पूर्णसञ्ज्ञा मृताऽर्कात्  
याम्यं त्वाष्ट्रं वैश्वदेवं धनिष्ठा  
ऽऽर्यम्णां ज्येष्ठाऽन्त्यं रवेर्दग्धभं स्यात् ५  
षष्ठ्यादितिथयो मन्दाद्विलोमं प्रतिपद्बुधे  
सप्तम्यर्केऽधमाः षष्ठ्याद्यामाश्च रदधावने ६  
षष्ठ्यष्टमी भूतविधुक्षयेषु नो

सेवेत ना तैलपले क्षुरं रतम्  
 नाभ्यञ्जनं विश्वदशद्विके तिथौ  
 धात्रीफलैः स्नानममाद्रिगोष्वसत् ७  
 सूर्येशपञ्चाग्निरसाष्टनन्दा वेदाङ्गसप्ताश्विगजाङ्गशैलाः  
 सूर्याङ्गसप्तोरगगोदिगीशा दग्धा विषाख्याश्च हुताशनाश्च ८  
 सूर्यादिवारे तिथयो भवन्ति मघाविशाखाशिवमूलवह्निः  
 ब्राह्मं करोऽर्काद्यमघरटकाश्च शुभे विवर्ज्या गमने त्ववश्यम् ९  
 भाद्रे चन्द्रदृशौ नभस्यनलनेत्रे माधवे द्वादशी  
 पौषे वेदशरा इषे दशशिवा मार्गेऽद्रिनागा मधौ  
 गोष्ठौ चोभयपक्षगाश्च तिथयः शून्या बुधैः कीर्तिता  
 ऊर्जाषाढतपस्यशक्रतपसां कृष्णे शराङ्गाब्धयः १०

\*\*\*concluding verses\*\*\*

अथ ग्रन्थकारवंशवर्णनम्

आसीद्धर्मपुरे षडङ्गनिगमाध्येतृद्विजैर्मशिडते  
 ज्योतिर्वित्तिलकः फणीन्द्ररचिते भाष्ये कृतातिश्रमः  
 तत्तज्जातकसंहितागणितकृन्मान्यो महाभूभुजां  
 तर्कालंकृतिवेदवाक्यविलसद्बुद्धिः स चिन्तामाणः १  
 ज्योतिर्विद्वणवन्दितांघ्रिकमलस्तत्सूनुरासीत्कृती  
 नाम्नाऽनन्त इति प्रथामधिगतो भूमण्डलाहस्करः  
 यो रम्यां जनिपद्धतिं समकरोद्दुष्टाशयध्वंसिनीम्  
 टीकां चोत्तमकामधेनुगणितेऽकार्षीत्सतां प्रीतये २  
 तदात्मज उदारधीर्विबुधनीलकण्ठानुजो

गणेशपदपङ्कजं हृदि निधाय रामाभिधः  
 गिरोशनगरे वरे भुजभुजेषुचन्द्रैर्मिते  
 शके विनिरमादिमं खलु मुहूर्तचिन्तामणिम् ३  
 समाप्तश्चायं ग्रन्थः<sup>101</sup>

**B. *Kāla Prakāśikā*.** *Kāla Prakāśikā* is a text in 45 chapters. There is an English translation by N.P.S. Iyer.<sup>102</sup> *Kāla Prakāśikā* advocates the study of the *Pañchāṅgam*, which is a particular kind of ephemeris showing the lunar day or *Tithi*, the day of the week, the *Nakṣatra*, the *Yoga* and the *Karaṇa* for each day. It describes *Muhūrta* for various *Samskāra* or rites of passage, for agricultural work, laying up treasure, putting on new clothes, wearing a new ornament, laying foundations, opening a house, coronation of a king, and travel. It describes the influence of *Nakṣatras* on the course of a disease, and success of treatment, and describes various *Yogas* and *Dāśha* periods used in prediction. There are chapters on the interpretation of dreams, the celebration of festivals, and the *Ekādaśī* observance. Beginning and ending of the text are as follows:

