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# MARS IN ASTROLOGY

*Edited by*  
**DR. B. V. RAMAN**

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## CHAPTER I

# ASTRONOMICAL DESCRIPTION OF MARS

## 1. MARS, THE MARTIAL PLANET

MARS is the planet whose orbit is nearest to the earth and is distinguishable from the other bright planets by its red colour. Venus and Mars have from an astronomical point of view, quite peculiar claims on our attention. They are our nearest planetary neighbours, on either side. We may naturally expect to learn more of them than of other planets farther off. The diameter of Mars is about 4,400 miles and his volume about one-sixth of the earth's; his mass, however, is little more than one-ninth and density being only 7/10ths of the earth's. His mean distance from the Sun is about 139 millions of miles, but the eccentricity of his orbit amounting to 0.093262, his greatest and least distances differ considerably from this mean value, amounting to 152,304,000 and 121,318,000 miles respectively. It follows that his distance from the earth, when in opposition varies largely in opposition near his perihelion his distance is about 33,800,000 miles; where as, when he is near aphelion his opposition distance amounts to 61,800,000 miles. As he is also more brightly illuminated by the Sun when in perihelion, it follows that he appears much brighter when in opposition at the part of his orbit. In fact, the brightness of Mars at opposition near perihelion bears to his brightness at opposition near aphelion, the ratio  $(61,800,000)^2 \times (152,304,000)^2 : (33,800,000) \times (121,318,000)^2$  or about 34 : 7.

In other words, the planet is nearly five times as bright as one of the favourable oppositions as at one of the unfavourables. The planet's synodical period being 779.936 days or two years and about 49½ days. It follows that the place of opposition performs a complete circuit of the ecliptic in an average period of rather more than 7 times the synodical period (for  $7 \times 49\frac{1}{2}$  days = 346½ days, so that the change in the place of opposition is nearly equal to the earth's yearly motion). In making an examination of the planet it is to be observed that he does not, like the Moon, always present the same



face towards the telescope. Mars rotates upon an axis in exactly the same manner as the earth. It is remarkable that the period required by Mars for the completion of one rotation is only about half an hour more than the period of rotation of the earth. The exact period seems to be 24 hours, 37 minutes, 22½ seconds. It, therefore, follows that the aspect of the planet changes from hour to hour, the western side gradually sinks from view, the eastern side gradually assumes prominence. Yet there can hardly be a doubt that the main features of the planet are to be regarded as thoroughly established, and some astronomers have given names to all the prominent objects. On the question as to the possibility of life on Mars a few words may be added. If we could be certain of the existence of water on Mars, then one of the fundamental conditions would be fulfilled and even though the atmosphere on Mars had but few points of resemblance either in composition or intensity to the atmosphere of the earth, life must still be possible. Even if we could suppose that a man would find suitable nutriment for his body and suitable air for his expiration, it seems very doubtful whether he would be able to live. Owing to the small size of Mars and the smallness of its mass in comparison with the earth, the intensity of gravitation on the neighbouring planet would be different from the attraction on the surface of the earth. A body which weighs on the earth two maunds would on the surface of Mars weigh only one maund. The effect of such changes on man would be indeed remarkable. He would experience a buoyancy quite unfamiliar to his terrestrial experience. His labours would no doubt be greatly lightened under such circumstances. The fatigue of walking would be reduced to one half; he would walk up two steps of stairs at a time with the same exertion required here for one step. If he could jump four feet high on the earth, he could with the same exertion jump eight feet high on Mars. It seems to me that the circulation of the blood and the various movements which constitute life would be greatly and probably even fatally, deranged by any such changes. The effect on our system which would arise from a great diminution of gravity may be illustrated in the following way. In the act of jumping from a chair to the ground, our body during the descent must be to a certain extent in the condition in which it would be if we were resident on a planet which possessed no power of attraction. A moment's reflection will show this to be the case. Advantage was accordingly taken of that memorable opposition of Mars in 1877 when the planet came unusually near the Earth. Mr. Hall discovered one satellite and then he discovered a second, and in connec-

tion with these satellites he further discovered a unique fact in the solar system. The outer of the satellites revolves round the planet in the period of 30 hours, 17 minutes, 54 seconds. The inner satellite of Mars moves round in 7 hours, 39 minutes, 14 seconds.

Mr. Percival Lowell's most remarkable discovery as to the surface of Mars was that the canals appeared to become double at certain seasons. His study of the planet at the opposition of 1894-95 led him to the conclusion that the canals are artificially constructed by an intelligent race of inhabitants for the purpose of irrigation. There appears to be no reason to suppose that Mars is not inhabited. The amount of water is comparatively small. In his third count, Mr. Lowell refers to the meeting of three or more canals at a large number of points on the surface.

I believe the scientists who are in favour of existence of living beings in Mars for the reasons given below :

What is a living being? He is one who possesses life. What is life? Life is an action of body which begins when soul enters it and terminates when the Soul gives it up. The body is a combination of some elements. We cannot describe what a Soul is. But we believe Soul is present every where. A planet is made of certain elements and there is also Soul present there. When a Soul embraces a certain combination of elements, life may come into existence and thence a living being. The atmospheric condition of the place must suit the being where it is born. It may or may not suit the living beings on the planet Earth. But it does not prove that the other planets have no living beings. On this supposition, I may draw a conclusion that there are living beings in Mars though they might differ in size and nature from those on the Earth.

We see that a dog or some other animal born in the north pole cannot live in the land and under equator due to atmospheric condition which is quite against its nature. Such may be the case about the inhabitants of the Earth and Mars. But we cannot say undoubtedly that a day will not come when man, the most intelligent and the greatest animal of the creation will meet the greatest being of Mars by scientific research.



## 2. MARS

The Americans have sent Mariner VI and VII to explore the red planet. Mars or Kuja is also called Mangala and Bhauma. He is Bhauma or the son of the earth, according to Hindu mythology. As such, Mars was to be posterior to the earth, and these two planets are taken to have a great deal in common. In Hindu astrology, his importance, cannot be underrated. He was the God Tiw of the Teutons. This "earth's true and most fascinating brother" was called Nerval by the ancient Chaldeans and Babylonians, and he was said to be the judge of the dead. Possibly this is the idea underlying the Hindu identification of Mangala with Subrahmanya, the snake-god. One will remember that the Delphic oracle shrine was originally a serpent-shrine. Plato called him Pyroes or the fiery one. The Greeks named him Ares, one who kills. The Roman god of war was called Mars.

Mars was associated with war and today probably with surgical, engineering and other implements. The sign of Mars is combination of shield and spear. A fifteenth century Latin manuscript records, Mars rules catastrophes and war; it is master of the daylight hours of Tuesday and the hours of darkness of Friday; its metal is iron; its gems jasper and hematite; and it rules the red colour, the liver, the blood vessels, the kidneys, and the gall bladder as well as the left ear. Being of choleric temper, it especially rules males between the ages of 42 and 52. In the same century there appeared a German poem in which we read the following:

Third planet am I, called Mars.  
Fieriest and angriest of all the stars.  
By nature I am hot and dry,  
Choleric my temper, though people sigh.

★ ★ ★  
Of the twelve signs, not all are friendly,  
But Aries and Scorpio attend me.  
While in their realms my fearful rays  
Cause murders, wars and death all days.

★ ★ ★  
My highest seat is Capricorn.

In Cancer of my might I am shorn  
Through all twelve signs I abound  
And in two years sweep clear around.

★ ★ ★

This is a precise introduction to Mars from an astrological standpoint.

The Dane, Tycho Brahe, (1546-1601) examined this planet astronomically. In 1571 he showed that Mars had an elliptical orbit. Galileo Galilei (1564-1642) made a systematic search with the telescope. He sought an answer to the frequent gibbous appearance; and in August 1638 Francesco Fontani saw the gibbous phase.

The Dutch astronomer Christiaan Huygens (1629-1695) gave the first sketch of the Martian surface. He was the first to see the southern polar cap. He thought that the Martian day is closer "to 24 terrestrial hours". Sir William Herschel (1738-1822) determined the length of the Martian day as 24 hours, 39 minutes, and 31.67 seconds. This is about 14 seconds short of what is known to be the real duration. He stated in 1784 that the polar caps were eccentric to the poles, and that these caps of snow and ice melted away in summer. He was the first to report colour changes and also to emphasize the presence of an atmosphere.

The Italian astronomer Giovanni Virginio Schiaparelli (1835-1910) and the American Asaph Hall (1829-1907) observed this planet in 1877. The former drew up better charts of the planet. He saw many straight, dark lines; and he called them Canali which means grooves. When the word is applied to natural features, it means channels. In 1882 he wrote "There are, on this planet, traversing the continents, long dark lines which may be designated as Canali, although we do not know what they are. Those lines run from one to another of the sombre spots that are regarded as seas, and form, over the lighter, or continental regions, a well-defined network. Their arrangement appears to be invariable and permanent at least as far as I can judge from four and a half years, of observation. Sometimes these Canali present themselves in the form of shadowy and vague lines, while on other occasions they are clear and precise, like a trace drawn with a pen. They cross one another obliquely or at right angles. They have a breadth of two degrees or 120 kilometers and several extend over a length of 80 degrees or 4800 kilometers. Their tint is very nearly the same as that of the seas, usually a little

lighter. Every Canali terminates at both its extremities in a sea, or in another Canali, there is not a single example of one coming to an end in the midst of dry land."

Then everyone started talking about Mars and the Canali became canals. Asaph Hall discovered that Mars had two very small moons. Actually in 1726 Dean Swift predicted the existence of Martian moons. In Laputa, he said "They have made a catalogue of 10,000 fixed stars. They have likewise discovered two lesser stars or satellites which revolve about Mars." Earlier still, in 1610, Kepler guessed the existence of two moons circling around Mars. These moons were actually seen in 1877 by Hall. One satellite is called Phobos or Fear, and it has a diameter of about ten miles. The other is Deimos or panic, having a diameter of six miles. These two are "dynamical nightmares". Phobos is only 3,700 miles away from the surface and it moves round the planet in about 7 hours, 39 minutes. Deimos is 12,500 miles away and it takes 30 hours for a single revolution.

In 1960 a Russian astrophysicist called Dr. Shklovski argued that the Martian moons were originally artificial satellites which may have been put into orbit by the Martians by about 1875. This theory may be dismissed as fanciful. The close-up pictures sent by Mariner VI and VII were not taken from a close range. Probably the mystery of the planet may be revealed only when man manages to get on the Martian surface and explore it well.

214/70 Dr. P. S. Sastri, M. A. Ph D. D. Litt.

### 3. VARAHAMIHIRA AND VIKING ON MARS

**O**RBITERS and landers of two NASA spacecraft photographed and examined the red planet as never before, solving some old puzzles and revealing new ones. "Observed the January 1977 issue of National Geographic in an absorbing article "Mars as Viking See It." Sri Rick Gore of National Geographic gives a vivid description of the way NASA is trying to trace life on Mars. Many interesting informations of great significance have been made available for astronomers, geologists, biologists, meteorologists and the general inquirer. NASA projects are of global interest and astrologers need data for confirmation and improvement on mundane affairs.

Viking 1 landed on Mars on July 20, 1976 and Viking 2 on September 3, 1976. The Viking are said to continue to observe Mars for a full martian year of 687 days. It would be interesting indeed if the observations made by Varahamihira in his *Brihat Samhita* can be verified, so that it would help scientists to consider whether astrology could be a science at all.

In the Chapter "*Bhoumacharadhyaya*" Varahamihira gives the five names of Mars based on the retrogression and rise of Mars in certain arcs of the Ecliptic as given below :-

Names of Mars	Number of star in which Mars retrogrades	Longitudes from rising
Ushnamukha	7th, 8th or 9th	80°-120°
Ashrumukha	10th, 11th or 12th	120°-160°
Vyalamukha	13th or 14th	160°-186° 40'
Rudhiranana	15th or 16th	186° 40'-213° 20'
Asimusala	17th or 18th	213° 20'-239° 40'

*Ushnamukha* Mars is correlated with general affliction to people who live on thermal-based industries like metallurgists, goldsmiths, fire-arm producers, etc. *Ashrumukha* Mars is noted to correlate with some kind of facial diseases, poisoning of liquids and rainlessness. Plenty and prosperity associated with fear of wild animals and reptiles are correlated with *Vyalamukha* Mars. *Rudhiranana* is correlated with plenty and prosperity but with the onset of some kind of facial disease. *Asimusala* Mars is said to indicate shortage of rains and fear of arms.

Fear of arms is very clear now-a-days in modern world. Any imbalance in any part of the world takes no time to spread to the whole world and create fear of war. Such political situations can be easily correlated with the above movements of Mars. Similarly, other observations may be checked by observations based on statistical grounds, for confirmation.

Further it is contended that if Mars rises in the Zodiacal arc  $133^{\circ} 20'$  and  $160^{\circ}$  and retrogrades in the arc  $266^{\circ} 40'$  and  $280^{\circ}$  and sets in  $40^{\circ}$ — $53^{\circ} 20'$  arc, then the whole world is in the grip of severe affliction. Also affliction to ruling governments is indicated when Mars rises in the  $280^{\circ}$ — $293^{\circ} 20'$  arc and retrogrades in the  $93^{\circ} 20'$ — $106^{\circ} 40'$  arc and great distress to people governed by the Zodiacal arc in which Mars rises, after retrogression. When Mars retrogrades transiting to Zodiacal arc of  $120^{\circ}$ — $133^{\circ} 20'$ , then fear of arms and no rains are indicated. Transiting the Zodiacal arc of  $126^{\circ}$ — $133^{\circ} 20'$  when Mars continues to dissect the arc ranging  $200^{\circ}$ — $213^{\circ} 20'$ , then famine is noted. Dissecting the arc of the zodiac  $40^{\circ}$ — $53^{\circ} 20'$ , Mars is said to inflict on humanity deadly disease.

If Mars transits the southern part of the zodiacal arc  $40^{\circ}$ — $53^{\circ} 20'$ , then inflation and shortage of rains are portended. Mars transiting the zodiacal arcs  $40^{\circ} 00'$ — $53^{\circ} 20'$ ;  $146^{\circ} 40'$ — $160^{\circ} 00'$ ;  $226^{\circ} 40'$ — $240^{\circ} 00'$ ;  $240^{\circ} 00'$ — $253^{\circ} 20'$ ;  $266^{\circ} 40'$ — $280^{\circ} 00'$ ;  $280^{\circ} 00'$ — $293^{\circ} 20'$ ; and  $346^{\circ} 40'$ — $360^{\circ} 00'$ , specially bordering the North, have been correlated with destruction of clouds (rain-giving).

Some local observations like the death of the person governing Pandya Desha in South India when Mars rises and retrogrades in the Zodiacal arc  $120^{\circ}$ — $133^{\circ} 50'$  and destruction of people of Pariyatra Desh when Mars is seen with smoke or dark areas in its disc have also been given. However, they are of local importance.

These observations are essentially confined to Martian transits of the Ecliptic but have not taken into consideration the influence of other members of the solar family. They can be verified in many of the annual interpretations based on the disposition of Mars at the time of eclipses, its aspects and perturbations with reference to other grahas (planets) of the solar family, specially culled from the Editorials of *The Astrological Magazine*.

Both Mars and Venus are now known to have much  $\text{CO}_2$  in their atmosphere. While Mars looks red, Venus appears rather bright. This difference may possibly be due to the presence and absence of magnetic field in Mars and Venus respectively.

Martian surface relief is said to be about 19 miles, varying between the heights of Olympus, the volcanic mountain crater, and the Valles Marineris deep, the former 15 mile high and the latter 4 mile deep. Presence of life on Mars is yet debated. Martian atmosphere is reported to contain 95 percent  $\text{CO}_2$  and 3 percent  $\text{N}_2$ . No water is known on Mars but like frost it is noted to change directly from vapour to ice. Mars experiences dusty storms and tidal waves of heat and pressure are said to characterise martian atmosphere.

Scientific investigations are being carried out with enormous expenditure and space science is the most attractive field in modern times. If the results of space science investigations are only of fundamental nature, specially devoid of any application whatsoever to human science directly, it would be of partial use. May be that those investigations will enlarge our mental horizon and also let us know economically important mineral deposits of possible later use, and perhaps another abode of life (1) in the vast universe, but the discipline will be of greater and more fundamental utility, if the foundations of modern science takes into its wider perspective the aspect of 'life' and its relationship to the universe at large than simply search for its presence on other planets. So long modern science deals with life separately with the material universe and does not find a principle which underlies both, until such a time our knowledge will only be partial and unfulfilled. I should like to end this note by the observations of F. Hoyle that "Man's claim to have progressed far beyond his fellow animals must be supported, not by his search for food, warmth and shelter (however ingeniously conducted) but by his penetration into the very fabric of the universe." Further he remarks that "The universe is everything; both living and inanimate things; both atoms and galaxies; and if the spiritual exists as well as the material, of the spiritual things also; and if there is a Heaven and a Hell, Heaven and Hell too; for by the very nature the universe is the totality of all things." He has also made it clear that "there is a general impression abroad that the large-scale aspect of the universe are not very important to us in our daily lives—that if the Earth and the Sun remained, all else might be destroyed without causing us any serious inconvenience. Yet this view is very likely to prove wildly wrong. Present day developments in cosmology are coming to suggest rather insistently that every day conditions could not persist but for distant parts of the universe, that all out



ideas of space and of geometry would become entirely invalid if the distant parts of the universe were taken away. Our everyday experience even down to the smallest details seems to be so closely integrated to the grand scale features of the universe that it is well nigh impossible to contemplate the two being separated."

These are revelations almost similar to those of ancient sages. Perhaps ignorance, deliberate ignorance, is more powerful than the greatest wisdom! It will be an early deliverance to modern science if its votaries start giving thought to solving problems as the one proposed in the paper.

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#### 4. MARTIAN INFLUENCES

Books on astronomy will tell you a lot of interesting things about the planet Mars. They will tell you that it is 4200 miles in diameter; that its mass and volume are 0.11 and 0.15 times of the Earth respectively; that its surface gravity is 0.38 times of the Earth; that its escape velocity is 3.1 miles per second; that its density is 4.0; and that its maximum surface temperature is 85°F. They will also tell you that its mean distance from the sun is 141,500,000 miles; that its periodic time of revolution around the sun is 687 days; that its time of axial rotation is 24 hours 37 minutes; that its orbital eccentricity is 0.093 and that its mean orbital velocity is 15 miles per second. They will further tell you that Mars is very like the Earth, but possesses very little atmosphere and water; that it possesses canal-like markings over which a great controversy has raged; and that it is an old and dying world on which life akin to that of the Earth seems to be a probability.

But does this wealth of knowledge and detail help the astrologer? The answer, I am afraid, must be in the negative.

In olden times, even upto the 16th century, astronomy was considered to be the hand maid of astrology. Astronomy enabled man to know the positions of the signs of the zodiac, fixed stars and planets. Astrology related them with the terrestrial life and interpreted their influence in relation to the human being. Naturally, the latter was of greater and more immediate interest to man. This is why the study of astrology got precedence.

It may be recalled here that in the Vedic times the motions of the Sun and the Moon were studied to fix the times of sacrifices. Varaha Mihira wrote his *Pancha Siddhantika* as an adjunct to his *Brihat Jataka* and *Brihat Samhita*; and Ptolemy prepared his famous catalogue of the stars as an aid to the study of his *Tetrabiblos*.

For the last three or four centuries, astronomy and astrology have been completely divorced from each other. If the present knowledge of astronomy could be applied to astrology, I think it would lead to considerable advancement and real understanding.

Mars is deep orange or ruddy in colour. Patrick Moore has described it as below; "When at the brightest, as was the case in 1956, Mars shines brilliantly down from the heavens like a blazing

by, brighter than any other star or planet apart from Venus. Its fiery colour led the ancients to name it after Aries or Mars, the God of War.....".

This colour of the planet is one of the most significant factors to influence the Earth and the human beings. A brief digression into the domain of physics will bear this out.

We know that electro-magnetic waves emanating from various sources continuously travel through space and bombard the Earth. These waves are of different length. Waves ranging between particular lengths are visible to the human eye as light. Wavelengths of light are extremely small and it is therefore convenient to measure them by a unit known as the Angstrom Unit, which is equal to  $10^{-8}$  cm. abbreviated as AU.

We also know that light is composed of seven colours and each colour has a specific wave-length. Red 7800 AU to 6400 AU, Orange 6400 AU to 5900 AU; yellow 5900 AU to 5400 AU, Green 5400 AU to 5000 AU, Blue 5000 AU to 4800 AU, Indigo 4800 AU to 4500 AU and Violet 4500 AU to 3800 AU. waves above 7800 AU do not produce light but manifest as heat. This part is called infra-red radiation. Similarly waves below 3800 AU lose visibility and turn into ultra-violet radiation.

All electro-magnetic radiation is a form of energy and all radiation profoundly affects terrestrial life. It is common knowledge that ultra-violet rays are injurious to life and were they not intercepted by the atmosphere, they would cause untold harm to the living organisms on the Earth. They are also used in the treatment of certain diseases. Atomic fission also gives rise to certain short-wave radiation which is deadly to living organisms.

Thus, radiations from the planets must also affect terrestrial life. And the colour of a planet is a rough and ready indication of its radiation.

It is well known that the planets do not possess any light of their own, but shine in the light of the Sun. Mars shines with a ruddy lustre, because it absorbs all colours from the Sun's light and reflects only the orange and the red. This means that Mars radiates electro-magnetic waves in the orange, red and infra-red ranges. These ranges are within or very near the heat zone. Therefore, the rays of Mars tend to impart heat to the Earth and its affairs.

Thus, in brief, Mars represents heat and energy.

## 5. MARTIAN MOVEMENTS AND CURRENT AFFAIRS

Mars, the ruddy planet, has ever been an object of fascination to terrestrial dwellers. His movements in the heavens are of great significance to mankind. How sharply terrestrial phenomenon can react to martian radiations becomes evident if we carefully mark the sudden spurt in rates of deaths, accidents and destruction in the different parts of the world after Mars emerged from the great planetary configuration of Feb. 1962.

According to astronomers, the diameter of Mars is 4250 miles. That of the earth is 7914 miles, or nearly twice as great. Its surface area is 52,500,000 square miles. The earth's is 196,950,000 square miles—four times as much. But only about 57,500,000 square miles of the earth's area is land; the rest is sea. There are no seas on Mars. The largest part of its surface is of an ochre colour, giving it a ruddy appearance. In the martian spring, green areas appear and cover as much as a third of its surface. It shows white polar caps resembling those of the earth. These caps consist of thin layers of snow. The surface gravity on Mars is 38 per cent of that on earth. A 200-pound man would there weigh only 76 pounds. The planet rotates on its axis in 24 hours, 37 minutes. Thus its day is a mere 41 minutes longer than the earth's. It revolves around the Sun in 687 of our days or 668 days on Mars. This means that the martian year and seasons are nearly twice the length of ours. The mean distance of Mars from the Sun is 141,710,000 miles. The distance of the earth from Sun is 93,00,000 miles. Its orbital velocity is 15 miles per second. The earth's is 18.5 miles per second. The atmosphere of Mars has a depth of 60 miles. That of the earth is 300 miles deep.



## CHAPTER II

## EFFECTS OF MARS (IN GENERAL)

## 6. MARTIAN INFLUENCES

Now, let us apply this knowledge of modern science to old astrological precepts.

As Mars represents heat and energy, he is said to be the commander-in-chief of the planetary kingdom. He is described as reddish in colour, hot and fiery of nature and dressed in red garments. He rules over fire, fire places, kitchen, engine room, boiler, mines and factories. He is the god of war and represents army, police weapons, armoury, enemy and wounds. He represents strength and, as a corollary, brothers. He rules youth. He also governs warfare, argumentation and logic. As leadership, executive ability and organising capacity are related to energy, Mars has governance over them.

The material of Mars is naturally copper and its stone is coral. Mars governs blood. When Mars is badly placed, he gives the diseases of blood e.g. haemorrhage, cuts, wounds, flow of blood, menstrual disorders and rupture of veins and arteries.

As Mars represents fire, he gives fever, burns, high blood pressure and headache. Mars governs quickness of temper, anger, nervous energy, dictatorial temperament and haughtiness. He governs military coups. In short, Mars governs all actions, qualities, events and things which are connected with heat and energy.

In a similar manner we can interpret the house positions of Mars. Our touchstone is that in whatever department of life heat and energy are conducive to progress and benefit, in that house the presence of Mars would be good. A contrary result would hold otherwise.

The 1st house signifies face, health, personality, character, complexion and happiness in general. If Mars is well placed in this house, he gives energy, a ruddy complexion, robust health and optimistic outlook on life. If Mars is adversely placed, he gives scars on the body, anger, nervous debility, fevers, smallpox and fear from accidents.

The 2nd house signifies mouth, speech, right eye, food, wealth, family, etc. For these departments of life, fire is definitely destructive. Mars in this house gives halting speech, some sort of the defect in the vision of the right eye, liking for bitter, hot and spicy foods, and destruction of wealth and family happiness.

The 3rd house signifies courage, brothers and sisters, bodily strength, etc. Heat and energy are definitely good for these purposes excepting for brothers and sisters. Therefore, Mars in this house gives personal courage and bodily strength but lack of brothers and sisters or unhappiness from them.

The 4th house represents education, mother, conveyance, landed property, domestic happiness etc. Heat and energy are not favourable to this house. Hence Mars in this house gives a break in or absence of education, trouble to mother, and loss of domestic happiness and conveyance. A strong Mars, however, may give some landed property.

The 5th house represents wisdom, intelligence children, love affairs etc. Heat and excessive energy are definitely bad for this house also. Mars here makes one short-tempered, gives unhappiness from children and frustration in love affairs.

The 6th house denotes diseases, debts, enemies, imprisonment, maternal uncle etc. Fire and energy are definitely good for most of the departments denoted by this house. Mars here gives freedom from debt, victory over enemies, affliction to maternal uncle and good appetite and health.

The 7th house denotes marriage, partnership, sexual life, etc. Heat and extra energy are undoubtedly bad for these things. Therefore, Mars here is inimical to marital happiness, makes one fiery and over-sexed, breaks partnership and makes one pugnacious and itching for a fight.

The 8th house represents longevity, private parts, misfortunes, etc. Here again heat and extra energy are bad. Mars in this house, therefore, shortens life, makes one prone to accidents and surgical operations of the private parts and makes the native suffer from heat, misfortune and ignominy.

The 9th house denotes father, religion and long journeys. Fire and extra energy are not good for these also. Mars here brings early death or disease to father, makes the native contemptuous of religion and takes him on long unpleasant journeys.



The 10th house represents professional activity, fame, honour etc. Fire and extra energy are definitely good for the departments denoted by this house. Mars posited in this house gives indomitable energy and dynamic personality. He brings success and fame, especially through material activity or through work connected with fire, explosives, engineering and surgery.

The 11th house represents means of gain. Fire and energy are good here as they make the means more effective. Mars here gives riches and happiness and makes a person energetic.

The 12th, house denotes expenditure, losses, trouble, imprisonment, etc. Fire and energy are bad for these things. Mars posited in this house makes a person unhappy and gives unnecessary expenditure.

383/April 1:65 R. D. Gupta.

## 7. HOROSCOPIC INFLUENCES OF MARS

**M**ars is the commander-in-chief. He is a Kshatriya male of tyrannising temper. Always young, wicked, lustful and passionate in the extreme and unsteady in disposition, he is strong, cruel, possessing a fighting spirit and fond of war. He is angry, rash, violent, confident and commanding. Mars represents gold and is lord of the south. He is karaka of the 3rd and 6th houses and indicates brothers, lands and courage. He gives the disease of heat, fever, hot-headedness, smallpox, boils, carbuncles, jaundice, headache, sexual wrongs, gun shots, bitter wounds, etc.

In the 1st house he gives the native a heated-up constitution, scars on the body, active but low-mindedness, danger to father, pilfering habits, etc; in the 2nd broken education, unpopularity, awkwardness, adulterousness, extravagance, eye defects, etc; in the 3rd pioneering disposition, courage, tussle with brothers and unpopularity; in the 4th sickness of mother, quarrelsomeness in home life, loss of comfort and happiness; in the 5th loss of issues, decisive

will, political education; in the 6th success, possession of lands, riches, political success over enemies, loss of relatives; in the 7th plurality of wives, loss of wife, stubbornness, loss of tact, sex diseases; in the 8th short life, widowhood, immorality, bad sight, prostitution; in the 9th sickness of father, cruelty of disposition, stubbornness dependent life; in the 10th wealth, fame, self-made social and political career and success; in the 11th learning, command and wealth and in the 12th house poor and rotten health, misery, dishonesty, unpopularity and loss of success.

Mars has different effects in different houses. In Aries he gives riches, social status, cruelty, heat, commanding habits; in Taurus adultery, fondness for others' wives, emotion, selfishness, in Gemini diplomacy, learning; in Cancer medical proficiency wickedness, travels; in Leo occultism, astrology, respect for elders, stomach troubles, worries in early life, author's taste, restlessness; in Virgo trouble in digestive mechanism, love for fair sex, boastfulness, deception; in Libra tallness, fair complexion, deception by other sex, kindness, fondness for flattery; in Scorpio middle stature diplomacy, maliciousness, aggression, pride; in Sagittarius multiplicity of foes, fame, statesmanship, quarrelsomeness; in Capricorn high political position, a number of sons, gallantry, generosity; in Aquarius liar's disposition, poverty, wickedness, wanderings, unhappiness; in Pisces troubles of love and romance, few children, passion, uncleanness, etc.

Mars influences the senses of the native through the medium of blood. The red rays of Mars are the vehicle of the influence. Mars is the base of the brain (Aries) and also represents the sex-organs (Scorpio), thus controlling the animal forces. Rather Mars represents all that is offensive and combative in man and signifies the animal instinct leading to strife and struggle, and goading forward. Retreat is not welcome and energy increases even as the strife advances. Mars governs sciences, the inductive method of research. Mars has no relation with art. Mars, therefore, is greatly associated with weapons, factories, artilleries, laboratories, engineering, houses, etc. Mars is more favourable to young persons as it inculcates energy and the only people of stamina can be energetic truly. The generative organs of old people having decayed, Mars plays no important part for them. The man helped by Mars is self-confident and declares that he can do and he must do. Man with a strong Mars has blood-red eyes with anger and heat, reddish-white complexion, sickle-



mindfulness, intelligence, boldness and war-like habits. He has Tamoguna and runs after power.

Mars represents red-facedness and anger heat as mental symptoms, fire in material elements, scorpion in insects, military and surgery in professions, vultures, crows, kites, etc. in birds; onion and mustard-seed, etc., in vegetables; Balkans and other western lands on earth; swift dogs in animals; boils, blood inflammations, poisoning and piles, etc., in diseases and so on. Even as we call Venus as divine grace, we call Mars as divine anger.

Mars men are open in words and believe in assertions. They do not believe in the negative or the defensive but in rather positive and offensive things. They embrace dangers bravely and run risks. Generous if Mars is happily placed and tyrannical if Mars is unhappy, they are always valiant and courageous. The tyrannical and quarrelsome men are prompt in making physical attack, even murder. When Mars men are generous they prefer to take part in national affairs, patriotism and help the poor and do the desirable deeds. When they go in the wrong way they reach the extremes of anger, greed, lust, self-centredness, crime and selfishness. Aries is the sign of evolution and when the Sun is in Aries, spring season gives new life to the universe. Scorpio signifies death and trouble leading to regeneration. If Aries is uncontrolled and unregulated, anger predominates; if Scorpio is uncontrolled, lust and greed predominate in the extreme. If Mars is in Capricorn (exalted) you have great finance, and lordship and power. In Pisces, Mars give weak heroism. Mars creates malefic results only if the influence it casts is left unsuppressed and uncontrolled.

856/October 1964. Aksh Kumari Saxena.

### 3. ON ANGARAKA OR MARS

*Dharanee garbha sambhontam vidyut kanti samaprobham Kumaran  
sakti hastam tam mangalamcha pranamyaham.*

Says the sloka in praise of Mars, the son of the Earth, "of the earth earthy."

Kuja, as the very name implies, is Bhoomiputra and represents lands, kingdoms, brothers, and courage to tackle enemies. He is a fiery planet of war and the generalissimo of the Gods. Shri Subramanya is his Deity generally while Shri Durga Devi is the Deity when he is placed in even feminine signs. He owns Aries (Moolatrikona house) and Scorpio; and is exalted in Capricorn, especially in the end of Capricorn, covering Dhanishta first half (star) whose planet is Mars. He is a good friend of the Sun, the Moon and Jupiter. See Dikshitar's Kriti, commencing with "Angarakam Asrayamyaham" saying: "Bhanuchandra gura mitra". He is arrogant and egoistic but is very generous to friends and flatterers. He is of reddish colour and complexion; and his gem is the red pravalam (coral), just as the ruby is the gem of the Sun and the pearl is the gem of the Moon. Next only to Saturn, he is a cruel malefic, of Tamoguna.

He is the Karaka for younger brothers so that when he is in the 3rd house of a chart, the native has no younger brothers, though in some cases younger sisters are not affected. He is the planet for police, for sessions power—the Sun and Mars in the 10th or aspecting 10th, as lords of good houses, make the native not merely a Magistrate but even a Sessions Judge with powers to sentence a criminal, proved to be guilty of murder, to death. He is also the planet for surgical skill in operations done by a doctor. In a different vein, he is important for a cook, who harnesses fire into service to make edible and palatable dishes for a meal.

He is generally malefic; and he does not become auspicious and good only by owning a kendra (quadrant), since he becomes a real Mangala, conferring auspiciousness only if he also owns a trine. To clarify the position, though he owns the best kendra (the 10th), both for Cancer ascendant and for Aquarius ascendant, he is a pure Yogakaraka only for Cancer ascendant for which he is the excellent



lord of the 5th and the 10th, being a good friend of the lord of Lagna, the Moon. But, for Aquarius to whose lord Saturn, he is not well-disposed, Mars owns the 3rd and the 10th and hence gives mixed results, unless he is in the 10th in Scorpio avoiding the evil of the 3rd lordship. For Leo Lagna he as the lord of the 4th and the 9th is a Yogakaraka, no doubt, but not such an unsullied Yogakaraka as for Cancer ascendant. In fact for Leo ascendant while Mars in the 4th in Scorpio or in the 10th does immense good, Mars in the 9th in Aries (own house) is not found to be good, the reason being that Mars is also badhaka (or lord of the 9th for a fixed sign) and becomes Mahabadhaka, when placed in the 9th.

Mars is the lord of the 1st and the 8th for Aries ascendant. But Aries is Moolatrikona Rasi for Mars and there is a dictum that the lord of the 8th, who does not give good and gives only evil (as lord of the 12th from the 9th) himself becomes a benefic giving good, if he also owns the ascendant or Lagna. George Washington, the founder of the Republic of the United States of America, was born in Aries-end with Mars in own house in Scorpio in the 7th Bhava. He would not shake hands with a commoner; for one of the results of Ruchaka Yoga caused by Mars in a kendra, which is own house or exaltation house for him is—"Garvishoto" ("self-conscious and conceited"). Nearer home Raja Sir Muthia Chettiar, the millionaire prince of Chettinad, who is happily still with us after his Shashti-abdhapurthi (61 years), was born in Aries ascendant with Jupiter in Taurus but in Lagna, aspecting (a) Mars in the 7th in Scorpio; (b) the Moon in Virgo but in the 5th and (c) Saturn in the 10th in Capricorn. In an earlier issue of this Magazine, I have referred to the excellent horoscope of an I.C.S. Officer born in Cancer ascendant with the Moon in own house in Lagna itself, aspected by Jupiter lord of the 9th well placed in 9th, in own house (avoiding the evil of the other lordship of the 6th) and with Mars ideally placed in the 10th from Lagna and from the Moon in Aries, his Moolatrikona sign, who rose to the rank of Chief Justice of Patna High Court and then to a seat in the Supreme Court Bench and is, happily still with us and going strong. It is a first class horoscope, with a first class lord of Lagna and a first class Ruchaka Yoga (Mars in a kendra in own house).

For Taurus natives, Mars is the lord of the 7th and the 12th and is important for one's spouse and enjoyment of life and should be strong rather than weak. Here I wish to pause for moment to

refer to Kuja-dosha considered in matching horoscopes for marriages. Kuja or Mars in the 2nd or the 4th or the 7th or the 8th or the 12th causes Kujadosha. But, it will be absurd to attribute the dosha to Mars, when say, he is in his own house in the 7th. In fact, I know a female born in Virgo ascendant with Mars in the 8th in Aries (well married with prosperity and children) as Mars in the 8th is the lord of the 8th. For Gemini ascendant Mars is bad and baneful as lord of the 6th and the 11th unless he is in own house, or in the 3rd. I have already referred to Mars in respect of Cancer ascendant and Leo Ascendant. For Virgo, as the lord of the 3rd and the 8th, he is the worst malefic, unless he is in the 3rd or well relegated to a hidden house. The evil of Mars lord of the 3rd and the 8th for Virgo ascendant is stunning and sudden, like a car or rail accident It is best that his Dasa (period) does not transpire for a native born in Virgo ascendant unless, say, he is in the 12th or the 3rd.

For Libra, Mars is the lord of the 2nd and the 7th and so deemed a maraka. But, he represents family (the 2nd) and Kalatra (the 7th). So, he should be strong rather than weak. In the 7th in Aries, he makes the native assertive and even dictatorial; but no kuja-dosha should be attributed; as lord of the 7th would be in the 7th. For Sagittarius ascendant Mars is the good lord of the 5th (and the 12th) and should be strong rather than weak. He may be in exaltation in the 2nd. The 5th (Aries) is Moolatrikona for Mars, and if the lord of 12th is strong, the native is prosperous, long-lived and happy; See Jathaka Parijatha. "Lagnath arth-ayagrihadhiye, balavathe, swarthe chirayuhu sukhi." For Pisces, he is a yogakaraka as lord of the 2nd and the 9th. I have already dealt with Mars for Aquarius ascendant and I have given two horoscopes (i) of an I.M.S. doctor born in Aquarius ascendant, with Jupiter and Venus in Lagna and Mars in the 10th in own house (he was a famous surgeon) and (ii) of one who retired as APMG born in Aquarius ascendant with Mars in the 10th aspecting the Sun and Venus in the 1st. For Capricorn ascendant Mars though lord of the 4th is also lord of the 11th and hence a Badhaka. So, he gives rather mixed results. But one point I mentioned in Lagna Vichara-x, I must touch upon again; and that is, Saturn and Mars, in neecha or debility in the 7th is no dosha. But gives the native a chaste and fortunate wife.

Now, I shall deal with the association of Mars with other planets. Mars and the Moon together or in Samasapthama (180°) from each other cause Chandra-Mangala Yoga. I have dealt with this



yoga at some length in my article "On the Moon". I shall only repeat that the evil results except perhaps worry and fretting and fuming all times should not be predicted when Mars is dignified (in own house or in exaltation) and well placed in the 3rd, the 10th and the 11th, particularly the 10th and the 11th or when Jupiter blesses Mars by conjunction or aspect.

This takes me to Guru-Mangala Yoga. While Mars can spoil Venus and make an over-sexed, Mars gets purified and sublimated by the chastening efficacious influence of Jupiter, the planet of providence who indicates the measure of help an individual can evoke from above. *Brihat Jataka* says that if Mars is with (good) Guru (Jupiter) the native becomes a chief person in a town or city (Puradhyaksha) or a king or a wealthy Brahmin. The defect of Guru-Mangala Yoga is that the native is liberal, and even extravagant, in spending on good causes (like Gods and Goddesses, Brahmins who are learned in the Vedas, and in feeding Brahmins and the poor). But, a Tamil verse says that Mars and Jupiter together give the native a strong constitution, particularly when Mars is the lord of Lagna, and income or receipt of money from different sources ("Porul Vandhidume Paravidhamoi"). Even neecha Lagna Aries ascendant is transformed and lifted if with Jupiter in the 4th in Cancer. That is why *Bhavartha Ratnakara* says for Mesha (Aries) Lagna if Mars is in the 4th with Jupiter, yoga is certain. Of course, if Aries is the birth sign with Kuja there aspecting Guru (Jupiter) in the 4th in Cancer, there is superior Raja Yoga (as mentioned by the late Professor B. Suryanarain Rao, who postulates Raja Yoga if Aries is birth sign with Kuja in it, and Guru in Cancer in the 4th). For then the difficulties and struggles of one born in a poor family, with Kuja and Guru in the 4th in Cancer will be absent and the native will not have to break his birth's indivious bar. As stated once before, however, I should require the Moon too in the 4th in Cancer or at least in the 10th in Capricorn or in the 2nd in Taurus, before I can confidently predict rise and Raja Yoga. For, when a neecha (debilitated) planet and (exalted) oocha planet join, the combining Guru (planet of providence) should, preferably, be also in Chandra Kendra (with, or 180° from the Moon), to avoid the evil of the 12th lordship and any oocha-bhanga and to ensure Neechabhanga Raja Yoga for Mars lord of Lagna, the ruling planet.

Mars and the Sun, preferably any one of them, do immense good when placed in the 10th. Mars and Saturn is a bad

baneful combination of enemies making the native a recluse. It does harm rather than good in the horoscopes of individuals or nations. Mars and Mercury are mutual enemies and are not good together except perhaps in the case of Sagittarius ascendant with Mars (lord of the 5th) and Mercury (lord of the 10th) in the 10th making one a noted physician.

I shall conclude this article, with a reference to a special Raja Yoga, caused by Mars. It is defined in the *Jataka Parijata* thus:—

*Bhuma suthaha swochampasrto bali  
Ravinduvachaspatibhirukshitaha  
Bhavennar endro yadi kutsitastada  
Samasta prithvi parirakshenakshamaha*

meaning that if the son of the Earth, namely Mars, is exalted and strong (otherwise also) and is aspected by Ravi (the Sun), Indu (the Moon) and Vachaspati (Jupiter), even a person born in a low family (in poor conditions) becomes a king, capable of protecting the entire (whole earth). It is seen that Mars should be exalted and also otherwise strong. For instance, for Aries ascendant, Mars must be in Capricorn and in the 10th (with Digbala or directional strength in the South). It is further seen that he must be well aspected by Jupiter, the Moon and the Sun. The author has perhaps mentioned Mars in the 7th from the sun, to avoid doubts of combustion, if the Sun and Mars are together. But as the full Moon is preferable to the new Moon, I would swear by the Sun and uncombust exalted Mars in the 10th, for Aries ascendant, with Jupiter and the Moon in the 4th in Cancer. I am yet to come across such a superb horoscope, which is necessarily rather rare indeed.

It is seen all the four planets are friends of one another; and the Yoga will apply best only to Aries ascendant, and to Cancer and Scorpio ascendants. The Sun, the Moon, Mars and Jupiter, all friends, all own good houses; (i) for Aries, Mars is lord of Lagna, and the Sun, the Moon and Jupiter are the lords of the 5th, the 4th and the 9th; (ii) for Cancer, Mars is lord of the 5th and the 10th and brilliant Yogakaraka, and the Sun, the Moon and Jupiter are lords of the 2nd, the 1st and the 9th. The Sun and Mars in the 10th Aries with the Moon and Jupiter in the 4th, for Cancer natives would be excellent; (iii) For Scorpio, Mars is lord of Lagna (though also of the 6th) and the Sun, the Moon and Jupiter are the very good lords of the 10th, the 9th and the 5th and the 2nd. In experience, it is very difficult to get a strong Mars, associated with all three, the



Sun, the Moon and Jupiter. In Sir T. Sadasiver's (a former High Court Judge) chart, for the Scorpio ascendant, Mars was in the 10th with Jupiter and aspected by the Moon from the 4th; but Mars was not exalted and the Sun in the 11th was not associated, though there was Chandra-Adhi Yoga, thanks to Jupiter in the 7th from the Moon and Mercury and Venus in the 8th from the Moon to strengthen the Yoga due to the 1st, the 5th and the 9th lords in Kendras. In the horoscope of a Retired Distt. & Sessions Judge, Mars is with the Sun lord of the 5th and Jupiter lord of the 9th and in the 7th from the full Moon; but Mars is not exalted and is in the 4th (not the 10th) though with Neechabhanga Raja Yoga. The native born in a poor Brahmin family rose to be only a District & Sessions Judge. Mark Aries ascendant, with Mercury, Venus and Rabu in the 3rd in Gemini; the Sun, Mars and Jupiter in the 4th; the Moon in the 10th and Saturn in the 12th. There is Chandra-Adhi Yoga.

1096/December 1968. *Gomathi Annapoorni.*

Sir—In the December 1968 issue of your Magazine, Gomathi Annapoorni has written on the above subject and a portion of the article drew my interest. It is written that "for Virgo ascendant, the evil of Mars, the lord of 3rd and 8th is stunning and sudden like car accident or train accident", and continues further to state that "it is best that his dasa does not transpire for the native born in Virgo ascendant unless he is in 12th or 3rd." One can not stomach an unqualified "positive" comment in relation to Virgo ascendant cum Mars. In the same para a few lines above, it is written that "a female born in Virgo ascendant with Mars in 8th lives well married with children." Perhaps for the fortunate lady, Mars dasa did not come to pass, unlike her fellow Virgo ascendants who will have 50/50 chances for such stunning and sudden end. Have I understood well?

Just for academic interest, if we were to take that one out of twelve persons is born in Virgo ascendant and one sixth of such Virgo ascendants have Mars in 12th and 3rd, the rest risk sudden and stunning end in this world. That means millions will live in constant fear of such sudden end!

Such writings shall be like weather forecasts we hear over the radio (as mentioned elsewhere in the same issue of your magazine)

"Scattered rain in the east coast, otherwise the weather will be dry." Can anyone be wiser with such announcements?

340/March 69 *Doss Muthukrishnan*

Sir,—Regarding the letter of Mr. Doss Muthukrishnan published in your 1969 March issue, page 340, I have to make the following observations:—

The writer of the letter seems to be satisfied with his sarcastic criticism of my article in respect of which I have received several appreciations, as if it is like a weather forecast says there will be generally dry weather, with scattered rains at some places, or as if my statements are either conflicting or irreconcilable!

I stand by and stick to what I wrote, from considerable study and experience. For Virgo ascendant Mars, as the bad lord of the 3rd and the 8th is better relegated to the 3rd or the 6th or the 8th or the 12th or debility in the 11th and in successful natives' horoscopes, it is generally so; for Dr. S. Radhakrishnan's chart shows Mars in the 3rd in own house and in the horoscope of late Judge P. Govinda Menon, who rose to adorn the Supreme Court, Mars was in the 12th for Virgo ascendant.

If Mars is a Yogkarak, and well placed (for instance, Mars in the 10th in Aries for Cancer-ascendant) and his dasa transpires, he elevates the native to a high position in a quick and sudden manner. Equally, when he is baneful and bad as the lord of the 3rd and the 8th for Virgo, for instance he causes evil, in a sudden and stunning manner Mars in the 8th or as lord of the 8th causes sudden and sometimes tragic deaths of course only in cases where the general longevity is not long enough, to tide over the crisis caused by Mars as a Maraka. I meant to say and I repeat that it is best, that unless Mars is crippled and weak or aspected by a powerful Jupiter or Venus, his dasa does not transpire for Virgo-native.

As for my statement, that a girl with Mars in the 8th in Aries was well-married and has a happy married life with children, it was made to emphasize the rule, that even though Mars in the 7th or in the 8th (Mangalyasthana) for a female, is generally bad, the evil should not be predicted, and may not, at all operate, when he (Mars) as the lord of Mangalyasthana (the 8th). I never wrote the lady's prosperity was in his dasa. Mars in the 10th spoils for Virgo-ascendant despite the general rule, that Mars in the 10th makes over



a beacon-light in his family. Mars in the 7th spoils the 7th and causes death or divorce of the spouse unless, say, Jupiter lord of the 7th is exalted in the 11th and also aspects the 7th and Mars therein. Mars in the 5th, as Lord of the 3rd and 8th affects issues, for a male, by loss of children; and Mars in the 9th as lord of the 3rd and 8th, for a female, effects progeny. His joining the yogakarakas, Mercury and Venus, mars Raj yoga.

An article can only state general principles and exception. Results of particular horoscopes, except illustrative horoscopes are not within the province of such an article. Whether or not, men like Mr. Doss Muthukrishnan can stomach my statements natives undergoing the period of such Mars must stomach results.

517/May 69 Gomathi Annapoorni.

## 9. MARTIAN INFLUENCES

Mars is the martial planet as the name itself signifies. He holds the military portfolio in the planetary hierarchy. He is masculine, youthful, bold, virile, fierce-looking, turbulent, assertive, impetuous, vindictive, quarrelsome, fickle, fiery-tempered and quick to take offence and retaliate. He is irritable, combustible, passionate in an unrefined sense, but with a sharp and incisive intelligence. He governs brothers and sisters, lands and agriculture, mines and minerals, ire and fire, railways and hot engines, co-operation and effort, doctors and surgeons, cooks and thieves, criminals, criminal lawyers and judges fighting and sharp weapons, police and military. He aspects 4, 7, 8 houses from his location. He owns Aries and Scorpio, gets exalted in Capricorn and debilitated in Cancer. If he occupies Kendras coterminous with the above three houses, he gets special dignity forming Ruchaka Yoga, one of the Panchamaha Purusha Yogas, emphasizing his character as military or other leader, strong, valiant, fearless, brave, aggressive, conferring prosperity, wealth and position. He is a particular friend of the great natural benefic Jupiter with whom he forms Guru Mangala Yoga denoting prosperity, dignity, prominence, happiness and influence. With another friend, the Moon, he forms Chandra Mangala Yoga, also auspicious and prosperous with a high order of intelligent thinking, Moon standing for mind.

In Iagna, he makes one hardy, courageous and hot-headed, self-opinionated, insubordinate and cruelly assertive. In the 2nd he gives a sharp and offensive tongue and expense. In the 3rd house may adversely affect brothers, though it is good for push and initiative. In the 4th, there will be want of comfort and contentment. In the 5th, he affects children; in the 9th, ancestral wealth. In 8 and 12, he brings about accidents, expenses and loss of position. In the 6th, he is victorious over enemies, but there are surely enemies to fight against and win. As a malefic in the house of illness, he affects general health and gives chronic complaints like indigestion. In 10, he gives executive ability, capacity for leadership and energy. Though good in 11, he seems to cause differences and trouble with children and friends.

He forms Angaraka Dosha when located in 2, 4, 7, 8 or 12. It is patent that the above five houses relate to marriage and the spouse. Mars malevolently mars the marital life with malicious pertinacity. The 2nd house denotes family inclusive of husband or wife, 4th is the place of comfort and in the case of women chastity, 7th is the house of the marriage partner, 8th relates to longevity of self or wife and is *mangalya sthana* for women and 12th is the house of *bhoga* or marital bed. Unless the partner is similarly afflicted by Mars, the dosha will effect, life, health and harmony of the partner. There is more potent and scientific reason for the affliction. It is easy to believe that each planet generates a particular kind of constitution, blood, bilious and other secretions and a type of magnetic vibration from the human body. In blood transfusion, for instance, we find imminent adverse reaction if a disagreeable blood is injected. Unless the partner is composed of corresponding or sympathetic blood, secretion or vibration, the result in marital life is likely to be disastrous. Sooner or later there is the almost certain contingency of the elimination or submergence of the weaker element by death, disease or disintegration. The corrosion is not confined to the married state alone. It can with equal force and malignity act in conditions approximating to marriage like concubinage, living close together in frequent contact or company. Electric vibrations from the human body can project and affect even from distance.

Venus-Mars combination, unrelieved, can rouse passion to a high and tempestuous pitch, and the weaker the victim physically, he will more easily be drawn into the vortex. I have, on my file, horoscopes of some life-suckers. Venus in 7 or Moon-Venus combination may give somewhat refined and aesthetic discrimination,



but Venus-Mars pollution will set at naught all canons of decency, good taste and propriety. I may add that the situation of Venus in Aries or Scorpio or the aspect of Mars on Venus are also undesirable for moral stability in some degree or other.

I wish to draw particular attention of readers to combination of Sun and Mars, especially in female horoscopes. To quote from *Jatakalanakara*,

*Idu Servai Kadirkoodi Yengae irundalum  
Ivalum Valibanthanni Amangalayaval.*

An old astrologer told me that even a man with this combination will become a widower. Recently an officer complained to me of desertion of his graduate daughter by her husband and placed before me registered notices relating to restitution of conjugal rights and divorce. I found Sun-Mars combination in both the horoscopes. Another Pisces girl with Sun and Mars in 7 left her husband at the commencement of Mars Dasa and lives in her father's house for the last three years. All efforts at reconciliation by friends and relations are frustrated by an insoluble complication standing between the pair. Of course, Mars is also a maraka in the girl's chart.

Moon-Mars conjunction causes mental unrest, irritability and flying off the handle with boisterous temper. Venus-Mars is fatal to moral stability. Sun-Mars causes separation or loss of partner, unless well relieved. A woman born in Aries or Scorpio with Mars in Lagna or Chandra Lagna may prove uncontrollable and masculine, without benefic influence. She can perpetually destroy calm and peace in the family and prove a standing nuisance. She may have masculine ability, resourcefulness and energy to run the family management, but she will be devoid of the many fine, subtle and attractive feminine qualities which would make her an object of love, desire and adoration. She will be a masculine woman. Saturn has been accused as a terrible propagator of misery, disaster and privation but the trouble will be confined mostly to oneself. But a bad and unmitigated Mars can be a greater evil as he vitiates both the self and the entire proximate atmosphere raising the blood pressure of all within contaminable range. Which is therefore worse, Saturn or Mars?

I do not mean that there is no silver lining to the Martian cloud. His natural malefic qualities may be tempered or minimised by benefic influences of Jupiter or other benefics. There are combinations for deceit, diplomacy, camouflage, sublimation, self-control

or similar concealing and compensating traits. Human nature itself is such a varied and composite mixture of opposing characteristics, that a comprehensive assessment is impossible to be had by many, and every one is so absorbed in the contemplation of himself and his own, that there is scarcely the time or inclination to study, criticise or condemn another. Owing to benefic influences, we do, fortunately, come across irate persons exercising a saintly governance over their tempers and treatment of others.

On the credit side Mars has the bravado to face any situation with courage, optimism and confidence, with straight back and stiff knees. Inferiority complex or the feeling of inadequacy has no place in the Martian dictionary. There may be rashness, recklessness or foolhardiness, but never any fear or chicken-heartedness. Martians are born-leaders with unbounded energy, go-ahead spirit and enthusiasm. They can withstand and resist repeated onslaughts of fate. They do not give way, succumb or go under easily. They fight with their backs to the walls.

I cannot forget to associate number 9 with Mars. Nine people have all the good and bad characteristics of Mars. They are generally lucky, provided they do not bargain for an idle or easy-going life. They are successful by dint of hard toil and sweating labour. They are tossed about by fate and undergo many trials and get hurt and wounded, literally or figuratively, but they always hold up their heads with grit, clenched hands and set teeth. They succeed by sheer tenacity of purpose and bull-dog determination. They are considered to be progressing towards immortality, 9 being the culminating unit in the array of numbers. Most 9 people and bad Martians get wounded by sharp weapons or undergo surgical operations, but as 'the cat has nine lives', these people survive repeated crises in life. They seem to exaggerate their own prestige and importance so much that they bestow little consideration to the feelings and sentiments of others. They can be haughty, arrogant and impervious to humane sympathy. They seek to justify all their actions and never admit themselves to be in the wrong. It is easier to harness the waters of the Niagara than to subjugate or manage a 9 person. If you care for peace, unless you are made of a stern stuff, never take a bad number 9 man or woman as partner. It is a strong number that will always uncomfortably dominate the weaker mate. The bad type can easily be detected by the person having Mars in debilitation or in 7, 8 or 12 houses in his horoscope without beneficial aspect or by a little experience.



In the Hindu pantheon, Mars is represented by Lord Muruga, the brave and redoubtable son of Lord Siva. Muruga blesses the good and the straightforward, but proves a relentless foe to the evil and the crooked. He is the protector of the virtuous and destroyer of the vicious. Would Martians and 9 people conform to the above divine standard? Some say, not all.

Readers would have noticed the identity of assets and shortcomings between the number 9 and Mars-dominated people, 9 people will have Mars prominently placed in their horoscopes. I always correlate planets and numbers. I consider numerology, not as an independent entity, but as a component limb of astrology. May I call it psycho-astrology?

I have not intended these notes as complete either in respect of Mars or of number 9, but have only made a few observations that come within the range of my limited experience.

'I do not ask for more  
One step is enough for me  
However little it may be.'

385/April 61 R. Natesa Pillai, B. A. B. L.

## 10. THE EVIL OF MARS

I feel called upon to supplement my observations on 'Martian Influences' (April 1961 issue of The Astrological Magazine) because of a doubt expressed about the adverse effects on morals caused by martian affliction to Venus. Morality is first and foremost a matter of psychology and emotion, before it finds physical expression. By moral stability we mean a stout resistance to entry of lewd or impure thoughts into the mental plane, and the refusal to translate such thoughts, even if they occur, into action. It has both an intangible and a tangible concept. The intangible aspect including inclinations and idiosyncrasies is not easy of perception, study or determination. When we refer solely and exclusively to the psychological aspect, we rigidly exclude other considerations like material prosperity, affluence and other benefits that the planets can confer. Association or aspect of two planets can confer kingly riches, but the native may still be a rake and a prodigal, using the riches to undermine his physical and mental health on the instalment basis. Hitler had Mars and Venus in Aries. Nero had the combination in Capricorn. If this distinction between the psychological and materialistic planetary potency is clearly grasped, it will be easy to appreciate the remarks that follow.

We start with the dictum that for moral stability, Venus should be absolutely free from any kind of malefic influence. It will help to have benefic influence. Influence of other planets may be by association, aspect or location. Venus is polluted by all the malefics—Sun, Mars, Saturn, Rahu or Kethu. Each of the above planets produces a variant from or degree of adverse reaction on character. The affliction may occur in or from any house with variations perhaps in the intensity of the resulting impulse. Benefic aspects and influences will relieve and reduce the pressure and prevent or minimise the physical indulgence. Apart from the literature on the subject, I have tested these tendencies in several horoscopes on my file. An aquarius native with Mars in 4, Venus in 7 and Saturn in 10, rose to a higher rank as an officer, but lost his wife (Venus in 7) and led a wayward life owing to aspect of Mars and Saturn on Venus. A Leo native with Venus, Mars, Rahu and Mercury in 3 and Moon

Moral Stability  
Unaffected Venus



exalted, had a sickly wife and sweethearts. A Virgo woman with Venus in Aquarius and Saturn in Sagittarius had ill-repute owing to occupation of 4th house by malefic Saturn and his aspect on Venus. A Libra girl with Venus in Scorpio and Mars in Leo had premarital enjoyments. Examples can be quoted by dozens.

