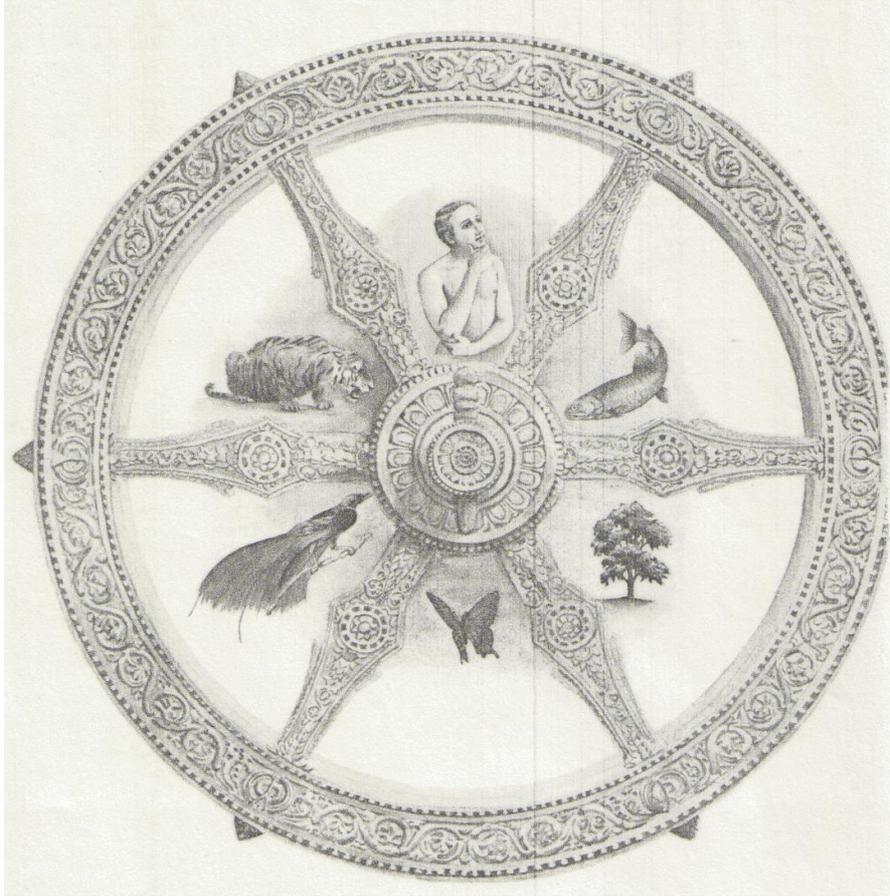


# Free will and Upachaya's

The Creator Brahma has written on the foreheads of all living beings their fates, which are deciphered by the astrologers through their pure insight

- S A R A V A L I -



authored by Rafal Gendarz  
under the guidance of Visti Larsen

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## 1.1 Determinism & Free will

### HOW FREE WE ARE..

Thomas Hobbes – english philosopher and political theorist from XVII – century - says that phrase “free will” has no sense as will must be free because it is part of freedom, there is nothing such as unfree will.

So this article tell us how much we are free in taking / building our atmosphere and karma.

### DEFINITION

Free will - The power of making free choices that are unconstrained by external circumstances or by an agency such as fate or divine will.

### VIEWS

Libertarianism says that we have metaphysical freedom, it is sometimes called voluntarism. Compatibilism says that free will still stays in deterministic world. Part of beliefs, thoughts & desires. Generally among philosophers some say we are determined by the conception of what we think is good, but next school says that knowledge & desire are seperatable. The second view is also present in Gita where Arjuna asks why we do action which are unproper (2<sup>nd</sup> chapter).

Concept:	Bhasya:
Determinism	view that all events are the necessary results of previous causes, that everything that happens has a cause
Incomaptibilism	view that there is no way to reconcile a belief in a deterministic universe with actual free will
Hard determinism	view that accepts both determinism and incompatibilism, and rejects the idea that humans have any free will
Libertarianism	view hat individuals do have metaphysical freedom and which therefore rejects determinism
Compatibilism	view that free will still emerges out of a deterministic universe even in the absence of metaphysical uncertainty

Mainly the schools we can divide into two schools: determinism & indeterminism. Jyotish takes the shades of grey between the two as Jupiter is karak of balance / harmonizing.

In medieval ages the soul idea was born. God has created the humans empowered by free will. Human can choose to follow path of light or shadow/dark. Where is choice there must be free will but then subject changes from philosophy to sociology and then there is a question how far can the person reach beyond the ground firmer by social background? Various persons born in same social background gain different positions in life, we can stick this to abilities & powers of specific person but then why this person has these abilities? If we cling to theory of chaos then this question never arises as randomness is foundation of injustice but if there is suspicion of Supreme controller then we must seek the balance between karma (something which is put on us) and free will (spot from which we are building/creating).

