

Upanishadic Pancha Koshas & Vedic Astrology Charts

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Introduction

Though popularly called “Vedic Astrology”, astrology of this age has lost its connection to Vedic literature. Let us elaborate.

Horoscope gives insight into the pending karmas whose fruits must be experienced by a native and the likely times. But, who or what is the entity that “experiences” the fruits of karmas? If you are seeing *my* horoscope, who exactly am “I”? Am I a body or a name or a mind or something else? Am “I” a single monolithic entity or a combination of multi-layered entities?

Upanishads go deep into the question of who one is and explain in great detail how Self manifests as a being with specific agendas, likes and dislikes, which is a complex multi-layered process. But “Vedic” astrology as understood and practiced today does not benefit from that Upanishadic understanding.

In this article, an earnest attempt will be made to give a *start*, so that future generations can better connect the concepts of astrology with Upanishadic concepts of *self*.

Pancha Koshas

Upanishads speak of pancha koshas or 5 sheaths, of which every individual being is made of.

Self

Self or Aatman is beyond gunas. It is never born and never destroyed. It observes and supports everything with detachment. This is the Divine within each being.

As an individual consciousness develops around it under the influence of Prakriti, a few sheaths evolve around it as described below.

Sheath of Bliss

Aanandamaya kosha or the sheath of bliss is the innermost sheath to form around Self, as consciousness becomes individualized. In order to become a divided individual consciousness, Self entertains notions that certain things are dear to it and enjoyable, under the influence of Prakriti.

When we say the sheath of bliss, it must be noted that it shows pure bliss that comes from not having any unfulfilled desires. It is not regular and limited happiness that comes from fulfilling some desires, but the limitless joy of not having desires any (or having fulfilled all desires).

This sheath becomes the center of further grosser sheaths that make up an individual being. The notions in this sheath becomes denser and denser with time, *i.e.* after more and more lives and conditioning.

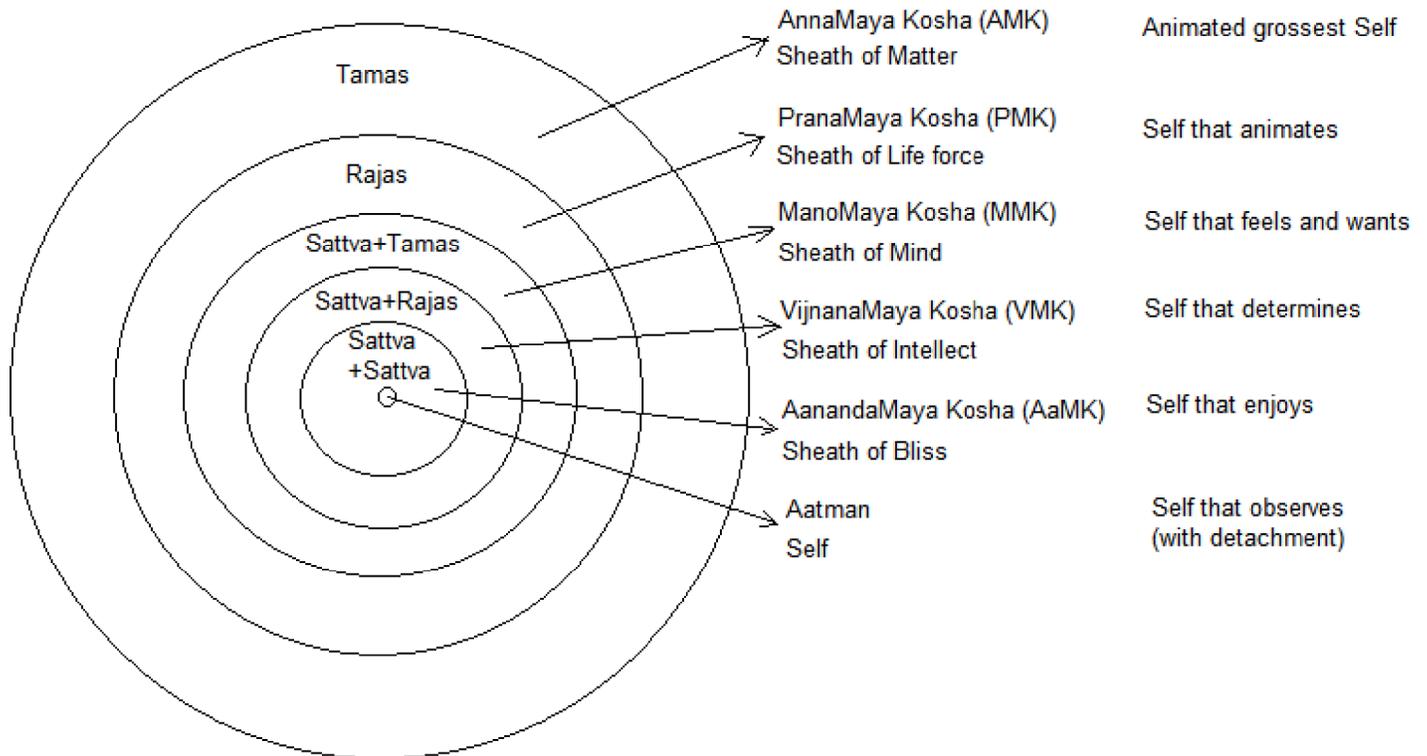
This sheath is made of pure sattva guna. Though this sheath is in touch with the imperishable Self, this sheath itself is perishable and has a beginning and an end.

Sheath of Intellect

Vijnanamaya kosha or the sheath of intellect forms around the sheath of bliss. Once Self has notions of what is dear to it and enjoyable, it needs knowledge of how to get it. The aspect of Self that makes determinations and judgments is contained in this sheath.

When we say that this sheath shows intellect, it must be noted that it deals with one's higher intellect that contains very subtle forces of awareness and judgment relating to Truth and Cosmic rhythm (satyam and ritam) and not the abilities of logical mind. More on this will be said later.

This sheath is made of a combination of sattva guna and rajo guna. This sheath also is perishable and has a beginning and an end.



Sheath of Mind

Manomaya kosha or the sheath of mind forms around the sheath of intellect. Once Self has subtle awareness and knowledge of the forces of truth and Cosmic rhythm that will help get what gives it unlimited bliss, it needs to interact with the rest of the world to get it. The aspect of Self that interacts with the world, feels and wants is contained in this sheath.