But of all the malefics, Mars' influence on Venus is patent, potent and unerring. I have known rare instances of Venus-Mars combination causing incest. In any house, it makes a person passionate. Chart No. 1 given below admirably proves word for word the condition postulated in the following stanza from *Jetaka-lankara*,

*"Manae Sungun Serrayin Manayilliruka Madhithanum  
Oonacchanliyin Veetiluravongum Pavar Miha Nakir  
Thane yivargal Lakkinathirarithal Evalum Vipachari  
Thenaye Mazhiyoyi Surikuzhalin Sindal Arinthu Sollugavae."*

Look at the emphasis on the study of her mental inclinations. The requisites are that Venus should occupy the house of Mars and Moon that of Saturn, with strong malefic aspect and malefics should occupy Lagna, in which case, the woman will be licentious. Her mental inclinations should be studied.

She was the wife of an officer, who was sickly. Though they lived under the same roof, they perpetually disagreed, and she had clandestine affairs. The exchange between Mars and Venus gave no relief. Venus is in Scorpio, Moon is in Saturn's house, there is malefic aspect on Moon and Venus and Lagna is occupied by malefic as laid down in the verse.

Ascendant Rahu		Saturn	
Moon			
	Chart No. 1		
	Venus Jupiter	Mars Sun Merc	Ketu

Chart No. 2 is that of a young man who got unexpectedly into Government mechanical service with minimum educational qualifications. He had excellent prospects. But owing to affliction of Venus, he was seduced while still in his teens by a widow who was twice his age and he became ill temporarily in consequence.

Moon	ascen- dant			Sat.	Sun Merc	Mars Venus	Rahu
			Ketu	Moon		Chart No. 3	Jup.
Sat. Rahu Venus Mars		Chart No. 2					
Sun	Merc.		Jupiter	Kethu		Ascdt.	

Chart No. 3 is that of an officer who was inordinately passionate and indiscriminately sensual. He had a weak but dominant partner.

With benefics on either side of Sun and Lagna, Chart No. 4 native was materially prosperous, but had his own private troubles and worries. His Venus in 2 in Scorpio, though gave him wealth, left him morally depraved.

	Moon		Mars	Jup.		Ascdt. Moon	
			Kethu	Venus Kethu		Chart No. 5	
Rahu		Chart No. 4		Sun Sat.			Rahu
	Venus	Ascdt. Sun Sat	Merc	Merc		Mars	

Chart No. 5 person was denied normal pleasure by Kethu's association with Venus. But Jupiter's aspect on 5th and Sun in Capricorn exercised restraint on his movements and he was left with an internal conflict. Mars in the house of Venus disturbs normalcy.

Mars in relation to Lagna or Moon is productive of outbursts of fury or sudden flaring up of anger and emotion; but the aspect of benefics may temper the expression of the fits.

It is a well known principle that malefics like Mars and Saturn give worldly success in a more spectacular form than benefics when they become yogakarakas. They are also good if they own or are situated in angles or trines. But their inherent malefic nature taints in some form the acquisition of wealth and material comforts. The wealth may be acquired by dubious means, there may be hurdles and delays or there may be opposition, enmity, resistance, ill-repute, etc, in the process. The presence of malefics like Mars or Rahu in the Lagna is itself detrimental to a happy or auspicious existence.



I only wish that the credit side of this militant but energetic, efficient and courageous planet (Mars) may not be lost sight of in advertent to a few of its faults.

222/Feb. 1962 R. Natesa Pillai B.A., B.L.

## 11. MARVELS OF MARS

Mars is a red, ruddy, fiery planet near to earth with a diameter of about 3600 miles. Whether it is sandy, dusty, moistureless and hot and whether its atmosphere is fit for human habitation is still a much controverted and unsolved problem. Nearer to earth than most other planets are, the intensity of its rays falling on earth and its inhabitants is very strong and pronounced. It radiates power and energy through its rays which influence human behaviour and actions in so many ways. Being a malefic by nature with extraordinary strength and energy, its effects on human life and the world are so vitally important, that it cannot be so easily dispensed with. It is a planet that can make a global war break out or effect a ruthless massacre of men. It is like a sword that can cut a man's head or cure and injury through surgery. It has the kind cruelty of a surgeon's knife. So an analytical study of this planet's nature and behaviour will be of good interest to the readers.

To mar is to spoil, in English. Perhaps this verb is derived from the planet Mars which is a malefic by nature. But, although a malevolent, Mars is a miraculous planet capable of marvels. It is a planet that could bring about sweeping changes in men and things. To be manly one should have martian traits well-marked in one's horoscope.

Mars owns Aries or Mesha and Scorpio or Vrischika in the zodiac. He is exalted in Capricorn or Makara and debilitated in Cancer or Kataka. He aspects the fourth and the eighth houses specially in addition to the general seventh house.

He has karakathva or governance over brothers and sisters, lands and agriculture, mines and minerals, police and military, lawyers and surgeons, criminals and thieves, machines and weapons, fire and cooks and red articles.

In Lagna, Mars will make the native cruelly assertive, self-conceited, puffed-up, bold and self-opinionated. Mars in the second house will give the possessor an offensive, and wounding-tongue, extravagant expenses and family bickerings. Third house, although good for Mars for initiative, energy and enterprise is bad for brothers and sisters. Mars in the fourth house seldom gives peace of mind. Fifth-house-Mars is bad for children, even as ninth-house-Mars for father, patrimony and ancestral wealth. The position of Mars in the sixth house will make the native victorious over enemies, but he will definitely have enemies to fight with. It is no good for Mars to be in the eighth or twelfth houses as he will bring about accidents, worries, sickness, enemies, losses, expenses and failures when posited in them. Mars in the tenth house or mid-heaven gives good executive ability and capacity for leadership. Such people prosper well in business and the military. To have Mars in the eleventh in one's horoscope is bad for friends and children, although good for monetary benefits. The above results are purely general and will vary slightly or widely according to other peculiar, modifying and counter-acting features in particular horoscopes.

Now, I shall say a few words about the effects of Mars combining with other planets in particular houses. Here again the results that I mention are broad generalities that will differ in accordance with the nature of the house in which such combinations occur. Moreover, aspects, good and bad, have much to do in the matter.

In female horoscopy, the combination of Venus and Mars in the seventh house will make the native highly passionate. Such an association of the sensual and the fiery planets is fatal to moral stability. Sun-Mars conjunction in the seventh house will turn the native into a widow. The same will be the result, should such a grouping of these two planets occur in a man's horoscope. Although Moon-Mars conjunction results in the Chandramangala Yoga, it is not wholly good. It often leads to mental instability. The combination of Mars and Rahu or Mars and Ketu is always undesirable irrespective of the house of such association. It often leads one to misery. The Mars-Mercury combination will be either good or bad according to considerations other than general. Jupiter with Mars is always good in as much as the former will temper the fiery qualities of the latter. Worst of all combinations is that of Mars and Saturn, the two natural and bitter enemies. Such an unhappy association often leads to disastrous results. Even in Gochara, the mutual opposition



between or association of these two inimical planets is indicative of grave and fatal consequences. Such a planetary conjunction results in poisonous diseases, outbreak of wars, hostilities, accidents, natural calamities and so on involving a heavy toll of life. The above results, mentioned in respect of the planetary conjunctions, are also fairly true of mutual planetary oppositions and aspects.

Now let us see how Mars is disposed towards various Lagnas. He is fairly good for Aries and Scorpio-born people. He is not evil for Libra born people, though not good for people with Taurus as ascendant. He is a malefic for Gemini and Virgo ascendants. He is a Yogakaraka for both Cancer and Leo-born persons. To Sagittarius and Pisces people he does some good. He is evil for persons born in the Saturnian signs of Capricorn and Aquarius. Mars has Angaraka Dosha when posited in 2, 4, 7, 8 and 12th houses in any horoscope. As these houses represent family, comfort, the partner, longevity (Mangalya) and connubial bliss respectively, affliction to Mars in these positions will spoil the respective factors leading to happiness. But according to some, Mars in the second is evil in all houses save Mithuna (Gemini) and Kanya (Virgo); in the 12th in all houses save Vrishabha (Taurus) and Thula (Libra); in the 4th in all houses save Mesha (Aries) and Vrischika (Scorpio); in the 7th in all houses save Makara (Capricorn) and Karka (Cancer); and in the 8th in all houses but Dhanus (Sagittarius) and Meena (Pisces) Rasis. As Kerala is a region presided over by Mars, there are a few who opine that the evil of Mars will not affect the people of this region.

If Mars happens to occupy a kendra (quadrant) from the Lagna, which is identical with his own or exaltation sign, a great Panchamahapurusha Yoga called the Ruchaka Yoga is formed. This yoga will confer on the native valour, courage, strength, energy, leadership, position, prosperity, dignity, fame, wealth and happiness. In conjunction with the natural benefic Jupiter, he gives rise to the Gurumangala Yōga which is capable of giving prosperity, position and prominence. With Moon he forms the Chandramangala Yoga which is also very auspicious and prosperous. But there are a few who view that this yoga is not an unmixed blessing.

The third day in the week, viz., Tuesday is assigned to Mars. Tuesday-born individuals generally do have all the characteristic features of this fiery planet. The day also proves to be lucky for them in spite of the general view that it is bad for all auspicious things.

Mars is said to be the son of the earth-goddess, Bhumidevi. So he is known as Kumara. His other names are Angaraka, Kuja, Mangala and Sevvai.

Mars-Saturn conjunction in the second house causes disease of the eyes. Typhoid and other poisonous fevers, illness due to excess of heat in the system and diseases due to blood impurities are all caused by affliction to Mars.

Conjunction of or mutual opposition or aspects between Mars and Moon in the Gochara (transit) is generally responsible for menstruation in women.

The second month in the development of the foetus is presided over by Mars. The liquid foetus gets solidified in the second month and it is the work of the fiery planet.

Of the seven musical notes (Sa, Ri, Ga, Ma, Pa, Dha, Ni) Mars is said to preside over the note 'Dha'. His raga is the Panchama Raga. His gems are the red coral, carnelians and the blood-stones. Martians can wear these to ward off evils. The constellations, Mrigasira, Chitta and Dhanishta are governed by Mars. He is a Kshatriya by caste and his favourite grain is millet. He takes 45 days to move from one house to another. So much for Mars in astrology.

Now a few words about Mars in Palmistry and Numerology. The mount of upper Mars is the elevated portion in the palm below the mount of Mercury and above the mount of Luna; closely encircling the portion between the lines of head and heart. The development of this mount stand for capacity for physical and mental endurance, forbearance, determination and indomitable energy. The mount of lower Mars stretches out between the mounts of Venus and Jupiter on the right end. The enlargement of this portion will stress the aggressive qualities of the possessor. The mount represents courage, bravery and impetuosity. Over development of this mount is a bad sign denoting rashness, extreme self-conceit, arrogance and cruel behaviour. A much lined upper Mars with bad marks will indicate troubles in the intestines. A line running on the lower Mars as a parallel to the life line is a sister line to the line of life and is known as the line of Mars. This line, if found in any hand, will accelerate the qualities of the mount of Mars. The plain of Mars is the hollow portion in the centre of the palm. This portion generally becomes hollow due to the development of the various mounts all around. But the hollow should not be too deep. Such a deep



plain of Mars will connote bad luck and failures in life. A fairly flat plain of Mars is always the best for wealth and financial successes. If the martian mounts are not good in any hand, the man concerned will be very timid, cowardly and a distard.

The number 9 is representative of Mars in numerology. Nine-born people possess all the characteristics of Mars. They are bold, dashing, hard-working, obstinate and proud. They succeed by steadfast devotion to the work on hand, tenacity of purpose and firm determination. They suffer much but delight in fighting on till they succeed. They belong to a group of men who, though vanquished, would argue still. They possess energy, will-power and endurance in abundance. They are great pioneers in any field. They also prove to be good executives and military leaders. They always prefer a life of adventure rather than a simple uneventful life of peace. A nine-man will always find the number 9 repeating in his life. His major events in life will have something to do with 9. But 9 people do not succeed much in accumulating wealth as 4 people do. No. 9 stands for adventure, pioneering deeds, exploration, boldness and great actions of bravery and heroism.

Every planet is being presided over by a God. The presiding deity of Mars is said to be Lord Muruga or Subrahmanya. So prayer to Lord Subrahmanya will minimise the bad effects due to an afflicted Mars in a horoscope. Pilgrimage to Palani and worship of the Deity there is also said to lessen the miseries that are due to a bad Mars in birth-map. For, more things are wrought by prayer than this world dreams of.

600/July 1962 T. S. Raghavan B. A. (Hons).

## 12. REDISCOVERING HINDU ASTROLOGY

### Planetary Idiosyncrasies

Shri Shah has discovered behaviourism amongst planets in their way of giving results, and we shall now consider some important points in this connection.

#### 1. General Planetary Idiosyncrasies

1. Planets transmit their influences to one another by aspect. For example, if Mars aspects Jupiter, Jupiter transmits the influence of Mars wherever it throws its aspect and hence the influence of Mars will be felt in those houses also.

Example : Chart III/I : king Shivaji.

Jupiter, posited with the Sun in the 7th, aspects Mars in the 11th, as also the Ascendant.

Mercury	Venus		Mars Rahu		Lagna Saturn	Moon Mars	
Sun							
Jupiter	Chart III/1 King Shivaji				Chart No. III/2		
			Lagna				Venus
Ketu		Saturn	Moon			Jupit. Ketu	Merc. Sun

Hence, Jupiter transmits the influence of Mars to the Ascendant, making him a warrior-king of great prowess.

2. The influence of the aspecting planet is peremptory and supersedes that of the resident planet.

Example : Chart III/2 : Actor Shri Ashok Kumar

Saturn is in Lagna. Jupiter is in the 7th and aspects Saturn. Thus, Jupiter virtually displaces Saturn and gives its own influence to the subject of the chart, making him jovial and a happy-go-lucky actor.

3. Planets posited in exaltation or own signs give good results and nothing bad can ensue from them.



4. A planet in depression (Neecha) sign becomes impotent and can neither give good nor bad results, unless its weakness is removed, as stated in the previous article (See Rule G). (May/June 1963).

5. Planets occupying zero degrees are also considered weak and hence devoid of effect. Thus, the 9th lord in a zero degree makes the native unlucky. If the 1st lord is in a zero degree, the body, mind and soul of such a person would be weak. Conversely, if the 6th lord is in a zero degree, the subject becomes courageous and healthy; if the 8th lord is similarly posited, longevity is assured; and if the 12th lord is so placed, the expenses are reasonable.

6. When a Planet is in a zero degree, it fails to give results of the house or houses of which it happens to be a Karaka. Thus, if Jupiter is in a zero degree, it is not a good factor in considering one's finances, progeny, fate, reputation and gains generally.

## II. Idiosyncrasies of Mars.

The nature of Mars needs special consideration and study. It is very independent in nature and brooks no interference in its sphere of work.

1. If Saturn or Venus aspects a house which is also aspected by Mars, Mars protests and defeats Venus or Saturn, (Mars is Saturn's enemy, and the Sun and the Moon are enemies of Venus).

2. If Saturn aspects Mars but Mars does not aspect Saturn, Mars again gives bad results due to its independent nature. But here there is an exception, which should be borne in mind. If Saturn and Mars, posited together in the same sign, aspect any house or planet by the opposition (7th-H) aspect the last-mentioned contrary effects are not produced since there is no conflict; each planet therefore, gives its own individual effects.

3. (a). To understand the influence and behaviour of Mars properly, it may be remembered (with due respect to the Angelic Guardians or the planets concerned) that Mars is a jealous lover of the Moon. It will do if Mars is not with, or aspecting the Moon; he will do his duty and give his normal results. But if either Venus or Saturn "stares at" (aspects) the Moon, Mars becomes angry and gives results contrary to those promised by Venus or Saturn.

(b) If in the above configuration, Saturn also aspects Mars, Mars becomes desperate and the subject often finds his misfortunes unbearable.

(c) The same result happens if in the above configurations,

Saturn aspects Mars and the latter does not reciprocate. The subject commits wrongful acts and suffers thereby. The reason is that independence-loving Mars would prefer death rather than be subordinate to others. Such subjects often die near about 30.

4. If Saturn is with, or aspects the Moon, but does not aspect Mars, Mars again gives bad results and often gives misfortunes in middle life; disappointments, failure and obstructions abound in the life of such a person.

5. Mars can give very good results indeed, provided it is free from the configurations referred to in Rules 3 and 4 above.

6. contact Moon+Mars causes diminution in Mars' haughtiness; hence this yoga gives good results and the subject tends to live long.

7. If in any chart, the Moon is without contact and is independent of Saturn, Venus and Mars, Mars gives the best results and makes the subject happy in every way. But here Mars must be without Saturn's contact in any form.

8. When the Moon is in a zero degree, Saturn and Mars each gives its own effects, subject, of course, to Mars: Rule 1 above.

9. If Saturn is in a zero degree or is caught in a unilateral aspect of Mars, Mars gives very good results.

10. If, however, Mars happens to be in a zero degree, it gives no effects and the subject experiences good or bad effects that may be due from the position of the Moon and Saturn.

It must be remembered that Mars has great respect for his bosom friends Jupiter and the Sun and it considers that its 'beloved' is quite safe with them. Hence, Mars does not behave as stated in Rules 3 to 7 above with the Sun and Jupiter: for example, in a Gajakesari Yoga. Similarly, though Mercury is an enemy of Mars, it is impotent, hence Mars does not object to Mercury's 'company' with the Moon, and here again Rules 3 to 7 do not apply.

## Some Examples of Mars Rules.

Mars Rule 1: See Chart No. III/3; Princess Maragret Rose: Study the 7th house. Its lord Mercury is weak, being in a zero degree. The maleficence of the PM Venus is ineffective due to depression. However, Mars Rule 1 operates in her chart on the 7th house. In this connection, it is not necessary to relate here the pre-marriage days of trouble which she experienced due to this position.



Lagna	Ketu		Mars Jupiter			Rahu	
	Chart III/3 Princess Maragret Rose		Moon Sun	Jup.	Chart III/4 B. A. graduate		Sun, Venus Mars
Saturn		Rahu	Merc. Venus		Ketu Moon		Asdt. Sat Mercury

Thanks to Jupiter's aspect, through Mars, on the 7th and its lord, her married life is not likely to be very unhappy.

Chart No. III/4—For complete education among other things, Jupiter must be free from contacts with Saturn or any PM. Here Jupiter is contacted by the PM Saturn. However, Mars also contacts Jupiter, and thus counteracts the effects of Saturn, as per Rule 1. The subject is a B. A. graduate.

Chart No. III/5 : Adolph Eichmann (March 19, 1906, 8.17 A.M. CET ; 51N 10,7 E 04). Here Mars counters the contact of Saturn with the 8th house, of which it is the Karaka. The good influence of Saturn regarding longevity is nullified by the contact of Mars on the 8th. He was hanged after a long trial on June 1, 1962, during a period ruled by Mars (54/10 to 57/2).

Mars Rule 2 : Chart No. III/5. Saturn aspects Mars but Mars is not able to aspect Saturn. This also indicated that Mars would give very evil results in the case of Eichmann.

Mars Rule 3 : Chart No. III/6 : Sri Nathuram Godse ; the assassin of Mahatma Gandhi. Here you will notice that Venus aspects the Moon. Simultaneously Saturn also contacts Mars (a PM)

Venus Merc Sun	Lagna Mars	Jupiter		Venus	Saturn	Sun, Merc Rahu	Mars
Saturn	Chart III/5 A. Eichmann				Chart III/6 Nathuram Godse		
Moon					Ketu		Jup. Moon

by his unilateral aspect. This situation made the subject very desperate and he did not care for the consequences of his shameful act. He had a violent end.

Mars Rule 4 : Chart No. III/7 ; \*Stalin.—Here Saturn is with the Moon, but has no contact with Mars. He acquired position by wrong methods and it is doubtful if he met a natural death.

\*Stalin : Lagna and Venus in Libra; Mercury in Scorpio; Rahu and the Sun in Sagittarius; Jupiter in Aquarius; Saturn and the Moon in Pisces; Mars in Aries.

Chart No. III/8 : Commander Nanavati :—Here also Saturn contacts the Moon. Also note how Jupiter, a Saraka, became PM due to its contact with Saturn (Vide Rule B (3), page 529 June 1963 issue of The Astrological Magazine. Thus, the two-barrelled conjunction of Saturn and Jupiter threw its malicious glance on the 9th house. A commander in the Indian Navy, in a rage he murdered the paramour of his English wife on April 27, 1959. He is undergoing a life-term. Not that the PM Mercury in the 10th house fortunately happened to be combust by the exalted Sun; and this is the reason behind the great help and assistance that the Government proffered for his defence. But the effects of the configuration of Mars (Rule 4) were strong enough to override this benefic influence and he could not be saved. Thus a very promising career came to an unfortunate end.

Chart No. III/8 : Commander Nanavati—Lagna Cancer; Rahu, Sat., & Jupiter in virgo; Mars in scorpio; Ketu in Pisces; Sun & Merc. in Aries; Venus in Taurus; and Moon in Gemini.

Chart No. III/9\*\* : Dr. Rajendra Prasad—Saturn is weak being in a zero degree; hence according to Rule No. 5 of Planetary Idiosyncracies, he did not get the evil results of Mars (Rule 4).

\*\*Dr. Prasad : Lagna, Mars and Mercury in Sagittarius ; the Moon in Taurus; Saturn in zero degree in Gemini; Jupiter in Leo; Rahu in Virgo; Venus in Libra; and the Sun in Scorpio.

#### Houses of the Horoscope

The meaning of the various houses and the matters and things ruled by them severally are all well-known and hence I do not wish to reproduce the same here. I must, however, note below some altered rulerships given by Sri Shah as regards some of the houses. They are :—

- I : Occupation ; talents for earning livelihood.
- II : Financial worries.
- III : long journeys.
- X : Position in life.



XI: Income worries.

XII: Short journeys.

We have already dealt with the Sarakas (rulers of the angular and trinal houses) and the Marakas (rulers of the 6th, 8th and 12th houses). Here follow some rules regarding the rest of the houses, viz. the 2nd, 3rd and 12th houses.

II. (a) If the Sun, the Moon, Mars, Mercury, Jupiter, Venus or Saturn, becomes ruler of the 2nd house and simultaneously contacts the same by occupation or aspect, the planet concerned causes financial worries.

(b) Except Saturn, if any other planet rules the 2nd house and occupies any house other than the 2nd, the planet concerned gives beneficial results of the house occupied.

III. (a) If Saturn or Mercury happens to rule the 3rd house and simultaneously contacts that house; it gives bad results regarding the 3rd house.

(b) Similarly if Mars in Virgo Lagna and Venus in Pisces Lagna (charts) happen to contact the 3rd house, bad results follow regarding the 3rd house.

(c) Again, Mars in Gemini and Virgo Lagnas, and Venus in Pisces Lagna, are bad for the matters ruled by the houses occupied by them; so also is Saturn ruling the 3rd house.

(d) As the beneficial Karaka of the 3rd house, Mars always gives good results, except in charts with Gemini and Virgo Lagnas. If, however, its malignance is removed, as already stated, it will give excellent results.

(e) The Sun, the Moon and Jupiter, as the 3rd house rulers, are good wherever posited.

XI. (a) If the Sun, the Moon, Mars, Mercury, Jupiter, Venus or Saturn rules the 11th and contacts the same, it gives income worries.

(b) If the 11th lord happens to be a Saraka, it gives good results relating to the houses contacted; but not so, if it is a PM.

### 13. HOW MARTIAN ARE YOU ?

Tuesday is the day on which Mars becomes dominant and glorious in his power. For Mars was the Roman god of war, and according to Walde the name was derived from the Greek, Marnamai, I fight. The English Tuesday was named after the Germanic deity, Tiu, a god whom one identifies with Mars. In many other languages the name is simply "Mars' Day" as in French Mardi, Italian Martedì, etc. But if the student chooses to make a real observational study of any person who was born on a Tuesday, he will quite soon detect the martian which resides in that person. Richard Burton, for instance, is Tuesday born, and I do not suppose anybody who has seen Burton on television has failed to notice his martian traits. Sir Francis Chichester was Tuesday-born, and was he not an adventurer, pioneer, explorer, fighter? Eamonn Andrews, C. B. E., commentator is Tuesday-born. So is Julie Andrews. So is Ian Macleod.

In fact, when you get to know the outward signs, you may very well be led to expect that a person who reveals the traits of a martian must either have been born on a Tuesday, or has his Sun in Aries or in Scorpio.

Some people, of course, have a double dose of Mars. Richard Burton, for instance, was not only born on Tuesday, he also had his Sun in Scorpio as well. He chose the career of an actor and made his debut on the London stage in 1944 in the martian play *OUDSRAE*. And throughout his life he has pursued the Scorpion hobbies of swimming and horse riding.

Eamonn Andrews, C. B. E., the compere, interviewer and commentator, started his career on radio as a boxing commentator, and in the world of sport on television. But his Sun was in Sagittarius.

Mars, the red planet, controls properties which suggest heat, energy, muscularity, masculinity, forcefulness, action, aggressivity. Also qualities which impel adventure, heroism, leadership, the willingness to attack with all the recklessness of a headstrong gladiator which earns for so many of Mars' children the title of screw ball. For the Martian is indeed your man of action.

Aries is a positive sign, and therefore capable of expressing vividly the salient martian forcefulness through a combative nature. Scorpio, on the other hand, is a negative sign which, while expressing the power of Mars on the emotional plane with great force and depth, does hold the energy of Mars in reserve—until an emotional decision releases the energy. Until then, the caution of Scorpio applies brakes to the impulsivity and hastiness of martian aggression.

#### Arians Born on Tuesday

Naturally the energy of Mars predominates. The Tuesday-born Arian is rash, combative and headstrong. He has to have his own way, and he is ready to fight others in order to get it. Disobedient as a child, he waxes extra belligerent as he grows older. In all senses of the word he is a born fighter. And in emotional matters he is apt to become a creature of passion.

#### Taureans Born on Tuesday

Nothing sluggish about this type of Tauréan; and may be, some possess a masterful temper as a result of overpowering emotional outbursts. The personality is militant and aggressive. Of course, in some the martian combination may be marked by the effect of the Sun in Taurus. But all the same, the bullish effect of Mars upon the bovine characteristics of Taurus are distinctly noticeable.

#### Geminians Born on Tuesday

Tuesday-born Geminians are more querulous than the usual dyed-in-the-wool Sun-in-Gemini types. Which is why they can be satirical, sarcastic and aggressive when the martian mood strikes them. Or they become argumentative and controversial as well as resourceful. The Tuesday-born is an active Geminian who gets things done.

#### Cancerians Born on Tuesday

This type of Cancerian is capable of resentfulness. For he or she is not the kind of person who suffers being pushed around. At the kernel of the personality one discovers the rebel. Also, on occasion, the bold and intrepid man of action.

#### Leonians Born on Tuesday

This is the Leonian whose aspiration is to take command and lead his followers into action. He is the skilled tactician and intrepid leader. He has the ambition to achieve; and it is difficult to deter him when he judges that the time for action has arrived.

#### Virgoans Born on Tuesday

The mental activity of this native is often considerable. But he can be irritable, short-tempered, self-opiniated and inconsiderate. Neurotic types of such Virgoans often possess a hasty temper, and this native is no exception. His tongue is sharp, and he will speak his piece.

#### Librans Born on Tuesday

This is ticklish individual who may be acutely sensitive. Which is why it is easy to anger him. And yet, normally, he appears to have a swash-buckling stance, even though basically sensuous and rollicking. For he can at times appear quite charming. Nevertheless, the adventurer in him will out; and then the fun and games are off.

#### Scorpians Born on Tuesday

This is the fellow with the double dose of Mars who through the influence of the planet is stimulated to enterprise and to courageous exploits. The excess of the influence usually results in the development of a self-willed purposeful individual. This person can be precipitate and hot-blooded on occasion. It is at such times that he may be badly in need of a cooling down period.

#### Sagittarians Born on Tuesday

Mars can make the Sagittarian undiplomatic, too frank and outspoken. But he is usually an active person, and he develops character to suit his act. Also he is daring and courageous; and if life is too insipid for him, he has a flair for making it much more colourful. He can also be decidedly disputative when he wants to be.

#### Capricornians Born on Tuesday

The native may take some hard knocks in life. For the influence of Mars seems to accentuate this individual's personal struggles and difficulties. His experiences usually result in hardening his attitudes, which causes him to resolve not to allow his attackers too easy a task. It is for that reason, usually, that he faces the world in uncompromising spirit.

#### Aquarians Born on Tuesday

Mars acting on the Aquarian traits of character frequently causes this native to become self-willed and neurotic in temperament. He is liable to be quite rude in his reactions—especially if he feels that others are picking on him. When goaded, he rapidly loses patience and then lets fly.



**Pisceans Born on Tuesday**

Mars is apt to stir up this native into exuberance, in which condition the individual shows the colourful side of his personality. This piscean can be highly romantic; for he is fond of the colourful things in life, and is especially delighted by the world of music. Likewise he is in his element whenever he is on the stage or on a dance floor. And many such Pisceans do in fact pursue careers as entertainers or artistes. But this native may or may not be on to a good thing, for there are temptations which go hand-in-glove with this kind, and every member of this group is not found pursuing a common path that leads to a destiny worthy of his aspirations.

Of course, some of the main traits which we have mentioned in connection with the various types of martians, are capable of some modification should Mars of the individual birth chart be heavily aspected by other planets. Even if assisted with harmonious aspects from Venus, Mercury and Jupiter. However such main traits can be miserably distorted by malefics, or by inharmonious aspects. So, in order to indicate the probable effects which may be produced by either harmonious or adverse aspects of Mars in the individual horoscopes, we shall now provide delineations of each of the chief martian aspects.

**Mars Trine Jupiter**

The influence of this trine aspect of Jupiter to Mars can give the martian an overweening self-confidence concerning his abilities and his power to master other people. For he feels free to "do his thing" without feeling any need to consult the interests of other people. Of course the native usually does not do this maliciously. On the contrary, he may feel benevolently disposed towards others by reason of his own optimism and of the general run of his own enthusiasm. Yet he will energetically attack any who stand in the way of the fulfilment of his purposes, because these he means to accomplish.

**Mars Conjunction Jupiter**

This conjunction should be symbol of good fortune for the martian. For it is usually a sign that material rewards are likely to be attracted to him. However, the chief function of the conjunction seems to be stimulating the martian into activity both as fighter and glory boy, and to enable him to carry through his plans against opposition successfully to a close and be in a position to seize and enjoy the fruits of victory.

**Mars afflicted by Jupiter**

Do not expect any martian to be temperate if he was born under Jupiter afflicting his Mars, whether by way of square or opposition. He may not even know the meaning of the word temperate where his wishes, appetites and aspirations are concerned. Indeed, this martian would be distinctly out of place in the Liberal Party; he simply does not know how to compromise, seemingly hell-bent on extremism.

Clashes between Mars and Jupiter are always likely to promote extravagance, since the reactive forces of their impacts tend to offer open licence to Jupiterian desires and gratifications. However, extravagance for the martian need not necessarily be a case of "easy come, easy go". It is far more likely to make the martian intensely avaricious and acquisitive. He may be prodigal and wasteful in expenditure, but he can be extremely tightfisted too. Much money is usually lost by such martians through gambling and speculation. All on account of the avarice which started off the gambling and the speculating in the first place.

**Mars in Trine with Saturn**

The martian who was born with his Mars in trine to Saturn may well be aided and abetted by Saturn's influence. For Saturn can be an excellent tutor in the art of self-discipline.

For those martians who are obliged to live dangerously the aspect is of great benefit likewise, since the Saturnian rays will stimulate courage and enterprise, will enable the martian to endure, and will often assist him to escape the dangers and emerge with a whole skin. Therefore, the configuration may very well possess protective qualities.

**Mars Conjunction Saturn**

The conjunction, for the martian, should be taken as a symbol for danger. Of course, the influence of this conjunction will seldom affect or weaken the degree of the martian's courage. In fact, it is likely to bolster self-confidence, the great supporter of a courageous attitude. Hence few martians born under this conjunction will take heed of warning, of portents.

Benito Mussolini was a martian born under this conjunction. And could anybody suppose that Mussolini would have been impressed by any soothsayer who might have warned him in his heyday of the way he would end up? To anybody who knew the character of Il Duce in power, such an idea would be inconceivable.

### Mars Square or Opposition Saturn

Mars-Saturn aspects usually point to hidden violence contained in the nature of Arians born under them. It is true, though, that Mars-in-Aries square Saturn-in-Capricorn can be more horrible and dangerous than would be Mars-in-Aries square Saturn-in-Capricorn to a martian. For the influence of Saturn-in-capricorn can exert a crippling action upon the Arian, probably causing him to push his punches at a highly critical point in his personal struggle, whereas the Saturn-in-Aries affliction would attack him emotionally causing him to lose his sense of purpose.

For the Arian, the presence of one of these aspects in the horoscope may denote the existence of virulent personal enemies. Or, at the very least, obstacles to be overcome.

### Mars Trine Uranus

The martian who is born when Mars is trining Uranus is usually a highly talented individual; competent, efficient, on the mark, yet subject to nervous tension.

The effects upon the martian of even this harmonious aspect of Mars with Uranus are not always happy or helpful. This is because the personality of such a martian may be liked by some but hated by others. Hence the native is the target for the spite of those who dislike his bearing attitudes, which is why Sri C. E. O. Carter, in his studies found that it attracted to the person of the native physical assaults, slander, and other forms of malice. Which of course is true of any Arian born under any combination of Mars with Uranus, harmonious or inharmonious. Queen Victoria, for instance, was not amused by certain things. Edward VII, the peacemaker, had many detractors on the score of his morals. Neither Napoleon nor Lord Nelson was exempt from malice. All were, of course, born under harmonious combinations of Mars with Uranus, even though they were not all necessarily martians (i. e., born on Tuesday, or with the Sun in Aries or in Scorpio).

### Mars conjunction Uranus

This is obviously a critical configuration, since it self-evidently signifies energy plus self-will raised to a point at which either the accumulated energy threatens to destroy the self-will, or the self-will may cause the native to blow his top in a form resembling nuclear explosion. It is, therefore, a configuration which symbolises high tension raised to the nth degree.

In my researches I have found that when the conjunction occurs

in Aries it becomes the symbol for a reactionary. In Taurus, it symbolises a high degree of nervous tension coupled with implacable resolution and determination. In Gemini it is a symbol of danger from fire. In Cancer, it symbolises danger from paralysis at some stage in the life coinciding with the transit of Saturn over Mars-Uranus conjunction. In Leo it symbolises accidents and injuries. In Virgo, severe nervous tension threatening break-down. In Libra it is indicative of a short life. In Scorpio, it symbolises violence. In Sagittarius, accidents. In Capricorn it signifies a highly frustrated personality. In Aquarius it can produce a candidate for the storm-troopers. In Pisces, a symbol for self-will and eccentricity.

### Mars square or Opposition Uranus

Martians born under one of these inharmonious aspects are invariably irritable, harassed individuals, whom life chooses to deal with so roughly that self-will and eccentricity emerge as pronounced traits in them. Such a native will do almost anything to preserve independent attitudes and do things the way he wants. This individual is therefore very touchy and resentful of any form of interference. Such an individual is naturally a very difficult person to live with.

### Mars Trine Neptune

The martian who is born with this Mars-contact is most often a lover of nature and has preference for simpler things in life. Artistic in his perceptions, he has clairvoyant eyes where visions of life and people are concerned. For the ideal of purification seems to enter into the psychology as a chief ingredient. The passions and emotions which this group feels are deep and powerful and sincere. But they are also under the native's full control and are wisely directed by the martian whose own habits are invariably self-disciplined. Sri C. E. O. Carter likewise observed as we note from his remark: "They" (the harmonious aspects of Mars and Neptune) "favour abstemiousness in drink and self-control generally."

Sri Carter seems to have imagined that the harmonious aspects of Mars and Neptune bring benefit to those born under them, through the sea or through maritime things in general. However, we ourselves see no connection between the aspects and things of the sea in particular, and are inclined to believe that the picture of Neptune as the Old Man of the Sea may have induced Sri Carter to link the aspect with maritime effects.



### Mars Conjunction Neptune

This conjunction may well be taken to symbolise romance, allegory, colour, ritualised proceedings or processional demonstrations. However, it is hard to visualise Robespierre (who was born under the conjunction) as a sensitised romanticist. Perhaps, however, Robespierre was the kind of extremist possessing a soaring ambition. Such a type, born under this conjunction, often develops into the perfect communist. Lenin himself was born under similar Mars-Neptune conjunction. The Romanticist side of the conjunction's influence may perhaps be glimpsed in the make-ups of both Sarah Bernhardt and of Strasz, of whom undoubtedly benefited romantically and artistically from this Mars' conjunction.

### Mars afflicted by Neptune

Martians are unlikely to benefit in any but an adverse way from either the square or opposition of Neptune and Mars. This is because the vice of each planet is brought out powerfully in a malefic conjunction of Mars with Neptune. Both planets, for instance, have connections with drink, drugs, and the underworld. And any mind which is capable of closely associating itself with the pornographer for the provision of stimulating material, or with the dope peddler for the provision of Neptunian inspiration, is hardly the type of elevated mind which a real philosopher would like to possess. For the difference between the types, the true intellectual and pseudo-intellectual, is that the former, as philosopher, is a lover of wisdom who regulates his life by the light of philosophy, whereas the pseudo-intellectual remains uninspired without the help of chemical means of stimulating his imagination and sensory centres; and by having recourse to these aids becomes a mere sensualist or sensationalist. Which for some who are born under Mars-Neptune afflictions becomes a Rake's progress which can cause them to associate with pimps, courtesans, drug addicts, confidence tricksters and people of their ilk.

## 14. NEECHABHANGA RAJA YOGA OF MARS

In the hierarchy of planets Mars exerts his special influence upon the inhabitants of the earth due to his proximity to the latter. During his transit through the zodiac belt he starts from his own house in Aries (positive sign) attains debilitation (Neecha) in Cancer 28°, traverses to his own house in Scorpio (negative sign), moves to his exaltation (Uchha) Capricorn 28°. Similarly, other planets have their points of debilitation and exaltation. But Neechabhanga Raja Yoga of Mars is of paramount interest to astrologers because of its efficacy in transmitting its influence at an alarming rate to the native. Effort is made here to study this yoga of Mars in all its relation with other planets.

### NEECHABHANGA RAJA YOGA

We shall study how Neechabhanga Raja Yoga forms. When a planet attains his debilitation point—

(a) If the lord of that neecha house or the lord of its uchha house (7th from it) occupies Kendra position from Lagna or the Moon;

(b) If the lord of that neecha house occupies his house or exaltation or Kendra; and

(c) If the lord of that neecha house aspects the neecha planet, a person who is endowed with one of the foregoing three combinations will be highly respected and will be charitable-minded. The effects of neecha position will be more pronounced when the native happens to pass through the neecha Dasa of that planet. Mars controls three asterisms, Mrigasira, Chitta and Dhanishta. If a person is born under any one of the above Nakshatras, according to the Vimshottari system he starts with Mars Dasa followed by Dasas of Rahu, Jupiter, Saturn, etc. Further, his natural friends the Sun, the Moon and Jupiter must also be well placed in the horoscope. That means from the position of Mars they must be either placed in upachayas or in trines or in Kendras. However, if they are lords of evil houses it is equally good if they occupy their evil positions, without broadcasting their evil effects to other good Bhavas. Similarly, if his natural enemies Venus, Mercury, Saturn and Rahu are in good positions, Mars will not be in a position to champion his

cause as effectively as he otherwise would do. For studying marital aspects Mars-Venus axis has to be carefully examined.

### House Effects

In brief, Mars in the 1st house indicates scars on body, irritable temperament and tactful but hot temper; in the 2nd house, industrious, short-tempered; strict, of unfinished education, perverted in arguments and agriculturists; in the 3rd house, good-natured, capable, wealthy, detrimental to brothers and sisters, unhappy wife or husband; in the 4th house, owning lands, vehicles, houses, sick mother, disliked for friendship; in the 5th house, inimical to children, wicked, petty-minded and troublemonger; in the 6th house, lucky, famous, wealthy libertine outlook towards sexual life, protection against ill-health; in the 7th house, inimical to wife or partner, disease in the private parts, public agitation against him, trouble from women and fighting nature; in the 8th house, inimical to wife or husband, partners' life in threat subject to surgical operation of a serious character, suffering from heat, scapegoat; in the 9th house, proud, overbearing, not beautiful, wealthy, harsh, sensitive, invalid father; in the 10th house, dynamic personality, inexhaustible energy and drive, capable of great things, short tempered, unthinking; in the 11th house, bad for father, deceitful friends, joyous life and rich; in the 12th house, tyrant, forbidden acts, industrious, charitable, neither wife nor riches.

From the above indications, it is clear that the position of Mars in the upachaya houses, in particular, the 3rd, the 6th and the 10th are good. Further, whenever friendly planets the Sun, the Moon and Jupiter pass through Cancer 28° wherein Mars has his debilitation in a horoscope where Mars is a yogakaraka, good effects from these planets will be invariably felt. Again, of the three planets, Jupiter is in exaltation in Cancer 5°, where his friend Mars is in debilitation. But the Sun and the Moon, after passing through their exaltation in Aries 10° and in Taurus 3° are fast descending (Avarohana) to their debilitated positions at the same degrees in Libra and Scorpio respectively. A planet is more powerful when it is ascending (Arohana) to its exaltation. With flood-lighting the intricacies of a planet in a particular position, we may propound a general principle that whenever it attains digbala (double strength due to Bhava position and lordship) and even if his friend suffers debilitation, that digbala acts as a cushion and gives rise to Neechabhanga Raja Yoga to the suffering planet.

### Case Studies

We will now examine the following horoscopes with Neechabhanga Raja Yogas of Mars.

Saturn		Venus Rahu Ascdt.	Rahu	ascdt	Jup.
	Chart No. 1 RASI Date of birth 23-8-1903	Moon Sun, Merc Mars, Jupit.	Sun Merc	Chart No. 2 RASI Date of birth 13-3-1931 8 30 A. M.	Mars
Ketu			Venus		
			Moon Saturn		Ketu

	Rahu	Saturn	Merc Venus Sun Rahu
	Chart No. 3 RASI Date of birth 14. 10. 1947	Mars Sat.	Chart No. 4 RASI Date of birth 7-7-1908
Jupiter Ketu Ascdt	Venus Merc.	Sun Moon	Jupiter Mars Ascdt.
		Ketu	Moon

### Criss-Cross Proliferating Effects

The first three horoscopes (Charts nos. 1, 2 and 3) deal with male members of a family—father and two sons. We shall now illustrate here the martian effects in the father's horoscope percolating into the horoscopes of the sons. The native has ascendant in Gemini with Venus and Rahu. Venus, lord of the 5th and 12th houses and opposed to Putrakaraka Jupiter, has endowed the native with nine children, three male and six female. Of them two male and five female issues have survived. The native has considerably suffered on account of his wife's ill-health which was due to Venusian ownership of the 12th. Further, Mars' position in the 3rd house is indeed bad to the welfare of his brother and sister. But his conjunction with Putrakaraka Jupiter has far-reaching effects in the horoscopes of his sons. Because of the preponderance of four planets in the 3rd house and their aspects on the 9th house the native possesses Rs. 5 lakhs worth of property and has a steady income of about Rs. 30,000 per annum. Apart from an active agriculturist he is also a success in business. Mars, lord of the upachaya houses 6th and 11th and



also being posited in another upachaya house the 3rd, he has had maximum gain with the least effort. Although there is no debilitation of Mars in Chart No. 1, this chart is taken only to study the debilitation effects in Charts nos. 2 and 3 in great detail.

Charts nos. 2 and 3 relate to a social scientist and a doctor respectively. In both the horoscopes, Mars is lord of the ascendant Aries in the former and in Scorpio in the latter; but he is in debilitation in Cancer. In both the cases Neechabhanga Raja Yoga of Mars is in operation. In chart no. 2 he is posited in debilitation in the 4th house whose lord the Moon, Vahankaraka (significator of vehicles) is placed in the 9th house in conjunction with Saturn lord of the 10th and 11th houses. Direct aspect of Jupiter from the 3rd house over the Moon and special aspects of Jupiter and Mars over the 11th house where Atmakaraka the Sun is posited have considerably removed the evil effects of debilitation. However, this is not an unmixed blessing. The 4th house, being afflicted by malefic Mars, caused the death of the mother at the sag-end of the Moon Dasa and heavy odds in pursuit of higher studies. Unfortunately, as the native passed through Mars Dasa who was debilitated, he had a train of misfortunes during the Mars' period with dis-appointments, failures in enterprises, obstacles to foreign travels, etc. Despite this, his tenacity of purpose is likely to enable him to hold the position of an expert in social sciences in the United Nations Development Programmes.

Venus, being posited in the 10th house in direct opposition to Mars in debilitation, has caused ill-health of a serious nature (heart disease) to the native's wife and kept him in perpetual worry and anxiety during the last one decade. Her health further deteriorated during the sub-period of Rahu in Rahu Maha Dasa and the death of an eight month old daughter took place on account of Mars in the 5th house from Rahu in Pisces. Although Mars is in debilitation his natural friends, Jupiter, the Moon and the Sun, are comfortably placed in the 3rd, 9th and 11th houses. Moreover, Gajakesari Yoga is in operation due to the direct aspect of Jupiter from the 3rd house over the Moon in the 9th house Bhagyasthana, which is largely responsible for the father's sound financial position. It may be noted that in Chart No. 1 also Jupiter is in the 3rd position, aspecting the 9th house. Thus, the contribution of Mars' friends has considerably removed the evil effects of the debilitation of Mars and as a result Neechabhanga Raja Yoga has come into effect.

We shall pass on to Chart no. 3 in some more detail. While Mars is debilitated in the 4th house in Chart no. 2, he is debilitated in 9th house in Chart no. 3. Since the native was born under Chitta, he had passed through the debilitated Mars' period in his boyhood days. Mars being debilitated in the 9th house, the natives' father had considerably suffered from Filaria during Mars Dasa, but he was temporarily cured and brought back to normal health due to the benefic aspect of Jupiter on the father's house. Mars' debilitation is made good due to Jupiter's position in ascendant and has resulted in Neechabhanga Raja Yoga. Mars' friends, the Sun and the Moon, lords of the 9th and 10th houses respectively, are placed in the 11th house Labhasthana. But, the only bad effect of Mars in the Moon's house Cancer resulted in the death of the mother in the 10th year of the native. But, so far as the education is concerned, the native is doing very well in his medical course as he is passing through Rahu in exaltation. He also intends to go abroad for higher studies in medicine. Due to the debilitation of Mars, ascendant lord, the native is shy in his behaviour. Otherwise this debilitated lord has kept the native and his prospects bright.

Summing up the results of the first three charts, Mars and Jupiter conjunction (Chart No. 1), Jupiter's aspect over the Moon in whose house Mars is in debilitation (Chart No. 2), the special 9th aspect of Jupiter from Lagna over Mars in the 9th house (Chart no. 3) tend to remove debilitation in charts nos. 2 and 3 whereas in Chart No. 1 lord of the 7th and 10th house, boosting the financial position of the native and through him Bhagya effects percolate in Charts no. 2 and 3.

#### Academic Luminary

Chart No. 4 deals with the horoscope of a person who has held very high positions in the academic world and also in the Central Cabinet. He started his life with Mars Dasa whose debilitation was completely offset by the position of Jupiter in Cancer wherein the latter was exalted. Mars and Venus, being lords of Bhagyasthana and Rajyasthana and also being placed in Dwidwadasa (2-12) positions, has denied the native family happiness on account of the death of his first wife and has resulted in fluctuations in prosperity.

#### Unfortunate Arian

We shall now pass on to Chart No. 5. The native was born with ascendant in Aries whose lord was in debilitation in Cancer. Lagna Karak Mars, being devoid of any benefic aspect either from

Jupiter or from the Sun or from the Moon, subjected the native to tuberculosis and as a result he died in his 21st year. In this unfortunate case the debilitation effect was not made good by any influence that would offset the evil effects. Although the native married with all pomp and splendour, he left a young widow in wilderness since Mars and Venus were in Shashtashtaka (6-8) to each other.

	Ascdt.		Saturn	Venus	Sun Moon Rahu	Mars
Jupiter	Chart No. 5 RASI		Mars Ketu	Ascdt. Sat.	Chart No. 6 RASI	
Rahu						
Venus Merc.	Sun		Moon	Jup.		

#### Karl Marx-Great Thinker

Next comes Chart No. 6 of Karl Marx. He was born with Lagna in Aquarius whose lord Saturn was posited there. From Lagna the lord of the 3rd and the 10th was Mars who was debilitated in Cancer. This debilitation effect was offset due to the Parivartana Yoga of Mars and the Moon. Saturn, being a penitent planet, represents the cause of working class people. As he was stoutly placed in his own house without any adverse effect from any quarter, Marx championed their cause and brought about his magnum opus, *Das Capital*, to lay bare the exploitation of the proletariat by the capitalists. As a result of this powerful instrument of his philosophy, the world has been divided into two power blocks, capitalist and socialist. Venus lord of the 9th being placed in the 2nd, that too in exaltation, enabled the native to live above his wants. The excellent Parivartana Yoga of Mars lord of Rajyasthana with the Moon bestowed upon him eternal fame for his work.

With charts nos. 7 and 8 our case studies come to an end. While chart no. 7 deals with Mars in exaltation, chart no. 8 deals with Mars in debilitation. In chart no. 7, ascendant lord Venus is an enemy of Mars. Though Mars is posited in the 4th house in exaltation which has enabled the native to win laurels in his legal education, the native remained a front rank advocate without becoming judge because the Sun, atmakaraka, was in debilitation in ascendant.

Jupiter						Moon	Venus Rahu
	Chart No. 7 Rasi				Chart No. 8 Rasi		
Mars							
	Venus			Ascdt Sun Moon Merc.	Saturn		
				Jupiter Ketu	Ascdt.		Sun Mercury Saturn

On the other hand, debilitation of Mars in the 9th house was made amply good by the Moon occupying the position of his exaltation. His natural friends, the sun and Jupiter being posited in their own houses, Mars' position was further strengthened. Further, the Sun was lord of the 10th house, Rajyasthana, and as such the native became a powerful judicial officer with handsome emoluments. It is clear from charts nos. 7 and 8 that a brilliant career may not help a native to attain position in life, but one must possess a fair amount of luck to have his deal squarely in life.

We conclude from the above study that when ascendant rises in Aries or Scorpio whose lord happens to be in debilitation and more so, when the native passes through Mars Dasa, evil effects are more preponderant during that Dasa unless the debilitation effect is otherwise offset by favourable conjunctions of other planets. For people with ascendant in Cancer Mars becomes lord of the 5th and 10th houses and as such he is a yogakaraka for them. Unfortunately if Mars happens to be in debilitation without that being offset either by the aspect or conjunctions of other planets, the native's life will be hard. It is also observed that Mars' debilitation in female horoscope unless otherwise cancelled by favourable aspects indicate an unfortunate married life, often misunderstood by husband or devoid of happiness through children.



## 15. YOGAKARAKA MARS AS BADHAKADHIPATI

**R**EADERS of this valuable magazine are presumed to be familiar with the role and character of Mars, his various aspects and other fundamental rules governing his movement through the skies. While his role as Yogakaraka for Cancer and Leo Ascendants where he owns the trines and angles, the 5th and the 10th and the 9th and the 4th houses respectively has been exhaustively discussed, not much has been said about his badhakatwa by virtue of ownership of badhakasthanas for these Ascendants.

I have a collection of 23 horoscopes in my possession, and have had occasion to examine a much larger number with these two Ascendants. These in my possession are ones in which Mars also occupies an exemplary position with strength and benefic aspects only. Two of them belong to foreigners, both prepared at the Raman Institute, and the rest to people in different parts of the country, with all of whom I am in regular touch.

While the natives of these horoscopes are generally fortunate in an objective way, during the dasa period of Mars and during his antardasas in other dasas, the badhaka effect is pronounced and a sense of frustration and defeat is brought about.

Let us take one concrete case :

Rahu	Mars	Moon Venus Saturn	Sun	Sun		Saturn
			Merc.	Ketu		Asc'dt. Moon
			Asc'dt.	Venus		Mars Rahu
Jupiter			Ketu		Jupiter	Mercury

The native of the above horoscope spent Mars dasa for about

1½ years to 8½ years and during that period had to have two operations, one very close to heart when a stiff fibre from a pillar made of palm tree went piercing in his body, escaping the heart muscles by a hair's breadth.

During the antardasa of Mars in Rahu's dasa he was a fugitive from justice, was arrested and let off under the open surveillance system.

The most interesting study is that of his antardasa in his friend Jupiter's dasa. Here Jupiter is in his own house in the 5th and Mars, in his own house in the bhagyasthana, the 9th is aspected only by Jupiter. The antardasa was ushered in with great promise. The native was suddenly offered the Managing Directorship of a very prosperous firm, and he brought great prosperity to it. Half way through the period, however, the other director started picking on him presumably to avoid paying him his large dues and in weeks he was out of the concern richer by not one paisa.

Many an astrologer in different part of the country predicted a very fortunate and prosperous period for him during the antardasa of Mars in Saturn's dasa. I cautioned him repeatedly to be chary of the period and drew his attention to the past performances of the Mars. Very foolishly he put in all his meagre assets with a suave and plausible man in what looked a sound and good business and in two months got himself levelled to the ground. Deciding then to spend the rest of the period in a kind of retired life, he was still not let alone. Going to call on a friend one evening (Saturn/Mars/Mercury) when he walked out from there at dusk, a couple of thugs threw a cloth dipped in chloroform on his face and robbed him of all his possessions. When he went to lodge his complaint at the police station, he was promptly into the lock-up for being drunk (effects and smell of chloroform) and entering false complaints (he could not tell the make of his watch and pen, nor the actual amount and denomination of cash robbed). Later that night, the robbers were arrested and brought to the station on another complaint and the native was then released with profuse apologies. He is just completing this period, during which many influential people offered to engage him in many lucrative activities, nothing of which materialised. It was one long period of unmitigated frustration.



Then there is my German friend who hosted me in his country recently. He has desired me not to publish his whole horoscope. Cancer Ascendant with exalted Jupiter there, aspecting Yogakaraka Mars in the 7th, exalted there.

A top executive in a mercantile firm in India during the last war, and a great devotee of Ramana Maharshi—during the dasa of Mars he was interned in India. Of course, he was very well treated in the concentration camp. But he lost his job and after release had to return to a broken Germany, where during Rahu-Jupiter he got himself engaged as director of one of the top engineering firms. During Rahu-Mars he was unceremoniously thrown out in order to accommodate a son of the chairman and remained frustrated through that period.

Of the two planets, Venus and Mars, who invariably become badhakas while being Yogakarakas, Venus is less evil during dasas and antardasa. I have not, in all my experience—true, my experience is not all that extensive—come across a single case in which the badhakatwa-affected yogakaraka has been pronouncedly beneficial during his dasa and antardasas. Nevertheless, they do convey a blessing throughout life. For instance, yogakaraka Mars, well posited and free of malefic influences, makes the native take all falls in his stride, however much malefic the period might be in which the fall takes place. Even where a car hit a native with tremendous force, he escaped unscathed. Fire does not burn him.

Mars can bless too.—152.

952/October 1969 Y. Keshava Menon

## 16. MARS AND MESHA LAGNA

**A**CCURATE prediction of events depends on the ability of astrologers to judge correctly the strength of various planets distributed in the chart at birth. What is required of an astrologer is that he should not be guided merely by quotations from various texts and authorities in support of his conclusions, but should carefully base his predictions on experience gained by him through examination of a number of horoscopes.

It is well known that Jupiter, Venus, Mercury and the Moon with digit strength are benefic planets, while the waning Moon, the Sun, Mars, Saturn, Rahu, Kethu and Mercury in conjunction with any of these are malefic planets. It is also well known that the signs from Aries onwards are by turns malefic and benefic.

Let me now deal with the influence of Mars on persons born in Aries. Aries is a malefic sign. Mars, the owner of the Ascendant, also owns the 8th house, which is a bad ownership. So an astrologer is easily tempted to the conclusion that he is a strong malefic. But is it really so? Even though Mars is a malefic and is evil due to his owning the 8th house, he is still the lord of the Ascendant. Can a lord of Ascendant be ever designated as a complete malefic? So, if we conclude that he is a complete malefic, is not our conclusion wrong and hasty? Let us now consider when Mars is good for this Ascendant and when is he bad.

On the strength of the lord of the Ascendant depends the longevity of the native and so it is essential that for any Ascendant, Lagnadhipathi should be unafflicted and strong to bestow good longevity. Equally essential is the strength of the lord of the 8th house. For this particular sign, Lagnadhipathi (lord of Ascendant) and Ashtamadhipathi (lord of 8th) happen to be one and the same and so it is highly essential that Mars should be strong in the horoscope of the native born in this Ascendant.



In spite of his ownership of the Ascendant, Mars has evil ownership of the 8th house and so his association with other planets is worth considering in order to judge exactly the nature of results he may give or cause other planets, who are in association with him, to give.

For Ascendant Aries, Mars is powerful, if he is posited in either the Ascendant or 8th house, which are his own. He does not produce any evil and especially for females born in Aries, Mars in the Ascendant or 8th house is good for 'Maangalya Bhava'. Many astrologers differ here, but I have found from observation that Mars in these places has done immense good for females born in Mesha Lagna, provided he is not afflicted by the evil association or aspect of Venus, Mercury, Saturn, Rahu or Ketu. The Mars-Sun combination in the 8th house for Aries is considered good as the Sun is a benefic due to his being lord of 5th house from the Ascendant. So also, the Jupiter-Mars combination in the 8th, both for males and females, is considered highly beneficial.

For any planet, the signs opposite to their own houses are considered signs of fall and these are called the 'detriment' of planets. Applying this rule, Taurus and Libra are signs in which Mars suffers his fall and so Mars posited there is weak and powerless.

In *Bhavartha Ratnakara* by Sri B. V. Raman (vide chapter 1, Stanza 8), it is stated that for one born in Aries-Mars no doubt becomes Maraka if he is in conjunction with Venus but still he will be capable of causing yoga also. For Mars, it is bad either to occupy the house of Venus or be in association with her. Venus by herself becomes a 'Maraka' (death-inflicting planet) for persons born in Aries and Mars both by his bad ownership of the 8th house and association with Venus becomes a powerful Maraka.

