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THE ASTROLOGY BASED ON NADIAMSAS

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Introduction

In this paper,

1. Firstly, it is postulated that, just as there exist ‘Varga Charts’ for all other Amsas (e.g. ‘Navaamsas’, ‘Drekkana’) of a Rasi; there exists a ‘Varga Chart’ for ‘Nadiamsas’ too, and this may be called ‘Nadiamsa Chart’. The Rules for drawing up the ‘Nadiamsa Chart’ will be explained.

2. Secondly, it is seen that, using this ‘Nadiamsa Chart’, one can understand the basic principles upon which the predictions of ‘Deva Keralam’ are based — it turns out that, the predictions of Deva Keralam are based on a “simultaneous superposition” of 3 Charts ‘A’, ‘B’, ‘C’, where Chart ‘A’ is the standard Rasi Chart of conventional Astrology, Chart ‘B’ is the ‘Nadiamsa Chart’, and Chart ‘C’ is a Universal Rasi Chart for all, which has ‘Aries’ as Lagna. This “simultaneous superposition of 3 Charts” will be explained.

   This part also considers a lot of ‘General Rules’ which are implicit in the predictions of Deva Keralam (e.g. “activation” of a particular Rasi at a particular time).

3. Thirdly, from these ‘basic principles’ underlying the predictions of Deva Keralam, it becomes apparent that there operates in nature, a System of Astrology which may be called ‘Nadiamsa Astrology’ — whose ‘General Rules of Prediction’ are the same as the ‘basic principles’ upon which Deva Keralam is based. That is, one says that there exists a System of Astrology called ‘Nadiamsa Astrology’, and one can use these ‘General Rules of Prediction’ to make one’s own predictions.

   In many cases, one can even work backwards from important events that have occurred in one’s life, and identify the Nadiamsa in which the person was born (which also means one can tell the exact time the person was born, in case this was only approximately known).

   These are the practical uses of the above study.

4. Fourthly, working backwards from predictions of Deva Keralam, the exact positions of Nadiamsas of given name, have been identified, thus the names of the 150 Nadiamsas in order “Vasudha,... Parameshwari”: they are found to be slightly different from what is most widely accepted at present [this identification has been made for the 102 Nadiamsas that have been discussed in that part of Deva Keralam available to World at present].

Below are discussed in detail, the above 4 aspects:
I. Rules for drawing up the 'Nadiamsa Chart':

Now for all Asams (eg. Navaamsa, Drekkan) of a Rasi, there exists a Rule regarding “corresponding Rasi in Varga Chart” (which is also called ‘Lordship of the Asma’), based on which, the Planets in any of the Asams of a particular Rasi, are placed in the various Rasis in the Varga Chart [eg. in case of the ‘Drekkan’, the Rule is that, for any Rasi ‘R’, the first Drekkan corresponds to the Rasi ‘R’ itself (which means that a Planet in this first Drekkan must be placed in Rasi ‘R’ in Varga Chart), the second Drekkan corresponds to the Rasi which is 5th from ‘R’, the 3rd Drekkan corresponds to the Rasi which is 9th from ‘R’ (thus, for eg., for a Planet in the Taurus Rasi: if the Planet is in the 1st Drekkan of Taurus, it must be placed in Taurus’ in the Drekkan Chart, if the Planet is in the 2nd Drekkan of Taurus, it must be placed in ‘Virgo’ in the Drekkan Chart, if it is in the 3rd Drekkan of Taurus, it must be placed in ‘Capricorn’ in the Drekkan Chart)].

For the case of ‘Nadiamsas’, the Rule is as follows:

The 150 Nadiamsas in order, starting from ‘Vasudha’ correspond to the 12 Rasis (starting from ‘Aries’) in order “Aries, Taurus,... Aquarius, Pisces, Scorpio, Libra,... Capricorn, Sagittarius”, which is repeated — which is same as the order of ‘Navaamsa position of Moon’ in theory of Kalachakra Dasa. This Rule (for ‘Lordship of Nadiamsas’) arises from fact that the 150 Nadiamsas in order, starting from ‘Vasudha’, correspond in order to the various padas in sky, starting from ‘1st pada of Aries’.

Using the above Rule, ‘Nadiamsa Chart’ can be drawn [for eg., a Planet in the 3rd Nadiamsa in Aries, must be placed in ‘Gemini’ in the Nadiamsa Chart, a Planet in 13th Nadiamsa must be placed in ‘Scorpio’ in the Nadiamsa Chart, and so on].

