VARAHAMIHIRA'S
BRIHAT JATAKA

WITH AN
ENGLISH TRANSLATION AND COPIOUS EXPLANATORY
NOTES AND EXAMPLES

BY
Pandita bhushana
V. SUBRAHMANYA SASTRI, B.A.,
Translator of "Jatakaparijata," "Sripatipaddhati,"
"Phaladeepika," "Uttarakalamrita" etc.

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To the Memory of

MY FATHER AND PRECEPTOR

(THE LATE S. VENKATARAMA SASTRIAR, M.A.)

I BEG TO DEDICATE

THIS HUMBLE WORK OF MINE NOT MERELY AS A
TOKEN OF FILIAL REVERENCE, BUT ALSO IN
RESPECTFUL ADMIRATION OF HIS
GENUINE LEARNING AND
FIRM CHARACTER.
PREFACE

ASTROLOGY is a Science and it is very old. The Hindus are the oldest surviving nation in the world and Astrology is their oldest science. One of the six Vedangas is Jyotisha or Astrology.

Sir William Jones says in his essay on 'the Antiquity of the Indian Zodiac'.

"There is no evidence indeed, of a communication between the Hindus and Arabs on any subject of literature or science; for, though we have reason to believe that a commercial intercourse subsisted in very early times between Yemen and the western coast of India, yet the Brahmins, who alone are permitted to read the six Vedangas, one of which is the astronomical sastra, were not then commercial and most probably, neither could nor would have conversed with Arabian merchants. The hostile irruptions of the Arabs into Hindustan in the eighth century, and that of the Moghuls under Chengiz in the thirteenth were not likely to change the astronomical system of the Hindus."

"In the first place, the Brahmins were always too proud to borrow their science from the Greeks, Arabs, Moghuls or any nation of Mlechohhas, as they call those who are ignorant of the Vedas and have not"

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1 Asiatic Researches, Vol. II, pp. 304-305.
studied the language of the Gods . . . . . When I mentioned to different Pandits, at several times and in several places, the opinion of M. Montucla (that the Hindus received them by intervention of the Arabs), they could not prevail on themselves to oppose it by serious argument, but some laughed heartily; others with a sarcastic smile said it was a pleasant imagination; and all seemed to think it a notion bordering on phrenzy. In fact, although the figures of the twelve Indian signs bear a wonderful resemblance to those of the Greecian, yet, they are too much varied for a mere copy, and the nature of the variation proves them to be original; nor is the resemblance more extraordinary than that which has often been observed . . . . ”

There are several works on Astrology written by ancient Indians. One of these is Brihat Jataka (ब्रह्मजातक) written by Varahamihira. He was born near Ujjain. The date of his birth is not known, but Mr. A. A. Macdonell says that “he began his calculations about 505 A.D., and, according to the commentators, Varahamihira died in 587 A.D. He composed four works mostly in Arya (आर्य) metre, viz., Brihat Samhita (ब्रह्मसंहिता), Brihat Jataka (ब्रह्मजातक) or Hora Sastra (होराशास्त्र), Laghu Jataka (लघुजातक) and Pancha Siddhantika (पंचसिद्धांतिका). The date of these works can safely be assigned to the middle of the sixth century.” In addition to the above four works there is also another work of his by name Yoga Yatra (योगयात्रा), a manuscript copy of which is with Mr. Kerne in Leyden, Holland. Varahamihira, as is evident in the following stanza, is
stated to be one of the “Nine Gems” in the king Vikrama’s Court.

Some are of opinion that Dhanvantari, Amarasimha, Varahamihira, Kalidasa, Vararuchi and the rest could not all have been contemporaries as Vikrama himself disappeared from the sixth century A.D. Hence the verse has lost all the chronological validity with reference to the date of the authors it enumerates; yet it has been ascertained that Varahamihira actually does belong to the sixth century A.D.

Of the five works written by Varahamihira, Brihat Jataka (ब्रह्मजातक) enjoys a great popularity. It is even stated that the Greeks and other nations had knowledge of this work when they studied Astrology.

There are five commentaries on Brihat Jataka:—
(1) Bhattotpala (भट्टोपल) (2) Mudrakshari (मुद्राक्षरी) (3) Subodhini (सूभोधिनी) (4) Sripatiyam (श्रीपतियम्) and (5) Dasadhyayee (दासाध्यायी). It may be asked, when there are several translations of this work already published, why superpose on the public another English translation of the same work?

Without detracting from the merit or sufficiency of the translations already in existence, the present
author would point to some special features of his own work in justification of placing it before the public—

(i) Some publications contain only the English rendering without the original text.

(ii) All appear to have undiscriminatingly followed only Bhattotpala’s commentary for their interpretations.

In the present work—

(1) the original text is printed in bold Devanagari characters and the translation in bold English type;

(2) every stanza in the original is followed by an equivalent one taken from a very rare and hitherto unprinted work, Horamakaranda (होरामकरण्ड) by Gunakara (गुणाकर), a latter author, who seems to have lived after Bhattotpala;

(3) the interpretation of Bhattotpala is not always followed in this translation. Points of difference have been noted in their appropriate places;

(4) Explanatory notes, designed to help in elucidation of the text, have been prefixed to eleven of the chapters;

(5) Indian and western systems of Astrology have been compared as far as possible. with a view to bring out points of similarity or difference;

\[1 \text{ Vide Translation and notes of I-8: III, 5; IV, 6, 10; V. 20, 25; VI, 6, 9; VII, 7, 8; VIII, 23, XI, 12, 13, 16: XII, 6; XVIII, 6; XX, 10; XXI, 2; XXIII, 1, 5, 14, 17: XXIV, 5, 7, 10; XXV, 6, 12; XXVI, 7, 10.}\]
(6) the chapter on Ashtakavarga which is special to our Hindu Astrology with nothing corresponding to it in the Western system is very important and has been treated in considerable detail. The Ashtakavarga Plate (p. 212) and its use are also described in detail. This plate enables benefic dots to be computed with far greater facility than would be possible with the usual laborious process of calculation;

(7) a sample horoscope has been worked in the Ayurdaya (आयुर्दय) chapter. This has been continued in the chapters on Dasa (दाश) and Nashta Jataka (नष्टजातक);

(8) illustrative examples have been freely given in the notes to facilitate comprehension of the theory propounded;

(9) parallel passages from other works with his translations for the same whenever necessary and all his notes are printed in smaller type to distinguish them from the text;

(10) the list of contents of this work is another special feature of this book as it enables the reader to have at a glance an idea of the nature of the subject and its treatment;

No effort has been spared to render this work easy and highly useful to the public. The author is however conscious that further improvements are necessary and possible and would welcome suggestions and criticism which will be gratefully acknowledged and incorporated in future editions.
The author begs to express his deep indebtedness to Mr. M. Raghavendra Bhatt, the eminent Astrologer of Mangalore, for the very valuable suggestions given in the course of the preparation of this work, which, but for such aid and advice, could not have been undertaken. He also takes this opportunity of offering his thanks to Mr. E. H. Bailey, D.A., F.A.S., Editor of the British Journal of Astrology, London, for his kind reference to this work in the issue of the journal for November 1928 in which he has promised to write out a special preface. This will be printed after its receipt and supplied to all purchasers.

The author's profound thanks are also due to the Government of His Highness the Maharaja of Mysore for graciously according permission to get this book printed at the Government Press.

Gavipur Extension, Basavangudi, V. Subrahmanya Sastri. Bangalore City, 11th February 1929.
PREFACE TO THE PRESENT EDITION

I have great pleasure in placing before the Public the Second Edition of this Monumental work. This could not be done earlier though there was very heavy demand for the book due to various reasons which were beyond my perview. I crave the pardon of the public for the delay.

My experience in this Science for the last quarter century has convinced me beyond any doubt that Astrology is definitely a Science and not a mere piece of mythology or fable. The only difference between this Science and other branches of Science is that this requires a Multidimensional analysis as against the normal three dimensional approach. A good amount of intuitive knowledge coupled with a disciplined life is necessary besides a thorough knowledge of the Science Bhattotpala rightly observes in his Prasnagnana that the sincerity of the querist and his faith in the science is absolutely necessary before the Astrologer could proceed further. It is my earnest desire that the several scientists in India and abroad should seriously consider introducing Astrology as a faculty for study. They will be doing nothing new but only reviving what our Universities such as Nalanda, Takhasila were doing.

I would be failing in my duty if I do not acknowledge with gratitude the spontaneous wonderful financial assistance rendered by the authorities of the
Syndicate Bank, Manipal. But for this help, it would not have been possible for me to bring forth this edition. I am really happy to note that there is such an organisation like the Syndicate Bank to come to the aid of publishers like me to bring about such rare books.

My thanks are also due to the proprietor Sadhana Press, 66/1, V.h Main Road, Gandhinagar, Bangalore-9, for his excellent execution of this work with minimum time. I also offer my thanks to my friends who have helped me in this effort.

K. S. Krishnamurthy.
## CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I. The Signs of the Zodiac, their divisions and their properties.</td>
<td>1</td>
</tr>
<tr>
<td>II.</td>
<td>Nature of the planets and their properties</td>
<td>20</td>
</tr>
<tr>
<td>III.</td>
<td>Manifold Births</td>
<td>40</td>
</tr>
<tr>
<td>IV.</td>
<td>Conception</td>
<td>53</td>
</tr>
<tr>
<td>V.</td>
<td>On Matters connected with Birth Time</td>
<td>92</td>
</tr>
<tr>
<td>VI.</td>
<td>Early Death</td>
<td>127</td>
</tr>
<tr>
<td>VII.</td>
<td>Length of Life</td>
<td>147</td>
</tr>
<tr>
<td>VIII.</td>
<td>Dasas and Antardasas</td>
<td>166</td>
</tr>
<tr>
<td>IX.</td>
<td>On Ashtakavargas</td>
<td>197</td>
</tr>
<tr>
<td>X.</td>
<td>On Avocation</td>
<td>214</td>
</tr>
<tr>
<td>XI.</td>
<td>Rajayogas</td>
<td>221</td>
</tr>
<tr>
<td>XII.</td>
<td>Nabhasa yogas</td>
<td>249</td>
</tr>
<tr>
<td>XIII.</td>
<td>Chandra yogas</td>
<td>279</td>
</tr>
<tr>
<td>XIV.</td>
<td>Combination of two or more planets in a house.</td>
<td>256</td>
</tr>
<tr>
<td>XV.</td>
<td>Ascetic yogas</td>
<td>302</td>
</tr>
<tr>
<td>XVI.</td>
<td>The Moon and the several Nakshatras</td>
<td>308</td>
</tr>
<tr>
<td>XVII.</td>
<td>The Moon in the several signs of the Zodiac</td>
<td>318</td>
</tr>
<tr>
<td>XVIII.</td>
<td>The Sun and other planets in the several signs of the Zodiac</td>
<td>335</td>
</tr>
<tr>
<td>XIX.</td>
<td>Planetary Aspects</td>
<td>364</td>
</tr>
<tr>
<td>XX.</td>
<td>Effect of Planets in the several Bhavas</td>
<td>378</td>
</tr>
<tr>
<td>XXI.</td>
<td>Effect of Planets in the several vargas</td>
<td>392</td>
</tr>
<tr>
<td>XXII.</td>
<td>Miscellaneous Yogas</td>
<td>401</td>
</tr>
<tr>
<td>XXIII.</td>
<td>Anishtha or Evil yogas</td>
<td>410</td>
</tr>
<tr>
<td>XXIV.</td>
<td>Female Horoscopes</td>
<td>440</td>
</tr>
<tr>
<td>XXV.</td>
<td>On Death</td>
<td>467</td>
</tr>
<tr>
<td>XXVI.</td>
<td>Nashta Jatak or Lost Horoscopes</td>
<td>490</td>
</tr>
<tr>
<td>XXVII.</td>
<td>Decanates</td>
<td>514</td>
</tr>
<tr>
<td>XXVIII.</td>
<td>Conclusion</td>
<td>543</td>
</tr>
<tr>
<td>अध्याय</td>
<td>पृष्ठ</td>
<td>लोका</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>1 राजि समेतोप्यायः</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>2 प्रहोनिनिभेदोप्यायः</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>3 बियोनितमाथ्यायः</td>
<td>40</td>
<td>8</td>
</tr>
<tr>
<td>4 निषेधायायः</td>
<td>53</td>
<td>22</td>
</tr>
<tr>
<td>5 जनमविविधिणीमाथ्यायः</td>
<td>92</td>
<td>26</td>
</tr>
<tr>
<td>6 अरिष्टायायः</td>
<td>127</td>
<td>12</td>
</tr>
<tr>
<td>7 अयुर्तुपायायः</td>
<td>147</td>
<td>14</td>
</tr>
<tr>
<td>8 उर्मि, तांद्रेषुपायायः</td>
<td>166</td>
<td>23</td>
</tr>
<tr>
<td>9 अद्वेबागियायः</td>
<td>197</td>
<td>8</td>
</tr>
<tr>
<td>10 कमोजीवायायः</td>
<td>214</td>
<td>4</td>
</tr>
<tr>
<td>11 राज्योगोपायः</td>
<td>221</td>
<td>20</td>
</tr>
<tr>
<td>12 नाभस्योगाध्यायः</td>
<td>249</td>
<td>19</td>
</tr>
<tr>
<td>13 बच्छोगाध्यायः</td>
<td>279</td>
<td>9</td>
</tr>
<tr>
<td>14 हिमघयोगाध्यायः</td>
<td>296</td>
<td>5</td>
</tr>
<tr>
<td>15 प्रतिज्ञोगाध्यायः</td>
<td>302</td>
<td>4</td>
</tr>
<tr>
<td>16 छुर्औलायायः</td>
<td>308</td>
<td>14</td>
</tr>
<tr>
<td>17 (चन्द्र) राज्यीलायायः</td>
<td>318</td>
<td>13</td>
</tr>
<tr>
<td>18 (सूर्य दि) राज्यीलायायः</td>
<td>335</td>
<td>20</td>
</tr>
<tr>
<td>19 द्रष्टिफलायायः</td>
<td>364</td>
<td>9</td>
</tr>
<tr>
<td>20 माव, भ्रायः</td>
<td>378</td>
<td>11</td>
</tr>
<tr>
<td>21 श्रायोगोगाध्यायः</td>
<td>392</td>
<td>10</td>
</tr>
<tr>
<td>22 प्रकीर्णकायायः</td>
<td>404</td>
<td>6</td>
</tr>
<tr>
<td>23 अनिष्टायायः</td>
<td>410</td>
<td>17</td>
</tr>
<tr>
<td>24 प्रीजातकायायः</td>
<td>440</td>
<td>16</td>
</tr>
<tr>
<td>25 नैवोनिकायायः</td>
<td>467</td>
<td>15</td>
</tr>
<tr>
<td>26 तपजातकायायः</td>
<td>490</td>
<td>17</td>
</tr>
<tr>
<td>27 देवकायायः</td>
<td>514</td>
<td>36</td>
</tr>
<tr>
<td>28 वर्षायायः</td>
<td>543</td>
<td>10</td>
</tr>
</tbody>
</table>
DESCRIPTIVE CONTENTS

CHAPTER I.

Slokas.

1. Benediction by the author.
2. Merit of his work as compared with several other works in the field.
3. The etymology of the word Hora (Hora) explained.
4. Parts of the human body denoted by the zodiacal signs.
5. Animal forms symbolised by the zodiacal signs.
6. The lords of the signs and their Amsas.
8. Another set of names for the twelve zodiacal signs.
9. The Shadvargas. The term Hora (Hora) explained.
10. Nocturnal and diurnal signs. — Prishtodaya (Prishtodaya) Sirshodaya (Sirshodaya) and Udbhayodaya (Udbhayodaya) signs.
11. Signs—benefic and malefic—male and female—moveable, immoveable and dual—Eastern, Western, etc. The lords of (Hora) Horas and (Drekkan) Drekkanas.
12. The lords of Horas (Hora) and Drekkanas (Drekkan) according to another school.
13. Uchcha (Uchcha) and Paramochcha Paramochcha Neecha (Neecha) and Parma Neecha (Parma Neecha)
14. Vargottamamsa (Vargottamamsa)—Moolatrikona signs of the several planets.
15. A set of names for the 12 bhavas. Upachaya (Upachaya) houses.
16. Another set of names for the 12 bhavas. Chaturasra (Chaturasra), Dyuna (Dyuna) and Ajna (Ajna) houses explained.
Slokas.

