

श्री गणेशाय नमः

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BRIHAT BULU MAHARAJ HORA SHASTRA

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Foundations, calculations &
the art of careful interpretation

In the tradition of study, reflection and seva

ENGLISH STUDY EDITION · 2026

26 chapters · Sanskrit verses · Worked examples · Sources

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Pustaka Mukhapatra & Mangalacharanam

How to study this grantha · A reading plan and an evidence standard

◆ Classical invocation

PHALADIPIKA 1.2

वाग्देवीं कुलदेवतां मम गुरुन् कालत्रयज्ञानदान् ।
सूर्यादींश्च नवग्रहान् गणपतिं भक्त्या प्रणम्येश्वरम् ॥
संक्षिप्यात्रिपराशरादिकथितान् मन्त्रेश्वरो दैवविद् ।
वक्ष्येऽहं फलदीपिकां सुविमलां ज्योतिर्विदां प्रीतये ॥

English meaning: Having reverently saluted the goddess of speech, the family deity, the teachers, the nine grahas, Ganesha and Ishvara, Mantreshvara announces a clear compendium drawn from earlier teachers.

Reading: [PD] Mantreshvara, Phaladiipika

◆ How to study this grantha

Reading: [ED] Study-edition editorial lessons and exercises

Begin with the vocabulary of signs, planets and houses; then learn to calculate a chart before attempting to interpret one. A chart is a model constructed from an instant, a location and a set of conventions. Interpretation is a second operation. Confusing these two operations makes it impossible to locate an error: an incorrect time zone cannot be repaired by a more elaborate yoga.

Keep a notebook with four columns: input or observation, calculation, traditional rule, and your interpretation. For every rule, record its source and the conditions under which it is supposed to apply. A disciplined student can explain why a statement follows from a rule and what would make that statement uncertain. Memorising lists without this discipline produces confident language rather than understanding.

This edition provides original English teaching lessons under the established bilingual chapter headings. It is a modern learning companion bearing the requested book title, not a newly discovered Sanskrit scripture, a critical edition of BPHS, or a claim that Maharaj has reviewed every passage. The Sanskrit title on the cover is a title, not evidence of antiquity. The earlier unsupported Sanskrit quotations and personal certification language are not reproduced in the teaching chapters.

◆ A reading plan and an evidence standard

Reading: [ED] Study-edition editorial lessons and exercises

Study in four passes. In the first pass, learn the sign sequence, the seven visible grahas and two lunar nodes, the house categories and basic angular arithmetic. In the second, work through longitude conversion, nakshatra, pada, navamsha and dasa balance with a pencil. In the third, synthesise lordship, dignity, aspects and periods. In the fourth, compare interpretations and audit your assumptions.

Traditional astrology is a cultural and interpretive practice; its predictive claims should not be presented as established scientific facts. Correct astronomy does not by itself establish that a life prediction is true. A useful study record therefore includes failed interpretations and ambiguous cases as well as apparent successes.

References at the end of lessons are reading pointers unless an exact locator is supplied. “Editorial” marks the book's own explanations. No reader should have to guess whether a paragraph is a quotation, a translation or a teaching example. The bibliography identifies the accessible editions and their limitations. Serious study still benefits from comparison with original texts and qualified teachers.

Srishti, Kaala & Vedanga Jyotish

Three kinds of time · Cosmology, calendar and historical reading

◆ Three kinds of time

Reading: [ED] Study-edition editorial lessons and exercises

Civil time is the time shown by a clock under a legal time-zone convention. Astronomical time scales support the calculation of Earth's rotation and celestial motion. Ritual time attaches calendrical meaning to sunrise, lunar phases and other cycles. All three may appear in a panchanga, but they are not interchangeable.

A mean civil day has 24 hours, or 1,440 minutes. In a conventional 60-ghati division of that day, one ghati is 24 minutes and one pala, one sixtieth of a ghati, is 24 seconds. Thirty equal muhurtas divide that conventional day into 48-minute intervals. These unit conversions do not imply that every named ritual muhurta is simply a fixed clock slot at every place and season.

Fifteen tithis form a lunar fortnight; they are not necessarily fifteen civil days. A tithi is an interval of Sun-Moon elongation, and its duration varies. A lunar month and a civil month also differ. Do not build a calendar by replacing tithis with blocks of 24 hours. Small historical time units occur in more than one textual system: state the system before converting them into seconds.

◆ Cosmology, calendar and historical reading

Reading: [VJ] Archajyotisha / Vedanga Jyotisha · [ED] Study-edition editorial lessons and exercises

Cosmic cycles such as yugas and kalpas belong to traditional cosmological frameworks. They can be studied respectfully without treating every symbolic magnitude as a measurement obtained by contemporary astronomy. Conversely, a mathematically calculated sunrise should carry its location, date and definition; devotional language does not supply these missing parameters.

Vedanga Jyotisha provides a historical calendrical point of comparison. Later hora literature develops different questions about natal interpretation. A shared name, Jyotisha, is not proof that all branches were composed at one date or teach an identical system.

Exercise: convert 2 ghatis 15 palas into minutes. Two ghatis give 48 minutes; 15 palas give 360 seconds, or 6 minutes. Total: 54 minutes. If an old record says this interval was measured after sunrise, the interval alone is insufficient: the local sunrise and the convention of the record must also be known.

Ganita Jyotish & Mathematical Astronomy

From a birth record to a reproducible calculation · Angles, signs and ayanamsha: worked arithmetic · What a calculation report must contain

♦ Calculation before judgement

PHALADIPIKA 1.3

पदाभाद्यैर्यन्त्रैर्जननसमयोऽत्र प्रथमतो
विशेषाद्विज्ञेयः सह विघटिकाभित्तवत् तदा ।
गतैद्वक्तुल्यत्वं गणितकरणैः खेचरगतिं
विदित्वा तद्भावं बलमपि फलं नैः कथयतु ॥

English meaning: First establish the birth time carefully; then, through calculation, determine planetary motion, position and strength before stating results.

Reading: [PD] Mantreshvara, Phaladiipika

♦ From a birth record to a reproducible calculation

Reading: [ED] Study-edition editorial lessons and exercises

Record the date exactly as written, the calendar used, the civil clock time, its precision, the birthplace, latitude and longitude, and the historical time-zone offset. A hospital record rounded to five minutes does not justify seconds of certainty. For an illustrative modern Indian time of 10:15 IST, subtract 5 hours 30 minutes to obtain 04:45 UTC. This example assumes the stated IST convention; it is not a rule for every historical Indian record.

An ephemeris supplies planetary coordinates for an instant. State whether the positions are geocentric or topocentric, apparent or otherwise, tropical or sidereal, and which node model is used. The ascendant additionally depends on the observer's location and Earth's rotation. It is the rising intersection of the ecliptic and the eastern horizon, not the Sun's position and not a sign obtained by dividing the civil day into twelve equal parts.

Use a tested astronomical engine for production charts. Preserve its version and settings with the output. An approximate formula can be useful for learning, but should not silently replace an ephemeris. Compare like with like before calling a difference between two programs an error.

♦ Angles, signs and ayanamsha: worked arithmetic

Reading: [SE] Swiss Ephemeris documentation · [ED] Study-edition editorial lessons and exercises

Normalise a longitude with $\text{wrap}(x) = ((x \bmod 360) + 360) \bmod 360$. Number signs from zero for calculation: Aries 0, Taurus 1, through Pisces 11. The sign index is $\text{floor}(\text{longitude} / 30)$; the position within it is $\text{longitude} \bmod 30$. For $153^\circ 42'$, the index is 5: Virgo, $3^\circ 42'$. The degree within a sign is never 30° ; exactly 30° begins the next sign.

In the usual longitude-offset description, sidereal longitude equals tropical longitude minus the chosen ayanamsha, wrapped to the circle. With invented teaching inputs $100^\circ 00'$ and $24^\circ 00'$, the result is $76^\circ 00'$, or Gemini $16^\circ 00'$. The 24° value is an example, not a current value of Lahiri ayanamsha. An ayanamsha is date-dependent and several conventions exist; record its name and the value used.

Exercise: convert a hypothetical 12° tropical longitude using a 24° offset. The subtraction gives -12° ; normalisation gives 348° , or Pisces 18° . Failing to wrap a negative result corrupts every downstream sign and nakshatra assignment.

◆ What a calculation report must contain

Reading: [ED] Study-edition editorial lessons and exercises

A reusable report includes the input record, converted UTC, coordinates, ephemeris identification, ayanamsha, house system and node convention. Keep unrounded longitudes internally and round only for display. A value shown as $30^\circ 00'$ may have been rounded from $29^\circ 59' 59.8''$; compute its sign from the unrounded value.

For uncertain birth times, calculate the earliest and latest plausible instants. Record which placements remain stable and which cross a boundary. If a divisional ascendant changes within the uncertainty interval, report both possibilities. This is more honest and more educational than selecting whichever chart produces the preferred story.

Nava Graha: seven luminaries and planets, two lunar nodes

The nine grahas as a working vocabulary · A planet dossier: the order of examination

◆ The nine grahas as a working vocabulary

Reading: [ED] Study-edition editorial lessons and exercises

In Jyotisha, graha is a traditional category, not the modern astronomical category “planet.” It includes the Sun and Moon and the two lunar nodes, Rahu and Ketu. The nodes are geometrical intersections associated with the lunar orbit; they are not luminous physical bodies. A node conjunction in a horoscope is not by itself an astronomical eclipse.

Learn a compact interpretive vocabulary before adding elaborate correspondences. Sun: authority, visibility and self-direction. Moon: responsiveness, habit and lived experience. Mars: initiative, effort and conflict. Mercury: language, classification and exchange. Jupiter: teaching, counsel and expansion. Venus: relationship, enjoyment and aesthetic judgement. Saturn: duration, limits and sustained work. Rahu and Ketu receive differing interpretations across schools; always declare the convention used.

These are symbolic starting points, not personality diagnoses. A person is not reducible to a single graha. Natural significations must be distinguished from functional house ownership and actual placement. Jupiter can be treated as a natural benefic while carrying complicated house responsibilities in a particular ascendant.

◆ A planet dossier: the order of examination

Reading: [PD] Mantreshvara, Phaladipika · [ED] Study-edition editorial lessons and exercises

For each graha write its longitude, sign, whole-sign house, owned houses, dispositor, dignity, conjunctions and relevant aspects. Then record combustion or retrogression only under a stated rule. Finish with its period relevance. The dossier should expose the reasoning rather than hide it behind a final label such as “strong.”

Illustration: for a Taurus ascendant, Saturn owns Capricorn and Aquarius, the ninth and tenth signs from Taurus. This connects two topics before we know where Saturn is placed. Saturn in Aquarius adds own-sign placement in the tenth. Saturn elsewhere produces a different dossier; neither case is a guarantee of rank, income or achievement.

Retrograde motion is apparent motion relative to an Earth-based viewpoint. It does not mean a planet physically reverses its orbit. Combustion rules require angular separation from the Sun and vary by planet and textual convention. Do not use one universal number for every graha without a source. Reading comparison: planetary categories in Phaladipika, chapter 2.

Dwadasha Rashi Tattwa (The 12 Zodiac Signs)

The sign framework · Dignity without shortcuts

◆ Classical dignity sequence

PHALADIPIKA 1.6

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजीवार्कजाः ।
मन्दो देवगुरुः क्रमेण कथिता मेषादिराशीश्वराः ॥
सूर्यादुच्चगृहाः क्रियो वृषमृगस्त्रीकार्कमीनास्तुला ।
दिक्त्रयंशैर्मनुयुक्तिथीषुभनकांशैस्तेऽस्तनीचाः क्रमात् ॥

English meaning: The verse gives the lords of the signs from Aries onward and then the exaltation signs and degrees of the seven visible grahas; their debilitation points lie opposite.

Reading: [PD] Mantreshvara, Phaladipika

◆ The sign framework

Reading: [PD] Mantreshvara, Phaladipika · [ED] Study-edition editorial lessons and exercises

The twelve signs divide the ecliptic into equal 30° intervals. A zodiac sign is therefore not identical to an irregular astronomical constellation. The starting point of a sidereal zodiac is a convention that must be specified. Names alone do not resolve that convention.