II. The predictions of Deva Keralam are based on “simultaneous superposition of the 3 Charts ‘A’, ‘B’, ‘C’”: Understanding Deva Keralam:

‘Deva Keralam’, it is seen, gives a lot of predictions which are primarily based on relation of ‘Nadiamsa Lagna’ to ‘Lagna in Conventional Rasi Chart’.

How this occurs is as follows:

1. One considers simultaneously, in the same Rasi Chart, 3 sets of Bhaavas:
   (a) Bhaavas of the Standard Rasi Chart of conventional Astrology, i.e. considering ‘Lagna, of this Standard Rasi Chart’ as the 1st Bhaava [this set of Bhaavas may be called “Bhaavas A”].
   (b) Bhaavas counting ‘Lagna in Nadiamsa Chart’ as 1st Bhaava [this set of Bhaavas may be called “Bhaavas B”].
   (c) Bhaavas counting ‘Aries’ as 1st Bhaava [this set of Bhaavas may be called “Bhaavas C”].

That is, one is in effect, superposing 3 Rasi Charts — viz. the ‘Standard Rasi Chart (of conventional Astrology)’, the ‘Nadiamsa Chart’, & ‘Universal Rasi Chart, having Aries as Lagna’ — to form a single Rasi Chart (which may be called the “Nadi-Generalised Rasi Chart”).

Then

(i) The Signification of a particular Sign in the Nadi-Generalised Rasi Chart, is a Super position of the Significations of the 3 sets of Bhaavas.

Thus for example, if Nadiamsa Lagna is Taurus, Lagna is Cancer, the sign Sagittarius signifies

(a) “father etc.” — with respect to ‘Bhaavas C’ (i.e. 9th house property);  
(b) “grief, misery, death, etc.” — with respect to Bhaavas B’ (i.e. 8th house property)  
(c) “disease, etc.” — with respect to ‘Bhaavas A’ (i.e. 6th house property).

This means father will fall sick and probably die [and this will happen at a time when this sign Sagittarius becomes “activated” (it will be seen shortly, what “activated” means)].

(ii) A Planet in a particular Sign in the Rasi Chart (in general, in the ‘Nadi Generalised Rasi Chart’ too) gives the Astrological effects, not only with respect to ‘Bhaavas A’ (i.e. with respect to Bhaavas of the Standard Rasi Chart of Conventional Astrology), but additionally, with respect to ‘Bhaavas B’, ‘C’ too.

For eg., for a native born in ‘Pisces’ Lagna, and in a Nadiamsa Lagna ‘Taurus’, the sign ‘Cancer’ would denote

(a) ‘prosperity, intelligence, children, etc.’ (→ 5th house property, with respect to ‘Bhaavas A’);  
(b) ‘younger co-borns, friends, etc.’ (→ 3rd house property, with respect to Bhaavas B’);  
(c) ‘mother, home, conveyances, education, happiness, etc.’ (→ 4th house property with respect to ‘Bhaavas C’);  
— all together.

And for example, if a malefic like Saturn or Mars occupies or aspects this ‘Cancer’, all these Significations will get destroyed — which in this case, will probably cause to the native, a very, very unhappy life, the native being ostracized by / separated from both family and friends, and forced to live a wretched, dejected life in recluse.

Actually, it so happens that, not all the Significations of any Sign are simultaneously destroyed, at anyone instance, but Nature choses some Significations, and leaves others alone (eg., the ‘5th house’ denotes both ‘children’ and ‘paternal grandfather’; if this Sign becomes maligned/weak, it may kill paternal grandfather, but leave ‘children’ totally unharmed).

2. There exist other Rules governing this ‘Nadi-Generalised Rasi Chart’ and these are as follows:

(a) The 2nd and 7th Bhaavas, of any of the 3 sets of Bhaavas (A,B,C) mentioned above, are strong “maarakha bhaavhas” — they destroy the Significations of that Sign, as deduced with respect to the other 2 sets of Bhaavas, provided what is signified is a person, and not an inanimate object (eg. if the 2nd or 7th Bhaava of the Bhaava set ‘A’, happens to fall on ‘4th Bhaava’ of Bhaava set ‘B’ or ‘C’, then it means ‘mother’ will be destroyed (but not ‘land’, ‘conveyances’ — which are also signified by ‘4th Bhaava’, but which are inanimate); and this effect of “danger to mother” will be doubly strengthened, if this ‘4th Bhaava’ falls in ‘2nd or 7th Bhaava’ of the 3rd set of
In a similar manner, the nth Sign from the Lagna (of all 3 sets of Bhaavas) is activated in the nth year after birth, of native (note: here too, the order of counting Signs in case of ‘Bhaavas B’, is not in usual clockwise direction, but follows order of placing NAVADHAS in NAVADHA Chart).