17 Kendras. Which signs are powerful and in which Kendras.

18 Panaphara (पणफर) and Apoklimas (अपोक्लिम). Jamitra (जामित्र), Trikona (त्रीकोण) and Meshurana (मेघूरण) explained.

19 When are the Lagna and other bhavas strong? The lengths of the several signs. Duschikya (दुष्किष्य), Tapas (तपस्स) and Trikona (त्रीकोण) explained.

20 The colours of the several signs. Plavatva (प्लवत्व) and Vesi (वेशि).

CHAPTER II.

1 The several constituents of Kalapurusha (कालपुरुष) represented by the several planets.

2-3 The several names of the planets from the Sun down to Rahu and Ketu.

4 The form and appearance of the planets.

5 The colours of the planets.

The deities presiding over them. The points of the compass of which the planets are lords. Planets—Malefic (कृत्र or पाप) and benefic (सौभ or सुभ).

6 Sex of the planets. The elements of which they are lords.

7 The castes of the planets. Their division into Satva (सत्तव), Rajas (रजङ्ग) and Tamas (तमस.

8-10 3/4 The nature and characteristics of the several planets.

10 3/4-11 The constituent elements of the body represented by them.

12 The portions of human abode or human haunt signified by the planets—Their articles of apparel. Substance pertaining to the planets. The seasons they represent.

13 Their aspects.
Slokas.

14 (i) The flavours and (ii) the periods signified by the planets.

15 Friendliness or otherwise among the several planets. A general method to find out the natural friends, etc., of any planet.

16-17 The natural friends and enemies of the several planets enumerated.

18 Temporal mutual relation among planets—Five kinds.

19 Sthanabala (स्थानावली) - positional strength, and Digbala (दिगबली) - directional strength, of planet.

20 Their Ayana (आयन) and Chesthabala (छेत्रबल) - motional strength.

21 Their Kalabala (कालबली), Temporal strength and Naisargikabala (नैसर्गिकबल) - natural strength.

CHAPTER III

1-2 The yoga for the birth of an animal of the lower class.

3 Parts of the body of a quadruped denoted by the zodiacal signs.

4 The means of guessing the colours on the part of the animal, more especially the streaks on the back.

5 The yoga for the hatching of birds and the means of determining whether they are land or water birds.

6 The yoga for the springing of trees and a clue to ascertain their number.

7-8 The character of trees and the favourable or unfavourable conditions of their growth to be determined by means of the planets presiding in the yoga.

CHAPTER IV

1 The cause of the menses explained. The yoga which make it possible for a woman to mix sexually with man.

2 The nature of the union, etc.
Slokas.

3 When such a union leads to conception?
4 When the particular Nisheka (निषेध) yoga may bring
   on illness upon either of the couple, and when death?
5 Two pairs of planets playing the role of parents during
   day and night respectively and when they are
   propitious and when not?
6 Yogas causing the death of a woman (who has conceived)
   before delivery of the child.
7-8 Other yogas leading to the death of the woman
   conceiving.
9 Yogas leading to the demise of a woman conceiving
   through an operation or miscarriage.
10 The yoga at the time of conception tending to the
    happy condition of the foetus in the womb.
11-12 Yogas for the birth of a male or a female child, and of
    twins.
13 Yogas for the birth of a eunuch.
14 Yogas for the conception of double or treble embryos.
15 Yogas for the conception of many embryos.
16 The stages of development of the child in the womb—
    the good or bad condition dependent on the strength
    or otherwise of the planets presiding over its growth
    during the several months of its stay in the womb.
17-20 Yogas leading to deformity and defectiveness of organs.
21 Probable time of delivery to be guessed from the time
    of conception.
22 Abnormally long periods of delivery.

CHAPTER V

1-2 Birth of a child out of the father's sight.
3-5 The birth of a child with a caul.
6 Child born fathered upon the husband of the confined
   woman.
7 Child born during the father's captivity.
8-13 Place of birth of a child described.
Slokas.

14 The yoga under which the new born child will be cast away by its mother. The yoga in which it will be taken care of by others and live long.

15 Other yogas under which the new-born child will be abandoned by its mother. The conditions for the survival or otherwise of the cast away child.

16 Place of delivery ascertainable from the position of certain planets,

17 Accouchment in darkness, the manner of delivery—painful or otherwise.

18 The means of guessing certain particulars respecting the lying-in-chamber, the direction of the door-way, the nature of the lamp (fixed or moveable) the quantity of oil and the portion of the wick burnt therein.

19 The nature of the lying-in-chamber.

20 The part of the main building in which the lying-in-chamber is situated.

21 The means of guessing the portion of the lying-in-woman and her coueh.

22 The means of guessing the female attendants within as well as without the lying-in-chamber.

23 The colour and appearance of the new-born child and the proportions of its body and limbs.

24 The three divisions of the child's body and limbs corresponding to the Drekkanas of the Lagna and other bhavas.

25 The nature of the injury, ulcer or wound to be apprehended in the part of the body corresponding to the Drekkana occupied by a mole or some freckle.

26 The ulcer or wound spoken of above is brought on invariably by the combination of four planets including Mercury in the 6th bhava especially—

CHAPTER VI

Slokas.

1 Two Yogas causing the immediate death of the new born infant.
Slokas.

2-5 Some more yogas leading to the speedy death of the new born child.

6 A yoga leading to the instant death of the new born child.

The yogas under which the child may live 8 years, 4 years or only one month after its birth.

7 Two yogas leading to a child's death immediately after birth. Arishta yoga causing the death of both the mother and the child.

8 Some more Arishta yogas fatal to the child.

9 Yogas fatal (some of them) to the child and some fatal both to the mother and the child.

10 An Arishta yoga (अरिष्ट्योग) to be averted by Jupiter in strength.

11 Fateful position of the Moon to be counteracted by Venus (चुंब), Mercury (चिर) or Jupiter (घुर) in strength.

12 When may the effect of an Arishta yoga (अरिष्ट्योग) be looked for?—The longest duration of an Arishta (अरिष्ट्य) generally does not exceed a year.

CHAPTER VII

1 The years assigned to the several planets under the Pindayurdaya.

2 The method of working out the Ayurdaya. Reduction in the Ayurdaya of a planet on account of its being in a depressed position, in a state of eclipse by the Sun or in a inimical house—Exceptions to this rule.

3 Reduction for the presence of planets in the 12th, 11th, 10th, 9th, 8th and 7th bhavas.

When several planets unite in one bhava, the reduction is made in the case of only the strongest planets.

4 Reduction in the Ayurdaya because of the presence of a mafesic planet in the Lagna. The reduction is to be by half when a benefic planet also aspects the Lagna.
Slokas.

5. The maximum length of life in the case of men and some of the other living creatures.

6. When is the maximum length of life possible? An illustration.

7. The faults in the methods of Vishnugupta, Devaswamin and Siddhasena.

8. A criticism against the views expressed by some of the other authors.

8½ The Ayurdaya of Jeevasarman.

8½-13 The process of getting the Amsaayurdaya (अंसायुर्द्य) 

14. The yoga giving an immensely long life.

CHAPTER VIII श्रीणवः युमन

1-2 The order of the Dasas. कहितकथा

Their periods. The Dasakarma of the planets positioned in Kendra (केन्द्र), Panaphara (पणफर) and Apoklima (अपोक्लिम) houses.

3. How the dasa of a planet is matured by the influence of other planets.

4. Sub-periods of a Dasa (दसा).

5-7 The 8 varieties of a Dasa (दसा) explained.

8. A clue to find out the nature of the Lagna Dasa, whether it will be good, bad or ordinary.

9. Naisargika (नैसर्गिक) dasa periods of the several planets.

10. In what positions to Moon influences a Dasa beneficially and in what, otherwise?

11. The influence—benefic or otherwise—of the Moon in the several Rasis over any Dasa.

12-19 The effects—good as well as bad—during the Dasas of the Sun and other planets.

20. References to certain things in some of the previous chapters as relevant and applicable to a Dasa under examination.
Slokas.

21 Discovery of the specific Dasavipaka (दसाविपाक) operating at a given time from a consideration of the of the moods and modes of the native.

22 Often times, the character of a current Dasa is reflected in the mental states and the surroundings of the person concerned.

23 What is the effect when two equal but contrary phalas are given by (1) one and the same planet on account of its rulership or occupation of two houses—(2) two different planets when each gives effects contrary to that of the other?

CHAPTER IX

1.7 The Ashtaka Vargas of the Sun and other planets.

8 The malefic places in the several Ashtaka Vargas. The good effects revealed by the Aghtaka Varga are advanced by the planet concerned being well placed, that is, in an Upachaya (उपचय), in a friend’s house in his own house or in his exaltation. The same fail of effect when the planet is posited in an Apachaya (अपचय) place, in his inimical house or in his depression Rasi.

CHAPTER X

1.3 The sources of a person’s wealth and the profession to be followed for the sake of a livelihood.

4 A clue to determine the ways by which a person acquires wealth.

CHAPTER XI

1 Yavana’s school that 3 malefics in exaltation cause the birth of a cruel king, and Jeevasarman’s views to the contrary.

2.11 Different types of Rajayogas.
Slokas.

12 According to the Yavanas, when people though born in ordinary families become kings under the yogas described above, where is the doubt for people of royal families to become kings if born under the yogas?

Varahamihira's view stated, viz., that in the case of persons born under the yogas hereinafter described, they will become kings if they belong to a royal family; else, they become only their equals.

13 Status of persons born with three or more planets in (उच्च) Uchcha or (स्वक्षेत्र) Swaksheira and at the same time trine to one another. Conditions under which according to Varahamihira's view) even an ordinary person may become a king.

14-18 Varahamihira's other Rajayogas.

19 A clue to ascertain the time when the acquisition or loss of a kingdom takes place.

20 Yogas indicating the births of Bhogins, wealthy, bandit chiefs of the stamp of Robert Macaire.

CHAPTER XII

1 The four kinds of (नामस) Nabhasa yogas and their number.

2 The three (आश्रय) Asraya and the two (दल) Dala yogas explained.

3 The reason why some authors have not separately treated (made mention) of them.

4 The five yogas, viz., (1) (गद्दा) Gada, (2) (शक्त) Sakata, (3) (पक्षिन) Pakshin, (4) (स्रीक्षौटक) Sringataka and (5) (हाल) Hala, described.

5 The four yogas, viz., (1) (वज्र) Vajra, (2) (यव) Yava, (3) (कामल) Kamala and (4) (वप) Vapi explained.

6 A doubt regarding the possibility of the above four yogas, and the author's justification for treating them.
Slokas.

7 The yogas (गुप्त) Yupa, (सर) Sara, (शक्ति) Sakti and (दंड) Danda explained.

8 The yogas (नौ) Nau, (कूट) Kuta, (छत्र) Chhatra, (चप) Chapa and (अर्धचन्द्र) Ardhachandra described.

9 (समुद्र) Samudra and (चक) Chakra yogas explained.

10 The seven (संख्या) Sankhya yogas, viz., (1) (चक्रकी) Vallaki, (2) (दामिनी) Damini, (3) (पास) Pasa, (4) (केदार) Kedara, (5) (सुल) Sula, (6) (युग) Yuga and (7) (गोला) Gola explained.

11 The effects of persons born under the 3 (आश्रय) Asraya and the 2 (दल) Dala yogas referred to in sloka 3 above.

12 When do the (आश्रय) Asraya yogas take effect?

13 Effects of birth under the 5 yogas described in sloka 4 above.

14 Effects of the 4 yogas, viz., (1) (वज्र) Vajra, (2) (यव) Yava, (3) (कमल) Kamala and (4) (वपी) Vapi.

15 Effects of the 4 yogas, viz., (1) (गुप्त) Yupa, (2) (सर) Sara, (3) (शक्ति) Sakti and (4) (दंड) Danda.

16 Effects of the yogas (नौ) Nau, (कूट) Kuta, (छत्र) Chhatra and (चप) Chapa.

17 Effects of the yogas (अर्धचन्द्र) Ardhachandra, (समुद्र) Samudra, (चक) Chakra and (वीणा) Veena.

18 Effects of the yogas (दामन) Daman, (पास) Pasa, (केदार) Kedara and (सुल) Sula.

19 The effects of (युग) Yuga and (गोला) Gola yogas. The effects of these (नामस) Nabham yogas will be felt at all times throughout life.

CHAPTER XIII.

1 The yogas termed the lowest (संध) Adhama, the middling (संस) Sara and the highest (सरिष्ट) Varishta.
3lokas.

3 (चन्द्राभियोग) Chandradhiyoga—The Moon's Adhiyoga and its effect.

3 (अनफा) Anapha, (मुनफा) Sunapha and (दुरुधुरा) Durudhara yoga defined. The cropping up of the (केम्बुम) Kemadruma yoga.

4 Varieties of (अनफा) Anapha, (मुनफा) Sunapha and (दुरुधुरा) Durudhara yoga and their number.

5–6 The general effect respectively of (मुनफा) Sunapha, (अनफा) Anapha and (दुरुधुरा) Durudhara yoga. The effect of a (केम्बुम) Kemadruma yoga.

7–8 Special (मुनफा) Sunapha and (अनफा) Anapha yoga and their effects. The conditions under which the Moon will cause evil or do good.

9 Effects of benefics in the Upachaya (उपचय) houses reckon either from the Lagna or the Moon.

CHAPTER XIV.

1 Effect of the Sun being in conjunction with each of the other 6 planets.

2 Effect of the Moon being in conjunction with each of the 5 planets (other than the Sun).

3 Effect of Mars being in conjunction with each of the 4 planets (other than the Sun and the Moon).

4 Effect of Mercury being in conjunction with Jupiter, Venus or Saturn. Effects of Jupiter's being in conjunction with Venus or Saturn.

5 Effect of Venus being together with Saturn. Effect of conjunctions of more than two planets.

CHAPTER XV

1 The planetary conditions leading to asceticism, and the various kinds of ascetics mentioned.

2 The conditions under which persons long to, but cannot enter, the holy order.
Slokas.

3 Other yogas producing asceticism.
4 Certain planetary conditions under which ascetic yoga take precedence of Rajayogas and take effect earlier.

CHAPTER XVI

1-14 27 Asterisms discussed.

CHAPTER XVII

1-12 The effects of the Moon occupying (मेष) Mesha and other Rasis.
13 When will the effects described above come to pass in full? The cases of other planets in the 12 signs.

CHAPTER XVIII

1-4 The effect of the Sun occupying Mesha and other Rasis.
   A clue to the possible existence of a mole in the body and the part thereof.
5-7 The effect of Mars occupying Mesha and other signs.
8-11 The effect of Mercury occupying Mesha and other Rasis.
12-13 The effect of Jupiter occupying Mesha and other Rasis.
14-16 The effect of Venus occupying Mesha and other signs.
17-19 The effect of Saturn being in Mesha and other signs.
20 Effects ascribed to the Moon due to her position in the Zodiac (Ch XVII) or the aspect on her of other planets (Ch, XIX) should also be ascribed as due to the Lagna as well when in similar position.

CHAPTER XIX

1-3 The effect of planetary aspects on the Moon in the 12 Rasis.
4 The effect of planetary aspects on the Moon in the several Amsas (other than Navamśa), viz., Hora Drekkanaka, Dwadashaamsa.
5-8 The effect of planetary aspects on the Moon in the several Navamsas.
Slokas.

8 The effects resulting from the Sun occupying the several Navamsas and aspected by the other planets.
9 The conditions for the fullness or otherwise of the good and bad effects described above.

CHAPTER XX

1.3 The effects of the Sun occupying at birth any of the 12 houses from the Lagna.
4.5 The effects of the Moon being in any of the 12 houses from the Lagna.
6 The effects of Mars and Mercury each occupying the 12 houses from the Lagna.
7 The effect of Jupiter being in the several houses from the Lagna.
8 The effects of Venus in the several houses from the Lagna.
9 The effects of Saturn occupying Mesha and other Rasis identical with the Lagna. Effects of Saturn in other houses.
10 The planetary effects will be full or otherwise according to the nature—friendly or inimical—of the sign occupied by the planet. Malefics in the 6th, 8th and 12th and benefics in the other houses generally promote the advancement of the native.
11 The good influence of a planet in its several positions.

CHAPTER XXI

1 The influence of planets when in their (स्वाष्टे) Swakshetra and (मित्रक्षेत्र) Mitrakshetra houses.
2 Effect of a single planet in exaltation aspected by or associated with friendly planets. Effects of planets occupying inimical or depression signs.
3 Kumbha (कुंभ) (Aquarius)—as ascendant.
4.5 The effects of planets when posited in either of the 2 horas.
Slokas.