The classical rulership sequence from Aries is Mars, Venus, Mercury, Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, Jupiter. Learn this sequence until you can reconstruct ownership without a table. For example, Cancer belongs to the Moon even when Cancer occupies the tenth house; houses do not change sign rulership.

Modalities repeat in groups of three: movable, fixed and dual, starting at Aries. Elements repeat in groups of four: fire, earth, air and water. Thus Cancer is movable water, Leo fixed fire and Virgo dual earth. These categories are interpretive classifications; they should not become rigid stereotypes about people. Reading locator: Phaladipika 1.6-9 for related sign and dignity classifications.

◆ Dignity without shortcuts

Reading: [ED] Study-edition editorial lessons and exercises

Own sign, exaltation, debilitation and moolatrikona are distinct conditions. Exaltation is traditionally assigned to a sign with a particular peak degree. Debilitation lies opposite the exaltation point. Moolatrikona ranges and some details differ among sources. State the source before making a numerical strength model.

The familiar exaltation points are Sun 10° Aries, Moon 3° Taurus, Mars 28° Capricorn, Mercury 15° Virgo, Jupiter 5° Cancer, Venus 27° Pisces and Saturn 20° Libra. For the seven grahas, the opposing points follow by adding 180°. Node exaltations are disputed and are deliberately not declared universal here.

Dignity answers a limited question about a planet's condition. It does not erase ownership of difficult houses, difficult associations or ordinary circumstances. A debilitated placement is not a judgement of a person's moral worth. Exercise: find Venus's opposite point from 27° Pisces. Adding 180° and wrapping gives 27° Virgo. Explain why this arithmetic does not prove a relationship outcome.

Nakshatra Mandala & 108 Padas

Twenty-seven divisions and 108 padas · Names, lords and meanings are different layers

◆ Twenty-seven divisions and 108 padas

Reading: [ED] Study-edition editorial lessons and exercises

In the equal-division scheme used here, the circle contains 27 nakshatras of $13^{\circ}20'$ each. Each nakshatra contains four padas of $3^{\circ}20'$. Expressing the circle in arcminutes avoids repeating decimals: 360° is 21,600'; one nakshatra is 800'; one pada is 200'.

For longitude L in arcminutes, the zero-based nakshatra index is $\text{floor}(L / 800)$. The remainder L modulo 800 locates the position inside it. Pada = $\text{floor}(\text{remainder} / 200) + 1$. These formulas use a half-open interval: the lower boundary belongs to a segment and the upper boundary belongs to the next one.

Worked example: Taurus 10° is 40° from Aries, or 2,400'. The index is 3, so this is the beginning of Rohini, pada 1. Taurus $9^{\circ}59'$ remains in Kritika, pada 4. One arcminute changes the classification at this boundary; display rounding must not decide the assignment.

◆ Names, lords and meanings are different layers

Reading: [BJ] Varahamihira, Brihat Jataka · [ED] Study-edition editorial lessons and exercises

The sequence begins Ashwini, Bharani, Kritika, Rohini and Mrigashira and ends with Revati. The Vimshottari lord sequence repeats Ketu, Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn and Mercury three times across the 27 divisions. A deity, a dasha lord, a symbol and a naming syllable are different attributes; do not substitute one for another.

The appendix retains the Odia names, traditional deities and symbols as cultural reference data. Its numerical spans and navamsha sequences are recomputed from equal angular divisions. Naming syllables vary in transliteration and regional use. Descriptions of temperament should be read as traditional associations, not as established facts about everyone born under a star.

Exercise: locate Gemini $6^{\circ}40'$. Its absolute longitude is $66^{\circ}40'$, or 4,000'. Dividing by 800 gives index 5 with zero remainder: Ardra, pada 1. The result is exact only if the input is exact; if it is rounded, examine the uncertainty interval. Historical reading: Brihat Jataka, chapter XVI, for an older interpretive treatment.

Dwadasha Bhava Tattwa

Houses are relationships to an ascendant · Categories and derived houses

◆ Lagna and the second house

PHALADIPIKA 1.10

लग्नं होरा कल्पदेहोदयाख्यं रूपं शीर्षं वर्तमानं च जन्म ।
वित्तं विद्या स्वान्नपानातिभुक्तिं दक्षाक्ष्यास्यं पत्रिका वाक्कुटुम्बम् ॥

English meaning: The verse begins the house catalogue: lagna concerns embodiment and birth; the second concerns resources, learning, food, the face, speech and family.

Reading: [PD] Mantreshvara, Phaladipika

◆ Houses are relationships to an ascendant

Reading: [ED] Study-edition editorial lessons and exercises

A sign is an ecliptic division; a house is an interpretive sector anchored to a chart. This book's worked examples use whole-sign houses: the ascendant sign is house 1, and the next sign is house 2. Other house systems use different boundaries, so the same planet may change house while retaining its sign. Always label the house system.

The basic topical sequence is: 1 embodiment and orientation; 2 resources, speech and family context; 3 initiative and siblings; 4 home and foundations; 5 learning, creativity and children; 6 service, disputes and difficulties; 7 partnership and agreements; 8 vulnerability, shared obligations and discontinuity; 9 teachers, principles and long journeys; 10 work and public responsibility; 11 gains and networks; 12 expenditure, retreat and release.

These topics overlap. Education may involve the fourth, fifth and ninth; livelihood involves more than the tenth. Do not select one keyword and ignore the rest of the chart. Older texts reflect their social settings; a modern reader should not turn historical social hierarchies into judgements of human value.

◆ Categories and derived houses

Reading: [PD] Mantreshvara, Phaladipika · [ED] Study-edition editorial lessons and exercises

Kendras are 1, 4, 7 and 10. Trinal emphasis commonly concerns 1, 5 and 9, with the ascendant sharing an angular role. Upachayas are 3, 6, 10 and 11; difficult-house groupings commonly include 6, 8 and 12. A house can belong to more than one grouping, so a single “good/bad” label is inadequate.

Count inclusively. The seventh from the seventh is the first: begin with house 7 as one and move six further houses. In zero-based arithmetic, the derived house is $((\text{starting house} - 1 + \text{offset} - 1) \bmod 12) + 1$. For the fourth from the seventh, the answer is house 10.

Derived-house reasoning is a traditional interpretive technique, not permission to invent arbitrary chains until a desired result appears. Write down the relationship you are investigating before counting. Exercise: identify the ninth from the fourth. The answer is house 12. Explain the counting operation separately from any proposed meaning. Comparison: Phaladipika, chapter 1, house terminology.

144 Bhavesha Phala (House Lords in 12 Houses)

How to use all 144 house-lord combinations · A worked ownership chain

◆ How to use all 144 house-lord combinations

Reading: [ED] Study-edition editorial lessons and exercises

A house lord links the house it owns with the house it occupies. Twelve possible owned houses and twelve destinations create 144 combinations. This is a complete combinatorial grid under this model, not a complete catalogue of human outcomes. Several entries may refer to the same planet because most grahas own two signs.

Read a combination in three stages. First identify the source topic: which house is owned? Next identify the destination: where is its lord placed? Finally qualify the connection using dignity, dispositor, association, aspects and timing. For example, a fourth lord in the tenth can connect private foundations with public work, but the connection might concern a family occupation, property administration, working from home or a conflict between responsibilities. Context selects among possibilities.

Never assign the lord by natural zodiac number when reading a real chart. The fourth house is not automatically Cancer, and its lord is not automatically the Moon. For a Libra ascendant the fourth sign is Capricorn and its ruler is Saturn.

◆ A worked ownership chain

Reading: [ED] Study-edition editorial lessons and exercises

Take a hypothetical Aries ascendant, Moon in Capricorn and Saturn in Aquarius. Cancer is the fourth house; its ruler Moon occupies the tenth. Capricorn's ruler Saturn is in the eleventh in its own sign. The chain is therefore fourth topic → tenth placement → eleventh dispositor. This is a structural description. It does not establish a profession or a financial result.

Now move Saturn to Pisces while keeping the other two inputs unchanged. The fourth-to-tenth link remains, but its dispositor occupies the twelfth. A one-line lookup table cannot represent this change fully. This is why the appendix supplies study prompts rather than guaranteed events.

Exercise: for Taurus rising, identify the seventh lord and the houses it owns. Scorpio is the seventh, ruled by Mars; Aries is the twelfth, also ruled by Mars. Any seventh-lord interpretation must therefore consider the same planet's twelfth-house responsibility. Record both ownerships before looking at its placement.

108 Graha-Bhava Placements (Planets in 12 Houses)

The 108-placement matrix · Write a conditional interpretation

◆ The 108-placement matrix

Reading: [ED] Study-edition editorial lessons and exercises

Nine grahas in twelve houses yield 108 placements. The matrix answers “which symbolic function is expressed in which area?” It does not answer “what must happen?” A Saturn placement, for example, can be explored through effort, endurance, limits and time. These possibilities require a real context before becoming useful counsel.

Distinguish a planet occupying a house from the lord of that house placed elsewhere. In an Aries ascendant with Venus in Leo, Venus occupies the fifth and owns the second and seventh. The fifth lord is the Sun, whose separate placement must also be examined. Treating Venus as “the fifth lord” merely because it sits there is a basic but consequential mistake.

A natural significator adds another layer. The Moon may be consulted for a subject even when it neither owns nor occupies that subject's house. These layers are not independent votes in a statistical model. Repeating the same symbolic link three times does not make it three pieces of empirical evidence.

◆ Write a conditional interpretation

Reading: [BJJ] Varahamihira, *Brihat Jataka* · [ED] Study-edition editorial lessons and exercises

A disciplined paragraph contains a placement statement, a traditional association, modifying conditions and a limit. For example: “In this hypothetical chart, Mercury occupies the tenth. An interpretive reading may emphasise communication in public work. This depends on Mercury's ownership, dignity and associations; the placement alone does not identify an occupation.”

Compare that with “Mercury in the tenth makes everyone a writer.” The latter skips both context and counterexamples. An engineer, teacher or merchant may all communicate extensively; the symbol does not uniquely distinguish them.

Use the complete appendix as a drill: choose a graha and house, name two plausible interpretations, and then list the missing information. This trains synthesis rather than memorised certainty. Historical comparison: *Brihat Jataka*, chapter XX, planetary placements in houses. The appendix's wording is editorial and is not a translation of that chapter.

Graha Drishti, Sambandha & Shadbala Siddhanta

Aspect, conjunction and exchange · Sixfold strength: what must be specified

◆ Aspect, conjunction and exchange

Reading: [ED] Study-edition editorial lessons and exercises

In a common Parashari whole-sign teaching convention, the seven visible grahas aspect the seventh from their position. Mars additionally aspects the fourth and eighth, Jupiter the fifth and ninth, and Saturn the third and tenth. Count the occupied house as one. Node aspects vary between schools; do not silently assign them one universal scheme.

If Jupiter occupies house 2, its fifth, seventh and ninth aspects fall on houses 6, 8 and 10. If Saturn occupies house 11, its third, seventh and tenth aspects fall on houses 1, 5 and 8. A sign-based aspect and an exact degree-based strength calculation are related but different operations.

Conjunction can mean occupying one sign or being close in angular distance, depending on the technique. State which you mean. Exchange means two planets occupy each other's signs; it is not merely mutual aspect. Venus in Gemini and Mercury in Taurus form a sign exchange. Their owned houses determine the topics connected by that exchange.

◆ Sixfold strength: what must be specified

Reading: [BJJ] Varahamihira, *Brihat Jataka* · [ED] Study-edition editorial lessons and exercises

Shadbala groups strength calculations under positional, directional, temporal, motional, natural and aspectual headings: sthana, dig, kala, cheshta, naisargika and drik. These headings are a map of a system, not six arbitrary scores to invent. A reproducible implementation needs the subcomponents, units, planetary thresholds, astronomical inputs and textual convention.