In Stanza No. 6, Chapter 1, *Bhavartha Ratnakara* it is stated that if Mars is in conjunction with the 6th and 8th lords, death occurs in his Dasa and Bhukthi by diseases pertaining to the head.

Here the lord of the Ascendant is Mars who has evil ownership of the 8th. Aries indicates head and the lord of Aries, Mars, is in combination with Rogasthanadhipati, Mercury indicating diseases pertaining to the head. If this Mars-Mercury combination takes place in the 5th house from Aries, it is a sure indi-

cation for brain disorder both in male and female horoscopes. If this combination gets evil aspect of Saturn, Rahu, Ketu and Venus, evil results will be more pronounced.

For Mars to do good for Aries Lagna, he should be dignified and have no afflictions. He is highly powerful in the 10th, his exaltation sign. He is also powerful and a benefic when posited in the 5th and 9th houses (vide Stanza 12, Chapter 1 of *Bhavartha Ratnakara* by Sri B. V. Raman). In the 4th house, though debilitated, Mars will still be beneficent provided he is in combination with either Jupiter or the Sun unafflicted by other malefics. In the latter case he should not be combust to do good for the native.

Mars is also found to do good in the 11th and 12th houses, provided he gets the combination or aspect of either Jupiter or the Sun.

In the 12th, Mars is found to bestow good results when he gets the combination or aspect of either Jupiter or the Sun and just the reverse when he gets the combination or aspect of either Mercury or Venus.

I give below the horoscope of a (Chart No. 1) friend of mine born on 10th Sept. 1933 in Mesha Lagna with star 'Rohini'. (Balance of the Moon's Dasa being 9 years 6 months 0 days).

The native had a good physique and a fair education till his

	Ascendant	Moon	
Rahu	Chart No. 1		Ketu
Saturn			Sun Mercury
		Mars Venus	Jupit

15th year. All of a sudden due to septic fever, he passed away in Oct. 1948, in the Dasa of Mars and the sub-period of Venus. Mark the position of Mars in the 7th house in combination with Venus. In spite of several other yogas present in the horoscope, the Dasa of Mars was fatal to him.

The native of Chart No. 2 (born on 15-8-1942 Mesha Lagna and star) is now aged 20. He is very inactive and does not have the intelligence of a twenty-year old boy. He behaves like a boy of 10. Mark the position of Mars with Mercury, the Sun and Rahu in the 5th house indicating underdeveloped brain.

	Ascdt	Saturn	Jupit
Ketu	Chart No. 2		Venus
			Mercury Mars Sun, Rahu
	Moon		

Many such instances can be pointed out to prove the evil effect of Mars for persons born in Aries when Mars gets evil associations. So Mars is both a good and a bad planet for Aries, good when he is unafflicted by Venus, Saturn, Mercury, Rahu and Ketu, and in all other cases a strong malefic.

231/Feb. 1963. H. Bhuthalingam B. Sc. C. A. I. I. B.

## 17. MARS AND ARIES ASCENDANT—1

### 1. Mars in Aries

**M**OST often, in predictive astrology, we find a tendency to base our observations on absolute and not relative positions of planets. For example, if it is written somewhere in an astrological text or treatise that the position of a particular planet, say Mars, is inauspicious in a certain house, say the 7th, the tendency is to apply this dictum without any reference to the Lagna in which a native is born and to the rasi in which Mars is situated, the degree of the sign and the constellation as also ignoring the supporting or weakening influences exercised by association, conjunction, opposition and aspects of other important planets for that particular Lagna. In other words, I would say that the many pitfalls in our predictions may be attributed to this important neglect of the relative positioning of planets and signs and their aspects, etc. Mars in a house or Bhava will not have the same effect for all signs. The effects, good or bad, get modified with every change of sign, even though he may be the owner of

the sign; and get further modified with every primary or secondary influences cast by other planetary combinations. Even the effects of various yogas get modified. Therefore, a good astrologer has to bear in mind the various permutations and combinations of planets and sign positions. It is the purpose of this article to throw light on these permutations and combinations with respect to Mars and Aries ascendant.

Let us take the case of natives born in Aries Lagna. For the time being, we may ignore the degree that is rising at the time of birth. It will be interesting to note how the subjects behave with respect to the position of Mars in various houses and how the various effects get modified under different planetary combinations.

When Aries is rising at birth, without Mars being taken into considerations, it may be said that the native will be brave, courageous, a man of independent thinking, forceful, pioneer, lover of scientific thought and philosophy, dynamic and chivalrous, forthright, impulsive, searcher after truth, generator of ideas, not slave of laws and conventions, lover of beauty, art and elegance, martial in spirit, having his own ideas and interpretations of right and wrong, frank, stubborn and active (especially when aroused), revengeful etc. The native is endowed with a fertile brain and his action is full of energy and vitality. He has a capacity to function on multiple planes simultaneously. He generally gets an upper hand over his enemies due to his hot temperament, but enemies do not decrease. All these characteristics are quite well known.

Mention may also be made here of the fact that the Aries subjects are generally poor even in cases of fair prosperity, because of Jupiter lord of the 12th as well as lord of the 9th. They cannot earn much and what they earn they cannot save. But what lies at the root of this poverty is a different phenomenon. An Aries subject is a spiritualist essentially in a material frame. His spirit, as that of all of us, is surrounded by material interests. But he endeavours to liberate his spirit from the bondage of matter. Thus, his poverty is the poverty of a mendicant who values his spiritual attainments more than worldly pleasures. This makes him supremely suited for asceticism, yogic practices and renunciation of the gifts of Lakshmi. Still further, this makes him



unmindful of social obliquity in adopting unconventional practices.

Aries is the 1st sign of the Zodiac and hence the 1st house represents the ego of the individual. This makes him selfish and ruthless. His ego in this case wants to expand in limitless dimensions. That is why, an Aries subject is a man of extremes. If he is lusty, he becomes a debauch. Nobody can say to what extent he will go.

Now, all these qualities come to the Aries subjects as a result of the different signs falling in different houses. The various qualities of head of the Aries subject described above come from the fact that Leo falls in the 5th house, representing wisdom and intelligence. But all these qualities will get modified according to the placement of Mars and the Sun. Interests in educational pursuits and scientific knowledge are attributed to Cancer and Gemini falling in the 4th and 3rd houses respectively. Jupiter ruling the 9th and 12th is responsible for yogic practices and tendencies towards asceticism and renunciation. However, these general indications have to be supported by other planetary combinations.

A few characteristic features of Mars may also be repeated here for understanding our analysis somewhat better even by the amateurs. Mars rules strength, energy, force, courage, drive etc. He is both destructive and constructive depending upon the quality of the aspect. From Mars we learn, writes Dr. P. S. Shastri in an article, about brothers, relatives, lands, houses, valour and strength, enemies, generosity, deep red colour, affections, gardens, anger, journeys, firmness, fire, controversy, blood, cuts, wounds, sight, shortness, diseases, fame, weapons, breaking of limbs, youth, pungent taste, hindrances, bitterness, character, urinary trouble, leanness, southern direction, independence, perseverance, mental stability, logic, poisonous gases, treasures, etc. If Mars possesses exceeding strength, the native becomes the commander of an army. Again it is the very nature of Mars to bring to the surface the concealed powers and weaknesses of the individual, the latent diseases as well as hidden faculties; and the process of externalization appears as the aggressive qualities of Mars. Surgical operations are also indicated by Mars. If Mars is well posited, his destructive qualities get modified, and only the finest masculine qualities come to the forefront. In the words of Prof. B. V. Raman, "If well dignified, Mars makes one inherit a courageous

and invincible disposition, unsusceptible to fear and danger; risking his life on all occasions and perils, yet prudent in a way."

If Mars is posited in the 1st house of the Aries-born, what modifications will he make and what will be the overall indications, if other things are not taken into consideration for the time being. We have to consider here that Mars is not only posited in his own house but is ruler of the 1st as well as of the 8th houses. Had the 1st house been neither Aries nor Sreepio Mars (unaspected by any benefic) is supposed to give scars in the part of the body denoted by the sign in question, anger, nervous weakness, short-temper accidents, unnecessary fear etc. Also, it would denote corpulence, early danger to father, too much sensuality, etc. His aspect to the 4th, the 7th and the 8th may not be considered conducive to the longevity of the mother and of the wife. But Aries is his Moofatrikona and hence Mars here greatly enhances the positive qualities of the Aries-born. Even his rulership of the 8th house does not very much alter the situation, because the rule is that if a planet owns two houses one of which is a *dusthana* (the 6th, the 8th or the 12th) he gives only the effects of the house where he is placed. Moreover, Mars here becomes lord of a Kendra and hence turns out to be benefic for Aries-born. Under these circumstances, we may find, to our surprise that Aries-native with Mars in the Ascendant is endowed with most of the qualities ascribed to Aries subjects, rather all such qualities get heightened. The individual is of a commanding disposition, an able statesman, possessing tremendous organising capacity, steel-hearted, an able army general, a first-rate scientist and so on. The horoscopes of Gulzari Lal Nanda with Mars in Aries Lagna, that of Sri Hanumanji, with a similar disposition as also of Sardar Patel may be cited as examples of such nivities.

Since Mars in Aries for Aries Lagna is also lord of the 8th, his effects on the 7th and the 8th houses must not be ignored. Its aspect on the 8th house disturbs the marital life of the partners and creates many complications in matters connected with conjugal pleasure. This receives support from the aspect of Mars on the 7th house, which is owned by Venus. This heightens the possibility of two wives for the native. If Venus is simultaneously afflicted, lord of the 2nd and 7th houses, there may even be possibilities of involvement with out-castes and complications arising therefrom. If Venus happens to occupy the sign of Cancer in the

4th house or in Libra (as Karaka for wife in the 7th house or in Scorpio ruled by Mars), the native may make many moral lapses and be unfortunate in regard to marriage.

He may run after women who may delude him and allow him to suffer from the unextinguished fires of passion. Therefore, for Aries subjects, simultaneously with the position of Mars, the position of Venus must also be carefully studied for domestic and marital happiness and compatibility. It may be borne in mind that for Aries subjects, Venus, being lord of the 2nd and the 7th houses, is an ill-disposed planet. Unless Venus is very favourably situated, the domestic life of the native is most likely to remain disturbed and so also his marital life.

When Mars is in Aries for Aries Lagna with Saturn in the 4th house, he receives the 10th aspect of Saturn which tends to restrict most of the qualities described above, as Saturn is a restrictive planet. The native, in such a case, is likely to lead a fettered life, attain less success in life, do more labour to achieve his results, worry and lead a "shackled life". But the same can hardly be said when Saturn is posited in Libra and opposes Mars. Saturn here, being lord of the 10th and the 11th houses, attains exaltation. The evil due to the lordship of the 11th house is greatly minimized. Apparently, it may appear that Mars-Saturn opposition must prove fatal for the individual and that he should lead a life of celibacy. But, the opposition here turns out to the best advantage of the individual, particularly in the spiritual sense. Both Mars and Saturn here co-operate to enable the native to enter into the best form of partnership. He may rise to great positions, amass huge wealth and ultimately succeed in freeing his soul from the bondage of matter. He leads a peaceful married life.

But if Saturn happens to occupy the 8th house, the situation will be entirely different. Both Mars and Saturn would be inharmoniously placed. Saturn in the 8th house bestows long life, but being lord of the 10th and the 11th in the 8th and aspected by the 3rd lord, is rendered weak to bestow marital pleasure and smooth career. It is further likely to cause many disappointments to the individual as also cause accidents. Such a placement makes the native fall from heights of his professional career and involves him into prolonged litigations.

For illustration, we find that Mr. Nanda's Saturn is in the

8th, Scorpio, which position has almost brought him down in his political career, from being an important figure in the Cabinet, to even exclusion from the Congress Working Committee.

It may be further noted that Saturn in Scorpio promotes many critical tendencies not the least being indomitable courage and resolution, as observed by *Satabhisha* in a recent issue of this magazine. He observes "that in such a case the native will possess an intractable determination in the face of the most persistent setback. Scorpio, by itself, is an insect sign while Mars its ruler is a blood and a fiery planet. So, here, there will be a combination of three kinds of evil influences". The native with Saturn in Scorpio (the 8th house) will be prone to be exceedingly stubborn and tenacious and invite sufferings. All these qualities get heightened due to Mars in Aries for Lagna.

In case, Saturn is posited in the 11th house and aspects Mars in Aries Ascendant, what will be the results? Saturn may be considered as very strong here. He will provide discipline and dignity to the individual and take him to high positions and allow him to earn money by way of his professional dealings. The individual's capacity, in such a case, to become a pioneer or an able statesman gets unduly increased. The native's life becomes simple and unassuming. As an illustration, we can cite the example of Annie Besant's nativity.

If in the birth-charts of Aries subjects, Saturn afflicts the weak Moon and simultaneously Rahu or Ketu occupy the 4th house, the person is likely to suffer from epilepsy. The reason is simple. The Moon is lord of the 4th, denoting mind. Rahu or Ketu in Cancer, in the Moon's sign, will impart dreadful traits into the individual and the influence of Saturn only enhances the phobias already created by Rahu/Ketu. In case the Moon is posited in the 4th house itself, the resulting effect may apparently be T.B. of the lungs, but since Mars is posited in Aries, it may indicate the short life of the mother as well.

Mention may now be made of the rule enunciated in *Bhavartha Ratnakara* that if Aries-Mars gets the association of Venus he becomes maraka, because for Mars it is bad either to occupy the house of Venus or be in association with him. Venus by himself is a maraka for Aries, and Mars both by his bad ownership of the 3rd house and association with Venus becomes a powerful maraka. When Mars is in Aries and Venus joins him, the person may become



highly immoral and lustful. In his search for women he may go to any extent. He may have many disappointing love affairs.

If Jupiter joins or aspects Mars in Aries, we witness a different result for the Aries natives. Both Mars and Jupiter form Gurumangala Yoga giving prosperity, position and prominence to the native. Jupiter stands for knowledge, wealth and children. Hence the position of Jupiter in Aries with Mars will mean acquisition of knowledge quickly and its manifestation in a forceful manner. The native will make quick money. His progeny will be good.

In particular, it may be observed that if Jupiter, lord of the 9th and the 12th, is in Aries, the ascendant, the native will be found to have good background, a sober temperament, a feeling of sufficiency, etc. If the effects are not otherwise modified by the placement of planets, Jupiter here will confer all comforts to the native. In fact, this may be taken as a supporting feature to ensure the stability and healthy position.

If the Moon joins or aspects Mars in Aries for Aries ascendant, we come across Chandra-mangala Yoga, again indicating prosperity, luxury and comforts to the native. The significance of this Yoga lies in the fact that the Moon is lord of the 4th and hence his association or mutual aspect with Mars, who is lord of the ascendant, generates auspiciousness. But what the Moon indicates in Aries will not be the same in Libra. In Aries, the auspiciousness is greatly enhanced. But in Libra, the Moon will be in the house of his enemy Venus and hence the blessings of Mars-Moon opposition will not give unmixed results. The native may be interested in young girls, marry a pretty wife, and his domestic life may remain sufficiently disturbed.

An important yoga connected with Mars is also applicable to Aries subjects is Ruchaka Yoga which arises when Mars is situated in Kendra (quadrant) or in trine from Lagna identical with his own house or the house of his exaltation. When for Aries ascendant Mars is in the 1st house, this yoga arises. If Saturn also aspects Mars in such a situation, this yoga is further intensified. Persons having this yoga are compelled to leave their homes, whatever be the reasons. Such persons generally live away from their native places and leave an imprint on history when they make their exit from this world. A strong and polluted

Ruchaka Yoga ensures wealthy family, easy victory over opponents, power of perseverance, fame and generalship or power of command. An outstanding example of this yoga for Aries Lagna is that of Mrs. Besant. She had to leave her native place and come over to India for doing social reform. She won the hearts of millions in India and earned easy reputation.

Mars in order to be effective in good houses should neither be associated with the Sun nor aspected by him, otherwise his power to do good is diminished. Thus for Aries ascendant, Mars and the Sun in Leo will cause havoc to the native in respect of mental stability and the birth of children, more so if Jupiter is also afflicted. But Mars in ascendant with the Sun will be a great asset, as the Sun is exalted here. They will make the personality of the individual very prominent and domineering. Again, if the Sun is opposed to Mars in Libra in the 7th house, the results will be so bad, as the Sun gets debilitation here and Mars in Aries will remain unaffected by such a Sun. But the Sun's placement in the 7th house in debilitation will spoil chances of a chaste married life for both husband and wife. In a female horoscope, it will indicate a poor and old husband.

If the Sun occupies the 4th house, the results will be better for the simple reason that the Sun lord of the 5th occupies the 4th and is aspected by the ascendant lord. Here the chances of the native receiving good education and paternal property get brightened. But if the Sun occupies the 8th house, the native will not be lucky in respect of his children and may engage himself in doing evil deeds. There may also be early danger to the father.

Coming to Mars and Mercury combinations, we find that Mercury is an enemy of Mars and for Aries-born, is lord of the 3rd and the 6th houses. But if with Mars in the ascendant, Mercury is in the 3rd it is not considered that bad. It is, on the other hand, an ideal position for matters like memory though not completely eliminating the evil of the 6th lordship. In the same way, if Mercury is posited in the 6th, the affairs representing the 6th house, e.g. diseases, debts, enemies, imprisonment, maternal uncle, etc. will not very much trouble the native. But if Mercury is posited in the 4th and receives the aspect of Mars from the ascendant, there is danger of epilepsy; to maternal uncle, and brother and sisters do not do well in life. Also, it dampens and

weakens the generative power of the individual. This is more so when Mercury is situated in the 7th or the 8th houses. If in the 8th house, there may be serious defects in generative organs also. But as lord of the 6th in the 8th, Mercury in the 8th should not be deemed as completely evil.

461/May 1968. Dr. V. Sharma.

### 18. THE EFFECTS OF MARS

THE purpose of this article is to elaborate the well-accepted proposition that Mars is Yogakaraka for persons born in Cancer. It is based on empirical studies of horoscopes of several natives. It has been contended by classical writers, and rightly too, that Mars being the owner of the 5th and 10th houses simultaneously for the ascendant Cancer, is Yogakaraka and hence highly beneficial. A native therefore born in Cancer with a well-positing Mars to his credit easily shines in life. This seems sound. But how can we know that Mars in a particular horoscope is well-placed? That Mars is Yogakaraka for the ascendant Cancer is something like an axiom. But does it become a Yogakaraka in all horoscopes with Cancer ascendant, bestowing upon the native wealth, reputation, scholarship and all that human beings desire in life? The answer is definitely 'No.' That would be accepting and applying the proposition without any attempt to know its implications. As a consequence frustration results, when a man finds affliction instead of affluence during the major period of exalted Mars. In fact, lack of proper interpretation of classical authors is in many ways responsible for failure in prediction.

In this article we shall try to point out some aids and guiding principles in judging the position of Mars. They provide a starting point to the discussion of a complicated subject.

Firstly, ascertainment of the strength of Mars in a horoscope requires a thorough study of constellations. In this connection, I request readers to go through Robert De Luna's article on

'Constellation Astrology' published in the March 1961 issue of The Astrological Magazine. The horoscope of a native with Cancer as ascendant should for all practical purposes be regarded as a complex scheme of power transmission with Mars functioning as the main motor. Once this is recognised, the whole problem resolves itself into a consideration of the position of Mars with reference to other planets. There is a belief that Mars as a natural malefic is capable of yielding beneficial results if posited in the 3rd, 6th, 10th and 11th houses from Lagna (ascendant). No doubt Mars gets strength in these four houses. But whether it will be able to transmit its power to alter planets is entirely a different matter involving numerous other factors. The fundamental point is that a planet cannot manifest its qualities independently; it rather expresses itself through other planets with which it is associated and to which it bears relationship. The main motor connected with other machines through belts, ropes and chains facilitates power transmission.

Secondly, Mars as a natural malefic requires to be associated with or aspected by a natural benefic. For ascendant Cancer, the Moon is the owner of the 1st house and Jupiter, the owner of the 6th and 5th houses. According to Prof. B. V. Raman Jupiter is not a Yogakaraka for Cancer. We agree. But the aspect of Jupiter on Mars or its association with Mars is itself an advantage for the Karkuta Lagna Jataka (Cancer-born). It converts Mars. Masculine qualities of Mars find a dignified and reserved expression. Mars' association with the Moon or the Moon's aspect on Mars is generally bad. It denotes mental agitation. But for ascendant Cancer it is equivalent to the combination of the 1st lord and the 5th lord or the 1st lord and the 10th lord. In fact the position of a Yogakaraka planet in Lagnadhipathi's Kendra (quadrant of the ascendant lord) is itself an asset.

Next comes Venus. Venus as the owner of the 4th and 11th houses and as an enemy of Lagnadhipathi is a first rate malefic for persons born in Cancer. Association of Mars with Venus spoils 'Rajayoga'. But one must agree also that the Mars Venus combination denotes technical ability of a high order. Moreover though Venus spoils the Yoga, as the lord of the 11th house it gives the result of the 10th house when associated with Mars in its dasa or sub-dasa.

Thirdly, Mars in order to be effective must not be associated



with the Sun. In such a case it will be combust and so a spoiled planet. Scorching rays of the Sun render all planets excepting Mercury ineffective. So if Mars comes within  $\pm$  or  $-17^\circ$  of the Sun's angle it will be absolutely powerless in producing either good or bad results.

Fourthly, for ascendant Cancer Mars is dangerous in Capricorn where it is exalted. The reason is not far to see. A planet gives primarily the result of the house where it is posited. So Mars posited in the 7th and as a natural opponent of the 7th Bhava destroys the 7th Bhava. Its aspect on Lagna (ascendant) and the 2nd is also bad. Its aspect on the 10th house which is incidentally its own house is however likely to produce some good results. Moreover the 7th house is the house of its bitterest enemy Saturn. Added to this, its natural strength of exaltation in Capricorn increases the malefic content.

Following the same argument it can be said that Mars in Cancer (where it is debilitated) is baneficial provided however its debilitation gets cancelled. In this connection we refer to conditions for Neechabhanga Rajayoga.

(a) Debilitated planet requires to be associated with the planets which is exalted in that particular house.

(b) The owner of the house where the planet is in debility should be in opposition to the owner of that house where the planet is exalted.

It is interesting to note that the two conditions enumerated above emphasize Mars' association with Jupiter and aspect on Mars by the Moon respectively. Hence proposition No. (4) follows directly from proposition No. (1).

(c) Lastly one must carefully study the Dasa (period) which the native has been undergoing before making a prediction. Mars, however, well placed, cannot transcend the limitation or change the trend set by Dasa lord. If, however, Dasa lord is connected with Mars it will give effects of Mars no doubt, but otherwise not. So a study of the position of Dasa lord with reference to Mars deserves also careful consideration.

We shall now try to illustrate these propositions. The owner of 'horoscope No. 1' began his career as a sub-registrar under a State Government. He is now going to step on the highest rung

of the ladder. Mars is in the 11th, the house of Venus, aspecting Venus and Mercury. It reduced Mars' maleficity. It is interesting to note that the native got consecutive lifts during major period of Mercury and sub-period of Rahu. Let us now try to find out the clue. Rahu posited in the 10th, the house of Mars, has been aspecting Mars with the 12th sight. Naturally Rahu is expected to give the result of Mars. Mercury has also been aspected by Mars. Hence transmission effect is complete. Mars has dynamized the whole horoscope by virtue of its crucial position in constellation. Now Rahu and Mercury are natural friends having 5-9 relationship. Do we require any further classification?

Horoscope No. 2 of an eminent writer in Bengali. Please note that Saturn is in Mars' house and has been aspecting Mars. Saturn thus has derived qualities of Mars. Mars has been aspecting Venus and is being aspected by Jupiter. The position of Mars is excellent. It proves on proposition (1) and (2) both.

The owner of horoscope No. 3 had a very humble beginning. He now holds a high position in Government. The Mars-Venus combination in the 6th deserves analysis. Mars is in Upachaya and in a friendly sign aspected by friend Jupiter. The man got Venus Dasa at the beginning of his career. Venus gave the result of Mars, i.e. of the 10th place.

Horoscope No. (4) is of Aurobindo. Note the beautiful position of Mars. It is debilitated in Cancer and associated with Jupiter which is exalted. So debility gets cancelled (vide rule (1) of Neechabhanga Raja Yoga). Again the owner of the house where Mars is debilitated is associated with Saturn in Capricorn where Mars is exalted. Hence debility gets cancelled (vide rule (2) of Neechabhanga Raja Yoga). The Mars-Saturn combination however denotes upsets in life.

The owner of horoscope No. (5) has been rotting as a clerk of the Central Government. He is a man of parts. But his life is beset with difficulties. Mars is in the 3rd house but combust. In fact he expected some miracles to happen during the major period of Mars. But actual incidents belied his expectations. Nothing remarkable happened during the major period of Mars.

So, the main findings are :—

(1) Mars' absolute position is immaterial. What matters is its relative position, i.e. with reference to other planets. Its

ability, in fact, to energise the whole horoscope depends on its unique placing in the complex of interrelationship with other planets.

(2) An unchained Mars being a natural malefic can unleash enormous evils. It, therefore, must be converted or restrained in order to enable it to yield good results.

Chart No. 1:—Aries—Saturn and Rahu; Taurus—Mars; Cancer—Ascendant; Leo—Venus & Mercury; Virgo—Sun; and Libra—Kethu, Jupiter and Moon.

Chart No. 2:—Taurus—Mars; Cancer—ascendant, Sun and Mercury; Leo—Moon and Venus; Virgo—Jupiter; Scorpio—Saturn and Sagittarius—Rahu.

Chart No. 3:—Aries—Kethu; Cancer—ascendant; Leo—Saturn and Jupiter; Libra—Sun and Rahu; Scorpio—Moon and Mercury; Sagittarius—Mars & Venus.

Chart No. 4:—Taurus—Rahu; Cancer—ascendant and Mars; Leo—Sun, Venus and Mercury; Scorpio—Kethu; and Capricorn—Moon and Saturn.

Chart No. 5:—Cancer—ascendant and Rahu; Virgo—Sun, Mars and Mercury; Libra—Saturn and Venus; Sagittarius—Jupiter and Moon; and Capricorn—Kethu.

213/Feb. 1965. By R. M. Banerjee, M. A.

## 19. THE AMAZING REVELATIONS OF ASTROLOGY-II

**M**ARS-For Leo as Lagna this planet is lord of the 4th and the 9th. Being the lord of a Kendra and kona he should be a yoga karaka. For cancer Lagna the same planet gets lordship over a kendra and kona, thus becoming a yoga karaka. Of the two Lagnas preference should to Cancer as Mars gets lordship of a kona first and of a kendra later. Considering the dictum Prabala Uttarottaram lordship of a kona as the later lordship is not entirely free from evil. But the authority of Venkateswara Daivagana.

"Sarve Trikona Netara Grahah Subha Phale Prada" meaning that all lords of trines are to confer good results cannot be ignored. In experience the statement does not stand the test in that any natural malefic as lord of trine specially posited in a trine does not confer benefic results. This statement holds good in case of natural benefics. "Sarve Grahah" may be interpreted to mean all natural benefics.

For cancer as Lagna Mars posited in the 5th bhava in Vrischika (Scorpio) invariably causes evil effects. This planet posited in Lagna or the 4th or the 10th is found to confer auspicious result (a high Raja Yoga). Bhavartha Ratnakara says that the Sun with Mercury and Mars in Lagna confers much wealth. The author emphasises the conjunction of Mars with Saturn in the 12th to cause yoga. Thus it would be noted that Mars posited in kendras that are the 1st, the 4th and the 10th or in dusthanas that are the 6th, the 8th and the 12th augurs favourably.

It has been noticed that Mars with Venus in the 9th for Leo Lagna causes Avayoga in his Dass period. Let us see what the learned Scholars state regarding the position of Mars in Vrischika (Scorpio), Mesha (Aries), the 4th and the 9th bhavas for Leo Lagna.

Brihat Jataka says:

Mars in Aries or Scorpio—"Narapati Satkruta, tana, chandrapaka Venik Sadhanan, kshata tanu, chora, Bhurivishayana scha Janayet" meaning respected by kings, traveller, commander, merchant,



rich, scarred body, thief, running through various sense pleasures. The late Mr. B. Suryanarain Rao in his translation of *Brihat Jataka* says that Mars in Mesha as lord of the 4th and the 11th for Makara (Capricorn) Lagna gives the very same result as he would give in Scorpio for Simha (Leo) Lagna when he becomes lord of the 4th and the 9th. For Simha he is a Raja yogakaraka but not for Makara. Hence readers should be very careful.

Mars in the 4th bhava is said to confer identical results as the Sun in the 4th, i. e., "*Vishkha, Peedithamanasa*", meaning unhappy and worried person. In the 9th bhava "*Dharme Aghayan*" meaning Sinful.

Hindu Predictive Astrology by Dr. B. V. Raman says :

**Mars in the 4th**—Sickly mother, quarrels, unhappy home life, danger to father, domestic quarrels and conveyances, uncomfortable coarse, brutal, tyrannical, vulgar.

**Mars in the 9th**—Cruel, wordly, successful trader, loss from agriculture, sickly father, naval merchant, dependent life, self-seeking, acute, stubborn, impetuous, logical.

**Mars in Aries**—Organising capacity, commanding, rich, social, scars in the body, too sensual, dark, mathematician, active, powerful, inspiring, pioneering, able, statesmanly, frank, generous, careful, not economical in domestic dealings, vague imaginations, combative tendency, cruel.

**Mars in Scorpio**—Middle stature, clever, diplomatic, positive tendency, indulgent, tenacious memory, malicious aggressive, proud, naughty, great strides in life.

Sri Venkateswara Sastry says :

**Mars in the 4th**—Brute, heavily suffering, worst in the family, few relations, suffers sorrows, lives in foreign places, serves mean people, fickle-minded, hated by relations, devoid of motherly affection, hindered educational career.

**Mars in Aries**—Respected by kings, good in trade, rich, scarred body, thief, running through various sense pleasures.

**Mars in Scorpio**—Commander of an army, respected by kings, thief, after sensual pleasures, scarred body.

**Mars in the 4th for Leo Lagna**—Dasa of Mars confers prosperity, affection from mother will be minimum, break in education, acquire many lands.

**Mars in the 9th for Leo Lagna**—"Bhulabham, pitru kastadam" (meaning acquires many lands but devoid of affection of father.)

*Jataka Parijata* says :

**Mars in the 4th**—Bereft of relations, and hen-pecked though valient.

**Mars in the 9th**—Will be associated with something wrong and untoward towards his parents while enjoying renown in other aspects.

Further he adds that when the rasi representing the 4th bhava is occupied by its lord, the person will be amiable despite his learning.

The 9th bhava occupied by its own lord secures happiness to the person concerned and the person assuredly becomes possessed of good fortune. Every planet when in its own house in the 9th bhava produces most efficiently superabundance of wealth.

Several other results have been given to the lords of the 4th and the 9th when they attain high vargas or are posited in their own navamsas, etc.

**Mars in the 4th bhava** as his own house causes Ruchaka yoga, one of the five Mahapurusha Yogas. This yoga confers physical strength, fortune, fame and fine qualities and several other benefic results making one a king or a king's compeer. It is also said that he will be commanding an army with a good cavalry.

*Sanketanidhi* says :

If Mars endowed with strength, be in the 4th bhava, the person concerned will be troubled by plethora, ulcer in the region of the ribs etc. Whichever planet occupies the 4th bhava the qualities whether good or bad—possessed by it will have to be attributed to the particular relative (of the child) denoted by the planet. If strong Mars occupies the 4th bhava the house occupied or owned by the person will be spoiled by fire.

If Mars occupies the 9th bhava the native will have risks from fire, poison and the like.

*Phaladeepika* says :

If at birth Mars should occupy the 4th house, the person concerned will be without friends, mother, lands, happiness, houses and vehicles.



If Mars occupies the 9th house the native will, though a friend of the sovereign, be hated by others; he will be fatherless and will commit homicide.

Sri Ramamajacharya says :

Lord of the 4th posited in his own amsa of the 4th bhava confers pleasures and vehicles. Lord of the 4th occupying his own house as the 4th bhava confers all comforts and pleasures.

Sarvartha Chintamani says :

Lord of the 4th bhava in the 4th having attained Viseshikamsa and devoid of malefic relation makes one help his relations.

Saravali says :

Mars in Merh—The person will be a village lord speaking truth and possessed of valour, etc.

Mars in Vrishchika—The person will be a trader, speaking truth, lord of thieves, successful in his undertakings, fond of war, etc.

Mars in the 4th—Devoid of help from relatives, poor, no vehicles, very sorrowful, lives in other's houses, always suffering.

Mars in the 9th—Fond of illegal sections, Dharmarabita, papi, respected by kings.

For Leo Lagna, the 4th house comprises of constellations Visakha, Anuradha and Jyeshtha. The lords of the constellation, viz Jupiter, Saturn and Mercury are friend, neutral and enemy respectively. The 9th house has Aswini, Bharani and Kritika. Their lords Kethu, Venus and the Sun are respectively enemy, neutral and friend. When the Shodasavargas of Scorpio and Aries are examined for their relation with Mars lord of the two houses, very interesting results can be noticed. It is but natural that Mars posited in the vargas of friends, neutrals and enemies tend to confer different results. Similar are the results when Mars occupies the constellation of friends, neutrals or enemies though the house is owned by him. The 4th house indicates happiness, vehicles, ancestral wealth, attainments, emotional mind, education, mother, conveyances, houses, landed property, friends, short journeys, fame, intelligence; savings, cattle, corn and agricultural gains, etc.

Mars is not a Karaka for this bhava but certain karakatwas of Mars, i. e. lands, education, landed interests, etc. are part of this bhava's karakatwas.

The 9th house indicates virtue, fame, happiness, wealth, affluence, association with good people, reverence to elders, and preceptors, father, short journeys, life after death, prosperity, charitable deeds, gains, things desired, buck, religious merit, etc.

Though Mars is not a karaka for the bhava, some of his karakatwas are identical with the karakatwas of the bhava. Mars is Karaka for the 3rd and 6th bhavas.

The 3rd bhava indicates, arms, brothers, sisters, daring, anything relating to father, enterprises, steadiness, valour, strength, courage, servants, large undertakings, good qualities, short journeys, intelligence, neighbours, etc.

The 6th bhava indicates cruel actions, diseases, enemies, anxieties, doubts, imprisonment, bad habits, secret opponents, litigation, criminal tendencies, debts, obstacles in undertakings, etc.

Karakatwas of Mars are nearer to the Karakatwas of the 3rd and the 6th bhavas as compared with the 4th and the 9th bhavas.

Bhavas generally produce results depending on the nature of their lords, planets posited in the bhava, planets related to them and their karakas. So while judging the results of Mars in the 4th or 9th bhavas for Leo Lagna, only such of the karakatwas as are common to both the bhava and Mars are to be looked into. Planets related to Mars equally play an important role.

According to Parasara the sixteen vargas have different roles to play. Therefore, we should consider such vargas whose karakatwas are identical to Mars, the 4th and 9th bhavas to determine the actual state of results. For instance Drekkana indicates brothers, Turyamsa real prosperity, Saptamsa grand-children, Dasamsa profession, Shodasamsa conveyances, Chaturvinsamsa educational achievement, Nakshatramsamsa strength of the native, Shastiamsa all good and bad effects. These karakatwas have a relation to the karakatwas of the 3rd, the 4th, the 6th and the 9th bhavas and Mars as well. Before pronouncing results these vargas have to be carefully scrutinised for results to be offered by Mars posited in the 4th or the 9th bhavas. The fact that lord of a bhava in a house from where he rules bad houses loses his goodness deserves careful attention. Mars in the 4th rules the 6th which is the 9th to Lagna and when in the 9th he rules the 8th which is the 4th to Lagna. This is an evil indication to the 9th and 4th res-



pectively and so the karakatwas of both the bhavas suffer to the extent limited to the strength of the bhava and Mars. Equally important are the stellar lords wherein Mars is posited.

I shall endeavour to explain further while dealing with example horoscopes.

749/Aug. 1968 By Divakruni Venkata Subba Rao.

## 20. MARS IN MID HEAVEN

THE Science of nativity, at least in India, speaks highly about the situation of Mars in the 10th, in the birth chart as can be seen from the following verses in *Jatake*.

*Shukro Yasya Budho yasya yasya kendre  
Brihaspatih*

*Dasamangaraka yasya sabhawetkuladeepahka.*

meaning that the man is glory to the family when his Venus, Mercury and Jupiter are in angles and Mars in the 10th.

*Sukro Nasti Budho nasti kendre  
Brihasp tih*

*Dasamangaraka nasti sa jatah kim korishyati (55)*

meaning that what can a man do if he has no Venus, nor Mercury nor Jupiter in the angles and no Mars in the 10th.

The importance of Mars expressed in the above verses seems only to indicate how it is worthy to have Mars in such a position in that horoscope. It is not a rule that all the famous and valorous men have Mars in their 10th. It should be supposed that it is a single aspect. We can mark Mars in such a position in a number of horoscopes of the ordinary persons whom we meet every day. The 10th is the house of action. The man rises in life or is elevated in position on his ability to take advantage of the opportunities approached before him, his readiness for accepting new responsibility that presented before him, his capability to strive

against odds and his courage to overcome the difficulties that come in his way, and thus giving proof of his fitness for the job and ultimate success depends on the action he takes, the deeds he performs, the office he holds and the business he executes. Unless he proves completely fit for the task his mettle does not shine in the world.

Mars is indicative of activity, bravery, energy, force, constructiveness, daring, leadership, enthusiasm, enterprise, etc., but if he be spoiled by evil aspects then he becomes destructive, egotistic, audacious, impulsive, hot tempered and discordant. It would be interesting to see how these martian qualities are expressed in respect of his rulership of the houses, his position in different signs and the aspects he receives. The signs Aries and Scorpio are owned by him. Capricorn is his exaltation house but in Taurus, Libra and Cancer, he is debilitated. Gemini and Virgo are his enemy's places. In trine to his own houses fall the signs ruled by his friends- the Sun, the Moon and Jupiter. i.e. Leo, Sagittarius, Pisces and Cancer. So to get more beneficial results of Mars, there is great necessity to have the backing of good aspects from these friendly planets. Rahu is an enemy of Mars but his good aspect produce favourable results but his conjunction and other evil aspects work adversely.

The planet Mars has naturally an independent nature and it is no wonder that men having such Mars, follow independent professions and shine within their fields. Those in service have also much liberty in their duty and bondage of servitude is felt less. The quality of Mars is destructive if evilly connected with Herschel and it is very difficult to maintain one's position in the particular field he chooses and works. He is invariably handicapped in money matters and gets less success in his undertakings compared to his efforts. His merits are not appreciated. It goes very hard for him to overcome the unfavourable circumstances. It seems his past actions come to the fore. He becomes foolish and does not know what to do. Evil aspects between the Sun and Mars give ill success in matters relating to the ancestral property and political career. When he is in evil aspect with the Moon, his efforts prove fruitless. The good aspect between Herschel and Mars confer upon the native a particular high status in the field chosen by him.

To give a number of charts means a huge work. So his sign-wise position with respect to the 10th is discussed below.



## ARIES

To Cancer Ascendant Aries is the 10th. It being a cardinal sign shows short or long travels. Mars rules 5th and the 10th and is in the 10th but it seems to have no importance as exhibited in Scorpio. Perhaps Cancer having a low life force has not been able to receive full effects of Mars.

(1) In spite of ordinary education, he for some time was prominent in business perhaps due to its good aspect to Rahu in the 10th from the Moon. Debilitated and retrograde Saturn in the 10th made him unsound in mind and thinking which resulted in his downfall. Once he did pilgrimage to Benares.

(2) Mars in good aspects to Venus and Jupiter—a travelling agent in ready-made fancy dresses. Pulling on ordinarily.

## TAURUS

To Leo Ascendant Taurus is M.C. and he rules the 4th and the 9th. The 9th lord in the 10th causes dignity to the native but Taurus is a weak sign to him.

(3) Mars' evil aspect to Herschel made him leave his leadership and its good aspect to M.C. lord Venus offered him service. The latter being in a confining sign, Pisces, he preferred service to an independent profession.

(4) Mars, conjoined and paralleled to Herschel, made him leave medical side of education, but because of its good aspect to the Sun in Pisces he is occupied in agriculture along with his father. The signs occupied by Mars and the Sun are earthy and watery.

(5) Mars in good aspect to the 2nd lord Mercury and the 5th lord Jupiter. He is M. Com. and serving in an audit concern.

## GEMINI

The Virgo Ascendant brings Gemini to the 10th. Here Mars is powerless being in his enemy's sign. Besides, he is the lord of evil houses, viz. the 3rd and the 8th. Destructive effects are marked.

(6) He became Excise Superintendent due to Mars' good aspect to Herschel and Venus, the latter being the lord of the 2nd and the 9th. Due to the 8th house lordship of Mars he was impaired in health and ultimately died at 44.

(7) Mars in good aspect to Jupiter and the 10th lord Mercury. He is in teaching line. But its evil aspect to the Moon and Rahu in Pisces—a double-bodied sign brought the 1st wife's end within 4 months from the time of marriage. Mars indicates brother and rules the 3rd. His brother also died immediately after the above incident.

## CANCER

The sign Cancer is M.C. to the Libra Ascendant. The Moon and Mars are friendly but I think the fiery element of Mars must have been extinguished in the watery element of Cancer. Besides, Mars is manly and the Moon feminine which reminds that a commandant, who bends his enemy, meekly submits to his wife.

(8) Mars and Rahu are enemies. Here he is conjoined to Kethu. He left engineer's course. The Moon and Mars is mutual reception through the 2nd and M.C. made him follow a number of occupations with mastery in none. Served at several places. Opened provision store, sold medicines (the Moon in Scorpio) started a hotel and a bakery. His good aspect to debilitated Venus in the 2nd made him a dealer in fancy dresses. Literature of women, bangles, articles useful in kitchen, changed his residence, and took to hawker's business. Managed to sell ancestral property and make living thereby. Constant strife but no success.

(9) Served in three places and then started a provision store. Mars conjoined to the 8th lord Venus brought his death at 50.

(10) Mutual reception between the 2nd and 10th lords in debilitated condition. Twice changed the course of education and ultimately succeeded in graduating in Arts. Mars' evil aspect to Herschel in the 7th led to his being married late and within a few days of the marriage his wife was required to undergo a major operation of ovary.

## LEO

To Scorpio Leo is the 10th. The Ascendant lord in friendly house in the 10th is important.

(11) Mars in good aspect to Herschel and Rahu in the 5th and the 2nd lord Jupiter in the 9th. A fortunate person having convetous practice in medical business. A great turnover and striving towards its expansion.



(12) Once a proprietor of talkie. Mars in evil aspect to Saturn in the 9th and Ketu in the 10th and opposed to Herschel, made him change his career and now is a servant, in a spinning mill.

(13) Mars in evil aspect to Rahu and Herschel—reckless and daring. Prosecuted a number of businesses but had no success. Now a servant in a mill.

### VIRGO

To Sagittarius Ascendant Virgo is the 10th. The 5th lord in the 10th is a good sign but here he is in his enemy's house. He is studious and intellectually superior.

(14) A pleader but being in evil aspect to the Moon did not shine. Its evil aspect to Neptune and Ketu in the 7th made him marry twice and left the second. Its evil aspect to the 8th lord the Moon wrought his end at 54. It seems Mars in evil aspect to the 8th cannot promote a long life. He was benefited by ancestral property as Mars is in earthy sign in the 4th from the Moon and sextile to Venus in the 2nd.

(15) Mars in evil aspect to Saturn. Dedicated himself to R.S.S. and works as a propagandist.

(16) Mars opposed to Herschel. Worked along with his father in metalware shop. Its evil aspect to the 8th lord the Moon resulted in his early death at 42.

(17) Mars in good aspect to Saturn and Neptune. He is professor but its evil aspect Ketu and Herschel—No stable service.

(18) Mars conjoined to the Ascendant lord Jupiter in the 9th an M.B.B.S. doctor. Evil aspect to the Sun and Moon, no independent marked progress is seen.

(19) Mars conjoined to Saturn. Left Revenue service and follows an independent occupation. Mars in good aspect to the Sun, the moon and Jupiter a public worker, writer and orator. Habit of talking too much.

(20) Mars conjoined to Neptune but in good aspect to Herschel and Rahu but an ordinary clerk.

### LIBRA

To Capricorn Ascendant Libra becomes the 10th. It is a cardinal sign and denotes occasional short travels for the sake of

profession. Here Mars is powerless but such persons are mostly found in business; Libra denotes scales.

(21) Once prominent in grocers' business but lost all. There is an evil aspect between the Moon and Saturn.

(22 and 23) Both are in grocers' business and doing well.

(24) An officer of 2nd rank in insurance line having travelling.

(25) Mars void of aspect. A teacher in secondary school but not in one place.

### SCORPIO

To Aquarius Ascendant Scorpio becomes the 10th. It is a subtle and mystic sign and Mars is placed in his own sign and therefore very powerful.

(26) Governor of one of the States in the U. S. A. but Mars being in evil aspect to the Sun, he was unsuccessful in the Presidential election.

(27) B. Ag— a research officer in a sugar factory.

(28) A public and Sarvodaya worker and Editor. Always striving for public interest. Mars in good aspect to the 9th lord Venus in the 9th a long travel to foreign country.

### SAGITTARIUS

To Pisces Ascendant Sagittarius becomes the 10th. Here Mars is the 9th lord and placed in the 10th, has a great value. Besides he rules the 2nd.

(29) Mars in evil aspect to Neptune and the 9th lord. Left military service and is in a Government office.

### CAPRICORN

When Aries is the 1st, Capricorn is the 10th. Ascendant lord in the 10th is an important aspect. It is a cardinal sign and denotes short and long travels. The Ascendant lord in the 10th is a good aspect.

(30) Mars in good aspect to the 5th lord the Sun and the 9th lord Jupiter raises the native to the post of the Deputy Minister. Has a good landed property. Mars in evil aspect to Herschel, he left the 1st party. It will also obstruct rise above the present position.

(31) Mars conjoined to Herschel engaged him in various occupations. No stability. Little landed property. Travelled throughout India and exhibited his Rangoli Art, and has made his name but cannot earn more.

(32) Mars in several good aspects to various planets. She has completed a nursing course. Married to a clerk.

### AQUARIUS

Aquarius becomes the 10th when Taurus is rising.

(33) Engaged in grocery business. Mars is spoiled by Herschel. Once he suffered a great loss. Inclined to constant striving.

(34) Mars conjoined to Ketu and in evil aspect to Herschel and Neptune. Left service in the navy. Then left the service of a commercial institute and now serving a private concern.

### PISCES

(35) To Gemini Ascendant, Pisces becomes the 10th. Mars conjoined to Jupiter. Taken engineering course. Mars in evil aspect to Herschel gave one failure. Jupiter may help him carry out the education.

(36) Mars in good aspect to exalted Jupiter. Enthusiastic in everyday religious performance and mental tranquillity therein.

It is better to have Mars in the 10th instead of having any or no planet in the 10th. These persons are very active, energetic, enthusiastic and always engaged either in their own or public work. Mars is spoiled by evil aspects of Saturn, Herschel, Neptune and Rahu. If there be absence of such evil aspects, then he gives good results. He is best situated in Leo, Scorpio and capricorn. Such Mars confers name, fame and prominence and gives liking for activities of public interest. In Aries, he is not powerful as in Scorpio. In Taurus he is better for management and planning. He is not fortunate in Cancer. Virgo is better for progress in intellectual field but not so much in Gemini, though a Mercury's sign. Libra favourable for merchant's class. In Sagittarius also he is progressive. Aquarius and Pisces are not so much promotive unless backed by good aspect from other planets.

It is customary to consider a Moon sign map along with birth chart. But in such cases there is possibility of a square aspect

between them and this aspect in not proper, and observation is needed where it forms in full.

To Cancer, Aries is the 10. Here both are powerful. It denotes higher intellectual capacity and studious habits, and ability to shine.

To the Leo Moon, the 9th lord Mars is in the 10th. Such persons rise and shine in their career by overcoming the difficulties that come in their way.

To the Virgo Moon, Gemini becomes the 10th. Unstable and aimless persons having lesser backing from their destiny are seen.

To the Libra Moon, Cancer becomes 10th Mars powerless but M.C. Lord in Ascendant gives birth to men who get distinction in life, and have an extraordinary intellectual capacity. Vedacharya Yedekar Shastri, honoured by the Maharashtra Government, comes under this category.

To the scorpio Moon, the Ascendant lord is in M.C. but lord of the 9th in the Ascendant in debilitated condition, so it lacks in fortune.

The Sagittarius Moon has Virgo Mars in the 10th. The 5th lord in the 10th makes one intellectually superior and distinguished in life.

The Capricorn Moon has Libra Mars in M.C. Both are debilitated. It is not a progressive aspect. It can confer on the person higher post in the commercial concern if helped by other good aspects.

The Aquarius Moon gets Scorpio Mars in the 10th. It is powerful Mars and is able to drive the native forward.

The Pisces Moon has Mars in Sagittarius. The 5th lord in the Ascendant and the 9th lord in the 10th would promote the man beyond his capability.

The Aries Moon has Capricorn M.C. This means Mars is exalted. Here Mars rules the 8th and if in evil aspect his prospects would be cut off by his early death. They take interest in public life.

The Taurus Moon has Aquarius Mars in M.C. Here the Moon is exalted. These men are popular and have higher individuality. Our Home Minister comes under this class.



To the Gemini Moon, Pisces Mars does not seem to be important.

It would appear that Mars gives benefic results when placed in the 10th from the Moon in Aries, Taurus, Cancer, Virgo, Libra, Sagittarius and Aquarius—27.

485/May 1969 By Madhav Krishna Athalye.

## 21. MARTIAN MOVEMENTS AND CURRENT AFFAIRS

**ASTROLOGICALLY** Mars is the commander-in-chief among the members of the planetary cabinet. That he is a bloody planet and that his work is generally destructive has been clearly recognised in the Vedic literature also. Mars is called Bhumiputra or the son of the earth; rudhira or controller of blood and all its passions and lohitanga or ruddy-complexioned. The bloody colour of Mars, justifying the evil qualities attributed to it by all nations believing in planetary influences—Hindu and non-Hindu—has been specially noted from the earliest times. The Greeks called Mars the fiery planet. The Hebrews gave it a name signifying "enkindled" and the Hindus called it angaraka or the burning charcoal. It will be interesting to note that Ovid in his Ibis referring to an enemy's horoscope says: "You are weighed down by the star of Mars which presages brutal things only and never anything peaceful."

The most destructive and dangerous human beings are generally born under the influence of Mars. Whether in a national or an individual chart, a harmonious disposition of Mars is always desirable. Rahu-Mars association, unless relieved by Jupiterian influences, is always a liability. Mars-Saturn association is not an evil as that of Mars and Rahu. But a combinations of all the three planets or their mutual aspects especially involving quadrants or trines is a factory capable of causing utter devastation and destruction. Great administrators and rulers have established peace and plenty during their regimes only when the disposition of Mars in their horoscopes was such that it was not involved in any malefic conjunction or association with Saturn or Rahu in certain sensitive parts of the charts concerned.

A reference to authoritative astrological literature reveals the following details about Mars. He is masculine planet; in nature hot and dry; choleric and fiery; author of quarrels, dissensions and strife. If well-dignified, Mars makes one inherit a courageous and invincible disposition; unsusceptible to fear or danger; risking his life on all occasions and perils, yet prudent in a way. If afflicted, the person will generally blow his own trumpets and lacks decency or honesty. He will be a lover of quarrels, and prone to wickedness and violent actions. If Mars occupies destructive stars and is afflicted, the person may become a thief, a robber or a traitor. Given to every species of violent and cruelty and oppression, he does not hesitate to commit the most despicable act to gratify his interests.

The conjunction of Mars and Jupiter (*Gurumangala Yoga*) deprives Mars of his destructive nature while activating the creative aspect of Jupiter's own indications. Rise in life will be without much struggle. Wordly-minded and yet spiritually inclined life will be considered worth-living. If there is Mars-Rahu conjunction, one will undergo many troubles according to the nature of the houses owned and occupied. Moon-Mars conjunction though hailed as *Chandra-Mangala Yoga* and considered good for financial matters, makes one mentally unbalanced provocative in speech and action, quarrelsome, self-willed and arrogant. In a Jupiterian sign, the evil is modified. In a Saturnine sign it is heightened. The conjunction of Mars and Venus makes one lascivious and given up to woman, proud, lewd and wicked; it may also make one kind, gentle, courteous though sometimes hasty, of a good disposition and often overgenerous to a fault. Venus can remove the roughness of Mars to a large extent.

Combinations of planets are like double-edged weapons. They express themselves favourably or unfavourably depending upon a number of other factors. Each planetary nature has a positive and a negative aspect. If on the positive scale Mars is energetic, self-reliant, enthusiastic and pioneering, on the negative scale he is reckless, haughty, violent and megalomaniac. Every planet, a benefic or a malefic, is capable of conflict as well as harmony. But Mars, essentially a planet of conflict and aggression, when he acquires the positive characteristics, is not incapable of constructive accord and goodwill within certain limi-

tations. A horoscope should be studied as a "whole" taking into account the ~~and~~ total of the effects of all the planets and should never be interpreted on the basis of isolated or individual combinations. If for example, *prima facie* Mars-Saturn situation denotes callousness, insolence, wrong-headedness, and violent nature, how it actually expresses itself should be studied only on the basis of the disposition of the 10th or house of Action (Karmasthana). Jupiter in the 10th or Jupiter aspecting the 10th generally acts as a restraining influence on one's personal motivations.

The action of Mars on an individual or on world is always potent. When Mars is favourably disposed, the mind is generally alert and quick to act; he is original, resourceful, and practical. Badly disposed it denotes an aggressive temperament, there will be lack of mental balance and sobriety of judgment, intolerance of opposition and dislike of restraint will be the dominant features of the personality. There will be a predisposition on to physical violence and unfortunate events happening with startling swiftness.

Whether the intentions of nations are really peaceful or whether they just profess external peace while intent on promoting tension, can be gleaned from the horoscopes of the nations concerned and the statesmen ruling them. The horoscopes of Hitler, Mussolini and Stalin clearly reveal what a havoc Mars could play in destroying nations and civilizations. If Mars and the Sun are mutually harmoniously disposed with a touch of Jupiterian influence on the 10th house, such a statesman, will love peace, will be reticent, firm, unbending, just, and benevolent. It is indeed the tragedy of the present decade that in the horoscopes of most of the leading statesmen in whose hands, the peace of the world rests, such a disposition of Mars and the Sun is conspicuous by its absence. On the contrary, Rahu is dominantly placed with the result that knowing fully well in their hearts that they are not really for peace, they are not tired of repeating the sickening phraseology that they are intent upon maintaining world peace.

A correct assessment of the role of Mars in the horoscopes of various treaties and countries can throw considerable light on the future of the world.

Take, for instance, the horoscope of Ayub Khan. Mars as lord of the 7th and 12th (from Chandra Lagna) is the 3th in

Sagittarius, a war-like sign involved in mutual aspect with Yoga-karaka Saturn. Such a combination denotes pride, anger, bitterness and an apparently eager wish to be in quarrels. There is however Jupiter's aspect on Mars. This may tone down to a certain extent the above qualities of Mars as Jupiter is lord of the 8th and 11th, much of the benefic effect is lost. Rahu is also aspected by Mars and the Sun is aspected by Saturn. With such a disposition of Mars, it is hardly likely that as long as he is at the helm of affairs, an understanding with India could ever be possible. Mars in the 8th points to the fact that though his intentions are good (Jupiter aspects the 10th), he will lead his country to further suffering and misfortunes.

General de Gaulle has exalted Mars prominently placed in the 4th house. With such a disposition he is of course a dictator. But Mars is in conjunction with Jupiter who is debilitated. Mars is in the constellation of the Moon, lord of the 10th house and the Moon is free from affliction. Mars is not involved in mutual aspects with Saturn or Rahu. Conservative by nature, determined in achieving things, de Gaulle is capable of firm decision and firm action.

In the horoscope of Patrice Lumumba, Mars is in the 10th (from Chandra Lagna) in conjunction with Rahu and in mutual aspect with Saturn. Mars-Saturn and Rahu influences are completely focussed on the house of action. Jupiter does not aspect the 10th. There was a certain fanaticism evident in Lumumba's policies and conduct. As lord of the 2nd and 7th Mars made him aggressive, uncompromising and reckless with the result he had to pay the prize for his thoughtless action. He had a violent end involved his country in strife and suffering.

In Burma's independence horoscope, Mars is dominantly placed in the 10th within 8° from the mid-heaven. Burma had to pass through a series of political crises and the administration had to be taken over by the military regime. Mars as ascendant lord is strongly placed in the 10th. He is not involved in mutual aspect or association with Rahu. Consequently, Burma will follow a sound and conservative policy. With Jupiter in the ascendant, she will not be aggressive. But whether in the near future she will switch back to the parliamentary system of Government is a very doubtful proposition. Saturn is retrograde in the 10th



sign, but in the 9th house. There will, therefore, be frequent political disturbances.

We have given above a few instances to illustrate how martian influences can operate in the charts of national and political heads.

Martian movements during the next seven months are interesting to watch. Mars will remain in Cancer for about three months (from 29.9.1962) and after a brief period of retrogression (about 45 days in Leo) he will again stay in Cancer for nearly 4 months (16.1.1963 to 18.5.1963) so that the total duration of his stay in Cancer will be for about 7 months. According to western astrologers, Mars will sojourn in tropical Leo for about 8 months from (12.10.1962 to 2.6.1963) an unusually long period. His stay in a sign is usually for 45 days. But during 1962, he will stay in Cancer for 72 days and in 1963 for 120 days. In the 13th degree of Cancer, he will be in conjunction with Rahu on 20th October. This is an important happening, capable of giving rise to sudden and unexpected developments especially in countries ruled by Cancer, Gemini, Capricorn and Leo. The affliction becomes further heightened because the combination receives the aspect of Saturn from Capricorn.

