

Kālacakra Astrology

- By E. Henning

1. Kālacakra Calendar

The Kālacakra Calendar.

A key component of the Kālacakra system is the calendar described in the first chapter of the Kālacakra Tantra.

Introduction.

One of the main topics to be discussed in the first chapter of the Kālacakra Tantra is the creation of a calendar. There are many misconceptions regarding this system. The Tibetans used it as the basis for their calendar (see [Svante Janson](#) for an extensive description of this), which theoretically started in 1027, but have mostly never followed the precise instructions as given in the original Kālacakra literature. There are therefore strong reasons for saying that the Tibetan calendar is in need of reform.

So, the calendar presented here is not a Tibetan calendar as can be purchased nowadays in Lhasa or Kathmandu, but is based as closely as possible on the instructions given in the Kālacakra literature, with the exception, of course, that we need not use all of their methods, and can instead use modern technology where appropriate.

However, there is one calendar that was developed in Tibet in the 15th century in the system known as the "Correction of Error" (*khrol sel*) that closely followed the instructions in the original Kālacakra literature. If that calendar had been developed further and then maintained by means of regular adjustment on the basis of observation, it would be essentially the same as the calendar presented here. More about this in the description of the calendar. Another misconception – very common in the west – is that the Tibetan, and therefore the Kālacakra, calendar is based on a sidereal, rather than a tropical zodiac. Exactly the reverse is the case.

Ayanāṃśa. Some Indian systems describe the difference between the beginning of the sidereal and tropical zodiacs by this term, *ayanāṃśa*. As the First Point of Aries of the tropical zodiac is moving slowly backwards through the sidereal zodiacal constellations (the process known as precession), its value (currently around 22°-24°) is constantly increasing. One sometimes reads that the Tibetan system uses an *ayanāṃśa*, and even that Tibetan almanacs print its value (Tibetan Astrology, Cornu, p.129). But such

The difference between these two zodiacs is as follows. In both cases, the zodiac is a division of the ecliptic into twelve equal parts called signs, or zodiac signs. These are therefore all 30° in size. The ecliptic is the path the Sun follows through the sky during the year, and the position of the Sun, and also of the Moon or planets, at any one time is given as a measure of angular distance from a starting point in the ecliptic. This distance is called longitude.

statements are pure fiction – the concept does not exist in the Tibetan system.

It is certainly the case that the First Point of Aries in the Tibetan way of measuring longitude is offset from that in a proper tropical zodiac, but this is due to the belief that the solstice is observed earlier in Tibet than in India. This offset (1;43,30 in the Phugpa tradition) does not slowly increase with time – other than as a result of errors in the calculation – and has remained fixed for nearly 600 years. The fact that this seasonal offset has a value similar to the current *ayanāṃśa* is simply coincidence. The offset was fixed at a time when the *ayanāṃśa* was about $\frac{2}{3}$ its present value.

The zodiac begins with the sign of Aries, and the point right at the beginning of Aries is called the First Point of Aries. In the west, longitude is measured in terms of degrees, or of a combination of signs and degrees. So, if the Sun is said to be at a point 10° within the sign of Gemini, as Gemini is the third zodiac sign, the Sun is therefore 70° from the First Point of Aries.

The difference between the two types of zodiac lies in the definition of the position of the First Point of Aries. In the tropical zodiac, the First Point of Aries is defined as the position of the Sun at the vernal equinox – at this point the plane of the Earth's equator and the ecliptic cross, and when the Sun is in that position in the Spring, day and night are of equal length. The tropical zodiac is the one most commonly in use.

Due to the phenomenon known as the precession of the equinoxes, the tropical First Point of Aries is slowly moving against the background of the stars – the movement is at a rate of approximately 50 seconds of arc each year.

In a sidereal zodiac, the First Point of Aries does not move relative to the stars, but is a point within the fixed stars. It's position varies with different traditions, but it is in the region bordering the constellations of Pisces and Aries. The uncertainty regarding the definition of the sidereal First Point of Aries is not the only problem with a sidereal zodiac. Due to precession, the ecliptic moves relative to the stars, and the point of the vernal equinox on the ecliptic moves away from this point in the stars. So, if the sidereal First Point of Aries is defined for some hundreds of years ago, the Sun no longer actually crosses that same point at the time of the equinox, and as the years pass, moves further away each time it passes.

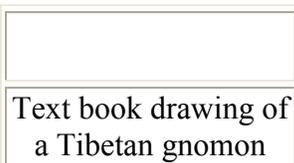
Approximately 1,500 years ago, these two zodiacs coincided, but due to the precession of the equinoxes, the tropical First Point of Aries is slowly moving against the fixed stars, and has by now drifted to a point approximately on the border between the constellations of Aquarius and Pisces.

New Year in the Kālacakra calendar takes place in spring, and as the system is based on a tropical zodiac, it will always occur in spring. However, if the calendar were instead based on a sidereal zodiac, New Year would slowly drift later through the seasons.

It is surprising that so many westerners believe the Kālacakra and Tibetan calendars to be based on a sidereal zodiac, because the Kālacakra Tantra commentary, the Vimalaprabhā, leaves no room for any such view, and makes the point very strongly.

Most Indian systems of astrology and calendars are in fact based on sidereal zodiacs, and the Vimalaprabhā explicitly criticises such systems for not understanding the true position of the Sun. It describes how the calendar needs to be adjusted regularly by means of direct observation in order to correct the solar position.

It states that without a correct value for the longitude of the Sun, then the longitude of the moon will be wrong, and so will those of the other planets. With all these wrong, any prognostications made will also be wrong. It states that such methods are meaningless.



The observation that it says is needed is to time the occurrence of the winter solstice, by means of measuring with a gnomon (*thur shing*) the longest midday shadow of the Sun. Once that has been determined, then the Sun's longitude has to be corrected for that time to equal 0° Capricorn. 0° Capricorn is the exact position of the Sun at winter solstice in a tropical zodiac, and the Vimalaprabhā calls this the primary definition (*rtsa ba'i nges pa*, *mūladhruvaka*) for its calendar. The point could hardly be made more clearly.