Strength is not the same as beneficence. A capable planet may express difficult responsibilities strongly. Conversely, a favourable symbolic role may be poorly supported. Do not convert a high total into a universal percentage of happiness or success.

When comparing reports, request the component values rather than only the total. If two programs differ, first check time, coordinates, ayanamsha, calculation conventions and units. A value in rupas and one in virupas are not directly comparable without conversion; one rupa is conventionally 60 virupas.

Exercise: explain why a sign-level aspect table cannot alone produce a full shadbala report. It lacks degree-dependent and time-dependent inputs, among other required components. Historical comparison: *Brihat Jataka*, chapter XIX, on aspects.

Shodashavarga Kundali (D1 to D60 Divisional Charts)

Divisional charts begin with precision · Use D1 as the foundation

◆ Divisional charts begin with precision

Reading: [ED] Study-edition editorial lessons and exercises

A varga maps positions in divisions of a sign into a new sign framework according to a stated rule. It is not a second observed sky. Different vargas have different assignment rules; multiplying every longitude by the division number is not a universal solution.

Navamsha divides each sign into nine parts of $3^{\circ}20'$. In the common Parashari D9 convention, counting begins from the same sign for movable signs, the ninth from fixed signs and the fifth from dual signs. Then advance one sign per segment. At exact boundaries, use the segment beginning at the boundary.

Worked example: Taurus 10° belongs to its fourth navamsha segment, because $\text{floor}(10 / (10/3))$ is 3. Taurus is fixed, so its starting navamsha is Capricorn. The sequence is Capricorn, Aquarius, Pisces, Aries. Therefore the D9 sign is Aries. The equal-pada appendix gives the same result for the beginning of Rohini.

◆ Use D1 as the foundation

Reading: [BJJ] Varahamihira, *Brihat Jataka* · [ED] Study-edition editorial lessons and exercises

D1 provides the primary sign chart. D9 is often used to examine a planet's divisional condition and relationship themes. D10 is commonly associated with work, D7 with progeny themes, D12 with ancestry and D60 with very fine subdivisions. These associations do not permit a precise outcome to be inferred without a coherent method and reliable inputs.

A D60 division is only $0^{\circ}30'$ wide. The ascendant can move through such an interval quickly, with the rate depending on place and time. A rounded birth time therefore cannot automatically support a stable D60 ascendant. Test the actual uncertainty interval rather than repeating a universal “one chart every two minutes” rule.

Vargottama usually denotes the same sign in D1 and D9. It is a specific comparison, not a claim that all divisions agree.

Exercise: Aries 1° lies in Aries D9 and is vargottama by that definition. Aries 4° lies in Taurus D9 and is not. Keep the distinction between a placement calculation and the traditional significance assigned to it. Historical comparison: *Brihat Jataka*, chapter XXI.

Yoga formation, qualification and textual comparison

A yoga is a conditional pattern · Cancellation and the danger of inflated catalogues

♦ The five Mahapurusha formations

PHALADIPIKA 6.1

रुचकभद्रकहंसकमालवाः सशशका इति पञ्च च कीर्तिताः ।
स्वभवनोच्चगतेषु चतुष्टये क्षितिसुतादिषु तान् क्रमशो वदेत् ॥

English meaning: Ruchaka, Bhadra, Hamsa, Malavya and Sasa are named when Mars through Saturn respectively occupy own or exaltation signs in an angular house.

Reading: [PD] Mantreshvara, Phaladipika

♦ A yoga is a conditional pattern

Reading: [ED] Study-edition editorial lessons and exercises

Study yogas as patterns with explicit formation rules, qualifications and exceptions. The name alone supplies none of these. First test the geometry and ownership. Then inspect the participating planets, relevant divisional conditions and periods. Finally consider whether the proposed reading fits the limits of the available information.

The five Mahapurusha patterns provide a useful training family. In the commonly taught formulation, Mars, Mercury, Jupiter, Venus or Saturn occupies its own or exaltation sign in an angular house from the ascendant. The names are Ruchaka, Bhadra, Hamsa, Malavya and Sasa respectively. A program that recognises this geometry has found a rule match, not proved greatness or future status.

Worked example: for Taurus rising, Saturn in Aquarius occupies its own sign in the tenth, satisfying this basic Sasa formation test. Saturn in Capricorn is also in its own sign but lies in the ninth, so it does not satisfy the same angular condition. This contrast shows why listing dignity without house position is insufficient.

♦ Cancellation and the danger of inflated catalogues

Reading: [BP] Brihat Parashara Hora Shastra, chapters 34–45 · [BJ] Varahamihira, Brihat Jataka · [ED] Study-edition editorial lessons and exercises

Neechabhanga is not a licence to ignore debilitation whenever another favourable feature is found. Competing formulations name specific cancellation conditions and sometimes additional requirements for a Raja Yoga. Record the exact rule and avoid combining convenient fragments from different authors into a new rule while calling it classical.

A catalogue should distinguish a family, a variant and a separately sourced yoga. Twelve named arrangements of a node-axis pattern do not automatically provide twelve independently established classical doctrines. Later dosha terminology should be identified as later or source-unresolved when its textual foundation has not been verified.

The reference catalogue in this edition identifies the original compilation's entries as study leads with unresolved entry-level attribution. Its size is reported from the actual data. The catalogue does not certify that every label is ancient or that its promised effects are reliable. Reading comparison: BPHS selection, chapter 34 on functional lordship; Brihat Jataka, chapters XI-XIV on several yoga families.

Ashtakavarga Siddhanta & Transit Timing

A contribution table, not a verdict · Interpretation and a calculation audit

◆ Purpose of Ashtakavarga

PHALADIPIKA 23.1

गोचरग्रहवशान्मनुजानां यच्छुभाशुभफलान्युपलब्धै ।
अष्टवर्ग इति यो महदुक्तस्तत्प्रसाधनमिहाभिदधेऽहम् ॥

English meaning: The author introduces Ashtakavarga as a method used in examining favourable and unfavourable indications connected with planetary transits.

Reading: [PD] Mantreshvara, Phaladipika

◆ A contribution table, not a verdict

Reading: [ED] Study-edition editorial lessons and exercises

Ashtakavarga organises specified contributions across signs. A bhinna ashtakavarga concerns an individual graha; a sarva ashtakavarga aggregates selected individual tables. Traditions and software may differ in whether a lagna table is displayed or included. State exactly which tables are being summed.

Begin by learning how to audit a contribution table. Each contributor is checked against a defined list of favourable relative positions for the target graha. A contribution is assigned according to that list; the resulting sign values are then summed. Do not manufacture a score from generic benefic/malefic labels. A real calculation requires the rule matrix, not merely planet positions.

In the commonly used unreduced seven-graha aggregation, the individual totals are Sun 48, Moon 49, Mars 39, Mercury 54, Jupiter 56, Venus 52 and Saturn 39, summing to 337. These totals are useful checks for that specific convention. Reduced tables or a different aggregation need different checks; never force them to match 337 by changing entries.

◆ Interpretation and a calculation audit

Reading: [BJ] Varahamihira, Brihat Jataka · [ED] Study-edition editorial lessons and exercises

Suppose an illustrative sign receives contributions 4, 5, 3, 6, 5, 4 and 2 from seven individual tables. Their sum is 29. This addition is valid, but the seven inputs remain invented teaching values until generated from a complete rule matrix. Calling the sum “authentic ashtakavarga” without that provenance would be misleading.

A relatively high score is traditionally read as supportive in some contexts. It is not a calibrated probability of success. Which graha is transiting, which house is involved, and what period is operating all affect a traditional interpretation. The meaning of a threshold cannot be detached from the method that produced it.

Exercise: if a displayed sarva total is 345 when the program claims the unmodified seven-graha 337 convention, what should be inspected? Check accidental inclusion of an eighth table, transcription errors, duplicated contributions and whether reduction or adjustment was applied. Historical reading: Brihat Jataka, chapter IX. A full implementation should be checked against the chosen edition's matrix.

Vimshottari Dasha Engine & Event Timing

The 120-year cycle and its starting point · Subperiods and calendar dates

◆ Dasha calculation

PHALADIPIKA 19.3

तृक्षस्य गम्या घटिका दशाब्दनिम्ना नताप्ता स्वदशाब्दसंख्या ।
रूपैर्नगैः संगुणयेन्नतेन हतास्तु मासा दिवसाः क्रमेण ॥

English meaning: The verse describes proportional calculation of the remaining dasha from the untraversed portion of the birth nakshatra, followed by months and days.

Reading: [PD] Mantreshvara, Phaladipika

◆ The 120-year cycle and its starting point

Reading: [ED] Study-edition editorial lessons and exercises

The common Vimshottari sequence is Ketu 7 years, Venus 20, Sun 6, Moon 10, Mars 7, Rahu 18, Jupiter 16, Saturn 19 and Mercury 17. The total is 120. The natal Moon's nakshatra selects the starting lord; the untraversed portion of that nakshatra determines the remaining portion of its period.

Use $\text{balance} = \text{period length} \times \text{remaining arc} / 800'$. For an invented Moon at Taurus $16^\circ 40'$, the absolute longitude is $46^\circ 40'$ or 2,800'. Rohini begins at 2,400', so 400' has elapsed and 400' remains. Rohini's lord is Moon, whose period is 10 years. The balance is $10 \times 400 / 800 = 5$ years in the chosen dasha-year unit.

This example is angular arithmetic, not a birth-chart forecast. At exactly the next nakshatra boundary, a new lord begins. A Moon longitude rounded near a boundary can materially alter the starting period; retain precision.

◆ Subperiods and calendar dates

Reading: [ED] Study-edition editorial lessons and exercises

Within a mahadasha, a complete antardasha has duration $\text{major-lord years} \times \text{sub-lord years} / 120$. The sequence starts with the major lord and follows the cyclic order. Thus a complete Venus-Sun interval is $20 \times 6 / 120 = 1$ dasha year. A complete Saturn-Mercury interval is $19 \times 17 / 120 = 323/120$, approximately 2.691667 dasha years.

A balance at birth is a remaining portion of an already running period. Do not restart its first subperiod at birth: first determine where birth falls within the full period. This is a common reason for apparently plausible but wrong subperiod dates.

Converting years into calendar dates requires a year-length convention. A 360-day dasha year and a solar-year convention produce different dates. Display the convention beside the table. Keep the exact calculation until final rounding; repeated rounding at each level accumulates error.

Exercise: find the full Jupiter-Venus duration. Answer: $16 \times 20 / 120 = 8/3$ dasha years. Under an explicitly chosen 360-day convention this equals 960 days. This result does not tell us which civil date it ends without a start instant.

Gochara, Sade Sati & Planetary Transits

Transits are dated configurations · Combine timing without double-counting

◆ Reference point for transit

PHALADIPIKA 26.1

सर्वेषु लग्नेष्वपि सत्सु चन्द्रलग्नं प्रधानं खलु गोचरेषु ।
तस्मात्तद्विधादपि वर्तमान् ग्रहेन्द्रचारैः कथयेत्फलानि ॥

English meaning: For the transit method presented here, the Moon sign is treated as the principal reference from which current planetary motion is considered.

Reading: [PD] Mantreshvara, Phaladipika

◆ Transits are dated configurations

Reading: [ED] Study-edition editorial lessons and exercises

A transit compares a dated sky position with a natal reference. State whether the reference is the ascendant, Moon sign, natal longitude or another point. “Saturn in the eighth” is incomplete unless the reference and date are supplied. Also distinguish a sign ingress from an exact angular contact.

Retrograde motion can create several passes across a degree or sign boundary. A useful transit table lists each crossing with its time zone and marks whether motion is direct or retrograde. It should not collapse a multi-pass interval into one dramatic date.

In a common Moon-sign convention, Sade Sati refers to Saturn moving through the sign before the natal Moon, its sign, and the following sign. The name evokes roughly seven and a half years, but actual ingress and return dates must be calculated. It is not a universal schedule of misfortune. The same transit is shared by very many people with different circumstances.