Above is basis for Rules in Deva Keralam like “in the 21st year, the native will acquire great wealth, conveyances & happiness” [this may occur, for eg. if 4th House of one set of Bhaavas coincides with 2nd or 11th House of another set of Bhaavas (and if the Sign is well disposed), and if the Sign falls as “21” Sign counted from Lagna of any of the 3 sets of Bhaavas].

(iii) During the nth sub-period of an nth Vimshottari Dasa, the nth Sign from the ‘Sign representing nth Dasa’ is activated (eg. if nth Dasa activates Scorpio (due to Scorpio being Sign from Lagna), and if that Dasa is Mercury’s Dasa, the 1st sub-period of this Dasa, viz. ‘Mercury’s sub-period’, will activate Scorpio itself; the 2nd sub-period will activate Sagittarius’, the 3rd sub-period, viz. Venus sub-period, will activate Capricorn; and so on (note: in counting activations with respect to Bhaavas B the special direction of counting must be used)].

(iv) During the nth year of an nth Vimshottari Dasa, the nth Sign from ‘Sign representing nth Dasa’ is activated (eg. for 3rd year of 2nd Vimshottari Dasa, count 2 Rasis from Lagna (of Bhaavas A/B/C); then 3rd Rasi from this Rasi, is the Rasi which is activated) (reference: ‘Deva Keralam’ by R.Santhanam, Vol. III, page 232, regarding Mala NAVADHAS).

(v) It also appears from ‘Deva Keralam’, Vol.II, Page 196, Slokas 1323–1326; that: For 1st sub-period of any Vimshottari Dasa, ‘Lagna’ (all 3 Lagnas) is activated; for 2nd sub-period of the Dasa, 2nd House is activated, and so on.

(vi) Practical Methods and Comments:

From above Rules for “activation”, it is seen that, for finding out Astrological Effects that are specially activated, at any time of a native’s life, the following things must be done:

(a) To find Astrological Effects in nth year after birth, count ‘n’ number of Houses from ‘Lagna (in Standard Rasi Chart)’, ‘Nadiamsa Lagna’ and ‘Aries’: the Effects experienced in this nth year, will be Effects of these 3 Signs (which have become “activated” at this time).

(b) To find Astrological Effects of nth (Vimshottari) Dasa, similarly count nth Sign from Lagna/Nadiamsa Lagna/Aries.

(ii) Also, for finer differentiation, the Rules may be applied that:

a. During nth sub-period (and also during nth year) of an nth Vimshottari Dasa, the nth Sign from the ‘nth Sign from Lagna (of Bhaavas A/B/C)’ is activated.

b. During the nth sub-period of any Vimshottari Dasa in life of native, the ‘nth Sign from Lagna (of Bhaavas A/B/C)’ is activated.

It can be seen that, working backwards from the above information, it is possible to guess the Nadiamsa Lagna (i.e.
its projected position in 'Nadi-Generalised Rasi Chart'), from important Events that have occurred in the native's life (e.g., marriage, foreign travel, birth/death of a relative, etc.) at specific times of its life.

Each person can test the truth of above Rules regarding "Activation", in one's own horoscope (i.e. in the 'Nadi-Generalised Rasi Chart'), and it will be found to be terribly true [even if the Nadiamsa Lagna is not known, one can confirm these Rules for Activation with respect to 'Bhaavas A, C'].

(i) Mutual Balance in Strengths of Houses:

It occurs that: the strengths of the 2 Rasis a Planet may own, are always mutually proportional (i.e. if for instance, one of these Rasis becomes weak, due to aspect or occupation by a malefic, the other Rasi will also become weak).

Thus, Aries & Scorpio will always be proportionately strong, whatever be the outside influence on these 2 Rasis; Taurus & Libra will be proportionately strong; and so on.

This physical fact – of proportionality in the strengths of 2 “paired” Rasis, due to a coupling between them – also gives rise to a phenomenon that: a Planet located in any Rasi, not only gives effects of the Planet being in that Rasi, it also gives additional effects which are similar to effect of Planet being in the paired Rasi too [e.g. if Jupiter occupies Taurus, it gives its characteristic “spiritual/religious, etc.” effects to not only Taurus, but also to Libra; and the exact “spiritual, etc.” effects on Libra will be (not in general, identical with, but) similar to Effects had Jupiter been in Libra].