(The Vimalaprabhā actually gives the corrected longitude as 20;15,0, which is a measurement in a system that divides the zodiac into 27 equal bands, each of which are further subdivided into 60 parts. A simple calculation will show that this equals 0° Capricorn.)

The methods used by most Indian systems rely on complex calculation systems that were described in textbooks (*siddhānta*), and expected to be accurate over long periods of time. Clearly, the Kālacakra system is opposed to this method, because over long periods of time small errors will accumulate and become significant. The methods described by the Kālacakra system would have seemed quite radical in 10th century India, and looked at in this way, the Kālacakra system has quite a reforming spirit to it.

Perhaps these issues were not well understood in Tibet. As most Tibetans have not adjusted their calendars according to the methods described in the Kālacakra literature, their main calendar now uses a position of the Sun which differs from that in a tropical zodiac by about 36° – more than a whole sign of the zodiac. Their solar position is also not consistent with a sidereal zodiac, and is simply wrong – it is not a matter of sidereal or tropical. The intention was to base it on the Kālacakra system and its tropical zodiac, but the methods needed were either not understood or were for some reason rejected.

The irony of course is that the Tibetans, who have otherwise preserved the Kālacakra system so well, when deriving their calendars have fallen victim to just those errors that the Kālacakra so strongly criticises.

2. Astrology associated with Kālacakra

Introducton.

Tibetan astrology uses as its basis a calendar very similar to that published on this website. The structure of that calendar is defined by calculations that are based on original methods given in the Kālacakra Tantra and its commentary the Vimalaprabhā. Two main Tibetan calendars survive today, from the so called Phugpa and Tsurphu systems. Many others were devised but survive only in textbooks.

The main differences between these systems were the calculations they used, and these diverged significantly due to differing interpretations of the calculations and methods of the Kālacakra Tantra. If one looks up the longitude of the Sun in a modern Tibetan calendar, bought in say, Dharmasala, Kathmandu or Lhasa, that longitude will be about 35° less than that found in a modern western ephemeris.

This is the key problem with the Tibetan calendar, and the Vimalaprabhā, the Kālacakra commentary, makes it very clear that the longitude of the Sun needs to be correct, and needs to be adjusted according to the occurrence of the winter solstice.

The developers of the Phugpa and Tsurphu calendars considered that the solstice is observed in Tibet before it is observed in India – three weeks and two weeks earlier, respectively. This was built into their calculations and is the main cause of the errors in their calculations. (The 35° difference is a result of this calculation, plus other errors accumulated over 500 years – the calculations have not been adjusted in that time.)

We know of course that the solstice occurs at the same time for all places on the Earth, and at least one Tibetan calendar maker, Zhonnu Pal (*gzhon nu dpal*), also rejected the concept that the solstice was observed at different times. He therefore followed the instructions of the Kālacakra literature closely, and the longitude of the Sun he derived closely agreed with a modern tropical zodiac. Interestingly, his system is called the "Error Correction" system.

Closely associated with this difficulty over the longitude of the Sun is a discrepancy over the timing of the Indian months. Which problem came first is not clear, but the Sun is considered by the main Tibetan calendars to pass any point in the zodiac later than is actually the case. This means that the definitions of the months will be late, and many hundreds of years ago Indian experts, notably the famous Pandita Vimalaśrī, complained to the Tibetans that the Tibetan months were occurring one month later than they should.

This advice was most mostly ignored by the Tibetans, except by Zhonnu Pal, whose

months agreed with those in India.

The basic structure of the calendar has symbolic information applied to it, from both Indian and Chinese systems, and the naming of the months – together with their other characteristics – is clearly a critical part of this. The calendar developed by Zhonnu Pal seems to have been the only one developed in Tibet for which descriptions survive that would have met with the approval of both Indian and Chinese calendar makers.

For what appear to be political reasons, the Phugpa calendar places the Chinese months a whole two months earlier than do Chinese calendars, putting the beginning of the Chinese new year – defined as the beginning of spring – back in December! This means that there is a three month error between the combinations of the Indian and Chinese months in the Phugpa system. The Tsurphu system usually agrees with the Chinese months, but due to occasional differences in the start of the year, they do not always match up.

So, the calendar published on this website takes the example of Zhonnu Pal, and follows the definitions of the Kālacakra literature closely, and defines the Chinese months in agreement with Chinese calendars.

Further symbolic information.

Once the months and their attributes are settled, further symbolic information is added to the calendar, for the years and days. From the Chinese system this consists of the five elements and the twelve animals, the eight trigrams (known from the I Ching) and the nine numbers, all cycling through the years, months and double-hours (there are twelve of these in single day).

These notes are about the Indian system of astrology, and only the briefest information will be given about the various attributes from the Chinese system. Unfortunately, very little is written in the English language about Chinese astrology, and the only substantial work is: Tibetan Elemental Divination Paintings, by Gyurme Dorje, published by John Eskenazi, 2002.

There is no such thing as Kālacakra astrology as such, although Kālacakra does introduce some variations on accepted methods. It also has its own system of symbolism applied to the planets, lunar mansions, and so forth, but this is more associated with the maṇḍala of Kālacakra and its meditation methods than with astrology.

A Kālacakra astrologer is therefore expected to be familiar with general Indian astrology, and to use this together with the Kālacakra calendar. There is some material on this subject available in the English language, and two works worth recommending are:

Bṛihat Saṃhitā, by Varāhamihira, translated by M. Ramakrishna Bhat. Two volumes. Motilal Banarsidass, Delhi, 1981.

Bṛihat Jatak, by Varāhamihira, translated by Prof P.S. Sastri, published by Ranjan

Source: <http://www.kalacakra.org/calendar/kcal.htm>

Publications, Delhi, 1995.

Varāhamihira lived in the 6th century, and many classical works from that period deal with calculation (astronomy) rather than astrology. Any other Indian classical works that do deal with astrology would probably also be relevant for anybody wishing to learn the astrology associated with Kālacakra. There is also some information regarding the Hindu approach to Kālacakra and astrology available from Mike Magee, both [here](#) and [here](#).

