

Birth time rectification is a subject that caused, and is still causing, many arguments in astrology. Astrologers are yet to reach a convincing conclusion regarding the issues such as, what is birth time? Which mathematical method should be followed to ensure that accuracy of given birth time? etc.

There is no other book available that discusses this subject in detail providing the relevant quotes wherever necessary. This is a book that must be read by every astrologer and students of astrology, who try to learn or master this subject with an inner serenity and sincerity.

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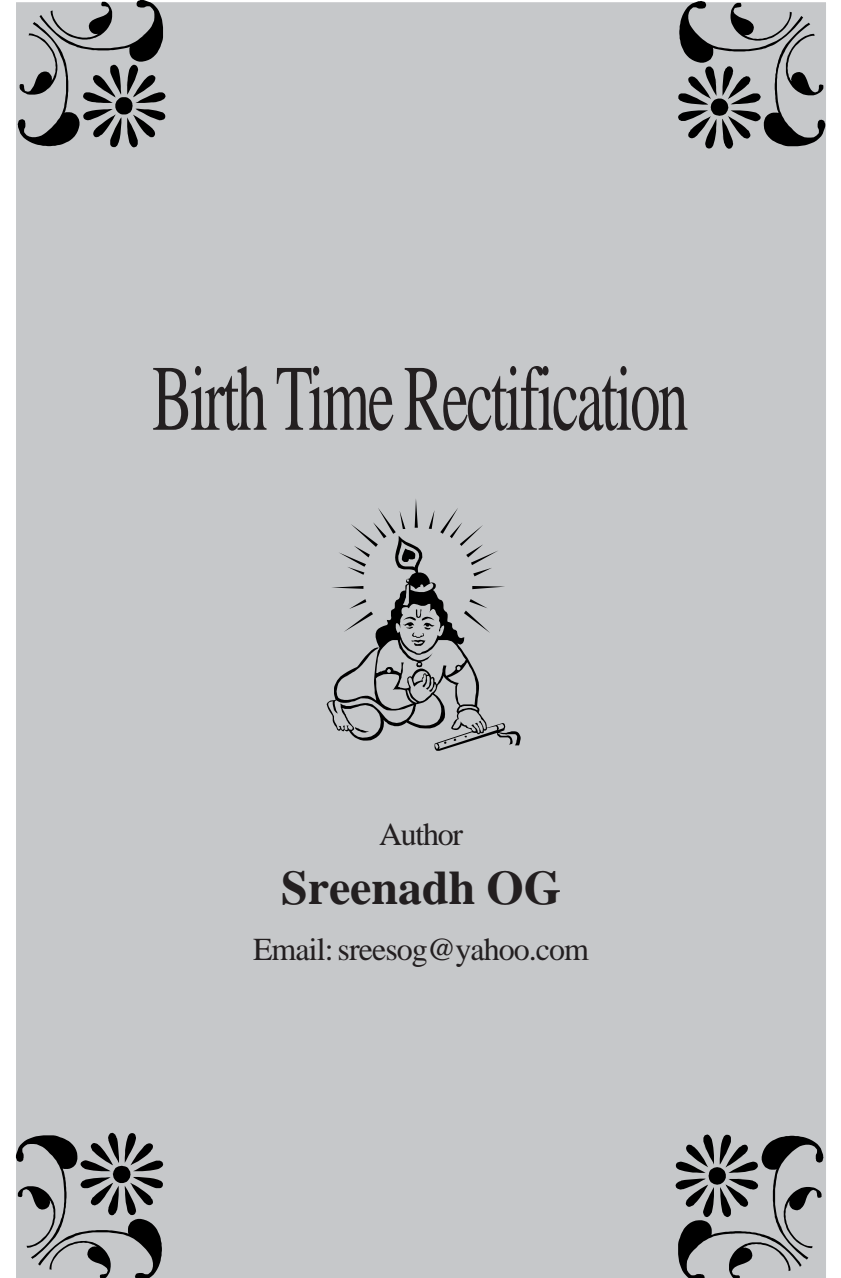
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Birth Time Rectification

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Introduction

Astrology is branch of knowledge that tries to study time. The various names ascribed to astrology such as Jyotisha, Jyotisastra, Kalatantra, Kalavidhana sastra are all proof of the same. How these names got ascribed to astrology? The sages themselves gives answer to the same.

अधिकृत्य च ज्योतीषि कृतत्वा ज्योतिषं स्मृतं
कालज्ञानकरत्वाच्च कालतन्त्रमपीरितं

- ज्योतिष रत्नमाला

[Astrology got the name 'Jyotisha' because it tries to study the luminaries in the sky. It got the name 'Kalatantra' because it tries to study time]

Time not being a physical entity cannot be studied directly, and so the sages selected the movement of planets as the tool to study time. Let us bow to the clear understanding of those great sages. It is their vision that gave rise to this great knowledge branch that gives us the glimpse of future. It is their vision that became foundation for this great branch of knowledge.

Time

Time and movement are wonderfully related. To study time in its full essence demands pure consciousness, which only a sage can have. Time is present in every movement. Even thoughts are bound by time. Time is present in mind, thought and the universe. Time is present in every movement. In the absence time there is no movement. Time is the essence that differentiates moving and the non-moving, living and the non-living. Time is a great wonder. Even sages stay awe struck before its manifestations. If matter is nature, time fills its and is beyond it. If stuff is 'Sakti' (Prakriti - nature) then time is present in every atomic and sub atomic particles present in it, and is still beyond it. Time is the essence of divine, Siva, the Nataraja. Because of all these the ancient texts tells that time has two type of manifestations.

लोकानामन्तकृत् कालः कालोन्य कलनात्मकः

- सूर्यसिद्धान्तं

[One is the eternal time that causes evolution and destruction of everything, that is beyond all measurements. The other is divisible time that fits with in our framework of understanding]

1. The Eternal Time

This is the divine time, which is also known by the divine name of god Siva, i.e. Mahakala. Siva is the manifestation of time and is beyond. It is the pulsation that supposed to be originated in this divinity that caused the origin of the universe. It is in this eternal time is the beginning and the end of the universe. This infinite and eternal time itself is the divine, it is all and everything. God Krishna speaks - अहमेवास्मि कालः - I am the time that is eternal. Then again he says - कालोस्मि लोकक्षयकृत् प्रवृद्धः - I am the time that give birth to this universe and cause its destruction.

This eternal time is beyond the understanding capability of human mind. It is the wonder that is infinity and lies beyond, the ultimate divinity.

2. Divisible Time

Humans try to study time by applying divisions on it. The bigger divisions such as Maha Kalpa, Manvantara, Yuga etc (or modern divisions such as millennium, century etc), and the normal divisions such as Year, Month, Day, Khati, Vikhati etc (or the modern divisions such as Hour, Minute, Second etc) and the minute divisions such as Prana, Truti etc (or the modern divisions such as mille second, micro second, nanosecond etc) are all the results of this effort.

All these conceptual divisions have existence only in mind - the mind of humans or animals with thinking capability. If there is no mind (no thinking) the all these divisions vanish, and then it should be said that they do not exist (time stops). But still the eternal time would be there, beyond everything. Yes, with the destruction of the universe,

and the beings with thinking capability will vanish, and then there won't be any divisible time, only the eternal time will prevail. There is a sloka that preciously states the same.

कालः पचति भूतानि सर्वाण्येव सहात्मना

कान्ते स पक्वस्तेनैव सहा(अ)व्यक्ते लयं व्रजेत्॥

[(Siva is telling to Parvati) This divisible time itself is the cause for creation, existence and destruction of the universe. At the end this divisible time, merges and becomes one with the creator into eternal time]

Every individual took birth somewhere in this pattern of divisible time and thus for sure his birth and the life from there onwards is in some way is related to it. This article tries to present the astrological concepts about the co-relation of divisible time and birth. They give the prime consideration to the co-relation between the rhythm of that particular day of birth with the birth time. Or in other words the rhythm of that day itself is the most influencing factor in determination of birth time. Birth is not an event that happens in the split of a second, and a process that takes some time duration. But the birth time astrologers consider for drawing the chart is a time that exact even to seconds. The poses the questions - Which is the correct Birth time? What are the methods to derive the correct birth time?

Let us face these questions and find the answers as told and supported by the sages as well as our logic.

Which is the correct Birth Time?

There are several opinions among astrologers. The various opinions are -

- 1) The time of first breath
- 2) The time of first cry
- 3) The time of touching the earth
- 4) The time of cutting umbilical cord
- 5) The time at which the placenta breaks
- 6) The time at which the some body part of the child become visible outside the mothers body.
- 7) The time at which the forehead appears.

The list is long, and there are many more opinions! If the astrologers can't be sure what is birth time, how they are going to predict the future of native based on the same?! Some depend on logic, and some on ancient advice, and some are still confused - what to do when logic and advice contradict. More than the fact that there is much difference of opinion regarding this subject the thing that usually worries the astrologers more is the absence of any argument that is logical and authentic at the same time, and the non-availability of ancient Rishi hora quotes on the same. If even the astrologers are in doubt about the prime premise (i.e Birth time) on which his derivations rest, how can we expect others to trust it? If only we are able to present the logical foundation of this birth time determination with the support of authentic references, the learned will start trusting in this system - otherwise after seeing all these contradictions and confusions, diverse opinions even about the prime question "which is the correct birth time?" they will for sure stay away from this subject of astrology, always with a doubtful view.

Let us see where logic and textual references will lead us in answering this question. The different opinions are listed below-

1. The time at which plasenta breaks

Some are of the opinion that “*the time at which the placenta breaks should be taken as birth time*”. This opinion is supported by sage saunaka as well.

प्रसूतिकालं तं विद्धि यदा गर्भोदकस्युति

- बृहच्छीनकहोरा

[The time at which placenta breaks and the liquid from the womb flows out should be taken as the time of birth]

This opinion is supported by many astrologers including Kaikulangara (the commentator of the famous Hridyapadha vyakhya of Brihat Jataka). Astrology is an ancient advice, and therefore more than our logic the words of the sages should be given prime preference - they argue. Even Mihira says -

ज्योतिषमागमं शास्त्रं विप्रतिपत्तौ न योग्यमस्माकं

स्वयमेव विकल्पयितुं किन्तु बहूनां मतं वक्ष्ये

- बृहत्संहिता

[Astrology is an ‘Agama Sastra’ (Ancient Tantric Advice told by sages). So it is not good to oppose the opinion of sages by exerting logic alone. (I am not a sage, and therefore) When the sages are of different opinion, the only thing I can do is to state the opinion supported by the majority] Agama = Tantric texts; Nigama = Vedic texts.

It is based on this premise that even Kaikulangara support the time of placenta breaking as birth time. Even though this is a sage supported argument, it does not seem to be logical and acceptable. How can the breaking of placenta control the whole destiny of individual? How to determine this time accurately?! It is not practical. Mathematical methods are used by astrologers to correct the birth time. How can we be sure that what they determine through those math-

ematical methods is the time of placenta breaking itself? It is not possible to provide logical answers to such doubts for sure.

In this modern age mere sage support of the theory put forward does not make it acceptable; It should be logical as well. Any one who considers the opinion of the sages more important than logic can accept ‘time of placenta breaking’ as birth time, since sage Saunaka supports it. Those who consider logic and advice of sage as equally import can read on till we reach plausible conclusion.

2. Head if the Asc is ‘Seershodaya’ etc

Some say that “*if the Asc is Seershodaya (head-up) sign then the time at which the head of the child comes out should be taken as the time of birth, if the Asc is Prishtodaya (tail-up) sign then the time at which the feet of the child comes out should be taken as the time of birth, if the Asc is Ubhayodaya (Mixed - Pisces) sign then the time at which the hand of the child comes out should be taken as the time of birth*”

Some slokas from Saravali, Garga Jataka that seems to support this argument is available, but to derive this meaning from those slokas some crooked interpretation would be necessary! Or in essence this argument is not acceptable. One of the sloka that is quoted in support of the above opinion is given below-

शीर्षोदये विलग्ने मूर्ध्ना प्रसवो(अ)न्यथोदये चरणैः

उभयोदये च हस्तैः शुभदृष्टे शोभनो(अ)न्यथा कष्टः

- साराबलि

[If the Asc sign is ‘Seershodaya’ then the head of the child will come out first, if it is ‘Prishtodaya’ then the feet of the child will come out first, and if it is ‘Ubhayodaya’ then the hands of the child will come out first]

The astrologers who use this sloka for birth time determination interpret it as “If the Asc sign is ‘Seershodaya’ then the time at which the head of the child will comes out should be taken as birth time, if it

is 'Prishtodaya' then the time at which the feet of the child will come out should be taken as birth time, and if it is 'Ubhayodaya' then the time at which the hands of the child will come out should be taken as birth time".

3. The time at which head, feet or hand comes out

Some say, "*The time at which head, feet or hand first comes out of mother's womb can be taken as the time of birth*".

One sloka from Garga Jataka that seems to support this argument is available, but to derive this meaning from those slokas some special interpretation would be necessary! Or in essence this argument is not acceptable. One of the sloka that is quoted in support of the above opinion is given below-

शिरसा प्रसवो ज्ञेयः समयः स्कन्ध दर्शनात्
अङ्घ्रिभ्यां प्रसवो कालो जंघासदर्शनात् भवेत्
कराभ्यां प्रसवः कालो मणिबन्धस्य दर्शनात्।।

- गर्गजातकं

[When the shoulders are come into view (first), understand that it is a 'head first' birth. When the ankles are come into view (first), understand that it is a 'feet first' birth. When the arms are come into view (first), understand that it is a 'hand first' birth]

The astrologers who use this sloka for birth time determination interpret it, as "When the head comes out first, the time at which the shoulders came out should be considered as the birth time. When feet come out first, the time at which the ankles come out should be considered as the birth time. When the hands come out first, the time at which the arms become visible should be considered as the birth time".

The unique importance of the moment when the head, hand or feet comes out does not seem to be logical. It is not possible to answer the question - Why the influence of planets becomes important in that exact

moment at which head, hand or feet comes out? Therefore this argument is also not acceptable.

4. The time at which umbilical cord is cut

Some say, "*The time at which the umbilical cord is cut should be taken as the exact time of birth*".

This opinion gained much popularity recently. Usually in hospitals etc, the time at which the umbilical cord is cut is told as the birth time to the parents. This is moment is important as the independent existence of the child start (breaking the body relation with mother) from that moment onwards. This argument is logical, and got the special advantage that it is easy to note down this time. (or to amend it a bit further!). But there is not even a single Rishi hora sloka that supports it. Therefore, this is also not acceptable.

5. The time at which the child takes the first breath

Some say, "*The time at which the child takes the first breath should be taken as the time of birth*".

This is also logical - because the first breath from the outside assures and is the starting of the individuality and independent existence of the child. But how to determine this exact moment? There is no proper answer to this question. Further there is no Rishi hora sloka that support this argument. Along with the first breath the child start crying. Due to this some argue that the time at which the child cry first is the time of first breath. But the problem is, for the acceptance of any astrological theory 3 conditions should be satisfied -

- 1) It should be sage told (authentic)
- 2) It should be practical, true and trustworthy.
- 2) It should be logical.

The above argument fails as per all the above three considerations and thus gets rejected.