◆ Combine timing without double-counting

Reading: [ED] Study-edition editorial lessons and exercises

A traditional synthesis may consider a period lord, its natal responsibilities and a relevant transit. Write these in separate columns. If all three descriptions repeat the same symbolic fact, acknowledge their dependence. Do not turn a convergence of interpretations into a numerical probability without data.

Illustration: a hypothetical work-related dasha and a tenth-house transit might justify discussing responsibility or a change in workload. It does not identify a specific employer, guarantee a promotion or warrant abandoning ordinary planning. Ask which concrete observations would support the interpretation and which would contradict it.

Exercise: compare two people with the same Moon sign but different ascendants, ages and circumstances. Explain why a Moon-sign transit paragraph is broad by construction. A useful consultation should preserve that breadth instead of pretending that a shared transit describes every individual precisely.

Vivaha Matchmaking & Kuta Concordance

Compatibility scores have a limited scope · Dosha checks and an accountable report

◆ Compatibility scores have a limited scope

Reading: [ED] Study-edition editorial lessons and exercises

Ashtakuta matching conventionally assigns maxima of 1, 2, 3, 4, 5, 6, 7 and 8 to Varna, Vashya, Tara, Yoni, Graha Maitri, Gana, Bhakuta and Nadi, totalling 36. The rules depend largely on lunar classifications and may vary by regional table or cancellation convention. Report the component scores and the specific table used; a bare total cannot be audited.

An identical total can arise from very different combinations. A score of 24 is not “two-thirds compatible,” and a threshold is not a scientifically calibrated prediction of marital success. The traditional names also carry historical social categories that must not be used to rank the dignity of living people.

Consent, mutual respect, communication, safety, expectations and practical circumstances remain central to a relationship. No horoscope should override a person's consent or be used to pressure them into marriage. A chart cannot establish someone's fidelity, character or reproductive health.

◆ Dosha checks and an accountable report

Reading: [ED] Study-edition editorial lessons and exercises

Mangala or Kuja dosha checks differ in the houses examined, reference points and exceptions. A result computed from the ascendant may differ from one computed from the Moon or Venus. Report each method separately instead of merging them into an unexplained warning.

A responsible matching report lists the inputs and their precision, the method, the component results, exceptions applied and unresolved uncertainties. If either birth time is unknown, state which checks do not require it and which do. Do not silently replace missing birth times with noon and treat the resulting houses as known.

Exercise: two programs disagree on a score. Before interpreting the difference, compare Moon longitudes, nakshatras, pada boundaries, table conventions and cancellation rules. If the arithmetic agrees but the rules differ, the disagreement is methodological, not necessarily a software defect. This book introduces the framework; it does not invent a universal compatibility table to conceal those differences.

Medical Astrology, Ayurdaya & Prashna

Read historical health and longevity passages critically · Prashna is a separate method

◆ Read historical health and longevity passages critically

Reading: [BJ] Varahamihira, *Brihat Jataka* · [ED] Study-edition editorial lessons and exercises

Older hora works discuss bodily symbolism, vulnerability, longevity and death. These passages belong to the history of the tradition. Their presence in a text does not validate them as clinical tools. A horoscope cannot diagnose an illness, determine a safe treatment or establish a person's date of death.

Separate metaphor from diagnosis. The association of a sign with a body region is a symbolic correspondence; it is not a measured mechanism or a medical test. A practitioner should not infer a disease from that correspondence, even when several chart factors appear to agree. Apparent agreement can reflect repeated use of the same assumptions.

For study, annotate an old passage with its literal claim, its historical context and its limits. Avoid repeating frightening predictions to a vulnerable reader. Health questions belong with qualified clinicians; supportive spiritual practice can coexist with care without replacing it. Historical comparison: *Brihat Jataka*, chapters VI-VII and XXV. These are reading locators, not endorsements of the claims.

◆ Prashna is a separate method

Reading: [ED] Study-edition editorial lessons and exercises

Prashna casts or interprets a chart associated with a question. Schools differ on which instant and place define the chart and how they judge the question. A natal rule should not be transferred into prashna without explaining the method. Record the exact question before examining the chart to avoid rewriting it around an attractive answer.

A study log should preserve the time the question was accepted, the place, the chart settings, the judgement and the later outcome where consent permits. Define what would count as a correct or incorrect answer before the outcome is known. Otherwise hindsight can make an ambiguous statement look precise.

Exercise: rewrite “the chart proves illness” into an appropriate study note. A defensible version is: “The historical rule assigns a health-related symbol here; no clinical conclusion follows from this chart.” This protects the distinction between learning a tradition and making claims the method cannot establish.

Shastric Upayas & Authentic Remedies

Remedial practice as voluntary observance · A practical observance record

◆ Remedial practice as voluntary observance

Reading: [ED] Study-edition editorial lessons and exercises

Traditional upayas can include prayer, recitation, charity, fasting and service. Their meaning may be devotional, ethical or communal. Describe that meaning directly. Do not promise that a ritual removes a disease, cancels an accident or guarantees wealth. A person's suffering is not evidence that they failed to perform an observance correctly.

Choose practices with informed consent and within the person's resources. Simple service, study, gratitude and voluntary charity can be discussed without inventing an expensive obligation. Gemstone prescriptions require particular caution: symbolic correspondences do not establish therapeutic effects, and expense is not proof of efficacy.

Mantras require accurate text and, where applicable, an appropriate teaching context. Do not manufacture Sanskrit verses to make a chapter look authoritative. If a source and reading have not been verified, omit the quotation rather than attach a guessed attribution. This edition uses explanatory prose instead of unauthenticated verse blocks.

◆ A practical observance record

Reading: [ED] Study-edition editorial lessons and exercises

An observance record can contain the intention, chosen practice, duration, costs, consent and a reflection on experience. For example, a voluntary weekly hour of service may be reviewed for feasibility and personal meaning. The record should not treat coincidental external events as proof that a planet has been controlled.

Keep outcomes proportionate: “I found a regular practice calming” describes experience; “this practice guarantees protection” makes a much larger unsupported claim. Respect a person's decision to decline or stop a practice. Never make access to ordinary help conditional on completing a ritual.

Exercise: a reader asks whether an expensive remedy is compulsory because of a node placement. Explain that there is no universal compulsory prescription established by that placement, identify any specific tradition being cited, and offer space for an informed decision without fear or pressure.

12-Step Master Chart Analysis Checklist

A complete reading workflow · Synthesis, contradiction and restraint

♦ A complete reading workflow

Reading: [ED] Study-edition editorial lessons and exercises

1. Record consent, purpose and the exact birth information. 2. Check calendar, time zone, coordinates and uncertainty. 3. Record ephemeris, zodiac, ayanamsha, nodes and house system. 4. Calculate longitudes and retain unrounded values. 5. Identify ascendant, Moon and the stability of their classifications. 6. Map every house to its ruler and every ruler to its placement.
7. Examine dignity, dispositors, conjunctions and declared aspects. 8. Evaluate yogas with explicit conditions and exceptions. 9. Use divisional charts only at a precision justified by the inputs. 10. Calculate the period balance and subperiod sequence with a named year convention. 11. Add dated transits with a clear reference point. 12. Write a conditional synthesis, alternatives and limits.

The order matters. Jumping from a striking yoga name to a prediction before verifying the birth time reverses the logic of the exercise. A final paragraph should be traceable through the worksheet to its inputs and rules.

♦ Synthesis, contradiction and restraint

Reading: [ED] Study-edition editorial lessons and exercises

If one factor is supportive and another difficult, do not average them into an invented score. Ask whether they concern the same topic, whether one modifies the other, and whether the period being studied activates the relationship. Sometimes the correct result is that the evidence within the interpretive system is mixed.

Write alternative readings before selecting a preferred one. A tenth-house emphasis could concern employment, public duty or a change in responsibility. Context can narrow the discussion, but it should not be used to pretend the chart uniquely revealed information supplied by the reader.

End a study report with what is stable, what depends on convention and what depends on missing information. Keep a copy of the calculation settings and dated interpretation. This makes later review possible and discourages retrospective editing of a prediction after an event.

Jyotisha Paribhasha Kosha (Glossary)

Reading technical language precisely · Transliteration and source searching

◆ Reading technical language precisely

Reading: [ED] Study-edition editorial lessons and exercises

Lagna: the ascendant, used as a reference point. Rashi: a zodiac sign. Bhava: a house or topical sector. Graha: a traditional astrological factor. Bhavesha: the ruler of a house's sign under the method used. Karaka: a significator. Dispositor: the ruler of a planet's occupied sign. Drishti: aspect. Yuti: conjunction. Parivartana: exchange.

Uccha: exaltation. Neecha: debilitation. Svakshetra: own sign. Moolatrikona: a distinct traditional dignity category. Vakra: retrograde. Asta: a term used for setting or, in relevant astrological contexts, combustion; inspect context. Bala: strength. Shadbala: sixfold strength. Varga: division. Navamsha: ninth division. Vargottama: same-sign D1-D9 condition in the common usage.

Nakshatra: lunar mansion; here an equal 13°20' division. Pada: quarter of a nakshatra. Dasha: period system. Mahadasha: major period. Antardasha: subperiod. Gochara: transit. Ayanamsha: angular offset used in a sidereal convention. Panchanga: calendar information organised around five limbs. Tithi: 12° elongation interval. Karana: half-tithi. Muhurta: a time unit or electional context, depending on usage.

◆ Transliteration and source searching

Reading: [ED] Study-edition editorial lessons and exercises

Sanskrit terms appear in several spellings: rashi/rasi, navamsha/navamsa, drishti/drsti and Jyotish/Jyotisha. A spelling difference does not always indicate a doctrinal difference. Search both the transliterated term and its English gloss when comparing sources.

Do not infer precision from diacritics alone. An impeccably typeset Sanskrit word can accompany a mistaken rule, while a plain transliteration may describe the rule accurately. Keep a term register with a definition, source locator and example. When two authors use a term differently, preserve both meanings with their contexts rather than forcing them into one definition.

Exercise: explain the difference between “Venus in the seventh,” “Venus as seventh lord,” and “Venus as a relationship significator.” These refer respectively to placement, functional ownership and natural symbolism. Their distinction is essential to almost every later chapter.

Panchanga: five limbs, one worked example

Calculate tithi, nakshatra, yoga and karana from declared longitudes; understand the role of sunrise.

◆ The five limbs

Reading: [ED] Study-edition editorial lessons and exercises

The five commonly listed limbs are vara, tithi, nakshatra, yoga and karana. Vara is the weekday, with the traditional day's boundary requiring a stated convention, often local sunrise. Tithi derives from the Moon's angular separation ahead of the Sun. Nakshatra derives from the Moon's sidereal longitude. Nitya yoga uses the sum of the Sun's and Moon's sidereal longitudes. Karana divides each tithi into halves.

These are classifications of an instant. A published daily panchanga must also decide which instant or rule selects the day's label and calculate when boundaries occur. A tithi present at sunrise can end later that morning; its label does not imply that it lasts until midnight. Some tithis can begin and end between successive sunrises, while others can span two sunrises.

Festival selection adds rules beyond simply reading the current tithi. Locality, sunrise, sunset, regional convention and the specific observance may matter. A calculated angular division is not by itself a universal festival decision.

◆ A complete arithmetic example

Reading: [ED] Study-edition editorial lessons and exercises

Use invented sidereal longitudes Sun 100° and Moon 146° . Elongation is $\text{wrap}(146 - 100) = 46^\circ$. Tithi number = $\text{floor}(46/12) + 1 = 4$, the fourth tithi of the waxing half. Its interval is $36^\circ \leq \text{elongation} < 48^\circ$, so 10° has elapsed within it and 2° remains.

Moon 146° is $8,760'$. Dividing by $800'$ gives index 10 and remainder $760'$: Purva Phalguni, pada 4. For nitya yoga, $\text{wrap}(100 + 146) = 246^\circ$, or $14,760'$. The yoga index is $\text{floor}(14,760/800) + 1 = 19$, traditionally Parigha in the common 27-yoga sequence.

