

2 nd Bhava Gemini Mars	1 st Bhava [Lagna] Taurus Moon	12 th Bhava Aries
3 rd Bhava Cancer Sun	4 th Bhava Leo Mercury	11 th Bhava Pisces Saturn
5 th Bhava Virgo	6 th Bhava Libra Jupiter	7 th Bhava Scorpio
	8 th Bhava Sagittarius	9 th Bhava Capricorn
	10 th Bhava Aquarius Venus [Lagnesha]	

AYURVEDA AND JYOTISHA: MERGING THE TWO DISCIPLINES

by Radhe Pfau

PART ONE: *Integration of the Ayurvedic Consultation and Vedic Birth Chart*

Overview

Ayurveda is an ancient system of alternative medicine and Jyotisha (Vedic astrology), the divine science of astrology. It is my belief that several thousand years ago Ayurveda (science of life) and Jyotisha (science of light) constituted a single, integrated modality used for health and well-being and served as a protocol for living harmoniously within the environment and universe, at large. However, with the passage of time, this combined science fragmented into separate and distinct bodies of knowledge, losing its once innate and powerful synergism. Ayur-Jyotisha reunites and integrates Ayurveda and Jyotisha as a pathway for health and healing. Their common underpinnings include the Sankhya philosophy and core Vedantic principles, such as the Purusharthas (human disciplines); reincarnation and the concept of *karma*; recognition of a higher code of conduct by which to live and the importance of spiritual advancement.

Scriptural Context

The first written reference to cures for ailments and the treatment of disease is found in the RigVeda, the oldest of the four Vedas. Karambelkar states:

“Vedic literature in general refers to a number of things which directly or indirectly constitute ancient medical tradition. Thus the RigVeda refers to poison germs and their killing (1:191.1-16); removal of various yaksmas or diseases (10:163.1-6); curing of heart disease by the rays of the Sun (1:50.11-13); water as medicine (10:137.6, 1:23.19); herbs as medicine (10:97.1-23) ...” (Karambelkar, 1961, pg. 7)

Likewise, the Vedic sages knew the planets intimately and viewed astronomy and astrology as integral to understanding the wonders of the universe. Many beautiful verses and mantras about the planets can be found in the Vedas. At right are a few of their Vedic names, reflecting their nature and characteristics.

In his highly revered Jyotisha text, Maharishi Parasara illuminates the divine nature of the planets as *maha* (great) incarnations of Lord Vishnu.

“There are many incarnations of the unborn Lord. Vishnu incarnated as the Navagrahas (nine planets) to bestow on the

living beings the results of their karmas or actions. He assumed the auspicious form of the planets to destroy the strength of the demons (evil forces), to sustain the strength of the devas (the divine beings) and to establish dharma (right action). From the Sun God the incarnation of Rama, from the Moon that of Krishna, from Mars that of Narasimha, from Mercury that of Buddha, from Jupiter that of Vamana, from Venus that of Parasu Rama, from Saturn that of Kurma (tortoise), from Rahu that of Varaha (pig) and from Ketu that of Meena (fish) occurred. All other incarnations than these are through the planets. These beings with more Paramatmamsa are called divine beings.” (Parasara, 2000, 2:3-7)

USE OF JYOTISHA IN THE AYURVEDIC CONSULTATION

A few years back, I had my first glimpse of Ayur-Jyotisha while in Pune, India attending Vasant Lad’s six-week Gurukula program. Each week, in search of a holistic approach to healing, hundreds of clients would visit Dr. Lad’s free Ayurvedic clinic. Diet and lifestyle, Ayurvedic herbs, *marma* therapy, *pranayama* and, yes, the reading of the Vedic birth chart were all essential protocols of the consultation! As a practicing Jyotishi for over ten years and recent graduate of the Ayurvedic Institute, I was delighted to see such an effective, seamless integration of these two divine sciences!