5. The time of first cry fo the child

Some say, “*The time of first cry of the child should be taken as the time of birth*”.

This is argument just based on the assumption that the moment of first cry is the moment of first breath. The first cry neither causes the planets to start influencing nor it is an independent argument. This argument is neither logical nor supported by Rishi horas. Thus it turns out that this argument is not at all acceptable.

7. The time of conception

Some say, “*The time of conception should be taken as the time of birth*”.

This argument is very logical. The merging of sperm and ovum is the real beginning of a child’s life. Sages extensively support this argument.

राश्यादिफलविभागः कस्य विधेयो विना समुलप्पतेः
आधानमतो वक्ष्ये कारणभूतं समस्त जन्तूनां

- सारावलि

[The results cast by Sign-House-Planet etc cannot be told to an individual who is not yet originated. Therefore now I will you about ‘Adhana’ conception which is the root cause of origin for all living beings] says Saravali, and devotes a whole chapter to discuss the same!

Yes, it is the sexual mating of male and female (in time that is proper for conception); and the corresponding merging of sperm and ovum to for the embryo is the beginning of the child’s life. But how to determine this time?! Even if some one is able to note the time of sexual mating (which usually people fail to do), how can they be sure that it is the same mating that caused the conception? The husband and wife may indulge in sexual intercourse many times and among them just one of the mating will lead to conception. Further the time of sexual intercourse cannot be taken as the time of conception. There is the

time gap for which the sperm travels through and gets accepted by the ovum, thus causing the formation of embryo. This is an internal process, which cannot be observed. Then how somebody is going to determine the time of conception “exactly”?! It is impossible, and thus the method is not practical.

The texts like Brihat Jataka, Leghu Jataka etc provide some methods by which to calculate “the time of birth” based on the “time of conception”. Possibly they must have used it to verify the accuracy of the birth time and time of conception by cross verifying both, and ensuring that they are related.

चन्द्रे यावल संख्ये द्वादशभागे निषेकसमये स्यात्
तस्माल् तावति राशौ जन्मेन्दै संभवेन्मासि।।

- लघुजातकं

[Note the count of dwadasamsa sign (from Aries) in which moon is present. When moon comes to the sign that much away from the sign in which it is placed in dwadasamsa, (in the 10th month from the day of conception) the child will be born]

But all these become possible only when some body has at least an approximate understanding about time of sexual intercourse (that lead to conception) at least. I don’t think in today’s world where sex is given too much importance. Now sex is done for the pleasure of itself and not aimed at conception and child, of which one intercourse by luck or mistake cause the conception - how can we expect those parents to be aware of time of intercourse that caused the conception?! Impossible!

Further such methods does not help us to pin point the “exact” moment of birth even when the day and time of conception is known, but only helps us to locate the day and the approximate time, which is just useless for our purpose. If the concept of birth time is not clear, then what is the point in taking the even more abstract concept “time of conception” for the purpose of rectification? Thus, this method also does not seem to be acceptable or practical.

But it should be remembered that taking “time of conception” at the actual time of birth is well approved by sages.

After vaguely describing the methods for birth time determination based on time of conception, Saravali says -

इत्याधाने प्रथमं प्रसूतिकालं सुनिश्चितं कृत्वा
जातकविहितं च विधं विचिन्तयेत्तत्र गणितज्ञः

- सारावलि

[After determining the time of birth (Prasooti) based on time of conception (Aadhana), the astrologer should predict the results based on the ‘birth time’ (Prasooti) itself]

Even though supported and approved by multiple texts, the time of conception itself is an abstract concept, lacking clarity. Whether to take the time of intercourse, time of meeting of sperm and ovum or is it time of embryo formation? If time of conception is time of embryo formation or meeting of sperm and ovum it is not observable from outside.

It is not possible to accept such an impractical method as the base of a practical study branch aimed at usefulness such as astrology - neither by us nor by the ancient sages. Even Saravali sates that -

आधानं हि मयोक्तं प्रसूतिकालस्य निर्णयार्थपरं

- सारावलि

[I described about conception time in detail just as a tool to determine the date of birth]

Thus it is clear that the method has a practical purpose. But this method is not useful in birth time rectification due to many limitations described earlier and is not practically useful.

8. The time at which the forehead is seen

Some say, “*The time at which the forehead of the child emerge outside should be taken as the time of birth*”.

The line in forehead is also known as “Hora”. May be this is one of the reasons that catalyzed this concept.

राश्यर्द्धमिति च होरा ललाटेरेवेति विश्रुता होरा
कालपरिज्ञानार्थं होराख्यं केचिदिच्छन्ति॥

- होरासारं

[The word ‘Hora’ has the meaning ‘the half of a sign’ and also ‘the lines in forehead’. Some others say that the meaning of the word ‘hora’ is ‘understanding of time’]

In the above sloka Pridhu yesas (the son of Mihira) ascribes the meaning ‘lines in forehead’ to the word ‘hora’. There is also a wide held belief as part of ‘Samudrika sastra’ that the destiny is marked in the forehead. All these might have lead to the concept that the rise of forehead should be considered as birth time.

विधाता लिखिता यस्य ललाटे(अ)क्षर मालिका
सा विद्वान् पथेतस्य होरागणित चक्षुषा॥

- सारावलि

[Brahma (the lawgiver and creator) marked the destiny in every body’s forehead. An astrologer should read it using the eyes of natal astrology and related mathematics]

This argument of considering ‘rise of forehead’ as the time of birth is neither logical nor acceptable. But Saravali lists them among the many items that could be considered as the birth time.

9. The time at which the child touches earth

Some say that “*The time at which the child’s body touches earth (Bhoosparsa) should be taken as the time of birth*”.

This argument is also neither logical nor acceptable. But it should be told that there is a Saravali sloka that lists this also among the many possible birth times.

10. Any moment which is strongly related to the native can be taken as birth time

Some say, “*Any moment that is strongly related to the native can be taken as the base for deriving results. (The birth time is just one handy possibility)*”.

The supporting evidence for the same is that Saravali lists 5 possible birth times! Further there are systems, which derive the results of the native -

- 1) Based on his/her time of marriage
- 2) Based on time of her first menstruation

Even there is a system of predicting the results of next birth based on-

- 3) The time of death!

Further any muhurta selected by the native for any events in his life indicates results that would be ascribed to the native. Birth time is nothing but a unique muhurta, which is strongly bound to the native. Kaikulangara indicate support for this opinion and me too support this line of thinking. Saravali says -

गर्भाधान जलोदयार्भक शिरो ललाटवीक्षा
क्षितिस्पर्शः पञ्चविधोत्र जन्मसमयः

- सारावलि

[Conception, The breaking of placenta, the rise of head, rise of forehead, touching the earth - all these 5 possibilities are birth time itself]

Thus the point made by Saravali in this sloka is that any moment that is of great importance to the native, or affect the native’s life in a great way can be taken as the birth time. This indicates that apart from the above said 5 choices; time of first breath, time of cutting umbilical cord etc can also be taken as possible birth times. Starting from the ancient Skanda hora period texts give the results based on Adhana

Lagna and Prasooti Lagna. This indicate that the concept “Any moment that is strongly related to the native can be taken as birth time or equal to birth time; indicating the life and destiny of the native through the planetary placements” was approved by all of them - this is my humble opinion. This acceptance seems to be the equally logical and sage supported method among the many methods discussed till now. This is the general principle dissolved and present in all of them. Further it is the mathematical birth time rectification methods (such as Kunda, Navamsa dwadasamsa etc) that help the astrologer in rectifying the birth time. Such rectification methods are actually trying to locate a moment and patter that is very much tune with the native and his chart. The logical validity and importance of those mathematical methods also get emphasized only when we accept the definition of birth time as “*Any one of the moments (during the span of birth) that is very strongly related to the native*”. The acceptance of this underlying principle not only makes acceptable the rishi hora supported birth times, but also the modern methods like taking the ‘time of cutting of umbilical cord’ and birth time.

Since by now we have a conclusive answer to the question “what is birth time?”, we should proceed further to clarify how we arrive at this “unique moment that is highly in tune with the native’s life and destiny” using the many available mathematical methods provided to us by the sages. By the way this also indicate that we won’t have to be much keen taking the watches in hand trying ensure that there is an error of 30 sec or 20 sec becoming unnecessarily frustrated thinking whether the nurse in hospital reported the accurate time or not. Whatever (approx) time with minor error given is ok, and we can make the minor adjustments using the mathematical methods to arrive at a moment that is in tune with the native, near to the supplied time. But remember when the error is high, these mathematical methods will become useless and the astrologer too will become confused. I should discuss the mathematical methods used for birth time rectification in the next section of this article. But it seems that some background

information about the divisions of 'Ahoratra' prior to starting such a study. Therefore in the next section I will discuss the efforts to determine the rhythm of day by the use of the divisions of Ahoratra.

Rhythm of Day

It is the mathematical methods that help the astrologers in rectifying the birth time rather than the the understanding about the definition of birth time. Because of this the methods described below are more important to an astrologer, than the definition of birth time discussed above.

What ever be the accepted opinion about the birth time, considering the error in time shown by the watches, the delay and error the nurse may commit in noting and reporting the birth time to the parents, however anyone may try an approximate error of 3 min may happen for sure. This is a fact we should accept. Due to this for birth time rectification astrologers resort to depending on the mathematical methods that are supposed to reflect the correlation between the rhythm of the day and birth of child. These methods help the astrologers in ensuring that whether the birth time supplied is correct or not. It is cute to note that even if two astrologers have difference of opinion about the definition of birth time, both of them will resort to the use of these mathematical methods to rectify the given birth time and more or less arrive at the same result. Or in other words, the accepted theory is that the time derived based on these mathematical rectification methods should be treated as the correct birth time instead of the birth time reported by the parents or nurse. Only such a point of time that show the resonating rhythm of the day with the natal chart can reflect the destiny of the native accurately - they accept. Thus it becomes clear that, instead of arguing endlessly about the definition of birth time, the astrologers should try to determine the rhythmic moment that is in tune with the natal chart and reflect the destiny of the native. After which that correct time should taken whole-heartedly as the correct birth time- this is the path we should follow. The sages too advice the same.

शास्त्रोक्त मार्गेण सुलग्नकालं स्थुटं समानेयं

- वसिष्ठहोरा

[As per the ancient advice the corrected Longitude of the Asc should be derived]

सिद्धान्तोक्तेन मार्गेण लग्नकालं प्रसाधयेत्

- काश्यपहोरा

[Using the mathematical astrological methods the birth time should be rectified]

This realization about the birth time rectification methods, prompts us to search for such methods and ensure the dependability and correction possibilities provided by them.

Since most of these methods are related to the rhythm of day, first let us have an understanding about the methods they have used to divide and determine the rhythm of the day. The concepts we will discuss in this section include - Yama, Gulika and Panchabootodaya. It is just a beginner's section to provide the background information and anyone well versed in the basics can neglect this section and proceed to the next section on rectification methods.

Ahoratra or Vara

The weekdays are in use in India from the ancient past, from the period of Vedic literature itself. Atharva vedyia Jyotisha, provides the following sloka -

आदित्यः सोमो भौमश्च तथा बुधबृहस्पतिः

भार्गवो शनैश्चश्चैव एते सप्त दिनाधिपाः

- अथर्ववेदीयज्योतिषं

[Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn are the lord of 7 weekdays]

Yajnavalkya smriti also clearly mentions the above order of weekdays. A weekday comprising one day and night (beginning with sunrise and ending with the sunrise of next day) is known by the name 'Ahoratra' or 'Vara' as per Indian terminology. Further division of 'Ahoratra' into Yama, Pancha Tatva etc is discussed below.

Divisions of Ahoratra

The English language does not provide proper words to clearly denote 24 hours (Ahoratra) and 12 hours - both being represented by the single word 'Day'. To avoid this confusion we will use the word 'Ahoratra' to refer to the 24 hours which contains a day and a night, and Day and Night to refer to 12 hours each; the sub-division of Ahoratra. Of course it is from the word 'Ahoratra' that the word 'Hora' originated, which is known as 'Hour' now a days indicating one hour. Astrology has another name 'Hora sastra' which means 'study of hour' or 'study of time'. Thus it is clear that the study of the rhythm of time, rhythm of Ahoratra, is an integral part of astrology. Ahoratra is divided into two - Day and Night.

अहोरात्रे विभजते सूर्यो मानुष दैविके

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः

- मनुस्मृति

[The sun divides 'Ahoratra' in to two - Night is for sleep and Day is for work]

It is the effort to divide the day and night further and understand it further lead to the divisions such as Yama, Pancha bhootodaya, Khenika graha etc. Since it is the rhythm of time that greatly influence (and determine) the moment of birth, the study of divisions of 'Ahoratra' is very much important in understanding the same. Therefore let us go through them briefly prior to taking up the further discussion of birth time rectification methods, which will refer back to these divisions. To avoid confusion while discussing the birth time rectification methods, a clear understanding of these divisions is a pre-requisite.

Yama

The time divisions such as Yuga, Year, Ayana, Ritu, Month, Week, Ahoratra, Day, Night all originated due to the effort of ancient people to understand time. The ancient indian interest to study the energy of Samvatsara Purusha (Year personified) depicted in Vedas never ended

- it grew to the study of rhythm of Ahoratra and the results it indicate. They tried to understand time not only by the major divisions such as Yama, Kalahora, Khenika graha, Pancha bhootodaya, Muhurta etc but also through the minor divisions such as Trudi, Prana etc as well. The rhythm inherent in the day is inherent in the human body as well as the biological clock. The universe reflects in us as Prana (Breath = 4 sec) and as circadian rhythm. Let us humbly bow to that saintly consciousness that created this science and start studying the division under discussion here, i.e. Yama. The definition of Yama is given below.

यामः स्याद्विस्वाष्ट भागः

- प्रश्नमार्ग

[Yama is the name given to 1/8 th of a day]

The word 'Divasa' or 'Dina' means Day. The remaining part of this Prasnamarga sloka clarifies this. The same is also clear from the use 'Dina-Ratra' (Day and night). Whenever the ancient sages had to mention the 24 hour time span they used the words 'Ahoratra' or 'Vara', both of which mean the same.

The above definition of Yama as 1/8 th of a day a relatively new definition. The ancient definition of Yama was not like this. Prior to Amara kosa (A Sanskrit dictionary) the definition of Yama was as 1/8 th of Ahoratra. In that period Yama is known by one more name 'Prahara'. Amarakosa says - दौ यामप्रहरौ समौ - the words Yama and Prahara mean the same.

In the ancient past the word Yama meant $60/8 = 7.5$ Khati (24/8 = 3 hours). Thus in the ancient past the words Yama and Prahara meant 3 hours of time. The half of it was known as Yamardha meaning 'half of Yama' which was equivalent to $60/16 = 3.75$ Khati = 1.5 hours.

But with time this definition changed. Yamardha started to get known by the name 'Yama'. i.e. By the period of Prasnanushtana Padhati, Prasnamarga, Madhaveeya etc the word Yama meant 1.5 hours and

the meaning of the word Prahara remained as 3 hours itself. That is why Prasnamarga defines Yama as 1/8th of a day, which is equal to 1 hour 30 minutes.