कालप्रकाशिका । प्रथमोऽध्यायः ।

शुद्धस्फटिकसंकाशं रत्नसिंहासने स्थितम्  
 पद्मया सहितं नित्यं नरसिंहमहं भजे १  
 गरुडध्वजसेनान्यं कलये चक्रधारिणम्  
 यद्भयानमात्रात्सन्त्रस्ताः प्रत्यूहा यान्ति दूरतः २  
 वाधूलवरदाचार्यपादपङ्कजमाश्रये  
 यत्पादपङ्कजध्यानात्प्रयूहा यान्ति दूरतः ३  
 यदाश्रितानां भुक्तिश्च मुक्तिश्च सुलभा भवेत्

वन्दामहे नृसिंहार्यं वाधूलान्वयनायकम् ४  
 कान्तोपयन्तृयोगीन्द्रकरुणापात्रतां गतम्  
 पदवाक्यप्रमाणज्ञं वन्दे समरपुंगवम् ५  
 कृतार्थाः प्राणिनः सर्वे यस्यावतरणाद्भुवि  
 पोळिपाक्क इति ख्याते प्रौढरायपुरे वसन् ६  
 आभिजात्येन वृत्तेन विद्यया चातिशायिनः  
 पुत्रोऽहं वरदार्यस्य भारद्वाजकुलाभवः ७

\*\*\*concluding verses\*\*\*

शाकाहारं तु यो भुङ्क्ते हृदि शल्यं ममार्पितम्  
 बहुना किमिहोक्तेन संदेहो जायते यदि २१  
 एकादशीं परित्यज्य द्वादशीं समुपोषयेत्  
 पारणं तु त्रयोदश्यां न कर्तव्यं फलार्थिभिः  
 पारणं तु त्रयोदश्यां निष्कामानां विमुक्तिदम् २२

इति नृसिंहसूरिविरचितायां कालप्रकाशिकायां  
 पञ्चचत्वारिंशोऽध्यायः  
 समाप्तेयं कालप्रकाशिका<sup>103</sup>

**C. Muhūrtagaṇapati.** Another important text in electional astrology is *Muhūrtagaṇapati*. The text has 22 chapters:

मुहूर्तगणपतिः । संवत्सरादिप्रकरणम् ।  
 श्रीमत्या कल्पवल्ल्येव हैमवत्या निरत्ययः  
 जयत्यालिङ्गितः कल्पद्रुमः सत्फलदः शिवः १  
 प्रवर्तयति सालोकं लोकं यज्ञादिकर्मसु

यन्मुहूर्त्ताकरोद्यानं वन्देऽर्कं कालमीश्वरम् २  
 श्रीविश्वेशं गणेशं गुरुचरणमथो यज्ञमूर्तिं सुकीर्तिं  
 नत्वा पित्रोः पदाब्जं निखिलमुनिवरान् संहितासंप्रणेतृन् ।  
 गर्गात्रिश्रीवसिष्ठाङ्गिरसविरचिताः संहिता मूलभूताः  
 ज्ञात्वा ज्योतिर्निबन्धानतिललितपदां रत्नमालां विचिन्त्य ३  
 सङ्केतान् संविहाय व्यवहृतिसुखदं बालबोधाय शीघ्रं  
 ज्योतिर्ग्रन्थोदितार्थैः सुगमलघुपदैः सिद्धकार्यैर्मुहूर्तैः ।  
 ज्योतिस्सिद्धान्तवेत्ता श्रुतिविविधकलाशास्त्रपारीणबुद्धि-  
 गौडो चीनेशमान्यः क्षितिपतितिलकेनार्च्यमानश्चभूयः ४  
 श्रीरामदासजनुषो हरिशङ्करस्य  
 श्रीरावलस्य तनयो विनयोपपन्नः ।  
 ग्रन्थं मुहूर्त्तगणपत्यभिधं विधत्ते  
 विद्याधिर्गणपतिर्गणितागमज्ञः ५