The half-tithi index is $\text{floor}(46/6) = 7$, using zero-based numbering from the new moon. Index 0 is Kimstughna; indices 1 through 56 repeat Bava, Balava, Kaulava, Taitila, Gara, Vanija and Vishti; indices 57, 58 and 59 are Shakuni, Chatushpada and Naga. Index 7 therefore gives Vishti. No weekday can be obtained from these two longitudes alone: a date and local day convention are missing.

◆ Boundary times require motion

Reading: [ED] Study-edition editorial lessons and exercises

To calculate an ending time, solve for the instant at which the relevant angle reaches the next boundary. Planetary motion is not perfectly uniform. A fixed mean speed may provide an initial estimate but is not an exact daily panchanga calculation. Sample a tested ephemeris, bracket the crossing and refine it with an appropriate numerical root-finding method.

Check wrap-around carefully. An elongation changing from 359° to 1° moves forward through a 360° boundary; it does not move backwards by 358° . Report the resulting time with its date and time zone. If the output says 02:15, specify whether this belongs to the following civil date.

Exercise: with elongation exactly 48° , the fifth tithi begins. Explain why the fourth tithi's end instant and the fifth's start instant are the same boundary. Keep the angular convention consistent across the whole application.

Casebook: constructing and reading a teaching chart

An explicitly hypothetical chart, a lordship audit, navamsha and a dasha-balance calculation.

◆ The supplied data and what it can establish

Reading: [ED] Study-edition editorial lessons and exercises

This case is a set of invented positions for learning, not an ephemeris-generated natal sky. Do not attach a real person's name or birth date. Take Aries rising at 12° , Sun Leo 15° , Moon Taurus $16^\circ 40'$, Mars Capricorn 28° , Mercury Virgo 15° , Jupiter Cancer 5° , Venus Pisces 27° , Saturn Aquarius 20° , Rahu Gemini 10° and Ketu Sagittarius 10° . These deliberately convenient positions make the rules easy to inspect; they are not offered as a physically verified simultaneous configuration.

Under whole-sign houses the placements are Sun 5, Moon 2, Mars 10, Mercury 6, Jupiter 4, Venus 12, Saturn 11, Rahu 3 and Ketu 9. Aries rising makes Mars the first and eighth lord, Venus the second and seventh, Mercury the third and sixth, Moon the fourth, Sun the fifth, Jupiter the ninth and twelfth, and Saturn the tenth and eleventh.

Audit the pair of nodes: their supplied longitudes are 180° apart. Audit ownership: every house has a ruler, but the nodes are not assigned classical sign ownership in this exercise. These checks test internal consistency of the worksheet, not astronomical feasibility of the whole set.

◆ Read one topic all the way through

Reading: [ED] Study-edition editorial lessons and exercises

Choose home and foundations. The fourth house is Cancer and its lord Moon occupies Taurus in the second. Jupiter occupies the fourth. Thus placement, ownership and natural symbolism are separate entries. The second-house destination may prompt discussion of family resources or speech in connection with foundations, while Jupiter contributes a different symbolic emphasis. Neither tells us what property someone owns.

Now choose public work. The tenth sign is Capricorn, occupied by Mars; its ruler Saturn lies in Aquarius in the eleventh. Mars also rules the first and eighth. Write all these connections before interpreting. Under the stated aspect convention Jupiter from the fourth aspects the tenth by its seventh aspect, and Saturn from the eleventh aspects the eighth by its tenth aspect.

The deliberately favourable dignities in this exercise illustrate why dignity alone cannot produce a realistic biography. This is a rules laboratory. A student who writes a confident life story from it has moved beyond what the data establish.

◆ Carry the same Moon through three calculations

Reading: [ED] Study-edition editorial lessons and exercises

Moon at Taurus $16^\circ 40'$ is at $46^\circ 40'$ absolute longitude. It lies halfway through Rohini and in its third pada, which begins at that exact boundary. The Moon period therefore has 5 dasha years remaining under the common proportional balance calculation.

For D9, Taurus begins its navamsha sequence at Capricorn. A position of $16^\circ 40'$ within Taurus is the start of segment 6: Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini. Moon's D9 sign is therefore Gemini. Notice that nakshatra pada 3 and navamsha segment 6 within the sign describe different indexing origins; they do not have to share the same number.

Exercise: change only Moon to Taurus 16°39'. It remains in Rohini but is now pada 2 and Taurus D9. The period balance increases by 10/800 of a dasha year. This one-arcminute change is a useful boundary test for both a student's worksheet and software.

Muhurta and prashna: scope and method

Understand electional and question-based branches without confusing them with natal reading.

◆ A practical election begins with constraints

Reading: [ED] Study-edition editorial lessons and exercises

Muhurta considers the selection of a time for an undertaking within a traditional framework. First list real constraints: participant availability, travel, venue, weather, legal requirements and any professional schedule. Then identify the kind of undertaking and the tradition whose electional rules will be used.

Do not search for an abstract “perfect time” while ignoring practical feasibility. An election must state place, time zone and the interval for which its conditions hold. If an ascendant or lunar condition crosses a boundary during that interval, disclose it. Different activities may be evaluated with different criteria; one universal auspiciousness score hides those differences.

Record rejected candidate times and the actual reason for rejection. This makes the selection reviewable. If two traditional criteria conflict, name the priority rule rather than silently choosing whichever supports the preferred date.

◆ Keep the branches distinct

Reading: [ED] Study-edition editorial lessons and exercises

Natal analysis begins from a birth record. Electional work compares candidate times for an action. Prashna begins from a question under a stated convention. Their charts may look similar, but the reference event and interpretive rules differ. Mixing them without explanation makes a result impossible to reproduce.

For practice, create an election worksheet with three candidate windows, the same location and explicit constraints. Record astronomical data separately from traditional evaluations. A suitable logistical window remains subject to the actual circumstances of the undertaking; an astrological preference does not guarantee its outcome.

For a question chart, preserve the original wording and judgement before learning the answer. Do not recast repeatedly until a reassuring pattern appears. The purpose of a study method is to learn its strengths and limits, not to manufacture agreement.

Birth-time uncertainty and honest evaluation

Sensitivity analysis, rectification limits and keeping a useful study journal.

◆ Sensitivity before rectification

Reading: [ED] Study-edition editorial lessons and exercises

Suppose a record says 06:30 with an uncertainty of ten minutes. Treat 06:20 to 06:40 as an interval and calculate a sequence of charts across it. Note stable graha signs, changing house boundaries and any divisional ascendant changes. The interval may leave some statements stable while making others undecidable.

Rectification proposes a birth time using later events or other criteria. It can easily overfit: enough adjustable rules may explain almost any event list. A proposed time should remain a hypothesis, with the method and original uncertainty preserved. Avoid claiming second-level precision when the evidence cannot distinguish nearby times.

Use some known events for constructing a hypothesis and reserve others for a later check. Do not revise the criteria after seeing every outcome and then present the result as an independent test. A chart that accommodates a biography after the fact has not necessarily predicted it.

◆ A learning journal that includes misses

Reading: [ED] Study-edition editorial lessons and exercises

For each interpretation record the date, exact wording, method, input quality, expected time interval and what would count as success or failure. Preserve ambiguous and negative outcomes. If every result can be reinterpreted as a success, the rule cannot be evaluated meaningfully.

Consider base rates. A broad statement that an adult will experience work stress can fit many people without using a chart. Compare a specific claim with an ordinary baseline and avoid counting information already supplied by the person as something independently discovered.

Protect privacy when keeping cases. Use consented records and remove identifying details in shared teaching materials. Fabricated examples should be labelled fabricated, as they are in this book. Real-looking dates and biographies are not substitutes for provenance.

Workbook and answer key

Check understanding with calculations and reasoning questions.

◆ Calculation exercises

Reading: [ED] Study-edition editorial lessons and exercises

A. Convert $278^{\circ}15'$ into sign and degrees. B. Convert a hypothetical 5° tropical longitude with a 24° ayanamsha. C. Identify the nakshatra and pada at exactly $13^{\circ}20'$ Aries. D. Find the seventh house from a Virgo ascendant under whole-sign houses. E. Find Jupiter's fifth aspect from house 11.

F. Find the D9 sign of Leo 10° under the stated convention. G. Find a complete Mars-Rahu antardasha duration. H. With Sun 350° and Moon 14° , find tithi number. I. Add 48, 49, 39, 54, 56, 52 and 39. J. Explain why a Moon position of $0^{\circ}00'$ on a rounded display may require the unrounded value.

◆ Answers with reasoning

Reading: [ED] Study-edition editorial lessons and exercises

A. Capricorn $8^{\circ}15'$: nine complete 30° signs precede it. B. 341° , or Pisces 11° , after wrapping the negative result. C. Bharani pada 1; the exact upper boundary of Ashwini belongs to the next segment. D. Pisces, ruled by Jupiter. E. House 3: count inclusively from 11.

F. Cancer D9. Leo is fixed, so counting starts from Aries; 10° begins segment 4. G. $7 \times 18 / 120 = 1.05$ dasha years, or 378 days if a 360-day convention is explicitly adopted. H. Elongation wraps to 24° , so tithi 3 begins. I. 337. J. Display rounding may conceal a value on the other side of a sign or nakshatra boundary; calculations must use the original precision.

◆ Interpretation exercises

Reading: [ED] Study-edition editorial lessons and exercises

K. Explain why a planet in its own sign is not necessarily the lord of the house it occupies in every house system. L. A yoga is present but the birth time is uncertain enough to change the ascendant sign. What should the report say? M. Two dasha tables agree in years but disagree in dates. What convention might differ?

K: Sign ownership and house boundaries are distinct. In whole-sign houses an occupant in its own sign does rule that occupied house, but a different house system can place it in a sector whose assigned cusp lord differs. State the system. L: Recompute the formation across the plausible interval and report whether it is stable; do not certify an unstable yoga. M: The adopted dasha-year length, start instant, time zone or rounding may differ. Compare these before changing the period sequence.

Sources, textual variants and editorial policy

A bibliography with reading locators and a clear distinction between sources and original commentary.

◆ How the references are used

Reading: [BJ] Varahamihira, *Brihat Jataka* · [PD] Mantreshvara, *Phaladipika* · [BP] Brihat Parashara Hora Shastra, chapters 34–45

The references point to accessible historical texts and technical documentation. They do not imply that every editorial paragraph is a translation of the linked work. Where a chapter locator is given, use it to compare terminology and methods. Do not infer a verse number that is not supplied.

Brihat Jataka offers a useful reading sequence: chapters I-II for elementary categories; IX for ashtakavarga; XI-XIV for yoga families; XVI for nakshatras; XIX for aspects; XX for houses; XXI for divisional placements. The 1905 translation and its terminology belong to their time. Consult the scan when OCR looks doubtful.

Phaladipika's opening chapters provide another comparison for signs, house terminology and graha categories. The BPHS resource linked here contains only chapters 34-45. It must not be described as a complete critical source for every BPHS doctrine. Edition differences, transcription errors and variant rules should be recorded rather than concealed.

◆ What has been corrected and what remains unverified

Reading: [ED] Study-edition editorial lessons and exercises

This edition removes the earlier unsupported claim to contain 100-plus verified classical yogas. It removes unauthenticated verse blocks, guaranteed outcomes in the placement matrices and an implied personal approval seal. It supplies reproducible angular examples and includes all four reference appendices in both the full reader and the PDF.

The retained yoga names and formation descriptions originate in the earlier compilation. Their entry-level textual attribution has not been established; the appendix marks this explicitly and replaces promised outcomes with a study instruction. They are leads for comparison, not certified doctrine. Nakshatra numerical divisions are derived, while deity and symbol fields are retained traditional reference labels.

The work aims to make foundational study coherent and usable in one volume. It does not claim to exhaust every regional school, every dasha system, Jaimini methods, Tajika, mundane astrology, vastu or ritual literature. Those are distinct bodies of study. Completeness of this downloadable edition means all of its chapters and appendices are included; it does not mean that no other book could add knowledge.