6 The effects of the Moon occupying at birth a friendly, serpent, armed, quadruped or a bird decanate.
7 The effects of birth in each of the rising Navamsas and Dwadasamsa.
8 Effects when Mars and Saturn occupy their own Trimsamasas.
9 Effects when Jupiter and Mercury occupy their own Trimsamasas.
10 Effects of Venus in her Trimsamsas and of the Sun and Moon in the Trimsamsas of the other 5 planets.

CHAPTER XXII

1 When do planets become (अन्योन्यकारकः) Anyonyakarakah or mutual workers?
2 An illustration.
3 Another yoga for one planet being a karaka (worker) of a second planet.
4 It is a good horoscope where karakas exist.
5 If Jupiter, the lord of the Lagna, and the lord of the house occupied by the Moon be in angular houses, the middle portion of the life of the native, is good. The fruit of a planet’s Dasa matures differently according to its position in a (पृष्ठोदयः) Prishtodaya, (उभयोदयः) Ubhayodaya or (शीर्षोदयः) Sirshodaya (राशि) Rasi.

CHAPTER XXIII

1 Conditions which make the acquisition of a son or wife possible. Saturn and Mars in a special position bring on the death of a wife and a son respectively.
2 Yogas leading to the unnatural death of the wife.
3 Husband and wife both one-eyed. Two yogas—under the first, the person born is one-eyed and becomes mated with an one-eyed wife; under the second, the person born has a wife defective in some limb.
Slokas.

4 Yoga for having a barren wife. A yoga for having neither wife or child.

5 Yogas leading to adultery. Another yoga under which a person will have neither wife nor child. A yoga under which a person marries at an advanced age.

6 A yoga leading to family extinction. A yoga to become an artist. Two yogas, one for being the son of a maid servant and the other for doing base act.

7 Yogas leading one to suffer from venereal disease, diabetes, piles, hernia and kidney troubles, leprosy, paralysis and rheumatism.

8 Yogas leading to Pleurisy, Tuberculosis, Bronchitis, Scrofula, Asthma, etc.

9 Yogas leading to leprosy.

10 Yogas leading to loss of eye sight.

11 Two yogas—under the first, the organ of hearing of the person becomes damaged; under the second, ugly teeth are produced.

12 A yoga under which a person is troubled with goblins. A yoga under which a person becomes stone-blind.

13 Yoga producing windy complaints, rheumatism, epileptic fits, etc.

14 Clues to judge a man's status in life, whether he is a servant of another and so on,

15 Yogas for a person possessing irregular teeth, a bald head, a weak sight and for losing a limb through some accident.

16 Yogas leading a person to suffer imprisonment or captivity.

17 A yoga under which a person is harsh in speech. yogas under which a person may suffer from epileptic fits, will stammer or gradually waste away—A clue to find whether a person is in service and the status therein.

CHAPER XXIV

Points to be specially noted in a female's horoscope and he clues to them.
Slokas.

2 The points to be examined in a female's horoscope in view to ascertain her characteristics.

3-5 The character of a female varies jointly with the sign and Trimsamsa of birth. This result is shown in reference to the signs owned by Mars, Venus, Mercury, the Moon, the Sun, Jupiter and Saturn. Whichever of the two (लग्नार्थविशांत्र) Lagna Trimsamsa and (चन्द्रग्रहितक्रियाकाल) Chandra Trimsamsa—is stronger, its effects will come to pass.

7 A yoga under which a female suffer from too much lust.

8 A weak 7th house without any benefic aspect and unoccupied brings a contemptible wretch for a husband. A yoga for having an impotent husband. Particular positions in the 7th house are answerable for a woman's repudiation by the husband, widowhood, or unmarried life.

9 The planets in the 7th house that lead to widowhood, marriage or repudiation by the husband. Planetary condition under which a woman becomes addicted to other men.

10 The yoga under which a woman and her mother lead immoral lives. The yoga which with certain exceptions leads to diseases of the womb.

11-12 Clues to the kind of husband a female will have.

13 Effects of the three planets Moon, Mercury and Venus occupying the Lagna in pairs in a female's horoscope. Effect of Mercury, Jupiter and Venus being in the Lagna.

14 The means of knowing whether a woman will predecease, or survive her husband, whether her children will be few or many.

15 The yoga under which a female born may be a dependant and have many husbands. The yogas under which a female becomes celebrated for her talents, learning and virtue.
Slokas.

16 A clue to find the religious order, if any, that a female may enter. Applicability of the several yogas at a girl’s birth mentioned above to the time of her marriage, her selection, her gift and when a query is made regarding her.

CHAPTER XXV

1 Means of ascertaining the ailment leading to death, and also whether the event will take place in one’s own country or abroad, etc.

2-3 Death due to accidents and other causes.

4-10 Death under various circumstances and by various agencies detailed.

11 The cause of a person’s death is to be ascertained with reference to the 22nd Drekkana from the Lagna Drekkana.

12 The nature of the place where death happens. The duration of unconsciousness prior to death.

13 The final stage of the dead body, how it is disposed of.

14 The means of knowing the particular region to which the deceased had belonged in his previous birth.

15 The region to which the deceased goes.

CHAPTER XXVI

1 A clue to ascertain the (अयन) Ayana of birth from the Lagna at the time of query.

2 A clue to find out the year and (ऋतु) Ritu of birth.

3 Procedure to be adopted in cases where the Ritu do not fit in with the Ayana already determined.

4 To find out the lunar (तिथि) Tithi of birth, whether the birth was at day or night, and the exact (घटिका) Ghatika when it happened.

5 Another method to find out the lunar month of birth.

6 A clue to find out the position of the Moon at birth.

7 To ascertain the Lagna at the time of birth.

8 Another mode to find out the same.
Slokas.

9 For finding out lost horoscopes, the process of multiplication employed and the several zodiacal and planetary factors that are required for the purpose mentioned.

10 To ascertain the Nakshatra of the querist at the time of birth.

11 Year, Ritu, month, Paksha, day or night, Nakshatra, the Ghatika, the Lagna and the Navamsa Lagna at the time of birth.

12 The four kinds of products and the respective result to be deduced from each.

13 A clue to find out if the birth was in the day or night and the particular Nakshatra at the time.

14 Result to be deduced from the fourth product—the Ghatika Lagna, Hora and Navamsa at birth.

15 Another method to find out the Nakshatra at birth.

16 A third method for the same. The figures for the several Directions or Quarters.

17 Conclusion.

CHAPTER XXVII

1-36 Decanates of the Twelve signs taken in their order fully discussed.

CHAPTER XXVIII

1.3 The enumeration of the several chapters in this work.

4.6 The subjects treated of in the work (यात्रा) Yatra.

7 The object of writing this work stated. Reader's indulgence requested for all the shortcomings in the work.

8 A prayer that mistakes due to bad copying, etc., may kindly be overlooked by the wise.

9 About the author's parentage, place of birth, etc.

10 His respects to the elders in the Science.
CHAPTER I

RAASHI PHALERA CHAYA:

Sloka 1.—May the Sun, who gives form to the Moon, who is the pathway for those who are after eternal bliss or salvation, who is the soul of the sages (who know themselves), who is the object of worship among those who perform sacrifices, who is the chief among the gods, planets and stars (the centre of the universe), who is the author for destruction, creation and preservation of all the worlds, who is invoked in the Vedas in various ways,—may that Sun of variegated rays, the light of the three worlds, give us speech.

NOTES.

By the use of the word श्यायु (sasabhrīt), the Moon is indicated. The Sun is the cause of the Moon.

By वर्त्तकुशुलिता (vartmapunarjanmanam) Mars is indicated. Kuja stands for ‘will’ or strength in Astrology. Ravi
being the supreme will is the pathway for those who are after eternal bliss or salvation.

Mercury is indicated by अत्मविद्या (atmavidam). विद्र (vidr means बुध (Budha).

By यज्ञतां क्रतु (yajatam kratuhu), Jupiter is indicated, because he governs the house of philosophy and sacrifices.

By the use of the words असरोत्योतिष्या भर्ती (amarajyotisham bharta) Sukra is meant as he is the embodiment of enjoyment implied in भर्ती (bharta).

The words लोकानं प्रत्येकाः सक्तियतिविविध (lokanam pralayodbhava-stthiti vibhuhu) allude to Saturn as standing out as the cause of destruction.

By the use of the word अनेकत्र (anekadha) all activity that is indicated by the zodiacal signs and the bhavas is referred to. The Sun is the prime cause of all the above effects.

There are 27 words (पद्स—padas) in the whole sloka indicative of the 27 stars.

By त्रायोक्तव्रीयो रवि (trailokyadepo Ravihi), the Sun as the cause of the past, the present and the future existence is referred to.

भूयोभी: पदुद्रिभि: पदुष्यां होराफलहस्ये श्रवणयायसविवेकेषु बुधश: शांग्रेषु श्रेष्ठविषय ।
होरात्मकतमहार्णवप्रतरणेन भ्रमोधमानामहि
श्रवणं वृत्तिचित्रनिर्विशेषं शास्कुवं प्रारम ॥ २ ॥

Sloka 2.—Though treatises on Astrology well-written (couched in highflown language and superfine words) by talented men are to be found in plenty, I begin (constructing) this small boat (with several oars) of a scientific work of various metres and manifold meanings for the benefit of such of those as have failed in their endeavours to cross the vast ocean of Astrology.
Sloka 3.—According to some, the word नोरा (hora) is simply an abbreviation of अहोरात्र (ahoratra) got by the cancellation of the first and the last letters. Whatever has been acquired by a person through his कर्म (karma)—whether good or bad—done in previous births, the hora now reveals its fruition or effects.

NOTES.

The commentary दसाधयाय (Dasadhyayi) says that since गुलिक (Gulika) is the first planet to be considered as per all schools of Astrology, this sloka, if interpreted in another way, gives the method of finding out when Gulika rises at day and when at night on the several days of the week.

Cf. होरामहर्षन्द्र by गुपाकर—
ब्रज्यज्ञजनस्रुपम् शुभं वा कर्मजितं तत्स्य विप्रक्रिमेतत्।
व्यन्तकं वानं दुराक्रमेण घडाहि जातं तमसीश द्वीपः।
होरामहोरात्रबिकारमहुरात्रबिन्वितवश्च ढोलन्।
केवल फिँचि० फितिहायुः संस्कारात्म त्वपरेऽवदलम्।

मालाख्यानि वाराक्षमानन्नवरो हक्कोडवालो सुलि
वस्तिष्यजनमूरजाजुयुगले जेषे ततोतिग्रिब्यम्।
मेशायिग्राह्या नवक्षरकराधकरश्चिता राज्यो
रायखेतुगुह्यक्षेत्रिनि सब्रन चैकार्यसंप्रद्यया।।

Sloka 4.—The parts of the body of कालपुरुष (Kalapurusha) beginning with Mesha are respectively (1) the head, (2) the face, (3) the neck, upper portion of the chest and the shoulders, (4) the heart, (5) the stomach, (6) the navel, (7) the intestines, (8) the
private parts, (9) the thighs, (10) the joints, (11) the calves and (12) the feet. Mesha and other zodiacal signs in the heavens consist of nine quarters of stars reckoning from Aswini. Rasi, Kshetra, Griha, Riksha, Bha and Bhavana are synonymous terms.

Notes.

The twelve Rasis are supposed to represent the several parts of the body of Kalapurusha, Mesha representing the head and so on. The object of this division is to find out the full growth or otherwise of the different parts of the body of the owner of the horoscope according as the Rasis typifying them are associated with benefic or malefic planets.

In the case of all horoscopes, the several parts of the body referred to above are generally understood to be represented by the signs beginning from the Lagna.

Sloka 5.—Sign Pisces consists of two fishes with their two tails and heads in reversed positions. Aquarius is symbolised by a man with a pot. Gemini constitutes a pair of human beings (man and woman) bearing a harp and a mace. Sagittarius is a man armed with a bow, the hinder part of the body being that of a horse.
Capricornus is a crocodile with the face of a deer. Libra is a person with scales in hand. Virgo is a woman sailing in a boat with corn in one hand and fire in the other. The remaining signs correspond to things with properties indicated by their respective names. All the twelve signs move in the sky.

**Notes.**

स्वचरः (swacharaha) is another reading for लचरः (khal charaha). It would then mean regions appropriate to the several signs. These are described in Jatakaparipata I, slokas 10.12.

The following conclusions may be drawn from this sloka:

- द्विपाद (dwipada) or biped signs are Gemini, Virgo (Libra, Sagittarius (first half)) and Aquarius.
- चतुष्पाद (chatushpada) or quadruped signs are Aries, Taurus, Leo, Sagittarius (second half) and Capricorn (first half).
- जल (jala) or watery signs are Cancer and Pisces.
- कीट (keeta) or centipede sign is Scorpio.
- Exception.—Some say that Aquarius is a watery sign and Cancer is a centipede sign.

**Gunaakar:**

तुरकङ्गः सघनतेरुमव रिमिद्रवं मीनस्यायति तत्त्वः ।
बीनागाः रूपिस्याते सजिते सरिषकुमारो मनुजः कुमाः ॥
कन्या गुजरथ सहुता सतस्या तथा तुलसान गुरुस्तुतः स्वातः ।
कुर्कञ्जक्करे मकरस्तथायेय स्वनामस्वर: लचरा समंति ॥

स्वतिजसिद्धचन्द्ररविसौम्यसिःशिव निन्दा: ।
सुरुणहस्तसौरिन्यवध गृहांशक्षुः ।
अबध्रगतोहिनिचन्द्रभवनादिविडंगावशिषि—
भेंचनसर्षाखासिपयः स्वगुहाकीमस्मः ॥ ६ ॥
Sloka 6.—Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their Amsas. The first Navamsa in the several signs from Mesha onwards commence respectively with Mesha, Makara, Tula and Kataka. The lords of the Dwadasamsas or $\frac{1}{12}$th portions of a sign are to be reckoned from that sign.

Notes.

It may be noted here that the first line of the sloka stops at वृषिकराशि (Vrishika Rasi). These 8 Rasis indicate material signs and all planets so far are also material planets. The second line indicates spiritual signs and Jupiter and Saturn are spiritual planets. Another indication is Jyeshta (येष्ठा) and Moola (मूला) are condemned.

Also note that the first नवांस (Navamsa) in every Rasi is owned by a चर (chara) sign.

गुणाकरः—

सिद्धादिकाँग्यर्गुप्तिविद्वानव्यतिक्रमित् श्रीतररघुविवेक्षकं ।
श्रोतिन्वन् कुर्यकृत्युत्तथान्त्रेयु जाता युद्धो भवितत् ॥
कृषिदृश्यं बिकर्षिनं विलोक्यश्मीयं पदं तत्र चक्कर सूर्यं: ॥
देवया तद्वास्ततया शुभरे निःजं ब्रजंगायमयेणादन्तुथयाः ॥
श्रन्ये महा गृहयाधिष्ठे चक्राणेन
श्यामंशोऽथोऽस्मस्मे सवं समयं: ॥
प्राप्तकम्युन्दतुर्योर्बनानि तौ तु
वाराम्बा धिमवनस्ततः यथा जाता: ॥
श्वितिसुविदाेतसोम्य पचन्त्रस्यूष्णृहुकः
त्यतिसुविदाबिरवस्वसत्तमयान्द्रावेयाः: ॥
अभ्यर्थिदा: शुद्धवेशानामपीत
क्रियाकरतुराहरूकक्केक्षया तदनामय ॥
गणणसाहित्यांशाः षुः श्वराशे: सक्राशादु: ॥
Sloka 7.—The Trimsamsas or degrees, i.e., thirty portions allotted in an odd sign to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and $\frac{5}{2}$. In an even sign, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and $\frac{5}{2}$ degrees respectively. The concluding portion of the signs Kataka, Vrischika and Meena is called Riksha Sandhi.

NOTES.

Trimsamsa divisions are greatly useful in female horoscopes. Each of the planets other than the Sun and the Moon own two signs, one odd and the other even. When a planet is in an odd sign, then take the odd Trimsamsa Rasi of the planet in whose Trimsamsa the first planet lies. Thus a planet in an odd sign in a Guru Trimsamsa (Guru Trimsamsa) must be placed in the Trimsamsa kundali (Trimsamsa kundali) in Dhanus (an odd sign) and not in Meena, while a planet in an even sign in a Guru Trimsamsa (Guru Trimsamsa) must be placed in Meena.