According to classical texts, when Mars enters Cancer, there will be rise in the prices of foodstuffs. During November, the new moon falls on a Tuesday. According to the dictum *bhouth Bhoumyam Mahavahni*, there will be widespread incendiarism in different parts of the world. Mars gets into retrogression on the 9th lunar day. This again threatens food scarcity and famines and consequent riots, in some parts of India, but mostly in China. Another notable feature is, during the previous lunar year Plava, Mars became free from combustion in the constellation of Sravana and during the current lunar year he becomes retrograde in Makha, which happens to be the 16th asterism from Sravana. This phenomenon goes under the name of *rudhiranana* denoting, during the period of retrogression, outbreak of "facial diseases and general panic", but prosperous trade conditions. According to Parasara, this condition of *rudhiranana* can also forbode "affliction to rulers and danger from weapons". Mars begins his retrogression in Makha ruled by Ketu denoting "suffering to the Pandya king and affliction to people due to war". In the present context of things,

as there is no Pandya king, we should expect mischievous political elements indulging in acts of violence in Tamilnad thereby causing suffering to common people.

			Ascendant		Sat. Ketu	Ascendant	Merc
Jupiter	Rasi		Rahu Mars Moon		NAVAMSA		
Sat Ketu				Jupiter			Venus
	Venus	Sun	Merc.		Sun	Mars Rahu	Moon

At the time of Mars-Rahu conjunction the 27th degree of Gemini rises at Delhi, the conjunction taking place in the 2nd house. The 8th house also becomes afflicted. The 2nd rules the national exchequer while the 8th has reference to national losses and destruction. The Moon, ruler of the mind, is subject to maximum affliction. Wrong-thinking intemperate statements, want of realism, and obsessive concern with pet theories will mark our policies—foreign as well as financial. Hasty words will be uttered which will damage our cause. The Indo-Pakistan and Sino-Indian relations are likely to further deteriorate. Mars is violent and Saturn is treacherous. Therefore nationally and internationally, this conjunction of Mars and Rahu cast treacherous and cruel results. Such conjunctions are an index to sudden happenings. The movements of Mars and the disposition of the planets at the time of Mars-Rahu conjunction with reference to India indicate anxieties, suffering war like activities and passing away of a national figure. India is likely to be let down or betrayed by some of our trusted friends. It also raises disputation with other countries. About the time of the conjunction there will be disturbing influences on the weather. There will be storms resulting in loss of life, railway accidents and aerial crashes. As Jupiter aspects the Lagna from the 9th house, India will come out



unscathed. But it is essential that she takes every precaution to safeguard her borders and strengthen her defences.

In Peking, the conjunction occurs within 9° from the ascendant. This denotes lot of suffering for the Chinese people by way of floods, political upheavals and war-like activities. With reference to Washington, the conjunction takes place in the 8th house, while Hungary, northern S. America and West Indies seem to receive the greatest impact of the conjunction. There is grave danger of other international disputes cropping up. Some sort of a revolution in Hungary may break out resulting in purges and shooting. A sharp intensification of East-West tension will cause anxiety throughout the world. The United Nations will not be able to check the developments brought about by the Martian movements in Cuba, Algeria, Hungary and W. Iran. The situation in Nepal will continue to be complicated. Japan, Iran and Mexico will have their own share of suffering due to natural calamities. Governments will be overthrown in some S. American States.

It will be seen that Saturn will be stationary on 10th October 1962 and Mars will be stationary on 26th December. Mars and Saturn will be in exact opposition during May 1963. In Cancer, Mars is debilitated. When he is retrograde he becomes extremely strong. The debilitation effects would perhaps have been minimised had there been no conjunction with Rahu. But in the present situation when three of the worst malefics are involved in mutual association and aspect, one would be justified in anticipating the results suggested in classical works—incendiarism, serious floods in some coastal areas, outbreak of famine conditions, political turmoils, outbreak of epidemics, destruction of cattle, sudden change of Governments and even political assassinations. Our Prime Minister and Mr. Khrushchev should be particularly careful about their health and personal safety.

Here we must revert to our favourite theme of the scope of astrology. It is our point of view, despite the assertions made by some that fate or destiny is supreme, that astrology is a science of tendencies. Astrological indications can only give warnings in advance of the impending troubles. October 1962 to May 1963 are indeed critical months for the world. And the crisis could be tided over by suitable effort on the part of the statesmen con-

cerned. Of the nine planets recognised by Hindu Astrology, only two are benefic. The rest are malefic. These bodies move with tremendous velocities and incessantly but not uniformly influence terrestrial affairs. Therefore, rivalry of nations must continue in some form or other. The rivalry between Russia and Western nations did not begin with Marx, Lenin and Stalin, nor would it end if the Soviet regime were overthrown or defeated. The cultural and ideological division of the world is as old as the division of Christendom between Rome and Byzantium. The conception of a world state is the figment of a heated brain. In the absence of a world state, there must be an equilibrium of several powers and a recognition of their spheres of influence. The simple truth is all countries cannot mate with each other astrologically.

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827/Oct. 1962 Dr. B. V. Raman.



## 22. THE MYSTERIOUS MARS

PROFESSOR B. V. Raman's masterly analysis of the "Martian Movement and Current Affairs" appearing in the October 1962 issue of The Astrological Magazine is important in many ways. In this analysis Prof. Raman had unequivocally predicted October 20, 1962 as a crucial date in the annals of Sino-Indian relationship. He once more demonstrated the accuracy of astrology in dealing with human affairs. For those who are interested in studying the occult implications of astrology, Prof. Raman's exposition gives much material for further research. Furthermore, this article is full of valuable suggestions for predicting the course of an individual's life.

Let me pay tribute to the ancient Sanskrit Literature in which nomenclature of a thing is decided according to its essential characteristics. A Sanskrit name denotes not only its form, it also suggests its characteristics, so that by knowing the name of a thing, one could also have an idea of its essential attributes. Keeping this principle in view, let us see what Prof. Raman writes about Mars.

Prof. Raman has given several names of Mars as used by ancient astrologers. He says: "Mars is called *bhumiputra* or the son of the earth; *rudhira* or controller of blood and all its passions and *lohtanga* or ruddy-complexioned". The Greeks called Mars the fiery planet. The Hebrews gave it a name signifying "Enkindled" and the Hindus called it *angaraka* or the burning charcoal. In Varahamihira 'Brihat Jataka' Mars is also known as *vakra* and is said to have fierce eyes, a youthful appearance and a generous disposition. Mars is also considered to be exceedingly fickle. Considering these attributes of Mars, one suspects it to be not only a very effective planet but also a very mysterious one. The occult 'blind' can be rent by attempting a reconciliation of seemingly contradictory terms as having fierce eyes and generous countenance, or by synthesizing different synonyms of it given by ancient astrologers.

Fire suggests the Divine Spark inherent in every individual;

it is the very essence of life—the Primordial Essence—which sustains every form of existence. *Rudhira* or the controller of blood sustains the physical existence of every human being, in fact, of every living creature. Fire and blood are mystical symbols which have been used in various esoteric writings of the Indian and European Alchemists. Presently, even the psychologists have been exploring the realm of such symbols and have gone quite far into the subject. According to many, fire refers to mind, and according to several others, it suggests the Serpent Fire—the *Kundalini Sakti*—which lies latent in the centre of the earth. This energy, in fact, is the offspring of the earth—*Bhumiputra*—as Prof. Raman calls it. While considering fire as the symbol of Mind, one should also bear that *Min* is neither brain, nor thought. It is that creative power which is referred to as *Manas Sakti*. It is Pure Awareness which is vibrant with energy, which is dynamic, fickle still tranquil like the depth of the ocean. Indian scriptures are full of references to the power of such a Mind. In European mythology also there is a reference to Prometheus stealing fire in a staff from the heaven. The staff symbolizes the spinal chord and fire, that divine essence which distinguishes human beings from other animals. The analogy of this with the Kundalini Sakti which is said to be dormant in the spinal chord is very clear. The resemblance between the workings of the Serpent Fire and Mars is also striking.

Considered this way, hints given by Prof. Raman about Mars are illuminating. As such, it becomes the very nature of Mars to bring to the surface, the concealed powers and weaknesses of the individual; the latent diseases as well as hidden faculties; and the process of externalization appears as the aggressive qualities of Mars. Surgical operations, accidents, abortions, volcanic eruptions, rebellions, wars and such phenomena are expressions of inner turmoil. If Mars is well posited, its destructive attributes are modified and only the finest masculine attributes are exhibited. To quote Prof. Raman once again, "If well-dignified, Mars makes one inherit a courageous and invincible disposition; Unsusceptible to fear and danger; risking his life on all occasions and perils, yet prudent in a way."

Mars functions differently under varying circumstances. The following chart indicates how the inherent qualities of Mars influ-



ence different houses of the horoscope. Associations with different planets as well as their aspects modify the Martian nature and as such its influence in different houses gets modulated. For example, Jupiter in conjunction with Mars always tempers the fiery qualities of the latter. When in combination with Saturn, it gets its most destructive characteristics. Such modifications in the basic nature of the planet should be kept in mind while predicting the influence of a planet.



To illustrate the point, let us consider the following horoscope. In this horoscope a retrograde Mars in association with Ketu is placed in the eighth house. The native suffered from Cancer of the marrow in the spinal chord which infected the entire blood circulation. The poison generated in the spinal chord spread throughout the body and in spite of several surgical operations the native died during the sub-period of Mars, main dasa Rahu.

In the next horoscope Mars has given good professional result to the native. Rising from abject poverty during the main dasa of Saturn the native has risen to very high position in Government. In this case, Mars has energized his Mercurian qualities of writing and intelligent use of speech to give him very high dividends.

Jupit	Venus	Moon	Saturn (R)	Jupit		Rahu	Moo
Sun	Chart No. 1 Born on 2/8/1914		Mars (R)		Chart No. 2 Born on 18-10-27		
Mer.			Ketu				Venu
Rahu				Lagna			
Lagna					Saturn Ketu	Mars Merc	Sun

To sum up, I have attempted here to indicate the scope of deeper, analytical and far-reaching astrological researches spreading in the realm of different sciences. While addressing the Rotary Club of Coimbatore on 28th Dec. 1962 at "Gopal Bagh", Prof Raman said: "Today there is imperative need for freeing astrology from dusty cobwebs and placing it on a sounder and firmer basis in line with the peculiar scientific temper of this age. For research-minded people, astrology affords vast scope." Taking suggestion of Prof. Raman it will be fascinating to ponder over the hints given by astrological savants in their various writings and interpret them in diverse spheres—specially those of yogas, personal and mundane astrology—to get at the root of the essential nature of planets and discover hidden messages of these astral symbols.

549/June 1963 Bepin Behari M.A., B.Sc. (Econ) London.



## 23. ABOUT MARTIAN INFLUENCES

I am prompted to write a few observations on the relative influence of fiery Mars, although many eminent writers have, in the past, contributed valuable articles about this planet in this illustrious Magazine.

Dr. B. V. Raman, our learned Editor, has dealt *in extenso* in his Hindu Predictive Astrology, the karakatwa attributes of this fickle but fiery planet, to indicate, among others, brothers and sisters, bile, heir apparent, endurance, physical strength, mental power, etc. Martian qualities generally include courage, calmness, strength of resistance, devotion and impetuosity. On the negative side, we have as its attributes, aggressiveness, wrath, injustice, quarrelsome nature, insolence, etc. These traits are noticed in individuals according as Mars is either well or ill-placed in their charts. But a true Martian is always a pleasurable companion. And to quote again Dr. B. V. Raman, "If well-dignified Mars makes one inherit a courageous and invincible disposition, unsusceptible to fear and danger, risking his life on all occasions and perils, yet prudent in a way". Our learned friend Mr. Bepin Behari has observed thus: "It is the nature of Mars to bring to surface the concealed powers and weaknesses of the individual—his latent diseases as well as the hidden faculties....."

(A.M. Vol 52, 6/63 p. 549)

In numerology, Mars is assigned the number 9. Nine is the number of completion, change, termination of forces, material and spiritual. It is the number that cannot be destroyed because when it is multiplied by any other number, it always reproduces itself. Due to the fact that Mars has karakatwa for the 3rd and 6th houses in a chart, it has perhaps been assigned the finite number 9 (an addition of 3 and 6). The average normal movement of this planet in a sign is 45 days and this again gives 9 by addition of 4 and 5. In defining personality characteristics, whose birth or fadic number is nine, we do not fail to notice an element of aggressiveness or short temper exhibiting full the martian quality. Such

persons are found to be good eaters, possessed with quick digestive power and are fully masculine.

In Palmistry, the Mount of Mars is indicated in two places. According to St. Germain, the one lying between the thumb and the first finger—in the area between the Mount of Jupiter and Venus—is called the lower Mars and the other lying below the Mercury finger, following the percussion—in the area between the Mount of the Moon and Mercury—is called the Upper Mars. The former gives active courage, the martial spirit but when large, and found protruding, shows a very quarrelsome, fighting disposition. The Upper Mars denotes passive courage, self-control, resignation and strength of resistance against wrong. The vertical line of Mars rises on the lower Mount of Mars and slopes down by the side of the Life Line, running almost parallel to it, lending support to the Life Line carrying it past dangerous breaks, and giving vitality to the native. It signifies, in short, a complete protection to the native, if found well marked in a hand.

In direction, Mars governs South. The lord of this planet is Lord Subrahmanya. The science of astrology itself was made known to this world only by Lord Subrahmanya. Because of the rulership of Mars in the southern region, people especially in the south are martian, in outlook and they mostly worship Lord Subrahmanya, as their God. Mars is also called Bhoomi-putra. Perhaps this planet might have been separated from the present earth in the Southern Hemisphere in a deluge that perhaps happened millions of years back. We also find indications of this point in the *Dasavatara Songs* compiled by Sri Vedantha Desika, one of the Vaishnavite acharyas of the 13th century. Here he refers to Lord.

"Rama Avathara Suryasya Chandrasya Yadunayaka  
Nrustmho Bhoomi Putrasya Sanyasa" Etc.

According to classification of planets, Mars is considered generally as a malefic. In respect of Cancer Ascendants, he is considered Yogakaraka. But in the case of Leo Ascendants, because he is also a badhakadhipati (owner of the 9th house for a fixed Ascendant), he is not as unmixed a benefic as for Cancer Ascendants. In spite of this, the yoga, when conferred during his Dasu

for a Leo native, with whom the writer was very closely associated was rather unimaginable. I cannot resist the temptation of pointing this out, here just by way of illustration, that just before the commencement of Mars Dasa, the native, who was working as an ordinary U. D. C. in Government service, about 23 years back, was introduced all of a sudden to a Scottish gentleman, who was an employee of a reputed Bombay firm dealing in foreign exports and as a result, my friend was entrusted with more than a lakh of rupees at his command to start marine products business in the South in which he had some previous experience. And imagine, within a period of three months, he was able to organise this business in three places in the South of which one was at Ceylon, having earned already more than half the funds invested with him as profits. The results were instantaneous and spectacular and could be considered only a miracle, for the native himself could not have dreamt of it just three months before when he was not having with him even a couple of hundreds at his command. But this show lasted only for a couple of years and had to be unfortunately wound up in 1952 or so as the man in whom the native had reposed confidence for running the office, did not run the business properly, and as he could not directly handle the affairs himself being a Government servant. Perhaps that was the real folly committed by him. Anyway, the benefic results of Maha Dasa of a malefic planet ended as it should be. I am writing this only to illustrate the fact that the heralding of Mars Dasa precipitates the results rather instantaneously and immediately. My above view amply corroborates the views expressed by our esteemed friend Sri Y. Keshava Menon in his article on "Yogakarka Mars as Badhakadhipati." (Vide A. M. October 1962 p 952).

Barring Cancer and Leo Ascendants, Mars as either partially benefic or totally malefic for other Ascendants. This again depends upon the nature of signs occupied by Mars. According to Parasara classification, Mars is considered a benefic for Aries as lord of the Ascendant even though owning the 8th. For Taurus Ascendant, he is lord of the 7th and the 12th and an enemy of the Ascendant lord. So he is a maraka. For Gemini, Mars is bad as lord of the 6th and the 11th and an enemy of the Ascendant lord, very malefic. For Virgo Ascendant, Mars as lord of the 3rd and the 8th and an enemy of Ascendant lord Mercury is the

greatest malefic. For Libra, Mars has lordship of two principal maraka houses, viz. the 2nd and the 7th and also enemy of Venus—so he is a terrible maraka. For Scorpio Ascendant in spite of his owning Ascendant, Mars is not wholly benefic as owning Aries since he owns the 6th house also and therefore, there is an element of bad influence present as in the case of Venus for Taurus Ascendant. Mars owning the 5th and the 12th for Sagittarius Ascendant and a friend of Ascendant lord, viz., Jupiter is hence considered benefic. For Capricorn, Mars owns the 4th and 11th house and is an enemy of Saturn the Ascendant lord, and so considered bad. For Aquarius, Mars is lord of the 3rd and 10th houses and is an enemy of Saturn; hence not good. For Pisces Ascendant, Mars owns the 2nd and 9th houses and is a friend of Jupiter, Ascendant lord and so he is a benefic.

In his own sign in Aries, Mars is more comfortably placed and powerful as his Martian combative nature takes positive shape towards doing good. But in the other negative sign Scorpio, the planet assumes a secretive nature creating enemies and opposition although it is good for general executive ability and command. In the two Venus-owned signs, viz., Taurus and Libra, he makes the native passionate giving love for gambling and luxuries, if the sign lord Venus is also afflicted. In the two Mercury-owned signs, Gemini and Virgo, which are inimical houses, Mars in Gemini if well placed is good for oratory and games, while in Virgo, he creates a deadlock and misunderstanding. Both the watery signs Cancer and Pisces are generally good since the planet loses his fiery nature and maleficence considerably in these two watery houses and where in Cancer he is also debilitated. In the two fiery Leo and Sagittarius he is good. In Leo, owned by the Sun, Mars accentuates the nobler qualities of the Sun, as it makes a native generous, simple, and straightforward. In the other sign, Sagittarius owned by the Divine planet Jupiter, Mars gets a happy blend to demonstrate fully his own martial qualities rather gracefully. Lastly in the two Saturnian signs Capricorn and Aquarius he is at the worst in the latter even though it is the 11th sign of the Zodiac. In Capricorn, however, where he is exalted if this sign happens to be a Kendra of a Kona, his qualities and attributes are generally heightened. Mars in the 10th gives power, authority and prestige. Generally, a good destiny could be expected if



either the Sun or Mars occupies the 10th house, the house of Karma, since they tend to increase the power to reach an advanced state in the future. Capricorn is considered good, when Mars is posited here, for general predictive ability. One of the qualifications for a good astrologer is that Mars should be well-placed with strength in his horoscope.

Let us next consider the nature of effects this malefic planet will produce, particularly in the three dusthanas viz. 6, 8 and 12.

Among these three houses, the 6th is a cadent house. It is always auspicious to have Mars posited here, as it indicates valour and conquest of enemies. In the 8th house it indicates plain dressing, richness and authority over several persons. But it also causes sudden death which may even be violent, if Mars is found afflicted here. In the 12th house, it generally indicates an evil-minded person, devoid of wife, suffering humiliation and defective in limbs. The 3rd house is good for Mars, to occupy, although not good for younger brothers. Among the Kendra houses, the occupation by Mars is only good in the 10th house and in other kendras viz., the 1st, the 4th and the 7th he is generally bad, unless he is in his own house. In the trikonas viz., the 5th and the 9th Mars by occupation causes unhappiness on account of issues or loss of fortune etc.

#### In Combination with other Planets and Yogas

If we analyse the effects produced by Mars in combination with other planets, we find Mars with the Sun posited in a sign makes the native intent on committing sins. In combination with the Moon it produces a Yoga called Chandra-Mangala Yoga, whereby the native earns his income by bad means and it is generally not good for the native's mother. Mars in combination with Jupiter is considered auspicious as the divine planet Jupiter tempers the fiery elements of Mars, producing a Yoga called Guru Mangala Yoga, assuring prosperity, position and prominence to the native. If Mars is found in combination with Saturn, it is despicable as it makes the native miserable, given to lying etc. With Venus he makes one addicted to gambling and making love to other women exhibiting a licentious character. Especially this is very bad if found in the 6th, the 7th, the 8th and the 12th in both male and female charts. With Mercury it makes one play a double game and a hypocrite. In combination with Nodes the

anarchic qualities of Mars are heightened. This is not a happy combination as it is prone to accidents in life, misery etc. and as the Nodes tend to aggravate the fiery nature of Mars, resulting in destruction, devastation and calamity.

One of the good Yogas connected with Mars is Ruchaka Yoga. It is one of the Pancha mahapurusha Yogas. This is found when Mars is either in exaltation or own house indetical with an angle. In such a position Mars makes the native courageous, command armies, defeat enemies and get praise thereby for being famous.

#### In Aspects with other planets

Mars is generally violent by nature and so his aspects to or with other planets modify his fiery nature considerably. It is generally noticed that the special aspects, viz., the 4th and the 8th are more powerful than the usual 7th houses aspect viz., opposition. As a rule the influence of the aspecting planet is peremptory and it supersedes the influence of the resident planet. By applying this rule, Mars always energizes any resident planet it aspects. The aspected planet should not, however, be a debilitated one to get benefic results. To cite a few examples, Mercury in bad aspect with Mars makes for an impulsive disposition and an impatient, sarcastic and resentful nature. The mind is full of desires but lacks continuity and perseverance. The Sun aspected by Mars aggravates the fiery nature of the native resulting in the display of short temper. Jupiter well aspected by Mars accentuates the nobler qualities of the divine planet ensuring a commanding and dignified position in society. Mars by aspect to Saturn (either by the 4th or the 7th aspect as it is evil in both cases), as there is mutual aspect between the two evil planets. Even during transit (Gochara) the writer has found by experience that such a positional aspect between these two planets creates stalemate.

#### KUJA DOSHA

The evil of Angaraka, Kuja Dosha, is too well known to need any repetition by me.

Lastly, I shall close this article by informing the readers that the evil of Mars in horoscope can be propitiated by constant worship to Lord Subrahmanya or Lord Nrusimha, as the case may be, according as one is either Saivait or Vaishnavite. There is autho-



city for such a propitiation and the writer has by experience found it to do such good by invoking the blessings of Lord Nrusimha by reciting the following Beeja mantras:

*Ugram Veeram maha Vishnum jwalandham sarvadamuham  
Nrusimham bheeshanam bathram mruthiyum mruthiyum nama-  
myaham.*

1122/December 1971 S. C. Gopalan

## 24. MARS, VENUS AND MOODS OF DIVINITY

**G**OD Shanmuga is incarnation of planet Mars noted for his courage to fight with Asuras, Symbolic of his immense powers as a martial god. He has 12 shoulders and mighty arms with weapons and Velayutham, and peacock is his Vahanam. His abode is high mountains, hard to be approached by humanity, except through high devotion to him.

God Shanmuga, as incarnation of Mars, is not only a warrior, but also a master of philosophy, who preached the manthra "Pranava" to His father-god Siva at the Swamimalai shrine.

The Sun also stands for Siva. Since God Sivaperuman got His Pranavan from His son and became illumined, the place of exaltation of the Sun is Aries where Mars assumes its power of Moolathrikona.

Shanmuga is the first god to preach the science of astrology to Agasthya Muni, the Tamil scholar, who in his turn taught that occult subject to his disciples through whom it was made well known to the world, in the form of Nadis and granthams.

Another important aspect of Shanmuga is his marriage with Sri Valli and Deivanai. Mars is noted for war with nations, civil disobediences, strifes and quarrels in home life, acts of murders with deadly weapons and bloodshed. Naturally persons in whose horoscopes Mars is exalted and otherwise strong in Kendras and well posited in its swakshetrams in Aries and Scorpio, have muscular physique and with prominent nose and broad face and with

attractive voluptuous back. They move with majestic gait and a challenging attitude. They are also prone to be polygamous.

In the group of martial races in South India may be included Kallars and other hill tribes. They have good physique and readily pick up quarrels with their kinsmen on any issue, particularly relating to those connected with land and women. The famous Veerapandia Katta Bomman who defied the British was one such.

On the contrary, if Mars is debilitated in the sign of Cancer which is ruled by the Moon, the person is likely to be very mild and meek, seeking knowledge and taking shelter under philosophy unlike the other martial races very much immersed in strifes, warfare, sexual pleasures and polygamy.

Further the signs Aries and Scorpio are ruling places for Mars. In the zodiac Aries is represented as having the shape of Ram, adorned with strong horns, a martial type of animal. Due to the negative action of Mars the race of rams is always subjected to be slaughtered and consumed by martial races and others.

Similarly, the cock which is mount of God Shanmuga is fighter.

People with well-positing Mars become scientists, philosophers, great poets or high police officials. When Mars is debilitated, all aspects of quarrelsome character disappear and men become venerable persons of inspiring speech. With their high ideals and divine life, they are regarded as saints.

Next to Mars is Venus. As against the general malefic tendency of Mars, Venus is a benefic. Venus has karakathvam for the worldly pleasures, sexual life, dress, Jewels, Kalathram, house, vehicles and other enjoyments.

The sign of Aries which is the ruling place for Mars is 7th to Libra where Venus assumes its rulership in Moolathrikona. Likewise Venus takes its rulership of Taurus which is 7th from Scorpio. Their aspects from Aries to Libra and from Taurus to Scorpio are of Kama-Kendra drishti to each other. Otherwise if Aries is considered with reference to Venus in Taurus and Libra (swakshetrams for Venus) the latter become Kutumbasthanam (2nd) and Kalathasthanam (7th) respectively. So is the case with those having Libra ascendant. They have Kutumbasthanam (2nd) in



Scorpio and Kalathrasthanam (7th) in Aries in mutual exchange of Kama Kendrasthanam.

Mars and Venus denote desire of *Ashapasham*. Arising out of their close relationship, various kinds of desires are produced in the mind; concerning lands and their produce, garden-produces, estates, forests and forest produce, mines and minerals and women, sexual pleasures, ornaments, dresses, conveyances, cows, bulls, cattle, wealth, houses and all other luxuries.

In short, man is very much actuated by desire to possess land, gold and women by the effect of Mars and Venus. Venus exalted or otherwise in trines and Kendras (quadrants) and his swakshetras, confers on the natives all kinds of wealth and pleasures of the world.

If on the other hand, Venus attains dusthanams in the 3rd, 6th, 8th and 12th, then the pleasures and wealth are denied and the lives of such native become lamentable.

Further, if Mars and Venus combine in Kendras, and in trines or when the two planets, aspect each other (to the 7th) or when Mars aspect Venus at the 8th house from Mars, such people seek pleasures with more than one wife, with attendant strife and quarrel. They become immoral, defying law and nature alike.

The contrary is the outcome if the planet is debilitated in Virgo. The native overcomes all Asha-pashams and leads the life of a saint with extraordinary divine powers and points out the paths of righteousness and liberation to those under the clutches of Mars and Venus. Further his divinity is doubled when both Mars and Venus are debilitated in Cancer and Virgo. He deserts the world and mankind and prefers to live in high and lofty mountainous places.

I would particularly invite the reader's attention to the horoscopes of Swami Sivananda Saraswathi of Hrishikesh, as compared to that of Swami Sri Arunchala Desika-Paramachary of Kundrakudi Mutt Adeenam.

Swami Sivananda is a Cancerian by birth, whose Mars with rulership of the 5th and 10th, reached debilitation in Cancer with Saturn and Rahu.

Venus is also debilitated in Virgo, aspected by Saturn from the ascendant. Jupiter exchanging mutual aspect with the Moon

(the ruler of ascendant) in Aries, is at Libra with a secondary aspect of Mars from Cancer. The Sun is in Swakshetre at Leo with Mercury. The planets occupy four Kendras (1st, 4th, 7th and 10th) bringing about Parvathayoga.

As a general rule, whenever the 8th lord occupies the ascendant, the native will have long life and command fame and popularity. Swamiji enjoys this due to the position of Saturn in the ascendant.

Because Mars and Venus have both attained debilitation, Swamiji has forsaken all kinds of transient comforts of the material world and lives for the sake and service of God at Hrishikesh, the land of sages.

The Sun is strong in the 2nd, its swakshetra in combination with Mercury enabling Swamiji to deliver inspiring speeches and transmit divine vibrations to humanity.

The readers are aware of Sri Arunchala Desika Paramachary Swamikal of Sri Kundrakudi Mutt Adeenam, who is otherwise known as Sri Kundrakudi Adikalar. He is a good orator in Tamil and a graduate. He is rendering yeoman service in the cause of Tamil and Tamilnad.

The readers may note the similarity of combination of Mars (debilitated) and Rahu in Cancer, aspected (the 10th) by Saturn at Libra, as compared to the horoscope of Swami Sivananda Saraswathi.

In the horoscope of Swamiji the 5th and 10th lord is debilitated. Contrary to it, in this horoscope, the 10th lord has attained exaltation at Libra and is aspecting Jupiter (the 9th and 12th lord), ascendant and the planets in Cancer. As such Sri Kundrakudi Adikalar did not desert the world like Swamiji. By virtue of the benefic aspects of Karmadhipati over Bhagyadhipati, he is to enjoy the high status of a Rajayogi.

The readers will be interested to note in the following horoscopes of Acharyas, prominent leaders and Maharshis, the debilitation of Venus, or combust Venus which is also equal to the debilitation of its power, resulting in sublimating the carnal desires to the highest spiritual bliss.

I give below the horoscopes of some Rishis as found in *Manikanda Keratam*.

1. Sri Athri Maharishi (Combust Venus)

Rasi Chart :—Taurus-Rahu; Cancer-Jupiter, Moon, Sun, Mercury, Venus and Saturn; Libra-Ascendant and Mars; and Scorpio-Kethu.

2. Sri Kashapa Maharishi

Rasi Chart :—Taurus-Moon; Jupiter and Venus; Gemini-Sun, Mercury and Kethu; Virgo-Ascendant; Libra-Mars; and Sagittarius-Saturn and Rahu.

(\*Venus in combination with the 6th or 7th lord prevents the attainment of transient pleasures) Manikanda Keratam

3. Sri Vashista Maharishi (Venus combust and debilitated)

Rasi Chart :—Gemini-Moon, Mars and Kethu; Virgo-Sun, Jupiter-Venus and Mercury; Sagittarius-Saturn and Rahu and Aquarius-Ascendant.

4. Sri Uthsa Maharishi

Rasi Chart :—Aries-Moon and Venus; Taurus-Sun and Mercury; Cancer-Jupiter, Virgo-Kethu and Ascendant; and Pisces-Saturn, Mars and Rahu.

(Venus in the 8th with Mars and Saturn in the 7th dist. the desire of lust and promote spiritual attainments.)

5. Sri Gowtama Maharishi (Venus debilitated)

Rasi Chart :—Aries-Kethu; Taurus-Saturn; Virgo-Mars, Mercury, Jupiter and Venus; Libra-Sun, Moon and Rahu; and Sagittarius-Ascendant.

6. Sri Bhrgu Maharishi (Venus combust and debilitated).

Rasi Chart :—Virgo—the Sun, Mars, Saturn, Venus, Mercury, Rahu and Ascendant; Aquarius-Jupiter and Moon; and Pisces-Kethu.

7. Sri Angirasa Maharishi (Combust Venus).

Rasi Chart :—Aries-Ascendant; Taurus-the Sun, Mercury, Venus, Mars, Moon and Kethu; Scorpio-Saturn and Rahu, and Sagittarius-Jupiter.

## 25. MOVEMENTS OF MARS AND MERCURY

**M**ARS is stated to have five types of appearances :—  
*Ushnamukha*, *ashrumukha*, *vyalamukha*, *rudhiranana* and *asimusala*.  
 If Mars retrogrades in the 5th, 7th, or 9th star from the star in which he rises, he will be called *ushnamukha* and is supposed to affect the community who earn their livelihood by fire, e. g. goldsmiths, foundry engineers and foundry workers, metallurgists in the modern steel mills, etc. Mars called *ashrumukha*; when he retrogrades in the 10th, 11th or 12th star from the star in which he rises and affects the community by installing poison in the natural juices important for life thus increasing unhealthy trends. He is supposed to cut short rains. When Mars retrogrades in the 13th or 14th star from the star in which he sets he will be referred to as *vyalamukha* and is stated to affect wild animals adversely and bring relief from famine to the community. After setting if Mars retrogrades in the 15th or 16th star, he is hailed as *rudhiranana* who brings relief from famine but at the same time creates fear in the minds of the community and also inflicts skin diseases to such whose horoscope warrants. Mars retrogrades in the 17th or 18th star from the one in which he sets when he will be named *asimusala* and the community is stated to be affected by thieves, famine and fear of weapons.

Rising in the Phalguni (both) star if Mars retrogrades in Uttarashadha and then sets in Rohini, the adverse vibrations thus created affect all life. Rising in Sravana if Mars retrogrades in Pushya he creates trouble to kings, ministers and ruling class in general. Mars is stated to bring destruction to those sections of the community ruled by the specific stars when he rises in them. If Mars retrograde in Makha star transiting in the middle he is supposed to bring end to the rulers of Pandya kingdom, fear of weapons and famine due to shortage of rains. If he transits in the middle of Makha and later does so in Visakha, he brings famine. Dividing Rhoini he brings destruction to community. If Mars transits in the south of Rohini, there will be shortage of rains and increase in the price of commodities. If Mars is seen with smoke



covered, then people of Pariyatra mountains suffer. Destruction of clouds is to be apprehended if Mars traverses Rohini, Sravana, Moola, Uttaraphalguni, Uttarabhadra, Uttarashadha or Jyeshtha, in the absence of his adverse vibrations being removed or compensated by the association or aspects of other planetary vibrations. Traversing and rising in the sectors of Sravana, Makha, Punarvasu, Moola, Hasta, Aswini, Poorvashadha, Visakha and Rohini, Mars vibrates favourable to the community and gives agreeable and best results.

Clear shining like the slight pink flower, of a beauty like the metallic copper, Mars traversing in the north brings immense happiness to rulers and kings and prosperity to the community.

Mars produces one of the strongest vibrations in the cosmos around us during his transit almost comparable to that of the Sun. Above is given the effects harmonious and otherwise of his vibrations based on the text Brihat Samhita. The relationship of the earth with its members of the system is very essential to plan out the annual programmes. All the programmes either of the individual or of the community should take note of these effects.

Any investments on industries controlled by martian vibrations like the foundry, steel and other metallurgical production, railways, production of war weapons, underground mining especially for metallic minerals etc, should seek guidance from the annual martian transits. Adverse transit of Mars unassisted or modified by other favourable vibrations is sure to affect the undertaking badly and unprofitably defeating the purpose. Such sections of the community should be strengthened by martian people and they will be able to guide the industry, technological skill for such etc being vested in them by nature.

It is stated that Mercury rises with adverse effects. If the situation is normal he is noted to influence it in an abnormal way and if abnormal he brings normalcy.

Mercury's transit in the middle of Sravana, Dhanishta, Rohini, Mrigasira or Uttarashadha causes shortage of rains and inflicts famine. Transiting Aridra, punarvasu, Pushya, Ashlesha and Makha Mercury is noted to cause war, hunger, diseases, shortage of rains and sad affairs. When Mercury transits in the middle of the yogatara of the constellations Hasta, Chitta, Swati, Visakha, Anuradha and Jyeshtha he causes many a type of food grains to be

produced in plenty and increase in the price of oil, ghee, juices etc. Transiting in the middle of Uttaraphalguni, Kritika, Uttarabhadra or Bharani Mercury is noted to affect adversely the constitution of living world. Transiting in the middle of Amini, Satabhisha, Moola or Revati he is stated to cause destruction to people of business, doctors, navigators, horses, pearls, fishes salt etc. Transiting in the middle sector of Poorvaphalguni, Poorvashadha, or Poorvabhadra Mercury causes fear of weapons, hunger and diseases.

It is stated that there are seven types of movement of Mercury as per *Parasaratantira*. They are enumerated as given here—Prakrita, Vimishra, Samkhipta, Teekshna, Yogantaka, Ghora, and Papa. They denote Mercury's movement in the below given arcs:—

Prakrita=Swati, Bharani, Rohini or Kritika.	40
Vimishra=Mrigasira, Aridra, Makha or Ashlesha.	30
Samkhipta=Pushya, Punarvasu, Poorvaphalguni or Uttaraphalguni.	22
Teekshna=Poorvabhadra, Uttarabhadra, Jyeshtha, Aswini or Revati.	18
Yogantaka=Moola, Poorvashadha or Uttarashadha	9
Ghora=Sravana, Chitta, Dhanishta or Satabhisha, and	15
Papa=Hasta, Anuradha or Vishakha.	9

And the numbers indicated against the respective types of motion suggest that Mercury if he rises with characteristic motion he will keep rising or setting for so many days.

Mercury of Prakrita motion causes healthy trend in the community and increased crops; in Samkhipta motion mixed effects, and in the other motions he causes bad effects.

According to Devala, Mercury is stated to have four kinds of motion. They are Rijwi, Ativakra, Vakra and Vikala. They last 30, 24, 12 and 6 days respectively from the day of Mercury's rise or setting. Excepting Rijwi motion all other kinds of motion of Mercury is noted to cause undesirable effects.

If Mercury rises in Pushya, Ashadha, Sravana and Makha months he causes fear and anxiety in the minds of the people but causes desirable effects when he sets. If Mercury rises in the months of Aswayuja or Kartika he causes fear of weapons, fire,

thieves, water and famine. The city which will be surrounded by armies at the time of setting of Mercury will be relieved at the rise of Mercury.

Shining like gold, with the colour of parrot, and of large reflection Mercury if seen is noted to give all happiness and prosperity to the community.

Mercury is quick by action. He is mentioned to the situation. He is a friend of the Sun and Saturn, the worst enemies. He is a natural benefic although the last in the list of them.

The harmonic vibrations he produces in the gravity field of the Solar system is not so much pronounced as that of the outer planets or even Mars and Venus, but are conspicuous by effect.

He is the yavaraja in the planetary cabinet. He owns two mixed Rasis, one even and the other odd. He is neutral and karaka for intelligence. He is all the more soumya. Though inconspicuous in body, he is representative of the all powerful Vishnu. Thus, he has been described in Ramayana war between Rama and Ravana as *Budhanganarakayoriva*, with Rama standing for Mercury.

745/Aug. 1970 S.R.N. Murthy

## 26. EFFECTS OF MARS - SATURN COMBINATION

NATURAL malefics in astrology are the Sun, Mars, Saturn, Rahu and Kethu, in addition to badly associated Mercury and the waning Moon. Ignoring the shadow planets, we are left with only three malefics. Confining ourselves to Mars and Saturn who are potent, highly discriminating and powerful planets of opposing qualities who should create devastating and disastrous effects, and perennial problems, it would be interesting to study the effects and outcome when the two powerful natural malefics combine in a house.

Mars is a fickle minded, expert in killing others, red eyed, of a bilious nature, marked with fire and weapons, having young appearance and victorious in planetary war when retrograde. He has a cruel look, phlegmatic temperament and liberal outlook.

Saturn is deceptive by nature, of long hands and feet, bilious in constitution, lazy and of a disturbed mind, slow in habits, tall and emaciated and has thick hair and large teeth. Stupidity, cruelty and backbiting are his characteristics. He advises undue caution and responsibility.

The general effects of Mars combining with Saturn in any house are that the person will be poor, argumentative, miserable, indulging in the pursuit of music, dull-witted, fickle minded, afflicted with sorrow, jealous, looked down upon by others and will be a liar. What a catastrophic combination, if Mars alone is present in the Ascendant, the person will have a wounded limb, be brave, strong, rich, and respected, will be short-lived, irascible, lazy and troubled with bilious disease. Similarly, if Saturn alone be in the Ascendant, the person will be sickly in early years, wicked, unclean and dupe women. He will have a defective limb and will have windy temperament, etc. There are general rules which are modified by the nature of the Ascendant; for instance, the effects ascribed above to Saturn in Ascendant will totally be absent if he is in Libra Ascendant where he is exalted. He will actually be a chief of his own clan, well educated, possess wisdom, wealth, honour and so on. Although the two planets individually



are capable of producing certain traits, combination of the qualities of the two planets does not necessarily result when they are in conjunction in a house. The effects of the two lords in combination get moulded on the basis of their lordship, nature of the house they are in and their disposition to the lord of the house. Sometimes the evil of the two lords also disappears and Raja Yoga results.

Let us now see the effect of Mars-Saturn combination in various Ascendants. In Aries Ascendant where Mars has lordship, Saturn is in an inimical house in debility. The effects of the lord of the Ascendant (and the 8th) inimical lord of the 10th and 11th in debility combining in the Ascendant is not satisfactory. But if there is Jupiter's aspect on the combination a large degree of redemption of the evil accrues.

For Taurus Ascendant, Saturn is a Raja Yoga karaka under certain circumstances and Mars is lord of 12th and the 7th. Here again Saturn is in a very friendly sign and good for the native but Mars in enemy camp in conjunction with Saturn does not augur well for satisfactory conditions and general well-being. Here also the combination is better aspected by a benefic to remedy the evil association.

For Gemini Ascendant, the combination is that of the lords of the 9th and the 11th in Mercury's house which is partly good and partly bad, intellectual development is likely to be retarded and meagre earnings will result in any occupation undertaken. But the person will have enormous patience to do volume of work even though infructuous. He will suffer from skin complaints.

In Cancer Ascendant, Saturn joining Mars in debility does not produce a healthy person. Although Mars is Raja Yogakarka for this Ascendant with its debility partially cancelled, in conjunction with unholy Saturn, lord of the 8th, makes one moody, unduly cautious and lethargic. The marital life will be rough sailing.

In Leo, Saturn is in a bitter enemy's camp but Mars as lord of the 9th and the 4th is in a bosom friend's house. The latter is able to assert himself in all possible ways and Saturn's malice does not seriously affect although it does tell upon the 7th house affairs in the choice of wife and the 6th house effects so far as health is concerned.

In Virgo, Saturn and Mars make a rather unholy combination, both being lords of two evil houses, the 6th and the 8th. Although this makes for Vipareetha Raja Yoga, an unsullied life with bright features does not usually ensue for such a native, unless other redeeming features are present in horoscope.

For Libra Ascendant, exalted Saturn figures prominently as Raja Yogakarka (similar to the Taurus Ascendant) and Mars owns a Maraka house. The interests of the native will be varied and there will be changeability of mental moods, handwriting, character etc. Mars is not allowed to misbehave beyond certain limits provided Saturn is not debilitated in Navamsa.

For Scorpio Ascendant, a real test-case arises for the combination; one is the Ascendant lord and the other an inimical lord of the 4th. This combination sometimes makes for warriors, commanders, and fighters of losing battles. Peculiar type of inconsistent dynamism plays a part in life and the conjugal life is usually not smooth-sailing.

In Sagittarius Ascendant, Mars is friendly and Saturn well placed, called Kothanda Sani. The combination of two deadly malefics is said to be toned down by the sober influence of Jupiter, lord of the house, but the association of the 3rd and 5th lords brings in its wake a disequilibrium in life both in respect of progeny and mental planes. Younger brothers and sisters will have some deficiency or other.

In Capricorn Ascendant some contradictory influences usually operate notwithstanding the fact that Mars is in exaltation although in Saturn's house and Saturn is in his own. Saturn is a maraka and Mars is lord of a kendra and the 11th. good and bad elements alike prevail in a peculiar way in this combination unless it is duly aspected by a benefic.

In Aquarius Ascendant some reservations necessarily predominate. Unlike Capricorn, Mars is in an enemy's house with the lord thereof. The dynamism of Mars will make the native restless, impatient and irascible, sometimes a ruthless tyrant of dictator. Saturn affords some dignity as well as thumasic qualities. The combination in Aquarius in any case, is somewhat unwholesome and detrimental. Professional prospects will be usually very satisfactory.



In Pisces Ascendant, the combination of the lords of the 9th (and the 2nd) and the 12th (and the 11th) does not augur smooth-sailing. Mars is somewhat passable as lord of the 9th and friend of Jupiter but Saturn is not welcome there as lord of the 12th. Here again Mars is heavily afflicted and interests in varied lines will often flash but nothing of utility value will accrue. Interest in philosophy and spiritualism is likely in many cases although of a desultory nature. Unless other mitigating influences operate in the horoscope, this combination does not work out satisfactorily.

So far we have seen the effects of the combination of Mars and Saturn in the twelve Ascendants. Their combination in different houses will now be discussed.

Mars conjoined with Saturn in the 2nd usually gives heavy expenditure, mental derangement etc. The person will have no patrimony, will have diseased eyes and a deformed limb, will speak harshly and meet his end through blood poison, weapon, hit or bruise. The person will command self respect and will be amiable.

The combination in the 3rd, an upachaya house, makes the native hate his brothers and suffer from throat disease. He will not command any respect but will be able to earn much through hard labour and perseverance.

The presence of the two malefics in the 4th, particularly from Adhana Lagna, results in conception taking no effect. As per natal chart, the person will be troubled by diseases and near relations, always afflicted and without issues. Mother will be sickly and short-lived. He will not lead a comfortable life and be involved in litigation regarding ancestral properties. He will take a son in adoption.

In the 5th, the conjunction does not have good effects unless the planets own quadrants and trines with ut simultaneous ownership of the three evil houses, the 6th, the 8th and the 12th. The usual effects otherwise are that the person will be cruel, dull-witted and will be deprived of comforts from his progeny.

In the 6th, the two planets generally offer some benign influence depending upon their lordship and disposition towards the lord of the house they are placed in. The natives suffer from the inflammation of glands in the neck and ulcers. Damages will be inflicted by secret enemies and humiliation from accusations and false charges.

Mars and Saturn in the 7th do not promote generally the prospects of the 7th house affairs. The person will have intrigues with other women and the marriage will be usually delayed. The partner will have a sickly appearance or short life and will be fickle-minded. In matching horoscopes for marriage, this position of the two malefics will have to be scrutinised carefully in the charts of both boy and girl and the maleficence of the lords suitably allowed for.

In the 8th, the two planets give the same effects as in the 7th so far as marital affairs are concerned. Mars in the 8th is stated to inflict maximum affliction on matrimony and when conjunct with another malefic, he does no less damage. The person will be liable to mental diseases, epilepsy, heart complaints and attacks. Death is likely through weapons, missiles and poisonous diseases.

In the 9th, the two planets make the native wicked and addicted to women other than his wife. If one of the planets is exalted or if the planets own benefic houses, the malefic content of the combination will be removed. All the same this conjunction in the 9th produces a religious hypocrite cleverly making his way in all his endeavours. The native's father will be very ordinary and sickly.

In the 10th, the combination produces daredevils who make valiant fighters, administrators, engineers, doctors and so on. The person will be without issues, but full of ego and pride with tendencies to change jobs often. Death of the father would have preceded the birth of the native. Indomitable courage will be usually possessed by such persons.

In the 11th, the person will trade in quadrupeds and will be troubled in the limbs. The 11th, being an upachaya house, the two natural malefics there make for a jay spirit in spite of their differences. Saturn's aspect on the Ascendant will make a responsible but dull person unless Saturn is the lord of the Ascendant.

In the 12th, the planets produce severe complaints in the left eye and ear. The parents will be troubled and the earnings will be spent on debauchery and low persons of disrepute. Much expenditure will be caused through a brother. Death will be through consumptive diseases, injuries, fire, fall and so on.



Further to the foregoing analysis of the placement of Mars and Saturn in different houses, if they are opposed by the Sun, it brings illness upon the husband. The two planets in the 7th from the Moon afflict the partner with disease and mental derangements. They bring about death of the native if they be in the 12th and the 2nd from the Sun or the Moon.

So far, the general planetary effects of the combination are given without reference to their lordship. It may be seen that practically their general effects in all the houses happen to be unfortunately bad, and unsatisfactory but in actual detailed analysis the same may not always be true as will be explained presently. Wherever the two planets have lordship of the Ascendant, trine and quadrant, and if the conjunction happens to be in an upachaya house or the 9th, the 5th, the 4th and the 10th, the person concerned will have good virtues, wealth, wisdom, relations, children and be famous. Even in other houses, i.e. Lagna, the 2nd, the 8th and 12th if the planets happen to be in good shastiams and benefic shad argas, the evil effects will get largely transformed into good ones. As stated earlier, the effects will also be largely modified and influenced further by benefic aspects, and a gloomy picture need not be always drawn about the combination.

Let us discuss some example horoscopes illustrative in a general sense of the effects of Mars-Saturn conjunction.

Chart No. 1 is that of Sardar Vallabhbhai Patel, the indefatigable and indomitable leader who by his unstinting efforts, courage and wisdom, stabilized the country's foundation after independence. He was no utopian idealist but a staunch practical administrator with an iron hand. His 10th house contains exalted Mars with Saturn in own house. The conjunction occurs in the 3rd house from the Moon. The integration of princely States of India was a mammoth, herculean task executed by him. A detailed discussion of the chart is not attempted since the readers are already aware of the prowess of the great personality.

Full birth data are omitted here on specific request from the native of horoscope no. 2. Saturn and Mars are in the 11th, the lord of the Ascendant is in the 12th and the 8th lord, the Moon, is in the 5th. Saturn's aspect on Lagna has made the native loathsome, sluggish and the combination of Mars and Saturn has given

her an irascible temper. Their combined aspect on the Moon has made her somewhat stupid, but Mars is lord of the 5th aspecting the 5th and Saturn is exalted which factors have made the native's life tolerable. The placement of the two malefics in the 7th from the Moon has brought about incurable mental derangement to the native's partner for years.

Chart No. 3. belongs to a middle class person of good attainments. Lord of the Lagna is in Lagna. The 6th house is occupied by Mars and Saturn, lords of the 7th and the 2nd and of the 4th and the 5th. The conjunction happens to be in the 10th from the Moon. The 7th is somewhat afflicted giving a sickly wife without issues. Mark the 5th lord in association with a malefic in the 6th aspected by three planets. The native has ancestral property and is a practising lawyer. The 6th house planets, while giving him something like a robust health, occasionally give glandular troubles. Saturn is in Mercury's constellation and Mars is in the Saturn's and the beneficial aspects of Jupiter and Mercury on the two planets in an upachaya house has toned down the evil effects in the life of the person.

Chart No. 4 belongs to a person of ordinary status. Saturn as lord of Lagna, is in the 2nd house with Mars, lord of the 3rd (and the 10th). Lord of the 6th, the Moon, is in the 7th in dwirdwadasa with Jupiter. In spite of the Jupiterian aspect on the virulent combination, the two malefics who are in the 2nd house from Lagna and the 8th from the Moon inflicted quite a lot on the personal life of the native. Rahu, though exalted in the 4th, is in the constellation of the Moon, lord of the 6th and is aspected by Saturn who has given a mother who was cruel to her own son. Rahu Dasa started mental maladies, resulting in permanent insanity and all troubles. Marriage was a failure with early separation from wife. The native died in the early part of Saturn Dasa. Jupiter's benign aspect on the combination was rather weak in the sense that he is relegated to the 8th in the constellation of the Moon, the lord of the 6th, and posited in the 2nd to him and as such Jupiter was not able to retrieve the person from his sufferings.

The last Chart No. 5 is that of the illustrious king Emperor Edward VII who ruled after Queen Victoria. Of course from Rasi

position, the situation is not encouraging in that the lord of the Ascendant is in the 12th; lord of the 9th, the Sun, in debility; debilitated Venus in Rasi and Amsa in the 10th with the Moon, lord of the 8th; Saturn and Mars in the Ascendant and the 4th from the Moon. All these cannot suggest that the native could have been a king ruling over a mighty empire in those days. Saturn and Mars in the Ascendant without any benefic aspect but with two benefics in the 12th sign and Venus in debility can hardly be expected to lift the native to the level of a king emperor. But the actual position is that Mars and Saturn are not left alone in the Ascendant but are conjunct with its lord Jupiter in Bhava position. Further, Mars and Saturn are separated by a wide orb of over 15°. Venus in the 11th and a few Rajayogas in the chart together with some of the cardinal planets in good Amsas and vargas elevated the native to the highest position. This chart is cited here as an example to show that mere presence of Mars and Saturn in the sign or the Ascendant does not immediately provide grounds to downgrade the native or to belittle the importance of the person.

It may be emphasised that while Mars-Saturn conjunction should be carefully noted and the devil given its due, their lordship, benefic aspects/association/exchange and their strengths in shashthi usas and vargas should be assessed to evaluate their malefic content before venturing prediction.

#### Chart No. 1.

Rasi :—Aries-Ascendant; Virgo-Kethu; Libra-the Sun Mercury, Jupiter and Venus; Scorpio-the Moon; Capricorn-Mars and Saturn and Pisces-Kethu).

#### Chart No. 2.

Rasi :—Aries-Moon; Leo-Rahu; Libra-Mars and Saturn; Scorpio-Jupiter; Sagittarius-the Sun, Mercury, Venus and Ascendant and Aquarius-Kethu.

Navamasa :—Taurus-the Sun; Cancer-Rahu; Libra-Jupiter and Mercury; Scorpio-Ascendant-Sagittarius-the Moon, Venus and Saturn; Capricorn-Kethu and Pisces-Mars.

#### Chart No. 3.

Rasi :—Taurus-Rahu; Gemini; the Moon; Virgo-the Sun, Mercury and Jupiter; Libra-Venus, Scorpio-Kethu and Pisces-Mars and Saturn.

Navamasa :—Gemini-The Sun, Venus and Rahu; Leo-Mars; Libra-Mercury; Sagittarius-Kethu; Capricorn-Ascendant; Aquarius-Jupiter and Pisces-the Moon and Saturn.

#### Chart No. 4.

Born on 5-12-1909 at 12.5 p. m. at 16-19 N.

Rasi :—Taurus-Rahu; Leo-the Moon; Virgo-Jupiter; Scorpio-the Sun, Mercury and Kethu; Capricorn-Venus; Ascendant and Pisces-Saturn and Mars.

Navamasa :—Taurus-Rahu; Gemini-Jupiter-Libra-Mars; Scorpio-the Moon and Kethu; Capricorn-the Sun and Mercury; Ascendant and Saturn-Pisces-Venus.

#### Chart No. 5.

Born on 9-11-1841 at 10.43 a. m. at London.

Rasi :—Cancer-Kethu; Virgo-the Moon and Venus; Libra-the Sun; Scorpio-Mercury and Jupiter; Sagittarius-Mars and Saturn and Capricorn-Rahu.

Navamasa :—Aries-Rahu-Taurus-the Sun and Ascendant-Gemini-Saturn Virgo-Venus; Libra-Mercury and Kethu-Scorpio-Mars and Pisces-Moon and Jupiter.

77/January, 1972 T. Ramachandran



## 27. THE SPECIAL ASPECTS OF MARS AND SATURN

**T**HE special aspects of Mars and Saturn, when tested, will be found to be valid and of great importance.

In Hindu astrology, planets aspect not only other planets, but houses, too.

Mercury in the 1st house in 2° Aries aspects not only Jupiter in 29° Libra in the 7th, but would aspect the 7th house even if devoid of planets. The sign, rather than the orb, is what is considered. The fact that Jupiter is in Libra—whether 25° Libra or 2° Libra—is what counts.

The geometrical theory of aspects in Western astrology, with its square, trine, sextile, opposition, etc. for all planets, irrespective of the benefic or malefic nature of the planet, is irrational. Hindu astrology is more sensible in affirming that Jupiter in Virgo aspecting the Sun in Pisces is good, but Saturn in Virgo aspecting the Sun in Pisces is bad.

All planets have conjunction, not a true aspect but nonetheless very potent. Rahu and Ketu, the shadowy planets, lacking body casting no rays, have conjunction only. The Sun, the Moon, Mercury and Venus have only conjunction and opposition.

Jupiter has conjunction, opposition, and trine (both forward and backward). The trine aspect of Jupiter in Aries affects Venus in Sagittarius no less than Saturn in Leo, though the general rule is that planets aspect in a forward, to the right direction, in the order of the signs.

Saturn is the only planet having the sextile aspect. Saturn in Gemini in the 1st house; aspects the Moon in Leo in the 3rd by sextile aspect; Venus in Sagittarius in the 7th; and then moves on to aspect Rahu in Pisces in the 10th. This 10th house, or 270°, aspect of Saturn is the special aspect we shall deal with in some detail in the third part of this paper.

Mars, our immediate subject, has conjunction, opposition, square, and the 8th house or 210° aspect. Mars in Aries casts a square aspect on the Moon in Cancer, aspects Jupiter in Libra

by opposition or the 7th house aspect, and then aspects Saturn in Scorpio in the 8th by the 210° aspect. This 8th house aspect is the special aspect of Mars whose transits we now consider.

### II

Mars is the timer and pin-pointer of the planets. At major events—death of the native or close relatives; arrest, trial or imprisonment, onset of illness; or, for some Lagnas, the election or appointment of office—Mars will be found in close conjunction or aspect to Lagna, the Moon, the Sun, or appropriate house.

As previously illustrated in the 1970 Annual Number of *The Astrological Magazine* Mars, sometimes transits the native's 3rd house and aspects the 10th at the native's death. The 3rd house is the 8th from the 8th (longevity) and the 10th is the 8th from the 3rd and the 3rd from the 8th, so that the 3rd and the 10th houses are also involved in longevity and death.

When Sadi Carnot, President of France, was stabbed with a poignard on June 24, 1894 and died the next day, Mars in Pisces was transiting the 3rd from his Lagna and aspecting his 10th house. At this time Mars cast no aspect on his Lagna, his Moon or his Sun.

Paul Carlson, medical missionary to the Belgian Congo, was gunned down by rebellious natives seeking independence from Belgium in mid-September 1964 and imprisoned. He was placed on trial in the latter part of the following month, pronounced guilty, and shot on November 24. Mars was transiting his 8th house when he was captured, was transiting his Moon when the trial began, and was aspecting his Sun by the 8th house (210°) aspect when he was executed.

Alfred E. Smith, unsuccessful Democratic candidate for president of the United States in 1928, died on October 4, 1944, at which time transiting Mars in Libra aspected his natal Moon in Taurus by the 8th house aspect.

Oliver Cromwell, of English civil war fame, who subsequently ruled England as Lord Protector, died September 13 (NS), 1658 as Mars in Virgo was aspecting both his Lagna and the Sun in Aries by the 8th house aspect, having passed his Moon two weeks before.

Neville Heath, notorious thief and Sadist, who had a passion for whipping, biting, stabbing, mutilating women, was hanged

October 16, 1946 while Mars by transit cast his 8th house aspect on Heath's natal Sun.

Otto Von Bismarck, Chancellor of Germany from 1871 to 1890, died on July 30, 1898, when Mars was transiting Taurus and aspecting his natal Moon by the 8th house aspect.

The inventor, Nikola Tesla, who pioneered in electrical alternating, as opposed to direct current, died poor and alone in a small hotel room in New York on January 7, 1943. At this time, Mars in Scorpio was aspecting by transit his Gemini Sun.