Appendix A · Nakshatra atlas: 27 mansions and 108 padas

Editorial study reference. Read the qualifications in the corresponding chapter before using the table.

No.	Nakshatra	Lord / deity	Absolute span	Four padas and D9	Reference note
1	Ashwini horse head	Ketu / Ashwini Kumaras	0°00′-13°20′ absolute	Pada 1: 0°00′–3°20′; Aries D9 Pada 2: 3°20′–6°40′; Taurus D9 Pada 3: 6°40′–10°00′; Gemini D9 Pada 4: 10°00′–13°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
2	Bharani yoni	Venus / Yama	13°20′-26°40′ absolute	Pada 1: 13°20′–16°40′; Leo D9 Pada 2: 16°40′–20°00′; Virgo D9 Pada 3: 20°00′–23°20′; Libra D9 Pada 4: 23°20′–26°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
3	Krittika blade or flame	Sun / Agni	26°40′-40°00′ absolute	Pada 1: 26°40′–30°00′; Sagittarius D9 Pada 2: 30°00′–33°20′; Capricorn D9 Pada 3: 33°20′–36°40′; Aquarius D9 Pada 4: 36°40′–40°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
4	Rohini cart or chariot	Moon / Brahma	40°00′-53°20′ absolute	Pada 1: 40°00′–43°20′; Aries D9 Pada 2: 43°20′–46°40′; Taurus D9 Pada 3: 46°40′–50°00′; Gemini D9 Pada 4: 50°00′–53°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
5	Mrigashira deer head	Mars / Soma	53°20′-66°40′ absolute	Pada 1: 53°20′–56°40′; Leo D9 Pada 2: 56°40′–60°00′; Virgo D9 Pada 3: 60°00′–63°20′; Libra D9 Pada 4: 63°20′–66°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
6	Ardra teardrop	Rahu / Rudra	66°40′-80°00′ absolute	Pada 1: 66°40′–70°00′; Sagittarius D9 Pada 2: 70°00′–73°20′; Capricorn D9 Pada 3: 73°20′–76°40′; Aquarius D9 Pada 4: 76°40′–80°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
7	Punarvasu quiver	Jupiter / Aditi	80°00′-93°20′ absolute	Pada 1: 80°00′–83°20′; Aries D9 Pada 2: 83°20′–86°40′; Taurus D9 Pada 3: 86°40′–90°00′; Gemini D9 Pada 4: 90°00′–93°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.

No.	Nakshatra	Lord / deity	Absolute span	Four padas and D9	Reference note
8	Pushya cow udder or lotus	Saturn / Brihaspati	93°20′-106°40′ absolute	Pada 1: 93°20′-96°40′; Leo D9 Pada 2: 96°40′-100°00′; Virgo D9 Pada 3: 100°00′-103°20′; Libra D9 Pada 4: 103°20′-106°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
9	Ashlesha coiled serpent	Mercury / Nagas	106°40′-120°00′ absolute	Pada 1: 106°40′-110°00′; Sagittarius D9 Pada 2: 110°00′-113°20′; Capricorn D9 Pada 3: 113°20′-116°40′; Aquarius D9 Pada 4: 116°40′-120°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
10	Magha royal throne	Ketu / Pitris	120°00′-133°20′ absolute	Pada 1: 120°00′-123°20′; Aries D9 Pada 2: 123°20′-126°40′; Taurus D9 Pada 3: 126°40′-130°00′; Gemini D9 Pada 4: 130°00′-133°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
11	Purva Phalguni hammock or couch	Venus / Bhaga	133°20′-146°40′ absolute	Pada 1: 133°20′-136°40′; Leo D9 Pada 2: 136°40′-140°00′; Virgo D9 Pada 3: 140°00′-143°20′; Libra D9 Pada 4: 143°20′-146°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
12	Uttara Phalguni legs of a bed	Sun / Aryaman	146°40′-160°00′ absolute	Pada 1: 146°40′-150°00′; Sagittarius D9 Pada 2: 150°00′-153°20′; Capricorn D9 Pada 3: 153°20′-156°40′; Aquarius D9 Pada 4: 156°40′-160°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
13	Hasta open hand	Moon / Savitar	160°00′-173°20′ absolute	Pada 1: 160°00′-163°20′; Aries D9 Pada 2: 163°20′-166°40′; Taurus D9 Pada 3: 166°40′-170°00′; Gemini D9 Pada 4: 170°00′-173°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
14	Chitra bright jewel	Mars / Vishvakarma	173°20′-186°40′ absolute	Pada 1: 173°20′-176°40′; Leo D9 Pada 2: 176°40′-180°00′; Virgo D9 Pada 3: 180°00′-183°20′; Libra D9 Pada 4: 183°20′-186°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.

No.	Nakshatra	Lord / deity	Absolute span	Four padas and D9	Reference note
15	Swati shoot swaying in wind	Rahu / Vayu	186°40′-200°00′ absolute	Pada 1: 186°40′–190°00′; Sagittarius D9 Pada 2: 190°00′–193°20′; Capricorn D9 Pada 3: 193°20′–196°40′; Aquarius D9 Pada 4: 196°40′–200°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
16	Vishakha triumphal arch	Jupiter / Indra-Agni	200°00′-213°20′ absolute	Pada 1: 200°00′–203°20′; Aries D9 Pada 2: 203°20′–206°40′; Taurus D9 Pada 3: 206°40′–210°00′; Gemini D9 Pada 4: 210°00′–213°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
17	Anuradha lotus	Saturn / Mitra	213°20′-226°40′ absolute	Pada 1: 213°20′–216°40′; Leo D9 Pada 2: 216°40′–220°00′; Virgo D9 Pada 3: 220°00′–223°20′; Libra D9 Pada 4: 223°20′–226°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
18	Jyeshtha earring or talisman	Mercury / Indra	226°40′-240°00′ absolute	Pada 1: 226°40′–230°00′; Sagittarius D9 Pada 2: 230°00′–233°20′; Capricorn D9 Pada 3: 233°20′–236°40′; Aquarius D9 Pada 4: 236°40′–240°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
19	Mula bound roots	Ketu / Nirriti	240°00′-253°20′ absolute	Pada 1: 240°00′–243°20′; Aries D9 Pada 2: 243°20′–246°40′; Taurus D9 Pada 3: 246°40′–250°00′; Gemini D9 Pada 4: 250°00′–253°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
20	Purvashadha winnowing basket	Venus / Apah	253°20′-266°40′ absolute	Pada 1: 253°20′–256°40′; Leo D9 Pada 2: 256°40′–260°00′; Virgo D9 Pada 3: 260°00′–263°20′; Libra D9 Pada 4: 263°20′–266°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
21	Uttarashadha elephant tusk	Sun / Vishvadevas	266°40′-280°00′ absolute	Pada 1: 266°40′–270°00′; Sagittarius D9 Pada 2: 270°00′–273°20′; Capricorn D9 Pada 3: 273°20′–276°40′; Aquarius D9 Pada 4: 276°40′–280°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.

No.	Nakshatra	Lord / deity	Absolute span	Four padas and D9	Reference note
22	Shravana ear	Moon / Vishnu	280°00′-293°20′ absolute	Pada 1: 280°00′– 283°20′; Aries D9 Pada 2: 283°20′– 286°40′; Taurus D9 Pada 3: 286°40′– 290°00′; Gemini D9 Pada 4: 290°00′– 293°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
23	Dhanishta drum or flute	Mars / Eight Vasus	293°20′-306°40′ absolute	Pada 1: 293°20′– 296°40′; Leo D9 Pada 2: 296°40′– 300°00′; Virgo D9 Pada 3: 300°00′– 303°20′; Libra D9 Pada 4: 303°20′– 306°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
24	Shatabhisha empty circle or healing herbs	Rahu / Varuna	306°40′-320°00′ absolute	Pada 1: 306°40′– 310°00′; Sagittarius D9 Pada 2: 310°00′–313°20′; Capricorn D9 Pada 3: 313°20′–316°40′; Aquarius D9 Pada 4: 316°40′– 320°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
25	Purva Bhadrapada front legs of a bed	Jupiter / Aja Ekapada	320°00′-333°20′ absolute	Pada 1: 320°00′– 323°20′; Aries D9 Pada 2: 323°20′– 326°40′; Taurus D9 Pada 3: 326°40′– 330°00′; Gemini D9 Pada 4: 330°00′– 333°20′; Cancer D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
26	Uttara Bhadrapada rear legs of a bed	Saturn / Ahir Budhnya	333°20′-346°40′ absolute	Pada 1: 333°20′–336°40′; Leo D9 Pada 2: 336°40′– 340°00′; Virgo D9 Pada 3: 340°00′– 343°20′; Libra D9 Pada 4: 343°20′– 346°40′; Scorpio D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.
27	Revati pair of fish or drum	Mercury / Pushan	346°40′-360°00′ absolute	Pada 1: 346°40′– 350°00′; Sagittarius D9 Pada 2: 350°00′– 353°20′; Capricorn D9 Pada 3: 353°20′– 356°40′; Aquarius D9 Pada 4: 356°40′– 360°00′; Pisces D9	Equal-division reference. Deity and symbol are traditional labels; they do not establish individual temperament.

Appendix B · House-lord study matrix: 144 combinations

Editorial study reference. Read the qualifications in the corresponding chapter before using the table.