Sloka 8.—Kriya, Tavuru, Jituma, Kulira, Leya, Pathona, Juka, Kaurpi, Tautshika, Akokera and
Hridroga are respectively other names for the first eleven signs (from Mesha). The twelfth or last sign (अन्त्य—Anthyabha) is termed चेत्य (Chettha).

Notes.
Only six vargas are mentioned here, the others being considered not so important.
Sloka 10.—The signs Vrishabha, Mesha, Dhanus, Kataka, Mithuna and Makara are termed nocturnal signs. The rest are diurnal signs and have strength during the day. The nocturnal signs excepting Mithuna rise with their backs. The rest appear with their faces. The two fishes (Pisces) come under उभयोदय (Uhayodaya—both with their face and back).

NOTES.

Out of the material signs (8 signs as before from Mesha to Vrishchika) accept the first four, and out of the philosophical signs, accept the first two. These six are night signs and are strong at night. The rest are diurnal signs and have strength in the day. Leaving Mithuna in the above, we get the पृष्ठोदय (Prishtodaya) signs. Leaving out Pisces in the other six, we get the शीर्षोदय (Shirshodaya) signs. According to some, Mithuna is also an उभयोदय (Uhayodaya) sign. Planets passing through Mithuna and Meena signs give good results in the middle portion. (Vide infra XXII—5)

गुणाकृः—

कन्याभिजूहकौरीशीवं घटत दिनाह्या
मुखोम्या: सामियुनाल्यः निश्चर्यः
पृष्ठोदयं शपर्युषम्योद्ययः श्यात् II

कृः सौर्यः पुरुषवनिते ते चरामदिवेः
प्रागादिशा: क्रियहपrneक्षं: सत्विकोऽः
मात्रेण्द्रोरुजि सस्ते चाद्यमानोध होरे
क्रेः वर्गः स्वात् स्वानसुतस्तित्रिकोपतिकालाः II १ १ II

Sloka 11.—The signs from Mesha taken in order are fierce and auspicious; male and female; they are also termed moveable or cardinal, fixed, and dual
mutable or common) signs respectively. Mesha, Vrishabha, Mithuna and Kataka with their Trikona or triangular signs represent the four quarters commencing from the East. In an odd sign, the Horas or halves belong respectively to the Sun and the Moon and in an even sign to the Moon and the Sun. The Drekkanas or the third portions of a sign are owned by the lords of the sign itself, of the son's or the 5th house and of the 9th or त्रित्रिकोण (Tritrikona).

शुद्धकः —

न्योधितारुमसूद्र क्रमेण चर्चितविश्वस्तिस्वहर्षपः।
अजाद्वत्सः परिवृत्तेन हिगीययः शक्कबिगाहतः शुः।।
शुमणिद्विद्विदनायोजयाश्रावनीै।
पवल्लकिरणभुवोलस्तक्षमेणात्र होरेः।
प्रथमतन्तववांशोधरणां हङ्गाणां ॥

केचितु होरां प्रथमां सप्तय वाच्चनं लाभापिपतेष्ठितीयाः।
शेष्यानस्माधाापिर बर्ण्यन्ति स्वद्विद्वेकदाशरास्तिपानाय ॥ १२ ॥

Sloka 12.—According to some, the lord of the first Hora of a sign belongs to the planet owning the sign itself, while the second to that of the lord of the 11th house, and the three Drekkanas of a sign belong respectively to the lords of the sign itself, the 12th and the 11th from that sign.

Notes.

The Yavana system is alluded to here by the word केचित् (kechit). According to this view, the ownership of the Horas is not restricted to the Sun and the Moon, but is shared by all the planets. But this view of the Yavanas is not recognised by Varahamihira, nor even by authorities like Satyacharya.
Sloka 13.—Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards; their signs of ‘fall’ being the 7th from their exaltation ones. The highest exaltation and ‘fall’ of the planets counting from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs.

गुणाकरः—

अन्योंऽखेषतीतारूपसिद्धिवेष्टनात्

वर्गोचाररूपसिद्धिधारिष पूर्वमध्यषः

पर्यन्तः शुभस्वला नवजागरणः

सिद्धो श्रवः प्रदक्षिणरायागार्तिलि-

इश्क्रिकोणमवनानि भवति ख्यातः || १४ ||
Sloka 14.—The Vargottama or the best Navamsa is the first Navamsa in a moveable sign, the middlemost in a fixed sign, and the last in a common sign and gives good results. Simha, Vrishabha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Mulatrikona (first triangular) signs of the planets commencing with the Sun.

Notes:

It will be seen that the Vargottama Navamsas in the several Rasis bear the same names as the signs themselves. For example, the first Navamsa of Mesha is Mesha; the first of Kataka is Kataka, and so on. The middlemost Navamsa in Vrishabha is Vrishabha, and so on.

Planets situated in Vargottamamsas are said to be productive of immense good.

With the exception of Budha and Chandra to whom their own exaltation signs are Mulatrikona Rasis, the rest have their own odd signs as their Mulatrikonas.
Sloka 15.—The several houses from the Lagna onwards are respectively termed (1) Tanu, (2) Kutumba, (3) Sahotthā, (4) Bandhu, (5) Putra, (6) Ari, (7) Pathni, (8) Marana, (9) Subha, (10) Aspāda, (11) Aya, and (12) Rippha. The 3rd, 6th, 10th and 11th houses are called Upachaya, but not so according to some.

Notes.

Tanu=body, Kutumba=family, Sahottha=brothers, etc. Bandhu=relations, Putra=son, Ari=enemy, Pathni=wife, Marana=death, Subha=virtuous deed, Aspadā=position, avocation, Aya=income or gain, Rippha=loss or expenditure. Yavana does not agree with Varahamihira as regards Upachaya.

Sloka 16.—The following twelve names are also applied to denote the twelve houses respectively from the ascendant: (1) Kalpa, (2) Swa, (3) Vikramā, (4) Griha, (5) Pratibha, (6) Kshata, (7) Chittottthā, (8) Randhra, (9) Guru, (10) Mana, (11) Bhava and
(12) Vyaya. The 4th and the 8th are designated Chaturasra houses, The 7th is called Dyuna (gambling) and the 10th house is known as धार्मिकेस्वर (Ajna).

NOTES.

In this Chapter, the terms used to indicate one or the other of the twelve houses or a number of them may be divided into two classes, viz., (1) those which are used as mere conventional names serving no other purpose than that of denoting the particular house or houses they have been specially elected to designate and (2) those which, besides serving such purpose, also connote the functions of the houses they signify.

Of the former class may be mentioned the following:—

\[ Hora (होरा) \] for the Lagna; Duschikya (दुष्किक्य) for the 3rd house; Meshurana (मेघुरण) for the 10th; Ripha (रिप्षा) for the 12th; Chaturasra (चतुर्स्र) for the 4th and the 8th houses; Kantaka (कण्टक), Kendra (केन्द्र) and Chatushtaya (चतुष्ठय) for the 1st, 4th, 7th and 10th houses; Panaphara (पणफर) for the 2nd, 5th, 8th and 11th houses; and Apoklima (अपोक्लिम) for the 3rd, 6th, 9th and 12th houses.

The following belong to the latter class:—Tanu (तनु) for the Lagna, (meaning thereby that everything about the body—its growth or decay—health, etc., has to be ascertained from the Lagna). Kutumba (कुटुम्ब) or Swa (स्व) for the 2nd house, (thus indicating that information regarding one's family, dayadins and wealth has to be predicted from the 2nd house); Sahaja (सहज), Sahottha (सहोत्थ) or Vikrama (विक्रम) for the 3rd house; Bandhu (बंधु), Vesma (वेस्म) and Griha (ग्रीह) or Sukha (सुख) for the 4th house; Dhi (धी) or Buddhi (बुद्धि), Putra (पुत्र), etc., for the 5th house, and so on.

शुभकार:—

शुभमद्रामचर्यं शुभदामित्रमवतं
अजुरिद चतुर्लिखे च पुरुषांदामालये।
The 7th, the 1st, the 4th and the 10th houses are known by the terms Kantaka, Kendra and Chatushtaya. If these happen to be reptile, biped, watery and quadruped signs respectively, they possess strength.

Notes.

The author gives here the दिग्बल (Digbala) of the Bhava.

If the 7th Bhava happens to be a reptile Rasi, its Digbala should be put down as one Rupa (unit of strength). The same will be the bala if the first Bhava is a biped sign, or the 4th Bhava happens to be a watery sign or the 10th Bhava happens to be a quadruped Rasi. (Vide Sripati Paddhati III, 21.)
Sloka 18.—The houses next to the Kendras, that is, the 2nd, the 5th, the 8th, and the 11th are known as Panapharas. The 3rd, the 6th, the 9th and the 12th are Apoklima houses. Hibuka, Ambu, Sukha and Vesma are also terms denoting the 4th house. The 7th house is known as Jamitra, the 5th as Trikona and the 10th as Meshurana. It is through this last house that one ought to ascertain his profession.

Sloka 19.—The Lagna becomes strong and powerful only if it be aspected or occupied by its lord, Jupiter or Mercury, and not by other planets. The biped signs are strong during the day if they happen to be in a Kendra position; the quadruped signs are strong at night when in the same Kendra position. All reptile and watery signs when in Kendra position possess strength in the two periods of junction between day and night (morning and evening). The measures of the first six signs are represented by the numbers 20, 24, 28, 32, 36 and 40 respectively. The same figures taken in the inverse order give the measures of the second six signs. The third house is known as Duschikya; the 9th as Tapas and Tryadya as Trikona.
Notes.

The Lagna becomes strong when occupied or aspected by Jupiter, Mercury or the lord of the Lagna. The same is the case with every house and not otherwise.

द्विपदाद्याहः (Dvipadadayaha)—(1) द्विपद (Dvipada), (2) चतुष्पद (Chatuspada) and (3) कीट (Keeta) and जल (Jala); [these go together].

If bipeds occupy Kendras in day time, they are strong; if quadrupeds occupy Kendras at night, they are strong; if centipeds and watery signs occupy Kendras at the two sandhyas, they are strong. The Sun in the Lagna or the 7th house indicates Sandhya kala. The Sun in the 8th, 9th, 10th, 11th or 12th house indicates day time. The Sun in the 2nd, 3rd, 4th, 5th or 6th house indicates night time.

Take an example: Mesha Lagna. Birth at night time, Lagna becomes strong. Kataka as 4th house becomes weak. Libra as 7th is also weak. Makara as 10th is partially weak. The results therefore of the 4th and 7th houses are not good, and of the 10th are partially good, because it is half-quadruped.

Another interpretation.—केंद्रस्थान (Kendrasthana) is another reading for केंद्रस्था (Kendrsthaha). The meaning will then be:

If in a day birth, bipeds occupy Kendra houses, they are good; if quadruped signs happen to be पाणफर (Panaphara) houses in a night birth, these houses are good; If, in a twilight birth, the reptile and watery signs happen to be Apoklima Bhavas, they are good.

Take an example: Mesha Lagna. Birth at night. The 2nd house is a quadruped sign; it is good. The same remark for the 5th. That this interpretation is rational is borne out by (1) it will give strength to all Bhavas as otherwise it will be partial to treat of only four houses (viz., the Kendras); (2) the author has already talked of Kendras in the 17th sloka. But this view is not accepted by Badarayana (आदेश).

The latter part of the sloka: Since the latter part immediately follows, this is given to indicate the period when good or bad results will follow.
In the example taken above, we can say that earning began between 24 and 28 and children will be begotten at 36.

These figures are also useful in finding out the relative lengths of the several parts of the human body (Vide infra V—23).

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### गुणाकरः

सहनाधतनिन्त्रुवेज्यदश्च ह्वरापुत्ता वा बहिनो न देशेिः। चतुष्पदायाः मनुजाक्ष किी राजिल्वसंन्यासु स वीर्यंभाजः।

केन्द्राकिनिः दिच्चरणः। पशवोड़य किीः। मेषाधिकानां विशेषतः युक्त नाडीत्रयं मानसुवाहरति।

श्वासोननाहीप्रचयेन सन्ततिदुत्कमेनाथ तुझसिकानासः॥

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रक्तः धेतः शुक्रकुनिमः नालो धूर्मपाण्डुः। चित्रः कुणः कनकसद्यः। पिक्खः कुञ्जरः।
Sloka 20.—Red, white, green (parrot’s hue), pink, pale white, piebald, black, golden, yellowish or brown, variegated, deep brown and white are the colours assigned to the signs from Aries onwards. The point of the compass which is assigned to the lord of a sign indicates the characteristic of Plava or slope of the sign. The second house from that occupied by the Sun is called Vesi.

**Notes.**

The Plavas of the several signs. These are useful in locating the direction towards which a thief may have absconded in the case of queries regarding things stolen. A king that sets out on an expedition in the direction indicated by the Plava (प्रव) of Janma Rasi (जन्मराशि) will soon return victorious after subduing his enemy.
CHAPTER II

ग्रह्योनिप्रभेदोद्ध्वायः

कालात्मा दिनक्रममनस्तहिन्गुः सतं कुजो वो वचो
जीवो ज्ञानसुखे सितथ मदनो हुःसं दिनेशालयः।
राजानौ रविवितस्तल तितिषुतो नेता कुमारो बुधः
स्वरुपेनान्तोरूजितः सचिवालयः प्रेष्यः सहस्राशुः। || १ ||

Sloka 1.—The Sun is the soul of Kalapurusha; the Moon, his mind; Mars, his strength; Mercury, his speech; Jupiter, his knowledge and happiness; Venus, his sexual love; and Saturn, his misery. The Sun and Moon are kings; Mars is the commander-in-chief; Mercury is the heir-apparent; Jupiter and Venus are the ministers and Saturn is the servant.

Notes.

In the notes to Sloka 4 of Chapter I the several parts of the Kalapurusha (कालपुरुष) beginning with the head were stated to be counted from Mesha and those of the owner of a horoscope from the Lagna. This is so for as the external appearance, etc., of the several parts of the body are concerned. Now the inherent qualities of the person are to be ascertained from the planets. These planets are then known as Karakas (कारक) and pertain to the owner of the horoscope just in the same way as they do to the Kalapurusha.

The several constituents of Kalapurusha will be strong or weak in proportion to the strength of the several planets representing them. But Saturn is an exception. When Saturn is strong, there is less of misery; when he is weak misery predominates.
The effects of these qualities will reveal themselves during the dasa periods of the planets concerned.

By the word Sukha (सुख) used in this text and translated as 'happiness' both wealth and progeny are also to be understood in addition to health and knowledge. Jupiter is the giver of health, wealth, progeny and knowledge and that is why his association and aspect are said to be extremely beneficial.

In saying that the Sun and the Moon are sovereigns, it must be understood that the Sun is the king, the Moon being the queen. Similarly, Jupiter is the Manthri (मन्त्री) and Venus his wife.


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Sloka 2.—The Sun is known as Heli; Chandramas and Sitarasmi are the names of the Moon; Hemnan, Vit, Gna, Bodhana and Induputra (son of the Moon) are the names of Mercury; Ara, Vakra, Kruradrik and Avaneya (born of the Earth) are the names of Mars; Saturn is called by the names Kona, Manda, Suryaputra (son of the Sun) and Asita.
Sloka 3.—Jeeva, Angiras, Suraguru, Vachasampati and Ijya mean Jupiter. Sukra, Bhrigu, Bhrigusuta, Sita and Asphujit are the names of Venus. Tamas, Agu and Asura are the names of Rahu. Ketu is known as Sikhin. There are also other synonyms found in other works.

Sloka 4.—The Sun possesses a dark-red form. The Moon is white. Mars does not possess a very tall stature and is of a pale-red colour. Mercury has the dark-green hue of Durva or bent grass. Jupiter has a body of yellowish hue. Venus is neither very white nor very black. Saturn is dark in form.

Sloka 5.—Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards. Fire, water, Kumara, Vishnu, Indra, Indrani and Brahma are the presiding deities of the planets from the Sun in their order. The Sun
Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are respectively the lords of the quarters East, South-East, South, South-West, West, North-West, North and North-East. The waning Moon, the Sun, Mars and Saturn are known as malefic planets. Mercury in conjunction with any of them is malignant also.

**Notes.**

The Moon in conjunction with or in the two signs on either side of the Sun is weak. The Moon is generally a benefic. But a very weak Moon, must be treated as malignant.