1 Ahoratra (1 Vara) = 60 Khati = 24 hours

1 Day = 1 Night = 30 Khati = 12 hours

This definition is valid only for the equinox day (Vishu), on all other days necessary correction should be applied based on the length of day and night. Thus the span of Yama is also not constant, as the length of day and night varies the length of Yama will also vary accordingly.

Sage Parasara ascribes lordship of planets to these Yama divisions in the following way.

रात्रिमप्यष्टधा कृत्वा वारेणात् पञ्चमादितः

गणयेदष्टमः खण्डो निष्पतिः परिकीर्तितः

- बृहत् पराशरहोरा

[After dividing the night (or day) as eight equal parts, lordship should be ascribed to the planet starting from the lord of the day. The eight division does not have any lord] The tabulated list of Yama ownership for day time is given below-

Week day	1	2	3	4	5	6	7	8
Sunday	Su	Mo	Ma	Me	Ju	Ve	Sa	-
Monday	Mo	Ma	Me	Ju	Ve	Sa	-	Su
Tuesday	Ma	Me	Ju	Ve	Sa	-	Su	Mo
Wednesday	Me	Ju	Ve	Sa	-	Su	Mo	Ma
Thursday	Ju	Ve	Sa	-	Su	Mo	Ma	Me
Friday	Ve	Sa	-	Su	Mo	Ma	Me	Ju
Saturday	Sa	-	Su	Mo	Ma	Me	Ju	Ve

Sage Jaimini is also of the opinion that the 8th Yama of day, as well as 8th Yama of night does not have any lord. But Madhaveeya says that the lord of 8th Yama is the lord of Vara itself and Prasnamarga says that the lord of 8th Yama is Rahu. Considering the opinion of Prasnamarga the yama that is assigned to Rahu (The fields notated as blank in the above tabulated list of yama), is termed Rahu kala (time span of Rahu), and is usually considered inauspicious.

Since astrology is abstract subject that bypass the human abilities, and required the pure consciousness of a sage, and also because astrology is an Agama sastra (Tantric Science) the words of sages like Parasara and Jaimini gains weight over the opinions of the author of Madhaveeya or Prasnamarga. Manusmriti tells us-

श्रुतिं पश्यन्ति मुनयः स्मरन्ति च यथा स्मृति
तस्मात् प्रमाणं मुनयः प्रमाणं प्रथितं भुवि

- मनुस्मृति

[The Sages view (visualize) the knowledge. Others only remember, reproduce and interpret that knowledge. Therefore views of sages should be considered authentic than that of others]

Because of this for us also it is good to accept that the 8th Yama does not have any lord associated with.

Khenika Graha (Momentary influence)

Special names for Yama

Even though the planetary lordship is ascribed to every Yama, it is not by the name of those planets by some other unique names that these Yama are known. For example, when we divide the day or night in this manner the time span that would be ascribed to Saturn is known as Gulika kala (the time span ascribed to Saturn with in a day or night). Or in other words, the Yama of Saturn is known by the name time span of Khenika Graha (momentary influence) with the name Gulika. The word Gulika Kala means time span of Gulika (Yama of Saturn). Similarly the time span ascribed to various planets is known by different names. Narada samhita clarifies this.

गुलिका यमकण्टारख्या अर्द्धप्रहर संज्ञकः
प्रहरार्द्धं प्रमाणस्ते विज्ञेयाः सूर्यवासरत्

- नारदसंहिता

[The terms such as Gulika Kala, Yemakandaka Kala, Arthaprahara Kala etc are names ascribed to the 8th of a day, starting from Sunday]

The complete list this special names for Yama of various planets is given below-

Yama of Sun = Kala Span (of time)

Yama of Moon = Paridhi Span (of time)

Yama of Mars = Dhooma Span (of time)

Yama of Mercury = Arthaprahara Span (of time)

Yama of Jupiter = Yemakandaka Span (of time)

Yama of Venus = Yamasukra Span (of time)

Yama of Saturn = Gulika Span (of time)

Note:- Span = span of time (this is a word I am adding to avoid later confusion with the Khenika grahas with the same name)

Note that here the words Kala, Paridhi, Dhooma, Ardhaprahara, Yemakandaka, Yamasukra and Gulika represent a span of time covering 1 hour 30 min approx. There is a sloka that clearly states this.

गुलिका यमकण्टारख्या अर्द्धप्रहर संज्ञकः
प्रहरार्द्धं प्रमाणस्ते विज्ञेयाः सूर्यवासरत्॥

- नारदसंहिता

[Gulika, Yemakandaka, Arthaprahara etc are the names of Yama (half of Prahara) and they should be counted from Sunday onwards]

Thus Kala span is the name of Yama number 1, 7, 6, 5, 4, 3, 2 in day time starting from Sunday to Saturday respectively. Means, on Sunday first Yama is known as Kala span (Yama of sun), on Monday the 7th yama is known as Kala span (yama of sun), on Wednesday

6th yama is known as Kala span (yama of sun) and so on. On night Kala would be 1, 7, 6, 5, 4, 3, 2 starting from Thursday to Wednesday respectively.

If we are considering a single, for example Sunday, the first Yama is Kala span (Yama of Sun), second yama is Paridhi span (yama of Moon) and so on. On Sunday night the first Yama is Yemakandaka span (yama of Jupiter), second is Yamasukra span (Yama of Venus) as so on.

Rise of Khenika grahas (momentary influences)

With in these spans of time covering 1 hour 30 min approx (Yama), the momentary influence (Khenika Graha) with the same name as of these Yama are supposed to rise. Note that these are not planets but points of time with special importance. Brihat Parasara hora says-

रविबारादि शन्यन्तं गुलिकादि निरुप्यते।।

- बृहत् पराशरहोरा

[Starting from Sunday till Saturday, (every day within every yama) the momentary influences - Khenika Graha - with the name Gulika etc originate]

From this reference we know that this effort to know the rhythm of time and its influence by sub dividing the 'Ahoratra' into Yama etc is well ancient.

These momentary influences should be considered to rise at the beginning point of every Yama. The authentic quote on the same would be given in the next section. Out of all these momentary influences here we are interested especially in Gulika. Because it is one of the influences that helps us in correcting the birth time. The time spot (momentary influence; Khenika graha) with the name Gulika discussed here is not generally used for prediction, but only for correcting the birth time only. Because it is essentially related to the rhythm of a particular Ahoratra (the date of child's birth) and not with the whole natal chart. The rhythm of that date could be important in determining

the correct birth time, but not of much importance in the broad spectrum of the native's life. This should be kept in mind. For prediction purpose what we use and mark in chart is 'Mandi' which is different from this Gulika that is discussed here. The prime difference between them is that 'Mandi' is the end point of a complete Muhurta with the Yama of Saturn on the date of birth, while Gulika is the starting point of Saturn's Yama. This difference is clearly discussed in Uttara kalamrita.

The system of using the same words Kala, Gulika etc as a special name of relevant yamas and also to refer to the beginning point of those Yamas (Khenika grahas) has caused much confusion. To avoid any such further confusion we will use the words Kala span, Gulika span etc to refer to the span of time, which is yama, and Kala, Gulika etc only to refer to the Khenika grahas, which is the beginning point of those yamas.

Rise of Gulika at the beginning of Gulika span

The method to calculate Gulika span is given in Uttara kalamrita-

अवर्काद्य शनिवासरान्तदिवसे वारेश्वरात् खण्डपाः

अन्त्यांशो हि निरीश्वरस्तु गुलिकः शन्यंशकस्तन्निशो

वारेशादिह पञ्चमादित अयं खण्डान्तर्भंशे भवेत्।।

- उत्तरकालामृतं

[Starting from Sunday up to Saturday, for every Yama, starting from the lord of the day, the 7 planets are lords. There is no lord for the 8th Yama. The Yama of Saturn is termed Gulika. On the same day night the Yama of Saturn, i.e. Gulika will be in the Saturn's division of the 5th week day from that date]

i.e. On Sunday, the first Yama is Kala (Yama of Sun), second yama is Paridhi (yama of Moon) and so on. On Sunday night the first Yama is Yemakandaka (yama of Jupiter), second is Yamasukra (Yama of Venus) as so on; as we have stated earlier.

The relevant Yama of Saturn (Gulika) which is of our concern would

be the 7th on Sunday 6th on Monday and so on. i.e. the Yama numbers 7, 6, 5, 4, 3, 2, 1 from Sunday onwards is termed Gulika. It is beginning moment of this Yama is termed Gulika, the momentary influence. Please don't confuse Gulika the span of time and Gulika the momentary influence of special importance at the beginning point of this span of time. They both are known by the same name and the second, Gulika the momentary influence - Khenika Graha - is of importance to us in birth time rectification, and not the Gulika - the Yama of Saturn. To avoid any kind of confusion here onwards I will refer to the first as Gulika span (Yama of Saturn), and second as Gulika Khenika Graha (starting point of Yama of Saturn).

The authentic quote that states that the beginning point of Gulika span (Yama of Saturn) should be considered as Gulika, the Khenika graha, is given below.

गुलिकारंभकालेष्ट समयाश्रयतस्तु यत्
लग्नं सन्धायते विद्भिर् गुलिकः स निगद्यते॥

- बृहत् पराशरहोरा

[Take the beginning time of Gulika span and calculate the Ascendant for that moment - it is known as Gulika, the Khenika graha] The text Gulikolpatti also states the same.

दिनेषु च यदा शनेरुदयमत्रदिङ्मण्डले तदास्तु गुलिकोदयो॥

- गुलिकोल्पति

[The rising time of Saturn's Yama (Asc at the beginning time of Gulika span) is termed Gulika, the Khenika graha]

गुलिकेष्टवशात्लग्नं स्फुटं यत् स्वस्वदेशजम्
गुलिकं प्रोच्यते तस्माज्जातकस्य फलं वदेत्॥

- बृहत् पराशरहोरा

[The degree ascending at the time of start of Saturn's yama will be the longitude of Gulika, the Khenika graha, at a given place. Based on this longitude only, Gulika's effect for a particular native's results should be predicted (and BT rectification should be done)]

Thus, clearly understand that, "It is the ascendant calculated taking the beginning point of Saturn's yama (span of Gulika; Gulika kala vela), which is termed Gulika, the Khenika graha".

Rise of Mandi

Another Khenika graha concept is of Mandi. The method to calculate Mandi is given below -

चारु(26) खारि (22) जटा (18) वयो (14)
नट (10) तनु (06) रुनं (02) द्युमानाहता
खांगाप्ता (30) रविवासरादि घटिकाः
तत्कालभे मन्दजः

- उत्तरकालामृतं

[Sunday 26th Khati, Monday 22nd Khati, Tuesday 18th Khati, Wednesday 14th Khati, Thursday 10th Khati, Friday 6th Khati, Saturday 2nd Khati are the rising time of Mandi]

1 Khati = 24 minute. Here KTPY number notation system is used to notate numbers. Charu = 26 (Cha=6; Ru=2), Khari = 22 and so on. This is the rising time of Mandi when the day and night are equal. When the day span and night span differs appropriate correction should be done accordingly. In the night the rising time of Mandi would equal to the rising time of 5th day from there onwards. For example on Sunday Mandi rises at 26th Khati, but on the same day night it rises at 10th Khati (the rising time of Thursday; 5th day from Sunday)

The logic and philosophy behind such efforts to calculate ascendant longitudes for even special moments of time and to consider them as Khenika graha (momentary influence) is quite interesting.

Here the end point of a complete Muhurta with in the Yama is taken as rising time of Mandi. Not only the end point of complete Muhurta with in Saturn's Yama, but also the method to calculate end points of complete Muhurta with in other Yamas are given in other texts. But here I am limiting the description to Mandi alone.

As told earlier, *the end point of a complete Muhurta within the yama of Saturn is termed Mandi*. The day is composed of 15 Nakshatra Muhurtas and night the same. Thus 30 Nakshatra Muhurtas complete an 'Ahoratra' (24 hours). Thus -

Sunday 26th Khati = End of 13th Muhurta

Monday 22nd Khati = End of 11th Muhurta

Tuesday 18th Khati = End of 9th Muhurta

Wednesday 14nd Khati = End of 7th Muhurta

Thursday 10th Khati = End of 5th Muhurta

Friday 6th Khati = End of 3rd Muhurta

Saturday 4th Khati = End of 1st Muhurta

Thus the formula to calculate the rising time of Mandi would be-

Mandi (Day) = (Day span/15) x Muhurta Number

Mandi (Night) = (Night span/15) x Muhurta Number

The word 'rise' means 'appear in horizon'. Therefore 'the longitude of Mandi' is nothing but 'the longitude of Ascendant at the time calculated for rising of Mandi'.

Gulika and Mandi

Many people and books confuse Gulika for Mandi. By the period of Phaladeepika, Prasnamarga etc the use of Gulika almost got dropped in prediction (because it was usually not used for prediction, but only for birth time rectification) and Mandi gained importance (because it is used in prediction). Due to this, many texts like Phaladeepika, Prasnamarga etc use the words Gulika and Mandi as synonymous. Gulika is the beginning point of Saturn's yama, and Mandi is the end point of a complete Muhurta within Saturn's yama; and so both of them are the children of Saturn. May be this is why people started using both of them as synonymous - but this has caused a lot of confusion for the beginners.

The distinction between these two is clearly stated in Uttara kalamrita. Both of them are the children of Saturn, and usually give bad results (if considered for prediction), tells Mandavya Muni. After providing the methods for calculating Gulika and Mandi, Uttrakalamrita states -

स्यातां मन्दसुतावुभावतिखलावित्येवमूचे मुनिः

माण्डव्यः किल यत्र तौ निवसतः तत्रैव हानिप्रदौ।।

- उत्तरकालामृतं

[Both the above two children of Saturn (Gulika and Mandi) are malifics. In whichever sign/house they are placed, they cause destruction]

It must be the use of the word Mandaja (Child of Saturn) to refer to both of them, must have started the confusion, of ill treating both of them as one. We see many texts like Phaladeepika, Jataka Parijata, Prasnamarga etc using the words Gulika and Mandi as synonyms, and providing the longitude of Mandi alone, and calling it sometimes Mandi and sometimes Gulika! But as we can see from the earlier references, sage Parasara and sage Mandavya gave special importance to Gulika. Astrology being an Agama sastra (Ancient Tantric advice), the words of sages gain weight over the normal text, and therefore as Uttara Kalamrita clearly directs we should treat them as separate entities. Out of these two (Gulika and Mandi) Gulika should be used mainly for Birth time rectification alone and Mandi for normal prediction. The extensive use of Mandi in prediction is clearly visible in texts like Prasnamarga, Phaladeepika and Jataka Parijata.

I have elaborated in this detail about Gulika and Mandi because it is one of the areas of confusion among astrologers. Let us end this discussion on Kshenika grahas and proceed to other subdivisions of yama, which too are used for the purpose of determining their influence on 'Ahoratra divisions' at BT. Divide the Ahoratra into special divisions, and then try to find their influence on BT - the system is cute!