\*\*\*concluding verses\*\*\*

इति नृपतनये हितं विदित्वा सपदि तदीयविनोदनाय  
 अथ विविधमुहूर्त्तसत्प्रबन्धो गणपतिरावलशर्मणा व्यधायि २६  
 वाणी यथा गणपतेः शिवयोगहेतुः  
 काश्यां तथैव हरिशङ्करनन्दनस्य ।  
 एषा मुहूर्त्तगणपत्यभिधप्रबन्ध-  
 प्रादुर्भवा भवति भूमितले जनानाम् ३०  
 आयुः प्रज्ञा यशः सौख्यं सौभाग्यं फलमक्षयम्  
 अभीष्टं च पशून् पुत्रान् लभतां ग्रन्थतत्त्ववित् ३१

इति श्रीमद्देवज्ञरावलहरिशंकरसूरिसूनु-  
 गणपतिकृते मुहूर्तगणपतौ ग्रन्थालङ्कारप्रकरणम्  
 द्वाविंशतितमं समाप्तम्  
 समाप्तश्चाऽयं ग्रन्थः २२ <sup>104</sup>

### 6. *Nimitta*

*Nimitta* is the science of omens and portents, whereby unusual events are explored for their potential predictive value. In ancient times, one court astrologer would often be devoted full-time to looking for omens that could foretell the future for the king and his kingdom. The science of *Nimitta*, combined with techniques of predicting future calamities, and the fate of entire nations, forms one entire section of Jyotiṣh, called *Samhitā*.

***Br̥hat Samhitā***. The foremost authority in the field of *Nimitta* and *Samhitā*, is Varāhamihira, who is reported to have lived around 500 AD. He has written a text called *Br̥hat Samhitā*, an ambitious work of a hundred chapters.<sup>105</sup> He describes the omens and portents pertaining to unusual astronomical events, such as arrival of comets, planetary transits, conjunctions and planetary wars. Prognostication regarding special indications at dawn and twilight, falling of meteors, halos around planets, and rainbows, are given, as also omens from horses and cows and many different kinds of wild animals. There are approximately 3900 verses in the text's one hundred chapters. The last chapter summarizes the contents of the entire text. There is an English translation by M. R. Bhat.<sup>106</sup> Beginning and ending verses are as follows:

श्रीसिद्धिविनायको विजयते

बृहत्संहिता ।

उपनयनाध्यायः १

जयति जगतः प्रसूतिर्विश्वात्मा सहजभूषणं नभसः

द्रुतकनकसदृशदशशतमयूखमालार्चितः सविता १  
 प्रथममुनिकथितमवितथमवलोक्य ग्रन्थविस्तरस्यार्थम्  
 नातिलघुविपुलरचनाभिरुद्यतः स्पष्टमभिधातुम् २  
 मुनिविरचितमिदमिति यच्चिरन्तनं साधु न मनुजग्रथितम्  
 तुल्येऽर्थेऽक्षरभेदादमन्त्रके का विशेषोक्तिः ३  
 क्षितितनयदिवसवारो न शुभकृदिति यदि पितामहप्रोत्रोक्ते  
 कुजदिनमनिष्टमिति वा कोऽत्र विशेषो नृदिव्यकृतेः ४  
 आब्रह्मादिविनिःसृतमालोक्य ग्रन्थविस्तरं क्रमशः  
 क्रियमाणकमेवैतत्समासतोऽतो ममोत्साहः ५  
 आसीत्तमः किलेदं तत्रापां तैजसेऽभवद्धैमे  
 स्वर्भूशकले ब्रह्मा विश्वकृदराडेऽर्कशशिनयनः ६  
 कपिलः प्रधानमाह द्रव्यादीन् कणभुगस्य विश्वस्य  
 कालं कारणमेके स्वभावमपरे जगुः कर्म ७

