

Deities of the Tithis and How They Influence the Natal Chart

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Humans, according to Sage Mahatapas the great ascetic, are born from the Hiranyagarbha, the cosmic womb in their different forms to the world we live in. They represent separate principles of creation, all being distinct yet the same. Each person is connected to the Atma, the eternal soul that never dies. A portion of this eternal soul comes through the Hiranyagarbha to earth in the form of the Jiva Atma, the living soul. Sun is atma and Moon is Jiva atma. The daily distance between the Sun and Moon is a tithi. The principles of divinity are the deities that rule the tithis. These are Agni, Ashwini Kumaras, Gauri, Ganapati, Nagas, Kartikeya, Aditya, Matrs, Durga, Diks, Kubera, Vishnu, Yama, Rudra, Chandra and Pitris. Birth on the tithi will show what divine principle you are working with and how to deal with and get the best out of it.

According to the *Varaha Purana*, the imperishable Soma has sixteen digits. Soma is the Moon. The sixteen digits are the 15 tithis and one moment of silence at the end of the 15th tithi. Soma is also the Amrita, the nectar of immortality that we carry within our souls. The nectar is stored in a virtual pot between the Ajna and the Sahasrara Chakras. It is only when this pot of nectar overflows that the human's finds eternal happiness. The incarnating soul has collected this precious nectar by their good deeds of the previous lifetimes. But the human nature is such that it wants to use it all up through the urge to fulfill their desires, their vacillating emotions, the human way of life. The Moon represents the nectar of immortality as well as our ability to deplete it. The Vedas say that we should preserve it. The Vedic way of living, its many spiritual practices were specially designed to preserve this nectar and add to it. The pot of nectar is replenished with our good deeds, dedicating our life to higher causes, living a good life and learning to control our desires.

The Tithi Basics

From their conjunction at the New moon, the Sun and the Moon move away from each other 12° per day. This is known as a lunar day or as a Tithi. A lunar month has 30 tithis. Each tithi is slightly shorter than the solar day. A lunar year is of 48 weeks. Tithis are the lunar steps to and away from the Sun, the daily interaction of the living with the eternal.

The lunar month is divided into two fortnights known as Pakshas. The Pakshas are

1. Shukla Paksha- the bright half of the Moon, from the New Moon to the full Moon. 15 tithis belong to the waxing cycle of the moon.
2. Krishna Paksha- the dark half of the Moon, from the Full Moon to the New Moon. 15 tithis belong to the waning cycle of the Moon

The tithis are always represents by numbers from 1 (the first day) to 15 (the full moon). After the 15th day of the Lunar cycle, the next tithi is known as the number 1 again, then 2, 3, 4 and onwards to 14. The 30th day- the darkest night of the lunar month is known as Amavasya and number 30 represents this.

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Day	Tithi	Quality	Deity
One	Pratipada	one giving rise	Agni
Two	Dwitiya	Auspicious	Ashwini Kumar/ Brahma
Three	Tritiya	strength and power	Gauri- wife of Shiva
Four	Chathurthi	negative	Ganapati
Five	Panchami	Laxmi/wealth	Naga
Six	Shashti	Fame	Kartika- Mars
Seven	Saptami	Friendly	Sun
Eight	Ashtami	Conflict	Shiva/ Matrgana
Nine	Navami	Aggressive	Durga
Ten	Dashami	Soft	Yama- the god of death/ Diks , the goddesses of the ten directions
Eleven	Ekadashi	Happiness	Vishwedeve/ Kubera/ Vayu
Twelve	Dwadashi	Fame	Vishnu
Thirteen	Trayodashi	Victory	Kamdeva/ Dharma
Fourteen	Chaturdashi	Aggressive	Shiva/ Rudra
Fifteen/ Full Moon	Purnima	Soft	Soma
Thirtieth/ Dark night	Amavasya	inauspicious	Pitris

4th, 9th and 14th tithis are known as rikta tithis. Rikta means unsupported.