Odd-Even divisions of Yama

It is the fundamental nature of Indian sciences, and especially of Indian astrology, to apply the dual divisions which could be termed Odd -Even (Oja - Yugma) or Male-Female (Purusha-Sthri); or the trine division which could be termed Moving-Fixed-Mixed (Chara-Sthira-Ubhaya) or Creation-Subsistance-Destrusion (Srishti-Sthiti-Samhara); or the five part divion such as 5 elements (Panchaboota) to everything under study. The method applied to the understand the nature of 'Ahoratra' divisions is also not different. Here too first they applies the Odd-Even divions to Yama.

One 'Ahoratra' is the time from one sunrise to the sunrise in the next day. This time period of 1 'Ahoratra' (1 day and 1 night) is composed of 16 yama. These Yama are classified in to two -

Odd (Oja/Male) = 1,3,5,7,9,11,13,15 Yama

Even (Yugma/Female) = 2,4,6,8,10,12,14,16 Yama

This Odd-Even division is essential for the determining the order of rising of the 5 fundamental constituents such as Sky-Air-Fir-Water-Earth.

Pancha Bootodaya (Rise of 5 Tatvas)

This is also known as the Pancha Tatva concept. Pancha Bootodaya is a concept fundamental to Ancient Indian thought. Sankhya, Jyotisha, Ayurveda etc are all utilize this concept. Ayurveda states that from the nature which is Avaykta (abstract, non-physical) nature evolved the 5 fundamental constituents. Here the word 'Nature' refers to the original stuff (space-time continuum) with which everything is made up of. Avayakta (Abstract, non-physical) does not mean vaccuum. The abstract nature (the stuff) itself is not vaccuum; it only means that we cannot grasp or understand the essential nature of it. The concept of 'Mind' is created to explain the actions, stresses, and conflicts; in the absence of clear understnding of the minute working of body and

brain. Similarly in the absence of clear understanding of 'the essential nature' (the stuff itself) the concept of 'Pancha bootodaya' (5 fundamental constituents) was created to explain its influence. It is on many such abstract concepts that whole of our understanding and practical sciences rest. Concepts that do not have a physical existance but fits in well with our fragmented mind which tries to comprehend the incomprehensible using classifications. It should be noted that- The Sky mentioned here is not the sky above but a tatva; the Air mentioned here is not the air but a tatva; the fire mentioned here is not the fire but a tatva; the water mentioned here is not the water but a tatva; the earth mentioned here is not the earth but a tatva. The words Sky, Air, Fire, Water, Sky are just the names of Tatvas (concepts that symbolise the constituents that are fundamental to creation itself; which reflect in ourselves as well) and not the things we know by those names in daily life. Pancha Tatva or Pancha Bhootodaya is a concept Indian science adopted, when forced to explain the creation of universe from the abstract, and to apply it for practical usefulness. (This kind of abstract concept creation aimed at practical application is the mark of all holistic knowledge branches such as Ayurveda, Astrology, Psychology, Naturopaty etc). What are the 5 tatvas?

क्षित्यंबु पवल पावक वियन्ति भूतानि पञ्च कथितानि।।

- कृष्णीयं

[Earth, Water, Fire, Air, Sky are the five tatvas]

The word 'Prapancha' (Universe) points to the creation of the universe from the 5 tatvas as per Upanishads. But here in the classification and study of 'Ahoratra' and 'yama' these names of Tatvas not used as the basic constituents of universe, but as names given to special divisions of time. Here these words (Sky, Air, Fire etc) should be treated as technical terms used to denote the some special spans of time within every Yama. The sloka that tells us about the rise of tatvas within each yama is given below -

यामः स्याद्विषाष्टभाग इहतेष्योजे महीपूर्वको
युग्मे स्यात् गगनादिकश्च दिवसे रात्रौ च भूतक्रमः

- प्रश्नमार्ग

[Here 1/8 th of Day (or night) is termed Yama. In every Yama the 5 tatvas rise. In odd yama the tatvas rise starting from Earth, and in even yama they start from sky (in reverse order)]

In odd yama the tatva rising sequence is Earth, Water, Fire, Air, Sky and in even yama the sequence is Sky, Air, Fire, Water, Earth. The diagram is given below -



In every yama the tatvas rise - this is only a concept; a concept to comprehend the rhythm of the day and night. Similar to Ayurveda using the concept of Vata-Pitta-Kapha (Air-Bile-Phelm) to comprehend the physical and mental diseases aimed at treating and curing them, astrology tries to study the rhythm of time using hypothetical constructs. Following the same line of thinking here astrology is trying to comprehend the rhythm of 'Ahoratra' and its subdivision yama using the Pancha tatva construct. Such constructs or concepts gain acceptance when they prove useful, in practical application and match with the observed results. Hypothetical constructs used in all holistic subjects gained acceptance only because they proved useful in application, passing the test of time, providing logical derivations that matched with observed results. This is true for most of the ancient indian theories and the constructs they provide.

As told earlier, a yama is $3\frac{3}{4}$ Khati (1 hr 30 min = 90 min) time. This time span is not divided equally among the tatvas. How much span should be ascribed to each tatva is described below-

सपादा नाडिका नाडि पादोना च घटीदलं
घटी पादश्च भागाः स्युर्धमे भूम्यादितक्रमाल्

- देवप्रश्न मुक्तावलि

[1 $\frac{1}{4}$ Khati, 1 Khati, $\frac{3}{4}$ Khati, $\frac{1}{2}$ Khati, $\frac{1}{4}$ Khati is the time span ascribed to each tatva]

That is - Earth = 30 min; Water = 24 min; Fire = 18 min; Air = 12 min; Sky = 6 min. One more sloka with the same meaning is given below-

अर्द्धमेकं त्रिपादं च सपादं पादमेककं

अर्द्धमित्यर्कवारादेर् भूतनाड्यः प्रकीर्तिताः

(meaning is the same as told above)

There is a sloka in Brihajjataka Dasadhyayi vyakhya that describes all the above details together in a comprehensive way.

पादाद्यधिकमथैकं त्रिपादमर्द्धं च पादं च

भूम्यादीनामुदय घटिकामानं विदुः क्रमोल्क्रमतः

- दशाध्यायि

[30 min, 24 min, 18 min, 12 min, 6 min are the time span of tatvas in odd and even yamas. In odd yama it would in the sequence of Earth, Water, Fire, Air, Sky and in even yama it would in the reverse sequence Sky, Air, Fire, Water, Earth]

1 Yama = 1 sequence of 5 tatvas = 90 min

Sequence in odd yama = Earth, Water, Fire, Air, Sky

Sequence in even yama = Sky, Air, Fire, Water, Earth

Earth = $1\frac{1}{4}$ Khati = 30 min

Water = 1 Khati = 24 min

Fire = $\frac{3}{4}$ Khati = 18 min

Air = $\frac{1}{2}$ Khati = 12 min

Sky = $\frac{1}{4}$ Khati = 6 min

This is applicable only when the day duration is 12 hours (30 Khati). When the day span and night span changes the time span assigned to tatvas will also change proportionately. That is, except for March 22 and September 21 on which the day and night are equal, the span of tatvas given above will not match. For all the other days, proportional change should be applied to each tatva duration. All the texts agree on the span that should be applied to each tatva when the day duration is 12 hours. For example, Prasnamarga quote is given below-

भूमेः पातयुता घटी तु पयसो नाड्यंघ्रिहीना(अ)शुचेद्-

त्राड्यर्द्धं पवनस्य स्वस्य घटिकापादोद्वयोर्धामयोः

-प्रश्नमार्ग

[Earth = 30 min, Water = 24 min, Fire = 18 min, Air = 12 min, Sky = 6 min; is the duration that should be applied to both odd and yugma yama]

Now as we have the necessary basic understanding about Yama, Pancha tatva and Gulika let us move on to the next section on the application of these and other methods for birth time rectification.

Birth Time Rectification Methods

1. Pancha Tatva Method

The concept here is that “*the child would be born either in Air tatva or Air Antara tatva only*”. In other words, “*if the BT is in Air tatva or Air Antara tatva the given BT can be treated as correct (otherwise make the necessary correction)*”.

As told earlier, the 5 tatvas are supposed to rise with in every yama. Now as per this concept, similar to Dasa-Antara dasa system, the 5 tatvas should be considered to rise with in each tatva. Let us call it Antara tatva. The order of Antara tatva rise within in each tatva is given below -

Earth - Earth, Water, Fire, Air, Sky

Water - Water, Fire, Air, Sky, Earth

Fire - Fire, Air, Sky, Earth, Water

Air - Air, Sky, Earth, Water, Fire

Sky - Sky, Earth, Water, Fire, Air

The proportion between each Antara tatva is similar to as told above; such as maximum time for Earth and least for sky. Now the rule is that “*the child would be born either in Air tatva or Air Antara tatva only*”. This is a common belief among astrologers, but there is no quote available that supports the same. Yajnavalkya smriti says -

नवमे दशमे वापि प्रबलैः सूतिमारुतैः

निःसार्यते बाण इव यन्त्रच्छिद्रेण सज्वरः

- याज्ञवल्क्यस्मृति

[At the 9th or 10th month, pushed by strong air (from womb), with feverish tremble, like a bullet fired, the child comes out, from mother's womb]

Possibly the reference to “Sooti Vayu” (Air push) in the above sloka and similar ones might have helped to strengthen the above belief on “necessity of Air Tatva rise for birth to take place”. A majority of astrologers believe that to provide the “pushing force” and “pushing tendency” (to mother) the rise of Air tatva is a must.

If the birth time provided by the native or his parents is not in Air tatva or in Air Antara tatva, the astrologer will consider the birth time as incorrect and make the necessary adjustments to move it to the nearest Air tatva or Air Antara tatva. I don't know whether it is acceptable to change the given birth time before the theories just prove the theory before the theories themselves are not proved. But for sure, this is one of the methods followed by many astrologers today. I will clarify this method of BT rectification with an example.

Question: On 25-8-1995 at 2:55 PM a child is born at Trivandrum, Kerala, India. Sunrise - 6:19 AM (IST), Sunset - 6:19 PM (IST). Find the correct time of birth.

Answer:

Day duration	= 12:17 (12 hrs 17 min)
1 Yama	= $12:17/8 = 737/8 = 92:07$ (92 min 07 sec)
Earth Tatva	= $(30/90) \times 92:07 = 30:42$ (30 min 42 sec)
Water Tatva	= $(24/90) \times 92:07 = 24:34$
Fire Tatva	= $(18/90) \times 92:07 = 18:25$
Air Tatva	= $(12/90) \times 92:07 = 12:17$
Sky Tatva	= $(06/90) \times 92:07 = 06:08$

After 2:55, i.e. 14:55 (IST) is the given birth time. On converting it to Local Mean Time (LMT) -

Birth time = 14:55 - 22 min (for Trivandrum) = 14:33 (LMT)

Thus the time duration from sun rise to birth time = 14:33 (LMT) - 5:57 (LMT) = 8:36 (8 hrs 36 min)

From sunrise 5 yama (7.5 hrs approx) already passed. The birth took place in the 6th yama of the day. We know that the 6th yama is an even yama. On even yama the counting of the tatva should be in reverse order, i.e. from Sky onwards.

The actual duration covered by 5 yamas = $92:07 \times 5 = 7:40:35$

The time covered in the 6th yama = $8:36:00 - 7:40:35 = 00:55:25$

Tatva rising at birth time = $00:55:25 - (\text{Sky} + \text{Air} + \text{Fire})$

= $55:25 - (6:08 + 12:07 + 18:25) = 18:35$ covered in Water tatva

That means, during the day in the 6th yama, 24:34 (24 min 34 min) of water tatva rise in that day, when 18:35 (18 min 35 sec) covered, then the birth took place. Now let us calculate the Antara tatva. We know that in water tatva the Antara tatvas rise in the order Water, Fire, Air, Sky, Earth. Let us calculate the Antara tatva rising at the time of birth.

Water Antara tatva = $(24:34/92:07) \times 24:34 = 6:33$

Fire Antara tatva = $(24:34/92:07) \times 18:25 = 4:55$

Air Antara tatva = $(24:34/92:07) \times 12:17 = 3:17$

Sky Antara tatva = $(24:34/92:07) \times 06:08 = 1:38$

Earth Antara tatva = $(24:34/92:07) \times 30:42 = 8:11$

Thus the Antara tatva rising at the given birth time =

= $18:35 - (\text{Water} + \text{Fire} + \text{Air} + \text{Sky})$

= $18:35 - (6:33 + 4:55 + 3:17 + 1:38)$

= $18:35 - 16:23 = 2:12$

That is, the birth took place in earth anta tatva. As per theory this can't happen. The birth must had took place in Air Antara tatva.

Start of air antara tatva = $14:33 - (3:17 + 1:38 + 2:12) = 14:25:53$

End of Air antara tatva = $14:33 - 3:17 = 14:29:10$

Thus the birth time should be between 2:25:53 PM (LMT) and 2:29:10 PM (LMT). On converting to IST, the birth should have taken place between 2:48 PM (IST) and 2:51 PM (IST).

The given BT was 2:55 PM. But after the verification using Pancha tatva method here the astrologer decided that the correct BT is between 2:48 PM and 2:51 PM. The complete description given by the astrologer would be - “The birth took place on 25th August 1995 Friday between 2:48 PM (IST) and 2:51 PM (IST) in the 6th yama, water tatva, air antara tatva. “. Still the astrologer got only a duration (i.e. 2:48 to 2:51) and not the exact BT. To find the exact BT within this duration, later he will use the Kunda multiplication method or the like. (Which would be discussed in the next section) Here the point of our interest is, the Pancha tatva method helps the astrologer to correct the birth time to an extent.

[Apart from birth time rectification, the Pancha tatva method also helps the astrologer to an extent in determining the sex of the child. For example in the above example, since the birth took place in an even yama, even tatva, and odd antara tatva - it should be a girl child, the astrologer may conclude. Similar to birth time rectification, sex determination of the native using the natal chart is a big subject, and many methods are available for the same. Being another vast area of study, research and discussion that won't be discussed in this article]

Demerits of Pancha Tatva method

1) It lacks proper sage supported quotes; and thus not authentic enough.

2) At times, dependance on Pancha Tatva method will demand a correction of more than 10 minutes or more (even in cases where the given BT seems to be accurate), which the astrologer will feel reluctant to apply, especially due to the lack of proper sage support for this method. (The theory on Pancha Tatva is not yet well proved and verified)

2. Kunda (Navamsa-Navamsa) Multiplication Method

The concept here is that “*Multiply the lagna longitude with 81. The resultant longitude (when the multiples of 21600 min are subtracted from it) should conjunct with the Nakshatra of Natal Moon or its trine Nakshatras*”. In other words, “*if the Kunda (Navamsa-Navamsa) longitude of Lagna conjunct with the Nakshatra of Natal Moon or its trine Nakshatras the given BT can be considered correct (otherwise make the necessary correction)*”.

‘Kunda’ means 81 since Ku = 1 and Da = 8, as per KTPY notation method. The ancient word for this method is ‘Kunda Nikhna’. Nikhna means multiply. Thus ‘Kunda Nikhna’ method means, the method of multiplying by 81.