(ii) Mutual Balance between strengths of the 12 Rasis:

It is well known that a mutual balance intrinsically exists between the physical strengths of the various Houses, in the Standard Rasi Chart: viz. the 1st, 11th and trinal houses are known to be very strong, while the "evil houses" 6th, 8th, 12th are known to be weak.

This "mutual balance in physical strengths of various Houses" exists not only for the 'Standard Rasi Chart' (i.e. for the 'Bhaavas A'), but also independently for the 'Bhaavas B, C' too (i.e. for Bhaavas of 'Nadiamsa Chart' and 'Universal Chart with Aries as Lagna').

This has effect on Nadi-Generalised Rasi Chart that, since this chart is a superposition of the 3 Charts 'A', 'B', 'C', the strength of any Rasi in this Chart, will be the equilibrium strength,

(a) due to this 'superposition of corresponding Rasis' of the 3 Charts 'A', 'B', 'C'(i.e. strength of any Rasi in the Nadi Generalised Rasi Chart, will be the average of “the strengths of this Rasi in the 3 Charts 'A, B, C'”);

(b) together with mutual re-balance of strengths among the Rasis in any one Chart, due to fact that the strengths of the various houses of any one set of Bhaavas must be proportional in the appropriate way (i.e. 1st, 11th, trinal houses must be strong, while the 6th, 8th, 12th houses must be weak, for any one set of Bhaavas 'A', 'B' or 'C').

(Importantly, for any set (A/B/C) of Bhaavas, the 1st & 11th houses are always mutually proportional, which in turn are inversely proportional to strength of 12th house.)

This above fact – of mutual re-balance among strengths of various Rasis, due to mutual superposition of Bhaavas 'A', 'B', 'C' – causes very important Astrological Effects in Deva Keralam.

For instance, it causes Effects like:

Suppose Lagna in Standard Rasi Chart is 'Taurus', and 'Nadiamsa Lagna' is 'Scorpio':

Then Sign 'Sagittarius' represents 'family' (2nd house with respect to Bhaavas 'B'), and also 'griefs, quarrels' (8th house with respect to 'Bhaavas A'); thus 'Sagittarius' could totally represent "family quarrels, mishaps".

But observe, the Sign 'Sagittarius' becomes specially physically weak, due to being 8th house with respect to 'Bhaavas A'. And observe how this in turn causes 'Pisces' to become physically weak, due to both Pisces, 'Sagittarius' being ruled by same Planet Jupiter.

But 'Pisces' is 12th house with respect to 'Bhaavas C', and thus denotes "foreign travel, going away as an ascetic, etc."

This chain of Events – of "Pisces, denoting going away as an ascetic, etc." becoming weak, due to "Sagittarius, denoting family quarrels, mishaps" becoming weak, thus could lead to Effect

"Native will go away as an ascetic, due to family quarrels, mishaps".

Such Predictions are quite common in Deva Keralam.

Similarly, there are Effects mentioned in Deva Keralam, due to 11th house increasing in strength, when Lagna becomes strong – for instance, due to 11th house of another set of Bhaavas falling on the Lagna, or due to the "paired Rasi" of Lagna becoming strong, etc.: these are responsible for the predictions involving "increase in wealth", "growth of elder brother" in Deva Keralam. And so on.

(iii) Implications for Calculating "strengths of Rasis" in Conventional Astrology:

An important point is now being made here: This "mutual re-balance among strengths of various Basis, due to mutual superposition of Bhaavas 'A', 'B', 'C'" holds not only for the 'Nadi-Generalised Rasi Chart', but it occurs in the absolute sense itself, so that this will be true even for the Standard Rasi Chart of conventional Astrology, even while making predictions in Conventional Astrology.

This has a very important implication:

Now in Conventional Astrology, one simply considers the absolute strength of any Rasi in the horoscope, as being determined by factors like

(a) Whether the Rasi is 1st, 11th or trine (in which case it is strong), or whether it is 6th, 8th or 12th house (in which case it is weak);

(b) Strength of Lord of that Rasi (if the Lord is placed in 6th, 8th or 12th house, then that Rasi becomes weak);

(c) Occupation or aspect of that Rasi by malefic/benign Planet (e.g. Saturn's aspect or conjunction causes Rasi to be-
come weak, while the same with Jupiter causes the Rasi to become strong.