Originally the birth dates were always given in terms of tithis rather than the date of birth. When I asked my grandmother the date of birth, she told me that she was born at sunrise on the 5th tithi of the month of Bhadra (Sun in Virgo) in the year George V visited India (1911).

The annual birthday is usually celebrated in two ways. One is celebrated on the day the Sun is in its birth rashi and the Moon is in the birth nakshatra. If you sun at birth is in Leo and the Moon in Ashwini. The annual birthday will be the date when these two are in their natal positions. The annual birthday would be different on different dates.

The second is Tithi Pravesh. *Pravesh* means to enter. The day the Tithi is the same as on the day of birth - in effect the angle between the sun and the moon is the same - is taken as the annual birthday. The yearly chart analysis is also done from tithi pravesh rather than solar return chart. As solar return only takes the sun and its return as the main factor, not both the luminaries, it does not give the complete picture of the coming year.

Tithi Personality

Tithis represent the different natures of human life if when properly understood give us the opportunity to preserve our precious amrita that the soul has gathered over its previous lifetimes. It shows our weaknesses, our strengths as well as the connections to the deities. Each tithi is a personification of a deity that divided itself in two halves. One that remained in eternity and the other that came down to earth to face the law of karma and guard the soul.

Pratipada, the first steps of the Moon away from the Sun (shukla) or towards the Sun (Krishna) belong to Agni. From the stirring of the great cosmos arose the Agni, the great fire. A fire of a thousand flames is also said to rise from the anger of Narayana (Vishnu). Fire brings offerings from the gods to the humans. It is a divine energy that is hungry and needs gratification. Narayana tells the Agni that he will feel gratified by taking the offerings of god, life as a dedication to god without care of the outcome. Humans who offer to their physical body good food as prasadam (God's food), their skills to the divine and take their pleasures as an aspect of divine creation,

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they are feeding their inner soul with spiritual intentions, this can lead to moksha, self realisation. But if they constantly feed the wrong foods to their inner agni, focus only on fulfilling their desires, the fire can get bigger and bigger as it gobbles up all it is fed with and wants more. The desires become out of control and remain forever thirsty and the path of moksha gets obscured.

The soul born on pratipada has a tall order to fulfill. But they must recognise the fire principle. The more they feed it the bigger it gets. The anger that fire generates can be destructive. If they use the energy it generates a positive way it brings purity, divinity and the right path to higher knowledge. Anger can be a weakness for pratipada and so can be over ambition and never ending needs and passions. Pratipada are usually scholarly, wise, wealthy, honoured, visionary, fiery, ambitious, successful and innovative. They can also be angry, aggressive, autocratic and dominating. Those born in Shukla pratipada (new Moon) are more dynamic, adventurous, looking to fulfill desires and hungry for success. Whereas the Krishna pratipada (post full Moon) are more stable, comfortable in their vision and calmer personalities. Their desires may be more fulfilled.

Dwitiya, the second step away from the Sun (shukla) and the second step towards the Sun (Krishna) belong to Ashwini Kumaras. Ashwini Kumaras, the twin sons of the Sun- God. They are physicians to the gods. Beneficent and with great curative powers, they had the ability to restore youthfulness and rejuvenate the old. They represent the duality to life by being the connection between heaven and earth, day and night, past, and future.

Ashwin means a cavalier or a horse tamer. The Horses represents our senses, desires and creative energy. As cavaliers, their ability to tame the horses is connected to their ability to master the cravings. The desires that are unleashed by Agni in pratipada can be brought under control by Ashwini Kumars in Dwitiya. They personify Prana and Apana. Prana is the life force and also the in-breath. With every breath we take, we energise the body with spiritual energy. Apana is the out-breath and with every out breath with release the toxins of the mind. Understanding and regulating the in and out breaths allows us to control the agitation of the mind and to control the wayward desires. Yogis and adepts will practice pranayama in order to control their mind, instincts and desires. This allows them to aspire to preserve their soma (amrita) rather than spend it.