\*\*\*concluding verse\*\*\*

दिनकरमुनिगुरुचरणप्रणिपातकृतप्रसादमतिनेदम्  
 शास्त्रमुपसङ्गृहीतं नमोऽस्तु पूर्वप्रणेतृभ्यः ६ <sup>107</sup>

#### IX. THE READING CURRICULUM IN JYOTIṢH

Jyotiṣh is an enormous field with a rich and profound literature. The main texts of the six branches of Jyotiṣh, *Gola*, *Gaṇita*, *Jāṭaka*, *Praśhna*, *Muhūrta*, and *Nimitta* have now been examined. In the introduction to this chapter, it was pointed out that the calculations that were presented in the various textbooks were not actually what was structured in the human physiology; what H.M. King Nader Rām has located in the physiology are the cosmic counterparts, the planets, *Rāshis*, *Nakṣhatras* and *Bhāvas* that

are tangible manifest structures in the human physiology. Since the texts themselves are not the items that are located in the physiology, reading the vast literature of Jyotiṣh book by book, in Sanskrit, for its sound value is not necessary for enlivening the all-knowing quality in the awareness. His Holiness Maharishi Mahesh Yogi has recommended the reading of one book from each of four main divisions of Jyotiṣh, *Jāṭaka*, *Muhūrta*, *Praśhna*, and *Gaṇita*. The *Bṛhat Parāśara Horā Śāstra* together with *Sūrya Siddhānta*, *Muhūrta Cintamaṇi*, and *Ṣaṭpañcāsika* present a program of reading that surveys the whole field of Jyotiṣh in depth without getting lost in the details. These four texts constitute the curriculum of reading for the field of Jyotiṣh.

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Notes:

<sup>1</sup> Maharishi Mahesh Yogi, (1994), pp. 89-90.

<sup>2</sup> Santhanam, R., *Brihat Parasara Hora Sastra*, vol. I, (New Delhi: Ranjan Publications, 1990), p. 25.

<sup>3</sup> Gray, (2005), p. 369-371.

<sup>4</sup> Sharma, Girish Chand, *Brihat Parasara Hora Sastra*, vol. I, (New Delhi: Sagar Publications, 1994), p. 28.

<sup>5</sup> Carpenter and Sutin, pp. 54 and 552.

<sup>6</sup> Sharma, G.C., p. 28.

<sup>7</sup> Gray, (1918), pp. 834-835.

<sup>8</sup> Carpenter and Sutin, p. 579.

<sup>9</sup> Sharma, G.C., p. 28.

<sup>10</sup> Gray, (2005), p. 428.

<sup>11</sup> Sharma, G.C., p. 28.

<sup>12</sup> Gray, (2005), p. 427.

<sup>13</sup> Sharma, G.C., p. 29.

<sup>14</sup> Gray, (2005), p. 427-428.

<sup>15</sup> Sharma, G.C., p. 29.

<sup>16</sup> Gray, (2005), p. 419.

<sup>17</sup> Gray, (2005), p. 424.

<sup>18</sup> Sharma, G.C., p. 29.

<sup>19</sup> Gray, (2005), p. 421.

<sup>20</sup> Sharma, G.C., p. 29.

<sup>21</sup> Please refer to above, translation of verses 4-6 of chapter 3 of Parāshara.

<sup>22</sup> Gray, (1918), pp. 884-885.

<sup>23</sup> King Nader Rām, (2000), p. 123.

<sup>24</sup> Sharma, G.C., p. 54.

<sup>25</sup> Gray, (1918), pp. 881-882.

<sup>26</sup> Sharma, G.C., p. 55.

<sup>27</sup> Gray, (1918), p. 910.

<sup>28</sup> Sharma, G.C., p. 55.

<sup>29</sup> Gray, (1918), p. 914.

<sup>30</sup> Sharma, G.C., p. 55.

<sup>31</sup> Gray, (1918), p. 882.