Representative:	Concept:
Friedrich Schiller & Rudolf Steiner	Individual is initially unfree, they are driven by morality/rationality and desires as well, the solution is balance between these two ways of acting, free will is not natural but can be attained.
Thomas Hobbes	Person acts freely only when the person willed the act and could do otherwise: so conscious decision is important.
John Locke	Phrase free will doesn't have any sense, he took view that determinism was irrelevant. Defining feature of voluntariness is ability to postpone a decision long enough to reflect
William James	Author of phrase "soft determinism". Taken to ethical ground as there is no proof on taken this discussion on scientific/psychological level
Jonathan Edwards	Indeterminism was incompatible with individual dependence on God and hence with his sovereignty. He reasoned that if individuals' responses to God's grace are contra-causally free, then their salvation depends partly on them and therefore God's sovereignty is not "absolute and universal.
Isaiah Berlin	This principle — van Inwagen calls it the "principle of alternate possibilities" — is said to be a necessary condition for freedom. In this view acts performed under the influence of irresistible coercion are not free
Plato	no one would deliberately choose a worse over a better course of action, people's decisions are determined by their understanding

Aristotle	he distinguished between reason and desire, pointing out that people sometimes do what they desire even when they know it will harm themselves or others
St. Thomas Aquinas	freedom of man's will in spite of divine omnipotence, holding that God's omnipotence meant he could do all things possible or consistent with his goodness and reason, which did not include the predetermination of human will
William of Occam	There is free will but claimed it impossible for any human to comprehend how it is compatible with God's foreknowledge and omniscience, which cannot be distinguished from his role as prime mover and original cause

## GITA VIEW

According to philosophy of Gita there are five things which inspires the action. They are known as Daiva, Karta, Karanam, Adhistha, Cesta. Generally the Daiva is karma / fate or God intervention and the rest are attribute of will.

There are many misunderstanding among western scholar about Hindoo philosophy being deterministic which reveal uninformed opinion on that specific and subtle topic.

Generally there are this three types of Karma:

Type of Karma	Description
<i>sanchita karma</i>	"Accumulated actions." The sum of all karmas of this life and past lives.
<i>prarabdha karma</i>	"Actions begun; set in motion." That portion of sanchita karma that is bearing fruit and shaping the events and conditions of the current life, including the nature of one's bodies, personal tendencies and associations
<i>kriyamana karma</i>	"Being made." The karma being created and added to sanchita in this life by one's thoughts, words and actions, or in the inner worlds between lives. Kriyamana karma is also called agami, "coming, arriving," and vartamana, "living, set in motion." While some kriyamana karmas bear fruit in the current life, others are stored for future births.

- Author of Prasna Marga (according to Dr BV Raman) has tried to explain that sanchita karma can be exhausted by our sojourn in heaven or hell, whereas prarabdha must be experienced in this life. Prarabdha-karma, at the end of this life will result in our re-birth.

There is also concept of Prarabdha & Aprarabdha. “When the seeds (bīja) of sinful reactions have not yet fructified, the reactions are called aprārabdha”<sup>1</sup>. So there are reaction who are just about to manifest (kuta) and that which are barely manifesting (beeja). The fructifying beeja into prarabdha is called *phalonmukha*.

The **Padma Purana** says:

(1.1.23)

*aprarabdha-phalam papam  
kutam bijam phalonmukham  
kramenaiva praliyeta  
visnu-bhakti-ratatmanam*

There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [phalonmukha], reactions may be still further dormant [kuta], or the reactions may be in a seedlike state [bija]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Visnu.

## 1.2 Free will & Prasna

### KARMA

In Prasna Marga it is stated that man is born to reap the consequence of his past Karma. Portion from that which belong to Sanchita man reap in higher or lower planetary systems but the rest he reaps in next life born in womb of woman according to destiny.

Kundali built on Janma time tell us about karma we reap from previous lifes, and the importance of that we see from statement of Parasara about weightage of Shastyamsa chart in Vimshopak system calculation.

### JYOTISH MEANS LIGHT

Rasi Kundali built on Prasna tell us about exact moment of destiny chain.

This chain of destiny is our journey and Jyotish is about enlighten us about this Journey according to Jatak Parijat (“there is nothing in the world like

<sup>1</sup> Srila Prabhupada: *Srimad Bhagavatam commentary*

horoscope to help men in acquisition of wealth...and to serve to them as guide in their journeys" JP XVI/2). According to Jatak Bharanam without Light of Astrology we cant say if our standart of life is high, medium or low. The standart is built on previous deeds done conciously or unconsciously with the association of three modes of nature namely: satva, rajas & tamas.

The karma we reap is noted by Chitra Gupta and can be revealed through Prasna.

#### JUDGE THE USAGE OF FREE WILL

If Prasna Kundali has better yoga's than Janma then there is uplifment of good fortune / karma through present lifetime effort. Therefore there is need for Prasna chart especially for longevity matters.