Dwitiya know how to control themselves. They may also struggle with duality, trying to be everything to everyone. They are natural healers, forever youthful, good at yoga and sporty. Generous, virtuous, healers, happy, wise, popular, virtuous, able to control their desires, kind, truthful, good workers, good with horses, morning people are their positive traits. Their negative qualities would be opposing natures, overcome by their needs, controlling, dominating and instability. The Shukla dwitiya would be searching for the control and learning to master their desires whereas the Krishna would be more disciplined with their desires.

Tritiya, the third step away from the Sun (shukla) and the third step towards the Sun (krishna) belongs to Gauri. Gauri is the wife of Shiva. She is also known by other names Parvati, Sati, Uma, Ambika to name a few. Gauri means the fair one. Gauri personifies speech, its power to heal and to wound. Cruel words can hurt immensely and leave an indelible mark the psyche whereas uplifting and spiritual words give calmness and blessing. Speech is how we connect with others.

Tritiya celebrates the goddess or the feminine principle that supports the male. Tritiya was the day Gauri married Shiva; it is connected to union of opposing forces. Gauri is role model for the perfect wife, her connection to the ideal husband (Shiva) and their marriage that lasted forever. Gauri takes many incarnations and in each one she marries Shiva. The need for relationships, to find divine love and commitment is a tritiya impulse. They will make many sacrifices for love. Clever, sensuous, proud, passionate, scholarly, nurturing, feminine, good speakers and spiritual, they can have an addictive personalities (senses and opposite sex), and follow fasts in their effort to control them. They often live away from place of birth,. They can be too idealistic in their search for true love, they can ignore relationships that appear less than perfect. They can also sacrifice too much for unworthy partners. The shukla tritiya are more fickle and searching for their love, they can be unable to settle down. Whereas the

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krishna will want to settle down, be with a partner. The tritiya people need relationships in their life. If the Moon is afflicted then they may have a propensity to use their speech in a negative, sharp way.

Chathurthi, the fourth step away from the Sun (shukla) and the fourth step towards the Sun (Krishna) belongs to Ganapati. Ganapati is the son of Shiva and Gauri. Ganapati is also known as Ganesha, Vinayaka, Vighneshwara etc. Ganapati was born of the four great elements, earth, water, fire and air. He represents the fifth element Aakash that protects the people.. According to one of the myths of his creation, Shiva created him with his laughter. He was a beautiful boy, shining and luminous in the sky, just like Shiva. When Gauri saw him, she forgot about Shiva. Shiva was so angry with his wife for ignoring him that he cursed this glorious child to have a face like an elephant, protruding belly and a belt of snakes. His anger also created many Ganas in the image of ganapati, who fell to earth. Each Gana was accomplished and bright. *Gana* means multitude, the public, the followers. Ganas began disturbing the balance on earth so the god requested someone to control them. Brahma asked Shiva to make the elephant headed boy Ganapati, the leader of the ganas. Ganapati is very bright and clears all obstacles in the path to those who pray to him.

Chathurthi people are natural leaders. They can lead of the multitude, protectors of others. They will also be the ones who are clearing obstacles for others. If they want their own cleared, they need to seek the blessings of Ganesha, then whatever obstructs them can be removed. They can make life very easy for themselves as they develop a knack of overcoming hurdles. Courageous, adept with words, risk taker, orator, legal brains, writers, argumentative, intelligent, feels unsupported, adventurous, fierce, gossip, Machiavellian. The Shukla Chathurthi are able to break through any obstacles whereas the Krishna need to ask for divine blessing and may feel more obstructed in life.