Also, many concepts that are familiar in western astrology also apply in the Indian system. A Kālacakra astrologer would use the planets up to Saturn, locate them in the twelve signs of the zodiac, and also the twelve houses. The houses that are used are equal in size, and the whole sign that is rising at any time, the ascendant (*dus sbyor*, lagna), is considered to be the first house. The meanings applied to these are all essentially the same as in western systems, although concepts such as aspects, progressions and transits would not be used.

The main methods used with the Kālacakra system in addition to these are associated with the so-called five components of the calendar: the weekday, lunar day, lunar mansion, yoga and karaṇa. Amongst these, the lunar mansions are certainly the most important, and although these are known in western systems, they are little used.

The notes that are being developed for this website concern mainly the astrology of the five components, in particular the lunar mansions. These notes are being derived from many sources, mainly Tibetan, but many details can also be found in various odd places, such as the works of Varāhamihira, mentioned above.

Style of astrology.

One word of warning. Western astrologers are very used to a style of astrological textbook that is full of extensive explanations, worked examples, psychological interpretations, and so forth. The style in Tibetan and ancient Indian texts, is very different. In fact, it is very similar to the style found in western textbooks of astrology from, say, four hundred years ago.

That style is very literal, and could include such comments as: "Will live to be 60 days or 60 or 72 years, will be ill-tempered, fond of fine clothes, with a father that will die young, and will die from the sword or snake-bite on a Tuesday." That is not a literal quote, but it sums up the style correctly.

Such literal descriptions are designed to bring a picture to mind, to be easy to remember, and to be a guide for an understanding of the attribute being described. They are not to be taken literally.

The approach of a Kālacakra astrologer would be very intuitive. Such an astrologer would be a regular practitioner of Kālacakra meditation. This would help develop the intuition, and the astrological charts and so forth would be used as guides for intuitive

Source: <http://www.kalacakra.org/calendar/kcal.htm>

interpretation. The various literal explanations of the many attributes would have been memorised, and would form a framework for that intuitive interpretation.

Another similarity between Tibetan and classical Indian texts with old western works on astrology is the reduced emphasis on natal astrology, largely because of the lack of knowledge of people's time, and often also date, of birth. Much greater emphasis is placed on two other aspects of astrology: 1) horary astrology, using the time a question is put to the astrologer to determine the answer to the question or the solution to the problem posed by the question; and 2) electional astrology, using the time of an event (usually a proposed event, but also one that has already taken place) to determine the outcome of that event, such as choosing the best time and date for a marriage, establishment of a new building, etc.

At present (August 2004), a start has been made on the notes on Indian astrology; others are being prepared, and will be placed here over the coming months. They will be made available from this introductory page.

3. Natal astrology of the five components

The Weekdays at birth.

In the following information, the element associated with the weekday is given first. It is this element that is combined with the equivalent elements for the lunar mansions to give the elemental yogas in the calendar.

Sunday. Fire. If survives seven days and seven months, will live a long time. For a male this is good, he will be a loving and important person. For a female, will be wealthy but will run the house; if a daughter is born this is bad.

Monday. Water. For a male he will be wealthy and fierce, and for a female, she will be beautiful with a light complexion and content.

Tuesday. Fire. Will be evil and short tempered, a fornicator (discordant?), arrogant and bad tempered. For a male, health will be difficult and a female will die.

Wednesday. Water. Unhealthy. For a male it is bad, he will be unpleasant to his mother, for female, the parents will be poor, but she will be wealthy and powerful.

Thursday. Wind. This appears bad, but will have a clear mind and be intelligent, and practise religion; for the female it is good, with long life and popularity.

Friday. Earth. Will be of low class, such as a blacksmith. For the male, long life and a sharp mind, for the female beauty and charisma.

Saturday. Earth. Excellent physical body, but little merit. For the male an average life span, for the female a short one.

The Lunar Mansions at birth.

0. Aśvinī. Will live between 60 and 80 years. Eloquent, physical shape good, skilled in medicine or will belong to a medical family, skilled in song, dance and music; physically and mentally unstable; will not settle in one place.

1. Bharaṇī. Steady, stable mind, free from illness, will speak the truth, will have little compassion. Will live for 36 years or, if longer, for 95. Skilled in handicrafts, industrious. Due to having little compassion, will subsequently be born in hell.

2. Kṛittikā. For a male, will have wealth, and be famous with great charisma; will have great reputation and be fond of women; will have many possessions and be greatly attached (to them); intelligent and brave; during early life will be evil, but will become good in later life; will live a long time. If born female, will be bad.

3. Rohiṇī. Will live 100 years; good physical form; softly spoken; will speak the truth; rich, will be fond of being generous in accordance with the Dharma; skilled, with consistent intelligence; good looking in all features; brave, will always overcome all enemies.

4. Mṛigaśiras. Will live from 28 to 62, or, if longer, 90. Will strongly preserve religious vows and be truthful; glorious, clear intellect, will be rich, fond of others; good and virtuous; capable, industrious and strong. If born female, it is said she will be sharp-tongued.

5. Ārdrā. Will live 35 years or 65; will die as a result of robbers; savage, cruel, wicked; not skilled with the hands, will not repay kindnesses; angry, stupid and very poor; will not perform good acts and will be energetic in evil deeds; arrogant and will enjoy evil. In particular if male will be cunning, if female will work in the wool trade.

6. Punarvasu. Will live 50 or 60 years; will be a farmer and be rich, or, will teach religion and be a moral person. Will have an excellent mind, broad and flexible nature; much travelling and endeavour; not suited to horses and cattle; will have flourishing grains (barley, etc); stable intellect, free from illness and have unquenchable thirst; needs will be little.

7. Puṣya. Will live 80 years; will teach religion and be a moral person; peaceful and charitable; industrious in his work; eloquent, good physical form, skilled with the hands; mentally and physically unstable, will not settle in one place; clever, rich and lucky.

8. Āśleṣā. Will live 50, or if longer, 63; attractive, lustful; little time for mother and friends; angry, fond of evil acts and intercourse; much desire, charitable; not easy to get

on with, no moral control; will not perform good actions and will be industriously evil; ugly, fond of the activities of Yama; will damage monk's robes and rugs; a wicked and sinful person.