### 1.3 Upachaya

#### GROWTH THROUGH MALEFICS

Upachaya are the third, sixth, tenth and eleventh bhavas. These are the bhavas which causes growth, and Phaldeepika says that house will flourish in the dasa of malefics in third, sixth and eleventh. These are the houses where malefics do what they gotta do - take from others with mood of anger(mars), cheat(rahu), sudden event(ketu) and lie(sani).

#### RAHU INSIDE TRIKA

The grahas which lords these houses in natural zodiac are the cause of jelousy (i.e Sani & Buddha) which means that the world of Rahu is world of jelousy while the world of Ketu (moksa-marga) is world of equallity which comes from soul-level platform. What is important here : Rahu exalts in third natural sign, has Mooltikrona in sixth and owns eleventh sign. Rahu therefore tell us about rebirth (digbal in seventh - per Kalachakra article of Sanjay Rath). This karma-controlling chaya-grahas are connected to our past therefore there is idea about seeing the Shastyamsa of this lords.

#### BHOGA vs TYAGA

Taking from the world obstruct actions leading to Moksa : eleventh and third are marakas to fifth and ninth - dharma bhavas. Dharma action leads to Mukti (liberation) therefore it is said that sixth house is worst because it obstructs fifth and twelfth bhavas namely recitation of mantra's and final emancipation from cycle of birth & death. The tenth and eleventh has the Jupiter as Karaka while third and sixth

has the Mangal. Mangal is about energy we engage to fight (third) and conquer(sixth). Tenth and eleventh are on the drsya side of the Zodiac therefore Jupiter rules the trees which are giving the fruits (in opposition to external Venus). It means that through effort and hard work (third & sixth again) we gain some success & Swarga (tenth house) and gains & friends (eleventh).

#### TATTWA

It is also important to mention that this bhavas are lorded by prthvi and airy signs which contribute to Vaisya & Sudra community / varna which is more connected to taking (vaisya's are still generating the crops and other important materials for social use) while Ksatrya's and Brahmana's has social responsibility and duty where the Satva Guna is necessary (Surya(giving) / Jupiter(teaching) are satvic).

#### STRENGTH FOR LAWYERS

I wanto also mention that grahas in sixth house will indicate pain we can give to our potential enemy/opponent. Rahu will give scandal to enemy while Surya will give resources/financial problem – it tell us about concept of Srimad Bhagavatam *jivo jivasya jivanam* – one person is meal for another. Taking can mean other's pain therefore the mood of shastyamsa lord should be seen. So we should see how beneficial these lords are per stanza : "If the lord of third bhava has attained benefic vargas and is strong, the person born will be virtuous; but he will be rash if that planet be in depression or eclipsed or occupy an inimical or malefic sign and also associated with a malefic planet. " JP XII/760

#### TRIKA

Third , Sixth & Eleventh are called also Trika houses. Ka is brahma-akshara which tell us about rajaguna - creative principle in this world. Growing, creation & initiative - this are building the free will - instrument which will generate our new body, our new karma and our new destiny.

#### UNIQUE CONCEPT

Now the true unique concept is here.. we are trying to find the mood (from previous birth) which will instigate in subtle way the initiatives of free will. The consequence of this possibility means that even our free will is based on subtle

Vasanas (impression subtler than Samskaras which build the Vrtti –chain and then build - Linga Sarira).

#### GENERAL MEANING - PHALDEEPIKA

<b>Third bhava</b>	Duschikya, Uras, Right ear, Army valour, prowess, brother
<b>Sixth bhava</b>	Debts, arms, thieves, wounds, diseases, enemies, battle, wicked acts, sins, fear, humiliation
<b>Tenth bhava</b>	Rank, position, honour, occupation, profession, zenith, quality, command, meshurana (giving orders)
<b>Eleventh bhava</b>	Gains, income, receipt of wealth, accomplishment, splendour, prosperity, profits

This meaning will be important in our discussion:

<b>Third bhava / Lord</b>	<b>Zeal, initiative, sexual drive</b>
<b>Sixth bhava / Lord</b>	<b>Conquering, litigation, giving pain to enemy</b>
<b>Tenth bhava / Lord</b>	<b>Success, Fame, Work, Karmayoga</b>
<b>Eleventh bhava / Lord</b>	<b>Gain, Friends, Dreams &amp; hopes</b>

Jataka Parijata in chapter about Twelfth chapter (sloka's 35-37) tell us about effect of third lord yoga's. It is interesting and should be viewed from the perspective of zeal/new initiative and first impulse to reach the goal (tenth bhava) and gain the effects (eleventh bhava).