John Dryden, poet, dramatist and student of astrology, died on May 12 (NS), 1700 as Mars in Libra, retrograde, aspected his natal Moon in Taurus.

When James, R. Hoffa, President of the Teamsters Union, was arrested March 13, 1957 and charged with planting a spy on the U. S. Senate Committee investigating improper activities in labour and management, Mars was transiting his Moon to the exact degree, and when he went on trial on June 19, 1957 Mars was transiting his 6th house and aspecting his Lagna by 210° or the 8th house aspect. This man disappeared on July 30, 1975 and has not been seen since.

### HOROSCOPES

(1) Sadi Carnot, born at 6-00 p. m. L. M. T. August 11, 1837, at Limoges, France, 45-50 N. 1-15 E. Ayanamsa: 20-08. Balance of Mercury Dasa—4 years, 12 months and 5 days.

*Rasi*: Aries—Rahu 5-42; Cancer—the Sun 28-09; Leo—Jupiter 6-32, Mercury 12-24 and Venus—21-37; Virgo—Mars 20-47; Libra—Ketu 5-42 and Saturn 20-58, Scorpio—M. C. 2-16 and the Moon 26-04; Capricorn—Lagna—4-20 and Neptune 16-21 (R); Aquarius—Uranus 17-07 (R); and Pisces—Pluto 27-12 (R).

*NAVAMSA*: Aries—Saturn; Taurus—Jupiter, Rahu and Neptune (R); Cancer—Mars and Mercury; Libra—Venus; Scorpio—Ketu; Aquarius—Lagna and the Moon; and pisces—the Sun, Uranus (R) and Pluto (R).

(2) Paul Carlson, born at 12-07 a. m. LMT April 1, 1928 at Culver City California, 34-01 N. 118-24 W. Ayanamsa: 21-24. Balance of Ketu Dasa—3 years, 6 months, and 25 days.

*Rasi*: Taurus—Rahu 21-24; Gemini—Pluto 23-36, Leo—Neptune 5-20 (R) and the Moon 6-32; Virgo—M. C. 20-43; Scorpio—Ketu 21-24 and Saturn 27-43 (R) Sagittarius—Lagna—3-19; Aquarius—Mars—2-48, Mercury 24-08 and Venus 26-03; and Pisces—Uranus 12-26, the Sun—19-57 and Jupiter 23-53.

*Navamsa*: Aries—Lagna; Taurus—the Moon, Mercury, Venus, Neptune (R) and Pluto; Cancer—Rahu, Libra—Uranus; Scorpio—Mars; Sagittarius—

aries—the Sun; Capricorn—Ketu; Aquarius—Jupiter; and Pisces—0 month and 29 days.

(3) Alfred E. Smith, born at 7-00 a. m., L. M. T., December 30, 1873, in New York, N. Y., 40-45 N., 73-57 W. Ayanamsa: 20-39. Balance of Sun Dasa—1 year 0 month and 29 days.

*Rasi*: Aries—Neptune 5-10 (R) Rahu 21-26 and Pluto 29-16 (R), Taurus—the Moon 7-36 Cancer—Uranus 19-06, (R) Virgo—Jupiter 10-41; Libra—M. C. 5-13 and Ketu 21-26, Scorpio—Mercury 29-02; Sagittarius—Venus 5-04, Lagna 11-14 and the Sun—18-17; Capricorn—Saturn 11-26; and Aquarius—8-04.

*Navamsa*: Aries—Jupiter, Saturn and Ketu, Taurus—Venus and Neptune (R), Cancer—Lagna; Virgo—the Sun; Libra—Rahu; Sagittarius—Mars, Uranus (R) and Pluto (R); and Pisces—the Moon and Mercury.

(4) Oliver Cromwell, born at 3-46 a. m. L. M. T. May 5 (NS) 1599, at Huntingdon, England, 52-20 N. 0-12 W. Ayanamsa: 16-48. Balance of the Sun—Dasa—4 years 10 months and 21 days.

*Rasi*: Aries—Lagna 1-14, Uranus 13-20, Pluto 15-27, Mercury 26-44 and the Sun 27-12; Taurus—Venus 13-03, Gemini—Jupiter 28-20; Cancer—Ketu 27-27 Leo—Neptune—7-47 (R) and the Moon 29-10 Virgo—Saturn 23-29 (R) Sagittarius—M. C. 20-49; Capricorn—Rahu 27-27, and Pisces—Mars 23-17.

*Navamsa*: Aries—Lagna and Venus; Gemini—Jupiter and Neptune (R); Cancer—Uranus; Leo—Pluto and Saturn (R) Virgo—Rahu; Sagittarius—the Sun, the Moon and Mercury; Capricorn—Mars; and Pisces—Ketu.

(5) Neville Heath, born at 8-45 a. m. L. M. T. June 6, 1917, at 11 Ford, London, England, 51-33 N. 0-06 E. Ayanamsa 21-15. Balance of Ketu Dasa—4 years, 7 months and 1 day.

*Rasi*: Aries—M. C. 6-09, Taurus—Mercury 1-38 Mars—1-39, Jupiter 3-33 and the Sun 23-48; Gemini—Venus—4-45, Pluto 12-05 and Ketu 20-50; Cancer—Saturn 6-42, Neptune 11-37 and Lagna 23-30; Sagittarius—the Moon 4-36 and Rahu 20-50; and Aquarius—Uranus 2-26 (R).

*Navamsa*: Aries—Ketu; Taurus—the Moon; Leo—the Sun; Virgo—Saturn, Libra—Rahu, Neptune and Uranus (R) Scorpio—Venus; Capricorn—Mercury, Mars and Pluto; and Aquarius—Lagna and Jupiter.

(6) Otto Von Bismarck, born at 1-30 p. m. L. M. T. April 1, 1815 at Schonhausen, Germany, 52-36 N. 12-02 E. Ayanamsa: 19-50. Balance of Venus Dasa—11 years 5 months and 3 days.

*Rasi*: Aries—M. C. 13-57 and Venus 14-12; Gemini—Rahu 18-31; Cancer—Lagna 29-33; Virgo—Jupiter 14-45 (R) Scorpio—Uranus 16-56; Sagittarius—Neptune 0-03 (R) Ketu 18-31 and the Moon 19-03; Capricorn—Mars 11-13 and Saturn 20-26; Aquarius—Pluto 2-15 and Mercury 27-06; and Pisces—the Sun 21-05.

*Navamsa*: Aries—Mars and Neptune (R) Taurus—Jupiter (R), Gemini—Mercury; Cancer—Saturn; Leo—Venus; Virgo—the Moon and Ketu; Libra—Pluto; Sagittarius—Uranus; Capricorn—the Sun; and Pisces—Lagna and Rahu.



(7) Nikola Testa, born at 12-00 midnight. July 9, 1856 at Smiljan, Croatia, 46-55 N. 15-30 E. Ayanamsa; 20-24. Balance of Mars Dasa—6 years, 10 months and 7 days.

*Rasi*: Aries—Lagna 14-24 and Pluto 15-01; Taurus—Uranus 3-34; Gemini—Mercury 7-43, Saturn 15-13, Venus 24-26 and Sun 27-25; Virgo—the Moon 23-27 Mars 28-32 and Ketu 29-39; Sagittarius—M. C. 26-16 Aquarius—Neptune 29-59 (R) and Pisces—Jupiter 18-10 and Rahu—29-39

*Navamsa*: Taurus—Venus; Gemini—the Sun and Neptune (R); Leo—Lagna, the Moon and Pluto; Virgo—Mars and Ketu; Sagittarius—Jupiter and Mercury; Aquarius—Saturn and Uranus; and Pisces—Rahu.

(8) John Dryden, born at 5-33-16 p. m. L. M. T. August 19 (NS) 1631, at Aldwinkle, Northamptonshire England, 52-25 N. 0-03 W. Ayanamsa 17-15. Balance of the Sun-Dasa—1 year, 6 months and 22 days.

*Rasi*: Aries—Jupiter 2-21 (R) Taurus—Rahu 2-28, the Moon 6-32 and Pluto 7-02 (S. R.); Gemini—Mars 12-28; Cancer—Mercury 28-05; Leo—the Sun 9-02 Virgo—Uranus 1-45 and Venus 22-01; Libra—Neptune 16-05 and Saturn 24-17; Scorpio—Ketu 2-28 and M. C. 6-15; and Capricorn—Lagna 0-05.

*Navamsa*: Aries—Jupiter (R); Taurus—Saturn; Gemini—the Sun; Cancer—Venus and Ketu; Capricorn—Lagna, Rahu, Mars and Uranus; Aquarius—the Moon and Neptune; and Pisces—Mercury and Pluto (SR).

(9) James R. Hoffa, born at 7-10 a. m. L. M. T. February 14, 1913 at Brazil, Indiana, 39-32 N. 87-08 W. Ayanamsa; 21-12. Balance of the Sun Dasa—1 year, 8 months and 10 days.

*Rasi*: Taurus—the Moon 6-14 and Saturn 6-14 Gemini—Pluto 6-53 (R); Cancer—Neptune 2-37 (R) Virgo—Ketu 14-11; Scorpio—M. C. 20-17; Sagittarius—Jupiter 17-54; Capricorn—Mars 5-09 and Uranus 13-33 Aquarius—the Sun 4-03, Mercury 5-19 and Lagna 6-03; and Pisces—Rahu 14-11 and Venus 20-45.

*Navamsa*: Taurus—Ketu and Uranus; Cancer—Neptune (R); Virgo—Jupiter; Scorpio—Lagna, the Sun, Mercury and Rahu; Sagittarius—Pluto (R) Capricorn—Venus; and Aquarius the Moon, Mars and Saturn.

10/Jan 1976. Buell D. Huggins

## 28. THE SPECIAL ASPECTS OF MARS AND SATURN—II

THERE is an old saying in Hindu astrology that Jupiter's aspect is more important than his house position, while Saturn is just the opposite Saturn's position outweighs his aspect.

Jupiter's aspect on the 6th house is good for health and on the 7th is an almost sure guarantee of marriage. But Saturn's aspect on the 6th house is not so bad for health as Rahu's or Mars'. Nor does Saturn's aspect on the 7th prevent marriage, though it may delay it.

At death Saturn has been found transiting about every house. We called Mars the "timer and pin-pointer," and this is true in the sense that Mars invariably conjoins or aspects some vital point at an important event and does so rather accurately, often to the exact degree, whereas Saturn is usually several degrees past or occasionally even before exactitude and cannot be relied upon as a pin-pointer for predictive purposes. Mars corresponds to the minute hand of a clock and Saturn to the hour hand.

Saturn's sadesati (seven and a half years' transit in the 12th, the 1st and the 2nd from the natal moon), is a milestone in the native's life. Those with Taurus or Libra Lagna or Chandra Lagna are not so hard hit by this, because for them Saturn is a very benefic planet. Capricornian and Aquarian will not suffer quite as much, either, but for the others it is nearly always a bad time. The second round which most people can testify to, adversely affects professional, business or financial life, or domestic affairs.

The writer has found transiting Saturn's square aspect, used by Westerners, to be valid, but the sextile aspect is also valid by transit as well as natally. In fact, Saturn's slow transits sometimes seem to be more important than his natal position or aspect.



When powerful minds like Gottfried Leibniz and Winston Churchill had Saturn in the 5th, we know that Saturn's position there does not make an idiot. Nor is Saturn with the Moon a barren intellectual capacity, though it may at times make the native pessimistic, or it may indicate early death of the mother. It is the slow transits of Saturn over or aspecting Lagna or the Sun or near the Moon during sadasati, that have such pernicious effects.

When a young man born Sept. 19, 1955 with the Sun in Virgo stole a rifle from a store on March 19, 1974, was indicated for larceny on April 16 and fined and put on probation three days. Later, Saturn in Gemini was transiting in close square to his Sun and by the time of the trial Mars had come to an almost exact conjunction with Saturn; and with Ketu close by he had three natural malefics squaring his Sun.

Another case of a young woman<sup>3</sup> born March 13, 1959 who was killed in a car wreck June 4, 1975 while Saturn was transiting her 10th house in almost precise square to her Lagna, so the square aspect of Saturn in a western style can be effective, but so can the Hindu sextile. Note the following cases.

When Richard M. Nixon<sup>4</sup> resigned the Presidency on Aug. 9, 1974, Saturn in Gemini was casting his sextile aspect on Nixon's Leo Lagna.

Sardar Vallabhbhai J. Patel<sup>5</sup> who played a prominent role in the Indian Independence movement a generation or more ago, died Dec. 15, 1953 as Saturn in Virgo was aspecting his Moon in Scorpio by sextile aspect.

John Bruchan<sup>6</sup> (Lord Tweedsmuir) Governor-General of Canada from 1935-1940, died on Feb. 11, 1940, at which time transiting Saturn in Aries aspected his Moon in Gemini.

Pope pius X<sup>7</sup>, who was canonized a saint in 1954, died Aug. 20, 1914, while Saturn in Gemini was transiting sextile to his natal Moon in Leo.

James Wolfe<sup>8</sup>, the British major-general who captured Quebec from the French paving the way for the conquest of the whole of Canada, was mortally wounded and died in the process—victory in death—on Sept. 13, 1759. Transiting Saturn in Aquarius was aspecting his Aries Moon.

In 1889, Saturn began transiting Cancer. His sextile aspect on Friedrich Nietzsche's<sup>9</sup> Sun was no doubt a factor in the complete physical and mental breakdown of this philosopher, who ended up in a madhouse. He remained insane until he died Aug. 25, 1900.

So the Western notion that the sextile is always a good aspect does not ring true with Saturn. Equally valid is the 10th house (270°) aspect of Saturn.

The aspects of Uranus, Neptune and Pluto are still a matter of conjecture. Uranus appears ambivalent and therefore, both square and trine may be valid for that planet. The intrinsic nature of the planet is what counts, not the geometrical aspects. Planets are not crystals or snowflakes. The validity of the type of aspect a planet has can be determined only after long observation and experience, which must have formed the basis of the Hindu system of aspects.

### HOROSCOPES

(1) Young man born Sept. 19, 1955 at 2.05 a. m. L. M. T. at 38-17 N. 88-55 W. Ayanamsa 21-47, balance of Rahu Dasa-12 years, 7 months and 1 day.

Rasi : Aries-M. C. 9.03 : Taurus-Ketu 29.47 : Cancer-Uranus 9.27 Lagna 18.56 and Jupiter 29.08 : Leo-Pluto 5-33 and Mars 22-49 : Virgo-the Sun 3.49 and Venus 8.43 : Libra-Mercury 0.14, Neptune 5-02 and Saturn 25-40 and Scorpio-Rahu 29-47.

Navamsa : Taurus-Saturn and Pluto; Virgo-Ketu and Uranus; Libra-Mars and Mercury; Scorpio-Neptune; Sagittarius-Lagna; Capricorn-the Moon; Aquarius-the Sun; and Pisces-Venus, Jupiter and Rahu.

(2) Young woman born Mar. 13, 1959 at 8.07 p. m. L. M. T. at 38-1 N. 88 55 W. Ayanamsa : 21-50. Balance of Venus Dasa-6 years, 8 months and 21 days.

Rasi : Aries-the Moon 22-11 : Taurus-Mars 23-21; Gemini-M. C. 29-10 : Cancer-Uranus 20-58 (R); Leo-Pluto 19-37 (R); Virgo-Rahu 22-24 and Lagna 26-34; Libra-Neptune 14-48 (R); Scorpio-Jupiter 10-08 : Sagittarius-Saturn 14-19 : and Pisces-the Sun 0-53, Mercury 18-57, Ketu 22-24 and Venus 29-51.

Navamsa : Cancer-the Sun, Rahu and Pluto (R); Leo-Lagna, Mars and Saturn; Libra-the Moon and Jupiter; Sagittarius-Mercury; Capricorn-Ketu and Uranus (R); Aquarius-Neptune (R); and Pisces-Venus.

(3) Richard M. Nixon, born at 9.30 p. m. P. S. T. (according to recent biography by Henry D. Spalding), or 9.38 p. m. L. M. T. Janary 9, 1913, at Borba Linda, California, 33-53 N., 117-49 W. Ayanamsa : 21-12. Balance of Mars Dasa-4 years, 1 month and 1 day.



Rasi : Taurus-Saturn 6-16 (R) and M. C. 23-45; Gemini-Pluto 7-08 (R); Cancer-Neptune 5-33 (R); Leo-Lagna 25-01; Virgo-Ketu 16-01; Sagittarius-Mars 2-33; Mercury 8-49; Jupiter 10-28 and the Sun 28-12; Capricorn-Uranus 11-31 and the Moon 28-53; Aquarius-Venus 12-17; and Pisces-Rahu 16-01.

Navamsa : Aries-Uranus; Taurus-Ketu; Gemini-Mars and Mercury; Cancer-Jupiter; Leo-Neptune (R); Virgo-the Moon; Scorpio-Lagna and Rahu; Sagittarius the Sun and Pluto (R); Capricorn-Venus; and Aquarius-Saturn (R).

(4) Sardar Vallabhai J. Patel, born at 5.45 p. m. L. M. T. October 31, 1875, at Nadiad, Gujarat, India, 22°41' N., 72°55' E. Ayanamsa : 20-40. Balance of Saturn Dasa-5 years, 11 months and 25 days.

Rasi : Aries-Neptune 10-50 (R) and Lagna 24-08; Taurus-Pluto 2-08 (R); Cancer-Uranus 29-04; Virgo-Ketu 15-56; Libra-Mercury 14-05 (R); the Sun 17-03; Jupiter 20-28 and Venus 26-57; Scorpio-the Moon 12-28; Capricorn-M. C. 12-42; Mars 24-24 and Saturn 28-48; and Pisces-Rahu 15-56.

Navamsa : Aries-Jupiter; Taurus-Mars and Ketu; Gemini-Venus; Cancer-Neptune (R); Virgo-Saturn; Libra-the Moon; Scorpio-Lagna and Rahu; Capricorn Pluto (R); Aquarius-Mercury (R); and Pisces the Sun and Uranus.

(5) John Buchan (Lord Tweedsmuir) (born at 3.00 a.m., L. M. T., Aug. 26, 1875, at Perth, Scotland, 56-25 N., 3-25. Ayanamsa : 20-40. Balance of Rahu Dasa-14 years, 8 months and 1 day.

Rasi : Aries-Neptune 12-18 (R); Taurus-Pluto 2-51 (R); Gemini-the Moon 9-08; Cancer-Lagna 22-50 and Uranus 26-03; Leo-Venus 4-11, the Sun 11-47 and Mercury 15-36; Virgo-Ketu 19-33; Libra-Jupiter 7-14; Sagittarius-Mars 7-03; Aquarius-Saturn 1-18 (R); and Pisces-Rahu 19-33 and M. C. 20-51.

Navamsa : Taurus-Gemini Venus-Mars and Ketu; Cancer-the Sun and Neptune (R); Leo-Mercury; Libra-Saturn (R); Sagittarius-the Moon, Jupiter and Rahu Capricorn-Lagna and Pluto (R); and Aquarius-Uranus.

(6) Pope Pius X, born at 11.00 p. m. L. M. T., June 2, 1835, at Riese, Italy, 45-38 N., 12-15 E. Ayanamsa : 20-06. Balance of Ketu Dasa-4 years, 11 months and 13 days.

Rasi : Aries-Venus 19-12; Taurus-Rahu 18-33 and the Sun 21-29; Cancer-Mars 25-36; Leo-the Moon 3-54; Virgo-Saturn 27-09 (R); Scorpio-M. C. 7-49 and Ketu 18-13; Capricorn-Lagna 11-43 and Neptune 13-24 (R); Aquarius-Uranus 10-36; and Pisces-Pluto 24-19.

Navamsa : Aries-Lagna; Taurus-the Moon and Neptune; Gemini-Gemini-Jupiter 0-43 and Mercury 9-20; Rahu; Cancer-the Sun; Virgo-Saturn (R) and Venus; Libra-Jupiter; Sagittarius-Mercury and Ketu; Capricorn-Uranus; and Aquarius-Mars and Pluto.

(7) Major-General James Wolfe, born at 5.30 p. m. L. M. T., January 2 (N S), 1727, at Westernham, Kent, England, 51-18 N., 0-02 E. Ayanamsa : 18-36. Balance of Venus Dasa-13 years, 6 months and 18 days.

Rasi : Aries-the Moon 17-38; Taurus-Neptune 18-11 (R); Cancer-Lagna 10-56; Virgo-Ketu 16-28 and Pluto 20-24; Libra-Uranus 28-11; Sagittarius-Venus 12-22, the Sun 23-19, Mars 27-38 and Mercury 29-53 (R); Capricorn-Saturn 17-37; and Pisces-M. C. 16-00, Rahu 16-28 and Jupiter 25-44.

Navamsa : Taurus-Ketu; Gemini-Saturn, Uranus; and Neptune (R); Cancer-Pluto; Virgo-the Moon and Venus; Libra-Lagna and the Sun; Scorpio-Rahu Sagittarius-Mercury (R) and Mars and Pisces-Jupiter.

(8) Friedrich Nietzsche, born at 10-07 a. m. L. M. T. October 15, 1844, at Rocken, Prussia, 51-05 N., 12-08 E. Ayanamsa : 20-14. Balance of Mercury Dasa-14 years, 4 months and 4 days.

Rasi : Aries-Pluto 2-46 (R); Taurus-Ketu 16-49; Leo-Venus 16-11; Virgo-M. C. 4-04, Mars 7-42 and Mercury 13-57; Libra-the Sun 2-33; Scorpio-Lagna 9-42, Rahu 16-49 and Saturn 10-33; Aquarius-Neptune 0-39 (R); and Pisces-Jupiter 5-48 (R) and Uranus 13-41 (R).

Navamsa : Aries-Saturn and Pluto (R); Taurus-Mercury; Gemini-Ketu; Leo-Jupiter (R) and Venus; Virgo-Lagna; Libra-the Sun and Neptune (R); Scorpio-Uranus (R); Sagittarius-the Moon and Rahu; and Pisces-Mars.

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## 29. EVILS OF MOON-MARS SATURN AFFLICTION

THE Moon is the planet for body, for sampath or prosperity, for king's favour. The Moon-Jupiter association is the best. The Moon-Mars association is good for finance, though not good in certain other respects. But the Moon-Saturn is bad, as it emaciates the body, inflicts poverty and apavada or blame sometimes false. The Moon-Saturn conjunction or opposition also causes a punarbhoo or a remarried woman, this dosha causes at least a break in a marriage, after a solemn betrothal and another marriage.

The girl is the second living daughter of a well-placed father. She was to be given in wedlock to a Chartered Accountant. When it was discovered before the printing of marriage invitations, that the young man was committed to a catholic Christian girl, the proposal was cancelled; and she was married to a young engineer related through her mother's father. Mark the Moon Saturn opposition but with Mars, lord of the Moon's sign in own house, Aries; and Saturn, Lagna lord exalted.

	Moon Mars		Jupiter Ketu	Jupiter Mercury			
Sun	Chart No. 1			Sun Venus Rahu	Chart No. 2		
Asc'dt Mercury Venus				Asc'dt			Ketu
Rahu		Saturn				Mars	Moon Saturn

But punarbhoo dosha should not be predicted, if Jupiter aspects the Moon-Saturn powerfully.

This is the chart of a M. B. B. S. girl who is married to a young M.B.B.S. doctor, the very first match seriously considered; and the match clicked. Here though the Moon and Saturn

are together (in the 9th as lords of the 7th and the 1st) yet, they are powerfully aspected by Jupiter well placed in Pisces, in the 3rd as lord of the 3rd and the 12th.

The well-known horoscope of Dr. B.V. Raman Editor, The Astrological Magazine, recently honoured by His Holiness Sri Sri Jayendra Saraswathi of Kamakote Peetam with the title of Jyotisha Bhanu has the Moon-Saturn conjunction which made him lose his mother rather early in life; but, as Jupiter from the 10th aspects the Moon-Saturn and as the 9th and the 10th lords are in the 7th, has name and fame and prosperity.

Only a powerful aspect by Jupiter is a real antidote for the Moon-Saturn evil. For, the great Napoleon Bonaparte born Liora Lagna with the Moon in the 4th and Saturn in the 10th (Lord of the 4th and the 5th) and lord of the 10th in the 4th for the stings of the Moon-Saturn, after the Battle of Waterloo.

		Moon Saturn			Asc'dt		
Asc'dt			Sun	Jupiter			
	Chart No. 3		Mercury Venus Mars		Chart No. 4		Moon
				Mars Saturn			
	Jupiter			Mercury	Sun	Venus	

Now I shall come to and deal with Mars-Saturn association which is very bad generally. Mars and Saturn are mutually allergic malefics and work ill together, so that like a Sun-Saturn association a Mars-Saturn association, and a Saturn-Rahu combination, generally spoil the broth. Mars-Saturn causes evil from eczema to earthquakes, unless Jupiter powerfully aspects, or the evil combination of fiery and dark planet occurs in the 3rd, where Saravali commends it as yoga. For Aries Ascendant, Mars alone in the 10th is very good. And, Saturn lord of the 10th (and the 11th) is good in the 10th. But the combination of both in the 10th is not so good. See the following:

A cadajan leaf predicted a District Judgeship (Chart No. 4) by direct recruitment, as Mars is in Ruchaka Yoga, Saturn is



Sasa Yoga and as the Moon is in the 4th in own house, and as Venus lord of the 2nd in the 7th in Mallavya Yoga. But, I differed, as I did not like Sakata Yoga (though with cancellation) and Mars-Saturn conjunction. He was a leading criminal lawyer, and a Public Prosecutor for over six years or two terms. But, he could not and did not become a judge, to occupy a throne of judgment. Why? Mars and Saturn are ill together in the 10th and Saturn aspects Venus lord of the 2nd.

Mars-Saturn association weakens a Bhava and spoils it.

In Chart No. 5, Jupiter lord of the 4th and the 7th in the 7th and in the 9th from the Moon (the New Moon well placed in Cancer in the 11th with the Sun in the 11th) Yet, she is unmarried at 26 years and in poor conditions in a poor family. Why? Mars lord of the 3rd and the 8th in the 10th aspects Saturn lord of the (5th and) the 6th in Lagna; and Lagna lord Mercury and Yogakaraka Venus are relegated to and are weak in the 12th. Her Mercury and Venus Dasas (for Virgo Ascendant) are poor, indeed as Ketu too has joined ill-placed lords of the 9th and the 10th. Yet, her Sun Dasa and Moon Dasa will be good and prosperous, after she survives a critical period of 30 years. When Saturn and Mars together are not good even in the 10th (and except in the 3rd even in preference to the 11th) it goes without saying the two malefics together in the 7th will work havoc on Kalatra Bhava.

Yet, Sri Mantreswara has engrafted one glorious exception, when, he says:—

चन्द्रसहज सदसि कुंजयोः पत्नी सती गोमाता ।

Jupiter		Mars	Jupiter	Saturn Kethu Venus	Sun Mercury
Rahu		Sun Moon	Moon		
	Chart No. 5	Mercury Venus Kethu	Mars		
		Asc'd Saturn		Lagna	Rahu

Meaning that if the Moon's house (Cancer) happens to be the 7th house and if the Sun's son Saturn and Mars in the 7th in Cancer, the wife of the native is chaste and fortunate. It is verified

from the experience that when Saturn and Mars are in the 7th in Cancer from Makars (Capricorn) Lagna or Makara Rasi (the Moon in Capricorn) the wife is good and fortunate, though she eventually predeceases her spouse.

The evil of the Moon-Saturn conjunction is not to be predicted, when the two planets are in Capricorn or in Libra. Perhaps the reason for this point, verified from ample practical experience, is that when the Moon is in Capricorn, Saturn becomes Chandra Lagnadhipati (lord of the lunar sign) so that Moon's conjunction with the lunar lord is not bad. Similarly, when both the planets are in Libra, Saturn is the brilliant Yogakaraka, in exaltation, for Libra Lagna so that the Moon's association with the Yogakaraka, for the Moon's sign is not bad but good. But, natives with the Moon-Saturn conjunction or opposition are revengeful and vindictive, harbouring a grouse and never forgiving, unless powerful Jupiter powerfully aspects. And generally natives with the Moon-Saturn are found to lose their mothers, fairly early in life.

Mars-Saturn association is rather bad (See Chart No. 6). The native of this chart is congenitally lame, not a case of lameness due to polio. And, all medical treatment and spiritual remedies did not give any fruitful result. See Mars lord of lagan and the 6th exalted in the 3rd, marred by the aspect of neecha (debilitated) Saturn (though Saturn has some neechabhanga) and Saturn and Ketu in the 6 h. with Venus aspecting the 12th.

Here is another case (chart no. 7).

Jupiter	Saturn Ketu	Lagna		Lagna Mars Moon Jupiter	Sun Venus Merc.	Rahu
	Chart No. 7					
Mars		Sun Mercury				Saturn
		Rahu	Moon Venus	Rahu		

Lord of Lagna is in debility showing birth in a poor family. The girl was unmarried till 29 or 30 and then married to a young



hotelier from another district. She delivered a female child. But, the husband has discarded her, though retaining the child. In spite of Jupiter in own house, Pisces in the 7th from the Moon, debilitated Saturn aspecting and spoiling exalted Mars has caused cohabitation (cancellation of exaltation) apart from Saturn lord of the 9th and the 10th in the 12th debility with Ketu rendering the chart poor indeed.

It is thus that mutual association of the mutually allergic malefics, Mars and Saturn, generally work havoc. It is true that in the life of the native of chart no. 8 so far, the evil of Mars-Saturn association has not been felt. Perhaps, the good of the Moon Mars-Jupiter combination in Lagna is sufficiently strong for prosperity, as the combining planets are the lords of the 4th, the 9th and Lagna. Yet, I do not like Mars aspecting Saturn, who, too, returns the aspect. He has four sons and three daughters, lives rich with poor savings. But, he, who is obliged to work during retirement, may after all have some suffering in the end, as Saturn-Karma-Badhaka, in the 4th aspects the excellent combination in Lagna. Lagna lord Mars and Saturn being mutually allergic and ill-disposed.

No doubt, Jupiter in Lagna with lord of Lagna for the M.A., M. Com. (retired) Vice-Principal is a tower of strength to withstand evil forces. I shall wind up this article with my observations based on ample and rich experience, that the Sun-Saturn combination or opposition, the Moon-Saturn conjunction or opposition, and Saturn with Rahu or Ketu is a detracting feature in any horoscope unless the malefics are in the 11th or better in the 3rd see:

अथ पराक्रम संप्रदायः कला विजयत जगती परमात्मनः ॥

Meaning that natural malefics in the 6th or the 3rd or the 11th give a long and successful life, according to the above quotation from *Mandavya Jatak*. I have left out the 6th and mentioned the 11th or better the 3rd as two malefics in the 6th may cause much illness or many enemies to be overcome.

754/Oct. 1977 R. Lakshmanan M. A., B. L.

### 30. THE EVILS OF MOON-MARS-SATURN AFFLICTION-II

IN an issue of The Astrological Magazine. I gave the horoscope of the late Shri Ananatarama Dikshitar, who earned name, fame and wealth, as a popular and powerful exponent of Srimate Valmiki Ramayana, Srimate Bhagavata, and latterly Mahabharata also. He had good grounding in the Vedas and excelled in explaining how Veda-Mantras were reflected in Valmiki Ramayana. His forte was rendering Haris chandra Upakhyanam, before Sri Sitakalyanam so as to make the audience weep and similarly narrating Nala Charitra, in Mahabharata. It was a treat and a liberal education to hear him render Sri Hanuman narrating Sri Ramacharita from his position atop the Shimshupa tree in Ashoka Vanam, before giving the signet ring to Sri Sita. And he was unrivalled in rendering Sri Trivikrama Avatara. He was a religious orator, capable of keeping an entertained audience in pin drop silence, for 2½ to 3 hours, enlivening his discourses with flashes of humour. Here is his horoscope:—

Jupiter			
	Chart No. 1		Sun Mercury
Saturn			Venus
	Lagna Moon	Mars	

His success was due to Jupiter, lord of the 2nd and the 5th in the 5th in own house, aspecting the lords of the 10th and 11th placed in the 9th and the lord of the 9th the Moon placed in Lagna. There is Saraswathi Yoga, due to Mercury in the 9th, Venus in the 10th and Jupiter (also the lord of the 2nd in the 5th in swakshetra). But, he was afflicted by slight leprosy in his fingers and feet, thanks especially to Lagna lord, Mars in the 12th aspected by Saturn.



True, for Scorpio Ascendant, Mars is the lord of the 6th more than the lord of Lagna and so may be in the 12th. But, the mutual aspects of Mars and Saturn are far from good. However, as the lord of the 6th is in the 12th, thanks to Mantra-siddhi (see Jupiter in the 5th in own house) and his Upasana of Lord Shri Krishna at Guruvayur, familiarly called Guruvayurappan, the leprosy got burnt out and ceased to be contagious or disgusting. Anyhow, as Saturn aspects Lagna Lord, Mars and as Jupiter does not aspect Lagna lord, he had the physical handicap, and latterly, his powers of visions, especially the left eye Kuja-Sani (Mars-Saturn) combination has not affected Sri Embar Vijaya Raghavachariar, the well-known Harikatha exponent in Tamil Nadu. I corrected his Lagna from Aquarius (as mentioned) to Pisces Lagna—incidentally, a point to be added to my article on the need for accurate ascendants. He has the Moon-Mars-Saturn in Lagna in Pisces, with Jupiter in the 7th in Virgo. The explanation is furnished by the Moon, Mars and Jupiter being Yogakaraka for Pisces Lagna, as the lord of the 5th, of the 2nd and the 9th and of the 1st and the 10th, respectively and in Saturn being in Pisces and aspected by Jupiter. See,

तुला कोदण्ड मीनानां लनसंस्थोऽपि चेतः शनिः ।

करोति सुपुत्रेभ्यः महापुण्यानुवारतः ॥

meaning that should Saturn be in Lagna (where he, generally, should not be) if he is in Libra, Sagittarius or Pisces, a kingly person with a majestic men or personality is born. Incidentally, it is seen that the evil of Mars-Saturn, which does not operate (except on younger brothers) when the two planets are in the 3rd is minimised, if not eliminated, if benign Jupiter aspects the two planets powerfully. This horoscope shows the puissant efficacy of good Jupiter's aspect on (i) the Moon-Saturn and (ii) Mars-Saturn association.

I have on hand the horoscope of a young man of 29 or 30 for consideration for a marriage match. He was born in Mesha Lagna or Aries Ascendant with the Moon in Capricorn (Makara Rasi), the star being Sravana. The chart shows Saturn and Mars in the 4th from Lagna and in the 7th from the Moon and Jupiter in the 9th in own house. He is a stay-at-home, looking after fairly ample family properties, lands and houses (see Jupiter lord of the 9th in the 9th). He is not much educated so that modern girls

decline to marry him, inspite of enough assets to live upon. I told the consultant that his Jupiter Dasa will be good but I do not like his Lagna lord Mars with Saturn in the 4th, even though Saturn and Mars in Cancer in the 7th from the Moon's sign is not bad according to Sri Mantraswara who says :

वन्द्योऽगते मन्देऽर्कं कुजयोः वन्द्यो सती भोगना ।

meaning that Saturn and Mars in Cancer (the Moon's house) in the 7th form an exception, giving a chaste, virtuous and fortunate wife. His Saturn Dasa may cause disease and death, I had to say, Saturn and Mars mutually aspecting each other are not good. The following is the horoscope of a woman, born in a poor family, who could not be married till 29 years and her marriage was to a well-placed widower, double her age, though the old gentleman was healthy and virile. See the 7th occupied by two benefics, Venus lord of Lagna (and the 8th) and Mercury lord of the 9th (and the 12th), luckily not combust, and by the Badhaka Sun, lord of the 11th. And Saturn aspects the 7th.

	Sun-Venus Mercury	Moon Kethu	
Saturn	Chart No. 2		
Jupiter			
	Rahu Mars	Lagna	

Kapila-Nadi even described her as a Vandhya or a barren, childless, on account of defect of her womb, pointing out, that Saturn, a malefic, is in garbhasthana (the 5th) aspected by another malefic Mars in the 2nd (kutumbasthana); and, Saturn aspects Mars, too. The 5th is garbhasthana for females while the 9th is Pulrasthana and the 7th is Suputrasthana. Despite Mercury and Venus lords of the 9th and the 1st in the 7th, due to Saturn aspecting the 7th and more especially due to the mutual aspects of Mars and Saturn (even though Saturn and Mars are both in swakshetra or own houses). And the native lady never conceived; and now she is 40 and has no chances.



Mars—Saturn combination is, generally, far from good. But, *Saravali* gives fairly good results for the combination in the 10th, probably because the 10th like the 3rd, the 6th and the 11th is also an Upachaya. Relying on this view of Sri Kalyana Varma, author of *Saravali*, I predicted that Saturn Dasa for a native born in Libra Lagna with Saturn and Mars in Lagna, in the 10th from the Moon in the 4th in Capricorn will be very good and even brilliant as the native has a faithful wife (mark Mars lord of the 2nd and the 7th with Saturn in Libra Lagna, aspecting the 7th) Saturn is the robust lunar lord or the Moon, Lagnadhipati: yet, thanks to Mars-Saturn contribution, Saturn Dasa which has commenced is not so brilliant in the life of the native, a Christian of Kottayam in Kerala. Of course, Saturn Dasa will be slowly giving good results, late in his Dasa, as Saturn is manda, a slow but sure planet, and his Dasa may not go in vain. However, it looks as if Mars-Saturn are better placed in the 3rd or the 11th (though not good for younger brothers or elder brothers respectively).

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### 31. THE EVIL OF MOON—MARS—SATURN AFFLICTION—III

UNLESS the combination of Mars—Saturn occurs in the 10th or better still the 11th or the best the 3rd, or unless it is well-aspected by powerful Jupiter, it works havoc, as both are dire malefics of opposite natures, mutually allergic to each other.

I may cite, as an instance, the chart of a male of several years ago. The main points I remember are: Kumbha Lagna (Aquarius Ascendant), Saturn and Mars in the 2nd, and Venus, Yoga Karaka ill-placed in the 6th, there being no Jupiter's aspect either on the malefics in the 2nd or on the lord of the 4th and the 9th in the 6th. His was an unfortunate case, for, the sloka says—

आयुष्यप्रदो अतीतयोः के आयुष्यो भवेत् भूषः ।

meaning that if the (all-important) lord of the 9th is in the house of enemies (the 6th) or the house of destruction and death (the 8th or in the 12th, the native is sure to be afflicted by misfortune. It is idle and futile to say that Venus, lord of the 9th for a sthira (fixed) Lagna is also badhakadhipati and so he may be in the 6th. Venus in the 6th may not kill; but Venus in the 6th for Kumbha Lagna is far, far from being conducive to good fortune. I told the querent, that the manner of death of the native would be unfortunate and unnatural, as I did not like the unrelieved combination of Saturn and Mars, who aspect the 8th, even though Saturn is also lord of Lagna (besides the 12th) and Mars is also lord of the 10th besides the 3rd. The text of a sloka says:

स्वहस्तेन विषमस्त्रेण मृतं भवति ।

meaning that death occurs by one's own hand, by poison or a weapon. In other words, it was a case of suicide, lifting his unholy hand against his own sacred person. The native took potassium cyanide as he could not put up with the misbehaviour of his unfaithful wife.

Here is the case of Mars in the 8th aspected by Saturn from the 6th.

The native of the chart No. 1 is the only son of a vaidik Brahmin archaka of a Sastha temple owning a house and some land. His education is poor. Recently, he was married to a girl from Karur. But, he has developed an enlarged heart,

			Saturn
	Chart No. 1		Sun-Venus Rahu
Moon-Ketu Lagna			Mars- Mercury Jupiter

according to the doctor, rendering married life dangerous. See Mars in the 8th aspected by Saturn, and the Sun lord of the 8th and Rahu (mutual enemies) with Venus in the 7th. It is idle and futile for any one to speak of Adhi Yoga, due to Venus in the 7th



and Jupiter in the 8th from the Moon and Lagna and Mercury in the 8th from the Moon and Lagna. For, the Moon is eclipsed by Ketu, his special enemy, just as Rahu the special enemy of the Sun swallows him, so that the basis for Adhi Yoga is poor indeed. Further, Venus is heavily afflicted by the Sun and Rahu and Mercury is afflicted by Mars in the 8th.

The horoscope (Chart No. 2) of the wife of the native, who is unfortunate, is this—

Moon			Rahu
	Chart No. 2		Sun-Lagna Saturn— (uncombust) Mercury
Ketu			Venus Mars

Saturn, lord of the 7th and the 8th is in Lagna, luckily uncombust, but with the Sun his enemy and Mercury lord of the 3rd and the 12th. Jupiter in the 4th is good, but unfortunately, he is in the 8th from the Moon, in Sakata Yoga. Above all, one cannot like Venus and Mars in the 3rd from Lagna, and especially in the 7th from the Moon, Venus being in debility.

909/Dec 1977 R. Lakshmanan, M. A., B. L.

### CHAPTER III

## MARS AND MARRIAGES

### 32. MATCHING OF HOROSCOPES

**I**N matching horoscopes for marriage, merely examining the 10 kutas is not sufficient. It is only the first step where the majority of people stop. Should the nativities be subjected to all the other tests, most of the marital tragedies can be averted.

The first thing that one must ensure in match-making is that the horoscopes are cast correctly. Secondly they must be examined for their intrinsic worth and with reference to (a) longevity and (b) other important latent factors like prosperity and children. Their relative strength and weakness should be gauged with a view to supplement each other. Only after this preliminary test, the Kuta test must be applied.

Here, Dina, Rasi-maitra and Rajju are of primary importance. Upon their satisfactory fulfilment, we must proceed to the examination of what are known as Dosha-points which alone will ensure a satisfactory alliance. To cap it all, we should examine the Dasa Sandhis also.

In the Kuta test, there are some exceptions like (a) Maha-Nakshatra (b) Sama Saptama factors etc. These should not be taken at their face value. They are to be subpoenaed only as factors of extenuation. I shall presently explain the significance of Sama-saptama.

It is commonly noticed that we take a liking for a certain individual spontaneously and not very much, so, if not hate some others, even though there had been very little experience of either company. In the case of persons of the same sex, the same Nakshatra or Rasi causes an immediate attraction, and the 3rd, the 5th and the 7th Nakshatras on their octaves, and the 6th and the 8th Rasis cause instinctive repulsion.

Readers can verify this fact. In the case of persons of the opposite sex, Sama-saptama or the opposite moon-signs cause matrimonial attraction, the 7th being the house of matrimony. When the boy's lagna happens to be the 7th from the girl's, it causes physical attraction. When the Rasi of the boy is the 7th from the girl's it causes mental attraction. If the solar house of the boy is the 7th from the solar house of the girl, it then causes spiritual or soul attraction. Below is given a pair of horoscope as illustration.

Venus	Sun		Lagna		Jupiter		
Mercury	Jupiter						
Moon	Boy (Poorva Phalguni).				Girl (Makha)		Ketu
Rahu							Moon
			Ketu				
			Sat	Lagna	Mer-	Sun	Sat
				Venus	cury		
				Mars			

When these horoscopes were brought to the writer for matching, it was easy for him to see that they held out strong mutual attraction for all the three reasons enumerated above. Lagna, Rasi and the Sun houses are all sama-Saptama. Therefore, an important factor for such an eventuality, or marriage of a desirable type, Sama-saptama of Lagna and the Moon is needed or at least one. This fact made the ancients declare that in the case of Sama-Saptama, certain of Kutas may be ignored, as, when the minds are united, differences will ultimately evaporate.

On the same count were made the taboos of Dina and Rasi Kootas. Their very names are significant. Vedha, Pratyara, Vainsasika, etc. When these Taboos are applicable even in the case of persons of the same sex, they must certainly apply with greater force to the case of the husband and wife who will have a life-long partnership.

My prime object in writing this article is to highlight the importance of examining Dosha points which alone will ensure a satisfactory married life, as they are essentially meant for averting

matrimonial tragedies. It is a sort of matching of life-coefficients. I shall set out the method as successfully used by traditional practitioners.

The sensitive points in a nativity in the context of marriage are the 1st, the 2nd, the 4th, the 7th, the 8th and the 12th. These are vitally concerned with the important facets of the successful regular life of a person. Hence it is held that they should not be afflicted by malefic planets. If, however, afflicted, it is claimed that a parallel or equal affliction in the nativity of the partner will not only neutralise this affliction but will also constitute to the pair's prosperity.

The malefics to be considered in this context are known to be Mars, Saturn, Rahu and of course Ketu. And these have to be examined with reference to (1) Lagna, (2) Moon and (3) Karaka Venus. I shall now let the sages speak for themselves and translate and explain their statements, in order to lend authenticity and veracity to this discussion.

घने अये च पाताले आगिर्ले चाष्टमे कुन्ने ।  
स्त्रीणां भर्तुं विनाशस्तथात् भर्तुं नां वारनाशनं ॥

Mars in the 2nd, the 12th, the 4th, the 7th and the 8th leads to the death of the husband for women and of the wife for men.

समनेन्दुशुक्राद् दुस्त्वाने सचस्ति क्षिति संभवः ।  
तद्दृष्ट्वापाक सन्धे दोषमाहुर्बेनीयिनः ॥

Should Mars occupy an adverse place with reference to Lagna, the Moon or Venus, wise men predict adversity during his rule.

It is logical, therefore, that should such Mars happen to rule at about the time of a contemplated marriage, wisdom dictates that we put off the proposal till after the Dasa is over. If it comes in old age or came in childhood it may be ignored.

दंपत्योर्जन्मकाले अयमयम हिक्के सप्तमे सप्त सप्त ।  
लग्नाच्चन्द्राच्चशुक्रादपि भवति यदा भूमिपुत्रे द्वयोर्बे ॥  
तस्मात्पुत्रे पुत्रिर्ले भवति यदा दंपतीदीर्घकाला ।  
येकोहीनस्तदमे भवति मृतिरिति प्राधुरतादिमुच्यते ॥

Should in the nativities, of a couple, Mars occupy the 12th, the 2nd the 4th, the 7th, the 1st or the 8th with reference to Lagna, the Moon and/or Venus equally (i.e. in both of them) the couple will live long, be wealthy, with children and friends. Should one of



them, however, not have the Dosha and the other does, the former is afflicted with death. So say great Rishis like Atri.

चतुस्सप्तमये भोमे मेवकनयसि नमने ।

यथा राशी शुभं प्रोक्तं कुजदोषो न विद्यते ॥

Should Mars occupy the 4th, or the 7th indential with Aries, Cancer, Scorpio or Capricorn, Kuja Dosh does not arise. It is a benefic disposition.

चरराशि मते भोमे चतुस्सप्तमये धने ।

समने पापविनाशस्तस्मात् भोमे पाप विधेयतः ॥

Should Mars occupy the 4th, the 8th, the 12th, the 2nd, or 1st in moveable signs, then he becomes innocuous. The word (जर) above can also be translated as the house of Mars. In other signs he is a malefic.

पंचमसप्तमये भोमे समेन्दु शुभवारिणो ।

शुभं रिषते न दोषोऽस्ति दृष्टे दोषं न विस्तयेत् ॥

Should Mars occupy any of the above five houses but is accompanied by the Moon, Jupiter or Mercury the Dosha does not arise. When aspected by them one should not even think of harm.

समेन्दु कारकवधे तु समादेव विस्तयेत् ।

समातुर्ध्वं चन्द्रसमादिपापं शुकार्धं पापेमाहर्षनीयम् ॥

The unit of Dosha counted from Lagna is 1, from the Moon 3/4 and from Venus 1/2. Should they synchronise, then they should be treated from Lagna alone. So say the great Rishis.

पूनुकुटुंबगतो यदि पापी दारविभोगं जहृःष्यते ।

सप्तमनिघनगतो यदि पापी नतु विभोगं दुःखदो ॥

Should the rulers of the 2nd and the 7th be malefics, they cause harm to the wife. Should malefics occupy the 7th or the 8th they harm the husband.

Mars in the 7th or the 8th fetches 1 full unit of Dosha for women; for men one unit in the 2nd and the 7th from Lagna, 3/4 from the Moon and 1/2 from Venus. Rahu should be treated on par with Mars (in the matter of Dosha). Saturn and Gulika fetch 1/4 Dosha. The Sun fetches there 1/2 Dosha. Should Jupiter aspect them or be exalted, the evil effects are halved.

स्वक्षेत्रे उच्चराशिरित्ये उच्चराशे स्वांशनेऽपि वा ।

अंगारको न दोषरयाम् कन्यां विहे न योगमाह ॥

Mars does not confer Dosha should he occupy (in those houses) his own sign, his exaltation, or own or exaltation navamasa. P<sup>2</sup> is harmless in Cancer and Leo.

रंभेण भर्तृभावेन कारकेणाह जाकिणा ।

चित्तयो नवाऽस्तव शुक्रायां पूर्वविद्यते परे ॥

Others say that even as the 7th house and Venus are considered for the husband, the 8th and Saturn too should be considered.

कलत्रेणे द्वापयि पापराशयं संयुते ।

पापान्विते वा दृष्टे वा यत्रो पापदरोयता ॥

Should the lord of the 7th or the Sun occupy a malefic sign or Navamsa, he conjoined with or aspected by malefics, the wife will be perverted and do sinful acts.

From the above two verses, it is seen that Saturn and the Sun too are to be considered Karakas for husband and the wife respectively.

Having set out the texts in some detail and in the proper perspective it becomes incumbent on us to evolve a system or workable consensus based on experience.

To the writer, such a consensus consists in the following :—

(a) Mars, Saturn, Rahu and Ketu should all be considered for Dosha in either horoscopes.

(b) All the 1st, the 2nd, the 4th, the 7th, the 8th and the 12th should be checked in both horoscopes.

(c) The unit of Dosha may be taken uniformly as 1 each for Mars, Saturn, Rahu and Ketu to be on the safe side and Gulika may be ignored.

(d) Planets in their own houses and exaltation do not constitute any Dosha, except when combust.

(e) The aspect of unafflicted Jupiter to any of the Dosha-yielding factors cancels the Dosha. The Moon and Mercury may be ignored as alleviating factors.

(f) In so far as the same yardstick is being applied to both matching horoscopes the chances of error, if any, will be minimal.

(g) In reckoning the tally of Dosha, it is essential for ideal matching that they be equal, with a little leeway permitted in favour of the boy, being the stronger of the two, as possible.

Dosa Sandhi: The other factor remaining in the matching of horoscopes to be considered is Dosa Sandhi. You chart out the

Dosas for the boy and the girl to the full extent of the life expectations. Compare them. At no time should both start simultaneously a fresh Maha-dasa not necessarily the identical, according to the Vimshottari system. There must be a gap of at least one year. The reason behind this requirement is two-fold: (a) the commencement of new Dasa is beset with trials and (b) Both should not be subjected to trials at the same time, even though of a different nature.

I shall illustrate my apparatus in the examples I have taken.

It goes without saying that Gotra has to be different and a boy be a few years older than the girl.

**Intrinsic Merit** :—The exalted Sun, Lagna lord's neechabhauga raja-yoga occupying the 10th, the Moon in Trikons, Malavya Yoga are the high lights of the boy's. Lagna lord in the 5th, off-sets the evil effects of Mars in the 5th in the boy's.

**Dina Kuta** :—The girl's star is Makha and the boy's Uttara-phalguni. Always count from the girl's. The boy's happens to be the second from Mula, the second octava of Makha. It denotes Sampat, hence beneficial. It is noteworthy that Makha is a Mahanakshatra which is exempt from consideration of this Kuta, the other stars in this category being the three Uttaras, Hasta, Mrigashirsha, Swati and Anuradha.

**Gana-Kuta** :—The boy's belongs to the Manushya and the girl's Rakshasha. Although it is inadmissible the girl's being beyond 14 stars, the Kuta objection may be overruled.

**Mahindra Kuta** :—The boy's is 16th from the girl's star and, therefore, satisfies the requirement for this Kuta.

**Stri-dirgha Kuta** :—When the boy's star exceeds the girl's by 13 stars, it passes this test.

**Yoni Kuta** :—Rat and the Mongoose. There is no inherent enmity between them and so passes this test.

**Rasi Kuta** :—They are respectively Leo and Aquarius. Being Sama-Saptama, they are praiseworthy. I do not subscribe to the view that there are exceptions to Sama-Saptamas too for reasons already stated. Under this disposition, i.e. that of Sama-saptama, other Kuta categories like Rajju, Vedha, Gana and Rasi are exempt, although in the present case they pass muster.

**Dosha points** :—We now come to the Dosha points. The girl earns (a) Mars in Lagna—1 point; Rahu in the 2nd—1; Ketu in the 8th—1; (b) Saturn in the 2nd from the Moon—1; Ketu in the 12th from the Moon—1; and (c) Mars with Venus—1; Rahu in the 2nd from Venus—1; and Ketu in the 8th from Venus—1. This totals upto 8 points or units. But the aspect of Jupiter to Mars takes away 2 points leaving a balance of 6 Dosha units.

In the boy's (a) Saturn in the 4th from Lagna—1; (b) Rahu with the Moon—1; Saturn in the 8th from the Moon—1; (c) Saturn in the 7th from Venus—1; Mars in the 8th from Venus—1; and Rahu in the 12th from Venus—1.

This totals to 7 units, out of which one has to be taken away because of Jupiter's aspect to Ketu leaving a balance of 6 which equals that of the girl's and therefore ideally suited. I leave the Das allocation part because it is enough to calculate.

More than all other considerations we have the unity of the mind which the ancients praised as the highest factor;

मनोमूलं प्रथमं कुरुतु बन्धुनादि पश्चात् दत्तं पश्यतु ।  
ततो निमित्तं मन्त्रादिभिश्च विभक्तुं कुरुतु; दण्डविना विदुः ॥

Unity of the minds in the foremost to be considered in matching horoscopes; then come to the 10 Kutas, Nimitta, Sakuna etc. come later. All these contribute to the prosperity of the married couple—14.



## 35. KUJADOSHA OR THE EVIL OF MARS

"Dhaneyayecha paataale joamitre chaashtame Kuje,  
Streenam bharthruvinaasaaya punisaam bharyavinasjati".

**K**UJADOSHA or Angaraka Dosha, as it is called, is said to be present in a horoscope when Mars is posited in the 2nd, 12th, 4th, 7th and 8th houses. The presence of this Dosha (affliction) in the horoscope of either spouse will result in the death of the other, viz., Kujadosha in husband's chart will bring about the wife's death and vice versa.

This is a general statement. But there are certain exceptions. For Sagittarius and Pisces ascendants. Mars in the 8th is not harmful. Similarly for Virgo and Gemini in the 2nd; for Capricorn and Cancer in the 7th, for Taurus and Libra in the 12th, and for Aries and Scorpio in the 4th, Mars is not considered harmful. Similarly Mars is not considered harmful wherever he be, for persons born under Cancer or Leo.

There is no Kujadosha if Mars is weak, aspected by or in conjunction with a benefice, devoid of lustre on account of combustion or defeat in planetary battle. South of the Vindhya there is no Kujadosha (according to Naarada). But instances are not wanting to prove that these exceptions do not hold good. An illustration can explain better.

A girl born on 19.4.1935 at 3h 28m 57s. p.m. I.S.T. (19° 51' North, 75° 56' East) was married on 19.5.1949 at 6.13 p.m. I.S.T. (17° 40' North, 75° 56' East). During that occasion itself there were misunderstanding and mutual recriminations between the parties. The bride lived with her husband for about three years. Then she went to her father's house on some pretext and never returned. To appeals from her husband, her final reply was a flat 'no' on 17.4.1956. Consequently her husband lost his balance and committed suicide on 19/20.4.1956. Chart no. 1 is the radical chart of the widow.

How far Mars in the 2nd is responsible for the unhappy end

of her married life? According to exception, Mars does not seem to be responsible; for he is in the 2nd for Virgo Lagna. Moreover, the husband died about seven years after marriage. It may be due to other factors for which Mars alone is not responsible. So let us see what the birth promises for the girl.

*Vydharyam nidhane chintyam sareeram janms lagnatahs,  
Saptame Patisowbhagyam panchame prasavasthadha.*

—Saravali.

Death of husband 23-20	VIII 13-25	Uranus 1-06	Venus 3-42
Saturn 7-10	Mere. 13-37		X 13-37
Fortuna 19-34	Husband 22-58		Marriage 16-47
	Sun 28-25		Matrimony 22-56
Chart No. 1 (Sayana)			Pluto 23-53
Rahu 26-30			Ketu 26-30
Jupiter 20-55 (R)	Mars 11-16 (R)		Neptune 12-06 (R)
Moon (4-40)			Lagna 13-19

There are many indications in this map to show that the native is not given to enjoy married life. There is a clear 'Sashtaa-shtaka' relationship (disease and death) between lords of the 1st and the 7th. So one can be sure that the married life will be unhappy leading to either disease or death. Lord of the 5th Saturn is in the 12th from lord of the 1st, Mercury. The Moon, lord of the 5th from the 7th, is afflicting Fortuna. These show that conjugal happiness is denied to the couple.

The 7th lord Jupiter is in a fixed sign. The 8th from the 7th is Libra. Its lord Venus is in a mutable sign. According to Jaatakapaarijaata this denotes short life to the husband. Further Lagnadhipati (ascendant-lord) Mercury is semi-square to Venus.

Venus is *Matrakaaraka*. This is another indication that the native has to suffer on account of her husband's death. The Sun, who represents husband in a female's chart, having separated from the square of Rahu and Ketu is applying to conjunction of *Viyoga-kaaraka* (indicator of separation) Uranus who is afflicting Marriage. Lagna is in conjunction with Neptune and is sesquiquadrate to the Sun. The 12th from the 7th is Aquarius. Its lord Saturn is in the 7th and is sesquiquadrate to Pluto, who is in the 5th from the 7th. Husband is semi-square to Saturn, between whom and Fortuna is the cusp of the 7th. The centre of Jupiter lord of the 7th, and Mars the executor of death, is  $10^{\circ} 06'$  Scorpio, exactly opposite to Uranus who is afflicting Marriage. The marriage is to end in separation by the death of her husband. Finally Mars is opposing the cusp of the 8th. This is a *Maha Dosha* or great affliction. He disposes four planets which in their turn dispose other planets. Hence he may be considered as having sufficient strength.

Virgo is not such an obstinate sign. But the disposition of the Sun, the Moon and Mercury (ruler of ascendant) in Martian signs made her arrogant.