What is being said here is that, if in Conventional Astrology, one calculates the strengths of Rasis taking only these factors into account, the strengths one arrives at, will not be quite correct – for one must additionally take into account effect of superposition of Rasis ‘A’ by Rasis ‘B’, ‘C’.

This is the reason why in Conventional Astrology, one finds that in practice, there is a lot of discrepancy between the computed strengths of Rasis, and the actual strengths, in many cases, and this has been quite perplexing.

If one takes into account the Effects of superposition by Rasis ‘B’, ‘C’, the problem will be solved (it may be mentioned here, that, theoretically speaking, one must take into account the effects of superposition by not only Rasis ‘B’, ‘C’, but also by all Varga Charts; however, these effects (of other Varga Charts) will be comparatively weak, and thus may be omitted in the 1st approximation).

The above is only a hypothesis, made purely from theoretical considerations, it can be tested in practice by Astrlogers.

(e) Co-activation:

It is also apparent from predictions of Deva Keralam, that “activation” of any Rasi (i.e. due to the Rasi being nth Rasi from Lagna, and it being nth year after birth, etc.), also simultaneously activates the “paired Rasi”.

(f) Moolatrakra and Exaltation Signs also have strengths proportional to strength of Planet (similar to Signs “owned” by the Planet).

Note that this particularly means that strength of Taurus will drastically depend on strengths of Cancer & Moon, because ‘Taurus’ is both ‘Exaltation’ and ‘Moolatrakra’ Sign for Moon.

(g) Paryaya: Why same Planet in same Sign, products different Effects in different rounds of transit (such results are stated in Nadi Astrology):-

It can be seen in practice that, in the ‘Nadi Generalised Rasi Chart’, very many different Astrological Effects are possible, even for same Sign. However, one finds that, not all these possibilities are simultaneously realized: Nature chooses only a few possibilities preferentially (which may be called ‘Arbitrary Rules of Astrology’) – and the exact possibility that Nature chooses, can be known only by Divine Intuition, not by logical reasoning.

In particular, it seems that Nature sometimes chooses the Special Effects it gives for a particular Rasi in the Nadi Generalised Rasi Chart, according to transit position of Planets. And this is the reason for transit position of Planets giving rise to Special Astrological Effects in Deva Keralam.

Some factors which guide what are the possibilities that Nature chooses, according to transit position of Planets are:

(i) Aspects/Occupation by the Planets in transit: an event which is astrologically possible, from any particular sign in the Nadi Generalised Rasi Chart, will be additionally favoured, if the transit position of a Planet additionally favours occurrence of that Event [not only through the Planet merely activating that Sign at this time, but also through the Planet giving its own astrological effects by the virtue of its position (in the Rasi Chart) at this time]. This kind of Effect seems to occur especially for the cases of the Planets ‘Jupiter’, ‘Saturn’ and ‘Sun’.

(ii) A Rule that: a Planet during the (whole of) its 1st round of transit (from its natal position), activates the 3 Lagnas (of Bhaavas A,B,C); during its 2nd round, it activates the 2nd house from these Lagnas; and so on note that these considerations will have importance in Astrological Predications especially for the slow-moving Planets Jupiter, Saturn, Rahu, Ketu.

III. Arrangement of 150 Nadiamsas in order

Based on the information given in Deva Keralam regarding Nadiamsas – specifically the information regarding predictions for “birth in a certain Nadia” for a certain specific Lagna – one can deduce the serial number of the Nadia, in the following way:

(a) From this information provided in Deva Keralam, one can locate the position of the Nadia Lagna in the Nadi Generalised Raasi Chart (this is a somewhat difficult task, and must be done by guessing (this position of the Nadia Lagna in the Nadi Generalised Raasi Chart), and applying the “Rules for the Nadi Generalised Raasi Chart” as discussed earlier, and seeing whether it fits; this guessing becomes easier with experience, and important clues gathered from the information. This is the most difficult part.

(b) Once the Nadia Lagna is located in the Generalised Raasi Chart, this means that, that Nadia must be one of the “12 or 13 Nadiaamsas “corresponding to” that Raasi in Nadia Chart”.