Since that time, I have dedicated my time to researching, experimenting, and refining medical astrology and its incorporation into the Ayurvedic consultation, i.e., Ayur-Jyotisha. What I have come to appreciate is that neither science is complete on its own ... each has a tremendous amount to contribute to the other. For Jyotisha, Ayurveda adds a level of precision in identifying specific diseases and their pathology. For Ayurveda, Jyotisha’s portal into the future alerts the Ayurvedic practitioner (and client) years in advance of the timing of physical, mental-emotional, or spiritual disease

SUN	Aditya (indestructible, steadfast, born of Aditi); Savitri (ray of light, solar ray)
MOON	Soma (rasa, nectar); Chandra (shining, glittering)
MARS	Angaraka (red-hot burning coal); Mangala (auspicious)
MERCURY	Budha (learned, educated, intellectual); Saumya (belonging to the Moon)
JUPITER	Brihaspati (lord of prayer, lord of protection); Guru (remover of darkness)
VENUS	Shukra (spotless, refined); Indriani (wife of Indra)
SATURN	Shani (slow, slow-goer)

About the Author

Radhe is trained professionally in Ayurveda and Jyotisha. She is author of two books: *A Journey of Self-Discovery: Understanding Your Vedic Astrological Birth Chart* and, soon to be published, *Your Healing Stars: The Integration of Ayurveda and Jyotisha*. Radhe offers courses and workshops in Jyotisha, TARA Health Consultations (Therapeutic and Rejuvenative Ayur-Jyotisha) and astrological consultations (personal birth chart readings, annual forecasts, and relationship compatibility). She has formulated a proprietary line of Celestial Tinctures and Ayurvedic Herbal Remedies. For more information, visit www.celestialgazing.com and www.cosmiclila.com.

and illness, thereby providing a sufficient timeframe for correcting detrimental health habits and practices. Together, Ayurveda and Jyotisha provide an array of effective remedial measures and hence, when combined, offer a truly comprehensive approach to treatment. As Ayurveda and Jyotisha were originally a unified body of sacred knowledge, it is their integrated application that provides maximum assurance, precision, and timing relative to states of disease and illness as well as a holistic set of remedial measures.

UNDERSTANDING THE VEDIC BIRTH CHART

The tripod of the birth chart consists of the houses (*bhavas*), zodiac constellations (*rashis*), and planets (*grahas*). The twelve bhavas (mood, sentiment) encompass the totality of our worldly existence, representing specific activities, events, experiences and people in our life; the twelve rashis (heap of 30 degrees) are archetypal energies that color the expression of grahas; and the grahas (grasp, seize) are passive holders of past life *samskaras* (mental-emotional impressions) and karma waiting to unfold in this life. When determining the health and well-being of an individual, this triplicity must be assessed and its findings integrated for proper identification of *khavaigunyas* (organs and/or bodily functions most susceptible to disease) and determination of the type and severity of potential illness.

Perhaps the single most important concept for Ayur-Jyotisha is that of the Kala Purusha (time personified). Kala Purusha refers to the cosmic being whose limbs and organs are reflected by the twelve rashis in the sky. In keeping with the saying, “as above, so below,” there is a resonance, or sympathy, of each rashi with the physical, mental-emotional and spiritual aspects of an individual. The mapping of the Kala Purusha to the twelve rashis is equally applicable to the twelve bhavas of the birth chart, e.g., body organs represented by Aries correspond to the 1st bhava (1B); Taurus, the 2nd bhava (2B), Gemini, the 3rd bhava (3B), as illustrated at right.

In accordance with Jyotisha shastra, each of the twelve rashis and bhavas represent the following specific Kala Purusha organs, tissues and structures. As noted in parentheses, a rashi is ruled by one of the

seven grahas (Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn).

Aries (Mars)/1B: Head, brain, hair, complexion, overall health and vitality, longevity.

Taurus (Venus)/2B: Face in general and specifically the eyes, nose, mouth, oral cavity.

Gemini (Mercury)/3B: Ears, hands, arms, throat, upper respiratory, the intellect.

Cancer (Moon)/4B: Chest, breast, lungs, lower respiratory, emotional mind.

Leo (Sun)/5B: Heart, stomach, spleen, pancreas, liver, gallbladder, buddhi (higher knowing).

Virgo (Mercury)/6B: Small intestines, large intestines (ascending and transverse colon), kidneys. The 6th bhava also denotes acute diseases.

Libra (Venus)/7B: Bladder, large intestines (sigmoid colon and rectum), reproductive organs.

Scorpio (Mars)/8B: External genitalia, anus, anal canal. Health conditions of a more chronic nature are indicated by the 8th bhava.