This sheath contains sankalpas (forming definite intentions related to the objects of the world) and vikalpas (rejecting and fighting some intentions related to the objects of the world). That includes forming and sustaining various motivations and initiatives and resisting various tendencies (*e.g.* lust, anger and jealousy).

This sheath also contains jnanendriyas (sense organs) through which one perceives objects of the world and karmendriyas (organs of actions) through which one manipulates the objects of the world.

This sheath is made of a combination of sattva guna and tamo guna. This sheath also is perishable and has a beginning and an end.

Sheath of Life force

Praanamaya kosha or the sheath of life force forms around the sheath of mind. As Self decides how to interact with the rest of the world to get what it wants, it needs to animate itself in order for such interactions to proceed. It draws some energy from the cosmic source of energy and puts it to use to animates itself.

This sheath contains the 5 praanas that animate the physical body and connect it to the sheath of mind.

This sheath is made of rajo guna. This sheath also is perishable and has a beginning and an end.

Sheath of Matter

Annamaya kosha or the sheath of matter forms around the sheath of life force. As Self animates itself to pursue happiness, the physical matter associated with it undergoes changes. The physical matter representing Self is contained in this sheath.

This sheath contains the 5 elements that constitute the physical body.

This sheath is made of tamo guna. This sheath also is perishable and has a beginning and an end.

Control Hierarchy of Sheaths

Normally, inner sheaths control outer sheaths. For example, sheath of bliss is supposed to drive the sheath of intellect, *i.e.* sheath of intellect should make its determinations strictly based on what delights one. However, there is some control exercised in the other direction too. As beings arise from a nested sequence of creation and go through a lot of conditioning through many lives, outer koshas may behave like stubborn children that do not fully listen to parents and may not be perfectly controlled by inner koshas.

In other words, determinative faculty of the sheath of intellect may be perverted by considerations creeping in from the outer sheaths and not exactly make determinations based on what delights one as per the sheath of bliss. That in turn may slowly change the notions of what delights one in sheath of bliss.

Thus, though inner sheaths control the outer sheaths normally, things become complicated as one goes through a lot of conditioning over many lives and outer sheaths end up having some influence over the inner sheaths!

When a being emanates for the first time from a source, the being's sense of what delights one is derived from that of the source. However, notions are added and the sheath becomes denser as one leads more and more lives and accumulates more and more conditioning.

Sheaths & Charts

Maharshi Parasara taught 16 divisional charts that divide each rasi into 1, 2, 3, 4, 7, 9, 10, 12, 16, 20, 24, 27, 30, 40, 45 and 60 parts. We can map them into 5 groups:

- (a) D-1 to D-12
- (b) D-13 to D-24
- (c) D-25 to D-36
- (d) D-37 to D-48
- (e) D-49 to D-60

These 5 groups of divisional charts can be mapped to 5 Upanishadic koshas as shown in the table below.

Kosha	Divisional Chart Group	Divisional Charts (D-n)	Seed Houses (n modulo 12)
Annamaya (matter)	D-1 : D-12	D-1, D-2, D-3, D-4, D-7, D-9, D-10, D-12	Several
Praanamaya (life force)	D-13 : D-24	D-16, D-20, D-24	4 th , 8 th & 12 th
Manomaya (mind)	D-25 : D-36	D-27, D-30	3 rd & 6 th
Vijnanamaya (intellect)	D-37 : D-48	D-40, D-45	4 th & 9 th
Aanandamaya (bliss)	D-49 : D-60	D-60	12 th

Annamaya Kosha

Annamaya kosha is covered by charts D-1 (physical body), D-2 (material assets), D-3 (siblings), D-4 (house and real estate), D-7 (progeny), D-9 (spouse), D-10 (workplace), D-12 (parents). The first chart shows physical self and others show other physical entities one considers as one's own.

Praanamaya Kosha

Praanamaya kosha is covered by charts D-16, D-20 and D-24. Subtracting multiples of 12 from the numbers, these charts are based on the seed houses of 4th, 8th and 12th, *i.e.* trikonas of spending (12th). Praanamaya kosha shows how praana is spent. Praana is the life force that is present in the entire cosmos. It is derived from Moola Prakriti or the Divine Mother. Each being takes a part of the cosmic energy and spends it to animate its activities. As praanamaya kosha shows how cosmic energy is spent by a being, its seed houses are related to the trikonas of spending.

D-16 is based on the 4th house of comfort. It is the 12th house of spending from the 5th house of poorva punya. It shows spending poorva punya for a sense of comfort. It shows spending praana derived from one's poorvapunya, for feeling comfortable in life.

D-20 is based on the 8th house of change and evolution. It is the 12th house of spending from the 9th house of religion and tapascharya (Parasara explicitly identified tapascharya with the 9th house). It shows spending praana derived from one's tapascharya, for spiritual transformation and progress.

D-24 is based on the 12th house of bondage/freedom. The 12th house from the 1st house of brain/head shows spending praana derived from one's brain/thinking, for understanding the world.

Manomaya Kosha

Manomaya kosha is covered by charts D-27 and D-30. After removing multiples of 12, these are based on the seed houses of 3rd and 6th, *i.e.* initiative and fighting.

As seen before, the primary functions of manomaya kosha are sankalpas and vikalpas – forming intentions and taking initiative based on them on one end and resisting and rejecting undesirable intentions on the other end.

Mind takes initiative, in terms of forming various intentions, and that is shown in D-27 (seed house: 3rd). So D-27 shows mental propensity or hesitancy towards forming intentions of various kinds.

Secondly, mind also resists and rejects various weaknesses and that is shown in D-30 (seed house: 6th). So D-30 shows how mind fights various internal enemies and rejects undesirable intentions.

Vijnanamaya Kosha

Vijnanamaya kosha is covered by charts D-40 and D-45. These are based on the seed houses of 4th and 9th, *i.e.* sukha (comfort) and dharma (righteousness).