<b>Third lord Yuti</b>	<b>Phala</b>
Sun	Valiant
Moon	Firm-minded
Mars	Depraved, senseless, irritable
Mercury	Excellent understanding
Jupiter	Winning through steady virtuous and sciences
Venus	Carnal appetite, quarrels and intrigues lead by lust
Saturn	Stupid
Rahu	Coward
Ketu or Mandi	Heart-disease, outside the pale of other people

## 1.4 Shastyamsa Varga<sup>2</sup>

### DIVISION

Shastyamsa is the one-sixtieth division of a sign. There are 1800 Shastyamsa's in the zodiac with sixty in each sign. This is argument in twin-case where the Shastyamsa need the very precise timing which gives separate reading for twins (*st. Augustine argument against astrology as science*). I think there is no need to convince about importance of Varga charts in reading the chart. They are of utter importance and this is seen from many slokas. One example is : "If planets in debilitated Rasis, occupy exalted Navamsas, they produce wealth equal to king. If they are in exalted Rasis and occupy debilitated Navamsas, they will not produce good". SC 6/1013

### DEPTH OF SHASTYAMSA

In BHPS there is given the sixty names of the Devata's governing the shastyamsas. It maybe noted that Parasara has not simply qualified these shastyamsa as "good & evil" and has instead elaborated on a descriptive nomenclature for each individual shastyamsa implying that each shastyamsa has to be understood in depth.

### NATURE OF DEVATA

The nature of shastyamsa is based on the shastyamsa DEVATA'S. The nature of Deva should be understood and then alone can an inference be made as to whether the said planetary placement is beneficial or evil, and the nature of the benefit or the evil should also be understood.

The right & usage to see Shastyamsa's for every lord of Zodiac is seen in Sarwartha Cintamani & Jataka Parijata. There are many examples which seems gives importance to Shastyamsa occupied by specific lord ie.:

- „If the lord of third house joins cruel Shastyamsas there will be ear problem“ Sarwartha Cintamani 3/453
- “If the lord of sixth is Guru aspected by a benefic conjoining a good planet, and Guru combines Mridwamsa etc he will have many cousins.” SC 6/685
- “ If the sixth lord joins auspicious Shastyamsa like Mridwamsa , Chandramsa, Kinnaramsa the person will always be fond of sweet food” SC 6/694

<sup>2</sup>Based on Sanjay Rath lecture "Shastyamsa".

<p>Deva, Kubera, Kinnara, Marut, Amrita, Indu, Mridu, Komala, Heramba, Brahma, Visnu, Deva, Ardra, Kalinasa, Kshitisvara, Kamalakara, Sudha, Amrita, Purnachandra, Saumya, Komala, Seetala, Chandramukhi, Praveena, Nirmala, Saumya, Amrita, Sudha-Payodhi, Bhrama, Chandra Rekha</p>	<p>Ghora, Rakshasa, Yaksha, Bhrasta Kulaghna, Garala, Vahni, Maya, Preta purishaka, Apampathi, Kaala, Sarpa, Mahesvara, Gulika, Mrithyu, Kaala, Davagni, Ghora, Yama, Kantaka, Vishadagdha, Kalinaasa, Vamsakshaya, Utpata, Kalarupa, Karaladamsthra, Kroora, Atiseetala</p>
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### 1.5 Case studies<sup>3</sup>

We will start with Adolph Hitler case. It is well known that shakti yoga is present in his chart aspected by Jupiter which was shown us that person will be engaged in homicide. This destruction of human life is also seen from His vicious dharma represented by Bhrasta Shastyamsa (Jataka Parijata says about importance of that). Ruchak Yoga with tenth lord (capability to issue orders) and Surya gave him possibility to attain position capable for destruction of humanity. His third and sixth lord Shastyamsa is called Kala. Kala is death personified (as used in Kala chakra) so the person was very determined to attain His goals even at the cost of death of others. The Nazis advocated the uniting of all German people into one nation and the repudiation of the Versailles treaty, which the Allies had forced Germany to sign.. Germany had great depression in 1929 and it was catalyst for his rise of power. In 1932 the Nazis became the strongest party in Germany and in 1933 Hitler was named Chancellor – Prime Minister. So we can see that actions committed by Hitler had clear streak of violence over them.

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<sup>3</sup>*Color/font significance:*

- italic – given by translator software,
- blue – meaning taken from Gauranga lecture

	Ma Sy (Sk)	Bu	HL	Ra
	Rasi			AL Sa
GL	Hitler, Adolf			
	April 20, 1889 18:30:00 (0:52 east) 13 E 2, 48 N 15			
Gu Ch	Ke	SL	Lg	Gk Md

Ke Ch Gu	SL	Gk Md
9	8	6
	Lg	5
	GL	7
	10	4
	1	Ma
	Bu (Sk)	Sy
11	12	3
		2
		HL
		Ra

**As:** 4 Li 24      **Su:** 8 Ar 30 (PK)      **Mo:** 14 Sg 19 (PIK)      **Ma:** 24 Ar 05 (AmK)  
**Me:** 3 Ar 23 (DK)      **Ju:** 15 Sg 56 (MK)      **Ve (R):** 24 Ar 23 (AK)      **Sa:** 21 Cn 09 (BK)  
**Ra:** 23 Ge 45 (GK)      **Ke:** 23 Sg 45      **HL:** 20 Ta 60      **GL:** 25 Cp 33