Panchami, the fifth step away from the Sun and the fifth towards the Sun belongs to the Nagas. Nagas are serpents. Originally the nagas were poisonous, violent and deadly. They were killing the humans with their venom. Humans begged Brahma to save them from these terrible serpents. He promised them protection. Brahma cursed the serpents that they will face a serious decline. The serpents fell to their feet and begged ‘Brahma, you created us wicked, how can you complain, we are only following the path we were created for, please reduce our venom and give us a separate abode from the humans’. Brahma relented and gave them the underworld (Patala, Vitala and Sutala) and a boon that if they bite those who trouble them then they would not be punished. But the humans can kill those snakes who are insolent and fierce. Nagas came to symbolise all that is secret and hidden, the possessors of great occult powers. They carry the poison in a pouch and their body is not filled with poison. They only use this poison when forced to do so. The poison can be used for healing or for killing. The Nagas have the capacity for both good and bad. If we take the story of the nagas as a parable that poison exists within all of us, the moment we learn to recognise these poisons, we are able to live with them. Then it should only emerge under dire circumstances. Panchami have a great ability to control and overcome their sins.

Panchami represents the primary struggle of man between good and evil nature. Panchami can expressed either emotion within the individual. They can be overly attached to their negative sides as they think this is what they have and this how they will go on living. But recognising their nature allows them to change and learn to accept their negative nature and not necessarily use it. They can be very fierce if cornered or if they feel in danger. They will also live in their own world, hidden and private from others. Panchami can lead people to knowledge; wisdom, secret wisdom, wealth and prosperity but it can also take them down the path of danger, self-destruction, sexual adventure and wrong path of occult. If they understand themselves and their role in this world that will be generous, have good relationships, many friends, lucky,

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compassionate, respected, ascetic has the ability to control their senses, stable and sincere. Their negative qualities are viciousness, jealousy, possessiveness, secret agendas and anger.

Shashti, the sixth step away from the Sun and the sixth step towards the Sun belongs to Kartikeya. Kartikeya is another name for Mars. A Kartikeya is born in every Yuga when the people need help to fight the demonic forces. Each birth of Kartikeya took place to defeat the demons. The myth of his first birth is that the gods needed a commander for their forces that were being annihilated by the demons. They went to Brahma who asked Shiva to have a son who could take up such a mantle. Shiva excited his body and from that excitement rose Kartikeya, glowing like fire. The origin of Kartikeya is told differently in different Yuga. (Read the story about his second birth in Kritika nakshatra). Kartikeya became the commander; he illuminated the world with his radiance. He is the source of strength and valour. He led his forces to victory.

He personifies Ahamkara (ego) that controls all our actions and desires. Usually they can also be extremely egotistical, thinking they are the best and all they do is of their own making. Shashti have to learn to restrain their ego and surrender to the divine forces. As the commander of the demons, Shashti were born to fight the demons and this also shows the symbolic fight with their inner demons as well, their ego, their lack of acceptance of the divine will. Shashti are bright, powerful, the ability to lead, they can fight for the right causes and will be courageous. Usually they keep their word, are vigorous, passionate, athletic, energetic, popular, intelligent, and aspire for fame. They can also be arrogant, domineering, controlling, aggressive, get easily injured. They are great friends to have in times of trouble as they will protect and fight for your cause. They can refuse to accept authority. This can lead to achievement but also to absolute power. They can do foolhardy things as they are unable to listen to wise counsel. In effect they can only learn from their own mistakes. They enjoy the opposite sex but can become obsessed with them and allow these emotions to rule them.

Saptami, the seven steps away from the Sun and seven steps towards the Sun belongs to the Sun itself. When the eternal soul wanted to personify itself, it came as light that encompassed all the lustre of knowledge, the radiance of eternity, to illuminate the three worlds. It was called by many names, Aditya, Surya, Bhaskara, Prabhakara, Ravi, Divakara etc. From this splendor came the twelve Suns, one of which the world revolves around. It protects the world but can destroy it as well. The gods, sages, siddhas and humans all prayed to the Sun god and therefore he only showed its gentle, warming side to them. While Surya has the capacity to burn and destroy, those who understand its power and honour its energy will only feel its positive glow. Sun's radiance falls on all and sundry, not all understand the true role of the Sun in our life as they are dazzled by the outer brilliance and forget to look for the Inner Light.