Sagittarius (Jupiter)/9B: Hips, thighs, buttocks.

Capricorn (Saturn)/10B: Knees.

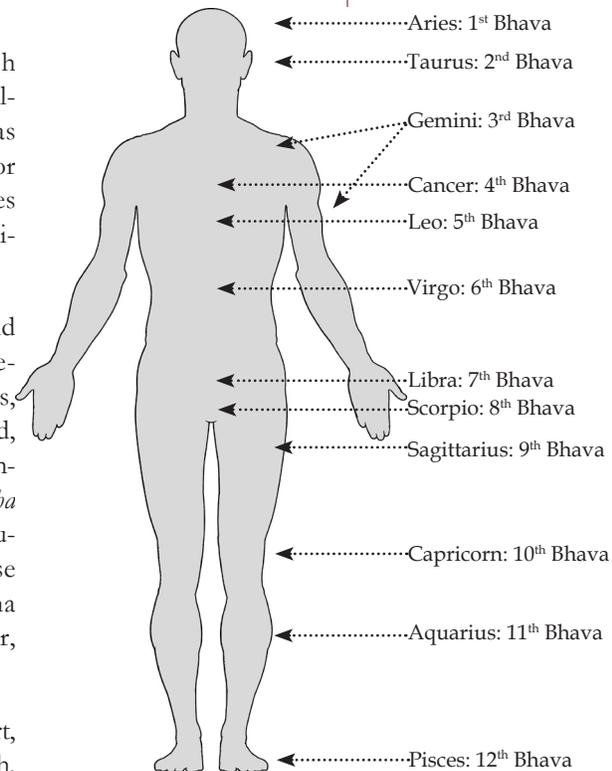
Aquarius (Saturn)/11B: Calves.

Pisces (Jupiter)/12B: Feet. The 12th bhava involves disease and illnesses requiring hospitalization, prolonged bed stay, or isolation.

The 6th, 8th and 12th bhavas are particularly relevant to Ayur-Jyotisha, as they hold the potential for acute and chronic illnesses and those requiring hospitalization, respectively.

As with the bhavas and rashis, grahas also correspond to various organs, structures and tissues and, just as the medical representations of a *bhava-bhavesha* are referred to as Kala Purusha significations, those corresponding to a graha are called *karaka* (maker, doer) significations.

Sun (mild malefic): Heart, circulatory system, stomach,





skeletal system, overall health, ability to resist disease, the soul.

Moon (benefic): Breast, all fluids in the body, lymphatic system, white blood cells, plasma, the emotional mind.

Mars (malefic): Bone marrow, red blood cells, liver, bile, gallbladder, adrenals, muscular system, acute illness.

Mercury (benefic): Skin, respiration, nose, speech, thyroid, throat, hands, the intellect.

Jupiter (benefic): Pancreas, adipose tissue, fat metabolism, ears, buddhi.

Venus (benefic): Kidneys, bladder, small intestines, reproductive organs.

Saturn (malefic): Bones, knees, tendons, joints, large intestines, longevity, chronic illness.

Rahu and Ketu (malefics): Rare diseases, misdiagnosed or undiagnosed illnesses, parasites, cancer, addictions, convulsions, extreme conditions of mental deviation. Rahu and Ketu are mathematical points in the sky where eclipses occur and are referred to as *chaya* (shadow) grahas.

As noted above, grahas function as natural benefics or malefics. A benefic graha, considered auspicious, supports and enhances the Kala Purusha significations of its bhava placement; a malefic, considered inauspicious, harms the Kala Purusha significations of its bhava placement. For example, if Saturn (malefic) is placed in the 2B of the birth chart, there will be afflictions to the face, eyes, nose, mouth, oral cavity, or teeth.

The graha ruling the rashi of a particular bhava, referred to as the *bhavesha* (king of the bhava), is responsible for the manifestation of that bhava's significations. Staying with our example above, if the rashi of the 1B is Gemini (Gemini Rising), then Cancer is the rashi of the 2B with the Moon as bhavesha. Although Saturn will clearly

afflict 2B Kala Purusha significations, ultimately it is the placement and condition of the bhavesha-Moon that determines the severity of such health conditions. [Planetary conditions and placements are the topic of Part II: Reading the Health and Vitality from the Vedic Birth Chart.] Representing the person and their overall health, vitality and resistance to disease, the 1B and its bhavesha are of utmost importance and referred to as the Lagna (point of intersection on the horizon) and Lagnesha (king of the Lagna), respectively.