When we say that vijnanamaya kosha shows intellect, it must be noted that it deals with one's higher intellect that contains very subtle forces of awareness. One is normally not conscious of these forces, though they affect the flow of life force through different parts of physical body (brain, neurons, nerves etc). **The conscious objective knowledge/understanding produced by this flow of life force is shown by D-24. The subtle forces of awareness behind this are shown by vijnanamaya kosha.**

At the core level, there are 2 purposes of determinative faculty – knowing Ritam and knowing Satyam. Satyam is truth, in long-term and absolute terms. Ritam is that which is consistent with divine will and cosmic rhythm of the time. Actions should ideally be guided not only by satyam but also by ritam, for it is fruitless and painful to go against cosmic rhythm and divine will! Sailing with cosmic rhythm makes things more comfortable and smooth for one.

D-40 is based on the seed of 4th house of comfort and shows one's subtle awareness of cosmic rhythm and how to flow with it (instead of going against it). This awareness may not be perceptible to conscious mind, but guides its activities nonetheless. It shows how smooth or rough one's life can be.

D-45 is based on the seed of 9th house of dharma and truth and shows one's subtle awareness of upholding truth and dharma. This awareness may not be perceptible to conscious mind, but guides its activities nonetheless. It shows the role played by one's conscience in one's life.

Aanandamaya Kosha

Aanandamaya kosha is covered by D-60. It is based on the seed house of 12th, *i.e.* bondage and freedom.

D-60 shows what one views as desirable, enjoyable and wanted, at the subtlest level of existence. It shows subtle motivations behind one's existence. What one views as being enjoyable or desirable is what binds one at the subtlest level!

Examples of Judgment

This write up is not expected to be the final word on the use of divisional charts or their links to Upanishadic koshas. Instead, it is expected to be a bold first attempt that may lead to a revolution, and then a renaissance, in

the *long*-term. However, in order to encourage such a revolution, some examples will be shared, illustrating subtler aspects of divisional charts as related to the functioning of koshas.

The article “Unified Nakshatra Dasa Approach” at <http://www.vedicastrologer.org/articles> gives a method to identify the best nakshatra dasa in any chart, from among Vimsottari dasa and 9 conditional nakshatra dasas. That method can be applied by various divisional charts and the best nakshatra dasa can be used to time big changes of direction in life. Some examples will be shared in this article.

Replicating Calculations

You can download “Jagannatha Hora” software from <http://www.VedicAstrologer.org/jh> and select Pushyapaksha ayanamsa. In addition, you will need to set some divisional chart calculation options to follow this write-up. Some divisional charts are computed incorrectly by people now-a-days.

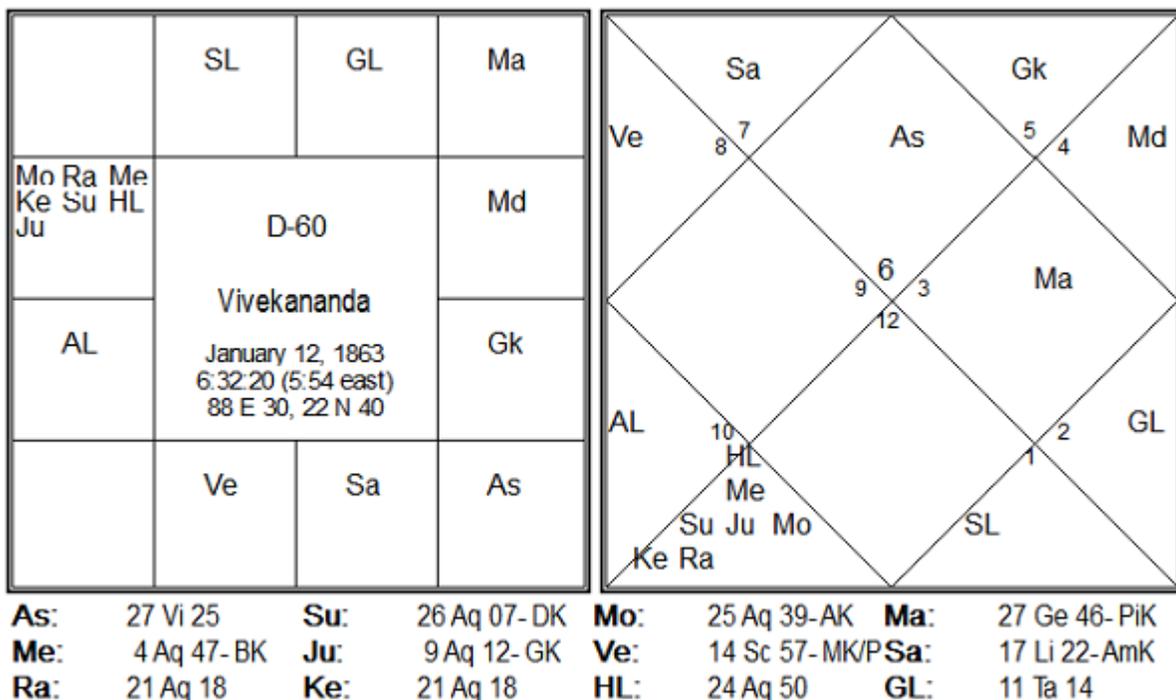
In the main menu of “Jagannatha Hora” software (version 7.69 or higher), you can select “Preferences”, “Related to Calculations” and “Set Calculation Options as recommended by author”, to set divisional chart calculations as used in this write-up.

Examples

Some example will be given to illustrate a possible approach to interpret divisional charts to get insights into the functioning of koshas. Future generations may refine this approach after more research.

Example 1: Swami Vivekananda (D-60)

Birthdata: 1863 January 12, 6:32:20 am (LMT, 5:54 east of GMT), Calcutta, India (88e30, 22n40)



His D-60 has luminaries and nodes within a 5° arc in Aquarius, in the 6th house. That shows an activist or warrior who takes up very tough challenges (6th) relating to spirituality (luminaries with nodes) and philosophy (Aq). Of course, this being D-60, he was born from an aspect of consciousness that views such a mission as desirable and enjoyable. At a deep level, his soul was motivated by the desire for such challenging work.

Such a person will feel like he is missing something in life when not doing such work.

Mercury and Jupiter in the 5th house (longitude wise) with dispositor Saturn exalted show scholarship and prominence. Particularly, 10th lord Mercury in 5th house shows prominence due to work in society.