Sun can restrain desires. Saptami can burn human desires to such an extent that there is no residue left. When eternal knowledge dawns, the soul can control or burn up their desires. But if the knowledge is blocked, the soul keeps on feeding the desires and they get bigger and bigger, with no end in sight. The positive aspect of Saptami is the mastery of desires that leads to fulfillment while the negative are their inability to do so and then they feel only frustration. Most of Saptami born hover between the two- some desires that can easily master while others they struggle. They represent the man caught between fulfillment and frustration. Saptami aspire for the knowledge of Brahma, respect spirituality and honour god, can be visionary thinkers and philosophers. They are warm, they appreciate good deeds of others, good leadership qualities, discerning, ambitious and focused on what they want to achieve. Their inability to fulfill their overwhelming desires can make them feel frustrated and angry. Arrogant, imperious, overpowering, dominating can be some of the negative features. Surya usually has many wives and therefore there is a lack of commitment to one relationship is possible.

Ashtami, eight steps away from the Sun or eight steps towards the Sun belong to the Matrikas, the divine mothers. Andhaka, a demon was terrorizing the world. When Shiva in the form of Rudra tried to kill him, from each drop of blood of Andhaka rose another demon. Even Vishnu, Kartikeya, Indra all joined the fight but it appeared impossible to win. Then Shiva's in his anger created the goddess Yogeshwari, the other gods followed. Seven more goddesses manifested from the other deities were Vaishnavi from Vishnu,

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Brahmi from Brahma, Kumari from Kartikeya, Mahendri from Indra, Yami from Yama, Varahi from Varaha and Maheshwari from Narayana.

Goddesses always represent the shakti (power) of the Gods. Each brought her own shakti.

Goddess	Created by	Shakti
Yogeshwari	Shiva (Rudra)	Love
Maheshwari	Narayana	Anger
Vaishnavi	Vishnu	greed
Brahmi	Brahma	pride
Kumari	Kartikeya	Ego
Mahendri	Indra	Rivalry
Yami	Yama	Bitterness, spite
Varahi	Varaha	Tolerance

These forms of goddesses show the weakness of man but also their ability to restraint them. The goddesses sucked the negative blood from Andhaka, he lost all his malignancy and became a powerful adept. The ability of the droplets of blood of Andhaka to regenerate shows how our weakness can multiple if unchecked and magnify till they obscure everything in our life. This tithi celebrates female power. While tritithya celebrate the women, Ashtami celebrates their power and their ability to remove the weaknesses that lead to fear and conflict. Yogeshwari and Varahi are shown as loving and tolerant, but they may also have the aspects of hate and intolerance.

Ashtami can reflect all the human frailties and their inborn capability to overcome these if they try. To go from weakness to strength, to become good, spiritual and strong and be truly happy, prosperous, wealthy, caring, educated, love and be loved. But if they do not change, their life can be overshadowed by restlessness, greed, anger, pride, arrogance, competitiveness, lack peace of mind, possessiveness, bitterness and intolerance. Not everyone one will have all the weaknesses but they may struggle with one or two of the above.

Navami, is nine steps away from the Sun and nine towards the Sun belongs to Durga.

Durga is female power and its ability to overcome the demons that terrorize the world. Durga personifies Maya, the world of illusion we live in. Durga fought the demon Vrtrasura for a thousand years and killed him single handedly and saved the three worlds of the body, mind and spirit. Whenever we talk of the demons, we must relate them to the inner demons that the soul fights for in its journey for enlightenment and liberation from unhappiness and pain. Durga fighting the demon Vrtrasura for a thousand years indicates that this is not an easy fight. We struggle with our inner demons for long but we should not give up the fight. Durga is extolled as Saraswati, the giver of knowledge, as Mahamaya, the great illusion and as the mother goddesses. She is the prana, the tattvas, justice, good fortune, speech, the holy cow, the eternal and the great intellect. She helps people get free from their sorrows and removes their demonic energies.