Thus the birth promise is very clear that the native's husband is short-lived. But the birth promise has to wait for an oppor-

Saturn 3-19	Fortuna 7-28 Death of Husband 11-14 VIII 26-23	Uranus 2-04 Husband 9-43 Sun 12-07 Mercury 19-13 Moon 19-58	Venus 20-16 X 26-27 Marriage 29-50
Chart No. 2 Progressed Chart May 1949			
Rahu 23-46	Matrimony 5-41 Pluto 24-00 Ketu 25-46		
Jupiter 19-15 (R)	Mars 7-25 (R)	Neptune 11-54 (R) Lagna 26-21	

tunity for effectuation. First there must be marriage. The year of marriage must be such as would assist the birth promise. Let us, therefore, study the progressed chart for the month of marriage and see what planetary influences forced her to marry the unfortunate husband. The following is the progressed chart for May 1949.

We have seen the affliction of Uranus to marriage. It is decidedly not lucky. The Sun conjunction Uranus sesquiquadrate Neptune (in Lagna) speaks the same. Venus (afflicting Mercury) applying to square of Saturn adds to it. Lord of 5th, Saturn semi-square husband makes it clear. Yet she was married. What forces worked for it? We have no means of getting this information from other sources however much we wish it. So we must find evidence from the girl's horoscope.

Mercury and the Moon progressed to opposition of progressed Jupiter, lord of 7th. This is a grand attraction. Progressed Venus is sextile to radical Mercury. The Sun progressed to trine of radical Neptune (infatuation) and is midway between radical Mercury and Venus. These are of course good indication for bringing about marriage. But radical Jupiter (lord of 'Death of Husband' as well) is afflicting Matrimony progressed. Venus was afflicting Mercury in radical map. Progressed Venus is squaring radical Fortuna and is sesquiquadrate to the radical Moon. Hence the outcome of Marriage was not to the liking of the native. Lagna progressed to midpoint of radical Mars and Neptune. At birth Neptune was afflicting the Sun, and Mars was afflicting cusp of the 8th. Hence this direction also did not yield good result.

The other directions fall in line. Progressed cusp of the 8th is squared by radical Rahu and Ketu. While progressed Mars is opposing progressed Fortuna, radical Mars is afflicting progressed 'Death of Husband'. Mars is plain about his intentions. The centre of progressed Mars and progressed Jupiter will be  $28^{\circ} 25'$  Libra, exactly opposite to the Sun radical. As if he wanted to unite the two with an intention to separate them ultimately radical Uranus is midway between radical and progressed Husband. There is no doubt that the time was very unsuitable even to think of marriage then. It is of course an appropriate time for the unfortunate alliance.



The Muhurta selected for marriage aptly fits into the above picture.

		Rahu 24-06	Mars Sun 14-26 28-11	Venus 6-47 Merc. 16-42 Husband 12-47 VIII 20-28 Uranus 28-47
Moon 25-06 Jupiter 2-10	Chart No. 3 MUHURTHA (SAYANA)			Death of Husband 13-04
				Pluto 14-16 Fortuna 17-02 X 21-09 Saturn 29-36
	Lagna 20-27 Matrimony 3-27	Neptuna 12-43 (R) Ketu 24-06		

All the 'should not's' are present in this chart: (1) Ashtmi Tithi was current. But the purohita there take the Tithi at Sunrise as current upto the next sunrise. (2) Not even one benefic is in angles; on the contrary malefics are in the angles. (3) Venus and Mercury are in the 8th. (4) The 7th from either Lagna or the Moon is not unoccupied. (5) Lord of the 1st is in the 12th from lord of the 7th (lack of harmony). (6) Lord of the 9th the Moon in the 4th is applying to square of the Sun, trine Uranus and opposition Saturn (lord of the 4th). Coldness in domestic duties and desire for independence. (7) As in radix here also the Sun is sesquiquadrate to Neptune. Further he is applying to square of Saturn. (8) Lord of Lagna 'Mars' is semi-square to Uranus and square Pluto. Pluto was afflicting husband at birth. (9) Mercury is sesquiquadrate to Jupiter. Mercury is ruler of ascendant of the native. Jupiter is the lord of the 5th here and lord of the 7th of the native. Lack of matrimonial happiness is clearly indicated.

Jupiter and Mars are prominent in the progressed chart. Mars is lord of 'Muhurta' and this Lagna is exactly upon radical Jupiter who was afflicting progressed Matrimony. Mercury is upon radical Uranus. In Muhurta, Husband sits firmly between Venus and

Mercury. In radical map these two planets are in mutual affliction. Further radical Neptune is afflicting this Husband. In radix Saturn was afflicting Husband. Here he is afflicting the Sun and the Moon. Jupiter is square to radical Uranus. Look at Uranus here. He is sextile to the radical Sun (attraction for repulsion). These are enough to spoil the happy union in three years.

If we work out the diurnal angles for the day of marriage Diurnal 1 (11° 46' Libra) would be exactly on radical Mars.

At the time of separation a series of bad directions was operating. The following is the progressed horoscope for that period:

Saturn 8-48	Fortuna 16-11 Death of Husband 19-53	Uranus 2-27 VIII 2-45 Husband 17-33 Sun 18-49	Merc. 3-18 Venus 28-17
	Chart No. 4 Progressed Chart April 1956		X 2-42 Marriage 6-02 Matrimony 11-47
Rahu 25-24			Moon 17-57
	Jupiter 18-23 (R)	Lagna 2-47 Mars 6-25 (R)	Neptune 11-51 (R)

The 7th progressed to semisquare of progressed Jupiter, lord of 'Death of Husband'. The progressed Sun and Husband are opposed by progressed Jupiter. The Moon also progressed to square of progressed Jupiter. Progressed cusp of the 8th is in conjunction with progressed Uranus. Radical Mars afflicts progressed Matrimony and progressed Mars afflicts progressed Marriage and radical Jupiter. At the time of marriage also Mars had his hand. Hence these directions are significant. Mark how the directions to Jupiter played their part both at the time of marriage and at the time of separation. Mercury progressed conjunct Venus radical. Venus was an afflicting planet at birth. Now is the time for Venus to fulfil his birth promise. Finally

'Death of Husband' joined radical Mercury, lord of Lagna. The meaning is clear.

Let us see what the Solar Return for the year has got to say about this. This return occurred at 11° 53' 27" a.m. (G M T) on 18.4.1956. The following is the Sayana chart showing the planetary position at the Solar Return.

Death of Husband 5-45	Husband 10-15 Sun 28-25-12	VIII 10-10 Merc 11-43	Ketu 10-21 Venus 13-59
Mars 2-15	Chart No. 5 (SAYANA) Solar Return 1956		X 10-00 Uranus 28-18
Fortune 17-04			Moon 5-14 Matri. 6.29 Jupiter 21-29 Pluto 26-11 (R)
Rahu 10-21 Sat. 1-42	Ascndt 10-15 Neptune 29-04 (R)		

Venus who was an afflicting planet at birth is now the ruler of ascendant and the 8th. Venus here is being afflicted by the Sun on the one side and Uranus on the other. One represents husband and the other divorce. Further Venus is sesquiquadrate to Neptune. The Sun is square to Uranus and is opposing Neptune. Cusp of the 7th is afflicted by Pluto. Ruler of the 7th is Mars who was opposing cusp of the 8th at birth and was afflicting progressed Matrimony, marriage and radical Jupiter. He is here opposing Uranus and is square to Neptune and the Sun. Husband is setting. Fortuna is semi-square to Saturn (who was afflicting Husband and Venus at birth).

SR Lagna conjunct radical Mars. Radical Lagna is afflicted by SR Venus and Neptune. SR Mars (Lord of the 7th) is square to Uranus radical and is afflicting Marriage radical. At birth the Moon was afflicting Fortuna. Now the SR Moon is afflicting radical Fortuna. Both at radix and SR, Jupiter is lord of 'Death of Husband'. SR Jupiter is square to radical Jupiter.

If we work out Diurnal angles for the day she gave her final reply to her husband, Diurnal 1 (12° 40' Virgo) would be on

radical Neptune. On the day of event (20.4.1956 at about 1.00 a.m.) Diurnal X would be on ephemeral Venus. If we progress the angles of Solar Return for that day, it would be in exact conjunction with radical Mars.

Now, is Mars responsible for the death of her husband, because he is in the 2nd? He is not the only factor. So many others contributed to his executory work for being in the 8th from the 7th.

309/March 1967 Lilly Rose

### EVIL OF MARS

Sir,-- This has reference to "Kujadosha or the Evil of Mars" by Lilly Rose on page 309 of March 1967 issue.

In the opening paragraph the author observes: Kujadosha or Angaraka Dosha, as it is called, is said to be present in a horoscope when Mars is posited in the 2nd, 12th, 4th, 7th and 8th houses. "But as we are aware Kuja dosha occurs when Mars is situated in Lagna. It is not known, why the author has omitted to mention this in his otherwise interesting article.

In the paragraph immediately following the opening paragraph, the author observes *inter alia*: "But there are certain exceptions. For Sagittarius and Pisces ascendants Mars in the 8th is not harmful. Similarly for Virgo and Gemini in 2nd, for Capricorn and Cancer in the 7th; for Taurus and Libra in the 12th; and for Aries and Scorpio in the 4th, Mars is not considered harmful. Similarly Mars is not considered harmful wherever he be for persons born under Cancer or Leo."

Exceptions to Kujadosha as indicated in the article are entirely new to me. Though I possess almost all standard texts on predictive astrology, I do not seem to have come across such exceptions.

In different books certain exceptions to Kuja Dosha have been pointed out, but those exceptions are not shown in reference to different Lagna.

So, I request the author to kindly acquaint me with the authorities on which the exceptions referred to by the author are based.

Do you hold the same view as the author?

777/August 1967 Himangshu Bhushan Chakravarti



## EVIL OF MARS

Sir—Apropos the letter of Mr. Himangshu-bhushan Chakravarti appearing under this head on page 777 of the August 1967 issue, *Parasara, Barigu, Varahamihira, Mahadeva, Vaidyanatha, Mantreswara, Venkateswara* and several other famous authors including Kalyana Varma do not mention that Mars in the 1st house is a malefic for Kalatra Bhava. A few of the later generations were of the opinion that Mars in Lagna is a malefic. But in experience it has not proved to be so except in a negligible number of horoscopes.

As for the second part of his observation, it is an error in interpretation and the same is regretted.

962/67 Lilly Rose.

## EVIL OF MARS

## I

Sir,—Mr. Chakravarty enquires of authority for exceptions. His attention may be invited to the article by Mr. L. Narayana Rao, pages 29/31 of the January 1943 issue of your esteemed magazine, which is exhaustive on the subject. Some of the Panchangas in South India print these slokas,

In the article, Mr. Narayana Rao has, it may be recalled, assessed the extent of Dosha due to the different Avasthas of the planets in Rasis-exaltation, debilitation, own house, Moolatrikona position, etc., etc. It is not possible to copy the article in this letter. It is advisable that the Editor reproduces from back numbers such other important and educative articles for the information of present readers.

1048/67 A. Sri Hari Raman.

## II

Sir—With reference to the article "Kuja Dosha or the Evil of Mars" published in the March 1967 issue, I offer the following comments:—

The object underlying these comments seems to be purely academic, firstly to show that the chart fully explains the events enumerated in the article and as such, one need not resort to the

Saayna chart unnecessarily as has been done by the author. The Nirayana Rasi chart is so self-explanatory and clear that we need not even consult the Navamsa chart or anything like Jeeva and Sareera of the Nadi system. The object secondly is to explain the full implications of the position of Mars in the 2nd house vis-a-vis the longevity of the partner and thirdly to show what a Shashtashtaka (6th-8th position) really means.

In the Nirayana chart (Aries-Sun and Mercury; Taurus-Venus; Cancer-Ketu; Leo-Ascendant; Virgo-Mars; Libra-Jupiter and Moon; Capricorn-Rahu; and Aquarius-Saturn) when we see the significator (*Ayushkaraka*) for longevity Saturn occupying in a dignified manner his Moolatrikona sign Aquarius in one of the strongest of kendras (the 7th), where he is in great strength due to directional strength, where he becomes stronger due to aspect on him of benefic Jupiter and where he is without any malefic aspect, we may legitimately and reasonably ask, why the husband was short-lived?

In answer, the author says that the reason has to be sought in fact Mars is occupying the 2nd. The 2nd house occupation of Mars is regarded by the author as not one of the positions stated in the sloka cited by her as constituting "Kuja dosha". I disagree. Although it is true that the 2nd house is not mentioned in the sloka yet the import of the sloka is not to omit it. Because Mars in the 8th causes the said "dosha" and it may not be unreasonable to agree that the dosha is caused by the evil effects of Mars on the 2nd house which he thereby aspects and which as we know is the house of longevity for the partner (husband in this case).

It may however be noted that Mars in the 2nd need not bring about early death in every case. But Mars in the 2nd in the sign of his enemy, Mercury, and aspecting Mercury is sure to bring about early death of the partner.

Another reason is that Mercury is regarded as Kumara in astrological literature. He is next in age only to the infant Moon (Sishu) who is notorious for causing Balarishta or the infantile death (*Sutamdana navantva lagna randhreshu ashubhayate maranam sheetarashmihi—Varaha Mihira in Brihat Jataka*). Mercury, after his mother the Moon, causes Balarishta or early death but not in comparison to the Moon.

Now coming to the Nirayana chart, we see :

(a) that the 8th from the 7th contains Mars in an inimical sign and thereby afflicts the longevity of the husband.

(b) that Mercury lord of the 8th from the husband is again in Aries, an inimical sign. Again, the longevity of the husband suffers.

(c) that Mercury is (i) with the Sun, (ii) squared by Rahu, (iii) aspected by very strong Saturn and (iv) aspected by strong Mars. Mercury is thus afflicted by all malefies without exception. In a case of such extreme affliction, disadvantages of the aspect of Jupiter and the Moon, on him should be patent. In any case, there is no reason to brush aside the arishta caused by the heavy affliction of Mercury.

So much for the early death of the husband. But why did he commit suicide ? The answer lies in the very definition of the term, 'Sui' means self or self-afflicted and 'cide' means death. In other words when the self is the cause; astrologically of death, it is a case of suicide. As simple as that. The cause of mode of death is to be seen from the 8th house. All authorities are unanimous on this point. The Shadashtaka position of the lords of the Lagna and the 7th can by no stretch of imagination be construed as denoting early death. All that the Shadashtaka denotes is inharmonious relations between the couple.

How then is suicide explained in the Nirayana chart ? The answer is : look at Saturn and Mars ! Saturn is lord of the 7th and represents the husband and his self. He is fully aspecting Mercury thereby denoting that the self of the husband was the cause of his own death. That is not all. The fact that husband's death was brought about by himself, suicide is confirmed by the role of Mars lord of the 3rd from the 7th (husband). Mars is not only afflicting the 8th but is also its lord from the husband's lagna (7th house). More evidence is given by the aspect of Rahu on the 8th of husband. Rahu being in the sign of Saturn, his aspect on the house of longevity of the husband means the aspect of Saturn on that house establishing thereby that the self is the cause of death of the husband.

Thus, there is the exchange between the lords of the 3rd and the 8th, counted from that of the husband (7th). The exchange

means that the 3rd (arms i.e., the deliberate effort) is intimately linked to mode of death.

The role of Saturn and Mars for persons of Aquarius Lagna is not important and far reaching in effects. Volumes could be written about it.

It may be pointed out that the husband committed suicide at the very outset of the wife's 22nd year i.e. when she had completed 21 Solar returns. On the day of her birth (19-4-1935) Swati was ruling. Hence the Nakshatra for the start of the 22nd year for the purposes of Vimshottari Dasa is the number of years passed (21) plus the number of Nakshatra at birth from Aswini (15) i.e., 36 minus 2 leaving 34. This divided by nine leaves seven, which stands for Mercury (according to the Vimshottari order : Sun (1) Moon (2) Mars (3) Rahu (4) Jupiter (5) Saturn (6) Mercury (7)). The total period for Mercury in a year is 51 days but true to his name, Kumara, under heavy affliction in the natal chart brought about the death at the very start of the new year.

*Nirayana astrology is vindicated.*

1048/Nov. 67 J. N. Bhasin.



### 34. MARTIAN AFFLICTION OR ANGARAKA DOSHA

OF all the planets Mars is nearest to earth. Sanskrit lore has it that Mars or Kuja is the son of earth. Kuja is fiery (*angar* meaning fire) and his planetary colour is fiery red. In Hindu marriages "homams" or the rite performed by lighting the sacred fire is an important ceremony, when the couple swear by the holy fire. Again it is the fire that cremates, and with this fire the husband sees the remains of the wife reduced to ashes and vice versa. In domestic life also, the house wife daily deals with fire. From this it may be evident, that when Mars is badly disposed, this fire destroys the domestic harmony, culminating in widowhood. It is this bad position that is to be dealt with in this article.

But, as the learned Editor Sri B. V. Raman writes on page 98 of his Electional Astrology, "much is made of the so-called Kuja Dosham and the bugbear has been the means of destroying the happiness of many families by preventing marriages, otherwise very eligible and anxiously wished for". Half-baked, or unbaked "astrologers" fail to study the various rules which render the dosham (affliction) null and void, and conclude, that the mere presence of Mars in certain places is detrimental. This is entirely wrong. Researches have declared that Kuja-dosham is prevalent only in Kerala. Mars, posited in the 2nd, 4th, 7th, 8th and 12th of the nativity, causes death of the wife if in male, or the husband's if so situated in female horoscopes.

When studying such charts care must be taken to read, from Lagna, Moon and Venus. Venus is the Karaka, for Kalathram (wife). He is the planet responsible for sex, sexual pleasures, music, dancing, ornaments and vehicular comforts. As such he must be favourably placed. When Kuja-dosham exists in 2, 4, 7, 8 and 12 houses from (a) Lagna, (b) Moon and (c) Venus, he is weak, strong and strongest respectively.

One may ask, why out of 12 houses, Mars should wreak havoc in the above-mentioned places only? Because, 2nd house represents "Kutumbam" or family, 4th being "Sukhedhipathi" or

responsible for happiness. 7th "Kalathrasthanam" or house of a person's partner, i.e., wife or husband and 8th (is 7th from the 2nd) indicates death of individual. Lastly 12th house is responsible for bedroom bliss, sleeping comforts and such.

As such it will be seen that Mars in the above positions plays the devil, unless this is counteracted by identical placings in the partner's chart. The intensity or degree of evil increases in the following order 2, 12, 4, 7 and 8. This is explained thus. While 2 represent family, 12 stands for absolute connubial bliss, 4th for pleasures, 7th pivots upon the very partners, while 8th decides the life or death itself.

Here I may emphatically mention, that I have come across horoscopes with such combinations, where nothing untoward has happened; on the contrary the couple are blessedly happy! why? Because there are other powerful combinations in the nativity, which neutralise the bad effects of Kuja-dosha. But unfortunately it has become more the practice, to indulge, only in the existing Kuja-dosha instead of studying the compensating effects which render the evil null and void.

Now, we shall see what rules and positions knock out the bad effects of Kuja-dosha. Let us first take the 2nd house. Mars produces evil in all houses except Gemini and Virgo. In 12th in all houses he is malefic excepting Taurus and Libra, the abode of Venus himself. In 4th he is incapable of doing bad when in Aries and Scorpio. In 7th excepting his exalted house of Capricorn, and his place of debilitation, i.e., Cancer, he produces evil in others. In 8th he is evil in all but Sagittarius and Pisces. Mars has no effect in this respect when he is so situated in Leo or Aquarius. Then again, when Mars is in conjunction with his friend Jupiter—the best benefic—he is no malefic. Same applies when Moon and Mars are in conjunction in any of the specified houses, reckoned from Lagna, Moon and Venus.

For the benefit of readers who are budding astrologers it is but fair to explain, why, Mars is powerless in certain houses, in his role of Kuja dosham. Everybody is aware, that 2nd house represents wisdom, learning and intelligence. Mercury is the Karaka planet, and when owned by him he is all-powerful and assumes complete sway. Similarly 12th, representing bad-room pleasures, becomes powerful when it is Taurus or Libra, owned by Venus himself. He is the monarch of these domains. 4th being



a Kendra, the dictum, that malefics in kendras are powerful applies here and when Mars himself malefic occupies the 4th being his own signs of Aries and Scorpio, he becomes good. 7th though a Kendra, signifies the partner's well being and Mars will unleash his evil unless it is his exalted house, where he is too good, to stoop to evil, and in Cancer, where he is too weak, to do bad. Jupiter, the greatest benefic, controls Mars (good overcoming evil!) when he is the owner of 8th, this eight being Dhanus (Sagittarius) or Meena (Pisces). Leo, the house of the all-powerful Sun, subdues every planet, except Jupiter, and so Mars dare not exert his evil in Aquarius a zodiacal sign signifying an empty pot. Mars is as good as extinguished in the empty pot. This brings us to the conjunction of Mars with either Jupiter or Moon. Both being benefics, Mars stays put while with them. Some authorities also include Mars-Mercury conjunction and assert that mere aspect from benefics like Jupiter, Moon and Mercury nullify or at least modify the ill-effects. In my opinion, aspect, could certainly mitigate the *dosham* greatly.

In a later article I propose to treat this subject of Kuja-dosha existing in horoscopes, where, nothing, but happiness prevails.

224/March V.J. Tirumal Roy.

#### EVIL OF MARS

Sir, I have read the two articles on the above subject written by Messrs. Thirumal Roy and M. D. Ganapathi in the issues of your journal for March 1960 and May 1961 respectively. I fully agree with Mr. Thirumal Roy that Mars is not evil in certain houses.

Prof. B. V. Raman in his *Electional Astrology*, Page 99 says, "Mars in the 2nd is bad provided such 2nd house is any other than Gemini and Virgo; in the 12th the dosha is produced when such 12th house is any other than Taurus and Libra; in 4th house Mars causes dosha provided the house falls in any sign other than Aries and Scorpio, when 7th is other than Capricorn and Cancer, the dosha is given rise to, and Mars gives bad effect in the 8th provided the 8th is any other than Sagittarius and Pisces. In Aquarius and Leo Mars produces no Dosha whatsoever."

We have to comply with certain basic principles of Astrology laid down by our Maharshis; (1) If Mars occupies 2nd house in signs ruled by Jupiter. (2) If Mars occupies 4th house in signs ruled by Mars. (3) If Mars occupies 7th house in signs ruled by

Saturn. (4) If Mars occupies 8th house in signs ruled by Venus. (5) There is no dosha if Mars occupies Cancer or Leo irrespective of what house is occupied by Mars.

The following stanza from *Jathaka Parijata*, verse 54, Chapter VIII, will give further support to my above statements; "The Moon square or opposition Mars is bad except when the Moon is in Aries, Leo, Scorpio or Capricorn. Three of these happen to be Swakshetra (own house) and Uchha of Mars and for the Moon in Leo, Mars happens to be the ruler of 9th from it and that is why Mars is good in these four signs". So under these circumstances, I fully agree with Mr. Thirumal Roy. Thanking you.

946/61 S. L. Hattangadi.

#### EVIL OF MARS

Sir,—The Kuja Dosha and the evil effects of malefics in the 7th or 8th house in a female horoscope may be warded off if the 9th house is occupied by a natural benefic (Guru, Sukra or Budha) unaspected and unassociated by malefic.

In para 3 of an article written by Mr. P. Damodaran Nair, M. A., under the heading 'On the Ninth House and its Significance' in January 1947 issue of *The Astrological Magazine*, it is said that in a female horoscope, even if the 7th and 8th houses contain malefics, the native will have a long lease of married life, happiness husband and children, provided she has a benefic in her 9th house.

This view is further supported by a quotation given by Sri R. N. Nair at page 674 of *The Astrological Magazine* for October 1952 from the work of Vaidyanatha, *Jathaka Parijata* (38th sloka, Chapter 14). The purport of the sloka is:

"If the 9th house in a female horoscope is occupied by a planet, even if there be a malefic in the 7th, the female concerned will reap only the fruits due to the planet occupying the 9th house. This should be given weight when a girl is sought or given away in marriage. (2) In the 'Female horoscope' furnished by Mr. Cyrus D. F. Abayakoon at page 258 of *The Astrological Magazine* for March 1952, a benefic Mercury is posited in Virgo, the 9th house from the Lagna, and is aspected by Moon, lord of 7. This planetary position has given her a long lease of married life and happiness from husband and children, even though the 7th and 8th houses in the chart contain malefics (Mars and Sun respectively).

1023/61 K. S. Ram chandran



## 35. THE EVIL OF MARS IN MARRIAGE

It is the article written by Mr. V. J. Thirumal Roy in *The Astrological Magazine* of March 1960 on Angaraka Dosha, that has prompted me to place my views also in this "widely known" subject. I use the words "widely known" only to mean "known by a large number of people" not only astrologers and students of astrology but laymen also. In fact, it is doubtful if there is any other astrological point which has been published so much and yet which has been misunderstood so harmfully than the one called Angaraka Dosha.

Mr. Thirumal Roy is right in drawing attention to the views given expression to by Sri B. V. Raman on this subject and also to the "various rules which render the affliction null and void". He is also quite correct in pointing out that "the mere presence of Mars in certain places" is not detrimental in all cases. I, however, fail to understand how "researches have declared that Kuja Dosham is prevalent only in Kerala". May I humbly opine that here in limiting the validity of martian affliction to horoscopes of persons born only in Kerala, Mr. Roy has inadvertently added one more to those ideas that create confusion in the minds of all concerned? The very basis upon which the whole edifice of "Angaraka Dosha" has been built is that Mars is an evil planet capable enough of inflicting trouble upon one's married life by virtue of occupying certain cardinal houses in one's horoscope, irrespective of where one is born. It passes my comprehension how all other places except Kerala have been granted immunity from this general rule. I also wonder really what "researches" have revealed this uncommon phenomenon. It may be that as a measure of "research" Mr. Roy or somebody else had had the opportunity of going through a few horoscopes of persons hailing from Kerala where this affliction had asserted itself. But, I feel such a "research" if undertaken in respect of horoscopes of persons belonging to other places would also have revealed that this principle is equally effective in those cases. Mars is as much a malefic to any place as to Kerala. Nowhere in the astrological literature that I had a chance of going through has any reference

been made to special attachments of planets to particular places so as to modify the nature of their influence in so far as the natives are concerned. If at all any such attachment has been made, it is between planets and castes—castes not as they are understood now in our country, but castes based on the temperament of individuals—and even here no modification in the planetary nature has been suggested merely because a planet governs a particular caste in which a person is born. For example, Mars is the ruling planet for warrior caste (Kshatriyas), but in the horoscope of a Kshatriya it has not been advised to consider Mars as always a benefic. I cite this to bring out that astrological principles of this nature are universally applicable, except perhaps in mundane astrology, and the so-called Angaraka Dosha has nothing to do with mundane astrology. True research cannot, therefore, support the view that martian affliction is applicable only to Kerala. One wonders, if the so-called "research" would lead one to ascribe the present hold of communism in that land to the mischief played by that red and revolutionary planet Mars in the horoscopes of Kerala people collectively!

Now, why has this unpleasant role of sowing misery in married life fallen to the lot of Mars? Are not there other malefic planets like the Sun, waning Moon, Saturn, Rahu and Ketu, and can they not assume this role too? The fact is that as against these planets save for Saturn, Mars can by his occupation of any of the 2nd, 4th, 7th, 8th and 12th houses, influence two or more other important and intimately related houses also because of his power to cast special aspects. While the Sun and the Moon can mar married life if they occupy the 7th (or 8th in a female's horoscope), Rahu and Ketu can play this detrimental role only when such a 7th (or 8th) house happens to be owned by a naturally malefic planet. As for Saturn, on the one hand he will cause trouble; on the other he will give a philosophic outlook to the native concerned and thus help to mitigate the rigour of the misery. It may be noted that even the greatest misfortune cannot affect one unless one really feels to have been affected by it. Perhaps, this peculiar nature of Saturn would have weighed itself more as against its disadvantages in determining his part in making a married life happy or unhappy. Mars, on the contrary, is passionate and fiery; he can easily play havoc and make one feel irredeemably miserable. Coupled with this is, as I have

already pointed out, his power to cast his harmful glance upon 4th, 7th and 8th houses.

By situation in 2nd house, Mars can, in addition to afflicting that house, aspect the houses of children, longevity and fortune. He can therefore, at a stretch, destroy family, cause trouble to children, bring about early death and create misery in life. From the 4th house, he will aspect 7th, 10th and 11th and in doing so, he will do harm to wife and effective Karma which certainly calls for the help of a devoted wife, besides obstructing fulfilment of desires. Aspecting from the 7th, he nullifies the effects of the ascendant, the house of family and that of Karma. From the 8th, he can inflict evil effects on the house of fulfilment of desires, of family and of courage and help, the main source of which is but the wife. From the 12th, he can destroy the house of wife and of help. Thus, armoured with these special aspects, Mars can, while occupying one of these houses (2, 4, 7, 8 and 12) cause trouble in connection with one or two other houses which have something to do with one's married life.

I wish here to point out that the houses, excluded from this affliction range of Mars, are 3rd, 5th, 6th, 9th, 10th and 11th. Out of these, 3rd, 6th, 10th and 11th are Upachaya houses, and occupation of them by any malefic planet will only bring about good results and all-round luck on a native and hence it stands to reason that they are exempted from the general rule of Angaraka Dosha. 5th and 9th, however, need some consideration. By his disposition in the 5th Mars can destroy houses of children, of longevity and of fulfilment of desires. But at the same time he can also aspect the 12th—the house indicating mishap to wife (bhaaryaa hani) and loss or absence of married life (vivahanashta). He can thus by negative forces cause good married life. The same reason applies also to the 9th house.

Ascendant is the most important of all houses. Occupying it, Mars can aspect the 7th, 8th and 4th. In spite of the fact that in this position Mars can be more powerful in bringing about misery in married life. I am yet to come by a standard text which extends Angaraka Dosha to Mars in the ascendant too. I am, however, inclined to think that, except in such cases where one of the signs Aries, Scorpio and Capricorn rises, Mars can be considered as supplying evil effects if he occupies the ascendant.

Coming now to the rules nullifying Angaraka Dosha, I have come across the following :

(1) Mars in second is not malefic if such second house happens to be either Gemini or Virgo.

- (1) द्वितीये भौमदोषस्तु कन्यामिधुनयोर्विना ।
- (2) तृतीये भौमदोषस्तु मेषवृश्चिकयोर्विना ।
- (3) सप्तमे भौमदोषस्तु मकरकर्कटयोर्विना ।
- (4) अष्टमे भौमदोषस्तु श्वभोगद्वयोर्विना ।

(2) Mars in fourth is not malefic if such fourth house happens to be either Aries or Scorpio.

(3) Mars in seventh is not malefic if such seventh house happens to be Capricorn or Cancer.

(4) Mars in eighth is not malefic if such eighth house happens to be Sagittarius or Pisces.

To find out how far these rules are justifiable, I shall analyse them *seriatim*.

### FIRST RULE

The rule says, Mars should occupy 2nd house and it should be either Mithuna (Gemini) or Kanya (Virgo). In other words, in horoscopes with Vrishabha (Taurus) or Simha (Leo) as the ascendant, no Angaraka Dosha is present if Mars occupies the 2nd house. Two ascendants are involved in this rule, as in all the other rules as could be seen later. I will deal with Vrishabha and Simha Lagnas now :

Vrishabha Lagna (Taurus)—Mars is the lord of 7th house and hence his occupation of 2nd—the house of family—can only do good. Moreover, by his ownership of a quadrant, naturally malefic as he is, Mars is turned into a benefic. His occupation and aspect can therefore fortify any house. This rule is thus justifiable.

Simha Lagna (Leo)—Mars is Yogakaraka to this Lagna, because of his ownership of 4th and 9th. He would only promote any house he occupies or aspects.

### SECOND RULE

The two Lagnas involved are Simha (Leo) and Makara (Capricorn). In both the cases Mars is rendered good by his ownership of Kendras. In addition, he will be occupying his own house. This rule is also correct.





## EXTRACT

From

## 36. ON PREDICTING MARRIAGE

ALMOST all authors are of the opinion that Mars in the 7th or the 8th of a female horoscope is indicative of bad effects. His position in the 2nd, the 4th, the 7th, the 8th or the 12th from the ascendant, the Moon or Venus has been said to bring about widowhood. Besides this, the position of Mars in these bhavas also give rise to many other evils. This general inference is largely on the wrong side in actual experience when studied in the light of the general disposition of other planets in the chart. Varamihir says that a malefic planet posited in the 8th bhava either from the ascendant or the Moon, whichever is stronger, causes widowhood, which happens during the Dasa of the lord of the Navamsa in which is posited the lord of the 8th bhava. While examining Mars in a female chart, the following points have to be looked into :—

- (a) Whether Mars is really in an evil place.
- (b) The modifications in effects brought about by combinations and aspects.
- (c) The periods of fruition of the adverse effects, and
- (d) Other combinations of planets causing effects similar to that of Mars in that position.

The position of Mars in some signs has been said to reduce his malefic effects. Mars in moveable signs agreeing with the above bhavas (the 2nd, the 4th, the 7th, the 8th and the 12th) is not so malefic as when he is posited in fixed signs coinciding with these bhavas. Others have said that Mars in Leo and Aquarius produces no bad results. Mars proves a benefic for Cancer and Leo Ascendants. The planet gives no evil effects in his own, friendly or exaltation sign that becomes the Ascendant. Mars in Cancer or Capricorn coinciding with the 7th bhava is not considered bad. Here the exaltation of Mars in Capricorn may be a

factor in lessening his evil nature. Also it has to be noted that for Cancer Ascendant (when only Capricorn will be the 7th bhava) Mars happens to be the yogakaraka owning the 5th and the 10th who can do only good. But for debilitated Mars in Cancer to do good or not to exhibit his evil nature, we are strongly of opinion, there should be Neechabhanga (cancellation of debilitation). The possible arguments to exonerate the 7th position of Mars in Cancer, viz., that Capricorn Ascendant happens to be his exaltation sign, that he owns the 4th Kendra, or that he happens to be the lord of the 9th bhava of Leo—the 8th bhava to Capricorn Ascendant—do not seem to be quite convincing.

It has been said that Mars is not harmful when he is posited—

- (a) In Aries or Scorpio coinciding with the 2nd bhava.
- (b) In Taurus or Libra falling as the 4th bhava.
- (c) In Virgo or Capricorn as the 8th bhava.
- (d) In Virgo or Gemini as the 12th bhava.

In the text *Devakerala*, we see the following :—

Mars does not produce evil effects when posited in Gemini or Virgo as 2nd bhava.

Taurus or Libra as the 12th bhava.

Aries or Scorpio as the 4th bhava.

According to another opinion, Mars in Sagittarius or Pisces falling as the 8th bhava does not give bad results. There is another dictum that if the lord of the sign occupied by Mars falls in a Kendra or kona, the evil effects do not arise.

Though some of the above points are difficult to assimilate we shall, for the present, proceed with the subject without entering into a discussion on them.

The following points too may be noted where Mars is said to be free from inflicting his dreaded evil effects :—

1. Mars combined with the Moon.
2. Combination of Mars with Jupiter.
3. Mars giving Ruchaka Yoga.
4. In Vimala Yoga (Mars in his own sign falling as the 12th bhava).



5. In Sarala Yoga (Mars owning the 12th bhava and getting posited in the 8th bhava).
6. When there is interchange of signs, e.g. for Virgo Ascendant, Mars posited in Sagittarius and Jupiter in Scorpio.
7. When Saturn is posited in the Ascendant, the 4th, the 7th, the 8th or the 12th.
8. When Mars is in Sagittarius for Capricorn Ascendant.
9. Mars in Pisces for Virgo Ascendant.
10. Mars in Aquarius for Cancer Ascendant.
11. When Jupiter or Venus with Shadbala strength falls in the Ascendant or the 7th bhava.
12. When Mars is in retrogression, debilitation or combustion.
13. Mars when placed in Aswini, Makha and Moola constellations.
14. When Taurus, Gemini, Virgo or Libra falling as the 3rd, the 6th, the 10th or the 11th bhavas with Mars.

Mars in the 8th bhava of a male chart has been said to lessen or nullify the good effects of even strong benefic planets in the 9th bhava. The native will be expelled from home by his wife and subjected to all the difficulties of leading a single life. He courts obstacles in all fields. His friends and relatives will nurture an inimical attitude towards him in spite of his lavishing and loving care for them. He will have to meet with disappointments and failures in his endeavours. During the Dasa or apahara of such a Mars, the native may find himself a lonely wanderer.

Mars in the 2nd bhava places the native in pecuniary difficulties and makes him walk with a hungry stomach when all other members of his family are leading an opulent life. If Ketu joins Mars in the 2nd bhava, his family will be of no use to him. The domestic life of that native has been compared to the pearl necklace in the neck of the monkey.

Mars in the 4th bhava is often obstructive to the congenial effects of other well-positing planets. Having absolutely no happiness from home and relatives, the native may seek refuge with strangers.

The harmful effects of Mars will be poignant when Saturn is in his 4th bhava or when he falls in the 4th bhava from Saturn. The combination of Mars and Saturn begets many evils. The association of Mars and Venus in the Ascendant, the 5th, the 7th and the 12th falling in watery signs stirs up strong erotic feelings. If this combination in the female horoscope is devoid of the aspect of Jupiter, the parents of such girls have to be extra vigilant. This combination of Mars and Venus occurring in Aries, Scorpio, Libra and Taurus has been seen bringing in bad reputation. Mars and the Moon association is good for getting wealth. Mars and Mercury combination is good except in the 2nd, the 6th, the 8th or the 12th. In other bhavas, it gives a good memory and keen intelligence. Mars and the Sun create diseases arising from excessive heat and impurity of blood. This combination is very bad if Mercury is combust. In combination with Rahu, Mars is not very bad in bhavas other than the 3rd, the 7th, the 8th and the 12th. Though the position of Mars and Jupiter together in a sign gives determination, intelligence and a religious nature, it may also bring about bad results according to their ownerships and placements in bhavas.

## 37. IS MARS REALLY A MALEFIC

THE quality of Mars in certain houses in the natal chart poses a real problem while tallying horoscopes. Is Mars a dreadful planet? No doubt, Mars is fiery and his results are quick and sudden. So, his position in the chart (especially of females) has to be carefully scrutinised for a long and happy married life. Mars shows his fiery nature only when he is posited in certain houses. Muhurtha Ganapathi enumerates that when Mars is placed in Lagna, the 4th, the 7th and the 12th houses he is furious and shows his malefic nature in full and such a Mars goes by the name of Kuja Dosha.

Let us now consider where, when and how Mars is malefic. Mars aspects the 4th, the 7th and the 8th houses. The 7th house is the house of the life-partner and Lagna is the 7th to the 7th and hence Mars placed anywhere in the above mentioned places is bad to the partner concerned. The 8th is the house of death and diseases and his placement in this house is not good. His position in the 12th, the house of bed comforts, is also bad. Our learned Editor, Prof. B. V. Raman, the present-day authority on Indian Astrology, says that Mars in Leo, Aquarius and Capricorn and posited in his own houses of Aries and Scorpio is no maraka at all irrespective of any Lagna. Muhurtha Mahadevi enumerates that Mars shuns his fiery nature and attains his satwic qualities if he is posited in Satwic constellations, viz, Anuradha, Sravana, Aswini, Uttara-shadha. Further, Mars in combination with the Sun, Saturn and Rahu and aspected by Jupiter cools down his malefic nature. Mars is cruel if he is posited in the following Nakshatras: Dhanishta, Moola, Jyeshtha, Visakha, Makha, Aslesha, Kritika, Bharani, Poorvashadha, Poorvaphalguni and Poorvabhadrapada and when he is placed in the 1st, the 4th, the 7th, the 8th and the 12th houses.

Mars is not evil when :—

(1) Jupiter and Venus are powerful in the horoscope and placed in Lagna.

(2) Mars in debilitation, retrograde and combust (asthangatha) gives rise to no Kuja dosha.

(3) If Saturn is placed in the 4th, the 7th, the 8th and the 12th houses and is powerful in the natal chart, there is no Kuja Dosha.

(4) Jupiter and the Moon combination in the 4th and the 7th houses—No Kuja Dosha.

(5) For Cancer and Leo Lagnas, Mars is no evil.

(6) If the benefic planet, viz, Jupiter aspects Mars, there is no Kuja Dosha.

(7) If Lagnadhipa and lord of the 7th house are benefic planets and Jupiter, the Moon and Venus are powerfully placed in the horoscope, then Mars is not evil.

It is, therefore, clear from the above discussion that Mars is not a killer in all cases. Mars, to be sure, is a boon in many respects because he is a great energy-giver and without him we would be dull, listless and left without the fire of enthusiasm and push.

231/Feb. 1 '73 S. L. Hastangadi



## 38. MARS AND MARRIAGES

**G**REAT importance is attached to the position of Mars in a horoscope, particularly when considerations of marriage arise. Even if it is an undue importance, we must examine it to set it in its proper place.

The friends of Mars (Kuja) are the Sun, the Moon and Jupiter. His enemy is Mercury (Budha). The neutrals are Venus (Sukra) and Saturn (Sani). He owns Aries (Mesha) and Scorpio (Vrishchik), is exalted in Capricorn (Makara) and is debilitated in Cancer (Karka). Ketu is a friend of Mars. The part played by Venus in the horoscope of a male, is similar to that of Mars in the chart of a female. We may also note that the menstrual cycle is governed by Mars and the Moon.

In considering Kuja dosha (defect arising from the position of Mars) we are asked to consider the 2nd, the 4th, the 7th, the 8th, 12th houses from Lagna, the Moon and Venus. If Kuja is placed in one of these houses, it is taken to indicate something bad concerning the native's partner; and hence one is asked to recommend a partner having a similar placement of Kuja. This broad generalisation has some exceptions. These are :—

- (a) If Mars occupies Aries for a Pisces Ascendant, or Capricorn for a Sagittarius Ascendant;
- (b) If Mars occupies Cancer for an Aries Ascendant, or Aquarius for a Scorpio Ascendant;
- (c) If Mars occupies the 7th house for those whose lord of the Ascendant is Saturn;
- (d) If Mars occupies the 8th house for those whose lord of the Ascendant is Venus.
- (e) If Mars occupies the 2nd house ruled by Mercury.
- (f) If Mars occupies the 4th house ruled by himself.
- (g) If Mars is in the 7th house which is identical with Cancer or Capricorn.
- (h) If Mars is in the 3rd house ruled by Jupiter.

(i) If Mars is in the 12th house owned by Venus.

(j) If Mars is in Leo or Aquarius.

Even if there is a dosha, it is warded off if Mars is in conjunction with the Moon or Jupiter.

We have not yet come across any chart to reject the *first* exception. But consider the Aries native having Rahu in the 2nd, the Sun, Mars and Jupiter in the 4th, Mercury and Venus in the 5th, the Moon in the 6th, and Saturn in the 9th. Here Mars is in the 4th from Lagna, and the 12th from Venus. The 7th house is afflicted by Mars, and it is between two malefics. The native survived his wife by nearly thirty years.

Take another chart: Scorpio Lagna with Venus, Jupiter and the Moon in the 2nd, Mars and Saturn in the 4th, Ketu in the 10th, the Sun and Mercury in Virgo. Here Mars is afflicted by Saturn and Rahu. He is in the 4th from Lagna and Venus. The 7th is afflicted. He survived his wife. The *second* exception does not appear to be valid.

Chart :—Capricorn Lagna with Jupiter, Ketu in Aries, the Moon in the 5th, Mars and Venus in the 7th, the Sun and Mercury in Leo, and Saturn in Sagittarius. The 7th house is afflicted but relieved by the aspect of Jupiter. The native was chaste and honest; and his wife was reported to be not so good. Her behaviour drove him out of his mind and she survived him.

Chart :—Aquarius Lagna with Venus, Jupiter in Pisces, Saturn in Gemini, Ketu in the 6th, Mars in the 7th, the Moon in Libra, the Sun and Mercury in the 12th. The 7th house Mars is afflicted by Saturn and Venus. Mars afflicts the 2nd. The native was separated from his wife soon after marriage. The *third* too is not an exception.

Now the *fourth* exception. Chart: Taurus with Jupiter, Ketu in Libra, the Sun, Saturn, Venus and Mars in the 8th. Mercury in Capricorn, the Moon and Rahu in Aries. The 8th representing sex life is heavily afflicted, and the 7th hemmed in between malefics. The native led a loose life, and ten years after marriage he was separated from his wife. Another person with Mars in the 3rd for the same Lagna was separated from his wife for a few years only.

The 5th exception is no exception at all. In the 2nd house,

Mars may not kill the partner but he will definitely make domestic life unhappy because of a variety of other factors. The charts we have amply prove this contention. Here Mars as a Yogakaraka becomes slightly ineffective.

For the *sixth* exception consider Leo Lagna, Rahu in Libra, Mars and Venus in the 4th, Mercury in the 5th, the Sun in the 6th, Jupiter in the 7th, the Moon and Saturn in the 8th. Mars is on 5° while Venus has completed 25°. The lord of the 7th is afflicted, and so is the 7th. Only the Grahamalika Yoga saved him. But Kalasarpa Yoga is equally prominent. He is not at all happily married. There is no moral lapse on either side. Another person with no afflicted Saturn, but with Venus and Mars in the 4th for the same Lagna, was so upset by his disagreements with his wife that he died a Sanyasin.

The *seventh* exception seems to be an exception only because we do not have any chart to prove the contrary.

For the *eighth* exception we have already given a chart to disprove it.

For the *ninth* exception take the chart: Lagna Gemini, Saturn in the 4th, Ketu in Libra, the Moon in the 7th, the Sun Mercury and Venus in Pisces, Jupiter and Rahu in Aries, Mars in the 12th. Here Mars is in the 12th governing the comforts of the bed. He aspects the 7th house afflicting the lord of the 2nd. The lord of the 7th is afflicted by Rahu. He married at least thrice.

Now we come to the *last* exception. Take the chart: Lagna, Gemini, Mars and the Moon in the 2nd, Rahu in the 6th, the Sun, Mercury, Saturn and Venus in Aries, Jupiter and Ketu in the 12th. Here Mars and the Moon are conjunct within 9°. Mars is 4th from Venus. Soon after marriage he took to Sanyasa.

Another chart: Lagna Cancer, Mars in Leo, the Sun and Mercury in the 4th, Venus and Rahu in the 6th, the Moon in the 7th, Jupiter in the 11th. The 2nd house is afflicted by Mars. There is an exchange of the owners of the 2nd and the 4th houses. The 8th houses is afflicted. The native lost her husband.

Lagna Leo, Rahu in Virgo, Venus in the 4th, the Sun, Mercury, Saturn and the Moon in Capricorn, Mars and Jupiter in Aquarius. The 7th house position of Mars did not save the native even though Mars was in Aquarius. He survived his sickly wife.

From these charts it is evident that the so-called exceptions to Kuja dosha are not really exceptions. There may be other factors responsible for the results. But we cannot minimise the effects of Kuja dosha, even if we think that astrologers exaggerate this defect.

Let us look at another rule. When Saturn or Mars occupy Pisces for Virgo Lagna, the partner is said to die. But if Saturn or Mars occupy the 7th for Capricorn Lagna, the partner is said to be chaste and fair. We have a virgo native with Mars and Rahu in Pisces, Jupiter in Gemini, the Moon in Aries and the others in Libra. His wife survived him probably because the 2nd and the 7th houses are stronger here. For the 7th house, Mars of a native in Capricorn Lagna we have already given a chart.

These illustrations show clearly that the exceptions are only an eye wash. They do not have the sanctity of a law or a principle. Hence when critics argue that too much importance should not be attached to Kuja dosha one is bound to be sceptical of such critics. The dosha does exist. If the dosha is to be nullified, we have to seek other ways.

A man and a woman who have a similar dosha can be married, and then the dosha gets cancelled. Another way is to see what planets negative the results. Take the chart: Aries Lagna with Saturn and Rahu, the Sun and Mercury in the 2nd, Venus in the 4th, Jupiter and the Moon in the 7th, and Mars in the 12th. Mars is the lord of the Lagna and he is in the 12th, unaspecting by any. The lords of the 4th and the 7th have a mutual change of houses; and Jupiter's position in the 7th protects the house. The dosha did not operate here.

Moreover, Kuja dosha ought to be seen also from the Arudha Lagna, for Dara-pada and from Upapada. In the above chart Dara-pada is Aries and Kuja dosha exists. But Upapada is Taurus, and the 2nd from it is well protected. Great importance should be attached to Upapada, and to the 2nd, the 5th and the 7th houses from Upapada. If the Upapada does not reveal any dosha, Kuja dosha may not play a decisive role. In other words, Kuja dosha does not merely refer to the location of Mars in certain houses.

Houses the 2nd, the 4th, the 7th, the 8th and the 12th are involved in the examination of Kuja dosha. Since there is the saying: "Sanived Rahu, Kujavat Ketu" (Rahu is like Saturn,



while Kethu is like Mars), we can also look for Kethu dosha on the same lines. The dosha cannot be the same in all the concerned houses. The 2nd rules the family, the 4th governs happiness, the 7th refers to the partner, the 8th is concerned with sex life and the longevity of the partner, and the 12th controls extra-marital life and comforts of the bed. The dosha can then refer only to those items that are governed by that particular house. Thus broadly speaking we can outline the effects of Mars in these houses in the following manner :—

The 2nd house : One may become adulterous and immoral, possessive and greedy.

The 4th house : The native is highly emotional and energetic. He has an unhappy domestic life. He may become vulgar. This is not good for conjugal happiness.

The 7th house : One is irritable. He has a quarrelsome wife. There is friction with the wife. He is passionate. He may marry twice.

The 8th house : One may have a loose sex life. He is likely to become a widower.

The 12th house : One is likely to be dishonest in his sex life.

If Kuja dosha operates effectively it can only refer to the factors indicated by the respective houses. In other words, it cannot imply the same event. It will affect only factors that are governed by that house.

Chart : Lagna Gemini, Venus in the 3rd, the Sun and Mars in the 4th, Mercury in the 5th, Saturn and Kethu in the 6th, the Moon in the 9th, and Jupiter in the 10th. The native was a brilliant student and he worked for some time as a lecturer. But Mars in the 4th denied him happiness. By about 1951 he was mentally unwell and he died nine years later. He was not married. Upapada is Scorpio and it is afflicted. The 7th house and Venus are also afflicted.

The 2nd house position or the 12th house might bring about a crisis in the family and a consequent separation, temporary or permanent. Lagna Leo, the Moon in the 2nd, Rahu in the 5th, Venus in the 6th, Jupiter in the 7th, Mercury and the Sun in Aries, Saturn in the 11th, and Mars in the 12th. The 12th house Mars does reveal his power to some extent. The Lord of the 7th is

with Kethu and he is in the 8th from Upapada. Mars afflicts the 7th house. Jupiter as lord of the 8th is in the 7th. After a fairly long time of happy married life, she was widowed when her husband was assassinated.

Two combinations involving Mars deny marriage to the native. These are :—

(a) Venus conjunct the Moon in opposition.

(b) Venus conjunct the Moon aspected by Mars and Saturn, while the 7th house is not aspected with Jupiter.

Consider the chart : Lagna Leo, Venus in Aries, Mars and Rahu in Virgo, the Moon and Saturn in Capricorn, Jupiter and Mercury in Aquarius, the Sun and Kethu in Pisces. The rules laid down earlier do not apply here. But here the 2nd house is afflicted by Mars and Rahu. The lord of the 2nd is in the 7th. The 8th house is afflicted, and Mercury is between two malefics. Lord of houses the 2nd, the 4th, the 7th, the 8th and the 12th are afflicted. The primary Kuja dosha is only from Lagna. The native died a bachelor.

In another chart we have Libra rising with Kethu, Saturn in the 3rd, the Moon in Capricorn, Mercury in the 8th, Mars in the 10th, and the other four in Aries. Here we note Kuja dosha from the Moon and Venus Capricorn happens to be Upapada also. The 7th house is heavily afflicted. Both Lagna and the 4th house are afflicted. She has completed 44 years and is unmarried. Another individual with Libra rising had Venus in the 2nd, Jupiter in Pisces, Saturn in Aries, Mars in the 8th, Kethu in the 9th, the Moon in the 10th and the Sun and Mercury in the 3rd. Here the 7th and the 8th are afflicted. The interchange between Mars and Venus has not made him immoral. He lived and died a saint. He was a bachelor.

A tendency towards loose character can be explored in the light of the following combinations. These are the combinations referring to a woman's chart. In each case find whether the Lagna or the Moon is stronger and then apply :—

(a) Lagna or the Moon in Cancer in Trimsamsa of Mars or the Moon, aspected by a malefic.

(b) Venus in the navamsa of Mars and Mars in the Navamsa of Venus, provided neither is conjoined with or aspected by a benefic.

(c) The Moon, Venus and Mars in the 7th without any association with a benefic

(d) Lagna of the Moon in Taurus, Libra, Scorpio or Aries in the Trimsamsa of Mars and afflicted.

Consider the chart: Lagna Capricorn, Kethu in Aries, Saturn in Leo, the Moon, Mars and Rahu in Libra, Venus in Sagittarius, Jupiter in Cancer, Mars is with Rahu and the lord of the 7th. These are afflicted by Saturn. This is strengthened by the position of Venus.

Take another: Lagna Cancer, Kethu in Aries, Jupiter in Cancer, Saturn in Leo, Mars and Rahu in Libra, Venus in Capricorn, the Moon in Pisces. The 8th house from the Moon is afflicted by Mars and Rahu who are aspected by Saturn. The 7th house Venus receives the aspect of Mars. The native was separated from her husband for a long time because of her feeble scruples.

Another chart: Lagna Capricorn, Kethu in Cancer, Mars in Leo, the Moon in Virgo, Saturn and Rahu in Capricorn. Here the 8th house position of Mars is deplorable particularly when this Mars is also in the 12th from the Moon. The 2nd house from the Moon is afflicted by Saturn. She had sex life before her marriage and conceived. Note the 5th house from the Moon tenanted by malefics.

Many rules are given in the texts to show two or more marriages. Some of these rules involve Mars and they demand a careful examination before we can accept them. Thus one of the rules: When a malefic is in the 7th or the 8th, Mars is in the 12th, and Venus or the lord of the 7th is in a common sign, one may have two marriages. Take the chart with Libra rising, the Sun and Mercury and Venus in the 3rd, Jupiter in the 4th, Rahu in the 5th, the Moon in Aries, Saturn in the 8th and Mars in the 9th. A malefic is in the 8th, Venus and the lord of the 7th from Venus and the 4th from Upapada. Temporarily separated from his first wife, he married again and some years later the first wife returned to him. He now lives with two wives. Mars is not in the 12th here as the rule states. But as the lord of the 2nd and the 7th he is in the 9th facing Venus. In this way we will have to reinterpret the rules laid down in our ancient texts, in the light of available charts.

In the following chart we find Mars, the lord of the Ascendant

in the 12th with the debilitated Sun, Lagna Scorpio, Saturn in Taurus, Kethu in Virgo, the Sun and Mars in Libra, Jupiter and Mercury in Lagna, the Moon and Venus in Sagittarius.

The Lord of the 7th is in the 2nd. The 7th is occupied by Saturn and aspected by Mars. The only relieving feature is the aspect of Jupiter on Saturn. The native's wife died, and he married again. Note the slight difference in the application of the rule to this chart and to the previous one. The rule is valid.

Chart: Lagna Scorpio, the Moon in Aries, Rahu in the 7th, the Sun, Mercury and Venus in the 8th, Jupiter in Leo, Mars in Aquarius and Saturn in Pisces. The Lord of the Lagna is Mars, and he is in the 4th, aspecting the 7th. Saturn is also aspecting the 7th. Venus is afflicted in the 8th. Mars did not save him. His first wife died. Then he married two other women, both being together alive. An example like this is very valuable since it reveals the immense possibilities of interpretation. Consider another significant chart. Capricorn Lagna, the Sun and Saturn in the 5th, Mars and Kethu in the 8th, Rahu and the Moon in Aquarius. The 8th from Lagna and the 7th from the Moon show Mars with Kethu. The 2nd house is afflicted. She divorced her husband and married again. Note the position of the 7th lord with Rahu in the 2nd.

Lagna Scorpio with Rahu, the Sun, Mars, Kethu and Mercury in the 7th, Venus in the 9th, Saturn in the 10th and the Moon in Virgo. The 7th house is heavily tenanted, and there is also Mars who aspects Saturn (lord of the 4th) and who is aspected by Saturn. She lost her husband soon after marriage, and she married again. Kuja dosha is present from Lagna and also from Aries which happens to be the Upapada.

One more chart will show how Mars can operate even from Arudha. Lagna Libra, Kethu in the 2nd, Saturn, the Moon and Mars in the 6th, the Sun and Mercury in the 9th, Venus in the 10th and Jupiter in Leo. The lord of the 7th is afflicted and he is in the 6th with Saturn and the Moon. This 6th house happens to be also the Upapada. It is the 12th from Arudha Lagna and the 2nd from Dara-pada. She was estranged from her first husband. Having lived a number of years in the condition, she married again. The 7th house is also hemmed in between malefics. The relieving feature is Jupiter's aspect on the 7th. But the Arudhas



have acted very effectively in the chart, and Mars is related to all the three Arudhas.

### MARS AND MARRIAGES

Sir,—In his article under the above caption published in the January 1974 issue, Prof. P.S. Sastri has arrived at a conclusion in respect of the exceptions to Kuja Dosha (the evil of Mars) in these words: "These illustrations show clearly that the exceptions are only an eye-wash. They do not have the sanctity of a law or a principle."

I do not see my way to swallow the author's finding and for that matter, no Kerala astrologer will accept this verdict. From my study of and experience in astrology for the last thirty years, what I gather is that there are certain well-defined exceptions to Kuja Dosha which are firmly based upon fundamental principles.

Kuja Dosha has relevance only so long as Kuja (Mars) remains a malefic. It is a well-known principle in astrology that a natural malefic can get metamorphosed into a benefic under certain circumstances. Under this principle, Mars becomes a real Mangala, a benefic, when he a) is lord of Lagna (in the case of Aries and Scorpio ascendants), (b) becomes Rajayoga karaka by virtue of being the lord both of a trine and a quadrant (in the case of Cancer and Leo ascendants), (c) form a beautiful yoga either by himself (Ruchaka Yoga and Neechabhanga Yoga etc) or join ly with other planets (Sasimangala Yoga, Gurumangala Yoga, etc) and (d) gets an appreciable degree of strength due to abundance of Subhavargas, close conjunction or full aspect or benefics, etc. I have not exhausted the list.