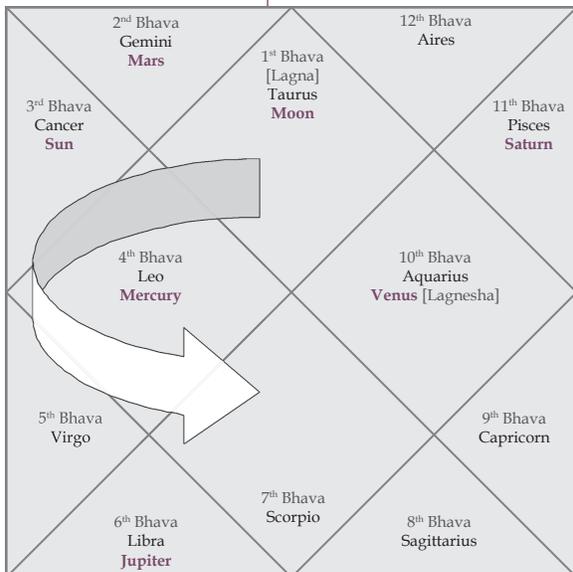
Putting it all Together

With the above information on the grahas, rashis and bhavas, we can now read the basic topography of the Vedic birth chart. In the example chart at left, notice that the bhavas and rashis are read counter-clockwise beginning with the Lagna. The chart is a Taurus Lagna with the Moon placed in the Lagna and the Lagnesha, Venus, placed in the 10B. Mars occupies the 2B of Gemini and its bhavesha, Mercury, is placed in the 4B. There are no grahas in the 8B of Sagittarius and its bhavesha, Jupiter, is placed in the 6B.

PLANETARY DRISHTI

Notice in our example chart that no grahas occupy the 5th, 7th, 8th, 9th, and 12th bhavas. Does this imply that the affairs and Kala Purusha significations of such bhavas are nonexistent, or minimized, in the person's life? The answer to this question is two-fold. Firstly, as mentioned previously, the bhavesha is ultimately responsible for manifesting the significations of a bhava, not grahas occupying the bhava. Secondly, each graha activates one or more bhavas in the birth chart through its *drishti* (gaze, glance), or aspect. The rules relating to planetary drishti are straightforward. All grahas, excepting Rahu and Ketu, cast their drishti on the bhava (and any grahas in the bhava) exactly seven away from it, counting inclusively and counter-clockwise. In our example chart, Jupiter aspects the 12B; Mercury, the 10B; Saturn, the 5B; etc. The outer grahas have additional drishtis: Jupiter aspects the 5th and 9th bhavas from its natal position; Mars, the 4th and 8th; Saturn, the 3th and 10th. On page 11, in parentheses are the planetary drishtis for our Taurus Lagna chart.

EXAMPLE CHART



Next, we will discuss the technique for assessing the condition of each graha-bhavesha-bhava and the implication of a graha's bhava placement.

PART TWO: *Reading the Health and Vitality from the Vedic Birth Chart*¹

With a basic understanding of the Vedic birth chart, we are now ready to consider a person's overall health and vitality. This requires an assessment of the condition of each bhava and bhavesha in the birth chart, beginning with the Lagna and Lagnesha. If the Lagna-Lagnesha are well-conditioned, the person's overall constitution will be strong, enabling them to overcome or resist indications of disease and ill-health in the chart.

Planetary Conditions

Though a rather vast topic, for the purpose of this introductory series on Ayur-Jyotisha, our discussion will be restricted to the following planetary conditions:

- Combustion
- Bright or Dark Moon
- Planetary War
- Rashi Placement (exaltation, *sva*, debilitation)
- Planetary Influences

In ancient times, the principles of Jyotisha were constructed first and foremost based on what could be seen in the sky with the naked eye. If a graha appeared bright and radiant at the time of birth, its outer significations (more worldly significations) were found, likewise, to be bright and visible in the person's life. Similarly, when a graha lacked radiance or was hidden from sight, its outer significations were far less pronounced. The planetary conditions of combustion, bright or dark Moon, and planetary war are astronomical phenomena impacting a graha's visibility.