Usually Navami feel oppressed with their inner demons and feel unsupported. They need to fight for a long time to overcome their inner anxieties, fears and worries as they can be attached to their world of illusions. They tend to relate to the temporal world which is Maya and that is the root cause of their anxieties. But they also have the power to control this world around them, fight whatever negative comes their way. They must believe in themselves. Navami can be musical, loves dancing, courageous, strong, powerful and committed to their cause. Endurance to fight the fights is their specialty. But they can also be opposed to others, aggressive, feel unsupported and insecure, insecurity leads to negative conduct, fierce, angry and agitated.

Dashami, is 10 steps away from the Sun and ten steps towards the Sun belongs to the Drigs, the female virgins The Drigs were created from the ears of Brahma as he wanted someone to be able to protect and hold all that he had created. They were radiant, beautiful, virginal, pure, dignified and Brahma also gave them husbands, one Drig he married himself and gave the other nine husbands who became the drigpalas, the guardians of the 10 directions. The ten directions are the four primary directions (East, West, North, East) Zenith and Nadir (upward and down ward) and the four half directions (north east, south east, northwest and south west) East where the sun rises, west where it sets, north and south it travels towards

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during the day. The protectors of the world are the husbands of these ten virgins. They are the aristocrats, royalty who were meant guard the human creation. Each of the direction has a virginal deity and husbands who represent certain qualities.

Directions and their Drigs

Directions	Drigs	Drigpala	Power
Upward	Udharva	Brahma	Supreme power
Downward	Andharva	Ananta Naga	boundlessness
East	Purva	Indra	Power
South East	Shraddha	Agni	Devotion
South	Dakshina	Yama	Justice
South West	Niritti	Niritta	Misery
West	Pratici	Varuna	Knowledge
North west	Bhadra	Vayu/ Kubera	Wealth
North	Uttara	Soma	wealth, amrita
North East	Sati	Isana	Purity

The essence of dashami is to guard what they create, to support others who are creating. There is not much conflict here accept to be supportive and hold on to what is there. A very good tithi to be born under. They will be pure, wealthy, intelligent, wise, temperate, passionate, liberal, courteous, humble, keen grasp of the scriptures, protective, creative, and leaders. Even if they go the wrong way, it is usually that they want to protect. They can get worried and unsettled if they do not have anything to protect. They can be ambitious and feel that useless if they do not have major projects they can nurture. But they should remember that protecting what is close to them is just as important.

Ekadashi, the eleventh step away from the Sun and the eleventh step closer to the Sun belongs to Kubera. Kubera is the manifestation of great element Vayu, the wind. He is the god of wealth. Vayu arose out of the mouth of Brahma. Vayu was blowing hard, disturbing the peace and showering hailstones. Brahma calmed it down by giving it a job to do, by making him the guardian of wealth, Kubera. Kubera is also known as Dhanapati, the preserver of wealth. It indicates that when the individual gets to preserve what they create and they make even more of it as their energy gets used properly. Otherwise they can become agitated and revel in destructive behaviour.

Ekadashi shows the ability utilize their energy in the right way. The can convert destructive to constructive. Vayu deal with communication, mobility, the sense of touch and travelling. Ekadashi born will be good communicators. They cannot be controlled but they can learn to harness their energy for great wealth and prosperity. They will be natural at making money and wealth creating activities. They are artistic, multi skilled, good in business, focussed, honest, godly, pious, puritan, happy, follows the dharmic path, savers and wealthy. On the negative side, if they waste their energy or do not know how to make the best use of it, they can be destructive, overly focussed on making money, wasteful and unsettled.