9. Maghā. If not dead at nine years or nine months will live to be 95 (55). If male, evil towards father, if female she will die; always fond of lying; will have many friends and be wealthy, and for a long time will be highly placed socially; skilled in crafts, virtuous; religious, respected and rich.

10. Pūrvaphalgunī. If not dead before the eight year, will live to be 50 or 95. If female, evil towards mother, if male he himself will die; if he does not die, will have evil disposition; unstable and lustful; skilled at crafts and will be miserly; fond of gossip and clothes and jewelery; soft spoken.

11. Uttaraphalgunī. Will live 100 years; rich and moral; will speak the truth without lying, fond of being generous; fond of travel and serious religious practices; will be somewhat stupid; the cause of death will be poison.

12. Hastā. The mother's life will be endangered. Will live 80 years. Eloquent, good physical form; skilled with the hands; courageous and strong; mentally and physically unstable, will not settle in one place; will move often, be agitated and deluded; rich - the most wealthy; will be generous in various ways, including religious offerings; will be religious and practise the seven Bodhisattva virtues; disciplined mind, honest, law abiding, or, will be thirsty and a thief.

13. Citrā. Will live 28 years. Skilled in song, dance and music; fond of giving, attractive, good looking and fond of intercourse; eloquent, sharp intellect, famous; much correct gossip (?); crude speech, but will not lie; very lustful; good eyes, limbs and senses; will wear various clothes and jewels.

14. Svātī. Will live 20 or 60 years. Will gain wealth and esteem; angry, unstable, deluded, mental health poor; will have wealth and good physical form; when up will love, when down will hate; will be angered through gossip; jealous and miserly; broad and flexible in nature; will like travelling and composing; disciplined mind, skillful and active in business; loving, truthful and religious. Both male and female will be serious.

15. Viśākhā. Will live to be 70; will have honour and glory; skilful, rich and will attract many women; enemies to his glory will be overcome; very intelligent; at first will be evil but good later in life; will have great charisma and be very jealous and miserly.

16. Anurādhā. Will live to be 28; pure in conduct, disciplined senses; will practise religion and be very intelligent; will earn the living through trade or religion; eloquent, good physical form, moral; wealthy, very good to travel abroad; is suited for, and will be happy, abroad; others will like him and gather around him.

17. Jyeṣṭhā. Will live to be 35. Will have no moral control or compassion; will make

many religious offerings; in general, ugly and short lived, poor but content with his lot, with few desires; will not perform good deeds, but energetic in evil acts; if practise religion, will quickly lose moral control.

18. Mūla. Will live to be 35 or, if longer, 62; lucky, will have a good house and will be a farmer, owner of wealth and grains; will engage in wordly activities; will not have a son, if one is born, it will be difficult to raise; with great pride and arrogance will be energetic in evil deeds.

19. Pūrvāṣṭhā. Will live to be 80; will be religious and learned; skilled in crafts and all activities; fond of practising religion and charity; fond of friends and will have trust in them; even though a little arrogant, will be disciplined and hence attain heaven.

20. Uttarāṣṭhā. Will live to be 100, or 85; rich and will enjoy being generous; always honest without lying; many children and friends; very intelligent; loving towards beings; disciplined mind; skilful; if hot diseases occur, they will be difficult to cure.

21. Śravaṇa (Abhijit). Will live to be 60 or 62; excellent mind; flexible nature and broad intellect; fond of travelling and striving; will have wealth and rarely be ill; loving towards the king and beings (?); brave and tolerant; friends will be generous; will protect/rule his territory/district and will subdue enemies; the most skilled of all; will have glory and be learned; famous, with a smart wife.

21. Abhijit (Śravaṇa). Will live to be 60; angry with little lust; learned, skilled, very intelligent; skillful at overcoming enemies; mind good, broad and flexible; rich, fond of travel and composing; free from illnesses and strong.

22. Dhaniṣṭhā. Will live to be 25 or 60; angry, skilled in medicine; will have sons and riches; will be energetic and behave independantly; good mind with flexible, broad nature; unrefined intellect; open minded, fond of composing; charitable; brave; skilled in song and dance; will die stupidly by drowning. If female, will be beautiful.

23. Śatabhiṣaj. Will quickly die; if not, and recovers, will be like this: angry, will have clothes, and will talk a lot; love for family members; will protect religious offerings; good physical form, rich, charitable; fond of ascetic practices, very thoughtless; free from illnesses and will sleep a lot.

24. Pūrvabhādrapāda. Will live to be 95; fond of deception, stealing and killing; evil disposition; fond of wars and robbery; skilled in crafts and will have an evil nature; stupid and will harm others; miserly (not charitable); famous; will love friends but will hate others; will be controlled by wife.

25. Uttarabhādrapāda. Will live to be 50 or 60; skilled at song and dance; will use these as dharma offering; will be rich and enjoy being generous; honest, never lying; will have morality, understanding and compassion; happy/pleasant, will have friends and be skilled in speaking (?); will attract many friends and be victorious over enemies.

26. Revatī. Will live to be 28 or 90; will possess wealth and crops; will work hard to earn wealth and will enjoy his riches; will be fond of others, good and virtuous; will become a carpenter; will have keen senses and will be brave.

The Yogas at birth.

0. Viṣkambha. Handsome, wealthy, fond of jewels and intelligent.

1. Prīti. Fond of women, optimistic, truthful, selfish.

2. Āyusman. Fond of respect, poet, rich, long-life, invincible and courteous.

3. Saubhāgya. Politician, skillful, fond of women, clever in everything.

4. Śobhana. Many wives and children, jolly, hasty in all matters, fond of war.

5. Atigaṇḍa. Danger to mother, if born about its end will cause destruction to the whole family, quarrelsome.

6. Sukarma. Lover of good deeds, popular, well-behaved, excellent disposition, charitable and enjoying life.

7. Dhṛiti. Good reputation, rich, happy, educated, excellent disposition.

8. Śūla. Suffering from pain, charitable, learned, fond of wisdom and holy sacrifices.