Some authorities go to the extent of pleading that even if the lord of the sign in which Mars is situated is in a Kona or a Kendra, Kuja Dosha gets cancelled. Thus we see that the exceptions to Kuja Dosha do have the sanction and sanctity of laws or principles.

If we turn our attention to the nature and quantum of evidence adduced by the author in support of his findings, we see that they are quite meagre and not convincing. The learned contributor

appears completely satisfied with a mere look at Rasi positions alone without any reference to Navamsa or Bhava positions of planets of even a single horoscope discussed by him to arrive at the conclusion that such and such an exception to Kuja Dosha is unreal. He has not taken the trouble to study in detail the combinations of other planets in each chart which may have had a say in contributing the results noted under each illustration.

214/Feb. 1975 M. R. Kerala Verma

### EXTRACT

From

#### 39. SOME PROBLEMS IN MATRIMONIAL AFFAIRS—1

**KUJA DOSHA**—My experience shows that persons having strong Kuja (Mars) Doshas (afflictions) do not easily get married. Apart from the non-availability of Dosha horoscopes, interpretational differences among astrologers themselves stand mostly in the way. Even those not knowing anything about astrology begin to mention that Mars in the 2nd, the 4th, the 7th, the 8th or the 12th causes dosha, whether they know the difference or not. Apart from above positions, Jathaka Bhavathraya Nirnaya states that Mars on the Ascendant too causes as much the same dosha as in the 7th or the 8th, apparently because he aspects the 4th, the 7th and the 8th, from the Ascendant. My view is that this position too has as much dosha as that in the 7th or the 8th. I notice that many have no knowledge of the cancellation or mildness of effect in certain cases. Even then judgement in each individual case is essential taking into account *adhipatya* (Lordship), conjunction and aspects. Though this part of study is vital, this is commonly ignored or argued to suit the occasion. Still, a few go to the length of saying that Kuja dosha theory itself is not applicable or at least in South India, because Mars governs the South. But I am unable to agree on this point because of my certain personal observations. The following horoscopes of a couple will give some curious information:

Chart No. 1. Male, Born on 15.5.1913 at 54½ ghatis in Uttara Bhuni star in Tanjore District— Sun Dasa balance— years 2-2-22.

Asc'dt. Mars Rahu	Merco. Venus	Sun Sat.			Moon	Jupit.	Ketu
	Chart No. 1 RASI				Chart No. 2 RASI		
				Venus Asc'dt.			Sat. Mars
Jupit.			Moon Ketu	Sun Rahu Merco.			

Chart No. 2. Female, born on 24. 12. 1917 at 3½ ghatis in Tanjore District in Bharani star— Dasa balance not known.

In the male's horoscope, the 7th house is afflicted by the combination of the Moon and Ketu, while Mars is in Lagna, which is the 7th of the Moon too. In the female's horoscope, the 8th house denoting mangalya (longevity of husband) is tenanted by Mars, while the lord of this house is in the 12th with Rahu besides Mercury. Both these horoscopes were matched after consideration. In this connection it has to be noted that if in the male's horoscope Mars is in the 7th he should be in the 8th in the female's horoscope. If the positions are alike, the result will be only aggravation and not amelioration.

In those days marriages were being celebrated for five days with religious functions on each day. On the third day of the marriage, the boy went to the local river along with some relatives including myself. I remained on the bank watching them bathe and swim. I did not know swimming. Some leapt for swimming but they warned those not knowing swimming not to get down over their heads because there was unusual depth afterwards. In spite of such a warning, the bridegroom fell into the depth in an absent-minded manner and was under water for an unusually long time. Others got the impression that he knew swimming, while I knew that he did not know swimming. As I noticed that hairs of the boy were going up and down I called for help. Immediately others came to the rescue and gave artificial respiration as he was uncon-

cious. Fortunately he survived. Three years later, the couple went to Ootacamund during holidays and I was also there. One day I heard a groaning but very feeble sound in the bath-room of the house when I was passing that side. I came to know that the girl had gone for her bath. Immediately I called others also and broke open the doors of the bath-room; and she was found unconscious and asphyxiated by the charcoal gas, which was quite common in Ootacamund resulting in death if the windows were closed. After immediate medical aid, she regained her health. Again after a few years, the boy had a motor-cycle accident with some bad injuries. Later, he himself had the greatest suffering on account of some disease but recovered afterwards completely. A few years later, his wife got a serious rheumatic disease. After a prolonged treatment she recovered at the cost of her legs and she is still limping though not born lame. These incidents could not be erased out of my mind and I had necessarily to become conscious of the evil effects of Kuja dosha in the 7th and the 8th. Because of proper matching both of them sustained their lives with accidents on both sides, else one of them would necessarily have succumbed.

Thus, I would group the doshas into two categories viz. the 1st, the 7th and the 8th on one side, and the 2nd, the 4th and the 12th on the other side. These positions have to be studied either from the Lagna or from the Moon. In cases of some other defects to the 7th house, these positions from Venus too may have to be studied.

In spite of the doshas mentioned in the texts and observed by many, some are in the habit of quoting texts to their liking or advising others to their own liking. The information contained in *Narada Samhita* will be handy to such people and it is also furnished here for information—

(i) If Mars is in the 2nd or the 7th place in a female's horoscope or in the 4th or the 8th in a male's horoscope, there is no Kuja dosha.

(ii) If Kuja (Mars) is afflicted in the 12th or if he is in the 12th in both the horoscope of male and female there will be no dosha.

(iii) Mars in the 4th for Mesha (Aries) or Vrischika (Scorpio), in the 8th for Vrishabha (Taurus) and Thula (Libra), in the 2nd for Dhanus (Sagittarius) or Meena (Pisces), in the 7th for Makara (Capricorn) or Kumbha (Aquarius) and wherever he is for Kataka (Cancer) or Simha (Leo), does not cause dosha.



In my experience, such statements have played havoc when the planets or bhavas involved were not properly studied to arrive at a sensible judgment. In what spirit these statements are made has to be investigated by an astrologer himself. Probably if Mars is there alone without any evil aspect or conjunction there may be some force in the statement but still there is always the natural tendency of an incendiary planet, which has to be taken into account. The horoscope as a whole has to be studied with special reference to all the connected houses.

As I am requested by some that their horoscopes should not be discussed inspite of their intense worries in this respect, I am unable to furnish full information of the horoscopes. In the case of a male born in Kataka Lagna with Rahu there and Kuja in the 8th, he had to get estrangement and separation by marrying one without Kuja dosha. Probably Rule 3 was applied by the astrologer who recommended the alliance and no doubt he was textually correct but factually proved otherwise. In another instance, when longevity was of doubtful nature, the husband died because of Kuja in the 8th in both the cases. There are many more instances. Still my advice to avoid such mishaps is that an astrologer should not go merely by statements made in some texts, all of which are not at any rate *Shashtra*, but he should grasp the real ideal and the spirit with which they were written, study the horoscopes thoroughly from all angles, namely, adhipatya (Lordship), position and aspects and pronounce judgement, so that everyone will save himself.

862 Sept. 1969, S. Kannan

#### 40 THE CONCEPT OF KUJA DOSHA

*Lagne vyaye sukhewaapi  
Saptamewa ashtame kuje  
Subha drigyoga heene cha  
Patim hanti na samsayah*

(Brihat Parasara Hora, Adhyaya 81, Sloka 47)

THIS is what is otherwise known as Kuja Dosha, which is a deadlock in wedlock. The term Kuja Dosha, meaning Mars' maleficence, assumed undue proportions in terrifying the people throughout India in respect of matching of horoscopes for matrimonial purposes. But for this, the alliance problem for girls would have been less severe. For this, they quote one or two slokas from the vernacular almanacs as below:

*Dhane vyayecha pajaale  
Jamitreya ashame kuje  
Streenam bhartu vinaasanam  
Bhartunam stree vinaasanam*

This might be from Kerala Sastra, an astrological work. Our contemporary Siddhantins do not attach much importance to the source of their information. Only that sloka appears in several Telugu Panchangas. This sloka does not give a complete definition of Kuja Dosha, nor does it refer to any exceptions. It simply gives various positions of Mars and the ensuing result therefrom.

The great sage Parasara gives the complete definition of Kuja Dosha in his *Brihat Hora* quoted above in the beginning. He deals with exceptions also. Let us pause a while and see whether the two verses given above are similar in content. The first one given by Parasara mentions only the Ascendant and not the 2nd house, whereas the 2nd verse does not give the former position while mentioning the latter. If we rely on Parasara, there is no Kuja Dosha if Mars is posited in the 2nd. And if we rely on the subsequent text, there is no kuja dosha if Mars is found in the Lagna. Now where do we stand? Common sense suggests both houses to be pertinent. But Parasara is the authority in Kaliyuga. We have no other way than to follow the sage. In the terminology of Para-

sara, what we popularly call Kuja Dosha is Patihantru Yoga. The 2nd house is Kutumbasthana. Mar's position therein is deleterious to family life. Why was it left out by the sage for purposes of Kuja Dosha?

It is clear from the definition that there is Kuja Dosha only when Mars is posited in the Ascendant, the 12th, the 4th, the 7th or the 8th without the aspect or combination of a benefic; it is doubtless that he kills the husband. The context of this sloka forms the discussion of female horoscopy. In the subsequent stanzas, it is made clear by the sage that if it is found in the horoscopes of males it will kill the wives. As an exception, it is given in the text that Kuja Dosha gets cancelled when it is found in both the horoscopes. Therefore it is unambiguous from the above definition that there is no Kuja dosha when there is aspect or combination of a benefic even though Mars is found in the above places. Here the context does not warrant that the term Subha should mean also beneficence ensuing from lordship. In Sanskrit texts, wherever the terms 'Subha' or 'Papa' occur they do not denote lordships in the absence of specific reference. They mean only natural benefics and malefics in general context. Only in the chapter dealing with maraka reference to Subha or Papa by virtue of lordships is found. This reference is common to all text book writers in Sanskrit. Therefore, we are given to understand that Mars, when found in the above places with the aspect or combination of Jupiter, Venus, Mercury, unassociated with malefics and the Full Moon, there is no Kuja Dosha. It is true that sages would never reveal all the implications of yogas they give. They expected some standard from us.

There are astrologers who argue that kuja dosha is to be seen not only from the Ascendant but also from the Moon and Venus. They do not stop there and add the 7th house also as there is a tradition to treat each Bhava as Lagna for study. From all these angles, they say, if Mars is found in any of the above places, there is Kuja Dosha. If we take this for granted, Mars must disappear from a horoscope to be free from Kuja Dosha.

Yogas are technical combinations and here they include Ava Yogas also. Those which are given from the Lagna do not hold good from the Moon or other points. Some yogas are specific for the Ascendant, some are only for the Moon and some are for either.

... and Sakata form only from the Moon and

not the Ascendant. Vasuman Yoga can form only from the Ascendant and not from the Moon. Therefore, we must deprecate the tendency of counting yogas either from the Ascendant or from the Moon or from the stronger of the two as we like. Kuja dosha must necessarily be seen only from the Ascendant as is clear from the words of Parasara. The disturbing factor in the happy married life is Kuja dosha whose consequences are disastrous. Therefore, we must view it in a strictly technical way. The resultant purport is that there can be Kuja Dosha when Mars is posited in any one of the places above mentioned from the Ascendant only and only when he is without the aspect or combination of any natural benefic; and then it gets cancelled when a similar horoscope is matched.

The above quoted Kerala Sastra's sloka is only half truth. Parasara is the authority. What has been given in subsequent texts on the subjects in contravention of the great sage cannot be binding.

Here there is no implication that there should be no considerations of the Moon, Venus and the 7th house. Consideration from these points may be necessary in judging the merits and demerits of the Bhava as a whole but not for Kuja Dosha.

When Mars is present in any of the places above referred from the other points than the Lagna, it may be bad as any other malefic in the similar position. It is secondary.

When Mars is found in the Lagna, he will be aspecting the 7th house, hence bad. Besides the Lagna is the house from the 7th which is deemed as wife's Lagna. When he is in the 2nd also, he will be aspecting the 7th house by his special aspect; therefore, bad. Apart from that, the 2nd denotes family and as part of the 7th house. So also it is bad. The 4th house indicates Sukha. If Mars is there, it is spoiled. Sukha includes Samsara Sukha (family happiness). The 4th house indication of happiness is so general, that it covers happiness pertaining to all the 12 houses. Domestic happiness is foremost as the 4th is the kutumba of kutumba, i. e. the 2nd from the 2nd.

The 7th house is the main Bhava for matrimonial affairs. His presence is thus bad. The 8th house is Mangalya in female horoscopy and in the man's chart it is the kutumba for one's wife. Therefore, Mar's presence is undesirable. Mars in the 12th is also injurious to family life as the 12th also indicates bhoga (enjoyment) and vivaha (Marriage) as made specific by Kalidasa. In all these



places, not only Mars, but any other malefic should not be present. Specially Mars is the most malefic for matrimonial affairs. Saturn means only delay but Mars means decay. Mars is a bloody planet, the planet of War. Hence his presence in the vital points of matrimonial aspects will simply be chaotic. Mars is the planet for divorce—divorce from the husband or from the world. Saturn works for separation, thereby causing delay for reunion. Divorce is distinct from separation, in that the former is *de jure* and the latter *de facto*. One is permanent and the other temporary. Hence Kuja Dosha assumes such proportions.

But—there is a big but here. Can we consider the presence of Mars giving the same result for the Ascendants like Cancer for which the 7th is Capricorn where Mars is exalted; for Libra the 7th is Aries, which is his Moolatrikona; for Capricorn the 7th is Cancer where he is debilitated and from Leo the 7th is Aquarius which is inimical to him. The result cannot be identical even when there is Kuja Dosha technically. Because the sage says it so emphatically, we cannot think otherwise. There will be variations in the result. Death may occur to the spouse some what late in the life when Mars is favourably situated, which means matrimonial happiness for quite a long span of life.

The definition of Kuja Dosha does say only that the husband or wife will undoubtedly be killed by Mars but there is no iota of hints as to how soon it will occur. In 99 per cent of cases, the interval between the deaths of the wife and the husband will be varying. This accounts for degrees of beneficence of Mars even when the Kuja Dosha is technically present. Supposing there is no Kuja Dosha, the logical conclusion shall be the simultaneous occurrence of deaths of the couple which is very rare. *Sat Sahagamza*, which was practised in the ancient times, might find astrological justification of this theory.

Let us now consider as to how the above theory works, with reference to a few practical horoscopes.

A female was born at Bangalore on 21.1.1905 at 10.00 a.m. with the following planetary set up: Ascendant—Pisces; Jupiter—Aries; the Moon—Cancer; Rahu—Leo; Mars—Libra; Mercury—Sagittarius; and Venus and Ketu—Aquarius.

This is the example horoscope No. 19 from the Hindu Predictive Astrology. In this horoscope, Mars is situated in the 8th house with Jupiter's aspect alongside Saturn's aspect. First of all

we have to decide whether there is Kuja Dosha in technical sense. The test is "Subha drig yoga beenecha". As there is Jupiter's aspect on Mars, we must say no. But there is Saturn's aspect also. Here Saturn is stronger than Jupiter. Hence we shall say that the malefic aspect prevails and that there is Kuja Dosha. Mars is in Libra and therefore afflicted. The result was that the native lost her husband in her 19th year. Besides Kuja Dosha, we may have to study the house of Mangalya as a whole. In this case, the lord of the pertinent house is also afflicted with the association of Ketu in a Saturn's sign. The result may have to be attributed more to the affliction of the house than to mere Kuja Dosha.

Let us consider another female horoscope. The native was born at Guntur on 27th Dec. 1942 at 7—53—20 seconds (local mean time) morning with the following planetary situation: Ascendant—Sagittarius; Ketu—Aquarius; Saturn—Taurus; Jupiter—Cancer; Rahu—Leo; the Moon—Libra; the Sun—Mercury, Mars and Venus. The girl was married in 1961. This is the eleventh year of their married life with three daughters and the husband is all right now. In this horoscope, we must say, there is malefic Kuja Dosha as Mars, even though in this own sign, is associated with and aspected by malefics. Even though Jupiter is aspecting from exaltation, he is afflicted by Saturn's aspect. This horoscope is more malefic than the above one in respect of Kuja Dosha but with opposite result. The husband does not have Kuja Dosha. What is saving her? An exalted Jupiter is in the house of Mangalya. Its lord is in the house of gains. As the house is strong, the so-called Kuja Dosha is not manifesting itself which prompts us to the conclusion that it is not Kuja Dosha but the comprehensive study of the house of Mangalya which matters much in deciding who will survive whom, and for how long.

As a third example, let us gaze at the horoscope of Smt. Indira Gandhi where we find Kuja Dosha in a technical sense as defined by the subsequent text. Mars is singularly found in the 2nd without any benefic contact. We find not only technical Kuja Dosha but also its result confirming the saying of the sage. Let us examine the 8th house, Aquarius. It is a blank house without any trace of any benefic. Its lord in the Ascendant is hemmed in between Mars and Ketu. Even though Mars is Yogakaraka for Cancer and Leo, his malefic nature prevails over all his qualities. Effect



of lordship is only external but nature is internal. Nature prevails where appearance fails. Good yogas formed of Malefics can never be unblemished and those of benefics be entirely blemished. The planetary beneficence or otherwise by virtue of nature is predominant over that of lordship. Hence so much importance to Jovitarian contact irrespective of his lordship given by classical authors.

*Bhavartha Ratnakara* deals with Kuja Dosha without its mention in the following sloka--

*Kutumba saptsahatma vahana vyaya  
Sva vashil tho bhumi suta's tathaiva;*

If Mars is posited in the 2nd, the 7th, the 8th, the 4th, and the 12th, similar result follows. It is two wives. In Sanskrit, Dwikalatra Yoga does not mean plurality of wives but one, only after the other. In this respect, Sri Ramanuja does not make a departure from Parasara except that this verse does not mention Lagna position of Mars which is covered by other verses. The substance of the author seems to be in line with the tradition. But he does not distinguish Mars from the other malefic planets posited in the said places for conferring the same result. If Mars is treated on par with other malefics, the significance of the much apprehended Kuja Dosha is lost. If it is true and correct, we cannot expect the great sage Parasara to specify only Mars in that context and none else. He can well generalise the evil result by bringing the other malefics in. Therefore, we have to concede the martian evil to be more intensive than any other evil in this context and further it is better to select the horoscopes free from that evil either by non-formation or cancellation of the same as per the saying of the sage, for the domestic life to be more conducive.

Let us pause a while and see what Sri Mantreswara, the renowned author of the 16th century, says in the matter. He, while dealing with *Stree Jataka*, omitted conspicuously the *Ava Yuga* of Kuja Dosha. Even in the chapter of evil yogas also, we do not find its special mention. But he focussed our attention to a very peculiar beneficial result formed by Mars and Saturn in the 7th house in some cases.

*Jaamitre jha sha ge sanaw sathil tathad  
bhowmetha waa stree nirthith;  
Chandra kshetra gayormade zrikhjayoh  
Painee sathee sobhanaa.*

If Saturn is posited in the 7th house falling in Pisces or if Mars is that way, there is the death of the lady. That means the wife of the native born in the Ascendant of Virgo will die.

If Saturn and Mars are in the 7th house falling in Cancer, the wife will be devotee of husband and pious. Here the author does not mean that Saturn and Mars should combine. What all he means to say is that if Saturn or Mars, if posited in the 7th house for the persons born in the Ascendant of Capricorn, their wives will be chaste and pious.

We cannot fail to understand why the author does not give importance for the natural beneficence or maleficence of the planets in this context of contradictory results of Saturn and Mars in the 7th house for Pisces and Cancer. Here it is good or bad on account of lordship and lordship alone. Saturn and Mars for the Virgo are malefic as the lords of the 5th, the 6th, the 3rd and the 8th houses respectively. In the case of Saturn, the fruit of the 6th house, lordship is the prevailing factor over that of the 5th house as Aquarius is his Moolatrikona. In the case of Mars, there is nothing to choose as both lordships are bad. Therefore, the lord of the 6th house in the 7th is detrimental. So also the lord of the 8th in the 7th even, though this promotes the longevity of the native, while putting an end to the life of the wife. In the case of Capricorn people, Saturn is the lord of the Ascendant and of the 2nd house, hence good. Mars is the lord of the 4th and the 11th, therefore, good. As such, when either of them is posited in the 7th house, it is highly propitious. Even though Mantreswara does not say, we have to give some discount to the quantity of beneficence as both of them are natural malefics. Even though the preponderance of goodness is to be felt, yet the couple will experience occasional quarrels.

An improvement over this principle should be the case of Pisces-born people having Jupiter in the 7th house, as Jupiter has the double advantage of being the 1st rate natural benefic, besides being the lord of the Ascendant and that of the 11th house. Likewise, the cases of Sagittarius, Aries, Cancer with regard to Jupiter, Mars and Full Moon respectively in the 7th house can be considered for better results as per the above theory. In this context, it may not be out of place to mention the name of Pandit Gopesh Kumar Ojha, whose Hindi commentary on *Phala*



Deepika, I have had occasion to go through. The Sanskrit phrase in Kalartabhava, such as *subhadhipa yuthekshithe*, are interpreted as natural benefic planets joining or aspecting. But here the meaning of *Subhadhipa* is the lord of auspicious house (*Subha sthaanasya adhipatheethi subhaadhipah*). It is not natural benefic. The whole scheme of Mantreswara in this chapter is to give preference to the effect of lordships of planets. He does not refer to natural benefics or malefics as such. In Sanskrit the term *Adhipa* is not used to refer to planet. But it means only the lord.

Therefore, the idea of Kuja Dosha is very much magnified in the minds of the common astrologers whereas the truth seems to be that either for the husband or the wife to die, it is not the singular position of Mars that is the deciding factor but the house of Mangalya as a whole. If the house is weak, the thing will happen irrespective of Mars. This is borne out by the evidence of the above illustrated horoscopes apart from the hidden meaning of the tradition. But there is no denying the factor that Kuja Dosha does not exist and that it will contribute a disturbing element to domestic life. For purposes of caution and happier lives we must select the horoscope free from Kuja Dosha or both should have it, to get cancelled.

1017/Nov : ANNAPRAGADA Sree Ram Murthy

M. A. (Ling), M. A. (Tel)

#### 41. MARTIAN AFFLICTION (KUJA DOSHA) —A FALLACY?

A topic of great importance but of greater misunderstanding. Kuja Dosha definitely does not merit the notoriety with which it is associated. To most people Kuja Dosha is synonymous with either widowhood or widowerhood.

Kuja Dosha as such has been defined nowhere. It is found in various classical texts in the Adhyayas dealing with marriage or with female horoscopes.

Vaidyanatha Dikshitar in his *Jataka Parijata*, Adh. XIV, SI, 34 says: Mars occupying the 2nd, the 7th, the 4th or the 8th Bhava in the horoscope of a person may cause the death of his wife. If Mars occupies the same position in the chart of the wife, the planet will prove injurious (presumably fatal) to the husband.

Mahadeva is more general in his *Jataka Tatva*, Adh. IV, SI-51 wherein he says:

If Mars, along with another malefic occupies any one of the houses, viz., the 1st, the 4th, the 8th, the 12th and, the 7th, the woman concerned having been abandoned by her husband will be addicted to another. He does not imply loss of husband through death.

Mantreswara, on the other hand, makes no mention at all of this situation of Mars.

Although these texts make a general reference to Kuja's situation to certain houses as being unfavourable for the 'longevity' of married life, no special attention is paid to Kuja Dosha as is done today in practice by most parents of eligible boys and girls.

As commonly understood, Kuja Dosha is caused by Mars in the 2nd, the 12th, the 7th, the 4th or the 8th resulting in loss of spouse. Our illustrious Editor in his *Muhurta* extends the application to the Moon and Venus apart from Lagna as centres of reference. In fact, he qualifies the strength of affliction as being increasingly strong reckoned from Lagna, the Moon and Venus

respectively, but as being of only relative importance subject to the overall strength of the concerned Bhavas.

Like in any other instance, there are several factors which can set at nought or at least greatly minimise the affliction attributed to Mars. In practice as prevalent today, none of these counter-acting factors are taken into account and many otherwise highly desirable horoscopes are rejected outright. Most times, this rejection is not done by a sincere astrology student but by the parents themselves who go by blind norms.

Let us see how fatal or otherwise Kuja Dosha can be.

Chart I is of Shri Ramakrishan Paramahansa, born on 18-2-1836.

Venus		Ketu	Jupiter		Moon		
Sun. Moon Merc. Lagna	Chart No. 1 Rasi			Rahu Merc. Jupiter Saturn	NAVAMSA		
							Mars
							Kethu
	Rahu	Saturn		Sun	Lagna		Venus

Mars is in the 12th from both Lagna and the Moon. Kuja Dosha is, therefore, present. This should imply loss of spouse, but as every one of us is aware the Master trained and left behind his wife Sarada Devi to carry on his spiritual work. Let us see how Mars has been shorn of his evil power.

Lagna lord Saturn becomes a first-rate benefic. He is in the 9th or Bhagyasthana in exaltation aspected by Jupiter. (The 9th rules Sowbhagya of the female and its equivalent in respect of the male also.) The 9th lord Venus, in turn, is exalted and he is a Yogakaraka too here. He is doubly strong since both Lagna and Chandra Lagna fall in Aquarius.

The 8th house rules longevity of married partner here, it is aspected by exalted Yogakaraka Venus. The 8th lord Mercury is in Lagna in a friendly sign aspected by Jupiter. In Navamsa too, both Saturn and Venus who have given strength to Kalatra Bhava

in Rasi, are well placed. Saturn is in his Moolatrikona while Venus is neechabhanga (with cancelled debilitation)

The 8th lord well-placed, Lagna lord powerful in the 9th and 9th lord powerfully aspecting the 8th house have succeeded in nullifying totally the Kuja Dosha.

Chart 2 is of Abraham Lincoln Born 12.2.1809.

Jupiter Venus	Ketu			Rahu			
Lagna Sun Merc.	Chart No. 2 Rasi			Moon Lagna	NAVAMSA		
Moon				Merc.			Jupiter
	Saturn	Rahu Mars		Venus	Sun Mars	Saturn	Ketu

Abraham Lincoln has Mars in the 8th from Venus, yet his wife did not die during his life-time.

The 9th lord and Yogakaraka Venus is exalted in the 2nd aspecting the 8th house. The 8th is also aspected by swakshetra Jupiter. The 8th lord Mercury is in Lagna Kendra in a friendly sign. Saturn a benefic is in the 10th, a kendra from Kalatra Bhava, reinforcing the Bhava thereby. Jupiter aspecting the 8th is extremely powerful by virtue of his exaltation in Navamsa. Saturn too has gained in strength by his exaltation in Navamsa.

In contrast we have chart 3 belonging to Jawaharlal Nehru.

			Rahu	Merc.	Mars		
	Chart No. 3 Rasi			Moon Lagna	NAVAMSA		
				Rahu Lagna			Sun Saturn
			Saturn				Ketu Jupiter
Jupiter Ketu	Sun	Merc. Venus	Mars	Venus Moon			



Mars is in the 12th from Venus. Nehru lost his wife 19 years after marriage. The 8th and the 9th Bhavas will tell us why this happened. The 9th lord Jupiter is in his own sign Sagittarius but in a Dusthana, the 6th with Ketu. The 8th lord Saturn is in the 2nd in an inimical and maraka sign aspecting the 8th. Venus and Mercury, the former in his Moolatrikona sign, occupy a quadrant from the 7th house. Against Mars in the 12th and the weak 8th lord, these benefics contrived to give at least over a decade of married life. Although the Moon as Lagna lord aspects Kalatra Bhava from his own sign Cancer, he is waning in strength.

Let us compare the relative difference in strengths of the 9th and the 8th lords in these three charts.

In charts 1 and 2, 8th lords are in (1) *Lagna Kendra*, (2) in a friendly sign and (3) with *digbala*. In chart 3, the 8th lord is in an inimical sign and a *maraka* house.

In chart 1, the 9th lord is extremely powerful both in Rasi and Amsa and aspecting the 8th house. In chart 2, the 9th lord is very powerful, and in association with powerful Jupiter aspects the 11th house protecting longevity of spouse. In chart 3, the 9th lord Jupiter is in a Dusthana with a malefic and not related to the 8th house. His aspect on the 8th lord and inherent strength in occupying his Moolatrikona sign and aspect on the 8th lord gave relief in that his wife did not die too soon after marriage.

Chart 4 is of Sri Aurobindo Ghosh.

		Rahu		Lagna	Sun		Rahu Moon Venus
			Lagna Mars Jupiter	Jupiter	NAVAMSA		
	Chart 4 Rasi		Sun Venus Mere				
Moon Saturn	Ketu			Ketu	Mercury Saturn		Mars

In 1901 Aurobindo married Mrinalini, a beautiful girl. She died after an attack of dysentery in 1920.

Mars is in the 12th from Venus and in the 8th from the Moon. The 8th lord from Lagna is in the 6th in a Dusthana in Rasi and in an inimical sign in Navamsa. The 9th lord is Jupiter, exalted in Lagna and in a Kendra from the 7th house. The 8th house is aspected by Venus from an inimical sign Leo, by the 2nd lord and the maraka Sun and also Mercury. Venus and Mercury are not particularly strong in Amsa. The benefic influences being none too strong, his wife lived for about 20 years after marriage. Exalted Jupiter's aspect on the 7th Bhava against Kuja Dosha prevented a very short period of married life. Comparing Charts 1 and 2 against 3 and 4, we notice the following points :—

Charts 1 and 2:

1. The 8th lords are well placed.
2. The 8th Bhavas comes under benefic influences only.
3. The 9th lords are exalted or otherwise powerful and well-related to the 8th house, and
4. A natural or functional benefic is in Kendra from the 7th house or Kalatra Bhava.

Charts 3 and 4 :

1. The 8th lords are ill-placed—either in a Dusthana or maraka house and non-friendly signs,
2. the 8th Bhavas receive no outstanding benefic aspects, and
3. the 9th lords are well placed sign-wise but not related to the 8th house; a benefic, natural or functional, is in a Kendra from Kalatrasthana.

Charts 1 and 2 illustrate total nullification of the maleficence due to Kuia Dosha where the natives predeceased their wives.

Charts 3 and 4 illustrate partial nullification or mitigation of the Dosha where the natives lost their spouses a considerable period after marriage.

Chart 5 and 6 illustrate Kuja Dosha proving fatal to the spouses.

In chart 5 Mars is in the 8th from the Moon, in the 12th from Venus and in the 4th from Lagna. The native lost her husband about five years after marriage. The 8th lord Mercury is in a friendly sign but afflicted by powerful and mutually opposing malefics, the Sun and Saturn, and also by Rahu.

respectively, but as being of the overall strength of the 8th lord is Jupiter, exalted in the 8th from the Moon. Like the 8th lord and the 8th from the Moon.

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Lagna Jupiter

Mars

Jupiter

Venus  
Rahu  
Moon

The 8th Bhava receives Jupiter's feeble aspect ( $1^{\circ} 37'$  Libra) who is in a Dusthana cum inimical sign. Further Jupiter is aspected by powerful Saturn who has the effect of stifling him. The 9th lord occupies own sign Cancer but is afflicted by Ketu, Saturn, the Sun and Rahu. The 8th lord Mercury is not related to the 9th lord except by an aspect which becomes negligible due to the orb of difference between the two planets. Read from Chandra Lagna too; the 8th is occupied by Mars while the 8th lord Saturn along with other malefics is in the 12th therefrom. The 9th lord from the Moon is Jupiter placed unhappily. There is no benefic in any Kendra from the 7th and from Lagna, although Venus in the 7th from the Moon helped in not snatching away the husband even earlier. Feeble Jupiter's Vargottama aspect on the 9th gave at least five years of married life.

Chart 6 is even more afflicted and succumbs to Kuja Dosha.

Chart 6, Born 22-11-1939 at 10:30 a.m. at  $12^{\circ} 9' N$ ,  $77^{\circ} 9' E$ .

Moon Jupiter (R)	Saturn (R) Ketu			Venus	Saturn (R) Ketu		
Mars	Chart No. 6 Rasi						
			Lagna	Mercury (R) Mars	NAVAMSA		
	Sun Venus Mercury (R)	Rahu		Moon			Sun Jupiter (R)

Mars is in the 8th from Lagna, in the 12th from the Moon and in the 4th from Venus. The native lost his wife three years after marriage.

The 8th Lord Saturn is neecha-vakra (debilitated-retrograde) and without neechabhanga (cancellation) which makes him extremely powerful for giving malefic results. Further he is placed within  $0^{\circ} 8'$  of Ketu. The 8th Bhava is occupied by malefic Mars. The 9th lord Jupiter is well placed in own sign Pisces in Vakra but not related to the 8th house in any manner. There is no benefic in any kendra from Kalatra Bhava. In Navamsa also, the 8th lord Saturn is in a Dusthana afflicted. But his occupation of Taurus, a friendly sign, Jupiter's strength as the 9th lord gave the native at least five years of married life.

In the last two charts, we have seen that Kuja Dosha alone is not responsible for early death of partner. The 8th house governing longevity of spouse has been spoilt in both cases. The 8th lords, too, are either weak or not related to the 8th house.

These cases, even if they are too few, must set us thinking that Kuja Dosha is not really a *prima-facie* condition for widowhood or widowerhood. Mangalyasthana (the 8th house) must also be badly afflicted if Kuja Dosha must manifest its evil signification.

(Charts 1, 2, 3 and 4 are from Notable Horoscopes by Dr. B. V. Raman).

241/March 76 Gayatri Devi Raman B. Sc., LL. ...



## 42. MARS AND VENUS IN MARRIAGE

TODAY in the western countries, one in every three marriages is said to end in divorce. Love, affection and loyalty appear to be inconsistent or out of date with a gadget-gear, money-mad and permissive society. During our last visit to U.S. two years ago, Mrs. X who drove us from Washington to New York narrated her tale, which is briefly as follows:—A lawyer by profession, Mrs. X, 28, had married another lawyer, after "knowing him well" and had a son from him. Two years of their married life crossed by frequent quarrels, "temperamental clashes," etc. resulted in divorce proceedings. The possession of the child was given by the court to the father. The mother in Mrs. X revolted and she became miserable. She was seeking astrological advice whether she could marry another Attorney, who was in a similar predicament having just then divorced his first wife.

This case is typical of many American marriages. Mrs. X had met an Indian lady and had been astonished to learn that in India most marriages "were arranged" by parents, that the incidence of divorce was negligible and that the very idea of divorce was still repugnant to the average Indian lady. And she had also been told that astrology played a vital role in the selection of partners; all of which astonished her so much that she began to study astrology and "felt convinced" that Indian society had certain in-built safety valves which made marriages stable; and that despite the free mixing of sexes and the permissive nature of man-woman relations in the west, astrology could be of immense value in the selection of brides and bridegrooms, so that the incidence of divorce could be reduced to some extent.

Thanks to the intellectual slavery of Indians, some of the "progressives" are now clamouring for the introduction of sex-education in schools and colleges in India blindly aping the westerners and unmindful of the jeopardising of the moral basis and sanctity of man-woman relations.

Paradoxically, it is now being felt in many western countries that the so-called sex-education instead of being "enlightening"

by way of imparting "scientific truths" and "natural biological functions" is completely devoid of moral guidance and has resulted in an improper sensationalistic approach on the part of young students, because sex is viewed from the Freudian point of view as a mere biological function and not from the Jungian point of view, as a vital force capable of being directed through creative channels.

Today the tragedy of India appears to be that Indian people are to be considered as guinea-pigs for experimenting with theories, once fashionable in the west, and now being increasingly rejected as adversely influencing the stability of marriage and family life. America, being a new nation with no tradition, burned for a time with a desire to originate something—new morganatic marriages of convenience dissoluble at will and other freaks. They seem to be realising gradually that these experiments have proved a thorough failure disrupting the family and increasing enormously the incidence of children's crimes. Women in India who want to become "progressive" can learn a lesson from the experiences of their unhappy sisters in the west.

At least in Indian parlance, marriage was and is regarded as a sacrament comprehending the equality of the partner in respect of the four-fold goal of life, viz. *Dharma* (right conduct), *Artha* (the economic aspect), *Kama* (sex-relation) and *Moksha* (spiritual progress), and is not just a civil contract terminable at the desire of either of the contracting party. In fact, marriage is the basis of the family, and is a matter of interest to the community. Stable families make for stable communities and stable communities make for a stable nation. Hence the importance given to marriage in the Indian Society. Pseudo-rationalists may wax eloquent on public platforms over inter-racial, inter-communal and inter-religious marriages with an eye on cheap publicity in the Press. But in actual practice, such marriages have not proved successful because of cultural and other differences. After a careful consideration of all these factors, the ancient Hindus had devised an astrological means of judging marriage compatibility whereby the relations between the couple could stand the strain of misadjustments. Pseudo-sociologists are not wanting in India who are ever ready to point out their finger of contempt at the sound and sensible institution of marriage developed by the Hindus after centuries of experiment and experience. Let us face facts as they



are not gloss over them in the name of "modernism". The majority of marriages are performed only on the basis of astrological consideration.

Recently an enterprising Indian scholar had a German Professor of Sociology as his guest. The German Professor remarked that he found the institution of marriage much more of a success in India and that he could feel the presence of a deeper harmony in domestic relations in India than in any other civilised region he had so far visited. The Indian Professor's reply was that this stability and harmony were probably due to the system of matrimonial matching of horoscopes, invariably resorted to by parents prior to the settling of marriages. The Indian Scholar started collecting case-histories of married couples and he managed to get 603 cases for study. The age-group selected was 30 to 40. All the people concerned were born between 1931-40 and married between 1955-60. The economic back-ground was mostly rural and agricultural though 22% of the case-histories concerned people who derived their livelihood from commercial and industrial occupations. In most cases, the informants were males. It was found that divorces and separations were about 6% and deaths of husbands or wives 10%. The scholar's findings were that 47% was positive, 42% neutral and 11% negative. By positive he means very successful marriages. By neutral he means a fair degree of harmony in domestic lives. And by negative he means disharmonious family lives. His conclusion is that these figures prove the efficacy of astrology in marital settlements.

The inter relations between the planetary and stellar positions and the sentiments of men and women are very intimate. Apart from the other astrological considerations, mutual dispositions of Mars and Venus are to be carefully considered. It cannot be a coincidence that divorce, separation and crimes of passion increase whenever there is a conjunction of Venus and Mars in the heavens, especially when the constellations involved are those of malefic planets. The Venus-Mars configuration could of course be one of the contributing factors. Children born when there is a Venus-Mars conjunction should be brought up in a disciplined manner and should be made to avoid dissipating habits of immediate pleasure. The adverse effects of the conjunctions could be made to express through constructive channel, if Jupiter aspects the combination or is in quadrant therefrom.

Venus is indeed associated with many fascinating aspect of life. He rules the wife, conveyance, set harmony and union, art, attachment, family happiness, marriage in general, vitality, fertility, physical beauty and friendliness. Mars abounds in energy, aggressiveness, fortitude, driving force and in association with Venus, a tendency to excess of sensual gratification. It is, therefore, necessary that in the horoscopes of the couple, Mars-Venus conjunction or opposition should have a benefic steadying effect of a favourable disposition of Jupiter; or, in the alternative the conjunction or opposition takes place in the constellations of Jupiter or Mercury or even Venus; Jupiter and Mercury being more preferable. Venus-Mars disposition is an important factor for physical attraction. But, in the absence of Jupiter's or even Saturn's benign influence, real compatibility may be lacking. Venus-Mars conjunction makes one fond of pleasure, demonstrative, and adds a zest to one's sensual life. When Venus and Mars are involved in adverse aspects, difficulty through excesses and trouble through marriage follow as a matter of consequence. Venus in a good sign or constellation can temper the roughness of Mars, but if Rahu is also involved, it makes one lascivious, lewd and wicked. Whether in the horoscope of boy or a girl, Ketu-Venus-Mars association (or even mutual aspect) is not desirable unless the constellation involved belongs to Jupiter or Mercury or even benefic Moon, though the last circumstance might render the native's thinking highly sensual. Ketu-Venus-Mars (or Saturn) denotes danger of scandal in marriage. But if the 10th or house of Karma is well disposed, the affliction becomes somewhat tempered.

Let us take the example of a person having Venus-Mars conjunction in Taurus, the Lagna being Scorpio, Venus, Kalatra-karaka in the 7th is not generally favoured by ancient writers on the theory of *Karakabhavansaya* as the indications of the 7th are said to be inhibited. Experience has, however, revealed that this textual dictum is not quite valid. In fact Venus in the 7th is one of the finest combinations for a fairly happy marriage, denoting affection between the couple. When, in the case under reference, Venus is in Krittika ruled by the Sun and Mars, is in Mrigashira, the 7th house gains considerable strength and the married life will be happy though crossed by frequent emotional clashes. If such a



native is married to one who has Taurus rising with Venus and Mars in Scorpio, each will constantly try to appease the dictates of the other's emotions and over-indulge in sensual pleasures to the utter detriment of their health. Venus in Taurus is good, but in a fiery constellation (Krittika) it gives rise to stubbornness. In Rohini on the other hand, the finer qualities of Venus find expression. It is always better to look for trinal or quadrangular dispositions of Mars from the Lagna or the Moon, no matter even if they conjoin provided they are in different constellations. A similar disposition in the partner's horoscopes is desirable though not essential.

In selecting partners for marriage, more than *Kuta* agreement, it is the basic structure of the horoscopes that is important. One may possess outer-charm but may have a stony heart, acute selfishness and self-aggrandisement. Generally those who have a conjunction of the Sun, Mars and Mercury in the ascendant will be disposed as above unless there are relieving features such as the aspect of Jupiter. We have with us a number of horoscopes in the Moon occupies a martian constellation with the Sun and Saturn in the 12th therefrom. Many of them have confessed that their married lives have been beds of thorns. When the lord of the 7th is in the 6th with Venus in the constellation of Rahu, one will be figid, though attractive. It is not the purpose of this article to discuss the basic affinities which are to be considered before judging the marriage adaptability but to emphasize the need for assessing the structure of the horoscopes and their inherent benefic content.

Sun	Moon Merc.		Saturn	Jupiter	Merc	Ketu	
Ketu Venus	Rasi			Sun	NAVAMSA		
			Rahu Mars	Saturn Venus			Mars
		Ascdt Mandi	Jupiter		Rahu	Ascdt	Moon

Just for illustration, we give below a chart which is typical of a broken marriage. The native being a Hindu, there was no legal divorce.

Lord of the 7th Mars is in the 11th in combination with Rahu both in the constellations of Venus and aspected by Saturn posited in the constellation of Rohini. Venus Kalatrakara in his turn is much afflicted by association with Ketu, situated in the constellation of Rahu and aspected by Mars. Both the lords of the 7th and Venus have been much afflicted. The native married the daughter of a highly placed and respected officer. Before marriage the girl's father had been advised to reject the boy as the girl's married life would not only suffer from untold misery, as the native could become a debauchee but she could be even rejected. The marriage took place. And to the amazement of the wife, she found that her husband was leading a profligate life and never loved her. All her attempts to wean him away from his evil ways failed, and from sheer disgust, the lady returned to her parent's house. The sensual life led by the native resulted in his contracting dreadful venereal complaints.

One cannot decide the make-up of a person—boy or girl—merely on the basis of the Moon's situation, though one can glean a few psychological facts. It is the total assessment of each horoscope that is to be considered before applying the tests for mutual compatibility.

In a number of charts of husbands and wives we have studied, the following peculiarities have been found.

When Venus, Mars and Jupiter in one horoscope is situated in the other horoscope in a trine or 3 and 11 positions, that is, if in the husband's horoscope, Venus is in Taurus and in the wife's horoscope, in Cancer or Virgo, it is a favourable position. When the Sun and the Moon have similar harmonious positions, except 2 and 12 (dwirwadasa), there is usually a strong attachment. Here again if the husband's Sun is in Cancer and the wife's in Virgo, the needed harmony exists. When the Sun and the Moon are disposed as suggested above but Mars in one case is in a sign which happens to be the 12th from Venus in the other horoscope, attachment exists, but there cannot be normal happiness in their private lives. If Venus in one horoscope is in a sign occupied by Saturn

in the other a serious and industrious partner is indicated. Mars in the 7th, unopposed by benefics, indicates frequent quarrels leading to misunderstandings. Saturn in the 8th aspected by Mars (especially in the 8th house aspect), is not conducive to mutual understanding. Saturn in the 7th confers stability in the marriage but the husband or the wife manifests coldness and no warmth. A strong malefic in the 4th affects married happiness unless neutralised by a benefic aspect. If the Janma Rasi of the wife (or husband) happens to be the Lagna of the husband (or wife), or if the Lagna of the wife (or husband) happens to be the 7th (in the horoscope) from the position of the lord of the 7th (in the other) the married life will be stable and build on mutual understanding and affection.

When certain afflictions are present in one horoscope, it is said that they could be mitigated by having the native married to a partner whose horoscope has similar afflictions.

After satisfying on the basis of the birth horoscope about the bride's (or bridegroom's) character, health, general mental soundness, the agreement between the two horoscopes is to be judged.

The astrologer looks for the compatibility of temperament and not the identity. Astrologically three 'natures' are recognised viz. *Deva* (or divine), *Manush* (or human) and *Rakshasa* (or diabolical or devilish). The 'divine' (*Deva*) represents piety, goodness of character and generous instincts; the human (*Manusha*) is a mixture of good and bad; and the devilish (*Rakshasa*) suggests hatred, contempt, meanness and mischief. These different 'natures' are supposed to be revealed by the birth constellation. A distaste for piety and religious disposition cannot easily mate with piety and religious nature. A difference in beliefs and dogmas cannot always be balanced by sex compatibility. Hence one born in a divine temperament is not allowed to marry a person born in a 'devilish' temperament. Marriage between a 'devilish' man and a 'divine' or a 'human' girl is permissible under certain circumstances. The belief is, marriage between 'prohibited natures' results in disharmony, separation and divorce. Equally great prominence is given to what is called *Yoni-Kuta* to judge compatibility of sex. The theory behind this consideration seems to be that as the human embryo in the course of its development passes through various stages of evolution such as those of mammals, quadrupeds, etc. the 'urges' and 'tendencies' of certain animals are supposed to gain dominance

in the nature of man. It is supposed that each degree of the zodiac expresses the degree of evolution of the individual concerned. This *Yoni-kuta* takes into account the sexual aspects of marriage and indicates the sex affinities.

So far as the health compatibility is concerned the astrologer classifies the human constitution, into vata (windy), pitta (bilious) and kleshma (phlegmatic) divisions. This is also the classification according to Ayurveda or the Hindu system of medicine. A boy with a predominantly windy or phlegmatic or bilious constitution should not marry a girl of the same type. The girl should belong to a different 'constitution'. For more details reference may be made to our book *Muhurtha* or Electional Astrology.

We shall deal briefly with one of the most misunderstood and misapplied astrological factors, viz., the so-called evil of Mars (*Kuja Dosha*) which has been the means of preventing marriages otherwise very eligible and anxiously wished for.

According to the stanza current amongst astrological Savants "if Mars is in the 2nd, 12th, 4th, 7th and 8th houses (either from the Ascendant, or the Moon or Venus) in the horoscope of the female, the death of the husband will occur; similar situation of Mars in the husband's horoscope causes the death of the wife." It should be noted that the strength of the dosha in 2, 12, 4, 7 and 8 is in the ascending order. In assessing the quantum of dosha, Bhavas and not Rasis should be taken. The dosha of Mars is said to get neutralised or minimised in the following circumstances:—

Mars in the 2nd is bad provided such 2nd house is any other than Gemini and Virgo; in the 12th the dosha is produced when such 12th house is any other than Taurus and Libra; in the 4th house Mars causes dosha provided the house falls in any sign other than Aries and Scorpio; when the 7th is other than Capricorn and Cancer, the dosha is given rise to; and Mars gives bad effects in the 8th., provided the 1st is any other than Sagittarius and Pisces. In Aquarius and Leo, Mars produces no dosha whatsoever. The dosha is counteracted by the conjunction of Mars and Jupiter or Mars and the Moon.

No *Kuja dosha* arises if Mars joins Rahu or Ketu; or is aspected by Saturn or Mercury.

It will be seen that the dosha, simply because it may exist, is not absolute; it can vary not only according to the above excep-



tions but also according to the sign—friendly, exalted, own etc.—involved. We can therefore, rate the afflictions as follows, taking Mars as the worst malefic, Saturn, Rahu and Ketu as less malefic and the Sun as least malefic, the maleficence being the highest in debilitation and lowest in exaltation.

	8th and 7th			4th, 12th and 2nd		
	Mars	Saturn Rahu Ketu	Sun	Mars	Saturn Rahu Ketu	Sun
Debility	100	75-00	50	50	37-50	25-00
Enemy	90	67-50	45	45	33-75	22-50
Neutral	80	60-00	40	40	30-00	20-00
Friend	70	52-50	35	35	26-25	17-50
Own	60	45-00	30	30	22-50	15-00
Exalted	50	37-50	25	25	18-75	12-50

This way the *Dasha* for each horoscope can be worked out according to the above valuation so that not only the *Dasha* of Mars is assessed but also the *Dasha* of all malefics, so that when matched with the other horoscope, if the *Dasha* units are equal, or nearly equal or the units in the male horoscope are 25% more, the horoscopes can be approved.

Thus it will be seen that Kuja Dasha does not deserve that undue importance which is now being given to it.

It is therefore essential that before marriages are settled the horoscopes of the couple are carefully examined, inherent similarities recognized and the compatibility judged.

533/July/74 Dr. B. V. Raman..

## CHAPTER IV

# MARS AND CAREER

## 43. MARS AND MILITARY CAREER

**ANGARAKA** (Mars) is the Senadhipathi (Commander-in-chief) among the planets. His day Tuesday is also known as Mars day in some languages (Mardi-French, Martedì-Italian, Mangal-var-Hindi, Mangalavara—Kannada and Sevvai Kizhamai—Tamil). Tuesday is considered auspicious for war, destruction of enemies, battles, army training, fires, vehicles, etc., in electional astrology. Mars is the Roman God of War.

Mars in extremely bad aspect with other planets betokened war, e.g., the first and second World Wars; the Korean War, the Vietnam War and the West Asia War in mundane astrology.

Mars is invariably associated with the military career of a native and being a terrestrial, earthy planet Mars in a horoscope indicates a career with the land forces (army) among other professions connected with earth, blood, iron and steel. A study of the horoscopes of Indian Army officers at various levels confirms the predominant influence of Mars and army career (Table I).

The astronomical data on Mars including the findings of Vikings after landing on Mars are given in Table II. The astrological attributes of Mars are summarised in Table III.

Michael Gauquelin, a French Scientist, studied the birth dates of 25,000 eminent personalities and observed an astonishing correlation that famous military men besides doctors and athletes were born when Mars had just begun to rise or had reached zenith or peak.

Mars connotes one or more of the following traits or professions in astrology: courage, temerity, violence, resistance, aggression, war, battles, war materials, ordnance, explosives, armaments and instruments, soldiers, fury, rashness, fanaticism, hatred, criminal tendencies, heat, energy, adventure, heroism, leadership,

reckless, combative qualities, rudeness cruelty; professions or jobs connected with army, police, earth sciences (geology, mining, agriculture, horticulture, botany), butchery, laughing, medicine and surgery, armaments, ordnance, instruments, implements, factories, legal institutions.

In palmistry Mars represents martial qualities at three places; the upper and lower Mars Mounts and the plain of Mars. The upper Mars Mount is located on the percussion side of the palm between the Mercury Mount and the Lunar Mount and connotes courage, forbearance, resistance, endurance, bravery and leadership highlighting the qualities of Mars in well-developed mounts. The lower Mars Mount is below the Head Line and above the Venus Mount and this represents the active and sustaining will-power to fight for personal prestige or principles and for upholding the nation's honour. The Lower Mars Mount has all the potential qualities required in the army. The plain of Mars is situated in the centre of the palm with the directing influences from both the upper and lower Mars Mounts. This is also known as the triangle on three sides being the Head Line, the Life Line and either the Apollo or the Sun Line or the Mercury or Health Line. The plain of Mars is the battle ground of life and the fluctuating vicissitudes of one's luck is indicated by the Saturn or Fate Line passing through the plain of Mars. In the hands of the Officers of the Indian Army one or more of the following indications have been observed by the author: a square palm with conic fingers, fingers with square tips, fingers shorter than palm, upper or lower Mars Mounts or the plain of Mars predominant, a triangle between the Lines of Fate and Life with Head Line as base, Mercury Mount leaning towards Mars Mount (upper), strong Jupiter and/or Venus Mount, short Head Line, star or tripod or trident or triangle in one of three Mars Mounts (upper/lower/plain). Mars Mounts indicate the army career.

In astrology the 10th Bhava or house denotes: profession, means of livelihood, occupation, job, vocation, ambition, energy, honours from the Government, temporal honours, success, status, pleasures of bed, sleep, ornaments, real estate dealings, prestige, self-respect, religion, trade, etc. Mercury, Jupiter and Saturn are the karakas.

Although planets in or aspecting the 2nd, the 3rd, the 4th, the 5th, the 8th, the 9th and the 11th or their lords contribute a secen-

dary share in the determination of one's profession, livelihood, earning job, etc., it is predominantly the 10th house, the planets in the 10th house, the lord of the 10th house, the aspects received by the lord of the 10th house or the navamsa occupied by the lord of the 10th house that are potential primary indications. The stronger of the Janma Lagna or Chandra Lagna determines the 10th house.

Fiery 10th houses (Aries, Leo, Sagittarius) for Cancer, Scorpio and Pisces ascendants denote professions connected with army, iron, factories and metal working. Mars in the 10th house or Bhava gets Digbala or directional strength and is known to produce soldiers, warriors, commanders, butchers, slaughterers, mechanics, surveyors, chemists, lawyers, bankers, insurance agents or in other words professions linked up to life, blood, water and iron/steel. Mars has the astrological symbol ♂ which was also earlier used by the Alchemists to represent iron. Mars in the 10th house with aspects or combination of malefics is known in the case of robbers, criminals, hijackers. The 10th lord being present in the 10th house with Mars indicates a high rank in Government. The 10th lord in Mars Navamsa leads to jobs involving fire, metals, fuel, war equipment; army, dealings in real estate, engineering, police, fire service, etc. Investigators, scientists, intelligence agents are known to have their Mars and Mercury in the 10th house. Mars and Jupiter with or without the Sun in the 10th house is also indicative of army career or surgical assignment. Mars and Saturn association leads to low-paid or menial or subordinate jobs in the armed forces. Employment in army, hospitals, surgery and factories is indicated when Mars is in Jupiter's Navamsa. If the 10th lord Jupiter aspects Mars an army contractor is the indication.

Some of the great military men like Aurangzeb, Alexander, Mussolini or Sardar Patel had Mars in Lagna or the 7th or the 10th. Mars owning the 4th, the 5th, the 9th or the 10th is conducive to political power and authority. All the above leaders had an iron will and tenacity of purpose, a preponderant martian attribute.

In the present study the first 27 charts are those of Indian Army Officers of various ranks (Lieutenants to Generals) and in diverse assignments. Charts 28 and 29 are those of Maj. Gen.



James Wolfe and Aurangzeb culled out from earlier issues of The Astrological Magazine. In all these charts one or more of the following influences of Mars manifests itself:—

(i) Mars occupies his own fiery Aries (positive house) or the watery Scorpio (negative house) or its friendly houses or aspects its own houses.

(ii) The distribution of Mars in fiery and watery signs predominates.

(iii) Mars occupies the signs of either debility or exaltation.

(iv) Chandra Lagna (the natal Moon) is in fiery signs in 50% of the charts with Leo accounting for one-fifth of the horoscopes.

(v) Mars is either Lagna lord or the 10th lord (the 10th house of the more powerful between Lagna and the Moon).

(vi) Mars aspects either the 10th house or its lord.

(vii) Mars is associated with or aspects or is aspected by the 10th Bhava Karakas, i.e., Mercury, Jupiter and Saturn or aspects their houses.

(viii) Lord of the 10th house is either in Mars house or Mars Navamisa.

(ix) Mukha (4th pada), Pubba, Uttara, Hasta, Chitta, Swati and Visakha (except the last pada) account for 50% of the constellation owned by the Moon in the charts.

[Note:—Charts 31 to 34 (defence scientists including the author), 35 and 36 (electrical/electronic engineers), 37 (hydrogeologist), and 33 to 40 (police officers including an I.G.) represent the other types of professions indicated by Mars.

The author thanks the natives of the horoscopes and the Editor The Astrological Magazine, or Charts Nos. 28, 29 and 38 included in this study:—11.

TABLE I. *Rasts*

Chart No. 1: Taurus-Lagna; Virgo-Rahu; Scorpio-Mars; Sagittarius-the Sun and Venus; Capricorn-Mercury; Pisces-Ketu; Aries-the Moon, Jupiter and Saturn.

Chart No. 2: Capricorn-Lagna; Aquarius-the Sun and Mercury; Pisces-Saturn; Aries-Venus; Taurus-Ketu; Virgo-the Moon; Scorpio-Mars and Rahu; Sagittarius-Jupiter.

Chart No. 3: Capricorn-Lagna; Aquarius-the Moon; Taurus-Ketu; Gemini-Jupiter; Leo-Saturn; Virgo-the Sun and Venus; Libra-Mercury; Scorpio-Mars and Rahu.

Chart No. 4: Leo-Lagna and the Moon; Libra-Saturn; Sagittarius-Jupiter and Venus; Capricorn-the Sun, Mercury and Ketu; Aries-Mars; Cancer-Rahu.

Chart No. 5: Virgo-Lagna, the Sun, Venus and the Moon; Libra-Mercury; Scorpio-Saturn; Sagittarius-Ketu; Capricorn-Jupiter; Aries-Mars; Gemini-Rahu.

Chart No. 6: Aquarius-Lagna; Pisces-Saturn; Taurus-Ketu; Gemini-Venus; Leo-the Sun; Virgo-Mercury; Scorpio-Mars and Rahu; Sagittarius-Jupiter; Capricorn-the Moon.

Chart No. 7: Libra-Lagna and the Sun; Scorpio-Mars, the Moon, Mercury and Venus; Sagittarius-Saturn; Pisces-Rahu; Cancer-Jupiter, Virgo-Ketu.

Chart No. 8: Lagna-Cancer; Leo-the Moon and Ketu; Virgo-the Sun and Jupiter; Libra-Mercury; Scorpio-Mars and Venus; Capricorn-Saturn; Aquarius-Rahu.