Third lord(s)	Sixth lord(s)	Tenth lord(s)	Eleventh lord(s)
Kala	Kala	Kamalakara	Indu
<i>Weak; crude; Indistinct; dumb; eternal time, death personified, black, night</i>	<i>eternal time, death personified, black, night</i>	<i>lake full of lotus</i>	<i>Soma drop; Moon; time of moonlight; Moon, bright drop, spark, soma juice</i>

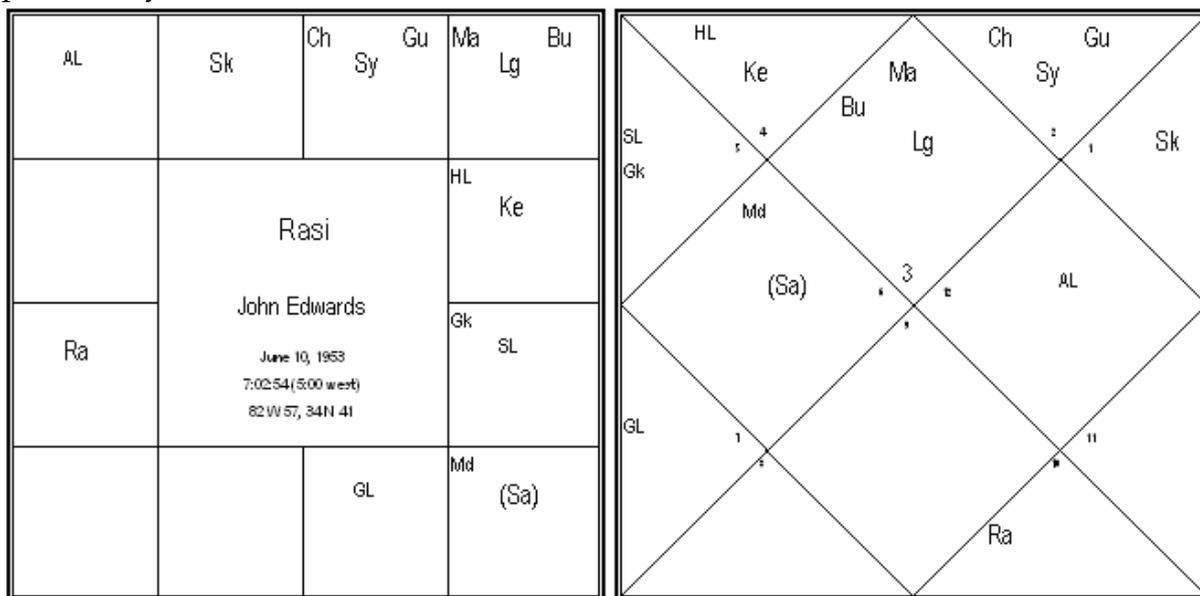
	Ma	Ke	
	Rasi		SL
Sk Bu	Vivekananda, Swami		AL
	January 12, 1863 6:33:00 (5:53 east) 88 E 22, 22 N 32		
Sy GL	HL Lg	Ra	Gu Sa Gk Ch Md

Sk	Bu	Sy	Ra
11	12	9	1
	HL	Lg	Gu
	GL		
		10	4
		1	Ma
		Bu	Sy
11	12	3	
		2	
		HL	
		Ra	

**As:** 26 Sg 10      **Su:** 29 Sg 26 (AK)      **Mo:** 17 Vi 27 (AmK)      **Ma:** 6 Ar 20 (GK)  
**Me:** 11 Cp 47 (MK)      **Ju:** 4 Li 01 (DK)      **Ve:** 7 Cp 07 (PK)      **Sa:** 13 Vi 34 (BK)  
**Ra:** 22 Sc 15 (PIK)      **Ke:** 22 Ta 15      **HL:** 23 Sg 38      **GL:** 16 Sg 26

Third lord(s)	Sixth lord(s)	Tenth lord(s)	Eleventh lord(s)
Sarpa,Davagni	Komala	Sudha	Komala
<i>Snake;serpent; D-conflagration; forest fire (SR) S- creeping, crawling, snake D- forest fire</i>	<i>soft;sweet;pleasing tender, agreeable</i>	<i>nectar/truthfulness</i>	<i>soft;sweet;pleasing tender, agreeable</i>