Chart below shows Nadiaamsa Chart, with serial number of Nadiaams written within the Raasis, according to the Rule for “Lordship of Nadiaamsas” (“corresponding Raasis in Nadiaams Chart”) discussed in

| 12,36,60 | 1,25,49,73 | 2,26,50,74 | 3,27,51,75 |
| 84,108,132 | 97,121,145 | 98,122,146 | 99,123,147 |
| 21,45,69 | 20,44,68 | 19,43,67 | 18,42,66 |
| 93,117,141 | 92,116,140 | 91,115,139 | 90,114,138 |
| 11,35,59 | 83,107,131 | 22,46,70 | 94,118,142 |
| 82,106,130 | 23,47,71 | 95,119,143 | 4,28,52,76 |
| 10,34,58 | 5,29,53,77 | 101,125,149 | 17,41,65 |
| 79,115,139 | 88,112,136 | 16,40,64 | 89,113,137 |
| 9,33,57 | 9,32,56, | 7,31,55 | 6,30,54,78 |
| 81,105,129 | 80,104,128 | 79,103,127 | 102,126,150 |
| 24,48,72 | 13,37,61 | 14,36,62 | 15,39,63 |
| 96,120,144 | 85,109,133 | 86,110,134 | 87,111,135 |

From this Chart, the 12 or 13 possible serial numbers for the Nadiaamsa, can be read off, as the serial numbers within this Raasi.
(c) From the information provided in Deva Keralam, one can also determine the "direction of counting" of the serial number of the Nadiamsa [this can be deduced from information regarding events in 9th year of birth, or 9th (Vimshtottari) Dasa, etc. of the native].

This fixes the serial number of the Nadiamsa to within a maximum of 6 or 7 numbers [in the Chart, the serial numbers whose "direction of counting" is clockwise, are written in top half of the Raasi, those whose "direction of counting" is anticlockwise, are written in bottom half of Raasi].

(d) In most cases, this is the best one can do [that is, the serial number of the Nadiamsa can be determined to within this 6 or 7 serial numbers only, and no less (that is, from the information given in the Nadi texts)].

However, by comparing with the list given in the book "Nadi Astrology", by C.S.Patel and sometimes also guessing from the meanings of the names of the Nadiamsas, one can guess the correct serial number of the Nadiamsa, to a large extent (note that this process is only a guess, and not a deduction).

(e) In a few cases, after "determining the serial number of the Nadiamsa to within 6 or 7 numbers (or even 12 or 13 numbers)" one can determine the exact serial number, from the information given in the Nadi text itself.

This is possible whenever information is given regarding positions of the Lagna in the Varga Charts too - eg. in Navaamsa or Sashthiamsa Chart (such information sometimes occurs in Deva Keralam).

For, this information will narrow down the region of the Raasi in which (the Lagna, thus) the birth Nadiamsa should occur (which thus sets a limit to the range of serial numbers permissible for the Nadiamsa) [this method was employed, for instance, in arriving at serial number of Nadiamsa 'Kalakoota'].

This method can also be used to check the serial number, if already guessed from steps (a) to (d) above.

(f) In summary of the above steps, one may say that:

(i) From information in Nadi texts, one can fix (projected) position of Nadiamsa Lagna in the Nadi Generalised Raasi Chart

(ii) This means the serial number is fixed to within a maximum of 12 or 13 numbers.

(iii) When, from information given in Nadi texts, one also knows "direction of counting" of the serial number, it means the serial number is fixed to within a maximum of 6 or 7 numbers.

(iv) In a few cases, the exact serial number within this 6 or 7 serial numbers can be deduced, whenever information is given in Nadi texts, regarding other Vargas (eg. Navaamsa, Sashthiamsa) occupied by the Lagna [these deductions can likewise be made, whenever in general, the position of any Planet (not only Lagna) in any other (eg. Navaamsa, Sashthiamsa) Varga Chart is given, simultaneous with its positions in General Raasi Chart, and also said to occur within a certain Nadiamsa].

(g) Below is given the list of the 150 Nadiamsas in their serial order, as derived from above methods.

[Nadi information was drawn from book "Deva Keralam, Vols.I, II, III, by R. Santhanam, Sagar Publication". In this, only about 102 Nadiamsas are mentioned. The names of these Nadiamsas (for which alone, serial number could thus be deduced based on Nadi information), are marked in this list with a by the the side.

Many Nadiamsas were found in Deva Keralam, whose names did not occur in Patel's list. These are circled. Whenever these names corresponded to other names given in Patel's list, this is given in brackets at the side.

Also, the Nadiamsas whose serial numbers exactly agreed with that given in Patel's list, are underlined. [The list below is only in a semi-finished stage, as information on the remaining 48 Nadiamsas is not available any where - some say ⅓ part of the original 'Deva Keralam' still lies hidden somewhere, yet to be found.