Mercury is by nature a benefic planet. But his benefic qualities are so weak that he may better be classed as indifferent—neither benefic nor malefic. He becomes really benefic or malefic according to his association. If he is associated with weak Moon the Sun, Mars or Saturn, he is a malefic. When associated with the waxing Moon (वृक्षिचंद्र—Vriddhi Chandra), Jupiter or Venus, he is a benefic. When he is alone, he is more a benefic than a malefic.
Sloka 6.—Mercury and Saturn are eunuchs. Venus and the Moon are females. The rest viz, the Sun, Mars and Jupiter are males. Fire, Earth, Ether, Water and Air are respectively under the control of the five planets Mars, Mercury, Jupiter, Venus and Saturn.

शुक्रादि कृजाकों शशी गुप्तेऽवसितोऽन्य जानानां।
चन्द्रादि नीच रूपितौ कृजाकों यथाक्रमं सत्वरजस्तयांसि। ॥ ॥

Sloka 7.—Venus and Jupiter are Brahmins. Mars and the Sun are Kshatriyas. The Moon is a Vaisya. Mercury is the lord of the Sudra community. Saturn is the leader of the outcastes. The Moon, the Sun and Jupiter are planets typifying Satva (सत्त्व—purity, goodness). Mercury and Venus are essentially the planets of passion. Mars and Saturn own Tamas (तमस्) or darkness as their distinguishing characteristic.

Notes.

According to Parasara the Moon and Mercury represent the Vaisya community and Saturn, the Sudras.

As regards the Gunas, these should be ascertained after examining the strength of the planets owning, occupying and aspecting the Lagna and the Rasi occupied by the Moon. But it must be remembered that the planet in whose Trimsamsa the Sun is situated plays a prominent part in moulding the Guna of the native.
Sloka 8.—The Sun has eyes of a reddish-brown colour and a square-built body. He is of a bilious temperament and has a limited quantity of hair. The Moon has a thin and round body, has wind and phlegm in his composition, is discriminating, is soft in speech and has fine eyes.

NOTES.

रिथ (Pittha) indicates high intellect.
कप्फ (Kapha) indicates philosophical temperament.
वात (Vata) indicates laziness indolence.

Sloka 9.—Mars has fierce eyes, a youthful appearance and a generous disposition. He has bile in his composition; he is exceedingly fickle. He has a slender waist. Mercury is stammering in his speech, is
always fond of fun, and is of a bilious, phlegmatic and windy temperament.

Sloka 10.—Jupiter possesses a big body. His eyes and hair are brown. He is exceedingly intelligent. He is of a phlegmatic temperament. Venus is ever fond of ease, possesses a beautiful body and has soft eyes. He has much wind and phlegm in his composition and has black curled hair.
Sloka 11.—Saturn is disposed to inactivity. He has eyes of a reddish brown colour, a tall body, large teeth, stiff hair and limbs. His composition has phlegm and wind in it. Saturn, the Sun, the Moon, Mercury, Venus, Jupiter and Mars are respectively the lords of the following constituent elements of the body, viz., muscle, bone, blood, skin, semen, fat and marrow.

NOTES
All diseases mentioned in Chapter XXIII are based upon this: e.g., Mercury governs skin diseases. Venus governs venereal diseases. Jupiter governs brain diseases, such as madness, etc. The Moon governs diabetes, menstrual diseases, etc.

Sloka 12.—A shrine, a watery place, a fire place, a pleasure ground, a treasury, a bed chamber and a heap of rubbish are to be assigned as the places of the planets from the Sun onwards. The articles of apparel appropriate for the Sun and other planets are a thick cloth, a new fine robe, one singed by fire, a cloth washed in water, an ordinary garment, a durable mantle, and a rag respectively. The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron. The lords of the six seasons reckoning from Sisira (शिष्ठर) are Saturn,
Venus, Mars, the Moon, Mercury and Jupiter according to the Drekknas or third portions of a sign presided over by them.

Notes.

<table>
<thead>
<tr>
<th>Planets</th>
<th>Their appropriate place</th>
<th>Their articles of apparel</th>
<th>Substances ascribed to them</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Temples, places of worship.</td>
<td>Coarse cloths ....</td>
<td>Copper</td>
</tr>
<tr>
<td>Moon</td>
<td>Marshy places ....</td>
<td>New cloths ....</td>
<td>Jewel (मणि Mani)</td>
</tr>
<tr>
<td>Mars</td>
<td>Fire places such as Kitchen, Engine rooms, etc,</td>
<td>Burnt cloths ....</td>
<td>Gold</td>
</tr>
<tr>
<td>Mercury</td>
<td>Play grounds ....</td>
<td>Wet cloths ....</td>
<td>Alloys</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Treasure room ....</td>
<td>Medium cloths</td>
<td>Silver</td>
</tr>
<tr>
<td>Venus</td>
<td>Harems ....</td>
<td>Excellent cloths</td>
<td>Pearls</td>
</tr>
<tr>
<td>Saturn</td>
<td>Hillocks, useless places</td>
<td>Rags, torn cloths</td>
<td>Iron</td>
</tr>
</tbody>
</table>

Application of the above.—Suppose the Moon in progression (as per any system) comes in trine to Venus. It has to be predicted that the person will get or wear new and good clothes. Suppose the Sun is square to Mars. We must say that cloths will be set fire to by accidents. In the case of a nativity for example, the Moon, as ruler of the 4th house indicating investments, in conjunction with Saturn means useless marshy lands, etc.

The Planets and the Seasons indicated by them.—These are useful in finding out the proper seasons (of birth) in the case of lost horoscopes.

If there is a planet in the Lagna, then the season typified by that planet should be predicted. When there are more than one planet in the Lagna, then it is with reference to the strongest planet. If there is no planet in the Lagna, it is only in that case that the season should be predicted with reference to the planet owning the Lagna Drekkanà.
The six seasons, their approximate periods and their lords are given in the following statement:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of the season</th>
<th>Approximate period</th>
<th>Lord of the season</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>वसन्त (Vasantha)</td>
<td>20th March - 19th May</td>
<td>Venus</td>
</tr>
<tr>
<td>2</td>
<td>ग्रीष्म (Grishma)</td>
<td>20th May - 19th July</td>
<td>Mars and the Sun</td>
</tr>
<tr>
<td>3</td>
<td>वर्ष (Varsha)</td>
<td>20th July - 19th Sep.</td>
<td>The Moon</td>
</tr>
<tr>
<td>4</td>
<td>सरद (Sarat)</td>
<td>20th Sep. - 19th Nov.</td>
<td>Mercury</td>
</tr>
<tr>
<td>5</td>
<td>हेमन्त (Hemanta)</td>
<td>20th Nov. - 19th Jan.</td>
<td>Jupiter</td>
</tr>
<tr>
<td>6</td>
<td>सिझिर (Sisira)</td>
<td>20th Jan. - 19th March</td>
<td>Saturn</td>
</tr>
</tbody>
</table>

Application of the principle.—The Sun afflicted by (progression) the Moon will cause ill-health and bad things in Grishma.

The Moon afflicting Mercury by progression will bring ill-health in Sarat Ritu (शरद). Good things may be similarly predicted for the periods if there be good aspects.

Suppose for example the Moon has progressed to Ashvini Nakshatra afflicted by Mars square opposition Saturn in a horoscope at the same time. We have then to say that troubles began in February and March (सिझिर—Sisira—Saturn's) and very badly in May and June (ग्रीष्म—Grishma—Mars'.)
If the progressed Moon has come in to affliction with radix Moon, the Moon’s period (being बश्चे—Varshartu) will be the period when trouble will arise.

N.B.—A planet afflicting the progressed Moon indicates the period of the planet and not of the Moon. The Moon must come to a good position in a Rasi or house and there must be good aspects at the same time by planets; then only that period will be good and not otherwise.

नवाकन:—
स्थूल नूतनमित्रधसयुक्तक्षिणे च मथं दर्दं
जीवन वस्त्रयुक्ति तीजापूर्वकं तांगं मणि काश्मन् ।
युक्ति द्रवयमित्रनिदं च रजतं सुका च लोहं कमालुः
देवाम्बोज्जोककिक्योज्जयनक्षोण्युक्तराधीयरा: ॥

निद्रातिकोणचतुरससासमा—
न्यवलोकयाति चरणामित्रयुक्तिं ।
रविजामरेज्यहिरा: प्रे चये
कमशो भवति किल बीक्षेपेदीधिका: ॥ १३ ॥

Sloka 13.—All the planets cast a quarter glance at the 3rd and 10th houses; half a glance at the 5th and 9th; three quarters of a glance at the 4th and 8th; and a full eye at the 7th. Saturn is exceedingly powerful when he casts his glance at the 3rd and 10th. Jupiter is auspicious in his glances at the 5th and 9th. Mars is potent with his glance at the 4th and 8th.

Notes.

Mars being the war lord or the lord of Death has got full aspect on the 4th or the house of grave and the 8th or the house of Death.

✓ N.B.—To calculate the correct Drigbala (द्रिगबाल) of planets, please refer to Chapter II of Sreepathi paddhati.
Sloka 14.—The planets from the Sun onwards sway over periods of half a year, a mahruta (2 ghatikas or 48 minutes), a day, two months, a month, half a month and a year respectively. Pungent, saline, bitter, mixed, sweet, acid and astringent are the flavours of the several planets from the Sun onwards.

NOTES.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Period</th>
<th>Flavour</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sun</td>
<td>Half a year</td>
<td>Pungent</td>
</tr>
<tr>
<td>The Moon</td>
<td>शुष्क (Kshana-48')</td>
<td>Saltish</td>
</tr>
<tr>
<td>Mars</td>
<td>One day</td>
<td>Bitter</td>
</tr>
<tr>
<td>Mercury</td>
<td>Two months</td>
<td>Mixed</td>
</tr>
<tr>
<td>Jupiter</td>
<td>One month</td>
<td>Sweet</td>
</tr>
<tr>
<td>Venus</td>
<td>15 days</td>
<td>Sour</td>
</tr>
<tr>
<td>Saturn</td>
<td>One year</td>
<td>कषाय—(Kashaya)</td>
</tr>
</tbody>
</table>

Application of the principle.—If illness is indicated by Saturn, it is long-standing; if indicated by Mars, it is of short duration. This should be applied with reference to Chapter XXIII.

Again, suppose at the time of a query the Vrischika Navamsa in the Mithuna Lagna to have risen (2 signs 4° 13').
and the position of Mars (the lord of Vrischika) to be (9 signs 11° 13'). The period typified by Mars is a day. As the Vrischika Navamsa is the 2nd Navamsa of Mithuna, the completion or success of the business has to be predicted to happen in two days. Or we may predict thus; Since Mars occupies the Mesha Navamsa (of Makara) which happens to be the 6th when counted from Vrischika, the time in which the success or otherwise is expected to occur will be 6 days.

Find the planet that is strongest at the time of Adhana (आधान). The pregnant woman will desire (long for) food mixed with the flavour typified by this particular planet.

गुणाकरः——
अयनयुहतविनाध्युतमाती पक्षसमं च चक्रविदितवादितात।
कुकुर चक्षुḥ तिर्यं मिथं च संबुरोक्तता।
आस्तं क्षणामितप्रेयं सूर्यदिशमयो विनिर्णयः॥

जीतो जीवदधो सितेन्द्रवनयो व्यक्ति विभूतमः। क्रमो-
दिनंकरो विकुजेनिनिद्राश्च सुहृदः केषांचिदेवं मतम्।
सत्योऽऽ सूहद्विक्रियोणभवान्तस्वात्स्वात्स्वाधीपरमः।
स्तोचायुः सुखपः स्वरक्षणविचेतान्न्येवबिरोधादिति॥ १५॥

Sloka 15.—According to some, Jupiter is the friend of the Sun. Jupiter and Mercury are the friends of the Moon. The friends of the Mars are Venus and Mercury. The Moon, Mars, Jupiter, Venus and Saturn are the friends of Mercury. The friends of Jupiter are the Sun, the Moon, Mercury, Venus and Saturn. Mars, Mercury, Jupiter and Saturn are the friends of Venus. Saturn’s friends are Mercury, Jupiter and Venus. According to Satya’s view, a planet’s friends are those who own the 2nd, 12th, 5th, 9th, 8th, and the 4th houses reckoned from his Moola-trikona sign as also that owning his exaltation sign,
provided they do not conflict with the lordship of the remaining houses.

**Notes.**

In the first half of the sloka, Varahamihira sums up the opinions of others which do not commend to him. He agrees with Satyacharya whose view is as follows:

सुद्रक्षिप्तमवनात्त्र नुसे व्ययेश्व नतवनेः
स्वजने निधने धर्मे स्वोष्च च महति नो श्रेष्ठः॥

Planets are friendly to any given planet when they happen to own the 5th, 12th, 2nd, 4th, 8th and 9th houses counted from the planet's Moolatrikona Rasi or when they happen to own the planet's exaltation Rasi. The rest are his enemies.

Place the planet in its Moolatrikona and mark the 2nd, 12th, 5th, 9th, the planet's exaltation Rasi, the 8th and the 4th. Planets twice invited become friends; planets once invited become acquaintances and planets that are uninvited become enemies. But the Sun and the Moon become friends on a single invitation (as each owns only a single sign in the Zodiac).

The Sun invites Mars twice, Jupiter twice, the Moon once and Mercury once. Venus and Saturn are uninvited. Therefore Mars, Jupiter, and the Moon are the friends of the Sun, Mercury his acquaintance. Venus and Saturn are his enemies.

**Gunaaka:**

अक्षितरुद्धरत्बुधी कनावणी व्यक्तिविवक्तिविगत: चन्द्रः॥
वीरविकुमारः सुहद्रा महति केषाचिदन्वो रिपवा मतेन ॥
स्वत्रक्षिप्तमवनात्यधोवागु धर्मर्गसुखवत्संख्येः॥
स्वसिदसुहद्रो परेः स्युः सत्यदृष्टिः सत्यमाहितम् ॥

शत्रु मन्दिती समथ्य श्रश्यो मित्राणिष्टेषिणे श्रेष्ठे रवि:
कर्माङ्गसुहितसर्वसंगमाः सत्रूत्वो श्रेष्ठे: समाः श्रीतमोः ॥
वीरदृष्टविधिरः कुञ्जस्य सुहद्रो श्रीरिसिदिकाः समाः
भवेन भर्षिती सुधर्ष्य हिंगुः शत्रुः समाधापे ॥ १६ ॥
Slokas 16, 17.—The Sun's enemies are Venus and Saturn. Mercury is his neutral and the rest are his friends. The Moon's friends are the Sun and Mercury. The rest are all neutrals to him. Mars' friends are the Sun, the Moon and Jupiter. Mercury is his enemy. Venus and Saturn are neutrals to him. The Sun and Venus are the friends of Mercury; the Moon is his enemy. The rest are his neutrals. Venus and Mercury are the enemies of Jupiter; Saturn is neutral to him. The rest are his friends. Saturn and Mercury are the friends of Venus. Mars and Jupiter are his neutrals. The rest are his enemies. Saturn's friends are Venus and Mercury. Jupiter is neutral towards him. The rest are inimical to him. The planets that were declared (by Satyacharya) as friends of a particular planet due to their owning certain houses reckoned from the planet's Moolatrikona sign have been re-stated by me in the above.

NOTES.

These are mere applications of the principle quoted in Sloka 15 above.