Source house	Destination house	Topic connection	Study method and limit
House 1 lord	House 1	Connect embodiment and orientation with embodiment and orientation.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 1 lord	House 2	Connect embodiment and orientation with resources, speech and family context.	Trace the house 1 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 3	Connect embodiment and orientation with initiative, skills and siblings.	Trace the house 1 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 4	Connect embodiment and orientation with home and foundations.	Trace the house 1 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 5	Connect embodiment and orientation with learning, creativity and children.	Trace the house 1 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 6	Connect embodiment and orientation with service, disputes and difficulties.	Trace the house 1 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 7	Connect embodiment and orientation with partnership and agreements.	Trace the house 1 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 8	Connect embodiment and orientation with shared obligations, vulnerability and change.	Trace the house 1 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 9	Connect embodiment and orientation with teachers, principles and journeys.	Trace the house 1 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 10	Connect embodiment and orientation with work and public responsibility.	Trace the house 1 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 1 lord	House 11	Connect embodiment and orientation with gains and networks.	Trace the house 1 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 1 lord	House 12	Connect embodiment and orientation with expenditure, retreat and release.	Trace the house 1 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 1	Connect resources, speech and family context with embodiment and orientation.	Trace the house 2 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 2	Connect resources, speech and family context with resources, speech and family context.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 2 lord	House 3	Connect resources, speech and family context with initiative, skills and siblings.	Trace the house 2 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 4	Connect resources, speech and family context with home and foundations.	Trace the house 2 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 5	Connect resources, speech and family context with learning, creativity and children.	Trace the house 2 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 6	Connect resources, speech and family context with service, disputes and difficulties.	Trace the house 2 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 7	Connect resources, speech and family context with partnership and agreements.	Trace the house 2 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 8	Connect resources, speech and family context with shared obligations, vulnerability and change.	Trace the house 2 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 9	Connect resources, speech and family context with teachers, principles and journeys.	Trace the house 2 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 2 lord	House 10	Connect resources, speech and family context with work and public responsibility.	Trace the house 2 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 11	Connect resources, speech and family context with gains and networks.	Trace the house 2 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 2 lord	House 12	Connect resources, speech and family context with expenditure, retreat and release.	Trace the house 2 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 1	Connect initiative, skills and siblings with embodiment and orientation.	Trace the house 3 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 2	Connect initiative, skills and siblings with resources, speech and family context.	Trace the house 3 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 3	Connect initiative, skills and siblings with initiative, skills and siblings.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 3 lord	House 4	Connect initiative, skills and siblings with home and foundations.	Trace the house 3 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 5	Connect initiative, skills and siblings with learning, creativity and children.	Trace the house 3 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 6	Connect initiative, skills and siblings with service, disputes and difficulties.	Trace the house 3 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 7	Connect initiative, skills and siblings with partnership and agreements.	Trace the house 3 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 8	Connect initiative, skills and siblings with shared obligations, vulnerability and change.	Trace the house 3 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 3 lord	House 9	Connect initiative, skills and siblings with teachers, principles and journeys.	Trace the house 3 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 10	Connect initiative, skills and siblings with work and public responsibility.	Trace the house 3 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 11	Connect initiative, skills and siblings with gains and networks.	Trace the house 3 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 3 lord	House 12	Connect initiative, skills and siblings with expenditure, retreat and release.	Trace the house 3 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 1	Connect home and foundations with embodiment and orientation.	Trace the house 4 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 2	Connect home and foundations with resources, speech and family context.	Trace the house 4 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 3	Connect home and foundations with initiative, skills and siblings.	Trace the house 4 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 4	Connect home and foundations with home and foundations.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 4 lord	House 5	Connect home and foundations with learning, creativity and children.	Trace the house 4 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 6	Connect home and foundations with service, disputes and difficulties.	Trace the house 4 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 7	Connect home and foundations with partnership and agreements.	Trace the house 4 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 4 lord	House 8	Connect home and foundations with shared obligations, vulnerability and change.	Trace the house 4 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 9	Connect home and foundations with teachers, principles and journeys.	Trace the house 4 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 10	Connect home and foundations with work and public responsibility.	Trace the house 4 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 11	Connect home and foundations with gains and networks.	Trace the house 4 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 4 lord	House 12	Connect home and foundations with expenditure, retreat and release.	Trace the house 4 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 1	Connect learning, creativity and children with embodiment and orientation.	Trace the house 5 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 2	Connect learning, creativity and children with resources, speech and family context.	Trace the house 5 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 3	Connect learning, creativity and children with initiative, skills and siblings.	Trace the house 5 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 4	Connect learning, creativity and children with home and foundations.	Trace the house 5 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 5	Connect learning, creativity and children with learning, creativity and children.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 5 lord	House 6	Connect learning, creativity and children with service, disputes and difficulties.	Trace the house 5 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 5 lord	House 7	Connect learning, creativity and children with partnership and agreements.	Trace the house 5 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 8	Connect learning, creativity and children with shared obligations, vulnerability and change.	Trace the house 5 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 9	Connect learning, creativity and children with teachers, principles and journeys.	Trace the house 5 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 10	Connect learning, creativity and children with work and public responsibility.	Trace the house 5 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 11	Connect learning, creativity and children with gains and networks.	Trace the house 5 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 5 lord	House 12	Connect learning, creativity and children with expenditure, retreat and release.	Trace the house 5 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 1	Connect service, disputes and difficulties with embodiment and orientation.	Trace the house 6 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 2	Connect service, disputes and difficulties with resources, speech and family context.	Trace the house 6 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 3	Connect service, disputes and difficulties with initiative, skills and siblings.	Trace the house 6 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 4	Connect service, disputes and difficulties with home and foundations.	Trace the house 6 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 5	Connect service, disputes and difficulties with learning, creativity and children.	Trace the house 6 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 6 lord	House 6	Connect service, disputes and difficulties with service, disputes and difficulties.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 6 lord	House 7	Connect service, disputes and difficulties with partnership and agreements.	Trace the house 6 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 8	Connect service, disputes and difficulties with shared obligations, vulnerability and change.	Trace the house 6 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 9	Connect service, disputes and difficulties with teachers, principles and journeys.	Trace the house 6 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 10	Connect service, disputes and difficulties with work and public responsibility.	Trace the house 6 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 11	Connect service, disputes and difficulties with gains and networks.	Trace the house 6 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 6 lord	House 12	Connect service, disputes and difficulties with expenditure, retreat and release.	Trace the house 6 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 1	Connect partnership and agreements with embodiment and orientation.	Trace the house 7 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 2	Connect partnership and agreements with resources, speech and family context.	Trace the house 7 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 3	Connect partnership and agreements with initiative, skills and siblings.	Trace the house 7 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 4	Connect partnership and agreements with home and foundations.	Trace the house 7 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 7 lord	House 5	Connect partnership and agreements with learning, creativity and children.	Trace the house 7 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 6	Connect partnership and agreements with service, disputes and difficulties.	Trace the house 7 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 7	Connect partnership and agreements with partnership and agreements.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 7 lord	House 8	Connect partnership and agreements with shared obligations, vulnerability and change.	Trace the house 7 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 9	Connect partnership and agreements with teachers, principles and journeys.	Trace the house 7 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 10	Connect partnership and agreements with work and public responsibility.	Trace the house 7 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 11	Connect partnership and agreements with gains and networks.	Trace the house 7 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 7 lord	House 12	Connect partnership and agreements with expenditure, retreat and release.	Trace the house 7 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 1	Connect shared obligations, vulnerability and change with embodiment and orientation.	Trace the house 8 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 2	Connect shared obligations, vulnerability and change with resources, speech and family context.	Trace the house 8 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 3	Connect shared obligations, vulnerability and change with initiative, skills and siblings.	Trace the house 8 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 8 lord	House 4	Connect shared obligations, vulnerability and change with home and foundations.	Trace the house 8 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 5	Connect shared obligations, vulnerability and change with learning, creativity and children.	Trace the house 8 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 6	Connect shared obligations, vulnerability and change with service, disputes and difficulties.	Trace the house 8 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 7	Connect shared obligations, vulnerability and change with partnership and agreements.	Trace the house 8 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 8	Connect shared obligations, vulnerability and change with shared obligations, vulnerability and change.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 8 lord	House 9	Connect shared obligations, vulnerability and change with teachers, principles and journeys.	Trace the house 8 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 10	Connect shared obligations, vulnerability and change with work and public responsibility.	Trace the house 8 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 11	Connect shared obligations, vulnerability and change with gains and networks.	Trace the house 8 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 8 lord	House 12	Connect shared obligations, vulnerability and change with expenditure, retreat and release.	Trace the house 8 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 1	Connect teachers, principles and journeys with embodiment and orientation.	Trace the house 9 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 2	Connect teachers, principles and journeys with resources, speech and family context.	Trace the house 9 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 9 lord	House 3	Connect teachers, principles and journeys with initiative, skills and siblings.	Trace the house 9 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 4	Connect teachers, principles and journeys with home and foundations.	Trace the house 9 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 5	Connect teachers, principles and journeys with learning, creativity and children.	Trace the house 9 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 6	Connect teachers, principles and journeys with service, disputes and difficulties.	Trace the house 9 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 7	Connect teachers, principles and journeys with partnership and agreements.	Trace the house 9 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 8	Connect teachers, principles and journeys with shared obligations, vulnerability and change.	Trace the house 9 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 9	Connect teachers, principles and journeys with teachers, principles and journeys.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 9 lord	House 10	Connect teachers, principles and journeys with work and public responsibility.	Trace the house 9 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 11	Connect teachers, principles and journeys with gains and networks.	Trace the house 9 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 9 lord	House 12	Connect teachers, principles and journeys with expenditure, retreat and release.	Trace the house 9 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 1	Connect work and public responsibility with embodiment and orientation.	Trace the house 10 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 10 lord	House 2	Connect work and public responsibility with resources, speech and family context.	Trace the house 10 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 3	Connect work and public responsibility with initiative, skills and siblings.	Trace the house 10 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 4	Connect work and public responsibility with home and foundations.	Trace the house 10 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 5	Connect work and public responsibility with learning, creativity and children.	Trace the house 10 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 6	Connect work and public responsibility with service, disputes and difficulties.	Trace the house 10 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 7	Connect work and public responsibility with partnership and agreements.	Trace the house 10 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 8	Connect work and public responsibility with shared obligations, vulnerability and change.	Trace the house 10 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 9	Connect work and public responsibility with teachers, principles and journeys.	Trace the house 10 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 10	Connect work and public responsibility with work and public responsibility.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.
House 10 lord	House 11	Connect work and public responsibility with gains and networks.	Trace the house 10 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 10 lord	House 12	Connect work and public responsibility with expenditure, retreat and release.	Trace the house 10 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 11 lord	House 1	Connect gains and networks with embodiment and orientation.	Trace the house 11 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 2	Connect gains and networks with resources, speech and family context.	Trace the house 11 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 3	Connect gains and networks with initiative, skills and siblings.	Trace the house 11 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 4	Connect gains and networks with home and foundations.	Trace the house 11 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 5	Connect gains and networks with learning, creativity and children.	Trace the house 11 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 6	Connect gains and networks with service, disputes and difficulties.	Trace the house 11 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 7	Connect gains and networks with partnership and agreements.	Trace the house 11 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 8	Connect gains and networks with shared obligations, vulnerability and change.	Trace the house 11 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 9	Connect gains and networks with teachers, principles and journeys.	Trace the house 11 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 10	Connect gains and networks with work and public responsibility.	Trace the house 11 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 11 lord	House 11	Connect gains and networks with gains and networks.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.

Source house	Destination house	Topic connection	Study method and limit
House 11 lord	House 12	Connect gains and networks with expenditure, retreat and release.	Trace the house 11 ruler to house 12, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 1	Connect expenditure, retreat and release with embodiment and orientation.	Trace the house 12 ruler to house 1, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 2	Connect expenditure, retreat and release with resources, speech and family context.	Trace the house 12 ruler to house 2, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 3	Connect expenditure, retreat and release with initiative, skills and siblings.	Trace the house 12 ruler to house 3, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 4	Connect expenditure, retreat and release with home and foundations.	Trace the house 12 ruler to house 4, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 5	Connect expenditure, retreat and release with learning, creativity and children.	Trace the house 12 ruler to house 5, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 6	Connect expenditure, retreat and release with service, disputes and difficulties.	Trace the house 12 ruler to house 6, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 7	Connect expenditure, retreat and release with partnership and agreements.	Trace the house 12 ruler to house 7, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 8	Connect expenditure, retreat and release with shared obligations, vulnerability and change.	Trace the house 12 ruler to house 8, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 9	Connect expenditure, retreat and release with teachers, principles and journeys.	Trace the house 12 ruler to house 9, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 10	Connect expenditure, retreat and release with work and public responsibility.	Trace the house 12 ruler to house 10, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.

Source house	Destination house	Topic connection	Study method and limit
House 12 lord	House 11	Connect expenditure, retreat and release with gains and networks.	Trace the house 12 ruler to house 11, then to its dispositor. Examine its other ownership and the relevant period. This is an editorial study prompt, not a quoted prediction.
House 12 lord	House 12	Connect expenditure, retreat and release with expenditure, retreat and release.	The ruler occupies its own whole-sign house. Examine dignity, other ownership, associations and period relevance; do not infer an assured outcome.

Appendix C · Graha-house study matrix: 108 placements

Editorial study reference. Read the qualifications in the corresponding chapter before using the table.

Graha	House	Interpretive study prompt
Sun	House 1	Explore authority, visibility and self-direction in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 2	Explore authority, visibility and self-direction in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 3	Explore authority, visibility and self-direction in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 4	Explore authority, visibility and self-direction in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 5	Explore authority, visibility and self-direction in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 6	Explore authority, visibility and self-direction in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 7	Explore authority, visibility and self-direction in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 8	Explore authority, visibility and self-direction in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 9	Explore authority, visibility and self-direction in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 10	Explore authority, visibility and self-direction in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.

Graha	House	Interpretive study prompt
Sun	House 11	Explore authority, visibility and self-direction in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Sun	House 12	Explore authority, visibility and self-direction in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 1	Explore habit, responsiveness and experience in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 2	Explore habit, responsiveness and experience in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 3	Explore habit, responsiveness and experience in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 4	Explore habit, responsiveness and experience in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 5	Explore habit, responsiveness and experience in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 6	Explore habit, responsiveness and experience in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 7	Explore habit, responsiveness and experience in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 8	Explore habit, responsiveness and experience in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 9	Explore habit, responsiveness and experience in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.