Dwadashi is twelve steps away from the Sun and the twelve steps towards the Sun belongs to Vishnu. Vishnu decided to embody himself so that he could do his duties. As a god, it is difficult to take on material tasks. He represents the mind and its ability to create, preserve and destroy all together. This is a good tithi to be born under, as Vishnu is the preserver of all aspects of creation. He came to destroy all kind of ignorance with the help of his sword. With the Sudarshana chakra he severs the unfavorable influences of the wheel of time. With a mace he destroys unrighteous behaviour. He annihilated the sins accumulated from different life times. With the help of Vayu, he gives success over illusions, the Sun and Moon guide his vision, and goddess Laxmi is by his side. He has formidable weapons to make his tasks easier.

Those born in Dwadashi have many skills and many ways of protecting their creativity. They have special qualities that set them apart from the others. Their minds are bright and strong. Well behaved, mercurial, practical, charitable, honoured, very bright, known everything about everything; follow the right path, willing to fight against ignorance, poverty, and social justice. Laxmi the goddess of wealth is always with them can indicate good relationships but also being lucky in wealth creation. Their negative traits can be

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over confidence, laziness, restlessness. There is some tendency towards destructiveness which if there, it can be very troublesome.

Trayodashi is thirteen steps away from the Sun and thirteen steps towards the Sun belong to Yama. The Moon in the Krishna trayodashi is getting weaker and more hidden. So Krishna trayodashi are more private, ascetic and loners than their shukla counterparts. Yama is the god of death and represents Dharma, righteous behaviour. Dharma has four padas, feet which signify- truth, purity, penance and charity. They also stand for the Gunas (Quality), Dravya (Sustenance), Kriya (Action) and Jati (Caste, creed, genus). He protects the world with four padas in Satya Yuga, three padas in Tretyayuga; two feel in Dvarapa Yuga and only one pada in Kaliyuga. We are now living in Kaliyuga; there is very little support from Dharma. Without Dharma both gods and demons behave badly. Dharma is a good way of living, following the right path. Moon does not like Dharma, as it does not want to be disciplined. It fought with Dharma over his love for Tara, Jupiter's wife. Dharma got ostracized. But this created a major war between the gods and the demons; the world was slowly slipping into chaos. Brahma restored Dharma from his exile. He again set the rules. All levels of manifestation and the different worlds, the gods, demons and humans are said to benefit from the rules of Dharma. Vedas believe that without a dharmic way of life, even our good qualities (Gods) do not behave and the bad ones (demons) behave even worse..

Trayodashi born are fond of discipline, following the right path. This can also make them too restricted by rules and conditions. They are not always ready to enjoy like most of us and do not have an aptitude for having fun for fun's sake. Those who want to enjoy life or lead less than perfect life cannot understand Trayodashi and can in extreme cases even be inimical towards them. But conservative behaviour, rigid rules, following the right path regardless to the cost to oneself is what makes Trayodashi who they are. They can make knowledgeable though strict teachers, good at setting policy agendas, politicians, very clever, undertake various religious fasts, virtuous and can have conflicts with family and friends over behaviour. They are not so beautiful or at least they do not feel attractive. They can be boring and not much fun. They can become too rigid in their ideas and perpetually opposed to those enjoying life. The morality campaigners would be a good representation of trayodashi.

Chaturdashi, fourteen steps away from the Sun and fourteen steps closer to the Sun belongs to Rudra. Krishna Moon is getting dim, its light is weak. Rudra is a form of Shiva. Rudra means the crying one. Brahma originally could not create world in the way he wanted. His frustrations and anger manifested themselves into Rudra, a divine entity who cried incessantly. Lord Brahma tried to stop him from crying and said *Tvam Ma Rud*, which means you don't cry. This is how Rudra got his name. Brahma wanted Rudra to commence creation, but since Rudra lacked the power needed for creation, he went to develop the skills through penance in the spiritual oceans. In the meanwhile Brahma created Daksha Prajapati from his mind. Prajapati helped him in the creating the universe.