It should be noted that to ascertain the friendship or otherwise of a planet occupying any house, we have to consider the particular planet's table and not the table of the ruler of the house where he is in. Thus in the following example, the Moon is in Leo. We must look to the table of the Moon to find out how the Moon is placed whether in a friend's house or otherwise.
For the friends of Rahu and Ketu, the following is stated in Sarwartha Chintamani (सर्वरथचिन्तमणि):

राहुक्षेत्र मित्राणि कवीवर्मनः केलोस्यथेवात्र बदन्ति तथा:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sun</td>
<td>Venus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moon</td>
<td>Saturn</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

गुणाकर:—

चन्द्रारेज्या दिनकरुषाणी जीवसूचेन्द्रवशाय
शुकादेशो रविशिक्रुजा ज्ञातं शुकसौर्या।
मित्राण्यकाद्वितिश्च विमिश्रोऽर्द्धवशाया इत्यादि।
द्वेंत्रश्रीः च शुमणिशिनीः श्रीवेदेस कारचन्द्राः।

नैसर्गिका: सत्यमेव नूतन
व्यासिताः: कथिितमात्र इष्टा:।

अन्योन्यक्ष्यम धनव्यायसहजव्यायापरवन्धुस्थिता-
सत्तकालं सूहद: स्वतुज्ञभवनेनेव्येकरसरस्वतन्त्रथा।
द्वेंत्रकालस्यात् सुहस्वमरिध्या संचिता नैसर्गिकां-
सत्तकाले च पुनः तानविसुह्मनिमत्रादिस्म: कथयेत्।।

**Sloka 18.**—Planets are mutually friendly for the time being when they occupy the 2nd and the 12th, the 3rd and the 11th, or the 4th and the 10th places from one another. Some include the exaltation place also in
this list. They are inimical if they occupy other positions. Ascertain which are the planets that own two houses out of the seven already mentioned and thus determine what planets are naturally friendly, what are naturally neutral and what are inimical and also find out which are for the time being friendly. If there is friendliness both naturally and temporarily on the part of a planet, he is a great friend. Those that are enemies both ways are deadly foes invariably. That planet is but a friend which has the character of being friendly and neutral from the two points of view, while the one which has the character of being neutral and inimical is an enemy. A planet that is inimical in the one case and friendly in the other is to be taken as neutral.

NOTES.

The principle of मित्र (Mitra), अधिमित्र (Adhimitra), शत्रु (Satru), etc., does not apply to planets placed in उष्ण (Uchcha), मूलात्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra) and नीच (Neecha).

श्रेणाकर: —

dullāyaṃdṛṣṭiṣṭānāstīyaḥ stātākāra[ṇ]aṣṭā suḥṣaḥ mītraḥ; shatruḥ; 

kaṇṭhaṇuṣadṛṣṭiṣṭānāstīyaḥ kārīṭatāḥ vish̄aḥ vāsābhāmaḥ; 

tedha pratisthodhiṣṭānāsābhāṭāhādavādenaḥ matāḥ; 

svaraghoṣṭriṣṭānāsāvāṃ: sthānaṣṭuḥ svaraghoṣṭrāt maṇaḥ; 

dhāruḥ dhrāṣṭṛbhūḥḥ suriṣṭḥ; suriṣṭeṣuḥ sitārāmātāḥ v 19.

Sloka 19.—A planet has positional strength when it occupies its exaltation sign, a friendly house, its moolatrikona house, its own Navamsa Rasi and its
Swakshetra sign. As regards the directions, Mercury and Jupiter are strong in the East or rising sign. The Sun and Mars are powerful in the South or 10th house. Saturn is strong in the West or 7th house. Venus and the Moon are strong in the North or 4th house.

Notes.

The positional strength (स्थानबल Sthanabala) of planets will be better understood by a reference to Sripati’s rules on the Subject (vide श्रीपतिपद्धति, III, 2 and 3).

To calculate the correct दिगबल (Digbala) of planets, please see श्रीपतिपद्धति III, 7 and 8.

शुन्यक्र—

त्रिकोणगुंधगोभिमधुयुक्तः स्थायोगवर्णेन युतः स्वमितः ।
आज्ञक्तलेपिणि हयाबलाभो नम्भरः स्थादिति शाखराहः ॥
क्रेमाेवस्थान्तङ्गता नृयोपा नवंकाल्या: बल्लिनः क्रोणः ।
भिन्नातिमाणामभागामस्स्योडितान्तख्रव्यंग्यातः ॥
क्रेन्गगा विक्रमस्याध्यान्तर्वेष्टश्रवह्या वीणाटिङ्गसभ्य: स्थानबलः स्वमेवत: ॥
खुः खुः सहोधाः गानेकर्कर्मकाकस्ते बली स्यात्तपनत्य सूतः ।
इतिः तांकुर्कृ च चतुर्थस्थायात्तास्याल्प प्रोक्तमः सुभिमः ॥

उदगयने रिविशीतमयूक्त वक्ससमागमगः परिपेशः ।
विपुलकर युधि चोतरसंस्थात्स्थावृद्धितैयुयुतः परिक्रियः ॥

Sloka 20.—The Sun and the Moon in the उत्तरायण (Uttarayana) or northern course possess exceeding motional strength. The other five planets possess Cheshtabala when in their retrograde motion or when in their conjunction with the Moon. Their rays become brilliant when they are placed in the north in planetary war and must be considered to possess चेष्टाबल (Chestabala).
Notes.

For Cheshtabala vide श्रीपतिपद्धति, III, 15 to 18. Cheshtabala is said to consist of 5 sub-divisions; what these are, it is not exactly known. [वक्र—Vakra, समागम—Samagama, उदागयनबल—Udagayanabala, अयनबल—Ayanabala and युद्धबल—Yuddhabala.]

गुणाकरः—

सौम्ययने रत्निकुजेश्यसिताः सन्नतूः
चास्ये हंगोऽः उद्गिन्दुरिहापरेषाम्।
बच्चसिन्धु युधिं तथोत्चरमागयाताः—
शेषाकां वृंघलं चतुरमागमेष्वि॥

निघि शशिकुजसारीः सवेदा त्रोंशितः चायने
बहुलसितातः स्युः क्रूरसौम्यः क्रेण।
द्रव्यनिवससहोरामासपृः कालवीं
श्रुवणुसतसाया व्रह्णितो वीर्यवन्तः॥ २१॥

Sloka 21.—The Moon, Mars and Saturn have कालबल (Kalabala) or temporal strength at night; Mercury possesses it both day and night; the rest during the day only. The malefic and benefic planets have strength (पक्षबल—Pakshabala) in the dark and bright halves of the month respectively. Each planet possesses Kalabala in his hour, day, month and year, Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun rise respectively in natural strength (नैसर्गिकबल—Naisargika bala).

Notes.

The author treats in this Sloka of कालबल (Kalabala) and निसर्गबल (Nisargabala).
Kalabala has 7 sub-divisions, viz., (1) नातोत्तरबल (Natonna-tabala) (2) पक्षबल (Pakshabala), (3) विनारात्रि विशालबल (Dinaratritribhagabala), (4) वर्षपबल (Varshapabala), (5) वाःपबल (Masapabala), (6) दिनपबल (Dinapabala and (7) षोरपबल (Horapabala). For details regarding the calculation of these balas vide श्रीपतिप्रदृष्टि, III, 9 to 14.
CHAPTER III

वियोनिजनमाध्यायः

[Note.—In this Chapter, the words अंश (Amsa) and भाग Bhaga) have been used by Varahamihira to imply Dwadasamsas and not Navamas as will be seen by the word द्विरसभाग (Dwirasabhaga) in the opening sloka.

This Chapter can be used with advantage for horary purposes, when a thing is lost or an animal is lost, or to enable the agriculturist and breeders of animals to find out the best season for cultivation or for breeding purposes. It can also be applied to an ordinary horoscope to see how much of animal nature the Jataki (जातकी) has or to see if the horoscope indicates human activity or becomes useless like inanimate beings. Further, it can be utilised for ascertaining if the native is fortunate or not with respect to animals or cultivation and so to what extent.

कृत्रिम: सूक्ष्मिनिर्भ्रतैश्च सौम्ये:
क्रीवे चतुष्पयते तददेशाद्वा ॥
चन्द्रोपगहिरसभागसमानहृप्य
सत्वं वदेयदि भवेत्स्व वियोनिसंश्: ॥ १ ॥

Sloka 1.—If, at the time of the birth of any living creature or of a query regarding it, the malefic planets are found to be strong and the benefic ones weak, and if a neutral planet (Saturn or Mercury)
be in kendra position or aspect the rising sign, the astrologer may declare the birth of a living being similar in form to that indicated by the Moon's Dwadasamsa provided this Dwadasamsa belongs to what is called a वियोनि (Viyoni) sign (Mesha,  Vrishaba,  Kataka,  Simha,  Virschika,  first half of Dhanus,  Makara, or Meena).

**Notes.**

वियोनिजन्म (Viyonijjana) means a living being inferior in status to man, whether of the animal or vegetable kingdom.

For an animal to be born, determine whether the Dwadasamsa occupied by the Moon belongs to a Viyoni Rasi (वियोनिराशि). These are the Rasis where an animal is likely to be born. Along with the above, the benefics should be weak, and the malefics should be strong. One of the neutral planets like Mercury or Saturn should be in an angular house with respect to the Lagna or aspect the Lagna. Then only we must predict that an animal indicated by the house owning the Dwadasamsa occupied by the Moon will be born.
<table>
<thead>
<tr>
<th>Mercury</th>
<th>Lagna</th>
<th>Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Venus</td>
<td>Moon 2°</td>
</tr>
<tr>
<td>Saturn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mars</td>
<td>Another Yoga</td>
<td>Jupiter</td>
</tr>
</tbody>
</table>

Suppose a person comes and puts a question (Horary) and such positions of the planets in the zodiac as above are shown at the time. Then we have to judge that the person has lost an animal and of the kind indicated by the 4th house from the Moon.

Suppose we come across such a position in the nativity of any person. We have to judge that the man is fortunate in animals.

Another interpretation for चन्द्रोपगविद्विस्मागसामानरप (Chandro-pagadvirasabhasamvanarupam). A form typified by the Drekkan amsa (विद्विस्माग=2×1 or 1,rd) occupied by the Moon. In queries of theft, etc., these are useful to predict the form of the thieves, etc.

Also साराबली—
कुश: सुबिखसमते: सामविद्विस्मागसामानरप
सौम्याकिर्तियां केन्द्रे तद्दीयते वा विषयोः स्थात्

गुणाकरः—
पाये: सम्यविकिर्ति: साधुभ: क्रियणे
केन्द्रस्थाने गतवति दु: चास्य चित्ताविभोः

चन्द्रोपगविद्विस्मागसामानरप चतुर्खिरितात
निद्रिष्ट्यं चाद्य खलु भवेदस्त्रयं विषयोः
पापावलिनः स्वभागाः पारम्ये विबलापं शोभानाः ।
लम्बं च वियोणिनिसमं द्वादशायिपिवियोणिमादिशेत् ॥

Sloka 2.—Finding that the malefic planets are strong and in their own Dwadasamsas while the benefic planets are strengthless and in Dwadasamsas not their own; and finding also that the rising sign is a वियोणि (Viyoni), the astrologer may announce the birth of a वियोणिज्ञम् (Vyonijanma) as before (i.e., corresponding in form to that indicated by the 12th portion of the sign occupied by the Moon, provided the Rasi owning the 12th portion in question is a वियोणि (Viyoni) one. [Bhattot-
pala interprets स्वभागा (Swabhagaga) to mean 'in his Navamsa.'

Notes.

In the undermentioned example, Moon 4° indicates Vrishabha Dwadasamsa. The man, we judge, will be prosperous in cows. In horary figure as above, breeding of cows, etc., indicated by Vrishabha will be prosperous or we may judge according to the question, that a cow has been lost. In the above figure, suppose the Moon was in 29° of Mesha. He will then be in Meena Dwadasamsa. This will be very good for fishing.

गुणाकरः

पापमहा बल्युता निजभागभाजः
सौम्या वैतन रहिताख्य पराङ्कत्याः।
प्रभुप्राप्तिसंविस्तरः वियोनिसंस्थः
हर्यादसंश्यं मिहस्यां वियोनिनिन्त्याः॥

क्रियः शिरोवक्कलो बुधान्ये
पादास्तकं पुष्पारोऽध पार्थः॥
Sloka 3.—In the body of a quadruped, Mesha signifies the head; Vrishabha, the mouth and the dewlap; Mithuna, the forelegs and the shoulders; Kataka, the back; Simha, the breast; Kanya, the sides; Tula, the belly; Vrischika, the anus; Dhanus, the hind legs; Makara, membrum virile and the scrotum; Kumbha, the buttocks; and Meena, the tail.

Also सारावति—

Sloka 4.—By putting together all the strong point's whether derived from the rising sign or the rising
Dwadasamsa, the presence therein or the aspect thereon of certain planets, the astrologer should be able to give out the colours that may be found in the creature born बियोलि (Viyoni); the number of the prevailing hues, he should declare suitably to the planets in the Lagna; and as to the streaks on the animal’s back, if any, he may guess them in accordance with the planets in the 7th bhava.

**NOTES.**

Find out how many planets are posited in the Lagna or aspect the Lagna. If these planets are strong, then only they must be taken into consideration. If not, find out the rising Dwadasamsa and predict the colour of the animal (as described in I, 20 and II, 5). The greater the number of planets in the Lagna or aspecting the Lagna, the greater will be the varieties of colours on the animal. The colour on the back of the animal (natural stripes of the animal at its back) should be predicted through the planets placed in the 7th bhava from the Lagna.

**Gunaṃkara:**

प्रभासितमहवशाह्यचरेरक्षणाद्वा
नन्दांकारुत बलेन चुरुणपदानाम्।
भूषोबित्तिकनन्तया हि बहूंख वर्णं-
क्रेशा बदन्ति सदनोपस्पतिः छुढः॥

Also साराखः—

मेयादिभिन्दप्रतीर्थों महुतः त्रितैवः।
स्वस्वभावसंपन्नगहिनामिरण्यरासंके क्रक्षान्।
समसंयंकः क्रुद्धः पुखः रेखां स्त्रवणस्यां।
वीश्वन्ते याबन्तो वियोनिकर्णं तावतः।
बलब्रो गगनचरः करोति वर्णं वियोनीनाम्॥
Sloka 5.—When the rising decanate is a *pakhidrekkana* (Pakshi Drekkanas) or when the rising Dwadasamsas is that of a moveable sign or of Mercury and has a strong planet: in it, land or water birds may come into existence according as the rising decanate and the Dwadasamsas in the three cases are occupied, if not aspected, by Saturn or the Moon.

Notes.

The Pakshi Drekkanas are the 2nd in Mithuna, 2nd in Tula, 1st in Simha and 1st in Kumbha.

If a Pakshi Drekkanas as above is rising and be aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If Makara, Mesha, Kataka and Tula (movable signs) Dwadasamsas are rising aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If the Dwadasamsas of Mercury (Mithuna or Kanya) are rising occupied or aspected by Saturn or the Moon, then birds are born or indicated as the case may be.
In the above, Saturn indicates birds who live on earth as opposed to birds living in water. The Moon indicates birds on water.

The previous sloka holds good for predicting the colour of the bird. Bhattotpala and Gunakara interpret अंज in the sloka as Navamsa.

Also सारावली—

Also sloka 6.—With the Lagna, the Moon, Jupiter and the Sun, all devoid of strength, the astrologer may announce the springing of trees. Whether they spring in land or water is to be decided from the character of the rising Dwadasamsa; that is, from the fact of its belonging to a land or watery sign. The trees growing in land or water will be as many as there are Rasis from the Lagna up to the next land or watery sign.

Notes.
The Lagna, the Moon, Jupiter and the Sun must be powerless. Find the Dwadasama of the Lagna. If it be a बियोनि
(Viyoni) sign and at the same time be a land or watery Rasi, then we may say that the trees are either in land or watery places. Suppose it is Makara Dwadasamsa (first half) that is rising. This will indicate a tree in a garden or park. Suppose the Lagna to be $17^\circ$ in Kanya. Then the rising Dwadasamsa is that of Meena. This will indicate a tree near the river.

If the तरुपति (Tarupati)—the ruler of the Lagna Dwadasamsa—is away from the Lagna, predict the number of the trees by the signs intervening the Lagna and the तरुपति (Tarupati). According to दसाध्ययी (Dasadhyayee) the following is the rule. Find out the आयुर्दया of the कुण्डली (Kundali). Convert the years, months and days into days. The number arrived at will indicate the number of trees or plants.

Suppose the 14th degree of Mithuna to be rising. Then the rising Dwadasamsa is the 6th in Mithuna Rasi, i.e., Vrischika. If at the time the position of Mars (the lord of Vrischika) be Kumbha, the number of trees will be the number of Rasis separating Mars from the Lagna, i.e., from Mithuna to Kumbha, i.e., 9. Again, from the slokas of Saravali quoted below, the following has also to be noted: If the lord of rising Dwadasamsa either occupy his exaltation sign or be retrograde in his motion, the number already obtained should be trebled. If he be in his Vargottamamsa, or his own Dwadasamsa, Navamsa or Dreckkana, such number should be doubled. For example, If Mars in the instance cited be retrograde in his motion, or instead of occupying Kumbha be in Makara, his exaltation sign, the number 8 (Makara being the 8th from Mithuna) should be trebled. We shall thus have 24. But if Mars should occupy Mesha Navamsa or Mesha-Dwadasamsa of Kumbha, i.e., his own sign, the number of trees will be only $9 \times 2$ or 18 and so on.