Astrologers depend very much on Kunda multiplication method for BT rectification. Once the Lagna longitude is correctly calculated using Sidereal time the astrologers can use the Kunda method to correct or verify the accuracy of the given BT. Every astrologer who use the longitude of Moon or Asc (Lagna) for Dasa calculation, and the determination of various divisions of sign (Amsas; Navamsa etc) know well the importance of accuracy of BT, in result derivation. If there is a difference of One degree in longitude (of Moon etc) then it could cause up to 10 months difference in the Vimsottari dasa calculations. Due to this for every astrologer who use Dasa, and Amsas for result derivation, the accuracy of BT is of supreme importance.

After determining the approximately accurate BT by using given BT or BT derived using methods like Pancha tatva the astrologer should use the Kunda multiplication method to correct and fix the BT accurately. In texts like Prasnamarga we can find the Kunda multiplication method discussed in detail. The text Prasnamarga deals with horary astrology as per them the method is primarily aimed at rectifying the Query time. Can it be used for BT rectification as well? The traditional scholars well versed in astrology and who could make very

accurate predictions advices that it can be. For example ‘Puliyoor Purushottaman Nabmootiri’ a well known scholar in astrology and Sanskrit who lived in Kerala in 19th century AD, well known for his very good commentaries on ancient texts, advices - “Once the Lagna longitude and the Nakshatra (stellar division in which Moon is placed) is calculated, multiply the lagna longitude with 81, and find the Nakshatra. It should be the Nakshatra of the native itself. If not adjust the lagna longitude accordingly (by adding or subtracting) and repeat the method of multiplying the Lagna longitude by 81, so that the result falls in the Nakshatra (Birth star) of the native itself”. Some astrologers calculate and use the Lagna longitude of the native without using the Kunda multiplication method. They too agree that for correcting the query time in horary astrology, Kunda multiplication method should be used. Since getting the exact BT is difficult, many advice that the same method should be used for BT rectification as well; the tradition also advice the same. As per Prasnamarga -

कुन्दनिघ्ने पृथक् लग्ने पृष्टतारा न चेद्भवेत्
क्षिप्त्वा काश्चित् कलास्त्यक्त्वा(आ)नेयं प्रष्टजन्मभं॥

- प्रश्नमार्ग

[When the longitude of Lagna is multiplied by 81, the resultant longitude should fall in the Nakshatra (Birth star; star in which Moon is placed) of the native. If this happens then the given time (query time) is correct. If it does not happen add or subtract some minutes from the lagna longitude (i.e correct the time) accordingly so that the Kunda longitude falls on the Nakshatra (Birth star) of the native. Once it matches, the same should be taken as the correct lagna longitude (and the corresponding query time as correct query time)]

The author of Prasnamarga lived in the 16th century, when instead of watches the length of shadow of gnomon was used to calculate time. Therefore the use of such methods was a must in that period to verify the accuracy of the time, so that it could be ensured that the query moment is in rhythm with the native’s destiny.

Here there is a conflict within the sloka, which needs to be understood. Prasnamarga states that,

longitude of Asc x 81 = Longitude of *Birth Star* of the native

Note that the reference is not to the *Longitude of Moon at query time* as we may expect. This indicates that Prasnamargacharya was applying a method that was regularly used for BT rectification in to Prasna! Prasnamarga asks tells us -

जातके यत्तदुद्दिष्टं तत्तत् प्रश्नेषु चिन्तयेत्॥

- प्रश्नमार्ग

[What ever methods are used in Natal chart the same should be applied in Prasna]

The above application of Kunda Multiplication method in Prasna is classic example of this strategy. This prompts us to look deep into this method of BT rectification, and the history and sage support of the same, so as to decide whether it is authentic and dependable for BT rectification as well.

As per KTPY method Kunda means 81. Ku = 1 and Nda=8. As per the rule of KTPY notation - संख्यानां वामतो गति [The digits should be written from right to left] - this becomes 81. What is the special importance of this number 81? Multiplying the longitude of Asc, converted into minutes, with 9 and removing the multiples of 360 x 60 = 21600 gives Navamsa longitude in minutes. Multiplying it again with 9 and removing the multiples of 21600 gives NavaNavamsa-Navamsa (i.e. Navanavamsa) longitude. That is,

Lagna Longitude x 81 = Nava-Navamsa longitude

Thus the basic concept underlying Kunda multiplication method is that “*the Nava-Navamsa longitude of Lagna will conjoin with the Nakshatra of Natal Moon*”. There is one more point to remember. As per ancient indian astrology the rule - त्रिकोणगणलं सर्वत्रयोज्यं [Trines should be considered everywhere] - is a well accepted one. Thus the

above rule given in Prasnamarga should be understood as - “*the Nava-Navamsa longitude of Lagna will conjunct with the Nakshatra of Natal Moon or its trine Nakshatras*”. This is supported by tradition, as well as many textual quotes. The Nava-Navamsa longitude is known by many other names such as Navamsa-Navamsa longitude, Kunda longitude etc as well.

What is the reason for this insistence that NavaNavamsa longitude should conjunct with the Nakshatra of Natal Moon? Lagna signify body; and Moon signify mind. For an intense activity like birth to take place both the body and mind should be in tune. This is why, the astrologer insists that, the Nava-navamsa longitude of Lagna and the longitude of Natal Moon (or its trines) should conjunct for the birth to take place. In essence, the rise of Air tatva and the resonating co-operation of body and mind is essential for any birth to take place.

The use of Kunda multiplication method for BT rectification is well supported by Kaikulangara and Kookkaniyal. Kaikulangara is the well-known scholar of Hridyapadha vyakhya of Brihatjataka of Mihira. Kookkaniyal is the well known prime student of Prasnamargacharya for whom the text Pransamarga is written by Edakkattu Nambootiri. Kookkaniyal re-emphasis this method in his own book Prasnareeti.

If we accept the Kunda Lagna method, it inherently indicate that the difference between any two birth should be 6 min least, except in the case of Siamese twins! We know that everyday approximately 200000 children (2 lacs) take birth on earth. Of course during caesarian the BT difference between the birth could be less than this in the case of twins. In this scenario how much this rule is dependable and applicable? What is the better scientific interpretation of this method? Chandra Hari (the author of books like Rasichakra and Hindu Zodiac) sheds more light on the same.

“We are all worried about the correctness of Lagna longitude. Even if we neglect all the other possibility for error - due to the daily revolution of earth if there is a difference of 1 min in BT,

there could be a difference of 15 min in Lagna longitude, which cannot be neglected. If we could state that there is not even a difference of 1 min in lagna longitude, using the correct definition of birth, we should be able to derive the exact BT even upto seconds. The sages like Satyacharya advice that the Dasa can be calculated using Lagnasputa as well and results could be derived. Since even minor deviations in BT could cause a difference of many minutes in lagna longitude, and many months in dasa derivation. In this situation if there does not existed a clear method for the determination of Lagna longitude, how can Satyacharga advice us to use Lagna longitude for dasa calculation? He can't! This means that a clear mathematical method for exact BT determination was in use at that time! Instead of through observation, but must had existed a clear cut mathematical method for BT determination in that ancient past for sure.

Out of the many available methods Kunda multiplication method is one such method. It is from the mathematical definition for the possibility of human birth in the pattern of destiny that the Kunda multiplication method originated. As per ancient definition, if the Lagna longitude is even approximately correct, if we multiply the Lagna longitude with 81 the resultant longitude should fall in the Nakshatra of Natal moon or its trine Nakshatras. Mathematically-

$$\begin{aligned} \text{Kunda Longitude} &= 81 \times \text{Lagna longitude} \\ &= \text{Longitude of Moon} \pm 120 \text{ deg or } 0 \text{ deg.} \end{aligned}$$

The rhythmic correlation between the daily revolution of earth and the rotation of Moon around earth inherent in the above formula is given below-

$$\begin{aligned} 1 \text{ Day} &= 360 \text{ Deg revolution of Earth} = 81 \times 360 \text{ deg} \\ &= 81 \text{ rotations of the wheel of destiny} \end{aligned}$$

That is , the time taken for one rotation of the wheel of destiny
 $= 360/81 = 4^0 - 26' - 40''$

If we accept that the birth could take place in the trine
 Nakshatras as well, then-

The duration between two births $= 1^0 - 28' - 53.33''$

That is the difference between any two such points in the wheel
 of destiny $= 5 \text{ min } 55 \text{ sec } (6 \text{ min approx.})$

[Thus the maximum correction we can make would be the
 half of it. i.e. $2 \text{ min } 57.5 \text{ sec } = 3 \text{ min } (\text{approx.})$]

That is these mathematical points in the wheel of destiny and
 the 120 deg rotation of Kunda longitude is rhythmically co-re-
 lated. Thus when the Lagna longitude covers $4^0 - 26' - 40''$ Kunda
 longitude completes a cycle. In other words, when there is a dif-
 ference of 9.87654321 in Lagna longitude ($4^0 444/27$), Kunda
 longitude covers a Nakshatra.

Thus the birth in Nakshatra starting with Asvini and Aries is
 related to the arcs of 9.87654321 each in zodiac.

Lagna	Nakshatra
1) 0.0 to 9.87654321	Aswini
2) 9.87654321 to 19.75308642	Bharani
3) 19.75308642 to 29.62962963	Krittika
<hr/>	
27) 04 -16.7 to 04 - 26.66	Ravati

Since the Kunda longitude can be in the Moon Nakshatra or
 its trines, these mathematical points in the wheel of destiny or
 births could have a difference of $120/81 = 1^0 - 28' - 53.33''$. That is

if we know the birth time with an accuracy of at least 3 minutes,
 then this method can be used to rectify and derive the correct BT.

The length of a Nakshatra is equitant to a day. Or in other
 words, it is equal to the 360 degree rotation of Lagna. That is, in
 a day, by the time Moon takes to cover $13^0 20'$ there is only $81 \times 3 = 243$
 moments in the wheel of destiny at which the birth could
 take place (for a specific location). Practically, within this period
 lakhs of births could take place all around the world. (Approxi-
 mately, two lacs children take birth every day all around the
 world). In the period of a complete rotation of Moon around the
 earth, $243 \times 27 = 6561$ such moments are possible (for a loca-
 tion)"

In this way Chandrahari presents the details on a concise and clear
 way. The authenticity of the Kunda multiplication method is clear in
 this description. One of the very strong concept Kunda multiplica-
 tion method presents is that "*the birth could take place in a spe-
 cific location in specific moments only, with a gap of 6 minutes
 each within the birth times*".

Thus Chandrahari presents the ideas in a concise and clear way.
 The authenticity of Kunda multiplication method is clear from these
 descriptions. One of the strong ideas Kuda method postulates is that
 "The birth will take place ONLY with a gap of 6 minutes between
 then them". That is, except in the case of Siamese twines the
 destiny should be predicted (Natal chart should be read) based
 on the time with at least 6 minutes of gap between them. Thus it
 says that not even twins can take birth at the same time! There
 would be a gap of 6 minutes least between the births of twines.
 Or in other words, even if this is broken due to surgery etc, only
 the rhythmic moments with the gap of 6 min, arrived at by the
 use of Kunda multiplication method should be used to derive the
 results for each of those twines! Thus there destiny can differ! But
 for Siamese twines the destiny would be the same, because it is a

single birth; single individual; or individuals with common destiny; and so there is no gap between births. This really useful knowledge. For sure the clear understanding of Kunda multiplication method can help us answer many questions about Astrology, and the way it deals with the birth of twins.

Demerits of Kunda method

Kunda helps us in making a correction of a maximum of 3 minutes only. If only we have determined the approximate BT with an error of less than 3 minutes, by the use of clock etc, then only the Kunda method can help us in correcting the birth time. If the BT with at least an accuracy of 3 minutes is not available, then Kunda multiplication method is useless. In short Kunda method can help in rectifying the BT arrived at by the use of Pancha tatva method. If there is a doubt of 10 minutes error or more in BT then by using Kunda multiplication method alone we cannot correct the given BT.

Kunda multiplication method seems to be clearly discussed only in books like Prasnamarga written around AD 1650 and later only. The question is if there was a method of BT rectification in the period of Satyacharya-Mihira etc, and prior to that in the period of sages such as Skanda-Vasishta-Kausika-Parasara etc was one of them Kunda multiplication method? Usually astrologers do not seem to be aware of the answer to this question.

The above two points such as -

- 1) Kunda method can correct only 2 min 57.5 sec = 3 min max.
- 2) The sage support for Kunda method seems to be doubtful.

- can be considered as demerits of Kunda multiplication method. But at least the second demerit we ascribe to Kunda method is baseless, as will become clear from the further discussion.

Since ultimately we would have to depend on Kunda multiplication method of BT rectification, let us rethink about the history of this method.

Origin of Kund multiplication method

From where, from which book, at which period, Kunda multiplication method originated? Do sages support it?

The author of Prasnamarga presents Varaha hora (Brihat jataka) and Krishneeya as authentic texts. If so it is not possible that he will present a method that is not supported by these texts for the crucial thing such as rectification of BT. There should be some indication about this method in these texts for sure, we assume, and start our search. We can find that it is the Brihat jataka itself provides the idea of Kunda method and the same was presented clearly by Prasnamarga. I will explain. In Brihat Jataka there is a sloka -

तत्कालमिन्दुसहितो द्विरसांशको यस्तत्तुल्यराशि सहिते पुरतश्शशाङ्के
यावानुदेति दिनरात्रि समानभागस्तावताते दिननिशाः प्रवदन्तिजन्म

- बृहत् जातकं

[From the Moon sign (at the time of conception), when Moon reaches the 'Dwirasamsa' sign (in natal chart) due to transit (in 10th month of pregnancy), in the equivalent day or night the birth will take place]

The word 'Dwi-Rasa-Amsa' can have two meanings such as 'Navamsa-Navamsa' and 'Navamsa-Dwadasamsa'. How? Rasa indicate the number Nine (If taken as Nava-Rasas) as per Bhoota sankhya system. Thus 'Dwi-Rasa-Amsa' means $9 \times 9 = 81$ (Navamsa-Navamsa). If we take Rasa as Six (as given by Madhu-Tikta-Kashaya-Amla-Lavana as considered while discussing tastes) then 'Dwi-Rasa' can be $2 \times 6 = 12$, and 'Dwi-Rasa-Amsa' $12 \times 9 = 108$. Note that in the first meaning derivation 'Amsa' is taken to mean 'Division of a sign' only and in the second it is taken to mean 1/9 th of a sign (Navamsa). Yes there could be other logical meaning derivations for 'Dwi-Rasa' such as $2 \times 9 = 18$ or $6 \times 6 = 36$, but remember that astrology is an 'Ancient Advice' transmitted to us by the 'Guru-Sishya' parampara and only the meanings that are supported by the tradition in the given context becomes acceptable. Mere application of logic

can become misleading, in traditional ancient advices and learning branches like astrology. From the above sloka the only two authentic meanings derived for the word 'Dwi-Rasa-Amsa' is as $9 \times 9 = 81$ and $12 \times 9 = 108$. Thus the above sloka provides us two meanings-

1) From the Moon sign at the time of conception, when Moon reaches the *Navamsa-Navamsa sign* in natal chart due to transit (in 10th month of pregnancy), in the equivalent day or night the birth will take place.

2) From the Moon sign at the time of conception, when Moon reaches the *Navamsa-Dwadasamsa sign* in natal chart due to transit (in 10th month of pregnancy), in the equivalent day or night the birth will take place.