1. Vasudha
2. Sundari
3. Sumathi
4. Maatanga
5. Saanki
6. Sudhakari
7. Sama
8. Saumya
9. Sur
10. Mahamaaya (Maya)
11. Madhvi
12. Dhaata
13. Manjuswana
14. Ghora
15. Kutila
16. Kumbhini
17. Para
18. Naaga
19. Manohara
20. Payasvini
21. Jagati
22. Kalaa
23. Jarhara
24. Kinnara
25. Maalini
26. Mudgara
27. Ganesha (Damaka)
28. Champaka
29. Dhrupa
30. Sachiva (Mahi)
61. Gaadha/Managhna 101. Achala
62. Durbha 102. Samadha
63. Chitra 103. Vichitra
64. Chitri 104. Vishwambhara
65. Chirajivi (Chirajivini) 105. Kumara Kumari
66. Naala 106. Apaamaapathi (Saara)
68. Bhupa 108. Indra
69. Nirmada 109. Swaaha
70. Nirmala 110. Brahmanaga (Svara)
71. Nadi 111. Brahma
72. Sudhaamruntanshu 112. Ambuja (Rakshajalapalava)
73. Kalushankura 113. Prita
74. Paasha 114. Vaaruna (Varuni)
75. Musala 115. Mudrika
76. Sushitala 116. Madira
78. Suprabha 117. Haririn
79. Shobhana 118. Maitiri
80. Sraddha 119. Marut
81. Shivada 120. Dhanaanjaya / Kubera
82. Siva 121. Dhanaikari
83. Bala 122. Dhana
d. Vitta (Jwala) 123. Dhanaamy/Bahudhaaanaya (Kachchapa)
85. Gada 124. Isaan
86. Mohana 125. Manshini
87. Indava (Nalini) 126. Sachira
88. Somavalli 127. Shullini
89. Somalata 128. Raudiri
90. Nutana 129. Sivakari
91. Mangala 130. Mahamaari
92. Somavathi 131. Kunda
93. Sudha (Shudha) 132. Mukunda
94. Valaya 133. Bharata
95. Navanita 134. Hasita
96. Mokshapavarga 135. Kudali
97. Trilokya 136. Melaa/Melaap/ (Trilokyamohanakari)
98. Nishakara (Nishachari) 137. Kandalaa
100. Sangita 139. Paapa
140. Kaamini 141. Isvara (Kalashoddbhava)
146. Srikaara (Praahvi) 142. Viraprasu
147. Kaalakoota 143. Sangada
148. Uraga (Paatalini) 144. Shatayagna
149. Pankaja 145. Shatwari
150. Parmeshwari

(h) For comparison, the list of 150 Nadiamsas in serial order, as given in ‘Nadi Astrology’ by Patel, is reproduced below:

1. Vasudha 46. Surasundari 91. Mangala
2. Vaishnavi 47. Amrutplavini 92. Mudrika
5. Saankari 50. Karavireni 95. Valaya
7. Sama 52. Kundini 97. Nishachari
10. Maaya 55. Vishanashini 100. Saara
12. Madhavi 57. Sheelata 102. Samadha
15. Kumbini 60. Pryavardhini 105. Kumari
19. Payaswini 64. Chitrani 109. Swaha
20. Mala 65. Chirajivini 110. Swara
23. Dhrupa 68. Naala 113. Akshajalapalava
25. Muddara 70. Nirmala 115. Madira
27. Champaka 72. Sudhaamrunthsu 117. Haririn
29. Mahi 74. Trilokyaamohanakari 119. Maruta
30. Kalusha 75. Manhamaari 120. Dhanaunjaya
31. Kamala 76. Sushitala 121. Dhanakari
32. Kaanthu 77. Sukbada 122. Dhana
d. Durbha 81. Shiva 124. Ambuja
34. Karikara 79. Shobha 125. Manshini
35. Kshama 80. Shobhana 126. Shulini
36. Durbha 82. Siva 127. Raudri
37. Durbhaga 83. Bala 128. Siva
39. Vishrana 84. Jwala 129. Shiva
40. Vikata 85. Gada 130. Kala
41. Avila 86. Gaadha 131. Kunda
42. Vibhrama 87. Nutana 132. Mukunda
43. Sukhada 88. Sunanobhara 133. Bharata
44. Snighda 89. Somavalli 134. Hasita
45. Sodara 90. Somalata 135. Kudali
139. Paapa 140. Kaamini 141. Kalashoddbhava
142. Viraprasu 143. Sangada 144. Shatayagna
145. Shatwari 146. Praahvi 147. Paatalini
148. Naaga 149. Pankaja 150. Parmeshwari

(i) The 150 Nadiamsas along with their serial numbers (as determined from Deva Keralam) is shown separately in next page as placed in Nadiamsa Chart [all Nadiamsas ‘corresponding to’ any Rasi of the Nadiamsa Chart, are shown written within that Raasi itself (in top half of Raasi are written Nadiamsas whose serial numbers are in ‘clockwise’ direction of counting; in bottom half of Raasi are written Nadiamsas whose serial numbers are in ‘anticlockwise’ direction of counting).]