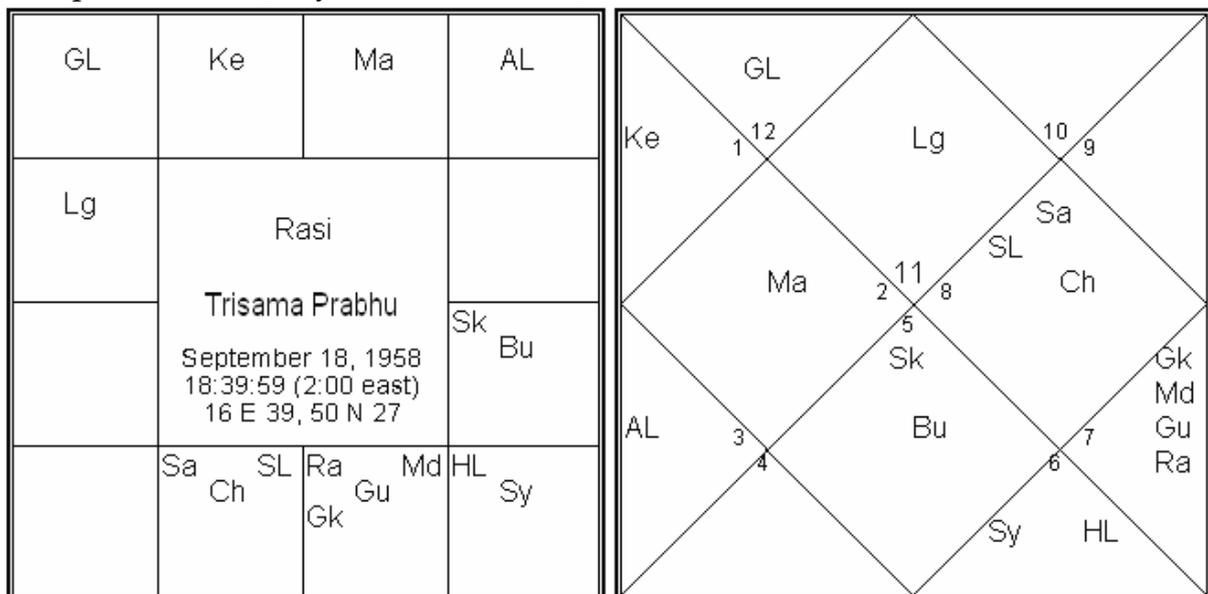
Vivekananda was a renowned thinker in his own right. One of his most important contributions was to demonstrate how Advaitin thinking is not merely philosophically far-reaching, but how it also has social, even political, consequences. One important lesson he claimed to receive from Ramakrishna was that "Jiva is Shiva" (each individual is divinity itself). This became his Mantra, and he coined the concept of daridra narayana seva - the service of God in and through (poor) human beings. This can be done only with benefic tenth lord shastyamsa as Sudha. Swami Vivekananda is considered one of the most famous and influential spiritual leaders of the Vedanta philosophy and is considered by millions of Indians as well as non-Indians as a Messenger of God. Now we can see the only malefic lord is third bhava and in his early days he would fight on trainstations with other opinions. Three benefics in third and sixth from AL made him spiritual personality. Shukra is in satva-nakshatra and Moon-Sani Yoga in dual sign (Satva) made Him very spiritual personality.



As: 19 Ge 02      Su: 26 Ta 05 (AmK)      Mo: 11 Ta 57 (PK)      Ma: 4 Ge 21 (DK)  
 Me: 14 Ge 26 (MK)      Ju: 14 Ta 15 (PIK)      Ve: 10 Ar 58 (GK)      Sa (R): 27 Vi 29 (AK)  
 Ra: 12 Cp 22 (BK)      Ke: 12 Cn 22      HL: 17 Cn 48      GL: 5 Li 28

Third lord(s)	Sixth lord(s)	Tenth lord(s)	Eleventh lord(s)
Kulagna	Kantaka, Garala	Kala	Brahma
<i>ruining a family</i>	<i>G- Venom of snake; bundle of grass K- troubles G- poison, venom of snake</i>	<i>Weak;crude; Indinstinct;dumb; Soft;low eternal time, death personified, black, night</i>	<i>creator of universe</i>

This is chart of well-known Senator. John Edwards was chosen by Democratic presidential candidate John Kerry to be his running mate in 2004. Both Edwards and his wife began private practice with law firms in Nashville, Tennessee (Upapada in tenth bhava). Bhadra Mahapurusa Yoga with Mars as sixth lord in Lagna (aspecting AL) gave him fame as person with oratorical & fighting ability which are necessary for this kind of work. The second lord (11L from VL) exalted with Jupiter will make Him wealthy person (Edwards's total net worth is estimated to be between \$22 million and \$69.7 million). We can see that in lawyers chart the sixth house (good if stronger in Dasamsa) & Mangal are very important. The lawyer is good when he can give the Kantaka (problem) to the opposite party. Here the sixth lord is in Kantaka Shastyamsa. The other lord is in Garala which means venom of the snake so person can be very dangerous to enemies (slight of unmada Yoga on L). He had main success on Lakey case (which Edwards called "the best lawyering of my life") which with his son's death (Edwards had hoped his son would eventually join him in private law practice) prompted Edwards to leave the legal profession and seek public office (Surya in tenth in D-10).