Combustion: A graha is combust when positioned on the opposite side of the Sun, i.e., furthest from earth. Due to its lack of visibility, a combust graha is considered weak. Combustion occurs when a graha is within 10° (degrees) of the Sun in the birth chart. The closer in degrees, the more invisible the graha was at the time of birth and the weaker its condition. It is important to understand that combustion is not rashi dependent, i.e., combustion occurs even when a graha occupies a dif-

ferent rashi than that of the Sun's, provided it is within 10°. As each rashi totals 30°, notice in John's chart on page 12 that Mercury is within 7° of the Sun and hence, combust. As a condition of weakness, this puts at risk Mercury's karakas (the skin, respiration, speech, intellect) and Kala Purusha significations (3B of the hands, arms, throat, intellect; 12B of the feet and health conditions requiring hospitalization and/or isolation). Combustion is only pertinent to the five starry grahas (Mars, Mercury, Jupiter, Venus, and Saturn).

Bright Moon and Dark: We have all witnessed the contrast between a radiant full Moon and a new Moon whose light is entirely concealed by the Sun. The full Moon's brightness is a condition of strength; while the new Moon's invisibility indicates weakness. The Moon is determined to be bright when opposite the natal Sun in the birth chart (seven bhavas away, counting inclusively) or placed in the bhava on either side (six or eight bhavas away) and dark, when in the same bhava as the Sun or on either side (two or twelve bhavas away). In John's chart, notice that the Moon occupies the 4B which is eight away from the Sun and hence, was bright on the day of birth. Were the Moon instead in Aquarius, Pisces or Aries, it would be dark and therefore, weak.

Planetary War: Planetary war, or *yuddha* (battle), occurs when two of the five starry grahas are within 1° of each other in the birth chart. In effect, both grahas are in yuddha over the same location in the sky. Inevitably, the brightness of one overshadows that of the other, causing its rays to be less pronounced and/or invisible. And, as with combustion and a dark Moon, the lack of luster and visibility produces a state of weakness in the graha whose rays are obscured, while the brighter graha is claimed the victor. However, as might be appreciated, even a victor after war has had its resources depleted. Therefore, for purposes of Ayur-Jyotisha, both grahas in planetary war are considered weak. In John's

TAURUS LAGNA CHART



Planetary drishtis are in parentheses

¹ Information presented in this series of articles is intended as introductory and exemplary only.



RASHI PREFERENCES	Graha	Exaltation Rashi	Swa (Own) Rashi	Debilitation Rashi
	Sun	Aries	Leo	Libra
	Moon	Taurus	Cancer	Scorpio
	Mars	Capricorn	Aries; Scorpio	Cancer
	Mercury	Virgo	Gemini	Pisces
	Jupiter	Cancer	Sagittarius; Pisces	Capricorn
	Venus	Pisces	Taurus; Libra	Virgo
	Saturn	Libra	Capricorn; Aquarius	Aries

Integration of Ayur-Jyotish by R. Pfau, Cont. from page 11

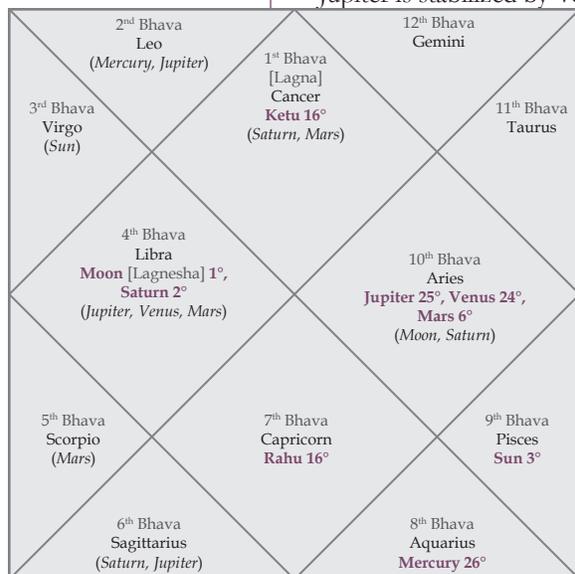
chart, Jupiter and Venus fall within 1° of each other and thus their conditions are one of weakness.