Rudra's penance was disturbed by the constant chanting of the mantras at the yagya performed by Daksha Prajapati. Both gods and demons were invited. Rudra became infuriated that he wasn't invited and the creative process had begun without him. His anger obstructed the yagya and the Devas lost their knowledge to do the rituals. Brahma asked Rudra to calm down and asked the Devas to pray to Rudra so that he will give them their knowledge back. As the Devas praised the great Rudra as Shiva, Mahadeva, Shambhu, Visvesvara. Rudra became pacified and asked the gods what he could do for them. The gods asked Rudra to give them the knowledge of the Vedas, Shastras, Yagyas and its secrets. Rudra agreed to give them this knowledge as long as they accepted him as their God. The gods agreed and achieved moksha from it.

Chaturdashi is not an easy tithi to be born under. As a rikta tithi, people can feel unsupported. Rudra's impact shows lots of tears can be shed. Sacrifices are needed if you want to know the secret knowledge. The wisdom, secret knowledge are there for those willing to make the right sacrifices. Krishna chaturdashi have to pay a heavier price than the Shukla. They want respect; the other gods did not originally respect Rudra, so this is a respect that has to be fought for. Although Shiva has an ideal wife, his relationships have not been easy. Chaturdashi can inherit these issues. Anger can be a great weakness. They are witty, funny, greatly skilled, have easy mastery over number of subjects, Mental and physical prowess, good at yoga,

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strong constitution, helpful to friends and relatives. They have to be careful that the humour does not become spiteful, they can be cruel or intolerant, angry, aggressive and emotional.

Purnima is fifteen steps away from the Sun, belongs to Soma, the Moon god. Soma was married to the twenty-seven daughters of Daksha Prajapati, a myth of the nakshatras we have explored in Essentials of Vedic Astrology. His favourite wife was Rohini. Daksha asked him to treat his other wives equally but Soma refused. Daksha cursed him to disappear. Soma disappeared in the Ocean. Gods, men, beasts, planets began to wither in the absence of Soma. The Gods pleaded to Vishnu to restore their beloved Soma. Vishnu called Rudra, Brahma and Vasuki. Together with the gods and demons they churned the ocean and Soma reappeared. His visible form is the Jiva Atma, the living soul within the body. He took on the sixteen digits that form the tithis. His sixteenth digit sustains the gods. The fifteen other faces help the living world. Water is his manifestation. Shiva wears him in his hair.

At Purnima, the mind is fully bright and the emotions are calm. The living soul feels truly connected with the eternal one. They do not always follow the dictates of others easily even if it costs them dearly. Purnima people have abundance of everything, rich, happy, lucky, satisfied, charming, they will have special connection with herbs and plants. They can have many relationships, sensual; pleasure seeking but they will be essentially a good person. They can easily attract the wrath of the establishment. When in love, they are willing to sacrifice everything for it.

Amavasya, is when the Moon is with the Sun, the night before the new Moon. It is the darkest night of the month and belongs to Pitris. Pitris are forefathers. This is the day that is celebrated for the dead, the past. Pitris guide the humanity. They manifest the sense organs. Although they usually remain hidden. Pitris protect humanity and when their advice is asked for, they will guide them in the right direction. As they represent the tanmatras, the subtle forms of matter, they went to Brahma eager to go up in the sky to do penance. Brahma asked them to become the forefather or ancestors of the human beings.

Amavasya is a difficult birth to have. The issues are very subtle, there is strong awareness of the senses and desires. They want to express their underlying emotions but do not always succeed. As the both the karanas under Amavasya are negative, it is easy for them to lose their direction. They need to follow a spiritual path and allow themselves to be in control of their senses rather than being under their influence. They are very emotional, secretive, private, inability to control desires, gets easily distressed, devoted to the parents, weak constitution, wanderer, loves travelling, earns with great effort.