9. Gaṇḍa. Difficulties and sorrows, big head and small body, courageous, enjoying life, constant.

10. Vṛiddhi. Handsome, many children, good wife, rich and religious.

11. Dhruva. Long life, agreeable to all, determined, strong.

12. Vyāghatā. All-knowing and respected, clever in all work.

13. Harṣaṇa. Very rich, respected by kings and high personages, well-educated and far-seeing.

14. Vajra. Strong, skilful in the use of weapons, rich, landed property, courageous and truthful.

15. Siddhi. Gaining all desires, liberal, good enjoyment, sorrows through females, sickly.

16. Vyatipāta. Danger to life. If he lives to old age he becomes happy.

17. Varīyas. Strong, mechanical skill, clever in music and dancing.
18. Parigha. Exalted above his castemen, poet, good speaker, enjoyment, liberal, sweet speech.
19. Śiva. Good enjoyment, high intelligence, commanding respect.
20. Siddha. Clever in the use of weapons, good principles, good wife and happy.
21. Sādhya. Gaining desires, happy spending money, famous, popular.
22. Śubha. Even when poor he becomes rich; wise, liberal, respect for holy men.
23. Śukla. Learned, wise, popular, poet, rich, bold and warlike.
24. Brahma. Philosopher, learned in the Vedas, God fearing, clever in every work.
25. Indra. If born in a royal family, sure to become a king, short-lived, happy good.
26. Vaidhṛiti. Jolly, fond of ornaments, obliging.

The Karaṇas at birth.

Vava. Determined, sensitive, just, doing good work.

Vālava. Fond of pilgrimage, educated, rich, happy and commanding respect among exalted personages.

Kaulava. Popular, obliging friends.

Taitila. Happy, rich, various houses, friendly and obliging.

Gara. Attentive to his interests, good cultivation, great pleasure when he gains his desires.

Vaṇija. Living by trade, travelling in foreign countries in search of rare articles.

Viṣṭi. Doing evil work, fond of others' wives, clever in vicious deeds.

Śakuni. Clever in preparing medicines, doctor.

Catuṣpada. Pious, worshipful, veterinary skill, fond of cows.

Nāga. Agreeable, intelligent, determined to do daring and tyrannous deeds, fond of bad and passionate women.

Kintughna. Good deeds, contented, healthy, happy.

Horary and electional astrology of the five components

Introduction.

There is no great distinction made in Tibetan texts between the information given for electional and horary astrology. Most of the information given is in terms of electional astrology – for example, is a particular lunar day favourable for a certain activity, or not? The same basic symbolism would also be applied to horary astrology, when a person asks a question of an astrologer. The nature of the question will usually be related to some activity as defined in the categories for electional astrology.

There are two ways in which the information on electional astrology is given in Tibetan texts. First is a listing of, say, the lunar days or rising signs, with the activities described for which each is favourable or unfavourable. The information given is usually very brief. For example, in the listings given below, some foods are associated with the lunar mansions. The original Tibetan text these are taken from (*baiḍūrya dkar po*, by *sde srid sangs rgyas rgya mtsho*) gives no more information than this, and does not say how this information is to be used.

Clearly, the intention is to build up by means of what is essentially a set of keywords, a picture of the meaning of each factor: each lunar mansion, lunar day, and so forth. This is very similar to the manner in which western astrology is often taught, albeit with much less explanation!

The second way in which this information is presented is by means of a listing of various activities, together with the auspicious and inauspicious factors for each: good and bad lunar mansions, good and bad rising signs, and so forth.

The Tibetans inherited most of their electional astrology from India, and these lists go into surprisingly pedantic detail. It is understandable that such activities as marriage and moving house would be included, but many are surprised to find needlework and the cutting of hair and fingernails in such lists. A selection of these activities is given below, after some of the most important characteristics of the lunar mansions, perhaps the most important of all the factors that are considered. More information will be added to this page at a later date.

The Lunar Mansions and activities.

The following information on the lunar mansions is mainly based on two Tibetan sources, the "White Beryl" (*baiḍūrya dkar po*, mentioned above, and the "Treasury of Jewels" (*rin po che'i gter mdzod*) by Pawo Tsuklag Threngwa. However, both classical and modern texts on Indian systems give almost identical material. See, for example, the "Brihat Samhita" of Varaha Mihira, and the modern work "The Nakshatras" by Dennis M.

Harness.

0. Aśvinī. Trade, fine arts, etc. Learning astrology or astronomy. Planting and sowing. Medical treatment. Travel, setting out on a journey.

1. Bharāṇī. Destruction, deceit, etc.

2. Kṛittikā. Mixed type of work.

3. Rohiṇī. Coronation, sowing of seeds, and other permanent things. Marriage. Installing a deity or building a temple. Laying the foundation of a home. Learning music or dance. Planting and sowing. Medical treatment.

4. Mṛiḡaśiras. Sex, making friends, ornaments, marriage, etc. Buying a home. Marriage. Installing a deity or building a temple. Laying the foundation of a home. Medical treatment. Travel, setting out on a journey.

5. Ārdrā. Attacks, incantations, murders, separation of friends. Surgical treatment.

6. Punarvasu. Temporary works. Buying a home. Installing a deity or building a temple. Learning astrology or astronomy. Medical treatment. Travel, setting out on a journey.

7. Puṣya. Trade, sex, fine arts, etc. Installing a deity or building a temple. Learning astrology or astronomy. Learning music or dance. Planting and sowing. Medical treatment. Studying the Vedas or the Shastras. Travel, setting out on a journey. Making a will.

8. Āśleṣā. Incantations, attacks, etc. Buying a home. Surgical treatment.

9. Maghā. Destruction, deceit, etc. Buying a home. Planting and sowing.

10. Pūrvaphalgunī. Destruction, deceit, etc. Buying a home. Learning music or dance.

11. Uttaraphalgunī. Coronation, sowing of seeds and other permanent things. Marriage. Installing a deity or building a temple. Laying the foundation of a home. Planting and sowing.

12. Hastā. Trade, sex, fine arts, etc. Marriage. Installing a deity or building a temple. Laying the foundation of a home. Learning astrology or astronomy. Learning music or dance. Planting and sowing. Medical treatment. Travel, setting out on a journey.

13. Citrā. Marriage, ornaments, sex, etc. Laying the foundation of a home. Planting and sowing. Medical treatment.

14. Svātī. Temporary work. Marriage. Installing a deity or building a temple. Learning astrology or astronomy. Planting and sowing. Medical treatment. Studying the Vedas or

the Shastras.