Chart No. 9: Aquarius-Lagna and the Sun; Pisces-Rahu; Gemini-Jupiter; Cancer-Mars; Virgo-Ketu; Sagittarius-Saturn and Venus; Capricorn-Mercury and the Moon.

Chart No. 10: Taurus-Lagna and Venus; Gemini-the Sun; Cancer-Mercury; Libra-the Moon and Rahu; Capricorn-Mars; Pisces-Jupiter and Saturn; Aries-Ketu.

Chart No. 11: Gemini-Lagna; Cancer-Mars; Leo-the Sun, Venus and Mercury; Sagittarius-Jupiter; Aquarius-the Moon; Pisces-Saturn.

Chart No. 12: Leo-Lagna; Scorpio-Ketu; Capricorn-Mars, Venus and Saturn; Aquarius-the Sun; Pisces-Jupiter and Mercury; Taurus-Rahu; Gemini-the Moon.

Chart No. 13: Aquarius-Lagna; Taurus-the Sun; Gemini-Venus, Rahu and Mercury; Cancer-Mars and Saturn; Leo-the Moon; Virgo-Jupiter; Sagittarius-Ketu.

Chart No. 14: Gemini-Lagna and Rahu; Cancer-Mars and Saturn; Leo-the Moon; Virgo-Venus and Jupiter; Libra-the Sun; Scorpio-Mercury; Sagittarius-Ketu.

Chart No. 15: Libra-Lagna; the Sun and Mercury; Capricorn-Saturn; Aquarius-Rahu; Taurus-the Moon; Cancer-Mars; Leo-Ketu, Venus and Jupiter.

Chart No. 16: Gemini-Lagna and Venus; Cancer-Mars, the Sun and the Moon; Leo-Mercury and Rahu; Aquarius-Ketu; Aries-Jupiter and Saturn.

Chart No. 17: Libra-Lagna and Ketu; Sagittarius-Saturn (R); Aries-Rahu; Taurus-Jupiter; Gemini-Venus and Mercury; Cancer-the Sun; Leo-Mars; Virgo-the Moon.

Chart No. 18: Aries-Lagna; Gemini-the Moon; Leo-Mars and Ketu; Virgo-Jupiter; Capricorn-Mercury, Venus, Saturn and the Sun.

Chart No. 19: Aries-Lagna; Taurus-the Moon; Cancer-Ketu; Leo-Mars; Virgo-the Sun; Libra-Venus and Mercury; Sagittarius-Jupiter; Capricorn-Rahu; Pisces-Saturn.

*Chart No. 20:* Libra-Lagna, Venus and Mercury; Scorpio-the Sun; Pisces-Ketu; Leo-the Moon; Virgo-Rahu, Jupiter Saturn and Mars.

*Chart No. 21:* Pisces-Lagna, the Moon and Venus; Taurus-Ketu; Libra-Mars; Rahu-Scorpio; Sagittarius-Jupiter; Capricorn-Mercury; Aquarius-Saturn and the Sun.

*Chart No. 22:* Cancer-Lagna and Jupiter; Leo-Saturn; Libra-Mars and Rahu; Sagittarius-the Moon; Pisces-the Sun, Mercury and Venus; Aries-Ketu.

*Chart No. 23:* Cancer-Lagna and Rahu; Libra-Saturn and the Moon; Scorpio-Venus; Sagittarius-the Sun, Mercury and Jupiter; Capricorn-Ketu; Pisces-Mars.

*Chart No. 24:* Cancer-Lagna; Virgo-the Moon; Libra-Saturn (R); Sagittarius-Ketu; Aquarius-Jupiter; Pisces-Mars; Aries-Venus; Gemini—the Sun, Mercury and Rahu.

*Chart No. 25:* Aries-Lagna; Gemini-Ketu; Scorpio-Jupiter; Sagittarius-Rahu and Venus; Capricorn-Mercury and the Sun; Aquarius-Saturn, the Moon and Mars.

*Chart No. 26:* Gemini-Lagna and Mars; Cancer-Mercury, Venus, the Sun and Keta; Virgo-Jupiter; Libra-the Moon; Capricorn—Rahu and Saturn.

*Chart No. 27:* Leo-Lagna; Libra-Rahu; Scorpio-the Moon; Capricorn-the Sun and Mercury; Aquarius-Venus; Pisces-Jupiter and Mars; Aries—Saturn and Ketu.

*Chart No. 28:* Cancer-Lagna; Virgo-Ketu; Sagittarius-Mars, the Sun, Venus and Mercury (R); Capricorn-Saturn; Pisces-Rahu and Jupiter; Aries—the Moon.

*Chart No. 29:* Aquarius-Lagna and Jupiter; Taurus—the Moon and Saturn; Gemini-Ketu; Leo-Mars; Libra-the Sun, Venus and Mercury; Sagittarius-Rahu.

*Chart No. 30:* Sagittarius-Lagna; Capricorn-Ketu; Pisces-Saturn; Cancer-Rahu; Leo-Mercury, the Sun and Mars; Virgo—Venus; Libra—the Moon; Scorpio-Saturn.

*Chart No. 31:* Gemini-Lagna, the Sun, the Moon and Venus; Cancer-Jupiter and Mercury; Leo-Ketu; Capricorn-Saturn; Aquarius-Rahu.

*Chart No. 32:* Gemini-Lagna; Leo-Ketu; Leo-Ketu; Libra-Venus; Scorpio-the Sun and Mercury; Sagittarius-Mars and Jupiter; Aquarius-Rahu; Aries-the Moon and Saturn.

*Chart No. 33:* Capricorn-Lagna; Aquarius-Ketu; Taurus-Saturn; Gemini-the Moon; Cancer-Jupiter; Leo-Rahu; Libra-Mars; Scorpio-Mercury, Venus and the Sun.

*Chart No. 34:* Virgo-Lagna, Saturn and Jupiter; Scorpio-Venus and the Sun; Sagittarius-Mars and Mercury; Aquarius-Rahu; Cancer—the moon Leo-Ketu.

*Chart No. 35:* Virgo-Lagna and Ketu; Libra—the Sun; Scorpio—the Moon, Venus, Mars and Mercury; Sagittarius-Saturn; Pisces-Rahu; Cancer-Jupiter.

*Chart No. 36:* Libra-Lagna, the Sun and Rahu; Scorpio-Mercury and Venus; Aquarius-Jupiter; Pisces-Saturn; Aries-Ketu; Cancer—the Moon; Virgo-Mars.

*Chart No. 37:* Aries-Lagna; Taurus—Saturn, the Sun and Cancer-Jupiter, Venus and Rahu; Libra—the Moon; Capricorn-Ketu; Pisces-Mars.

*Chart No. 38:* Leo-Lagna; Virgo-Rahu; Sagittarius-Jupiter; Pisces—Ketu; Mars, Mercury; Aries—the Sun, the Moon and Venus, Taurus—Saturn.

*Chart No. 39:* Gemini-Lagna; Cancer—the Sun and Mercury; Leo—Venus; Virgo-Mars; Libra-Rahu; Sagittarius-Jupiter and Saturn; Pisces—the Moon; Aries-Ketu.

*Chart No. 40:* Scorpio-Lagna; Sagittarius-Rahu; Aquarius—the Moon; Aries-Mercury, Jupiter and Mars; Taurus—the Sun and Venus; Gemini-Ketu; Cancer-Saturn.

## TABLE II

*Astronomical findings—Mars*

Diameter—4920 miles (slightly more than half of the the diameter of Earth).

Axis is tilted towards the Earth or the Sun.

Distance from the Earth—460 million miles.

Orbital Speed—191° per year; 687 Earth days for one revolution around the Sun;

Distance from the Sun—141.6 million miles.

Seasons—Four.

Moons—Two (Phobos and Deimos).

Mass—11% that of the Earth.

Density—70% that of the Earth.

Surface Gravity—37% that of the Earth.

Time taken for VIKING I—11 months to land on Mars (on 20-7-1976).

Cost and time factor and man power—\$2000 million; 7 years; more than 1000 including a few Indian scientists.

Soil: red orange; 15-30% silicon, 10-22% iron, calcium 3-8%; titanium 2-5%; manganese not more than 7%.

Findings on life on Mars: Mars either did, could or would support life.

## TABLE III

*Astrological attributes—Mars*

\* Symbol: ♂

Nature: Malefic (75%)



Seat : Triangle  
 Cloth : Red Silk  
 Gift : Red Buffalo  
 Metal : Copper  
 Gem : Coral  
 Grain : Arhar Dal  
 Quality : (Kshatriya) Warrior, Fiery  
 Nature : Thamasic  
 Taste : Bitter  
 Time : Day  
 Vehicle : Swan  
 Part of Human Body : Head, bone and marrow.  
 Job : Commander-in-chief, surgeon, police, factories  
 (blood based or steel based)  
 Ownership : Aries (Moolatrikona upto 12°, positive house  
 Fiery, Scorpio—negative watery house.  
 Exaltation : Capricorn (28°)  
 Debilitation : Cancer (28°)  
 Friendly Houses : Taurus, Gemini, Virgo, Libra.  
 Inimical Houses : Leo, Sagittarius, Aquarius, Pisces.  
 Friends : Sun, Moon, Jupiter.  
 Neutral : Venus, Saturn.  
 Enemy : Mercury.  
 Yogakaraka for : Cancer Lagna.  
 Benefic for : Aries, Taurus, Cancer, Leo, Libra, Sagittarius,  
 Aquarius and Pisces Lagnas  
 Malefic for : Gemini, Virgo and Capricorn Lagnas.  
 Neutral for : Scorpio Lagna.  
 Constellations : Mrigasira, Chitta, Dhanishta. Benefic Gochara  
 effects in : Kritika, Uttaraphalguni, Uttara-  
 shadha, Ashlesha, Jyeshtha, Aridra, Swati,  
 Satabhisha.  
 Vimshottari Dasa : 7 years.  
 Digbala—Directional Strength : 10th house.  
 Cheshta Bala: When retrograde or Vakra  
 Kala Bala : During night.  
 Naisargika Bala (permanent strength) : Penultimate in the  
 descending order.  
 Period of rotation : 1.5 days per degree ; approximately 1.5  
 months for a sign.

318/April, Dr. S. Ramanujam, M.A. M.Sc., Ph. D.

## EXTRACT

From

### 44. INDICATIONS FOR ADMINISTRATIVE OFFICERS

**M**ARS is also called Vakra (crooked), meaning diplomat. He also represents royalty, authority and power to punish (दण्डित) magistrate, criminal cases, energy, courage, tact, action, executive capacity, commander, landlord of men (समूह), and rider of a vehicle (*vide uttra kalamrita V-47 50*), and also treasure and litigation (page 190, *Hindu Predictive Astrology* by Dr. B. V. Raman).

What an administrative officer needs in performance of his duties is mainly executive capacity, tact and diplomacy, timely and effective action, and determination to assert authority to take the wrong-doers to task for maintenance of law and order and to secure the welfare of the people by exercising magisterial powers vested in him; and these are the qualities of Mars. He is thus the strong indicator of executive under the government. Like Saturn, magnitude of his strength will have its say in raising the position of the native high.

As regards Mars strength, he is also Karak for the 5th, the house of service under the government. He has abundant strength in his Drekkana; in the signs 12th, 8th, 11th, 10th and 1st; in retrogression; in his navamsa and gives prosperity when he is in the 10th house and also when in Cancer (*Jatak Parijat* 11-63). Besides the above, like other planets he is strong in his exaltation, own house, in a friendly house, and Moolatrikona; and bestows immense benefits and makes one a leader. He is mightily strong in a Kanya (Virgo), Mithuna (Gemini) and Dhanus (Sagittarius) when without Sun.

He gets strong in enemy's camp (*Uttara Kalamrita IV-15*). His aspect features are also given on page 96 of *Hindu Predictive Astrology*.

Besides, when Mars is in the 1st house occupying Aries, Leo and Sagittarius and aspected by a friendly planet, the native will rule over a kingdom. He is auspicious in the 3rd, the 6th, 10th

and the 11th houses (Upachyasthanas) especially in association with the Sun, Jupiter and the Moon.

He gets auspicious in the 8th house in the matter of service. For example, in the case of Sri Morarji Desai who started his career as Administrative officer, exalted Mars is in his 8th house. In the 10th house, he enjoys Digbala and gives prosperity. Here I may quote *Chamatkara Chintamani* :

कुले वश्व किं संयतो भवेति न चर्चयते नद्वयेतः ।

meaning where is the prosperity in the family of one in whose 10th house, Mars does not exist. Of course, Mars in the 10th house gives executive ability, capacity for leadership and prosperity. He becomes specially strong as lord of the 9th in the 10th and makes one Judge/Magistrate.

In relation to Saturn, he gives brilliant results as, *Uttara Kalamrita*, Chapter IV—8 says :

मंगलवारुणौ कुम्भकर्मयोर्ध्वं स्थितौ भोगवान् ।

पर्वतः दुग्धपाकौ जनकृतः न स्वादाद्यो महान् ॥

meaning that if Mars and Saturn be strongly placed i.e. exalted, in own house, or friendly house with benefic aspect, and be in the 2nd and the 10th from Lagna the native will be highly praised in public and will be a great personage.

Also according to *Jataka Parijata* VIII—9 :

भाम्यस्ये मित्तु य मित्त भवने सम्पूर्णं गान्धे विप्रो ।

समवासाय विरासतिप्रदोऽप्यो भवेति ॥

When the Full Moon in the 9th house occupies exaltation, own or friendly house, and Mars and Saturn occupy the 2nd and the 10th, say a lord of the earth is born. Further, *Jataka Parijata* in Chapter VII—44 says :

गान्धर्वोदयस्य वा मन्वादिभ्यो परि ।

पूर्वमेव कृशस्ये अतो राजा भविष्यति ॥

If Saturn and Mars be in the 10th, the 5th, or the 1st house and the Full Moon be in a sign owned by Jupiter, the person born is to be a king.

#### 45. HOW MARS INFLUENCES ONE'S CAREER—I

MARS is a planet of fire born of the earth. That is why he is called "Kuja" 'Ku' meaning earth and 'Ja' meaning born. Mars represents the elements of earth and products thereof. Therefore lands and houses are indicated by him. He is the indicator of minerals for the same reason. Mineralogy is very well within his scope, and thereby also engineering.

*Aaro Vakromahujascha*

*Rudhiro Rakta Evacha*

*Agnarakah Kuja Bhowmo*

*Lohitango Mahcesnihua*

—*Muhurtha Deepika*

He is called *Rakta*. *Rakta* is blood. It is his colour. It follows that he is an indicator for blood. That means he stands for any profession to do with blood. Readers will do well to note that all employers working in forensic laboratories must have Mars in their career houses or connected with them in any way. He is called *Agnarakah*. This means fire. He is connected with fire services. Fire breaks out in forests and so the forest department is also governed by him. He is also called *Vakra*, i.e. his way is crooked. All crooked actions and words are nothing but lies. The native having Mars afflicted with regard to the house of speech will indulge in lies. Any occupation which has something to do with lies and crooked actions is necessarily indicated by Mars. It is the function of police department, magistrate, and the lawyer to sift out truth from falsehood and to prove crooked actions. The crooked actions are wrongs, civil as well as criminal. Therefore Mars is a policeman at the lower level and a commander-in-chief at the higher level. *Aara* and *Vakra* are synonyms. That is opposite to straight forwardness. *Kutila neethi* and *danda neethi* are within his scope. Diplomacy is in a way *kutila neethi*. *Danda neethi* is law, giving punishments. Maharshi Parasara describes Mars as the incarnation of Nrisimha who killed Hiranyakasipa. This is a hint for cuts and wounds meaning thereby surgery and



generally indicating the doctor's profession. What is the result of that incarnation? It is killing. Therefore murderers are also indicated. Plants are also born out of earth. Service in agricultural universities and botanical research laboratories is also governed by Mars. Agriculturist, horticulturist, engineer, doctor, lawyer, judge, policeman, commander-in-chief, criminal and geologist are among the many indicated by Mars.

Now-a-days occupation is relevant to education. A.B.L. practising homeopathy and B.E. becoming a businessman are exceptions. Therefore the astrologer while deciphering occupation given by Mars must at the same time look for Martian influence on the 4th house. Mars exalted in the 8th house started the career of Sri Morarji Desai as an Administrative Officer in those days when it was a mini-kingdom in India and he became eventually Deputy Prime Minister for some time.

It is very interesting to note the observation of Alan Leo that "just as the other planets are connected with other pairs of opposites, Mars on earth and Venus in heaven are connected with the passions and desires of mankind in a very marked degree". At another place he says that "The whole of the purely animal nature is under the influence of Mars." This Englishman's thinking is surprisingly in accordance with the thought of the ancient Hindus on the subject. They say Mars is Veera and Venus is Veerya. When both these qualities are combined, a king is born who is also called the lord of the land. The congenial blending of Martian and Venusian qualities produces a native having valour and ambitions which are essential for any leader in any sphere.

Varahamihira in his *Brihat Jataka* says that Artha Siddhi must be found out from the 10th house. He does not give any indication of profession, occupation or job in the modern sense for that house. Source of income need not be the main occupation or job alone. Suppose there is a doctor having his private hospital alongside his properties, lands and buildings. His sources of income are manifold. Because he gets produce from his lands he cannot be called an agriculturist. Similarly when he gets rentals for his buildings he cannot be called a landlord. He is known as a doctor. Therefore in coming to a conclusion as to which vocation a native will pursue, we shall have to take into consideration the 4th, the 8th and the 10th because vocation depends upon edu-

cational achievements also. In case the horoscope does not show any educational achievement, then we shall have to make an assessment of the skill and talent of the native. No single house can give a complete idea of this. All the intellectual house must be examined.

These are 2nd, 4th, 5th and 9th. There is no skill without effort, so add the 3rd house also. Thus see many houses are we to consult: 2nd, 3rd, 4th, 5th, 8th, 9th, 10th. In a word, we will have to consider the entire horoscope, not only the 10th or the 8th.

In my experience I have found two secrets about this aspect. One is that the opposite houses in the horoscope are not contrasting but complementary. They are reflective of the significance of the sumtotal of indications. The 1st house is for emotions. The 2nd is for money and the 8th also for the same, may be, the source is different. The 3rd is for travel and so also the 9th. The 4th is for throne (Simhasana); in the words of Mantreswara it is Rajyanka and the 10th is Rajya. The former is the house of throne and the latter is the house of commands. In common parlance the 4th is rank and seal of the office, and the 10th indicates official orders. The 5th is the house of prosperity (Lakshmee-sthana). The 11th house is also the same. The dictum is "Lakshassarwa vidhau". The 6th house is for sickness and debts and the 12th house also gives the same. When I say that the entire horoscope should be examined for purpose of vocational determination I mean that the significance of opposite houses should also be noted.

The second point which has come to my notice is that Atmakaraka is the key-planet in moulding the career. The characteristics, the indications, the place and direction of the said planet will have a definite say in the matter. The strongest planet also decides the way of life. The overall blending of all these factors will make up the vocational pattern.

We shall now be focussing our attention of the influence of Mars on one's vocation. Mars in the 8th is condemned by all and his position in the 10th is praised by all. One sage goes to the extent of saying,

*Dasam angarakaraka naasti Sa Jaatah Kim Krishyati.*

One who does not have Mars in his 10th house, what can he do? All the benefic planets in the angles and Mars in the 10th

have been extolled. Mars in the 8th has been condemned by all but it depends upon the situation of the planet. I have given the example of Morar ji Desai with exalted Mars in the 8th house and getting a high post in the planet's period. For Aries ascendant, Mars is the 1st and the 8th lord. He works well either in the 8th or in the 10th. The nature of the job will be executive and easy attainments with little or no efforts. In some cases the job involves manual labour. The 10th house Mars besides giving high positions is not free from maleficence. *Phaladeepika* says:

*Nekhost nripatih kruuro naathaa pradhoana jana sruthah.*

The native will be cruel apart from being a king, charitable and praised by important people. Cruelty is inherent in the nature of Mars. The following occupations are indicated ascendant and constellation-wise.

**Aries:**—For Aries ascendant, Mars will be the lord of Ascendant and of the 8th. The career is marked by tours and native gets more income than his efforts warrant, if Mars' placement is in Scorpio.

**Visakha 4th quarter:**—Mars is fortified in Jupiter's constellation. Attainment of position is smooth and effortless. According to '*Saravali*' the native becomes a "Bhoomi putra Yuvatheesah"—One possessing land, son and lady. According to Sri Sektaram Jha, the Hindi commentator of the book, the phrase means landlord and the lover of a lady having a son. This simple phrase according to me does not permit splitting of only one word and combining the other two words. It is my humble opinion that Vighraha vakya (resolving a compound word into its components) according to the tradition of Sanskrit grammar is that *Bhoomeshcha Putraya Yuvatih Yeshaam thrayanaam Yeesah adhipah asau*.

**Anuraadha:**—Chairman or president of any corporation or legislative body; if afflicted the leader of a band of thieves. In a service horoscope it can mean an executive post in a municipality or corporation. It can mean even a village headman.

**Jyeshtha:**—*Saravali* says one will be interested in business communications. That can mean any middle agency between the wholesaler and retailer.

The readers may note that no text on Hindu Astrology give planets, indications as per constellational placement but only as

per sign positions. It is my humble attempt here to sort out the same and allocate relevant indications to the planets as per the constellational lord's characteristics.

For Aries ascendant if the career house is the 10th, it will be Capricorn, wherein Mars is exalted.

**Uttarashadha:**—Head of State or Government

**In Sravana:**—The native collects grains and money. In the present context this is done by two departments, Food Corporation for grains and Revenue Department for taxes. This planetary position may also confer any high position in these departments.

**In Dhanishta:**—Commander-in-chief or Head of State or Government or any department.

**Taurus Ascendant:**—Sagittarius will be the 8th house. *Saravali* says "Paraadheenah"—dependant. This means service including military or army service. "Ratha Gaja Padaathi Yothu" is the term used. The speciality is that even the defeated native will be employed by the enemy forces as a warrior. In modern times the native can be an iron smith or an employee in a workshop. Being the lord of the 12th and the 7th, Mars tends to give the native partnership business.

**In Moola:**—The job depends on the placement of Ketu also. As the sign lord and the star lord are indicators of wisdom, some service in research laboratories is also indicated.

**In Poorvashadha:**—The native may be connected with any firm manufacturing electrical equipment.

**In Uttarashadha:**—It may be a carpenter's firm. In higher horoscopes it indicates defence services. For this ascendant, the 10th house is Aquarius where Mars gives business relating to gambling and speculation as per *Saravali*. Agriculturist according to *JathakaMarthanda* and a man making frequent pilgrimages. Even though these two texts seem to be conflicting yet we must construe that both are correct and each one applies different horoscopes. *Saravali* uses the term "Paana Ruchi", meaning relishing liquor. The sign is watery, representing vessel leading to the occupation not only of agriculture but also any wine or liquor shop or 'Akbar' business.

**In Dhanishta:**—It can be agriculture. In a service horoscope



it can be employment in Agricultural University, Agricultural Department, including agricultural demonstrators.

In Satab' Isha—Akbari business etc. can be inferred

In Poorvabhadra:—Business, connected with pilgrims and pilgrimages.

For Gemini, Mars is the lord of the 11th and the 6th. He gives both business or service, as per horoscope. Even though the 11th is the house of gains indicating independent business yet it is the 6th from the 6th; therefore indicates service. Capricorn is the 8th house, for which results have been examined above. If service, Mudradhikara is certain. The 10th house, for this ascendant is Pisces. *Jaathakamarthanda* says the native will give suffering to others. Mars has more qualities of the 6th being the Karaka for the same. Service or profession connected with diseases or litigation is likely. These two are medical and legal professions. If a lawyer's horoscope shows subsequent service the indication is he will become a magistrate thereby punishing others.

In Poorvabhadra :—A judge is more likely.

In Uttarahadra :—A doctor is likely.

In Revati :—A lawyer is indicated. For Cancer Ascendant, the 8th is Aquarius. Mars is the lord of the 10th and 5th. He is Yogakaraka. The native may indulge in gambling or speculation and the other results have been discussed above. A career to do with intellectual faculties on account of the 5th lordship and hereditary line due to the 10th lordship may be inferred. Regarding the 10th house position we have to consider Aries which is his own as well as his molatrikona sign. This confers a very good Raja Mudrika Yoga, a position of seal and authority. This singular position is not enough for predicting such a thing. The 4th house, the Moon and Lagna also show potency for that. It is noteworthy that Parasara in his *Brihat Hora* indicates royal symbols by virtue of the angular position of the good Moon. The reason is not far to seek. The Moon is the indicator of the 4th house. The 4th is replica of the 10th, its opposite house. As Aries is a movable sign, the nature of the job may include touring also. This is a good position for headship of State, Government, any department or corporation. A judge or magistrate can also be inferred. The native becomes a glorious man in his dynasty. The

native earns landed properties also according to *Jaathakamarthanda*.

Aswini gives intellectual jobs. Bharani gives artistic jobs and Kritika executive positions.

For Leo ascendant also Mars is a Yogakaraka. He is the lord of the 4th and the 9th. The 8th is Pisces. This position of Mars gives house-building business. Here the native will indulge in an unlawful occupation where fraud is involved. He is likely to do business in a place outside the place of residence. Alcohol business is also indicated as the sign is watery and the planet is fiery. The 10th house is Taurus. Here Mars gives the native a job with power, seal and authority. The 9th Lord in the 10th indicates a judge or magistrate. If the horoscope is of a doctor he will be a surgeon in a government hospital. In any other horoscope the native can become a musician receiving State awards. A P.W.D. engineer is also possible because the planet is indicative of engineering and the 4th lordship denotes buildings.

In Kritika it is a judicial job; in Rohini it is a musician's and in Mrigasira it is engineering or agriculture.

For Virgo ascendant Mars in Aries is in the 8th and the results have been described above. Mars being the lord of the 3rd and the 8th house life insurance agency is also indicated. In Gemini, the native can become a writer or poet or sculptor or artist. According to *Saravali*, the terms used are

*'Kavyakalaa nipunah'*

*'Naana silpa kalaasucha nipunah'.*

The 8th house career is different from the occupation of the 10th house. The 8th generally deals with the occupations having no recognition of the State, like hereditary trade and common business.

## 46. HOW MARS INFLUENCES ONE'S CAREER—II

**T**HE 10th house deals with occupation having State formalities, fame and reputation, ordering capacity and such characteristics. As the 10th is Gemini, a poet, writer, sculptor or skilled artist is very much understandable. Apart from this, service in postal and telegraph department is also indicative as the 3rd lord of the sign is Mercury. In Mrigasira the native may enter into Government service in the translation department or remain a sculptor or skilled artist. In Aridra the department can be foreign relations; in Punarvasu the native can be a classical poet.

For Libra ascendant, the 8th house is Taurus. The results have been described above. That apart the native can be a professional sportsman or police coach or he may run a brothel or be a paid witness giving depositions in courts. The 10th house is Cancer where Mars gives agriculture or one who gets money on account of tanks. Mars can make the native a medical representative or a doctor having surgical proficiency. The subject can have speculative business. The 2nd and the 7th lordships have something to do with females and Cancer is also indicative of the same; therefore some may indulge in traffic in woman like purchasing and selling girls at different places involving travels and voyages, in which case Venus also must be connected. Mostly this position favours partnership also. Some may organise money circulation scheme jointly.

In Punarvasu :— A teacher in agricultural university or college or service in banking institutions.

In Pushyami :— A trader in women, gambler, employee in seeds corporation or running such companies with partners or an agriculturist.

In Aslesha :— Business in fertilisers or sales representative. Speculation or money circulation schemes. A dealer in food stuffs.

For Scorpio ascendant, Mars is the lord of the 1st and the 6th houses. The 8th is Gemini. The results have been described in the above. A journalist is also indicated. Viewed from the lord of the 6th in the 8th, Harsha Yoga obtains, which is the Yoga for fortune and prosperity. Executive post is also probable. The 10th is Leo. It is a royal sign and its lord is also royal. Any powerful position in the Government is probable. If Mercury is connected with any educational house and placed in any angle, the native can become a famous astrologer. Even very high executive posts are also probable, including collector or governor. A lawyer can become a judge, provided other factors also support the same. This position is not conducive to becoming ministers as the 5th lordship is the most important requisite in connection with the 10th house. The native in some cases can be an agriculturist also.

In Makha: An occultist. In Pubba: A timber merchant or a wood-cutter. In Uttara: Any high executive or judge.

For Sagittarius ascendant, Mars is lord of the 12th and 5th. The 8th is Cancer and the results have been described. If the 12th lord is in the 8th, Sarala Yoga is there. This is a Yoga, for enjoyment. A job involving constant touring is indicated. This is confirmed by factors more than one like the 12th lordship and also the sign and the ascendant all indicate movement.

The 10th house is Virgo. Mars confers on the native a position known for knowledge. Saravali says "*Rathi Geetha Dhinch*", "*Vidwaan Bhavathi*", "*Subahu Silpah*". The native will be a scholar thereby indicating teaching profession as the 6th house is also involved. Sculptor is also indicated. Also a musician; more probably instrumentalist. In a politician's horoscope, this will make him a minister.

In Uttarat : It is of a political position like a minister's.

In Hastha : It is of an artist.

In Chitta : Any occupation involving craftsmanship, or scientific enterprise.

For Capricorn ascendant : The 8th is Leo and the results are as above. The lordships of Mars to be considered are those of the 4th and the 11th. Woodcutter, forest cultivator or forest contractor can also be included. House builder and timber seller come under this. Government building contractors are also covered here.



The 10th is Libra : This is a business sign. The ascendant is movable. A businessman in house-building materials can come under this. Educational career is also indicated on account of the 4th house lordship. *Saravali* says : "Yakta" the inference being a lecturer. It also says "Soundika", one who sells liquors. A wine merchant is the modern term. There is Raja Yoga in this position making for a civil engineer for roads and buildings in the government. The 4th house is Rajyanga, the 11th house is the 6th from the 6th standing for service. According to my theory the replica of the 5th house being the opposite house, a house for Raja Lakshanas (royal characteristics) according to Mantrewara. If the Moon is also in angle unafflicted, this gives Raja Mudrika Yoga (seal of authority) in any line the native opts for.

In Chitra : It is engineering.

In Swati : Wine merchant or abkari business.

In Visakha : Professor and head of the department or principal.

For *Aquarius Ascendant* : Mars is the lord of the 3rd and the 10th. The 8th house is Virgo and the results are already covered above. Any scribe or document writer can also be included in the list. The 10th is Scorpio. *Saravali* says, *Vyapaara Sruthi Sakthah* one who is interested in business announcements. He can be a commission agent. The native can also become a postmaster-general to speak of the highest in the line. A Minister for information and broadcasting can also come under this. The native can become even a government editor. A journalist receiving State awards can also come under this. In the horoscopes of executives, this position can include Governors or Heads of State. Signing of a piece of legislation is indicated by the 3rd house.

In Visaka : Executive heads.

In Anuradha : Minister.

In Jyeshtha : Journalist or businessman.

For Pisces ascendant, Mars has lordship of the houses the 2nd and the 9th. The 8th is Libra and the indications are as above. A dealer in food stuffs. A travelling salesman. A fortune-teller.

The 10th house is Sagittarius. This is a war-like sign. Mars is also war planet. The department can be military, army or defence or atomic department. Also a principal in the defence schools. In the horoscopes of advocates this is a favourable position for magistrates and judges. Family planning department also comes under this. A surgeon in this line is also included.

In Moola : Journalist, astrologer, teacher.

In Poorvashadha : Family planning jobs; judicial positions.

In Uttarashadha : Military, etc. departments.

Modern times are so complex that vocational avenues are diverse and numerous. However lengthy a list of astrological indications of this variety may be it cannot be complete. There cannot be finality to such lists. Therefore the efforts put in here may be appreciated for novelty and purposefulness. It is needless to remind one that the horoscope has to be assessed as to which type it belongs; whether intellectual or physical. Northern hemisphere of the horoscope containing majority of the planets and the house and lords situated therein gaining strength and having connection with one of the two career houses, is the most important indication for the intellectual type. The house 7, 8, 9, 10, 11, 12, and 1 are concerned here. The remaining houses fall under category of southern hemisphere, which if dominant will make for the physical type.

Another criterion to judge as to which type a chart belongs is which lords of the houses dominate the career houses whether of the northern or southern hemisphere.

The third criterion is whether the career houses form the limbs of the Time personified (*Kaala purusha*) indicating intellect or otherwise. Aries is the head, Taurus is the face and Cancer is the heart of the Time. These are limbs indicating intellectual qualities. If any of these are career houses, i.e. either the first or the second has connection with the lord of the ascendant, then it is more likely that the horoscope belongs to an intellectual type. The first career house is the 8th and the second one is the 10th. Generally the proximity of the ascendant lord or his Navamsa relationship will decide whether the 8th is the career house or the 10th for a particular horoscope; and so is the case with Atma-

karaka. All occupations having some of the features of the 10th are to be studied only from that house. For example, if giving orders is the feature of the job and because it is the indication only of the 10th, such jobs are to be studied from that house alone. All occupations having to do with the governmental recognition stem from the 10th only. Even then 10th is the secondary house of career. The primary is the 8th as certain planets in the 8th give authority and position like Venus. Hereditary occupations and menial trades necessarily belong to the 8th.

Lyndon Johnson became President of America only in the beginning of Jupiter's period. He, a Leo native, has Jupiter therein. This is the 8th lordship conferring the position in the usual and tragic circumstances. Some sort of "Mritha Dhana." It is doubtless true that the 8th lord brings changes in job in his period; and whether it is for the good or otherwise depends on other horoscopic factors. The example of Sri Morarji Desai has been given above on the same point.

The fourth criterion for a horoscope to belong to intellectual type is that the lords of the ascendant and the career houses and Atmakaraka planet whether all or majority of them are to be in intellectual houses which are 2, 3, 4, 5, 9, 10 and 11 or whether they are influenced by these lords. The criterion is whether the Karaka for intellect who is Mercury and of wisdom who is Jupiter, strongly influence the career houses or their lords. These are the guiding principles for vocational delineation.

To justify these principles let us take one example. In the horoscope of Smt. Indira Gandhi, the Ascendant lord is the Moon who is in the 7th. The 8th lord is Saturn, who is in the ascendant. He is Atmakaraka. Jupiter is in Taurus. So the Moon, Jupiter and Saturn and Ketu are in the northern hemisphere of the horoscopes. Even though five planets are in the lower half, the upper are the main planets. Jupiter and Saturn are the main planets out of the nine. Saturn is Karaka of the 8th and also its lord and above all Atmakaraka. The important planets are in the upper half. Atmakaraka happening to be the 8th lord is decisive for vocational results and it is to be noted that only his Dasa made her the Prime Minister of India. The first criterion is satisfied. Saturn is aspecting the 10th

house as lord of the 7th and the 8th. The second criterion is satisfied. The 10th is Aries and the third criterion is satisfied. The fourth is also there as Mars is in the 2nd and the 8th lord is aspected by the 9th lord. The fifth criterion is also valid as Mars aspects the 8th and Jupiter aspects Mars.

Life over the earth is God's plan. The horoscope is His secret time-table. No man can find out all the secrets there. Our great sages could unravel some of them.

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470/June 76 Annapragada S. R. Murthy



## CHAPTER V

## Propitiation Of Mars

47. PROPITIATING THE PLANETS  
MARS

EVERY planet has its own importance, intrinsic strength, beneficial nature, weakness and malefic aspects. But Hindu Shastras have classified some planets as natural benefics and the others, as natural malefics. This classification is more or less a broad demarcation between two groups of planets from amongst the nine who decide, disclose and determine the destiny of every one. Even natural benefics, Venus, Mercury and the waxing Moon often attain malefic qualities or attributes on account of a variety of reasons, as can be seen from various authoritative texts.

Prof. RAMAN, the modern Varahamihira, has, for the benefit of those whose knowledge of Sanskrit is not so good as that of English, rationally rendered, in a very lucid, non-technical, easily understandable language, the deep secrets contained in the numerous ancient astrological works of our great seers and erudite scholars. In many of his works he has suggested that while interpreting planetary positions indicated in the natal, horary or muhurtha horoscopes one should take into consideration all the conceivable aspects without ignoring anything as unimportant and then arrive at reasonable conclusions based on his own experience and intuition. In the Vedic language these are known as Vidyabala and Daivabala.

Studying a horoscope or consulting an astrologer is normally for two purposes, (a) knowing the good and bad aspects and their possible outcome and, (b) ascertaining the ways and means to lessen the evil nature if any and to attain generally better and gainful effects. The former is in the form of diagnosis while the latter is *Ipsa Facto*, remedial treatment. And these two are very much inter-related. No one can afford to take any risk in life by ignoring treatment—once he knows what the present and the future ailments are according to this occult discipline, the science of sciences.

One of the methods of divine treatment of maladies arising out of the three types of Karma is—I should call it the main method—Propitiation of the weak benefic planet or the strong malefic planet or their respective controlling deities so that the magnitude of at least Prarabdha Karma can be minimised. In my previous article I had dealt with various methods of propitiating Saturn. I now deal with the next malefic Mars (in the order of strength or vigour) basing my views on Shastras and the Vedic literature only.

Astrological tests have laid down that Mars is a natural malefic and is known as a Kooragraha, next only to Saturn. But Mars does not become a malefic in all horoscopes or in all cases or even under all circumstances. Though he confers quite a few benefits on account of Sthaanabala (positional strength), digbala (directional strength) etc., he is prone to give very bad effects, if he occupies the ascendant, the 2nd, the 5th, the 7th, the 8th, the 9th and the 12th. Experience further shows that the aspect of Mars on any of these houses also causes considerable hardship except in certain cases. These observations hold good both in so far as the position of Mars in the natal horoscope is concerned and also during gochara (transit). The evil results stand highly aggravated when Mars is in conjunction with or is aspected, respectively, by Rahu, Ketu, Mercury, Saturn or Venus or when he transits the constellations of any of these planets unless such conjunctions, aspect etc., are weakened by benefic aspects. The results are aggravated when Mars is in debilitation.

In Jantaka (natal astrology), Prasna (query) and Muhurta (electional astrology), Mars is described as the planet who signifies, indicates or rules brothers, enemies, loans and debts, eyes, diseases, employees, heinous crimes, poverty, landed property, family diety, business partners or associates, treachery, blood diseases, accidents, murder, skin diseases, childlessness, bad luck, mental agony, destruction of dynasty, epilepsy, apavada (false accusation), satya, soonya (black-magic) jail-going, criminal cases and unhappy married life. This is not an exhaustive list. In mundane astrology, Mars is called the war-lord or the political trouble shooter, triggerer of strikes and lawlessness, assassinations and genocide and bloodshed and murder. Mars in the 3rd house, devoid of benefic aspects, normally makes the native die miserably.

On the other hand, strong Mars in the 3rd, the 6th, the 10th or the 11th especially in association with the Sun, Jupiter or

the Moon or situated in own or exalted house or friendly house bestows immense benefits to the native or querent, depending upon the planet's strength in the natal horoscope—which again can also be measured by Ashtakavarga calculations. In particular, Mars makes one God-fearing, intelligent (sometimes perverted), brave, a go-getter, leader respected by people mainly of lower strata, sturdy, healthy, self-respecting, judicious and fair-minded, generous-hearted, affectionate, expert in surgery, archery and arguments and so on. Mars in the 2nd, the 4th, the 7th, the 8th or the 12th is said to cause Maanglika Dosha except in certain circumstances. This dosha is considered an important factor while matching horoscopes for marriage.

From the above description, it will be seen that Mars is generally a trouble shooter except, comparatively, in a few cases. Therefore propitiating this planet in adverse circumstances should be a rule rather than an exception.

Before considering the ways and means or rituals and methods of propitiating any planet we should first know certain basic things about the planet, its qualities, nature and its general attributes and environs.

Mars is a Kshatriya. His region of rule in India is Avantika Dasa (Ujjain, Dewas and surrounding area). He was born on Ashtami (lunar eight) Tithi and in the constellation Shravishtha. He belongs to Bharadvaja as a gotra and his traditional Gura was Jamadagni Muni. He is a fiery planet of smoky red-colour. He has four hands and his weapons are varada, shoola, shakti and gada. He is fond of bright red colour in clothes, flower, bejewelled crown, tilak, flag and other adornment. His vehicle is goat (Mesha) but his chariot is of gold colour drawn by eight fiery, red-coloured, brisk horses. His Mandala or shape of abode is equilateral triangle (not inverted) and the planet is fond of pure, cooked rice (with milk and ghee but without sugar). His adhivata is Prithvi (earth) and Pratyadhi Devata is Kshetrapati. His tantrik letters are Um, Shum, Rum. He always likes bitter taste. Swan, copper metal, champak pushpa and arhar-dal are all attributed to Mars. His Nadi is Dahana. His stature is short and he is responsible for pitta or bilious disease. Mars is a masculine planet. He causes diseases of eyes, blood, skin, bones and flesh but he also causes cure of almost all diseases. Mars causes delayed marriages especially of girls, and in association with Venus, he makes one

an eye-leaser or susceptible to cheap sexual pleasures. He also rules cure of venereal diseases.

Shastras extol the following among others, for propitiating Mars, under different circumstances—

1. If Mars is badly situated in Lagna, the 5th or 9th or is in debilitation the native will do well to recite *Angaraka Kavacha* by Viroopaksha Rishi. He should be initiated properly.

2. If the planet is situated in the 6th, the 8th or the 12th houses or is transiting any of these houses (Gochara) the native should recite *Rinamochaka Angaraka Stotra* by Gautama Rishi. This too requires initiation.

3. If Mars is causing any ill-effect due to directional influence—Dasa, Antardasa or Antaraantar Dasa, the native will do well to wear red sapphire in ring or dollar and recite daily *Angaraka Stotra* from *Skaanda Purana*. He may also wear *Angaraka* (Tantrik) Raksha (Kavacha) duly consecrated by a Tantrik and take saltless food on Tuesdays. He may further recite and also perform puja daily *Subrahmanya Bhujanga Stotra* of Adi Shankaracharya and also recite *Kurukshetra Stotra*. This is also extolled when Mars situated in the 3rd, the 6th, the 10th, or the 11th is afflicted due to some cause or other.

4. If Mars causes mental depression or insanity or continued mental agony, the native will be advised to undertake complete fast on Shashthi Tithi (lunar sixth day), Krittika Nakshatra and on each Tuesday. He must visit six temples of Lord Shanmukha with his spouse within 44 days and perform pujas.

5. If one is suffering from acts of violence by foes, employees, or relatives, litigation, Government pressure or is subjected to witchcraft or pilli, soonya, salya, para mantra, tantra, oushadhi, or humiliation he should recite daily for 44 days (10th Skaanda, 71st Adhyaya) 7th, 8th, and 9th slokas or *Bhaagavat Purana* of Vyasa.

6. When a native suffers from lack of Vamsha Vriddhi (progeny) or due to untimely death of brothers, sisters or children or when one's children or brothers or cousins are suffering from trouble and if such affliction is attributed to Mars, he should perform Purna Navagraha Homa in his house or in a temple, establish in the house (Tantrik) yantra of Mars (according to *Atharva Veda*) and perform Lord Subrahmanya Pooja for at least 21 days from the day of his birth constellation in that month.



7. Girls or ladies suffering from Maangalika Dosha or whose marriage is delayed due to Mars or while Mars is transiting the 8th house from the Moon or if their husbands are away they should recite the 9th sloka of the 18th Adhyaaya of the 5th Skaanda of *Bhaagavata*. They may also recite the 21st Dasaka of *Narayaneeyam* daily and also undertake Angaaraka Puja with red flowers on every Tuesday. This is also extolled when Mars is placed in the Moon chart.

Esteemed readers of The Astrological Magazine as I know them, are themselves serious students of astrology and quite a number of them are deeply research-minded. Those who believe in the efficacy of astrology are only those who believe in God and His Omnipotence and Omnipresence. Therefore they can very well benefit immensely by giving a fair trial to the above-said remedies which can be considered both as prophylactic and curative and which are based on Shastras and Vedas. Personally I have found that in many cases the natives have benefited much by following the above prescriptions.

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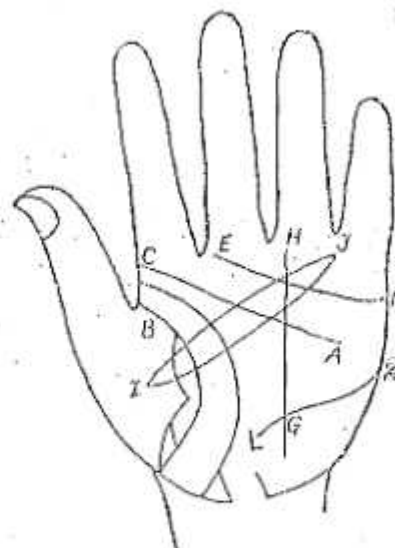
## CHAPTER VI

### Mars and Palmistry

#### 48. THE MOUNTS AND THE LINE OF MARS

It is said "he, who fights and runs away, may live to fight another day". This might be a good saying for any type other than the true Martian. Mars is considered to be the lord of Wars and the Martians do not accept defeat and never take to their heels.

Martians generally are known to possess square palm with spatulate fingers, well-set close to each other. The percussion of the hand from the lower portion of the Mount of Moon right upto the base of the little finger appears sword-like and especially in the middle (Fig. 1, A) seems to be bulging out. At the opposite side, the portion between the beginning of the life Line and where the



(Fig. 1)

thumb shoots out of the palm, making almost a right angle, is also very elevated (Fig. 1, B).

Temperamentally Martians are fond of action, military life and engineering as well. Romans and Spartans, as a race, could be classified as pure Martians, as they were devoted to war and to action. They excelled in bodily exercises, and in arms, in the construction of aqueducts, bridges, highways, camps, machines, fortresses, etc. Martians who are pure and true to their type have very few lines on their palms. The Head Line is invariably separated from the Life Line and is short and straight like an arrow (Fig. 1, C-D). Such subjects have narrow space between the Line of Head and the Line of Heart (Fig. 1, E-F) only because the Line of Head is placed a bit higher in the palm. These subjects are endowed with more active, than delicate senses and constancy in love is more natural to them but they are swayed more by the force of habit and duty rather than charms of youth and beauty. Great explorers, navigators and hunters are mostly known to be Martians.

Manual labour, far from being disagreeable, is pleasing to them as in it they find the necessary outlet for their bodily aptitudes. They tend to love all those sciences which aid and fulfil their physical wants and prefer in life only what is constant and immovable. The Martian hand is a Hand of Liberty and as observed elsewhere since Martians are men of action or at least of movement, wherever they are in a majority, liberty itself becomes a political institution.

Martian qualities may now broadly be summarised. They are courage, calmness, coolness in danger, resignation, self-government, noble pride, devotion, resolution, strength of resistance and impetuosity.

If the Mounts of Mars (Fig. 1, A and B) are disproportionately elevated and are full of criss-cross lines or grill formation, the subject is likely to develop undesirable traits such as boorishness, wrath, injustice, insolence, violence, quarrelsome nature, cruelty, blood-thirstiness and tyranny.

The Mount on the percussion (Fig. 1, A) is known as the Upper Mount and the other under the line of the life and above Mount of Venus (Fig. 1-B) is called the Lower Mount. Writers like Mr. Robinson do not assign any place to the Lower Mount

but extend the area of Zone of the Mount of Venus to include the lower Mount. Mr. Robinson only recognises the Upper Mount and the Plain of Mars.

In appearance Martians are tall and broad shouldered with auburn hair turning to red with large eyes and slow but decisive and disciplined gait. If the elevation of the Upper Mount of Mars is inclined towards the Mount of Mercury, which too is equally elevated and without criss-cross lines, the subjects are likely to be of less than medium height, heavily built, yet wiry with short thick neck and heavy jaws. As Mrs. Robinson observes, "Mars governs all those who are connected with the Saving of Life, as well as those connected with the taking of it, and that it also rules fire." As Poet Brunton Stephens says.

Life is fire and war, and wild commotion.

A burning bush, a chafed and raging ocean.

Those sentiments are very clearly savour of Mars.

The Martian shape with the accentuated middle area of the palm, in which the outer border has an oval shape, is very commonly noticed amongst athletic men and is also common among peasants, workmen and soldiers. Even among intellectuals it is very easy to distinguish the Martian type since they are active, love outdoor activities and possess strong driving force. They are practical-minded, having plenty of common sense and are well poised and balanced with a stable temperament.

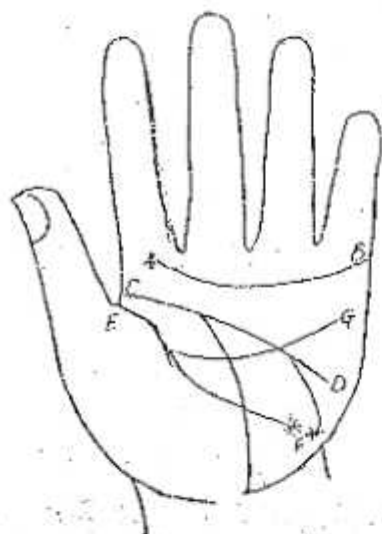
"Oh, he is a great sport," is a common expression to describe such individuals, who are endowed with a sense of reality, justice and fair-play and above all self-disciplined. But if the shape of fingers instead of being spatulate is conic and tapering, then naturally the receptivity and contemplative trend are likely to impair the straightforward inclinations of the pure Martian-type. Further in such a palm with conic fingers, if the Line of Heart starts from the Mount of Jupiter (Fig. 2, A-B) and if the line of Head stops downward towards the Mount of Moon (Fig. 2, C-D), the subjects are likely to be idealistic and imaginative and the outstanding virtues of fair-mindedness, justice and impartiality make themselves manifest. The exact characteristics are well described by poet William Henley when he says,

In the fell clutch of circumstances



I have not winced nor cried aloud,  
Under the bludgeoning of chance,  
My head is bloody but unbowed.  
Beyond this place of wrath and tears  
Looms but the Horror of the shade  
And yet to menace of the years  
Finds and shall find me unafraid.

Just as one finds beauty without vanity in a woman with a very good Mount of Venus, so also in man with a good Mount of Mars, one finds strength without insolence, courage without ferocity and all the virtues of man without vices, provided of course other mounts, lines and marks also give support.



(Fig. 2)

The Mounts of Mars are required to be studied along with the formation of other Mounts. In relation to Jupiter, their formation would affect either for good or evil the Martian field or endeavour, strife and or battle. By field is meant the subject's own nature and consciousness which he cultivates according to Jupiterian traits namely personal efforts, labour, endeavour, which he or she is capable of making on the basis of his own ideas of increase and expansion as indicated by Jupiter.

The Martian Jupiterian personality must prove in the world his power to balance the forces of good and evil. The Jupiterian law of justice and compensation yields him a rich harvest because of the Martian struggle that has eschewed his field with the 'blood of his heart'.

But if the Mount of Jupiter is depressed, displaced and/or malformed and if the first finger is stunted and curved slightly towards the second finger and if the Mounts of Mars are also similarly malformed, the subject is likely to be tyrannical and devoid of sympathy, kindness and forgiveness—the quality of mercy is completely pumped out of his heart he is generally a slanderer or a scoundrel.

If well-formed Mounts of Mars are found along with similarly well-formed Mount of Saturn and are evenly developed second finger, the subject is endowed with power of endurance, sufferance, and constancy of purpose. He would exhaust all possible avenues of opportunities before accepting defeat, but he will have the courage to admit his defeat with good grace and reconcile to his lot.

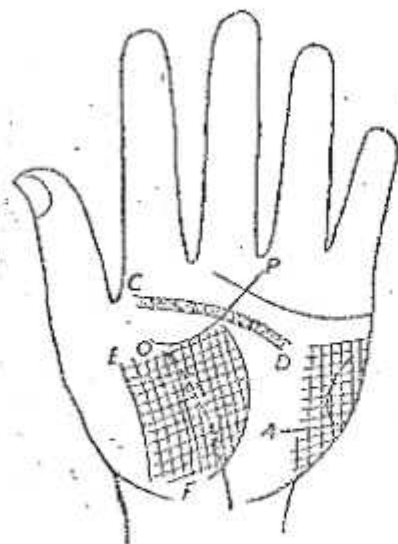
But if both the Mounts of Mars and the Mount of Saturn are mal-formed, the subject is likely to be a first-rate criminal, other signs and lines on the palm of course collaborating. Sense of responsibilities is utterly lacking in such an individual. Badly formed Mars gives a man lack of self-control and under the influence of rage, he is even likely to commit murder. If bad Saturn predominates and badly formed Mars support it, the murder would be the result not of rage but of covetousness, long foreseen, plotted and carried out in stealth.

Good Mounts of Mars and a good Mount of Apollo would be the most desirable combination; especially when the ring finger is proportionately formed the individual will have a subtle and ingenious mind. He can be a good detective and an unraveller of puzzles and a good councillor. He wins his business success by sheer plodding and by well-laid schemes. He is found successful in every walk of life especially if there be a powerful Line of Sun (Fig. 1, G—H). He excels as a druggist, chemist, surgeon, and marine engineer.

If, however, both the Mounts of Mars and the Mount of Apollo are not well formed but depressed, displaced or spoilt by the criss-cross lines, the subject, instead of being just

shrewd, will be cunning and he might defeat his own ends by being "over or too smart". He will try to have the last word, no matter how much it costs, in an argument, in a deal or in a domestic quarrel. He speaks incoherently and his actions are devoid of consistency. His mind is foul, filthy and malignant. Persons with such mounts, irrespective of their sex, have base, irritating and erratic sex tendencies and desires. They are rude but daring and always ready with alibis.

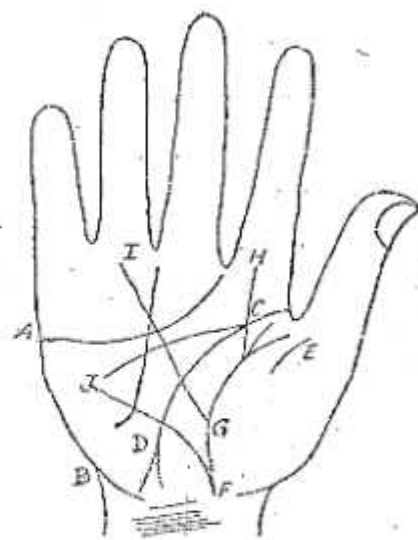
When both Mounts of Mars are well balanced and without criss-cross lines or grill formation and when the little elevated pad below the little finger called the Mount of Mercury is well formed and undisplaced, the agility and quick-silver temperament of Mercury blends harmoniously with Martian vigour and decisiveness. The subject would be a self-made man, cautious and observant. If the Martian element is greater, the Line of Head will be independent of the Line of Life (Fig. 1, C-D); *vice versa*, if Mercurian traits predominate, the Line of Head would be chained to Line of Life. (Fig. 2, C-D). The subject lays great stress on organisational set-up, on modern trends of administration such as time and motion study, etc. Darwin's theory of the survival of the fittest would most adequately fit such a subject.



(Fig. 3)

Mercury will also make him talk of his exploits, and adventures at picnics and gatherings of his friends and near relatives. If the Mount of Jupiter is also well formed, he would be fond of sumptuous lunches and dinners and would always go in for excellent menu. But if these two Mounts of Mercury and Mars are badly formed, or displaced and not well elevated the subject would not be of a good character acceptable or presentable to society. Such subjects are likely to suffer from kleptomania if the Line of Head is chained or islanded (Fig. 3, C-D) and the Mount of Moon completely depressed and spoilt (Fig. 3, A). The subject will be greedy and would not hesitate to resort to foul means to attain wealth and riches. He can stoop to any low extent and is much given to hold out threats and scuffles. Such a person is likely to have something to do with stolen property.

If the ulnar border of the hand is finely elevated like a mountainous terrain especially at the lower end, from the wrist upwards, the possibility is that both the Mounts of Mars and Moon are well formed (Fig. 4, A, B). The grit and determination of Mars combines in such a subject harmoniously with the creative



(Fig. 4)



If the Line of Mars cuts the Line of Life and ends either on the Mounts of Mars and Moon (Fig. 2, E-F-G) it would imply exhausted vitality through excessive indulgence in undesirable habits.

If an island is formed on the Line of Mars, extending over the Lines of Life and Head and Saturn and running towards the Mount of Mercury (Fig. 1, I-J) it would indicate unfaithfulness and misconduct on the part of the individual towards the loved one.

As the name suggests, the function of the Sister line is to partake of the functions of the main line namely the Line of Life, which is otherwise an embodiment of instinct. This Line of Life is the first to develop in embryonic life, and along with it develops the Line of Mars. These two lines, together, denote the quality of the subject's vitality. The Line of Mars is generally found in the hands of most sensitive people, with conic or artistic hands and fingers, and the subject has a nervous kind of vitality and an asthmatic constitution.

On an otherwise good hand, the Line of Mars is known to give great success in life in whatever profession the subject takes up, perhaps because he is able to put in hard, intelligent and mental labour. After all, genius is a person who has infinite capacity to take pains and no other subject is perhaps more suited for greatest mental efforts than one with the Line of Mars.

If the line of Mars, cutting the Line of Life ends on the Mount of Moon (Fig. 2, E-F) it indicates excess of vitality. If there also be present viva-lasciva (Fig. 1, K-L), there is sure to be love of adventure and excitement. If the entire ulnar border is highly elevated together with elevated thenar eminence (Mount of Venus), excessive drinking may result. They are frequent travellers and voyagers. If the line ending on the Mount of Moon has also a star at its termination (Fig. 2) sudden death is likely. In each case, the Line of Head must also be closely studied as it is known to reflect the extent to which mental energies are being used up and exhausted. If the Head Line also ends in a star, subject might become insane; ending of the Head Line in a loop would indicate hallucination and mental phobia.

If a line, rising from the Line of Mars, cuts the Line of Life, the Line of Head, the Line of Saturn and/or the Line of Apollo (Fig. 4, G-I), the excessively passionate nature of the subject might transgress the bonds of morality, which would bring the subject into disrepute. The thenar eminence as also the entire ulnar border would be extremely elevated (Fig. 4).

It may be concluded that the good Mounts of Mars and perfect and the complete Line of Mars would prove to be great assets in any palm. These Mounts and the Line together give a bold attitude in the face of danger and the subject lives for something and makes a positive mark in life. He is constructive, creative, objective and ambitious with a good earning capacity. His temperament craves for action and excitement. A true Martian remains a Martian and it would always be a pleasure to have such a companion.

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69/Jan. 1967, N. L. Desai, B.Com., LL.B.