Vimsottari dasa is the best nakshatra dasa in this D-60. Calculations are shown below:

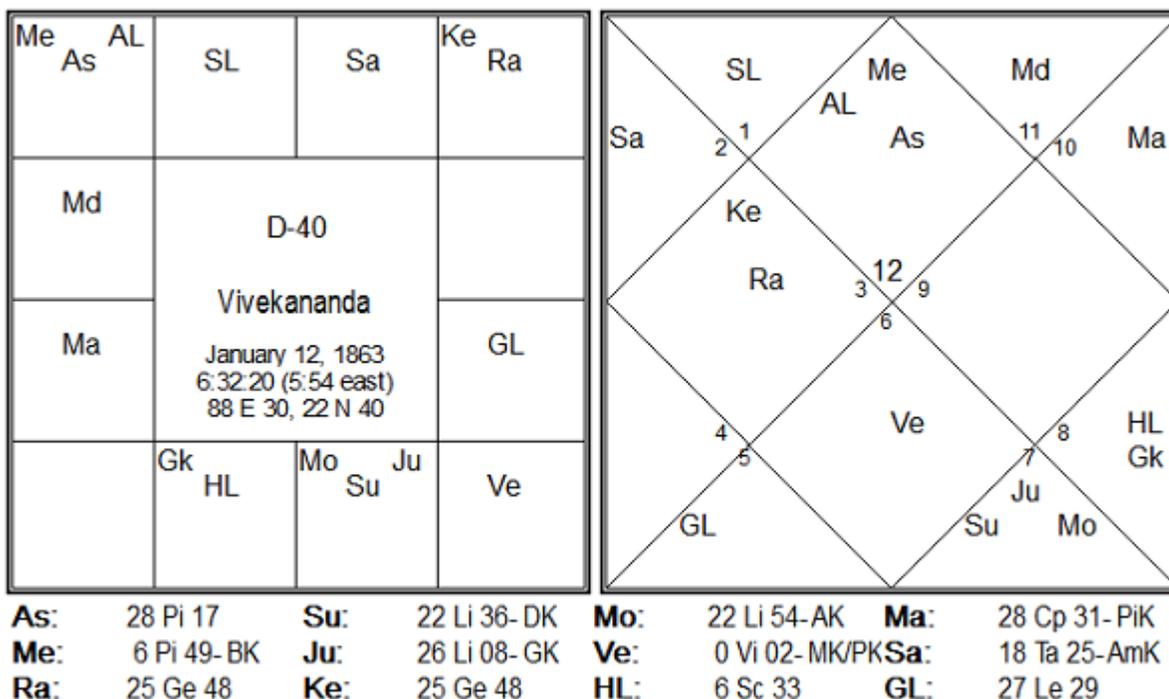
Vimsottari Dasa (using D-60):

Jup: 1856-03-29 (2:07:13) - 1872-03-28 (23:15:43)
 Sat: 1872-03-28 (23:15:43) - 1891-03-29 (13:39:44)
 Merc: 1891-03-29 (13:39:44) - 1908-03-29 (16:36:22)
 Ket: 1908-03-29 (16:36:22) - 1915-03-30 (9:00:42)
 Ven: 1915-03-30 (9:00:42) - 1935-03-30 (5:25:24)
 Sun: 1935-03-30 (5:25:24) - 1941-03-29 (16:22:59)
 Moon: 1941-03-29 (16:22:59) - 1951-03-30 (2:32:44)
 Mars: 1951-03-30 (2:32:44) - 1958-03-29 (19:07:09)
 Rah: 1958-03-29 (19:07:09) - 1976-03-29 (3:49:26)

Saturn is the exalted 5th lord and dispositor of luminaries and nodes in the 6th house and Mercury and Jupiter in the 5th house. He accumulated scholarship and prepared himself for challenging spiritual work. With Mercury being the 10th lord in the 5th house, Mercury dasa made him do prominent work in society.

Example 2: Swami Vivekananda (D-40)

Birthdata: 1863 January 12, 6:32:20 am (LMT, 5:54 east of GMT), Calcutta, India (88e30, 22n40)



D-40 shows the subtle awareness of the force of Cosmic rhythm (Ritam) and whether one swims with it or against it. In D-40, debilitated badhaka lord Mercury shows suffering. It shows logical and analytical nature (Mercury) creating frustrations by making one go against Cosmic rhythm. Nodes in the 4th house of comfort

also robs one of a sense of comfort and direction. The 8th lord Venus debilitated in 7th also gives frustrations and anxieties. Due to these, Swami Vivekananda felt many frustrations in his life.

But exaltation of 9th lord Mars and raja yoga between lagna/10th lord Jupiter and 5th lord Moon is excellent and shows poorva punya and blessings of gurus and gods aligning one with Cosmic rhythm.

In this D-40 chart, Ashtottari dasa is the most applicable dasa. Calculations are shown below:

Ashtottari Dasa (using D-40):

Mars: 1856-08-07 (14:33:00) - 1864-08-07 (12:50:59)
Merc: 1864-08-07 (12:50:59) - 1881-08-07 (15:22:23)
Sat: 1881-08-07 (15:22:23) - 1891-08-08 (1:34:52)
Jup: 1891-08-08 (1:34:52) - 1910-08-08 (15:46:54)
Rah: 1910-08-08 (15:46:54) - 1922-08-08 (13:26:50)
Ven: 1922-08-08 (13:26:50) - 1943-08-08 (15:08:13)
Sun: 1943-08-08 (15:08:13) - 1949-08-08 (2:04:38)
Moon: 1949-08-08 (2:04:38) - 1964-08-07 (17:05:53)

Dasas of debilitated badhaka lord Mercury and functional malefic Saturn gave the frustration of swimming against the tide in life. However, though he is a functional malefic, Saturn is in 3rd house. So, he gives success after frustration. Towards the end of Saturn dasa, he found some direction and purpose.

However, it was Jupiter dasa that changed the direction of his life, from the point of view swimming against/with the tide. With Jupiter being the lagna lord and giving a raja yoga with 5th lord, poorvapunya came to his aid and he flowed with Cosmic rhythm to such an extent that it even brought him lasting fame.