15. Viśākhā. Mixed type of work. Buying a home.

16. Anurādhā. Sex, making friends, ornaments, marriage, etc. Marriage. Learning music or dance. Planting and sowing. Medical treatment. Travel, setting out on a journey.

17. Jyeṣṭhā. Incantations, attacks, etc. Laying the foundation of a home. Learning music or dance. Surgical treatment.

18. Mūla. Incantations, attacks, etc. Buying a home. Learning astrology or astronomy. Planting and sowing. Surgical treatment (Tue&Sat). Travel, setting out on a journey.

19. Pūrvāṣhāḍhā. Destruction, deceit, etc.

20. Uttarāṣāḍhā. Coronation, sowing of seeds and other permanent works. Marriage. Installing a deity or building a temple. Laying the foundation of a home. Learning music or dance. Planting and sowing. Medical treatment.

21. Śravaṇa. Temporary works. Laying the foundation of a home. Medical treatment. Studying the Vedas or the Shastras. Travel, setting out on a journey.

21. Abhijit. Trade, fine arts, sex, etc.

22. Dhaniṣṭhā. Temporary works. Learning music or dance. Medical treatment. Studying medicine. Travel, setting out on a journey.

23. Śatabhiṣaj. Temporary works. Learning music or dance. Medical treatment. Studying medicine.

24. Pūrvabhādrapāda. Destruction, deceit, etc.

25. Uttarāṣāḍhā. Coronation, sowing of seeds and other permanent things Marriage. Installing a deity or building a temple. Learning music or dance. Medical treatment.

26. Revatī. Sex, making friends, ornaments, marriage, etc. Buying a home. Marriage. Learning astrology or astronomy. Learning music or dance. Planting and sowing. Medical treatment. Travel, setting out on a journey.

Nature of the Lunar mansions.

The following is a list of keywords associated with the lunar mansions. Notice that the categories given here also relate to the activities given in the list above. For example, the four lunar mansions given in the list above as suitable for trade are categorised in the list below as "unstable".

0. Aśvinī. Unstable, light and swift, enemies. Meat, honey.
1. Bharaṇī. Success in stable aims, severe, pollution. Sesame, rice.
2. Kṛittikā. Balanced, mixed, repetition. Curd.
3. Rohiṇī. Very stable, permanent, good fortune. Yoghurt/honey.
4. Mṛigaśiras. Quickly good, mild and tender, pollution. Game (wild) meat. .
5. Ārdrā. Bad, dreadful, traveller. Blood, water.
6. Punarvasu. Quick change, ephemeral, good fortune. Pastry.
7. Puṣya. Unstable, light and swift, accomplishment. Honey, rabbit.
8. Āśleṣā. Bad, dreadful, traveller. Snake meat.
9. Maghā. Success in stable aims, severe, enemies. Sesame soup.
10. Pūrvaphalgunī. Success in stable aims, severe, pollution. Rice and roasted sesame.
11. Uttaraphalgunī. Very stable, permanent, enemies. Millet.
12. Hastā. Unstable, light and swift, death. Bird meat, grain ears.
13. Citrā. Quickly good, mild and tender, repetition. Fruit.
14. Svātī. Quick change, ephemeral, accomplishment. Flour, sesame soup, Nepalese dal.
15. Viśākhā. Balanced, mixed, enemies. Sesame, flowers, Indian dal.
16. Anurādhā. Quickly good, mild and tender, repetition. Alcohol, small pulses, honey.
17. Jyeṣṭhā. Bad, dreadful, traveller. Red rice, rice soup.
18. Mūla. Bad, dreadful, pollution. Milk, "nag rtsa", tree fruit?
19. Pūrvāṣāḍhā. Success in stable aims, severe, good fortune. Banyan.
20. Uttarāṣāḍhā. Very stable, permanent, accomplishment. Honey, rabbit.
21. Śravaṇa. Quick change, ephemeral, repetition. Fresh butter, bird meat.
21. Abhijit. Unstable, light and swift, repetition. Wind.

22. Dhaniṣṭhā. Quick change, ephemeral, traveller. Indian dāl, mouse meat.
23. Śatabhiṣaj. Very stable, ephemeral, good fortune. Goat meat.
24. Pūrvabhādrapāda. Success in stable aims, severe, death. Bloody mutton.
25. Uttarāṣāḍhā. Quick change, permanent, death. Nepali dāl.
26. Revatī. Quickly good, mild and tender, accomplishment. Mince.

Activities.

The following is a selection from one of the major lists of activities and their associated astrology – which factors are auspicious and which are not. Any that are not mentioned are considered neutral. The numbers associated with the activities are those from the original list. Others will be added later once they have been translated and checked.

The original lists give information from both Indian and Chinese astrology together, and although the purpose here is to cover Indian astrology, the Chinese material has also been included. All of this information comes from a small (but very legible) text which follows the methods of the "White Beryl". This text is the *'bras rtsis bai dkar dgongs don kun phan me long*.

6. Offerings to deities.

Good:

Weekday: Monday, Friday, Sunday, (Wednesday, Thursday).

Lunar date: 15.

Lunar Mansion: (Protectors:) Mṛigaśiras, Uttarāṣāḍhā, Punarvasu, Hastā. (General:) Rohiṇī, Puṣya, Svātī, Uttaraphalgunī, Kṛittikā, Anurādhā, Pūrvāṣāḍhā, Dhaniṣṭhā, Jyeṣṭha, Mūla, Śravaṇa, Dhaniṣṭhā, Uttarāṣāḍhā, Śatabhiṣaj, Revatī, Uttarāṣāḍhā.

Solar day: Sheep, Dragon, Horse, Snake (good for Nāgas).

Trigram: Kham, Gin, Zin.

Ascendant: Taurus, Gemini, Leo.

Bad:

Weekday: Tuesday, Saturday.

Lunar date: 1.

Lunar Mansion: Maghā, Viśākhā, Uttarāṣāḍhā (?), Āśleṣā, Bharaṇī,

Solar day: Tiger.