IV. Making Predictions, etc. from ‘Nadiamsa Astrology’:

It was said how, from the Predictions of Deva Keralam, one can infer that there exists in nature, a System of Astrology called ‘Nadiamsa Astrology’; the ‘General Rules for Prediction’ for this ‘Nadiamsa Astrology, are the basic principles upon which the predictions of Deva Keralam are based.
Thus, one can evolve a new system of prediction, calling it 'Nadiamsa Astrology', and make one's own predictions.

The Methods for making these predictions are obvious from above discussions (i.e. regarding 'General Rules' underlying Deva Keralam), and need not be separately discussed.

It may be mentioned here, that author has practically tested out these methods in personal lives of a few people, and it has been found that there is amazing agreement between the events that have occurred in the past in one's life, and the Predictions from 'Nadiamsa Astrology' - so much so that, it has been possible in many cases to quite easily work backwards from past events in one's life, to identify the Nadiamsa of birth (i.e. when time of birth is somewhat approximately known).

It has been found that 'Nadiamsa Astrology' specially deals with Events in one's life, and is capable of giving startling revelations regarding queer events that might have occurred in one's life, at particular times.

The author has not employed these methods for making practical predictions (i.e. for future events) for others, but one can make guesses. If one has to make accurate predictions, one must study the 'General Rules for prediction' more accurately, by studying the exact events which occur in lives of various people (it was seen how the 'Nadi Generalized Rasi Chart' afforded not just one prediction, but a range of possibilities, and nature chose to select only a certain few - it must be known what are the exact possibilities that nature chooses). This is a job left for professional Astrologers, whoever is interested.

It is even possible that, many of the choices Nature would make, may never be guessed through sheer logical thinking, but only through Divine Intuition. Thus, there may even be a limit to the accuracy of predictions, and one may have to rely to a very large extent, on the predictions given in Nadi Astrology written by Sages, like for example Deva Keralam.

On the whole, it may be said that 'Nadiamsa Astrology' will be found to work beautifully for understanding Events of the past (all Events that have occurred in life in the past, will be found to superbly fit the 'Nadi Generalised Rasi Chart'); however, it is more difficult to predict the future accurately.

Note incidentally, that the above scientific conclusion regarding 'Nadiamsa Astrology' actually somewhat echoes a principle which seems to hold in practice - viz, that "Nadu Predictions" (viz the kind that are made by Nadi Astrlogers of today) will reveal the past life of a person to even amazing accuracy, but predictions of future Events can never be relied upon beyond a certain extent - which is a practical fact which nobody seems to or wants to account for. Though the two things one is speaking of, viz. 'Nadiamsa Astrology' and 'Nadi Predictions of today' - are not exactly the same, the above principle seems to hold for both in common, which is also quite queer - an instance of some of the quaint predilections of Nature, in choosing its Laws of Nature.

After all, one cannot believe that all things that occur in Nature are totally pre destined, to the finest detail (though major events, eg. regarding destiny of mankind etc. must be); and Nature seems to allow for this in Astrology, by choosing Her Rules of Predictions in this way. After all, all things that occur in Nature, is for Sport of God, and God is free to change the Destiny of man (any person), according to His Own wish, at any time. Thus, everything that occurs in Nature, is not entirely and absolutely pre destined and fixed, but one can change one's Destiny to a certain extent. Under certain circumstances, one can even go beyond the Rules of Astrology, for these Rules are only made by God, and God may bend these Rules or entirely discard them, if He so wishes, at any time, for sake of any person.

Thus, nothing is absolute, and there exists an element of Uncertainty (note: this echoes the Principle of Uncertainty in Physics). This must be so, if God is to enjoy His Sport - for which purpose, He has created All This That Exists.

Acknowledgements:

I thank Prof. G. Rangarajan, Indian Institute of Technology, Madras, (who was my research guide for my doctoral work in Physics), for his interest in my present work too, and for all his kind help and encouragement.

References:

1. 'Deva Keralam' (3 Volumes), by R. Santhanam (Sagar Publications)
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