Example 3: Mahatma Gandhi (D-40)

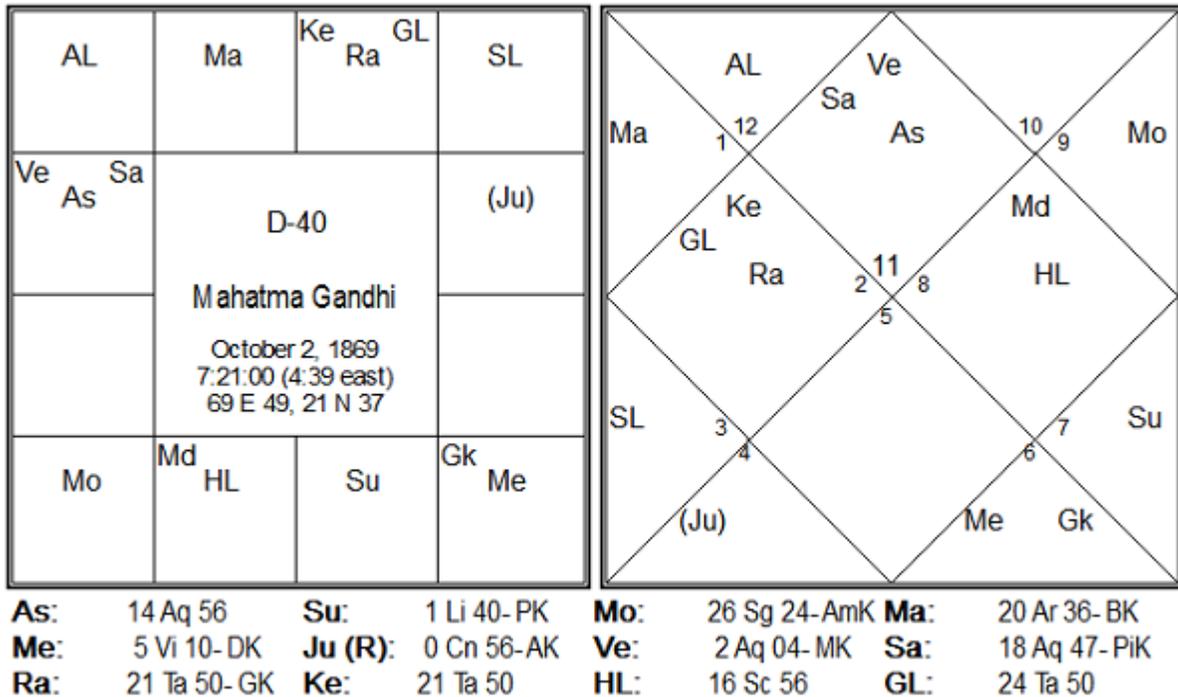
Birthdata: 1869 October 2, 7:21 am (LMT, 4:39 east of GMT), Porbandar, India (69e49, 21n37)

Lagna lord is Saturn in his moolatrikona and yogakaraka Venus joins him. This powerful Raja Yoga in lagna makes him align himself with Cosmic rhythm very well and become famous.

In this D-40, Shodasottari dasa, Shat-trimsa sama dasa and Ashtottari dasa apply. As exalted Mercury and Jupiter are at the beginning of sign, Mars in moolatrikona at 20Ar36 dominates. So Ashtottari dasa is the most applicable nakshatra dasa. It is shown below.

Ashtottari Dasa (using D-40):

Sat: 1866-06-24 (7:39:46) - 1876-06-23 (17:35:51)
Jup: 1876-06-23 (17:35:51) - 1895-06-24 (7:47:14)
Rah: 1895-06-24 (7:47:14) - 1907-06-25 (5:29:02)
Ven: 1907-06-25 (5:29:02) - 1928-06-24 (7:10:35)
Sun: 1928-06-24 (7:10:35) - 1934-06-24 (17:53:21)
Moon: 1934-06-24 (17:53:21) - 1949-06-24 (9:06:16)
Mars: 1949-06-24 (9:06:16) - 1957-06-24 (7:24:22)
Merc: 1957-06-24 (7:24:22) - 1974-06-24 (9:40:38)



As Jupiter is a functional malefic in 6th house, his dasa showed a lot of struggle and swimming against the tide. Nodes in 4th are not conducive to comfort and smooth sailing. So Rahu dasa also saw much struggle. Venus dasa changed things for him. As soon as Venus dasa started, he started evolving his philosophy of peaceful resistance. He came back to India and became a prominent leader in India in Venus dasa. He took leadership of Congress party in 1920, during Venus-Saturn antardasa. With those 2 planets giving a raja yoga in D-40, the Cosmic Forces gave him an auspicious event that set him up for lasting fame.

Though Sun is debilitated, he is the 7th lord in 9th and gives fame and fortune. The famous Salt Satyagraha at Dandi came in this period. His acts of political disobedience (debilitated Sun) sailed with Cosmic rhythm and set himself up for fortune and following (7th lord in 9th).

Moon is the 6th lord and his dasa started off with disappointments. He temporarily withdrew from Congress party politics for a while. But Moon is placed in the 11th house and gives fulfillment of desires. In Moon dasa itself, India got independence and Cosmic rhythm cooperated with him and set up fulfillment of his desires.

Example 4: Mahatma Gandhi (D-30)