Ascendant: Cancer, Scorpio, Aries, Aquarius, Sagittarius.

8. Taking a new home.

Good:

Weekday: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

Lunar date: 3, 7, 11, 12, 14, 15, 17, 19, 25.

Lunar Mansion: Rohiṇī, Mṛigaśiras, Punarvasu, Puṣya, Maghā, Pūrvaphalgunī, Uttaraphalgunī, Hastā, Citrā, Svātī, Viśākhā, Uttarāṣāḍhā, Dhaniṣṭhā, Śravaṇa, Śatabhiṣaj, Pūrvabhādrapāda, Revatī.

Ascendant: Aquarius, Taurus.

Bad:

Weekday: Sunday.

Lunar date: 10, 20, 22, 30.

Lunar Mansion: Aśvinī, Āśleṣā, Mūla, Anurādhā, Uttarāṣāḍhā.

12. Starting a journey.

Good:

Weekday: Monday (S only), Wednesday (not NE), Thursday (not W), Friday (not S & W).

Lunar Mansion: Aśvinī, Puṣya, Punarvasu, Svātī, Anurādhā, Śravaṇa, Pūrvāṣāḍhā, Dhaniṣṭhā, Uttarāṣāḍhā.

Solar day: Monkey (N & E), Bird.

Ascendant: Capricorn, Virgo, Sagittarius, Pisces.

Bad:

Weekday: Saturn, Tuesday, Sunday (good for nomads to visit monastery).

Lunar Mansion: Bharaṇī, Kṛittikā, Rohiṇī, Mṛigaśiras, Ārdrā, Āśleṣā, Maghā, Pūrvaphalgunī, Uttaraphalgunī, Hastā, Citrā, Viśākhā, Jyeṣṭha, Mūla, Uttarāṣāḍhā, Pūrvabhādrapāda, Revatī.

Solar day: Horse, Dog, Mouse, Sheep.

Trigram: Dva (bad E).

Ascendant: Cancer, Leo, Libra, Aquarius, Scorpio, Aries, Taurus, Gemini.

38. Astrology and divination.

Good:

Weekday: Thursday, Thursday, Friday, Saturday, Wednesday, (Sunday, Monday).

Lunar Mansion: Kṛittikā, Pūrvaphalgunī, Punarvasu, Puṣya, Maghā, Uttaraphalgunī, Hastā, Uttarāṣāḍhā, Mūla, Mṛigaśiras, Ārdrā, Śravaṇa.

Solar day: Tiger, Snake, Dragon, Monkey.

Ascendant: Sagittarius, Pisces, Leo,, Virgo, Taurus, Libra.

Bad:

Weekday: Tuesday.

Lunar date: 9, 19, 29, 15, 30, 8.

Lunar Mansion: Bharaṇī, Āśleṣā, Citrā, Jyeṣṭha, Viśākhā.

Solar day: Mouse (bad for divination).

Ascendant: Others.

40. Making weapons such as arrows and lances.

Good:

Weekday: Sunday, Saturday, (Wednesday, Friday).

Lunar Mansion: Mṛigaśiras, Ārdrā, Uttarāṣāḍhā, Mūla, Pūrvāṣhāḍhā, Citrā, Hastā, Maghā, Bharaṇī.

Solar day: Tiger, Dragon, Ox.

Trigram: Kham.

Ascendant: Scorpio, Aries, Taurus, Pisces, Leo, (Aquarius, Sagittarius, Virgo).

Bad:

Weekday: Tuesday, Thursday, Monday.

Lunar Mansion: Kṛittikā, Uttarāṣāḍhā, Pūrvaphalgunī.

Solar day: Horse, Pig, Bird, Rabbit, Mouse.

Ascendant: Libra, Capricorn, Cancer.

42. Marriage.

Good:

Weekday: Monday, Thursday, Friday.

Lunar Mansion: (Svātī), Uttarāṣāḍhā, Uttaraphalgunī, Śravaṇa, Punarvasu, Puṣya, Mṛigaśiras, Viśākhā.

Solar day: Monkey, Rabbit, Sheep.

Ascendant: Taurus, Gemini, Leo, Sagittarius, Virgo, Pisces.

Bad:

Weekday: Sunday, Wednesday, Tuesday, Saturday.

Lunar date: 1, 3, 4, 5, 7, 6, 8, 12, 15, 17, 19, 21, 27, 28, 30.

Lunar Mansion: Bharaṇī, Kṛittikā, Rohiṇī, Maghā, Anurādhā, Jyeṣṭha, Mūla, Abhijit, Revatī, Ārdrā, Hastā, Āśleṣā, Citrā, Uttarāṣāḍhā, Dhaniṣṭhā, Śatabhiṣaj, Pūrvaphalgunī, Pūrvabhādrapāda, Pūrvāṣhāḍhā, Aśvinī.

Solar day: Bird, Snake, Horse, Mouse, Dog, Ox.

Trigram: Li.

Ascendant: Aries, Libra, Scorpio, Capricorn.

Many earth-lords also bad.

45. Funereal activities.

Good:

Weekday: Wednesday, Thursday, Friday.

Lunar date: 7, 17, 27, 15, 25.

Lunar Mansion: Aśvinī, Revatī, Uttarāṣāḍhā, Punarvasu, Mūla (bad for entombment), Āśleṣā (bad for transporting the body), Svātī (bad for entombment), (Pūrvabhādrapāda), Śatabhiṣaj, Abhijit, Uttarāṣāḍhā (bad for cremation & burial), Puṣya.

Solar day: Tiger, Monkey, Dog.

Bad:

Weekday: Sunday, Saturday, Tuesday, Monday.

Lunar date: 10, 29, 20, 19, 1, 5, 23, 9, 28, 30.

Lunar Mansion: Rohiṇī, Ārdrā, Pūrvaphalgunī, Mṛigaśiras, Viśākhā, Anurādhā, Pūrvāṣhāḍhā, Jyeṣṭha, Dhaniṣṭhā, Śravaṇa, Citrā, Bharaṇī, Maghā, Hastā, Kṛittikā.