Even though the above sloka appears in the context of discussion on Moon at the time of conception (i.e, neither at the time of birth, nor for Lagna), he permits us to use the same in birth time for Lagna as well vide the slokas-

निगदितमिहचिन्त्यं सूतिकालेपि युक्त्या

- बृहज्जातकं

[The same can be applied logically in Birth time as well] and

शिशिरकर समागमेक्षणानां सदृशफलं प्रवदन्ति लग्नजातं

-बृहज्जातकं

[What ever are told for the conjunction and aspect (Drishti) of Moon, the same can be applied to Lagna as well]

Thus the above clue of 81 (Navamsa-Navamsa = 9×9) and 108 (Navamsa-Dwadasamsa = 9×12) can be used in BT rectification as well. The tradition is also the same. Texts such as Dasadyayi clearly states and support this. Thus from the above sloka we derive the two meanings-

1) The delivery (birth) could take place when Moon is at the Navamsa-Navamsa of Lagna

2) The delivery (birth) could take place when Moon is at the Navamsa-Dwadasamsa of Lagna

It is the first of these two derivations, i.e. 'The birth could take place when the Moon is at the Navamsa-Navamsa of Lagna' is the base for Kunda multiplication method.

The question is - from where Mihira formed the opinion that 'the birth could take place when the Moon at the time of conception transits the Navamsa-Navamsa (in the 10th month)'? Is there any sage support for the same? Yes, there is. Saunaka hora states -

यद्राशिसंज्ञ आधाने शीतांशोः स्यान्नवांशकः

नवांशनवांशो वा सूति स्तत्स्थेपि वा विधौ

- शौनकहोरा

[When the moon at the time of conception, transits its Navamsa or Navamsa-Navamsa (in natal chart) the birth will take place (in the 10th month)]

These words of sage Saunaka formed one of the foundations for the statement of Mihira (the others are Skanda hora and Brihat Prajaptya statements which we will discuss later). Anyone who wants to know more about this can read the Hridyapadha commentry of Brihajjataka by Kaikulangara Ramavaryar. Thus it becomes clear that Kunda multiplication is a method formed based on the words given in age-old Rishi horas. Therefore it is absolutely acceptable and applicable for BT rectification due to its authority based on the words of sages, and the clear logical foundation.

3. Navamsa-Dwadasamsa and Birthtime

The concept here is that "Multiply the lagna longitude with 108. The resultant longitude (when the multiples of 21600 min are subtracted from it) should conjunct with the Nakshatra of Natal Moon or its trine Nakshatras". In other words, "if the Navamsa-Dwadasamsa longitude of Lagna conjunct with the Nakshatra

of Natal Moon or its trine Nakshatras the given BT can be considered correct (otherwise make the necessary correction)''.

From the discussion on Brihat Jataka sloka 'तत्कालइन्तुसहितो' itself we know that, Navamsa-Dwadasamsa can also be used for BT rectification. The statement of Mihira that 'From the Moon sign at the time of conception, when Moon reaches the Navamsa-Dwadasamsa sign in natal chart due to transit (in 10th month of pregnancy), in the equivalent day or night the birth will take place' also not with out an Rishi hora foundation. Mihira provides this statement based on the following Brihat Prajapatya statement.

आधानकालिकश्चन्द्रो यदिमे तपनांशके
मेषतस्तदिमे तस्मादथवा तत्र भागभे,
सूतिर्व्यवस्थिते चन्द्रे त्रयमेतद्विचिन्तयेत्
नवांशद्वादशांशाद्वा तस्येन्दोरिति विश्रुतं

- बृहत्प्राजापत्यं

[From the Moon's dwadasamsa number (below 12) at the time of conception, when the Moon reaches (due to transit) that much number of signs from Aries, or when the Moon reaches (due to transit) that much number of signs, from the sign in which Moon is placed at conception time, or when the Moon reaches (due to transit) at the same sign in which Moon is placed at conception time (in the 10th month of pregnancy) the birth could take place. All these three possibilities should be considered. Apart from these three, the birth could also take place when the Moon reaches (due to transit) at the Navamsa-Dwadasamsa sign of Moon at the time of conception (in the 10th month of pregnancy), then also the birth could take place. These are all very popular and well-known opinions (of the sages)]

This Rishi hora sloka, present in the ancient astrological classic Brihat Prajapatya (written by Daksha Prajapati the student of Skanda the author of Skanda Hora) formed one of the foundations for the statement of Mihira, similar to the Saunaka hora sloka discussed

earlier. (To know more about this read the Hridyapadha vyakhya of Brihat Jataka by Kaikulangara Ramavaryar). Based on Mihira's direction to replace Moon with Lagna, and apply conception time results to BT also in a logical way, one of the meanings we could derive from the above sloka is- 'When the Lagna longitude conjuncts with Navamsa-Dwadasamsa of Moon the birth could take place'; or in other words at BT if the Navamsa-Dwadasamsa of Lagna conjunct with the Longitude of Moon, the BT should be treated as correct.

In short this is also a method originated based on the words of sages, as given in Rishi horas. As per this method, if we multiply the Lagna longitude at BT with 108, it should conjunct with the Longitude of Moon at BT. If we consider the statement - त्रिकोणगणलं सत्रत्रयोज्यं [Trines should be considered everywhere] - as well then meaning becomes, 'If we multiply the Lagna longitude at BT with 108 it should conjunct with the Longitude of Moon at BT or its trines'. Note that this is popular opinion regarding the same, and is a method well-supported by traditional commentaries and the astrological tradition (Guru-Sishya parampara).

Thus this method derives its energy, power and authority from Rishi horas, traditional commentaries, the paramparas and logic. I think there is no need to emphasize the importance of Navamsa-Dwadasamsa as indicated by the number 108. It is the number of Navamsas present in the zodiac circle; 108 times Moon's diameter is the distance from Moon to Earth; 108 times Earth's diameter is the distance from Earth to Sun; 108 times Earth diameter is the diameter of Sun; 108 Nakshatra pada divisions of zodiac became the foundation for the creation of the Rasichakra (Zodiac/Ecliptic circle) itself taking the mid-point of Rohini (the Nakshatra of Brahma, the creator; 46° 40'), and the fiducial point at 240 degree in Moola Star (The root; the center of Milky way galaxy; 240°) as the base for sign and Nakshatra divisions. This number 108 is inherent in, and is very important, in the rhythm of the solar

system; and the study of the time and space divisions based on the same, as per ancient indian astrology.

Demerits of Navamsa-Dwadasamsa method

1) The navamsa-dwadasamsa helps us to make a correction, a maximum of up to 2 minutes only. This is clarified below-

The time taken for one rotation of the Navamsa-Dwadasamsa
 $= 360/108 = 3^0 - 20'$

If we accept that the birth could take place in the trine Nakshatras as well, then-

The duration between two births = $1^0 - 6' - 40''$

That is the difference between any two such points = 4 min 26 sec

Thus the maximum correction we can make would be half of it, i.e. 2 min 13 sec = 2 min approx.

This much minor correction won't be enough in most situations, as we know by now that at least an error of 3 minutes or more is common for any given BT.

4. Varga Chatushtaya method and birth time

The concept here is that *“Multiply the lagna longitude with 9, 12, 81 and 108 respectively. The resultant longitude (when the multiples of 21600 min are subtracted from it) should conjunct with the Nakshatra of Natal Moon or its trine Nakshatras”*. In other words, *“When the Lagna longitude is multiplied with 9, 12, 81 and 108 respectively (and the multiples of 21600 min are subtracted from it), If more than one of such resultant longitudes conjunct with the Nakshatra of Natal Moon or its trine Nakshatras the given BT can be considered correct (otherwise make the necessary correction)”*.

This method is takes into consideration all the methods reflected in the prior discussed Saunaka hora sloka and Brihat Prajapatya sloka,

that could be used for BT rectification. The new term used to denote this is 'Varga Chatushtaya', meaning 4 multiples. That is, the meaning of the words 'Varga Chatushtaya rectification method' is that 'Method to rectify the BT considering the 4 important multiples'. The four important multiples considered here are-

1) Lagna Navamsa = Lagna longitude x 9

2) Lagna Navamsa-Navamsa = Lagna longitude x 81

3) Lagna Dwadasamsa = Lagna longitude x 12

4) Lagna Navamsa-Dwadasamsa = Lagna longitude x 108

Note that the prior discussed 'Kunda multiplication method' and 'Navamsa-Dwadasamsa multiplication method' are all inherent with in this. This seems to make this method more authentic than those approaches. Further as we know from the earlier mentioned Saunaka Hora and Brihat Prajapatya slokas, the method is authentic, as the multiples used for BT rectification are well supported by sages.

We know for sure that usually it is impossible for all the 9-12-81 - 108 multiples to conjunct with the Moon longitude or its trines. Thus the method advice us that, only because any one of these multiples does not conjunct with the longitude of Moon, the given BT should not be treated as wrong. If at least 2 of them conjunct with the longitude of Moon the given BT should be treated as correct. If not make the necessary adjustments in BT to accomplish the same.

We can accept that this method is sage supported, but the question is did any later day scholars clearly mentioned this as an approach to be used in BT rectification? Yes, of course. Not only the later day scholars like the author of Prasnaratna and Prasnamarga mention them, but even the first book of predictive astrology Skanda hora (Jyotishmati Upanishad) support the same! The Prasnaratna quote is given below-

नवांशकस्तु प्रथमं पश्चान्नवनवांशकः
नवांशद्वादशांशश्च द्वादशांशस्ततः परं
चतुर्थ्येतानि कर्माणि कृत्वा बन्धं विचिन्तयेत्॥

- प्रश्नरत्नं

[(Out of the 4 Vargas to be used) The first is Navamsa, and the second is Nava-Navamsa. The other two are Navamsa-Dwadasamsa and Dwadasamsa. By the use of these 4 multiples one should think about the relation (between Lagna and Moon at BT)]

This was the ancient method followed at the time of Sages, far back even at the period of Skanda Hora. Even the available Skanda hora slokas provides proof for the same. After discussing two of these methods, Skanda Hora states-

गणने बहवः कल्पास्तत्र द्वाविति दर्शितौ
तपसैव विजानन्तु मुनयोतः परावुभौ॥

- स्कन्दहोरा

[There are many methods used for BT rectification. I have mentioned only two of them. Let the sages know the *other two* by their own meditation about the subject]

Thus it becomes clear that only these 4 multiples are accepted by Skanda for BT rectification. Skanda Hora directs us to *use only the Varga Chatushtaya method* for BT rectification. Sage told Brihat Saunaka hora after discussing these 4 multiples and their use in BT rectification, tells us-

दृढं द्वि बहुसंवादात् सर्वं विद्धि द्विजोत्तम॥

- बृहत् शौनकहोरा

[If 2 or more of these multiples indicates a particular BT, accept the same as correct BT (or make the necessary correction in the given BT to accomplish the same)]

Let us understand the Varga Chatushtaya method with better clarity. The statements involved are -

1) The Navamsa longitude of Lagna (Lagna longitude x 9) should fall in the Moon Nakshatra or its trines.

2) The Navamsa-Navamsa longitude of Lagna (Lagna longitude x 81) should fall in the Moon Nakshatra or its trines.

3) The Dwadasamsa longitude of Lagna (Lagna longitude x 12) should fall in the Moon Nakshatra or its trines.

4) The Navamsa-Dwadasamsa longitude of Lagna (Lagna longitude x 108) should fall in the Moon Nakshatra or its trines.

Out these four if two or more statements becomes true, then the given BT can be accepted as correct. If not make the necessary adjustments in the given BT to make this happen. The rectified BT that reflect a rhythmic relation between Lagna longitude and Moon in this way only should be treated as the correct BT. This theory is termed 'Varga Chatushtaya Sidhanta'.

Even though the age old text like Skanda hora support the use of only Varga Chatushtaya method for BT rectification, the current tradition followed by old astrologers use Pancha tatva method, Varga Chatushtaya method and Gulika method together for BT rectification. I am also of the same opinion, since all these 3 methods seems to be well founded in logic and is supported by authentic quotes, and parampara. Astrologers must have started marking Gulika is horoscopes keeping the practical purpose of BT rectification in mind. We will discuss the relation between Gulika and BT later.

Demerits of Varga Chatushtaya method

1) The common demerits of Navamsa-Navamsa and Navamsa-Dwadasamsa methods applies to Varga Chatushtaya method as well to an extend.

Navamsa-Navamsa = Demands correction of 2 min 57.5 sec max.

Navamsa-Dwadasamsa = Demands correction of 2 min 13 sec max.

These are minor corrections. But on the other hand multiplication by 9 or 12 demands huge correction! For example-

The time taken for one rotation of the Navamsa = $360/9 = 40^0$

If we accept that the birth could take place in the trine Nakshatras as well, then-

The duration between two births = $13^0 - 20^0$

That is the difference between any two such points = 53 min 20 sec

Thus the maximum correction we can make would be half of it, i.e. 26 min 40 sec. Thus-

Navamsa = Demands correction of 26 min 40 sec max.

Similarly for Dwadasamsa-

The time taken for one rotation of the Dwadasamsa

= $360/12 = 30^0$

If we accept that the birth could take place in the trine Nakshatras as well, then-

The duration between two births = 10^0

That is the difference between any two such points = 40 min

Thus the maximum correction we can make would be half of it, i.e. 20 min. Thus

Dwadasamsa = Demands correction of 20 min max.

On tabulating all the four, we get -

*Navamsa-Navamsa = Demands correction of 2 min 57.5 sec max.

*Navamsa-Dwadasamsa = Demands correction of 2 min 13 sec max.

*Navamsa = Demands correction of 26 min 40 sec max.

*Dwadasamsa = Demands correction of 20 min max.

Note the huge difference of correction demands by the first two and the last two methods. If the astrologer is forced to depend on any of the last two (i.e. if the error in given BT is big, and if the native is not sure about the accuracy of the given BT) then the astrologer is sure to be in confusion, since there could be several moments in between prior to the 20 min correction itself, where the Navamsa-Navamsa longitude and Navamsa-Dwadasamsa longitude can conjunct and provide a possible rhythmic combination. Thus the inherent advice of this system is to “*Note the BT accurately as far as possible, and apply the least amount of correction on given BT, only to make it rhythmic with the position of Moon*”. Or in other words “*Do BT rectification, but don't try to do too much correction; Dear astrologer, know your limitations and limit your efforts!*”! Yes, this advice is truly valuable for any sincere astrologer. That is, if the given BT is too wide, raise your hands and say, “I don't think my efforts would be fruitful to the fullest extent, but yes I will try, but can't give any assurance that the time I derived would be correct to the fullest extent, because there could be too many possibilities; but yes, the time I derive would be a rhythmic moment that allows a birth”.

The inherent advice this method provides seems to be more valuable than any other method. Considering the fact that, this method is well supported even by the most ancient, and the most authentic text on astrology, i.e. Skanda Hora (Jyotishmati Upanishad), I prefer this method of BT rectification as the most authentic and sincere one. Yes, this method does not have much demerits and even the assumed demerit has a positive connotation of giving a valuable and sincere advice.

5. Gulika and birth time

The concept here is that “*For correct BT the Lagna sign will be in the trines of Gulika or Gulika Navamsa*”. In other words, “*if the Lagna is in the trine of Gulika or the trine of Gulika navamsa, then the BT can be treated as correct (otherwise correct the BT accordingly using Varga Chatushtaya method)*”.