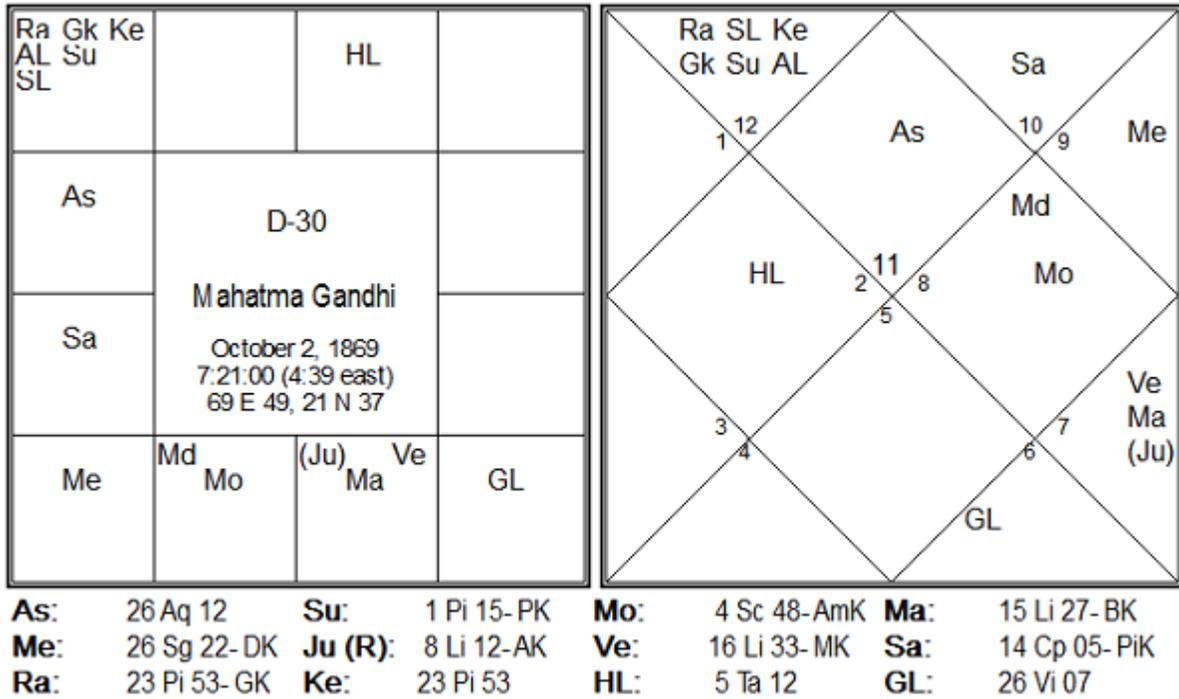
Birthdata: 1869 October 2, 7:21 am (LMT, 4:39 east of GMT), Porbandar, India (69e49, 21n37)

The 12th lord Saturn is strong in the 12th house in this D-30. The visible half of D-30 shows shadripos. The 7th house of desires shows kama (desire). The 8th house of instability shows krodha (anger). The 9th house of dharma shows lobha (greed). The 10th house of work shows moha (delusion). The 11th house of gains shows mada (wantonness – pursuing one's ends at any cost). The 12th house of giving and humility shows matsarya (jealousy).

In this D-30, 12th lord Saturn is in 12th aspected closely by Mars and that shows jealousy (12th) that is aided by insecurity (Saturn) and anger (Mars). Also, debilitated Moon in 10th shows moha (delusion). Dwadasottari dasa is the most applicable nakshatra dasa in this D-30 and it is shown below.

Dwadasottari dasa (D-30):

Ket: 1868-07-14 (6:08:15) - 1879-07-14 (21:40:41)
 Merc: 1879-07-14 (21:40:41) - 1892-07-14 (1:18:20)
 Rah: 1892-07-14 (1:18:20) - 1907-07-15 (16:14:19)
 Mars: 1907-07-15 (16:14:19) - 1924-07-14 (18:50:11)
 Sat: 1924-07-14 (18:50:11) - 1943-07-15 (8:58:14)
 Moon: 1943-07-15 (8:58:14) - 1964-07-14 (10:47:29)
 Sun: 1964-07-14 (10:47:29) - 1971-07-15 (3:13:43)
 Jup: 1971-07-15 (3:13:43) - 1980-07-14 (7:39:30)



In Saturn dasa, Gandhi's matsarya reached its peak. In the antardasa of Rahu (main karaka of paapa purusha and shadripus) in Saturn mahadasa, he engaged in terrible machinations against Subhash Chandra Bose after charismatic Bose was elected as Congress president. In the end of those machinations, Bose had to leave the Congress party. Gandhi's jealousy *may* have deprived India of a great first Prime Minister and tremendously impacted the destiny of independent India. Dusthanas in D-30 are vital and a strong Saturn in a close mutual aspect with Mars in 12th house can give serious jealousy problems.

Example 5: Mahatma Gandhi (D-27)

Birthdata: 1869 October 2, 7:21 am (LMT, 4:39 east of GMT), Porbandar, India (69e49, 21n37)

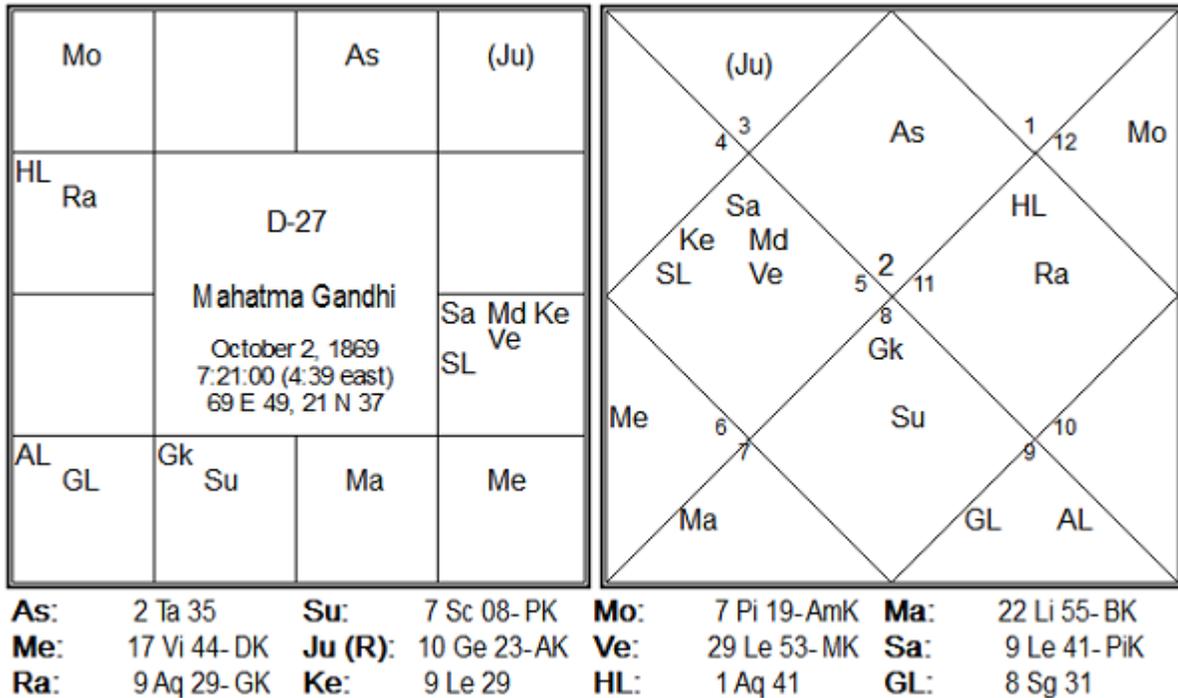
In this D-27, Rahu is strong in 10th house. This gives an instinct to do unusual and contrarian things in one's engagements in society. Sun and Mars (longitude-wise) are in the 7th house and that gives a tendency to be a dictator, *i.e.* force one's views on others. Mercury is exalted in 5th and that gives a strong intellectual approach.