<sup>32</sup> Sharma, G.C., p. 55.

<sup>33</sup> Gray, (1918), pp. 901-902.

<sup>34</sup> Sharma, G.C., p. 56.

<sup>35</sup> Gray, (1918), p. 885.

<sup>36</sup> Sharma, G.C., p. 56.

<sup>37</sup> Gray, (1918), p. 906.

<sup>38</sup> Sharma, G.C., p. 56.

<sup>39</sup> Gray, (1918), p. 886.

<sup>40</sup> Sharma, G.C., p. 56.

<sup>41</sup> Gray, (1918), p. 899.

<sup>42</sup> Sharma, G.C., p. 57.

<sup>43</sup> Gray, (1918), p. 906.

<sup>44</sup> Sharma, G.C., p. 57.

<sup>45</sup> Gray, (1918), p. 906-7.

<sup>46</sup> Sharma, G.C., p. 57.

<sup>47</sup> King Nader Rām, (2000), p. 129.

<sup>48</sup> Santanam, R., p. 121.

<sup>49</sup> King Nader Rām, (2000), p. 128.

<sup>50</sup> King Nader Rām, (2000), p. 129.

<sup>51</sup> Santanam, R.

<sup>52</sup> King Nader Rām, (2000), p. 129.

<sup>53</sup> Santanam, R.

<sup>54</sup> King Nader Rām, (2000), p. 129.

<sup>55</sup> Santanam, R.

<sup>56</sup> King Nader Rām, (2000), p. 129.

<sup>57</sup> Santanam, R.

<sup>58</sup> King Nader Rām, (2000), p. 129.

<sup>59</sup> Santanam, R.

<sup>60</sup> King Nader Rām, (2000), p. 129.

<sup>61</sup> Santanam, R.

<sup>62</sup> King Nader Rām, (2000), p. 129.

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- <sup>63</sup> Santanam, R.
- <sup>64</sup> King Nader Rām, (2000), p. 129.
- <sup>65</sup> Santanam, R.
- <sup>66</sup> King Nader Rām, (2000), p. 129.
- <sup>67</sup> Santanam, R.
- <sup>68</sup> King Nader Rām, (2000), p. 129.
- <sup>69</sup> Santanam, R.
- <sup>70</sup> King Nader Rām, (2000), p. 129.
- <sup>71</sup> Santanam, R.
- <sup>72</sup> Sharma, *Brihat Parasara Hora Sastra*, pp. 293-297.
- <sup>73</sup> Nader, Tony, *Creating a Perfect Man*, Lesson 30, “Nakṣhatras Part 2,” Maharishi Open University broadcast, 2000.
- <sup>74</sup> “Norepinephrine,” *Wikipedia, the Free Encyclopedia*, 22 May 2006, <<http://en.wikipedia.org/wiki/Norepinephrine>>.
- <sup>75</sup> Byrd, A., “Serotonin and Its Uses,” *Serendip*, Bryn Mawr College, Biology 202, 1999 First Web Reports, 26 May 2006 <<http://serendip.brynmawr.edu/bb/neuro/neuro99/web1/Byrd.html>>.
- <sup>76</sup> “Dopamine,” *Wikipedia, the Free Encyclopedia*, 24 May 2006, <<http://en.wikipedia.org/wiki/Dopamine>>.
- <sup>77</sup> Santanam, R., p. 507.
- <sup>78</sup> Santanam, R., p. 507.
- <sup>79</sup> Santanam, R., p. 507.
- <sup>80</sup> *Bṛihat Parāshara Horā Shāstra*, chapter 1, v. 2.
- <sup>81</sup> Sarma, K.V., and Sastry, T.S., *Vedanga Jyotisa of Lagadha in its Rk and Yajus Recensions*, (New Delhi: Indian National Science Academy, 1985).

<sup>82</sup> Datta, Bhagavad, *Ātharvaṇa Jyotiṣham or the Vedāṅga Jyotiṣha of the Atharva Veda*, (Lahore: Punjab Sanskrit Book Depot, Motilal Banarsidass, 1924).