**As:** 22 Aq 30    **Su:** 1 Vi 59 (DK)    **Mo:** 13 Sc 27 (PIK)    **Ma:** 6 Ta 03 (GK)  
**Me:** 18 Le 09 (BK)    **Ju:** 8 Li 51 (PK)    **Ve:** 18 Le 05 (MK)    **Sa:** 26 Sc 21 (AmK)  
**Ra:** 0 Li 18 (AK)    **Ke:** 0 Ar 18    **HL:** 4 Vi 57    **GL:** 10 Pi 09

Third lord(s)	Sixth lord(s)	Tenth lord(s)	Eleventh lord(s)
Karala Dansthra	Ghora	Karala Dansthra Ghora	Indu
<i>Frightful, teethed</i>	<i>Awful; terrific;dreadful; Aweful, violent, terrible, dreadful, poison</i>	<i>G- Awful; terrific;dreadful; K- Frightful, teethed G- Aweful, violent, terrible, dreadful, poison</i>	<i>Soma drop; Moon;time of moonlight; Moon, bright drop, spark, soma juice</i>

Here the Lagnesh is with Guru in Ninth bhava which means applying intelligence in religion/higher knowledge. In Guru Mahadasa in Buddhi Gati Dasa (grahamalika) the native's Guru fall down. Therefore it was very personal experience (Lagnesh)

which hit the social group (fifth from AL). Here we see the interesting thing the Buddha, Shukra & Moon are in third and sixth from AL which means that person will stray away from violence method but the Shastyamsas (except the eleventh) are malefic. Therefore the mix of this two must be seen – person doesn't use violence and is very kind but the internal attitude towards problems (Sani AK) is very severe. Person suffered many problems but didn't pay back. Third and tenth lord in Ghora Shastyamsa means that person is acting and pushing others (tenth) in method which apparently can be viewed as fanatic/cruel but the final part of process proposed by Him is very nice (as Satwa Guna is : beginning can be bitter with sugarcane on the end)

		Bu	Ma GL	Sy	Ra
	Rasi			Gk	Sk
AL	Jananivas Prabhu June 24, 1983 18:57:02 (2:00 east) 19 E 3, 50 N 17			Md	HL
Ke	Ch	(Gu) Lg	(Sa)		

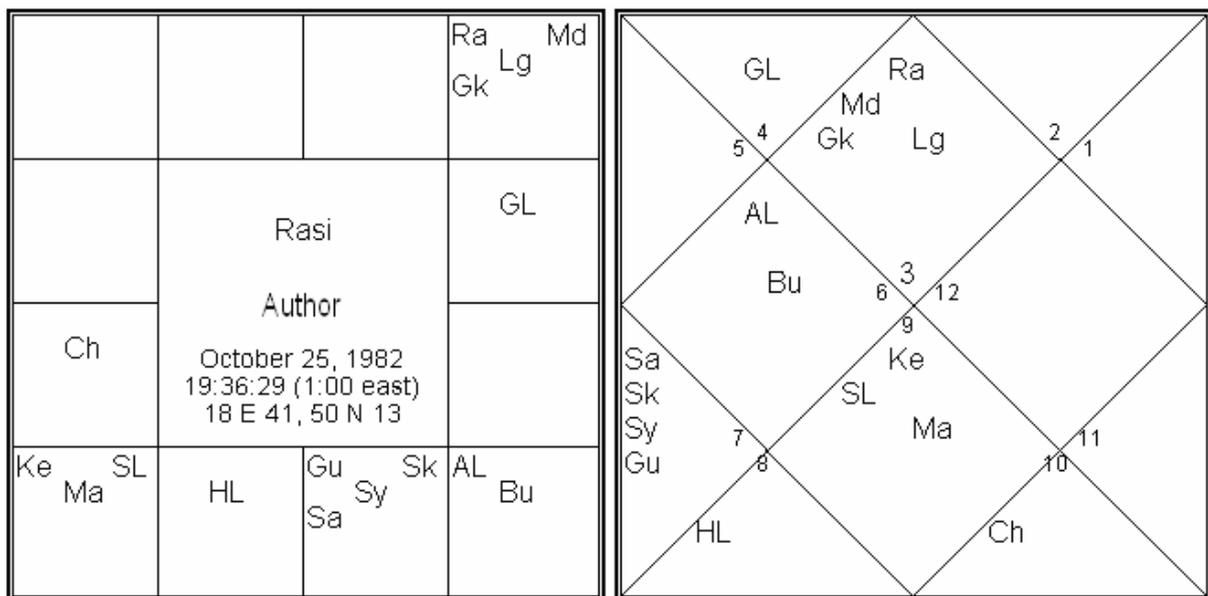
Ke	Ch	(Gu)	(Sa)
SL	10 <sup>9</sup>	Lg	7 <sup>6</sup>
AL			Md
	11 <sup>8</sup>	5	HL
	2		
		Bu	
12 <sup>1</sup>			3 <sup>4</sup>
			Sk Gk
			Ra Sy GL Ma