Rashi Placement: As noted in the table above, each graha has certain preferences as to its rashi placement. When in its rashi of exaltation or swa (own), it is in high dignity and strong; when in its debilitation rashi, it lacks dignity and is weak. [The rashi preferences of Rahu and Ketu are not included in this introductory series on Ayur-Jyotisha.]

Returning to John's chart, notice that Saturn occupies Libra (exaltation rashi) and Mars, Aries (swa rashi). No grahas occupy their debilitation rashi.

Planetary Influences: Lastly, we must consider any influence a graha receives from a benefic or malefic. Recall that Moon, Mercury, Jupiter, and Venus are benefics, while all other grahas are malefics. An influence by a benefic, i.e., in the same bhava (association) or aspected, stabilizes the graha, enhancing its ability to protect its karaka and Kala Purusha significations. The opposite is true of malefic influences, which destabilize the graha, putting at risk its karaka and Kala Purusha significations. It is important to realize that planetary influences are not nearly as significant as the other above listed conditions, rather, they serve to stabilize or destabilize a graha's existing condition of strength or weakness. Returning to John's chart, we see that Ketu is destabilized by an aspect from Mars and Saturn; Jupiter is stabilized by Venus and the Moon and destabilized by Mars and Saturn; the Lagnesha (Moon) is stabilized by Jupiter and Venus, while destabilized by Saturn and Mars, etc.

JOHN'S CHART



When assessing the condition of a bhava, rather than bhavesha, only planetary influences are applicable. In John's chart, the Lagna is destabilized by Ketu, Mars, and Saturn! The 2B is stabilized by Jupiter and Venus, the 3B destabilized by the Sun, etc.

Planetary aspects noted in parentheses

Summarizing the Condition of each Graha: To determine the overall condition of a graha, we must methodically assess each point of strength or weakness and stabilization or destabilization. When a graha possesses no attributes of strength or weakness, we refer to its condition as "ordinary." The following summarizes the condition of the grahas in John's chart and, as bhaveshas, indicates their bhavas in parentheses.

Sun (2B): Ordinary.

Moon (Lagnesha): Strong (bright); mixed stabilization (stabilized by Jupiter, Venus; destabilized by Saturn, Mars).

Mars (5B, 10B): Strong (swa rashi); mixed stabilization (stabilized by Jupiter, Venus, Moon; destabilized by Saturn).

Mercury (3B, 12B): Weak (combust)

Jupiter (6B, 9B): Weak (planetary war); mixed stabilization (stabilized by Venus, Moon; destabilized by Mars, Saturn).

Venus (4B, 11B): Weak (planetary war); mixed stabilization (stabilized by Jupiter, Moon; destabilized by Mars, Saturn).

Saturn (7B, 8B): Strong (exalted); mixed stabilization (stabilized by Jupiter, Venus Moon; destabilized by Mars).

In John's chart, Mars, Saturn, and the Moon are strong; the Sun, ordinary, and Mercury, Jupiter, and Venus, weak. The more strength and stabilization a graha possesses, the more assurance we have that its karaka and Kala Purusha significations will be healthy and disease free. The opposite is true for a weak and destabilized graha. For example, as Jupiter is weak in John's chart, one or more of its karakas are at risk (pancreas, fat metabolism, ears, hearing) as are its Kala Purusha significations (as 6B bhavesha, the small intestines, large intestines, kidneys; as 9B bhavesha, the thighs, hips, buttocks).

Recall that of the twelve bhavas and bhaveshas in the birth chart, the Lagna and Lagnesha are of foremost importance from an Ayur-Jyotisha perspective. In John's chart, the Lagna is destabilized by three malefics – Ketu, Saturn, Mars – while the Lagnesha (Moon) is strong, but with mixed stability. Welcome to the complexity of Ayur-Jyotisha where nothing is ever black and white! In this case, it is extremely fortunate that the Lagnesha is with strength, as affliction to the Lagna by

three malefics does not support a state of health and wellness. In a mixed scenario, everything plays out ... John will have a certain propensity, or susceptibility, to disease and illness (destabilized Lagna), yet also the constitutional strength to overcome such health conditions (strong Lagnesha).