The relation between Gulika and Lagna longitude at BT demands a detailed discussion. Some argue that Gulika and Mandi is one, and some say that they are different, some wonder why astrologers consider this momentary influence this much important.

As clarified earlier through a detailed discussion in the section on rhythm of the day, the Gulika we consider here is one different from Mandi and is the starting point of the Yama of Saturn. Astrologers believe a relation should be present between Gulika and Lagna for the birth to take place. This concept is fundamentally similar to the belief in air tatva rise. Saturn is the indicator of Air tatva; thus a relation between the starting moment of Saturn's yama and the BT indicates that the moment is proper for the birth to take place. Let us see what the texts have to say about the possible relation between this starting point of the Yama of Saturn (Gulika) and BT.

तत्काल गुलिकत्रिकोणवर्ग संबन्धवशात्त्रिण्यः वर्गेषु च ॥

- प्रश्नरत्नं

[The lagna longitude determination is possible considering the trine longitudes of Gulika; Apart from this the Varga Chatushtaya method also should be considered]

There are many other references too that support the importance of Gulika and Varga Chatushtaya in correct BT determination. Prasnasamgrha states-

लग्नमुदीरयेदिह पुनर्मन्देस्त्रिकोणस्थता

यद्वा वर्गचतुष्टयोपगता निर्णयतिदाथो(अ)निशा

मान्देभं यदि वांशभं त्वथ तयोर्वा भं त्रिकोणाश्रितं ॥

- प्रश्नसंग्रहं

[The placement of Gulika in the trines of Lagna or the Varga Chatushtaya relation (between the Lagna and Moon) helps us in ensuring that the lagna longitude (and thus the given BT) is correct. (IT is certain that the Lagna longitude should have some relation with Gulika. Therefore, the astrologer should know that -) The sign in which Gulika

is placed, of the sign in which Gulika Navamsa is placed or the trines of these two can be the Lagna (If not make the necessary adjustment in given BT to accomplish the same)]

There are many more statements with the same meaning. Some of them are given below-

गुलिक त्रिकोणभे वा जन्म ब्रूयान्नवांशे वा ॥

- जातकपारिजातं

[The sign in which Gulika is placed and its trines or the sign in which Gulika navamsa falls and its trines could be Lagna]

The purpose of Gulika is to help us ensure that the Lagna longitude is correct. Since the statement - त्रिकोणगणनं सर्वत्रयोज्यं [Trines should be considered everywhere] - is applicable everywhere it is not even necessary to mention that trines should be considered. Therefore Prasnasara states-

गुलिकांशकगतराशौ जातं निस्संशयं ब्रूयात् ॥

- प्रश्नसारं

[Tell without doubt that the birth will take place in the sign in which Gulika or Gulika navamsa is placed]

Note that boldness with the author of Prasnasara states about the relation between Lagna and Gulika! Parasara is written by Madhavacharya - one different from the author of Madhaveeya - lived prior to the author of Prasnamarga. Being a text better ancient than Prasnamarga and the representative of an authentic era of astrology these words are valuable.

The texts indicated that at least the sign should match for sure. Phaladeepika, another authentic text of astrology states-

लग्नं वदन्ति गुलिकांशक राशिकोणं ॥

- फलदीपिक

[The Lagna should be in the sign in which Gulika or Gulika navamsa is placed or its trines]

Thus Lagna longitude would be, in the trines of Gulika or Gulika Navamsa. Thus the possibilities are-

Lagna longitude = Gulika longitude

Lagna longitude = Gulika longitude + 120 deg.

Lagna longitude = Gulika longitude + 240 deg.

Lagna longitude = Gulika longitude x 9

Lagna longitude = Gulika longitude x 9 + 120 deg

Lagna longitude = Gulika longitude x 9 + 240 deg

For that day or night the Lagna would be (and should be) one of these 6 signs allowed!

If all these texts are of the same opinion in emphasizing the importance of Gulika, can we neglect this method? No, we can't. Even then we may feel a bit reluctant to accept this theory, since Gulika is a fixed point throughout a day or night and forcing the presence of Gulika in the trines of Gulika or Gulika navamsa will limit the possibility of birth to a great extent. Therefore, even though all these texts are of the same opinion about the Gulika and Lagna relationship, I am a bit reluctant to accept it as a true possibility (because many of the horoscopes available with me does not fulfill this condition). In short, even though I know that many texts emphasis this method, I am still doubtful about the acceptability of this hypothesis.

It is not only the theory but also tallying with the actual experience that makes the astrological theories acceptable. There for test this hypothesis thoroughly in the horoscopes in which you know for sure that the BT is accurate. After that if you find it acceptable, start applying it for '*Verifying the accuracy of given BT*'. Since the texts does not mention that it can be used for BT rectification, please don't demand that the longitude of Lagna should tally *exactly* with the Gulika or Gulika navamsa longitude or its trines. It is an open area for astrological research. Know that the definition to be used here is, 'the start-

ing point of the Yama of Saturn is termed Gulika'. Test this hypothesis thoroughly in horoscopes for which you are certain about the BT. After that either accept this hypothesis or reject it accordingly.

It is due to this importance of Gulika in '*verifying the accuracy of BT (given or rectified)*' that Gulika became important and the astrologers started marking Gulika in the horoscopes. The position of Gulika and Gulika navamsa is supposed to help the astrologer in verifying whether the given horoscope is correct.

Demerits of Gulika method

1) It is not a birth rectification method, but only a Lagna verification method, which may help to ensure that the given natal chart, or given/rectified BT is correct.

2) The actual results (horoscopes at hand) does not seem to tally fully with the hypothesis.

3) Logically the method does not seem to be acceptable, since Gulika is a fixed point for day and night and accepting this will limit the possible birth times to a great extend, which does not seem to tally with the facts. [But still this is an open area for research]

Looking back

Even though five methods that are popularly accepted for BT rectification is discussed above, since the Kunda and Navamsa-Dwadasamsa method falls within Varga Chatushtaya method, the major methods that can be used for BT rectification discussed till now are three only. They are-

1. Pancha tatva method (for BT rectification)
2. Varga Chatushtaya method (for BT rectification)
3. Verification of Lagna using Gulika (for verification only)

Apart from above three there are many more methods available as mentioned in ancient texts, but those methods does not share this

much popularity or support from guru-sishya paramparas. Therefore the major part of this article on BT rectification method should be treated as complete by this much itself.

But still, since the sincere students of astrology would always wish to have an idea about the wider perspective and possibilities, let us discuss some of the other methods as well, quoting the relevant slokas. Some of those methods are for BT rectification and some for BT verification, as mentioned earlier.

6. Longitude of Sun and birth time

The concept here is that “*There should be a relation between Lagna longitude and Sun’s longitude at BT. That is,*

1) (degree-min portion of lagna longitude x 3)/50 + Lagna Sign number = longitude of sun or its trines.

2) (degree-min portion of lagna longitude + degree-min portion of Moon’s longitude) x 9 = Navamsa longitude of sun or its trines.

The astrologers who depend on this method, derive this method from a Prasnamarga sloka”. I will discuss this method in detail with the relevant quote.

Some astrologers are of the opinion that we can calculate the Sun’s longitude at birth time from Lagna longitude at BT itself. To derive this method they depend on a Prasna Samgraha quote, included in Prasnamarga. Actually the quote deals with the determination of BT from Prasna chart; which they interpret in a different way to derive the above method. The quote is given below-

लीप्तीकृत्य विलग्नमिक्षरहितं त्रिघ्नं हरेत् खांशुगै-
राप्तं भादिफलं विघ्नगतभैर्युक्तं प्रसूत्यंशुमान्
यद्वाष्टोदध्वशताहतो रविरथो चन्द्रे विलग्नं विभं
क्षिप्त्वा यो(अ)त्र नवांशको(अ)स्य तपनांशक्षोपगो वा भवेत्॥

- प्रश्नमार्ग

[Method -1: Take the lagna longitude at the time of query. Keep the sign part of this longitude aside and consider only the Degrees and minutes. Convert it to minutes. Multiply this number with 3 and divide by 50. Convert the result back to longitude. Add the sign portion of lagna longitude to this result. If the sign portion of the resultant longitude is more than 12, subtract 12 from it. The resultant longitude could be the sun’s longitude at BT. Using this longitude of Sun we can find the date and time at which the birth would take place. Method -2: Multiply the lagna longitude at query time with 108. This could be the longitude of Sun at birth time. Method -3: Take the lagna longitude at the time of query. Keep the sign part of this longitude aside and consider only the Degrees and minutes. Do the same for longitude of Moon. Add the Degree-Min portion of Lagna longitude and Moon’s longitude at query time. Multiply the resultant longitude with 9. This could be navamsa longitude of Sun at birth time] The interpreters of this sloka tells us that since ‘the trines could be considered everywhere’ these resultant longitude could be either the longitude of sun at BT or its trines.

As per Prasnamarga out of the many methods available for determining longitude of Sun from the lagna longitude at query time, the one that suits the natural possibility (i.e. at the 10th month of pregnancy) should be taken. Three methods for determining BT from query time is given in the above sloka.

Some astrologers argue that these methods can be used for BT rectification as well. As per them, when used for BT rectification, instead of lagna longitude at query time, lagna longitude at BT should be considered.

Note that the second method (i.e. lagna longitude x 108) is nothing but Navamsa-Dwadasamsa method itself. But as per Navamsa-Dwadasamsa method the

lagna longitude x 108 = Moon’s longitude at BT (or its trines)

But as per the above sloka-

lagna longitude x 108 = Sun's longitude at BT (or its trines)

Possibly because of the above contradiction, even the supporters of these methods, consider only the first and third method for BT rectification. Thus as per their opinion-

1) Take the lagna longitude at the time of birth. Keep the sign part of this longitude aside and consider only the Degrees and minutes. Convert it to minutes. Multiply this number with 3 and divide by 50. Convert the result back to longitude. Add the sign portion of lagna longitude to this result. If the sign portion of the resultant longitude is more than 12, subtract 12 from it. The resultant longitude could be the sun's longitude at BT. Thus the formula is -

(Degree-Min of lagna longitude x 3)/50 + Lagna Sign number = longitude of sun or its trines.

2) Take the lagna longitude at the time of birth. Keep the sign part of this longitude aside and consider only the Degrees and minutes. Do the same for longitude of Moon. Add the Degree-Min portion of Lagna longitude and Moon's longitude at query time. Multiply the resultant longitude with 9. This could be navamsa longitude of Sun at birth time. Thus the formula is -

(Degree-min portion of lagna longitude + Degree-min portion of Moon's longitude) x 9 = navamsa longitude of sun or its trines.

If these methods do not provide the Sun's longitude at BT, necessary correction should be done in BT, so that the same could be achieved. I don't know to what extent these methods are acceptable, especially in light of the disagreement indicated for the second method mentioned in above sloka with navamsa-dwadasamsa method. But still it should be accepted that this is one of the mathematical methods that could be used for BT rectification. Let the research minded; test the acceptability of this method, based on charts for which BT is almost accurately known.

Demerits of Sun's longitude method

1) Sage support for this method is doubtful.

2) One of the methods discussed in the sloka contradicts with navamsa-dwadasamsa method.

7. Khati-Vikhati at birth time and BT rectification

The concept here is that "*The Khati-vikhati at BT should have a relation with the Moon's longitude at BT. The formula is-*

Remainder of (BT vikhati x 4)/9 x 60 = Moon's longitude or its trines.

Uttarakalamrita by Ganaka Kalidasa supports this method".

A method for rectifying the BT based on Khati-Vikhati of birth is given in Uttara kalamrita. The same is given below-

नाड्यश्चौव विनाडिकाः कृतगुणाः सूर्योदयान्नन्दह-
च्छिष्टं दस्र मघासुर त्रिनवके स्याज्जन्मभं दस्रतः

- उत्तरकालामृतं

[Convert the Khati-vikhati at birth time in to vikhati. Multiply the result with 4 and divide by 9. Take the remainder and convert it to vikhati. Now start counting from Aswini Nakshatra and the result should give the birth star (Nakshatra in which Moon is posited at BT) of the native.(If this does not happen make the necessary adjustment in BT to make it happen)] The formula is-

Remainder of (BT vikhati x 4)/9 x 60 = Moon's longitude or its trines.

This sloka also tries to relate BT and Moon's longitude. The maximum correction possible is for $9/2 = 4.5$ Nakshatra only. Since, one vikhati = 24 seconds, the maximum correction we can do is, $4.5 \times 24 = 108$ seconds = 1 min 48 seconds.

Demerits of Khati-vikhati method

- 1) It helps us to do a correction of maximum 1 min 48 seconds only.
- 2) The theoretical foundation and the sage support of this method is not clear
- 3) No other texts support this method

8. Week day of birth and BT rectification

The concept here is that “*The Khati-vikhati at BT should indicate the weekday of birth. The formula is- Take the remainder of (BT vikhati x 3)/7 = Weekday of birth (when counted from Sunday)*”.

Some astrologers argue that the Khati-vikhati at birth should indicate the weekday of birth as well. They advice us to multiply the Kati-vikhati at birth time with 3 and divide by 7. Count the remainder from Sunday onwards and it should give the weekday of birth of the native. If it does not match make the necessary correction in BT to make it happen. Thus the formula is-

Take the remainder of $(BT \text{ vikhati} \times 3)/7 = \text{Weekday of birth (when counted from Sunday)}$

As per this method, the astrologer should be able to tell the weekday of birth from the Khati-vikhati of birth time itself. If the weekday determined thus, does not match with the actual weekday of birth, make the necessary correction to make it happen. The maximum correction we can make using this method is, $7/2 = 3.5 \text{ vikhati} = 3.5 \times 24 \text{ sec} = 72 \text{ seconds} = 1 \text{ min } 12 \text{ seconds}$.

Demerits of weekday method

- 1) It helps us to do a correction of maximum 1 min 12 seconds only.
- 2) Neither the theoretical nor logical foundation of this method is clear.
- 3) There is no textual or sage support for this method

9. Sookshma Lagna and BT rectification

The concept here is that “*If we multiply the lagna longitude at BT with 972, the resultant longitude should be the longitude of Moon at BT or its trines. The formula is- Lagna longitude x 972 = Moon’s longitude or its trines. Saravali and Brihat Jataka supports this method*”.

This is a method interpreted based on the sloka ‘हरेत्यहोरात्रविकल्पमेके’ (Hora - Iti-Ahoratra-Vikalpam-Eke) present in Brihat Jataka. If we add the digits indicated by the word ‘Ahoratra’ as per KTPY notation, we get, $8+2+2 = 12$. As per KTPY notation ‘Iti’ means 60. Thus it means that ‘Ahoratra’ is 60 Khati. If we divide this 60 with 12, we get 5 Khati, which is the average span of a sign. On dividing this into 4 we get 1.25 Khati. Divide this by 9, and we get Sookshma hora, which is 8 vikhati and 2 Prana. This is also known as ‘Ratnadana’ (Ratna=02; Dana=08) as per KTPY notation. Thus 08 Vikhati -02 Prana is the span of sub sign or Sookshma hora. All these are elaborately described in Madhaveeyam Prasnasara of 14th century.