साराक्रमी:

उपर्नरूपन्यात्रवर्तकरः देवीश्र मूलयोगिन् स्वानुः।
स्थलेतिक्षत्तवनविभाग युक्तादीनां प्रभेदद्वा॥

7
Also गुणाकर:-
हराचन्द्रदुमणिमुहिर्मितििर्येद्वृहुणां
विनितानां स्थलजलभवादकशभागप्रेष्टा: ||
लम्बाध्वालस्थलजलगुहाधीचर: सेचर: स्वा-
तावतस्ते स्थलजलज्व: पदया: कल्पनीया: ||

अन्तः सारान्न जनकिति रविदुभकानु वर्षव्यः
क्ष्माेरेक्तांतस्तुहिन्निकिरण: कण्टककाव्यांश मौमः ।
नगीश्वरौ सक्तललिङ्कानुपुष्पवस्तुक्षे गुडः
स्लेपाणिन्दु: कटुकविटानां भुमिपुत्र्तश्रश्ययः । ७ ॥

Sloka 7.—The Sun generates trees that are inwardly strong (massive); Saturn produces such as are unsightly. The Moon gives birth to those that are sappy; Mars brings forth thorny ones; Jupiter and Mercury produce respectively fruit-bearing and fruitless trees. Venus ushers into the world those that merely blossom but bear no fruit. We have to say again that the Moon makes his trees oily and those produced by Mars have strong-scented boughs.

NOTES.
This must be applied to the horoscope of every landlord. The Sun governs timber and other trees which are inwardly strong. Saturn indicates useless trees; Moon, sappy trees; and Mars, thorny trees or plants. Jupiter governs trees bearing fruits. Mercury governs good trees but not bearing fruit. Venus will produce flowery trees or plants. Moon represents oily trees while Mars denotes ugly ones.

The land investments are indicated by the 4th bhava and its lord. Some people are unfortunate in land investment, because
the 4th bhava and its lord are weak. Coming to progression
(by any system), progressed Moon in any aspect to planet in
radix, good or bad, will indicate good or bad fortune in the trees
or plants indicated as above-

Also साराको—

श्वासां: सारां श्वासां मानव्यां करोति वर्दुर्गानि
तकुमादेहसौतारुणो निश्चारानु लकास्तानाः
शुमोऽमुद्धानुवर्षेन मानुष्याः

Sloka 8.—When the planet presiding over the birth
of a tree, being benefic, is in the house of a malefic one,
it generates a good tree in a bad place. The result is
reversed when the condition is reversed. That is, if the
tree-producing planet, being malefic, occupy the house
of a benefic one, a bad tree will spring up in a good
soil. The number of trees of the kind spoken of before
will be the number of Dwadasamsas reckoned from the
planet’s own Dwadasamsa last occupied by it up to the
alien one which it now occupies.
श्रावकः—

सौम्यश्रव्वसंहिते चचिरं सुभूम्सौ
पपवतु पपगृहां कुतरं कुदेः ।
स्वासं च यावति परस्य छवि च्युतः स्यात्
ते तद्रिवागकत्तमितयो भवन्ति ॥

Also सारावली—

कुरः सौम्यगृहं श्रुतमनिष्ठ करोति शुभदेसे ।
सौम्यश्र पपबवने कुलितंदेसे शुभं चापि ॥
ह्यामिन्धे: श्रुभुमृत: भवन्ति मिश्र: संहा ब्रुथा: ।
स्थङ्गजलपतयतेशां स्थङ्गजलजानां तु संभवे दृशा: ॥
स्वांशतवाङ्गममितु यावतुसंस्क्यं भवन्ति तावत्: ।
स्थङ्गजा च। जङ्गजा च तरव: प्राकृत संह्ययं प्रवदेष् ॥

N. B.—The reader will do well to go through Chapter 53 of सारावली (Saravali) for detailed information on वियोनिज्ञम् (Viyonijnama).
CHAPTER IV

निषेकाध्यायः

इङ्गेन्द्रहेतुप्रतिमाससमार्तैं गते तु पीडक्ष्ममुद्गुणदीर्घितौ ।
अतोद्वच्यास्त्रे गुमुणोधिबिते नरेण संयोगमुपैति कामिनी । ॥ १ ॥

Śloka 1.—The menses of a woman which are due to the interaction of Mars and the Moon, i.e., of bile and blood, set in every month when the Moon is in an अपचयस्थान (Apachayasthanā, 1st, 2nd, 4th, 5th, 7th, 8th, 9th or 12th) from the Lagna. But if the Moon occupies a different position, i.e., is in an उपचयस्थान (Upachayasthanā. 3rd, 6th, 10th or 11th) and is aspected by a benefic male planet, the woman lovingly unites with a man.

NOTES

The Moon governs fluid matter of a woman. Mars signifies the blood of a woman. A combination of the two causes menstruation.

नरेण (Narena). The word means a man in the true sense. that is one capable of procreating. कामिनी means a female who can menstruate. पीडक्ष्म (Peedarksha) Rasis are अनुपचय (Anupachaya) places, i.e., 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses, उपचय (Upachaya) places are 3rd, 6th, 10th and 11th houses.

By the word शुभपुमङ्ग (Subhapumgraḥa), Jupiter is here meant as he is the only benefic male planet. If the Moon in his transit occupies an उपचय (Uppachaya) place and be aspected by Jupiter on the 5th day after menstruation, the woman joins her male and conceives.
The उपचय (Upachaya) and अनुपचय (Anupachaya) places are to be counted from the Lagna and not from the जन्मराशि (Janma Rasi—Moon’s place). It is necessary that Jupiter must throw his aspect on the Moon on the 5th day after menstruation for conception to be possible. Along with this, should any hermaphrodite planet strong in position aspect the Moon in transit, the conception cannot take place. The position of all planets except the Moon should be with reference to the radix, (nativity at birth.)

If we take a woman’s horoscope, it will be seen that there will only be 3 houses where Mars afflicts the Moon. But 2 of them or likely to be पीढ़क्ष (Peedarkha) houses.

In the following horoscope Mars aspects Kumhha, Vrishabhha and Mithuna which happen to be the 7th, 10th and 11th houses respectively. Leaving off the 10th and 11th which are उपचय (Upachaya) places, Kumhha is the only Rasi where when the Moon comes in his transit that menstruation is capable of effect in giving or causing conception.

<table>
<thead>
<tr>
<th>Saturn</th>
<th>Radix of a woman</th>
<th>Moon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jup.</td>
<td>Mars</td>
<td>Venus</td>
</tr>
</tbody>
</table>

For conception to take place on the 5th or the following nights, the Moon by transit on the 5th day after menstruation must receive the aspect of Jupiter without there being any other aspect from a hermaphrodite planet. From the above principle it is possible to deduce whether a woman will have issue or not.

The following additional information is found in other works:
If, in the case of a woman as soon as she bathes after the stoppage of the menses, the Moon in her orbit should occupy an Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband. If the Moon in the above said Upachaya position be aspected by the Sun, she will have sexual union with an officer of the king. If the aspected planet be Mars, the union will be with a voluptuary. If it be Mercury, the intercourse will be with a fickle-minded person. If Venus be the aspected planet, it will be with a beautiful lover. If it be Saturn, she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute.

Also सारावली—
अनुचयराषिसंस्ये कुमुदनामकांधव रुढिरहेते।
प्रतिमासं युवतीना सवतीह रजो हुब्बनत्त्वेके॥
श्नुरिलं कुजोपिरिजेळसंगथवासिरेव वििं स्थान ।
एवं रके होने पितेन रजः प्रवचिते बीरु ॥
एवं गद्वति रजो गर्मिः संगिनमेन विधितं तत् ।
उनायतसंधे विपुले प्रतिमासं दृष्टे तत् ॥
अपचयभवने शम्हुद्राण्ते गुरुणे सहिष्णुस्यवासी ।
पुषा क्षरोति योगं विकेषयते: हुकसंहट्ट ॥
चन्द्रे कुजने टे पुष्पवती सह विदेन संपूर्णम ।
राजपुपैणं रविणा रवितेनांगितं भूत्य भेन ॥
प्रकृतेन फलं स्याद्य हटनावः कुजारिच्छि: पापः ।
सहः स्वगुहं त्यक्तः गच्छति वेदयापं युवतीः ॥
Sloka 2.—The kind of copulation that the native can have is such as it is with the creature typified by the 7th Rasi. If the अस्तराणि (Asta Rasi) or the 7th house from the आधान (Adhana) Lagna be aspected or occupied by a malefic planet, the union will be in wrath; but if the अस्तलग्न (Asta Lagna) be aspected or occupied by benefic planets, the union will abound in amorous play and laughter.

NOTES.

It should be noted that the twelve Rasis are Night and Day Signs. Night signs represent enjoyment in darkness and Day signs enjoyment in the presence of light either of a lamp or of the Moon.

Further, Mesha and Vrishabha represent the enjoyment of a quadruped of the ram and buffalo kind. Mithuna, Kanya, Tula, Dhanus' first half and Kumbha represent the enjoyment of a human being. Vrishchika and Makara (latter half), Kataka and Meena—कीट (Keeta)—represent copulation among centipedes which is bad. Simha (Lion) represents an enjoyment by force. Why? Because, the lion is a forcible animal. Makara (1st half) is very good for enjoyment; and so on. A combination of the above two ideas will come to this: consider that Mesha represents the 7th house at the time of enjoyment. A man and a woman under such circumstances enjoy each other like a quadruped in darkness, Similarly for the rest.

If malefics aspect or occupy the 7th house from the आधानलग्न (Adhana Lagna), then the enjoyment takes place much against the wish of one of the two.

Another interpretation.—If malefics aspect or occupy the 7th, the woman concerned gets into anger after satisfaction if Mars should be the planet concerned; without satisfaction or
enjoyment if Saturn be the occupying or aspecting planet. If the Sun be the malefic concerned, there is a repulsion at the outset itself. If benefics aspect or occupy the 7th, then the union will be followed by विलास (Vilasa) and हास (Hasa), i.e., real conjugal bliss. 

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Also s
their Navamsas; for conception to take place, it is enough that
the Sun and Venus are in their Navamsas in the अपचय (Apachaya)
houses of the male, or the Moon and Mars occupy their own
Navamsas in उपचय (Upachaya) places of the female.

If Jupiter is trine to the आधान (Adhana) Lagna, the union
is likely to bear fruit. विबीजिनां (Vibeeginam) here means ‘of
those who have lost their seed or potentiality on account of old
age, accident or operation.’

Also साराबली—

उपचयगो रवित्तकाऽ सबल्लै तराणं
चन्द्रामुचुपचये यवित्र चाजनालाम्।
वाचस्तापुपचयाःवस्यधर्मंस् वा
गर्भय संभवति तत्र रहतिपयोगः।
य एते कवित्त योगा गर्भसंख्यहेतुवेः।
निष्ठास्ते विबीजिनामुचुपो विद्यामिच्छ।॥

दिवाकरेनद्रोऽसमगृहृ दुशमज्जी
गदग्रदौ पुंङलयोषितोतस्वदा।
व्यवस्ताणू मृत्युकरौ युतो तथा
तद्देवद्या मरणाय कलिततौ।॥ ४ ॥

Sloka 4.—Mars and Saturn in the 7th house from
the Sun bring illness upon the husband. The two planets
in the 7th place from the Moon affect the wife with
illness. They bring on death if they be in the 12th and
the 2nd place of the Sun in the one case and of the,
Moon in the other. If one of them be in conjunction with the Sun or the Moon, and the other aspect the Sun or the Moon, they likewise cause death.

**Notes.**

1. If Mars and Saturn occupy the 7th place from the Sun at the time of copulation, the man is likely to suffer very much from venereal complaints.

2. If Mars and Saturn occupy the 7th place from the Moon at the time of copulation, it is the woman that would suffer.

3. Another meaning—If Mars occupy the 7th from the Sun, and Saturn, the 7th from the Moon, the man and woman will respectively fall ill.

In other words the above cases can be briefly put thus:

- Sun opposition Mars and Saturn;
- Moon opposition Mars and Saturn;
- Sun opposition Mars; and
- Moon opposition Saturn.

If such a yoga as mentioned above happens to be in the radix of a native, we may safely say that the native is bound to suffer from venereal diseases. This is exactly the western principle also.

If Mars and Saturn at conception be on both sides of the Sun, i.e., 12th and 2nd from the Sun or 12th and 2nd from the
Moon, the death of the man or the woman should be predicted. In the above principle Mars should be in the 12th and Saturn in the 2nd; it is an important principle that Saturn in the visible half of the zodiac will increase the life. Hence in the present instance if the life is to be cut short, Saturn should be in the 2nd alone. कुमाक्षी युती तथा देवक्षी (Kujarkajau yutau tatha deksha) means Mars must be in conjunction with the Sun and Saturn in opposition or in the 4th from the Lagna. Then it will cause death. This amounts to

\(\sqrt{1}\) Sun conjunction Mars square Saturn or \(\sqrt{2}\) Sun conjunction Mars opposition Saturn causes death of male.

\(\sqrt{3}\) Moon conjunction Mars square Saturn or
\(\sqrt{4}\) Moon conjunction Mars opposition Saturn causes death of female.
\(\sqrt{5}\) Sun conjunction Saturn square Mars or
\(\sqrt{6}\) Sun conjunction Saturn opposition Mars causes death of male.
Moon conjunction Saturn square Mars or
Moon conjunction Saturn opposition Mars causes death of female.

Sloka 5.—The Sun and Venus are termed father and mother respectively of the seed sown during the day; Saturn and the Moon, during the night. Failing to play the role of parents, each of these pairs of planets get the designation of paternal uncle and maternal aunt. They become propitious to the pair they represent when they occupy the odd and even houses (the male among them being in the odd, the female, in the even).

Notes.

The Sun represents the father at day time, and Venus, the mother; Saturn, the paternal uncle; and the Moon, the mother’s sister. At night time, Saturn represents the father, Moon, the mother; the Sun, the paternal uncle; and Venus, the mother’s sister. If the Sun is in an odd sign, and Venus in an even one, it is good for both the man and the woman. Similarly, Saturn in an odd sign and the Moon in an even one is good for paternal uncle and maternal aunt.

The Sun and the Saturn are planets that stay tolerably for a long period in a sign, viz., 30 days and 30 months respectively. If the above principle is applied, it becomes fallacious as there cannot be so many deaths among those born during the periods when the planets in their transits complete their passage in that sign. It should therefore be taken as ओजमाव (Ojabhava) and not ओजराशि (Ojarasi). Then it will prove correct.
Sloka 6 — If there are malefic planets in the 1st and 2nd houses which have not risen (wishing to rise), and the Lagna is not aspected by any benefic, the woman who has conceived will die before giving birth. If Saturn be in the Lagna and be aspected by the waning Moon and Mars, the woman who has conceived must die.

Notes.

The first quarter of the sloka in the text means “by planets which are malefic and which desire to come to the rising sign”; that is, planets in the 1st and 2nd which have not yet risen and not the 12th as interpreted by Bhattotpala.
Also सारावली—
ब्रह्मस्तंगते पापे: तीम्येन्रविक्षितं मर्यम स्वाति।
ब्रह्मस्थितेक्रेणे व श्रीणेन्द्रो भौमसंदर्भे॥

पापद्रयम्भृतितौ लंगन्द्रू न च सौम्यविभित्तौ॥
युगपत्रूथगेव व वदेवारीगम्यधुना विचन्ते॥ ७॥

Sloka 7.—If the Ascendant and the Moon be between two malefic planets either together or separately and be devoid of benefic aspect, the young woman and her child should be declared to die.