Bhava Classification and Placement

The bhavas in the birth chart are classified according to their ability to produce certain auspicious or inauspicious results in our life. The classifications include:

Kendras: Lagna-4B-7B-10B

Trikonas: Lagna-5B-9B

Upachayas: 3B-6B-10B-11B

Dusthanas: 3B-6B-8B-12B and Trik-Dusthanas: 6B-8B-12B

Positive Bhavas: Lagna-2B-4B-5B-7B-9B-10B-11B

Negative Bhavas: 3B-6B-8B-12B

Kendras: Lagna-4B-7B-10B. The Trinity in Hinduism is Lord Brahma (the Creator), Lord Vishnu (the Sustainer) and Lord Shiva (the Destroyer). In Jyotisha, the *kendras* are said to be the abode of Lord Vishnu, or Vishnu *sthanas*, as they form the cornerstones for our material existence. The 1st kendra (Lagna) supports and sustains the physical body, health, and personality; the 2nd kendra (4B), home and education; the 3rd kendra (7B), marriage and relationships with others; the 4th kendra (10B), professional life and worldly activities. Grahas occupying the kendras are greatly empowered to manifest their worldly, material significations.

Trikonas (three trines): Lagna-5B-9B. The *trikonas*, referred to as Lakshmi *sthanas*, are the abode of Sri Lakshmi, the Vedic goddess of wealth and fortune. Lakshmi *sthanas* bring divine grace, luck, and good fortune into our lives. As bhavas of manifestation and grace, the Vishnu and Lakshmi *sthanas* are the most auspicious bhavas in the birth chart. Notice that the Lagna is both a kendra and trikona and therefore, doubly auspicious!

Upachayas (increasing): 3B-6B-10B-11B. The affairs of the upachaya bhavas manifest ONLY over time and with a great deal of perseverance, courage, and drive. The 10B is primarily a kendra and secondarily, an upachaya bhava.

Dusthanas (places of grief): 3B-6B-8B-12B. Considered auspicious times of the day, most rites and rituals in India are performed at sunrise and sunset. On the other hand, those times immediately before and after sunrise and sunset are transitional in nature and hence, inauspicious. Such are the locations of the *dusthanas* (6B-8B-12B). Note that the 2B is not a dusthana and the 3B, having many positive aspects (courage, talents, intellect, siblings), is a mild dusthana.

Unlike the *dharmic bhavas* which bring fortune and luck or the *kendras* which allow for manifestation in the material world, *dusthanas* create difficulties, obstacles, and loss and have the tendency to remove things from our life. The three most problematic *dusthanas*, the 6B-8B-12B, are often referred to as *trik-dusthanas* (three places of grief). The 6B can be particularly problematic as it is both an upachaya and *trik-dusthana*!

Positive and Negative Bhavas: Illustrated in the chart at right, *dusthana bhavas* are considered negative, while all other bhavas are positive. We refer to grahas placed in positive bhavas as “well-placed,” as such placement enhances their *karaka* and Kala Purusha significations. Imbued with the energetics of the grief producing *dusthanas*, grahas placed in negative bhavas are considered “poorly-placed” and will struggle to manifest their *karaka* and Kala Purusha significations. Returning to John’s chart, Mercury occupies the *trik-dusthana* 8B making its overall condition weak (combust) and poorly-placed. Placed in the 10B, Mars is strong (*sva rashī*) and well-placed.

Before integrating our Jyotisha findings with the Ayurvedic consultation, there is one last topic for discussion, the impact of the *trik-dusthana* bhavas on the health of the individual. This topic is presented in *Part III: Health Implications of the 6th, 8th, and 12th Bhavas of the Vedic Birth Chart.* 🌀

References

- Karambelkar, Dr. Vinayak Waman. 1961. *The Arthava-Veda and the Ayur-Veda: The Medical Translation*, Varanasi, India, Chowkhamba Krishnadas Academy.
- Parasara, Maharishi. 2000. *Brihat Parsara Hora Shastra: Guide to Hindu Astrology*, (BPHS), translated by R. Santhanam, New Delhi, India. South Asia Books, 2nd ed., 2 volumes.

CLASSIFICATION OF THE BHAVAS