Solar day: Dragon (bad for recitations over the corpse?), Rabbit, Snake (bad for displaying? the wood), Pig (bad for entombment), Bird (bad for virtuous acts),

Trigram: Dva (bad fro cremation), Li, Khon

Earth-lords also need to be considered.

46. Setting up supports of Body, Speech, Mind, temples, etc.

Good:

Weekday: Wednesday, Thursday, Friday, Monday.

Lunar date: 1, 8, 10, 12, 13, 15, 18.

Lunar Mansion: Rohiṇī, Uttarāṣāḍhā, Kṛittikā, Citrā, Mṛigaśiras, Puṣya, Uttaraphalgunī, Pūrvaphalgunī, Dhaniṣṭhā, Punarvasu, Śravaṇa, Mūla, Svātī, Śatabhiṣaj, Anurādhā (good for repairing stups).

Solar day: Sheep, Dog, Ox, Tiger, Dragon.

Ascendant: Taurus, Gemini, Virgo, Capricorn, Sagittarius, Leo.

Waxing and such times are good.

Bad:

Weekday: Sunday, Tuesday, Saturday.

Lunar date: 20, 19, 21, 22, 27, 29.

Lunar Mansion: Āśleṣā, Bharaṇī, Ārdrā, Hastā, Jyeṣṭha, Viśākhā.

Ascendant: Aries, Libra, Cancer, Scorpio, Capricorn, Pisces.

Many earth-lords and other factors should also be considered.

61. Destructive activity.

Good:

Weekday: Tuesday, Saturday, (Sunday, Thursday).

Lunar date: 4, 29, 11, 18, 22, 8, 15, 25, 26.

Lunar Mansion: Mṛigaśiras, Ārdṛā, Āśleṣā, Maghā, Anurādhā, Hastā, Pūrvāṣhāḍhā, Uttarāṣāḍhā, Mūla, Uttaraphalgunī, Aśvinī, Viśākhā, Bharaṇī, Jyeṣṭha.

Solar day: Tiger, Dragon.

Trigram: Zon.

Ascendant: Leo, Scorpio, Taurus, Sagittarius, Capricorn, Aries.

Black years months and days are good. Also the demons Rahu, Zin-phung and Vishti.

Bad:

Weekday: Monday, Wednesday, Friday.

Lunar Mansion: Pūrvabhādrapāda, Śravaṇa, Śatabhiṣaj, Kṛittikā, Pūrvaphalgunī, Abhijit.

Solar day: Snake, Rabbit, Dog, Sheep.

Ascendant: Libra, (Cancer).

Avoid days when Za-geu searches for food.

62. Controlling activity.

Good:

Weekday: Friday, Sunday, Tuesday, Thursday.

Lunar date: 15, 4, 7, 21, 28, 30, 14, 3.

Lunar Mansion: Punarvasu, Puṣya, Hastā, Maghā, Pūrvāṣhāḍhā, Citrā, Viśākhā, Bharaṇī, Dhaniṣṭhā, Revatī, Uttarāṣāḍhā, Uttaraphalgunī, Uttarāṣāḍhā, Aśvinī, (these merely acceptable:) Anurādhā, Mūla, Mṛigaśiras, Pūrvabhādrapāda, Svātī.

Solar day: Pig.

Ascendant: Taurus, Libra, Leo.

Bad:

Weekday: Monday, Wednesday, Saturday.

Lunar Mansion: Jyeṣṭha, Āśleṣā, Kṛittikā, Mṛigaśiras, Ārdṛā, Śravaṇa, Abhijit.

Ascendant: Sagittarius, Pisces, Virgo, Aquarius (these are middle, rest bad).

63. Pacifying activity.

Good:

Weekday: Wednesday, Monday, (Friday, Thursday).

Lunar date: 1, 5, 9, 12, 16, 19, 23.

Lunar Mansion: Rohiṇī, Punarvasu, Puṣya, Svātī, Hastā, Uttaraphalgunī, Uttarāṣāḍhā, Revatī, Aśvinī.

Ascendant: Aquarius, Leo, Sagittarius, Pisces, Gemini, Virgo, Taurus. .

Bad:

Weekday: Sunday, Saturday, Tuesday.

Lunar Mansion: (These acceptable:) Mṛigaśiras, Maghā, Pūrvāṣhāḍhā, Śatabhiṣaj, Śravaṇa, (These neutral:) Kṛittikā, Pūrvaphalgunī. All others are bad.

64. Accomplishing health and wealth.

Good:

Weekday: Saturday, Wednesday, (Monday, Thursday, Friday).

Lunar Mansion: Punarvasu, Rohiṇī, Pūrvaphalgunī, Uttaraphalgunī, Svātī, Śravaṇa, Uttarāṣāḍhā, Puṣya, Ārdrā, Jyeṣṭha, Anurādhā, Mūla, Pūrvāṣhāḍhā, Pūrvabhādrapāda, Abhijit, Citrā.

Solar day: Dragon, Bird, Mouse, Monkey.

Trigram: Gin.

Ascendant: Gemini, Taurus.

Bad:

Weekday: Sunday, Tuesday.

Lunar date: Apart from 9, 6, 7, waxing all good, waning bad.

Lunar Mansion: Aśvinī, Bharaṇī, Āśleṣā.

Solar day: Sheep.

Ascendant: Aries, Cancer, Capricorn, Scorpio.

Black years, month and days.

65. Increasing activity.

Good:

Weekday: Wednesday, Monday, Friday, (Sunday, Thursday).

Lunar date: 2, 20, 17, 3, 10, 13, 27, 6.

Lunar Mansion: Punarvasu, Puṣya, Hastā, Mṛigaśiras, Maghā, Aśvinī, Pūrvabhādrapāda, Rohiṇī, Svātī, Viśākhā, Anurādhā, Citrā, Revatī.

Ascendant: Gemini, Virgo, Cancer, Sagittarius, Aquarius, (Leo, Taurus).

Bad:

Weekday: Saturday, Tuesday.

Lunar Mansion: Jyeṣṭha, Āśleṣā, Mūla, Pūrvāṣhāḍhā, Śravaṇa, Abhijit, Dhaniṣṭhā, Bharaṇī, Ārdrā, Uttarāṣāḍhā.

Ascendant: Others should be avoided.

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