Vimsottari dasa is the best nakshatra dasa in this D-27. Calculations are shown below.

Vimsottari Dasa (using D-27):

Sat: 1864-01-22 (7:53:40) - 1883-01-21 (22:43:34)
 Merc: 1883-01-21 (22:43:34) - 1900-01-22 (1:43:34)
 Ket: 1900-01-22 (1:43:34) - 1907-01-22 (18:41:35)

Ven: 1907-01-22 (18:41:35) - 1927-01-22 (15:23:00)
 Sun: 1927-01-22 (15:23:00) - 1933-01-22 (2:02:55)
 Moon: 1933-01-22 (2:02:55) - 1943-01-22 (12:30:11)
 Mars: 1943-01-22 (12:30:11) - 1950-01-22 (5:09:29)
 Rah: 1950-01-22 (5:09:29) - 1968-01-22 (14:04:45)
 Jup: 1968-01-22 (14:04:45) - 1984-01-22 (11:15:58)



Venus is the 6th lord in an inimical sign. Venus is the planet of harmony. When he owns 6th in D-27, he makes one instinctively like a peaceful approach. As soon as Venus dasa started, he started to conceive and perfect the approach of peaceful resistance, first in South Africa and later in India.

In Sun dasa, he tightened his grip on Congress party. This is the time when his instincts make him want to control (Sun) others (7th), but in a subtle, hidden and implicit manner (Sc). During this period, Congress party started plays in villages that portrayed Gandhi as a demigod, messiah and folk hero.

Example 6: Sri Aurobindo (D-27)

Birthdata: 1872 August 15, 5:11 am (LMT, 5:53 east of GMT), 88e22, 22n32

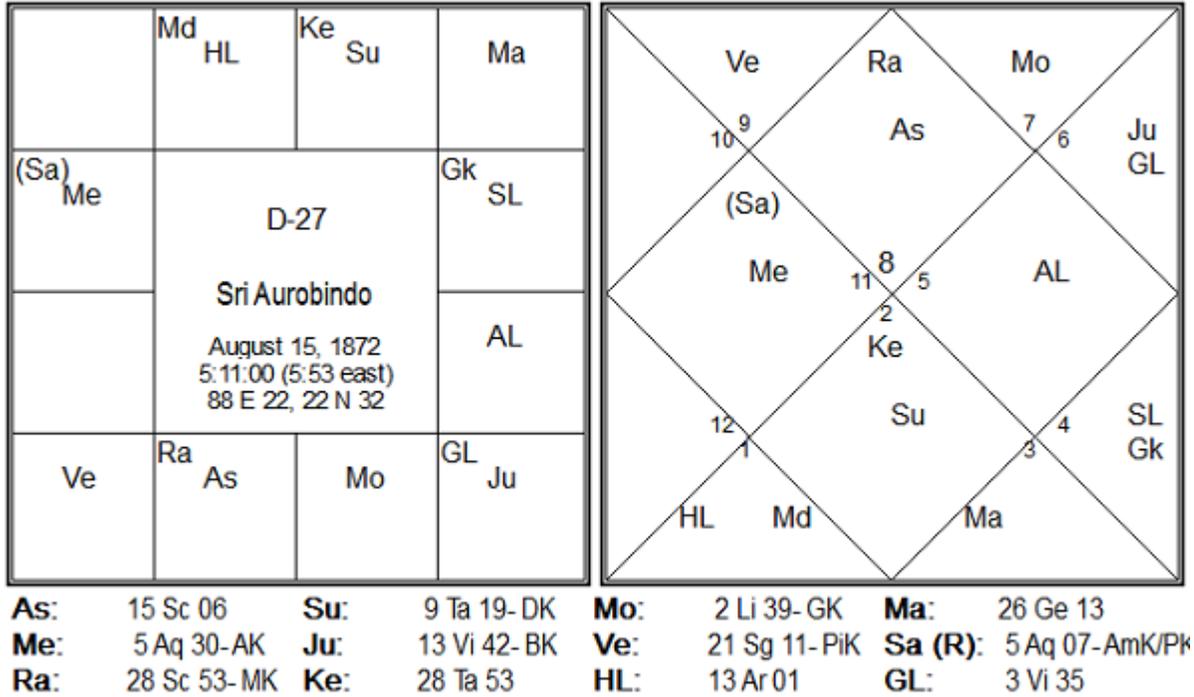
From the 4th house in this D-27, 1st and 5th lords are together in 1st house. This raja yoga from moksha trikonas shows someone instinctively peaceful and happy. Also, debilitated Rahu in Sc lagna shows a contrarian rebel who questions things. Lagna lord Mars in 8th shows an instinct to understand the hidden and being in Mercurian sign accentuates it.

In this D-27, Vimsottari dasa is the best nakshatra dasa. Though it looks like quadrants from Moon are empty, Mars in Ge is actually in a quadrant from Moon, longitude-wise. So we still reckon dasa from Moon. Calculations are given below.