<sup>83</sup> Ebenezer Burgess, *Translation of the Sūrya-Siddhānta, a Textbook of Hindu Astronomy*, (Varanasi: Indological Book House, 1977), p. viii.

<sup>84</sup> *Sūrya-Siddhānta* I.57 and I.2.

<sup>85</sup> Ebenezer Burgess, *Translation of the Sūrya-Siddhānta*.

<sup>86</sup> Burgess.

<sup>87</sup> Vindhyesvariprasada Dvivedi, *Jyautisha Siddhanta Sangraha: A Collection of Ancient Hindu Astronomical works*, (Benares : Braj Bhushan Das & Co., 1912-1917), vol. 2.

<sup>88</sup> Vindhyesvariprasada Dvivedi.

<sup>89</sup> The edition edited by Girish Chand Sharma (New Delhi: Sagar Publications, 1995), has three additional chapters, for a total of 100, because of the inclusion of three chapters from other works by Parāshara. These interpolations are explained by the editor in his introduction.

<sup>90</sup> R. Santhanam, *Brihat Parasara Hora Sastra of Maharshi Parasara*, 2 vol., (New Delhi: Ranjan Publications, 1990).

<sup>91</sup> R. Santhanam, *Garga Hora*, (New Delhi: Ranjan Publications, 1997).

<sup>92</sup> Krishna Kumar Pathak, ed., *Garga Hora Shastra*, (New Delhi: Nishkaam Peeth Prakashan, 1999).

<sup>93</sup> Sanjay Rath, *Jaimini Maha Rishi's Upadesa sutras: complete with four chapters*, (New Delhi: Sagar Publications, 1997).

<sup>94</sup> V. Subrahmanya Sastri, *Shatpanchasika*, (Bangalore, Sri Rāma Press, 1966).

<sup>95</sup> Shrivastaw, Manish, "Daivagya Vallabhaa: Text, summary, and encoding," *Sanskrit Documents*, 21 December 2003. 26 May 2006 <[http://sanskrit.gde.to/doc\\_z\\_misc\\_sociology\\_astrology/daivaGYavallabha.html](http://sanskrit.gde.to/doc_z_misc_sociology_astrology/daivaGYavallabha.html)>.

<sup>96</sup> Shrivastaw.

<sup>97</sup> Rāman, Bangalore Venkata, *Praśna Mārga*, 2 vol., (Delhi: Motilal Banarsidass, 1991).

<sup>98</sup> In *Muhūrtachintāmaṇī*, favorable Nakṣhatras are named for nearly every Muhūrta, while days of the week, lunar days, etc., are specified less often.

<sup>99</sup> Śāstrī, Kapileśhvara, *Muhūrtachintāmaṇī of Śrī Rāmadavajña*, (Varanasi: Chaukhamba Amarabharati Prakashan, 1989).

<sup>100</sup> Sharma, Girish Chand, *Daivagye Acharya Shriram's Muhurta Chintamani*, (New Delhi: Sagar Publications, 1996).

<sup>101</sup> Śāstrī, Kapileśhvara.

<sup>102</sup> N.P.Subramania Iyer, *Kalaprakasika, the Standard Book on the Election (Mahoortha) System*, (New Delhi, Asian Educational Services, 1991).

<sup>103</sup> N.P.Subramania Iyer.

<sup>104</sup> Ganapati Daivajna, (17th cent.), *Muhūrtagaṇapatih*, (Delhi: Motilal Banarsidass, 1988).

<sup>105</sup> M. Rāmakrishna Bhat, *Varāhamihira's Bṛhat Samhitā*, (Delhi: Motilal Banarsidass, 1992).

<sup>106</sup> M. Rāmakrishna Bhat.

<sup>107</sup> M. Rāmakrishna Bhat.

VEDIC LITERATURE  
READING CURRICULUM

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