**As:** 15 Sc 00    **Su:** 8 Ge 60 (Pik)    **Mo:** 1 Sg 43 (DK)    **Ma:** 3 Ge 17 (GK)  
**Me:** 22 Ta 29 (BK)    **Ju (R):** 9 Sc 12 (MK)    **Ve:** 24 Cn 05 (AmK)    **Sa (R):** 4 Li 08 (PK)  
**Ra:** 0 Ge 59 (AK)    **Ke:** 0 Sg 59    **HL:** 18 Le 41    **GL:** 4 Ge 04

Third lord(s)	Sixth lord(s)	Tenth lord(s)	Eleventh lord(s)
Garala	Bhrasta	Indu	Sarpa
<i>Venom of snake; bundle of grass poison, venom of snake</i>	<i>Fallen;dropped; decayed (from SR) fallen, vicious, ruined, depraved, vicious</i>	<i>Soma drop; Moon;time of moonlight; Moon, bright drop, spark, soma juice</i>	<i>Snake;serpent; creeping, crawling, snake</i>

Here the sixth from Arudha Pada is occupied by three malefics with Lagnesh. So there are two faces to this person. Reactive and stationary is benefic (3 from AL is ruled by Guru and Kendra/Kona occupied by Benefics) while this person can be determined to gain his dreams with use of some himsa techniques. Grahana Yoga's with Purna Chandra & AK with Surya gives spiritual person therefore the techniques can be used when native is provoked (sixth from AL). Third and eleventh lords are in Snake-Shastyamsa's which are similar to Rahu concept of deceive and scheming. Person can be very intelligent how to attain his goals/gains without use the hard-violence. Sixth lord is in Bhrasta shastyamsa which means vicious means while

fighting as Guru is in Lagna aspecting the AL this is checked through moral fibre (like A.Einstein had Guru in kona in D-1). The tenth lord is in eight bhava's indicating short-term jobs as Shukra is in seventh from AL and lords sixth in Dasamsa the painting will open the door and will be the first occupation respectively. The tenth lord shastyamsa is beneficial and delicate Indu which is similar to Moon in nature. Moon is very nurturing and compassionate so person is very straight forward and childish (innocent) when dealing with his work (partners/projects).



**As:** 9 Ge 06    **Su:** 8 Li 25 (PIK)    **Mo:** 16 Cp 49 (BK)    **Ma:** 1 Sg 49 (DK)  
**Me:** 23 Vi 01 (AmK)    **Ju:** 23 Li 08 (AK)    **Ve:** 6 Li 03 (PK)    **Sa:** 2 Li 24 (GK)  
**Ra:** 13 Ge 48 (MK)    **Ke:** 13 Sg 48    **HL:** 14 Sc 12    **GL:** 8 Cn 41

Third lord(s)	Sixth lord(s)	Tenth lord(s)	Eleventh lord(s)
Amrta	Kubera, Kshitesa	Seetala	Kubera
<i>Immortal; imperishable immortal/nectar</i>	<i>God of riches &amp; treasures Ku-Celestial treasure Ksh- ruler of the earth</i>	<i>cold, camphort/sandal</i>	<i>God of riches &amp; treasures Celestial treasure</i>

Here the third and sixth are sign of malefics which mean that person can use strategy of pain for getting things done. The shastyamsas of lords are mainly benefic which means that the mood is pleasant while growing. The only malefic Shastyamsa is Kshitesa and it means that person can manifest some tendency to rule over (ruler of the earth) on the field of defence (Mangal) and partnership (seventh bhava). Here the Mangal can give many problems as He is in Badhak Sthan (agni tattwa problem) and aspecting Lagna in Kendra as sixth lord (prone to conflicts). As Pisaca

Yoga is there in forth from AL – this will give many hardship & problems which are invisible (pisaca) and can destroy the sukha (forth) of the native. Eleventh lord in Kubera<sup>4</sup> means that person dreams can evolve around the treasures. Here the DK in third from Jupiter Atmakaraka changes this topic little a bit. So the overall picture should be made before going into conclusion. The third lord in Amrta Shastyamsa means that Raja Yoga (third lord debilitated and Lagnesh strong) will be initiated with nectarious flow – no violence / cheating will be there. The tenth lord is engaged in Dharma Karmadhipati in fifth house it can promise some success and way guiding to it will also be without thorn (for others).

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<sup>4</sup> Kubera (also Kuvera or Kuber) is the god of wealth and the lord of Uttaradisha in Hindu mythology. He is also known as Dhanapati, the lord of riches. He is one of the Ashta-Dikpalas, representing the north.