Vimsottari Dasa (using D-27):

Mars: 1867-09-26 (9:13:57) - 1874-09-26 (1:56:38)

Rah: 1874-09-26 (1:56:38) - 1892-09-25 (10:31:45)
 Jup: 1892-09-25 (10:31:45) - 1908-09-26 (7:30:41)
 Sat: 1908-09-26 (7:30:41) - 1927-09-26 (21:50:16)
 Merc: 1927-09-26 (21:50:16) - 1944-09-26 (0:36:18)
 Ket: 1944-09-26 (0:36:18) - 1951-09-26 (17:11:42)
 Ven: 1951-09-26 (17:11:42) - 1971-09-26 (13:20:28)
 Sun: 1971-09-26 (13:20:28) - 1977-09-26 (0:06:48)
 Moon: 1977-09-26 (0:06:48) - 1987-09-26 (10:20:56)



During Rahu dasa, the rebellious and contrarian instincts will be at their peak. Jupiter is the 5th lord in 11th. Instincts to follow dharma and pursue wisdom will come due to poorva punya in his dasa. He indeed learnt Sanskrit, Yoga and Vedic knowledge during this dasa.

Dasa of strong Saturn giving a powerful raja yoga w.r.t. moksha trikonas made him an ascetic and practice meditation. The instinct towards asceticism and being happy and peaceful (4th) in an ascetic manner (Saturn) was at its peak during Saturn dasa. The same continued during the dasa Mercury, the other planet in raja yoga from moksha trikonas. But, given Mercury's nature, there was also an instinct to write, communicate and share knowledge, in this dasa.

Example 7: Sri Aurobindo (D-40)

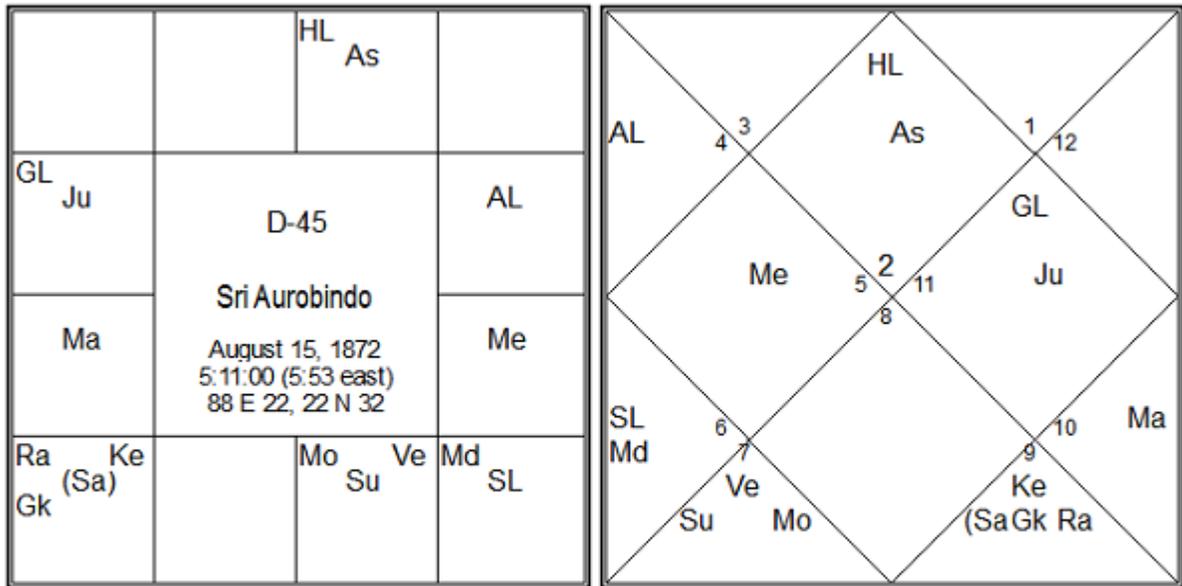
Birthdata: 1872 August 15, 5:11 am (LMT, 5:53 east of GMT), 88e22, 22n32

In this D-40, the 9th lord Jupiter is in 10th in an adhimitra rasi, while the 5th lord Ketu is in 5th. The trine lords are strong.

In this D-40, Dwadasottari dasa is the most applicable nakshatra dasa. Calculations are given below.

Dwadasottari dasa (using D-40):

Sat: 1867-01-13 (8:27:06) - 1886-01-12 (23:07:44)



As: 15 Ta 10	Su: 5 Li 31-DK	Mo: 4 Li 24-GK	Ma: 23 Cp 41
Me: 29 Le 10-AK	Ju: 2 Aq 50-BK	Ve: 15 Li 19-PIK	Sa (R): 28 Sg 32-AmK/P
Ra: 8 Sg 08-MK	Ke: 8 Sg 08	HL: 21 Ta 42	GL: 15 Aq 59

In this D-45, Vimsottari dasa is the most applicable dasa. Calculations are given below.

Vimsottari Dasa (using D-45):

Mars: 1866-10-23 (5:15:25) - 1873-10-22 (21:58:48)
 Rah: 1873-10-22 (21:58:48) - 1891-10-23 (6:50:43)
 Jup: 1891-10-23 (6:50:43) - 1907-10-24 (3:52:49)
 Sat: 1907-10-24 (3:52:49) - 1926-10-23 (18:19:19)
 Merc: 1926-10-23 (18:19:19) - 1943-10-23 (21:09:41)
 Ket: 1943-10-23 (21:09:41) - 1950-10-23 (13:45:32)
 Ven: 1950-10-23 (13:45:32) - 1970-10-23 (10:05:22)
 Sun: 1970-10-23 (10:05:22) - 1976-10-22 (20:59:24)
 Moon: 1976-10-22 (20:59:24) - 1986-10-23 (7:14:55)

Jupiter is a functional malefic. His dasa is not conducive to the forces of Truth informing and guiding one's life. Saturn is a yogakaraka placed in the 8th house with nodes. During his dasa, subtle awareness of the forces of Truth (Satyam) guide one towards the pursuit of the hidden spiritual and occult knowledge (8th and nodes) using the Yogic method (Saturn). Mercury is the 2nd lord of speech and 5th lord of following in a quadrant, about to enter the 5th house. During his dasa, subtle awareness of the forces of Truth guides one towards fame (5th) via scholarship (5th), speech (2nd), communications (Mercury).

Conclusion

A new approach to interpreting divisional charts by linking them to Upanishadic koshas, is introduced in this write up. Before using the higher divisional charts, one should ensure that the birthtime is accurate. One may have to rectify the birthtime using several events and multiple techniques with each event.

It is hoped that intelligent and sincere students and researchers of this divine subject will take this knowledge further and contribute to a renaissance in Jyotish and other knowledge related to rishis.

::Om Shaantih Shaantih Shaantih::