Graha	House	Interpretive study prompt
Moon	House 10	Explore habit, responsiveness and experience in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 11	Explore habit, responsiveness and experience in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Moon	House 12	Explore habit, responsiveness and experience in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 1	Explore initiative, effort and conflict in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 2	Explore initiative, effort and conflict in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 3	Explore initiative, effort and conflict in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 4	Explore initiative, effort and conflict in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 5	Explore initiative, effort and conflict in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 6	Explore initiative, effort and conflict in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 7	Explore initiative, effort and conflict in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 8	Explore initiative, effort and conflict in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.

Graha	House	Interpretive study prompt
Mars	House 9	Explore initiative, effort and conflict in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 10	Explore initiative, effort and conflict in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 11	Explore initiative, effort and conflict in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mars	House 12	Explore initiative, effort and conflict in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 1	Explore language, classification and exchange in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 2	Explore language, classification and exchange in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 3	Explore language, classification and exchange in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 4	Explore language, classification and exchange in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 5	Explore language, classification and exchange in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 6	Explore language, classification and exchange in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 7	Explore language, classification and exchange in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.

Graha	House	Interpretive study prompt
Mercury	House 8	Explore language, classification and exchange in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 9	Explore language, classification and exchange in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 10	Explore language, classification and exchange in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 11	Explore language, classification and exchange in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Mercury	House 12	Explore language, classification and exchange in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 1	Explore teaching, counsel and expansion in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 2	Explore teaching, counsel and expansion in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 3	Explore teaching, counsel and expansion in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 4	Explore teaching, counsel and expansion in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 5	Explore teaching, counsel and expansion in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 6	Explore teaching, counsel and expansion in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.

Graha	House	Interpretive study prompt
Jupiter	House 7	Explore teaching, counsel and expansion in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 8	Explore teaching, counsel and expansion in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 9	Explore teaching, counsel and expansion in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 10	Explore teaching, counsel and expansion in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 11	Explore teaching, counsel and expansion in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Jupiter	House 12	Explore teaching, counsel and expansion in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 1	Explore relationship, enjoyment and aesthetics in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 2	Explore relationship, enjoyment and aesthetics in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 3	Explore relationship, enjoyment and aesthetics in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 4	Explore relationship, enjoyment and aesthetics in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 5	Explore relationship, enjoyment and aesthetics in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.

Graha	House	Interpretive study prompt
Venus	House 6	Explore relationship, enjoyment and aesthetics in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 7	Explore relationship, enjoyment and aesthetics in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 8	Explore relationship, enjoyment and aesthetics in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 9	Explore relationship, enjoyment and aesthetics in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 10	Explore relationship, enjoyment and aesthetics in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 11	Explore relationship, enjoyment and aesthetics in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Venus	House 12	Explore relationship, enjoyment and aesthetics in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 1	Explore duration, limits and sustained work in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 2	Explore duration, limits and sustained work in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 3	Explore duration, limits and sustained work in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 4	Explore duration, limits and sustained work in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.

Graha	House	Interpretive study prompt
Saturn	House 5	Explore duration, limits and sustained work in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 6	Explore duration, limits and sustained work in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 7	Explore duration, limits and sustained work in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 8	Explore duration, limits and sustained work in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 9	Explore duration, limits and sustained work in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 10	Explore duration, limits and sustained work in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 11	Explore duration, limits and sustained work in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Saturn	House 12	Explore duration, limits and sustained work in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Compare the occupant with the separate house lord; they need not be the same graha.
Rahu	House 1	Explore unfamiliarity and amplification in some schools in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 2	Explore unfamiliarity and amplification in some schools in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 3	Explore unfamiliarity and amplification in some schools in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.

Graha	House	Interpretive study prompt
Rahu	House 4	Explore unfamiliarity and amplification in some schools in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 5	Explore unfamiliarity and amplification in some schools in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 6	Explore unfamiliarity and amplification in some schools in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 7	Explore unfamiliarity and amplification in some schools in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 8	Explore unfamiliarity and amplification in some schools in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 9	Explore unfamiliarity and amplification in some schools in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 10	Explore unfamiliarity and amplification in some schools in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 11	Explore unfamiliarity and amplification in some schools in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Rahu	House 12	Explore unfamiliarity and amplification in some schools in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 1	Explore separation and inwardness in some schools in relation to embodiment and orientation. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 2	Explore separation and inwardness in some schools in relation to resources, speech and family context. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.

Graha	House	Interpretive study prompt
Ketu	House 3	Explore separation and inwardness in some schools in relation to initiative, skills and siblings. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 4	Explore separation and inwardness in some schools in relation to home and foundations. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 5	Explore separation and inwardness in some schools in relation to learning, creativity and children. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 6	Explore separation and inwardness in some schools in relation to service, disputes and difficulties. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 7	Explore separation and inwardness in some schools in relation to partnership and agreements. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 8	Explore separation and inwardness in some schools in relation to shared obligations, vulnerability and change. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 9	Explore separation and inwardness in some schools in relation to teachers, principles and journeys. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 10	Explore separation and inwardness in some schools in relation to work and public responsibility. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 11	Explore separation and inwardness in some schools in relation to gains and networks. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.
Ketu	House 12	Explore separation and inwardness in some schools in relation to expenditure, retreat and release. Identify sign dignity, functional ownership and the dispositor before interpreting. Node rulership and aspect conventions differ; state the school used.

Appendix D · Yoga comparison catalogue: 55 entries

Editorial study reference. Read the qualifications in the corresponding chapter before using the table.

Yoga name	Category	Formation condition	Source status and limits
Ruchaka Yoga	Five Mahapurusha	Mars occupies Aries, Scorpio or Capricorn in an angular house (1, 4, 7 or 10).	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Bhadra Yoga	Five Mahapurusha	Mercury occupies Gemini or Virgo in an angular house.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Hamsa Yoga	Five Mahapurusha	Jupiter occupies Sagittarius, Pisces or Cancer in an angular house.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Malavya Yoga	Five Mahapurusha	Venus occupies Taurus, Libra or Pisces in an angular house.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Sasa Yoga	Five Mahapurusha	Saturn occupies Capricorn, Aquarius or Libra in an angular house.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Dharma-Karmadhipati Yoga	Raja yoga	The ninth and tenth lords conjoin, mutually aspect, or exchange signs.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Gajakesari Yoga	Raja yoga	Jupiter is in an angular house from the Moon.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Akhanda Samrajya Yoga	Raja yoga	In a fixed ascendant, the lord of the second, ninth or eleventh is strong and Jupiter occupies an angle or trine.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Amala Yoga	Raja yoga	A natural benefic alone occupies the tenth from the ascendant or Moon.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Parvata Yoga	Raja yoga	Natural benefics occupy the angles while the sixth and eighth are unoccupied or receive benefic influence.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.

Yoga name	Category	Formation condition	Source status and limits
Kahala Yoga	Raja yoga	The fourth and ninth lords are mutually angular and the ascendant lord is strong.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Shankha Yoga	Raja yoga	The fifth and sixth lords are mutually angular and the ascendant lord is strong in a movable sign.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Bheri Yoga	Raja yoga	Venus, Jupiter and the ascendant lord occupy angular houses and the ninth lord is strong.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Chamara Yoga	Raja yoga	The ascendant lord is exalted in an angle and is aspected by Jupiter.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Pushkala Yoga	Raja yoga	The Moon-sign lord and ascendant lord join in an angle or friendly sign while a benefic influences the ascendant.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Harsha Yoga	Viparita raja yoga	The sixth lord occupies the sixth, eighth or twelfth house.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Sarala Yoga	Viparita raja yoga	The eighth lord occupies the sixth, eighth or twelfth house.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Vimala Yoga	Viparita raja yoga	The twelfth lord occupies the sixth, eighth or twelfth house.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Dispositor Kendra	Neechabhanga	The dispositor of a debilitated planet occupies an angle from the ascendant or Moon.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Exaltation Lord Kendra	Neechabhanga	The planet ruling the debilitated planet's exaltation sign occupies an angle.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Exalted in Navamsha	Neechabhanga	A planet debilitated in D1 occupies its exaltation sign in D9.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.

Yoga name	Category	Formation condition	Source status and limits
Aspect of Exalted Planet	Neechabhanga	The debilitated planet receives a full aspect from its sign lord.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Mahalakshmi Yoga	Wealth yoga	The ninth lord is in own or exaltation sign in an angle and Jupiter occupies the second.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Vasumati Yoga	Wealth yoga	The natural benefics occupy upachaya houses 3, 6, 10 or 11.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Dhenu Yoga	Wealth yoga	The second lord occupies own or exaltation sign and receives benefic conjunction or aspect.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Kalanidhi Yoga	Wealth yoga	Jupiter in the second or fifth is joined or aspected by Mercury and Venus.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Chandra-Mangala Yoga	Wealth yoga	The Moon and Mars conjoin or mutually aspect from opposite signs.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Budhaditya Yoga	Solar yoga	The Sun and Mercury occupy one sign.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Vesi Yoga	Solar yoga	A planet other than the Moon occupies the second from the Sun; source traditions differ on qualifications.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Vosi Yoga	Solar yoga	A planet other than the Moon occupies the twelfth from the Sun; source traditions differ on qualifications.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Ubhayachari Yoga	Solar yoga	Planets other than the Moon occupy both the second and twelfth from the Sun.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Sunapha Yoga	Lunar yoga	A planet other than the Sun occupies the second from the Moon.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.

Yoga name	Category	Formation condition	Source status and limits
Anapha Yoga	Lunar yoga	A planet other than the Sun occupies the twelfth from the Moon.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Durdhara Yoga	Lunar yoga	Planets other than the Sun occupy both the second and twelfth from the Moon.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Kemadruma Yoga & Bhanga	Lunar yoga	The second and twelfth from the Moon are empty; cancellation rules must be checked separately.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Chandradhi Yoga	Lunar yoga	Natural benefics occupy the sixth, seventh and eighth from the Moon.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Ananta Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 1, Ketu occupies house 7, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Kulika Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 2, Ketu occupies house 8, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Vasuki Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 3, Ketu occupies house 9, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Shankhapala Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 4, Ketu occupies house 10, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Padma Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 5, Ketu occupies house 11, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Mahapadma Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 6, Ketu occupies house 12, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Takshaka Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 7, Ketu occupies house 1, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.

Yoga name	Category	Formation condition	Source status and limits
Karkotaka Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 8, Ketu occupies house 2, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Shankhachuda Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 9, Ketu occupies house 3, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Ghataka Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 10, Ketu occupies house 4, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Vishadhara Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 11, Ketu occupies house 5, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Sheshanaga Kaal Sarp Yoga	Nodal-axis label	Rahu occupies house 12, Ketu occupies house 6, and the remaining grahas are said to lie on one side of the nodal axis.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Kuja Dosha	Marriage-related dosha	Mars occupies house 1, 2, 4, 7, 8 or 12 from the ascendant, Moon or Venus under the stated convention; cancellation rules vary.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Guru-Chandala Yoga	Graha-related label	Jupiter conjoins Rahu or receives the specified mutual influence; definitions vary by school.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Grahana Yoga	Graha-related label	The Sun or Moon conjoins Rahu or Ketu; an astrological conjunction is not by itself an astronomical eclipse.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Angaraka Yoga	Graha-related label	Mars conjoins Rahu.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Shani-Rahu Shrapit Yoga	Graha-related label	Saturn conjoins Rahu; the label and its antiquity require source verification.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.
Pitru Dosha	Later dosha label	The ninth house or ninth lord is afflicted under the selected rule; definitions differ widely.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.

Yoga name	Category	Formation condition	Source status and limits
Gandanta Dosha	Boundary condition	A placement occurs near the junctions Revati-Ashwini, Ashlesha-Magha or Jyeshtha-Mula; define the angular orb used.	Check the cited formation against a named textual edition, including qualifications and cancellation rules. Treat this as a comparison lead, not a guaranteed event or required remedy.

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[ED] Study-edition editorial lessons and exercises

Brihat Bulu Maharaj Hora Shastra, study edition, 2026.

Original explanations, hypothetical examples, worksheets and arithmetic derivations. These are not ancient verses, observed birth charts, or independently validated predictions.

A practice of careful study

Read the rule. Reproduce the calculation. Compare the source. Record the uncertainty.

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