Further,

$1/9$ th of a sign = Navamsa

$1/12$ th of Navamsa = Navamsa-Dwadasamsa

$1/9$ th of Navamsa-Dwadasamsa = Sookshma Hora

Sookshma Hora is also known as Sookshma Lagna. Thus we get the number $1 \times 9 \times 12 \times 9 = 972$. That is there could be 972 Sookshma lagna with in the Rasichakra.

Scholars like Madhavacharya and Puliyoor purushottaman nambootiri tells us about this, as a derivation that could be drawn from the ‘Horetyahoratra vikalpameke’ sloka of Brihat Jataka. Could it be a meaning Mihira actually intended to convey? Don’t know. But still as a meaning supported by even Saravali (which could be termed an elaboration of concepts laid down by Mihira) we should accept that the system is authentic. The Saravali quote is given below-

षष्टिहोरा त्रिंशत् चूडपादानां द्विसप्ततिसमेताः
लिप्तानामष्टादश शतानि परिवर्तनैः क्रमशः

- सारावलि

The Sanskrit meaning derivation of the above sloka is given below-
त्रिंशच्चूडपादानां लिप्तानां द्विसप्तति समेताः - $30 \times 30 + 72 = 972$. याः संख्याः
परिवर्तनैः अष्टादशशतानि योजना - $24 \times 72 = 1728 + 72 = 1800$.

[The 972 Chooda pada (Sookshma Lagna) completes a 1800 minutes of the zodiac circle in one rotation] The words Chooda pada, Sookshma Hora and Sookshma Lagna are synonymous.

Some astrologers argue that the same is a method given for BT rectification. There are some Kerala texts (in Malayalam language), like Madhaveeyam Prasnasara of 14th century, that tells us that if we multiply the lagna longitude with 972 it should give the longitude of Moon or its trine Nakshatras at BT. Thus clearly stated -

Lagna longitude x 972 = Moon's longitude at BT or its trines.

This method helps us in doing a maximum correction of 32 seconds only.

Demerits of Sookshma Lagna method

- 1) It helps us to do a correction of maximum 32 seconds only. Mere 32 seconds correction is not of much use in practical situations.
- 2) Neither Brihat Jataka nor Saravali clearly states that the same can be used for BT rectification (even though Prasnasara states that)
- 3) The authentic nature of this method is doubtful.

10. Nadi Astrology and BT rectification

Several astrologers are of the opinion that, what ever be the method followed by Nadi astrology, those methods which helps even to derive the name of the native accurately should be considered acceptable in BT rectification. Nadi astrology follows the system of dividing the zodiac into Nadyamsas and deriving the results based on the same. The clear understanding about the results that should be attributed to

each Nadyamsa helps in determining the lagna longitude accurately. Nadi astrologers are of the opinion that, without having a clear understanding about the results that should be attributed to each Nadyamsa it is impossible to determine the Lagna longitude accurately. Or in other words if only we gain clear understanding about the results that should be attributed to each Nadyamsa as per Nadi astrology, we would be able to derive the correct lagna longitude! Thus the path of Nadi astrology in birth rectification and prediction is much different from the path followed by the traditional system of ancient indian astrology. The texts like 'Chandrakala nadi' speaks clearly about the conviction of Nadi astrology about BT rectification as follows-

नाडीफलमविज्ञाय नशक्यो लग्ननिर्णयः
अज्ञाते च पुनर्लग्नेमृषा वाङ् न फलप्रदा।।

- चन्द्रकलानाडि

[Without knowing the results that should be attributed to each Nadyamsa it is impossible to determine the lagna longitude accurately. If somebody tries to do that, the words of sages will not fructify, in such case]

For clear and correct prediction the knowledge of exact lagna longitude is necessary. Without having a chart with correct lagna longitude, if we try to predict the derived results may go wrong. If this is possible, how can we ensure that the lagna longitude is accurate? The advice of Chandra kala Nadi is that, "Get a clear understanding about the results that should be attributed to each Nadyamsa. That will help you in determining the correct lagna longitude".

Chandra kala nadi divides each sign in to 150 Nadyamsas and each Nadyamsa into Purva and Uttara bhaga. Thus the total number of amsas will become 300 in number. If we consider approximately 2 hours in a sign, then the individually identifiable part that could be considered for prediction will have a span of, $(2 \times 60 \times 60)/(150 \times 2) = 24$ seconds. That means, the followers of Chandrakala Nadi was able to determine the birth time without an error of even 24 seconds!

A clear understanding of such Nadyamsa based prediction system can provide a rectified BT accurate up to seconds! If such accuracy was possible in ancient past, we should try to regain that accuracy and the theoretical foundation of this age-old system of astrology through hard efforts. Otherwise the criticisms against astrology will stay for long. If we want to regain the lost glory of ancient astrological system and its foundations the possible guidance path to accomplish the same may come from Nadi astrology itself. There fore the detailed study of available Nadi literature, is a path to be revered and valued always. Till we gain a clear cut root map to regain the lost glory of astrology from the scrutiny of available nadi literature, let us pursue the current path of systematically analyzing the available astrological literature.

The concept that we should try to derive the results that should be attributed to not only each degree but also each minute, not unique to the nadi literature. Even the astrology as proposed by non-vedic seers tells us the same. For example, Spujidwaja yevaneswara hora of Asura stream of astrology states-

शतानि ये(अ)ष्टादश लिप्तिकानां त्रिंशत्तु ये ते(अ)पि समानयोगाः

ये(अ)स्मिन् यथा ये नियता विशेषाः स्वैः स्वैर्गुणैस्ते(अ)प्युपधारणीयाः

- स्फुजिदध्वज यवनेश्वर होरा

[30 degrees of each sign is equal to 1800 minutes. Every minute of this division (of zodiac circle and sign) has their own quality and nature. Every true seeker of astrology should try to know the results that should be attributed to each of these minute divisions]

This is a statement that is found in Spujidwaja hora of AD 270 written by Spujidwaja a king who ruled today's Gujarat (Zourashtra) region and followed the Asura stream of astrology as taught by Sage Yavaneswara. Yavana means non-vedic civilization which is theist/Gnostic but does not follow the vedic path. Yavana is a term that is usually attributed every such civilizations including Harappans. The ancient name for Harappa was Meluhha and from the same only the term Mlechha originated. Yavanas were Mlechhas, meaning the stream

of Yavana astrology is astrology as followed by the Harappans, Asura people who worshiped Mitra, Varuna, Siva and Ahurmazda. After the period of Zorashtra in BC 1500 many of them from the current day Afghanistan, Iran region settled in Gujarat that is how Gujarat came to be known as Zourashtra. Spujidwaja was a king of this Asura lineage, who valued Siva, Brahma, Mitra, Varuna, Azhur Medha (Ahur Mazda) etc and considered Adharva, Avaste etc as their sacred texts. This is the Agama tradition of astrology; as evident from the fact that these texts of Yavana stream starts the texts after worshipping 'त्रयीमया यामल भास्कराय' [Sun (Mitra), the divine embodiment of Siva, reflecting Past-Present-Future, who is the true god of Agama culture as depicted in Yamala tradition of Agama system]. The astrology as proposed by sage Yavana is of truly indian in nature as it is the knowledge as practiced by Agama (Tantric/non-vedic) tradition, as practiced by Asuras (people who lived on the other side of Sarasvati; today's Gagar-Hakra river) including Harappans; whereas Vedic astrology is of Nigama (Vedic) tradition as practiced by Suras (people who lived on this side of Sarasvati; i.e. people of Brahmavarta). The signs such as Mesha, texts such as Surya sidhanta, are all contributions of Asura culture. Mihira too tells us that 'Predictive astrology (as practiced today) is an Agama sastra', meaning the contribution of Asuras.

The high development of astrology going even up to nadyamsa for accurate prediction as depicted in Nadi system of astrology found in south India (A place to which the Asuras migrated through the sea), and Yavana system of Gujarat (A place to which Asuras migrated through land) reflect the Agama root of this once perfect prediction system; which currently remains and reflects only the faint glory of that glorious past.

Every branch in astrology, states that the knowledge of detailed prediction that should be give to each Amsa of sign is necessary to arrive at the correct result. Even though all these information is good for creating respect for the past glory of astrology in ancient India, the current state of astrology is such that we neither have enough texts

that reveals the astrological knowledge to this extent, nor have the astrologers with that much efficiency to reconstruct the system to its fullest from the available rudimentary knowledge. We are not even aware of the general rules that should be applied to derive results even up to that minute divisions.

The opinion of ‘Chandra kala nadi’ about the knowledge of Nadyamsa results that should be used for BT rectification, even though valuable, is not practical in the current situation of lacking even the foundations. Such an understanding of results that should be attributed to each Nadyamsa, can provides us with information such as the name of the native, and his/her parents etc and then there won’t be any scope for doubt about the accuracy of lagna longitude. May be this method might be acceptable to the astrologers who use the Nadi texts for prediction; but for us who try to reconstruct the system of ancient indian astrology from the available rudiments, trying to understand its logical and theoretical foundations in a systematic way; this method is useless in the current scenario.

Demerits of nadyamsa method

- 1) The current available knowledge about the system is not enough to successfully implement the same for BT rectification.
- 2) There is no detailed quote available about the same; which clarifies the method to be used.

11. Pranapada and BT rectification

The text ‘Jyotisha ratnakara’ states that, the Pranapada method given by Parasara can be used for BT rectification. What is Pranapada? BPHS provides answer to the same.

भांशपादसमैः प्राणैश्चराद्यर्कत्रिकोणभात्
उदयादिष्टकालान्तं यद्भं प्राणपदं हि तत्॥
स्वेष्टकालं पलीकृत्य तिथ्याप्तं भादिकं च यत्
चरागद्धिभसंस्थे(अ)र्के भानौ युङ् नवमे सुते॥

स्फुटं प्राणपादाख्यं तल्लग्नं ज्ञेयं द्विजोत्तम!

- बृहत् पराशर होरा

[Convert the given time into Vikhatikas and divide the same by 15. The result should be treated as Rasi-Degree-Minute. This should be added to sun if sun is in a movable sign, which will yield Pranapada. If the sun is in a fixed sign, add 240 degrees additionally and if in dual sign add 120 degrees. (Remove the multiples of 360 degrees if the result is more than 360 degrees). This resultant longitude is known as Pranapada]

Jyotisha ratnakara states that the Pranapada would be in the trines or 7th of Lagna. And so he advises us to use it for BT rectification.

But this method does not seem to be acceptable as per BPHS, as evident from the following quote.

लग्नाद् द्विकोणे तुर्ये च राज्यं प्राणपदं तदा
शुभं जन्म विजानीयात्तथैवैकादशे(अ)पि च
अन्यस्थाने स्थितं चेत् स्यात् तदा जन्मा(अ)शुभं वदेत्॥

- बृहत् पराशर होरा

[The birth will be auspicious if Pranapada falls in the 2nd, 5th, 9th, 4th, 10th or 11th from the natal ascendant. In other houses, Pranapada indicates an inauspicious birth]

Sage Parasara gives us the results for Pranapada in all the 12 houses, which indicates that Parasara never suggested that Pranapada would come only in the trines of lagna and 7th. Thus it becomes clear that this method of using Pranapada for BT rectification is neither logical, nor sage supported.

Demerits of Pranapada method

- 1) This is neither logical nor sage supported.
- 2) The method is attributed to BPHS, but BPHS does not support its use for BT rectification. On the contrary the results attributed to the presence of Pranapada in the all the 12 houses indicate that it shouldn’t be used for BT rectification.

Other methods

Actually there remain some more methods to be discussed, such as use of Mandi, Trisphuta etc used for BT verification. (I will discuss these methods later). As of now, I think this much discussion itself must have shed enough light on the issue of BT rectification and the methods to be adopted or researched and clarified.

Conclusion

Every branch of knowledge in India followed the holistic approach in study. The effort to study and determine the exact moment of birth is no exception to this rule. The moment of delivery is essentially related to and is influenced by, the nature and rhythm of the universe and human body, natural period of pregnancy, the health of the mother and the environment. This fundamental understanding was common to Ayurveda, Astrology and Vedas. The unique concept put forward by astrology is that, under normal conditions, the final moment of birth is also determined by the rhythm of the day, as indicated by-

- * Rise of Air tatva & Gulika (indicating Air tatva itself)
- * Rhythmic correlation between lagna and Moon
- * Rhythmic correlation between lagna and Sun etc

The moment indicated by a multitude of these methods, i.e. the moment of maximum probability will cause the actual birth to take place. Using all the available information for the practical purpose of rectifying the BT was the method they adopted and supported. The theoretical foundation that gets revealed to us in this study is the fact that they gave much importance to-

- 1) Rhythm of the day as indicated by rise of Air tatva.

Both the Pancha tatva method and use of Gulika (son of Saturn; Saturn signifying air tatva) sprung from this theoretical understanding.

- 2) Rhythmic correlation between Lagna and Moon

All the methods that tries to correlate lagna and moon at BT, and the Khati-vikhati at BT with lagna longitude sprung from this theoretical understanding.

3) Rhythmic correlation between Lagna and Sun

The three methods indicated by Prasnamarga sprung from this theoretical understanding.

I have discussed the various BT rectification methods available in detail spotting their merits and demerits so that the study will lead to a better understanding of the same and the arguments and confusion could be minimized regarding the issue of BT rectification. I hope that this study will lead to fruitful results and better understanding of the scientific foundations and practical application of the same. Only when astrology regains its ancient glory - helping the astrologer to derive the sex of the native, name of the native, names of father and mother of the native, Nakshatras of the natives parents and children etc from the horoscope itself with clarity - even the individuals who discard astrology as a pseudo science will start appreciating the usefulness of this subject. Let us try to reestablish that ancient glory of astrology, by systematic study of this subject, and revealing the useful information gained for the benefit of all. Let us be sincere in our effort.

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Books of Reference

1. Hridyapadha vyakhya of Brihat Jataka (Kaikulangara Ramavaryar)
2. Saravali (Kalyana varma)
3. Prasnamarga
4. Dasadhyayi (Talakkulattu Govinda Bhattatiri)
5. Uttara kalamrita
6. Brihat Parasara Hora (Sage Parasara)
7. Krishneeyam (Krishnacharya)
8. Jataka Parijata (Vidya nadha)
9. Madhaveeyam Prasnasaram (Madhavacharya)
10. Brihat Samhita (Varaha Mihira)
11. Garga Jataka
12. Leghu Jataka (Varaha Mihira)
13. Jyotisha Ratna mala
14. Surya sidhanta
15. Hora sara (Pridhu Yasas)
16. Hora Ratna (Acharya Balabhadra)
17. Adharva vedeeya Jyotisham
18. Manu smriti
19. Narada Samhita
20. Gulikolpatti
21. Devaprasna Muktaivali (Ezhuvattu Raghava menon)
22. Phala deepika (Sage Mantreswara)
23. Sphujidhwaja Hora (King Sphujidhwaja)
24. Madhaveeyam Prasnasaram (Madhavacharya)

Note: Most of the Rishi hora quotes given in this text are from Hridyapadha vyakhya of Brihat Jataka by Kaikulangara Ramavaryar.