NOTES.
पापद्रयम्भृतितौ लंगन्द्रू (Papadwayamaddhyasamtihithaui Lagnendu) means Lagna or the Moon when in the midst of two malefics within a distance of 5° on either side.
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<thead>
<tr>
<th>Sat. 13°</th>
<th>Lagna 9°</th>
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<tbody>
<tr>
<td>Mars 5°</td>
<td>Moon 2°</td>
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<tr>
<td>Sun 29°</td>
<td>Mer. 20°</td>
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<tr>
<td>Venus 16°</td>
<td></td>
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<tr>
<td></td>
<td>Jupiter 6°</td>
</tr>
</tbody>
</table>

Also सारावली—

कूरान्तरथ्यो युगप्रकृतम् विहङ्कन्त्र भवतो निवेधके ।
शुभेच्छाहोकन्त्रविजितो चेत् तदा समाचेत विपरते खी ॥

श्लोक 8.—If a malefic planet be in the 4th house either from the Moon or from the Lagna and Mars occupy the 8th, the woman conceiving will die. If Mars and the Sun be in the 4th and the 12th either conjointly or separately with the waning Moon, she will die wherever she conceives.
First Yoga.—Two malefics may occupy the 4th house from the Moon or from the Lagna, with Mars in the 8th. This yoga will operate in the case of only rich women as all the three malefics are in trine.

Second Yoga.—Mars and the Sun in the 4th or 12th, and the waning Moon anywhere. We have got a similar yoga—hyleg—in western astrology.
Also सारावथी—

चन्द्रचुंबे कुरैविन्धमतो वा विराहते गर्भं।
होराधुने श्विते श्विते गर्भं सह जनन्य।
व्यवःेकं शशिनि कुशे पातले लोहिते सगभरं क्री।
श्विते तस्मिन्थवं शुके पापमन्तःस्ये।
हिंदुकागते घरणिशुते रिन्फगतेस्तः कपाकरे क्रीण।
गर्भं सह क्षिते पापमन्तःशुने पाने।

उद्यासःयोः कुर्जिक्योगिनिः शामश्रृंतं वदेच्या।
मासाधिपततै निरीक्षिते तत्कालं सवमं समादिशेत्।

Sloka 9.—If Mars and the Sun occupy respectively the 1st and the 7th house, such a woman will die in consequence of an operation. If the lord of a month of advanced pregnancy be afflicted and inauspicious, she will die by miscarriage or abortion.

Notes.

If it be before 7 months, the death is by an abortion and the after effects of abortion. The month of death of a pregnant woman can be easily determined in the following manner: The several planets ruling over the ten months (in embryo) are given in the 16th sloka infra. Whichever planet is weakest will cause the death of the woman in his month. The day also may be similarly determined as per Chapter VI, Sloka 12 infra.

श्रमारकः—

भक्त्वन्तुगतेर्द्विन्कर्तुजयो।
भवति हि सुर्यं प्रहरणजन्तितम।
विक्रमादिनि मासपति श्यामधवविविद्विद्वयोयोष्टगते वा।
तोषगते कृष्णेच्छागते वा पापयुं खं गम्यनिपदं।
प्राकृत्त्वती मन्दवसी निषेधे नारीगमेघाष्ट्रेत् मन्त्रेवाम्।
तत्संदेहे तद्वरस्ये हिमांशू यदान्तो जायते गर्भेनात्।
Also साराबनी—

जातिे राशियुक्तमेव लगले दान छुटे निषिद्धस्य।
गर्भस्य भवति मरण्ये ज्वलक्षणः सह जनन्या।।
( मासप्रत्ये ) उत्तातकृत्रृते वस्मात्वस्यार्थं पतति गर्भः।।
लगग्राहं वा देवायोगिः गर्भपदवयः।।
अथ अनिषेककालं जितमार्गकालं यदा रहितमन्नवी।।
तत्तदागतं यथवेन्द्रे तदीशियते वा पवति गर्भः।।

शशाङ्कुशोपगते: खुशग्रहे-
खिलोणज्ञायायस्मास्पदनिश्चतः।।
तृतीयलाभःकाण्ठे पापकः:
सुखी तु गर्भे गुरुणा निरीक्षितः।। १० ।।

Sloka 10.—If benefics occupy the Lagna or be in conjunction with the Moon and be aspected by Jupiter and the malefics occupy the 3rd and the 11th, safe delivery is assured. If benefics occupy any of the following houses, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th, reckoned from either the Moon or the Lagna and be at the same time aspected by Jupiter, then also safe delivery may be predicted.

Notes.

Some books read रविणा निरीक्षितः: (Ravina Nireekshitah).

There are two distinct yogas in this sloka as stated above. But the commentator Bhattotpala would interpret it thus: “When benefic planets are in the rising sign, or in conjunction with the Moon, or occupy one or more of the following places, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th; and when the malefic planets are in the 3rd or the 11th or in both, the fetus is happy if the Moon or the rising sign in the positions-
described be aspected by the Sun." He quotes in support the following from साराबधि.

हेन्दुम्यं विचक्षणार्थसामस्तेनः।
परीप्रलयसः ्शालो ्तगम न गताः सतिन्ते रविष्णा ||

गुणाकः—

हेन्दुम्यं विचक्षणार्थसामस्तेनः।
गमाः शालो नारायणास्वतः तस्मानी
स्वयंपित्योणसमेभ्युष्णा ||

वैज्ञानिकौ पुरुषाश्रेष्ठं शक्तिमित्रामिकसार्वसार्वेशिरमः।
पुजन्यः सवदेत्सार्वर्वकर्ते युगेष्ठे त्रिविनाया ||

गुरुवाको विषये नरं ज्ञिति यथाव गुर्धे श्रीं
हर्षंगञ्ज्ञा ्युष्वक्षणां यमलो कुर्विन्ति पक्षे सके || १६ ||

Sloka 11.—With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child. If the Lagna and the planets above named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced. Jupiter and the Sun in an odd sign (irrespective of the Navamsas occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsas they may be in) make for a female child. These five planets occupying a Navamsa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong; that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus; both females if the
Navamsa be owned by a female dual Rasi, Kanya or Meena; male and female when the Navamsas are of both kinds.

Notes.

If male as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance, Mithuna and Meena, or Dhanus and Kanya, a twin is likely to be born, one being a male and the other a female.

Also सारावली—

विषमविषयमात्रा ह्येनासिद्धिवत्तमाकरा बिषमः ।
कच्चिमित जनम पुंसा समास्मां युक्तितरजनम ॥
झोल्कृत पुस्तकां बच्चनो पुस्त सम्य सिद्धनुवक्ष्यः ।
कन्याणं जन्मकरा गर्भावते निधिता बिषमः ॥
मिथुने च नेवर्तनुब्रह्म बुधधोहि हारत हवें दुःस्यः ।
झीयुम्यं कन्याणं सिद्धिभिमावः हसे च बुधधः ॥

विहाय तत्र विपक्षसंस्केतः
सौरेण्यं पुंजन्मकरो विलयातः ।
प्रोत्सर्वप्राणामवलोक्य वीर्यः
वाच्यं प्रकृति पुल्लोक्षः वा ॥ १२ ॥

Sloka 12.—Saturn not being in the rising sign, but occupying an odd house, therefrom, also brings about the birth of a male child. Thus the issue should be
declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth.

Notes.

The latter half of the sloka is applicable not only to the first half but also to the previous sloka.

Also सारावली—

विषुष्ट भविष्यस्य स्नेहस्वरः पुरुषजन्मस्व भवति ।

योगे विह्रतधि चं जीवविभाय चतुर्दशरं रितियं चाजये ॥

अन्योन्यं यदि पर्यत: श्रणिरवी यथार्थसौम्यावपि

वको वा समग्र दिनेशप्रमाणे चन्द्रोदये ैत् स्मिरी ।

युष्मौ ज्ञातावर्जी नदुशशिष्टौ भूम्यात्मवनेन्द्रिततो

पुंभाने सितसमस्मीतकिर्णा: स्यु: जीत्रयोगायः पदृ ॥ १३ ॥

Sloku 13.—The following are the six planetary positions tending severally to the production of a eunuch:—

(1) The Sun and the Moon in opposition and therefore mutually aspecting.

(2) Mercury and Saturn in opposition and so mutually aspecting.

(3) Mars in opposition to the Sun, the Sun being in an even sign; or the Sun in an even sign, being aspected by Mars (Mars being in any sign); or in other
words, the Sun in an even sign in opposition or square to Mars or in quincunx aspect.

(4) The Moon and the Lagna being in odd signs and aspected by Mars (which means affliction Mars being in square to one and in quincunx to another).

(5) The Moon in an even sign and Mercury in an odd sign both being aspected by Mars; and

(6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs.

Notes.
The above six yogas at the time of copulation will result in nothing. In other words, the coition will be fruitless and if any of the above yogas are found in the horoscope of a male or female the native will not be capable of producing or bringing forth issues. (This is the real meaning of क्लेबा (kleeba).

A closer examination of this sloka will lead us to the following conclusions:

1. The Sun and the Moon in opposition (or पूर्णिमा-poornima).
2. Saturn in opposition to Mercury. (Two hermaphrodite planets in opposition).
3. Mars afflicting the Sun in an even sign.
4. The Moon and the Lagna both in odd signs in affliction with Mars.
5. Mars afflicting the Moon in an even sign and also Mercury in an odd sign; and
6. Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs or male Rasis.

These are most unfavorable and detrimental to conception.

गुणकरः—

यथायोन्यं तरणिशिनिः पद्यतस्तस्युतः च
भीमो वर्कं समगुहंगं ज्ञानचन्द्रांवधोते ।
तुम्होन्माहिँ हिमशुशिष्यं भूचुनेष्टित्वं चा
पुंभागे वा कुञ्जाशिलाः क्षीणयोगः पदेते ॥
Also साराक्षि—
अन्योन्य रविज्ञानी विषमभक्षणी निरोक्षिते ॥
इन्द्रजस्विन्यो वा इन्द्री बलिनां नयंसमं क्रृहत् ॥
पदयति वकः समये सूर्ये चन्द्रपवाची च विषमसं ॥
यथोद्गंगरेष्ठे द्रोहो मुनिमी समाबिद्धः ॥
ओमसमाराप्रसंधाय इ०न० षष्ठं कुपहिति वृहत् ॥
नरमेव विषमनवांशे होरेनदुरुधा सितारिक्षिता वा ॥

These eunuch yogas take effect only in the absence of male and female yogas. They are to be predicted from the झावान (Adhana) Lagna or प्रशन्न (Prasna Lagna) and not from horoscopes. And if they be predicted from horoscopes of the last child and if these yogas should exist therein, then the mother will bear no more. The author of the दृषावाय (another commentary for Brihat Jataka) after commenting on the sloka says एवं पद्धीतवोऽगः
एवं केवलमाध्यानमश्चप्रयमाः नयंसकजन्मसुक्तका: जातसय जन्मकाले
सन्ति चेतो सन्तविहानिका: इति केवितः ॥

युगमेव चन्द्रसिद्धां तथाजनवनेः युगमेव प्रकाशीतं
तुमेन्द्रे गुनरीक्षितां च समग्रौ युगमेव वा ग्राणितः ॥
कृपये मिठुने प्रदोहमात्रतदमाध्यांश्चराश्च पदयति
स्वांभे श्रेणि तत्त्वमजन्मकालश्चाहं लमिशे: समम् ॥ १४ ॥

Sloka 14.—The Moon and Venus in even signs with Mars, Mercury, Jupiter and the Lagna in odd signs cause the formation of a twin embryo. The rising sign and the Moon being in even signs and aspected by any male planet cause also twins. Mercury, Mars, Jupiter and the Lagna being in even signs and possessed of strength likewise lead to a twin fetus being conceived in the womb. There will be a trio of embryos conceived when Mercury in his own Navamsa aspects all planets and the Lagna, or if the Lagna and all the planets
occupy Navamsas belonging to dual signs. Two out of these triplets will have their sexes determined by the character of the Navamsa occupied by Mercury—being males if the Navamsa is that of Mithuna, and females if the Navamsa is owned by Kanya. The triplets will be of one and the same sex if all the Navamsas concerned are owned by dual signs of the same sex; i.e., the trio will be all males when the Navamsas are those of Mithuna and Dhanus; females, when the Navamsas are those of Kanya and Meena.

Notes.

There are three yogas mentioned in this sloka for the birth of twins. In the first yoga two female planets are in even signs, while Lagna, Mercury, Mars and Jupiter are in odd signs. In the second yoga, a male planet (the Sun, Mars or Jupiter) must aspect the Lagna and the Moon, both these being in even signs. In the third yoga, Mercury, Mars, Jupiter and the Lagna must be powerful in even signs.

शुणाकर:——

समेत सितेन्द्र विषमेश ब्रमीमार्गशीर्षा बलिन: समेत या ।
पुष्यकितावन्वित । समस्तो वे ग्रहयेवसिद्धिसुप्रसूनः ॥
Also सारावदी—

चन्द्र युगन्धरीति च निरीरिति वस्युनेन।
गगनमध्ये मिथुने गर्भविधयुं नियतम्।
समारोहै शक्तिनिर्विविष्यो गुहवलक्षणोष्णे।
हिरण्योरत्र बलिष्ठे प्रचुरैः स्वपुष्पमस्त्रैः।
हिरण्योरत्रस्त्रकुञ्जनू महानिर्मितम पद्यतीन्द्रतुटे।
मिथुनां कथाका द्रै उन्मोरे निरत्मेंग्र ग्रामु।
हिरण्योरत्रस्त्रकुञ्जनू महान विक्रम च पद्यतीन्द्रतुटे।
कन्यां द्रै कन्ये पुरुषक्षण नियोधिते गर्में।
मिथुने चन्द्रुरंगभ्रान्त महान विलंकन च पद्यतीन्द्रतुटे।
मिथुनांशक्षण वदा पुरुषतितवं तदा गर्में।
कन्यासीनांशक्षण विहागातुदं च युवतिभागत।

पद्यरी स्निग्धस्तनयः कन्याक्षितं तदा गर्में।

चन्द्रशीरस्यान्यगते विलमे प्रहृत्यदशोच्चावैविष्टः।
कैराकिन्या वीर्यूनेन दैः सन्ति प्रभृत्वा अवि कोशसंस्था।

Sloka 15.—Many are the embryos encased in the embryonic bag when the rising sign is the last Navamsa of Dhanus and the planets are strong in the Navamsa owned by Dhanus and when the Lagna is aspected by Mercury and Saturn in their strength.

Notes.
If the last Navamsa of Dhanus is rising, then more than three children are possible in the case of dogs, etc. The commentator, Bhattotpala is of opinion that the word प्रभृत्वा (Prabhutah) may mean 5, 7 or 10 "क्षेत्र सम दृश्व च गर्में संभवन्ति."
Sloka 16.—From the time of conception of the embryo to the time of delivery of the child from the womb in the 10th month, there are several stages of development. In the first month, the semen will be in a liquid state still and the lord of the month is Venus. During the second month, the embryo hardens and becomes more solid, and the lord of the month is Mars. The lord of the 3rd month during which the limbs sprout up is Jupiter. In the 4th month, the bone is formed and the Sun is the lord. In the 5th, the skin appears, and the lord of the month is the Moon. In the 6th month, the hair begins to grow. The lord of the month is Saturn. In the 7th month whereof the lord is Mercury, consciousness appears. The lords of the remaining three months, *viz.*, the 8th, the 9th and the 10th, during which the fetus becomes palpable, feels thirst and hunger, draws sustenance from the mother through the umbilical cord, moves about (shakes) and becomes fit for delivery—the lords during these months are respectively the lord of the *ādhanālagna* (Adhana Lagna), the Moon and the Sun. The good or evil happening to the child during each month is dependent on the condition of its lord; *i.e.*, if the lord of the month is strong and occupies benefic positions, the child is happy. If the lord of the month is weak, in its depression sign, conquered in planetary fights and
troubled, the child suffers and there will be miscarriage, etc.

**Notes.**

Jupiter is the planet that gives brain and head in the 3rd month. The Sun rules the 4th month as he governs the bones. That is why after three months miscarriage is not possible. If, at the time of conception, the Sun is strong, the issue will resemble the father. If the Moon is strong, the issue will resemble the mother. If any planet at the time of conception be weak, then the fetus will suffer in health in the month governed by that planet.

According to Yavanacharya, the lord of the first and second months are Mars and Venus respectively; for he says

Vasishta holds the former view.

Balabhadra says with regard to the above two contradictory views

"चन्द्रायोनिविद्या विद्यायुद्धः विद्यायुद्धः कथमहेतुः परं
तु वहुसंभवतः। विद्यायुद्धः पञ्च प्रसाणम्। तथा च गँगः।"
Sloka 17.—When Mercury occupies the 5th or 9th house from the Lagna and the other planets are weak, the child will have two heads, four legs, and four hands. When the Moon occupies Vrishabha and malefics are in the Riksha Sandhies, the person born will be a mute. If, under the above conditions, the Moon be aspected by benefics, the child may get speech afterwards (after a long time).

**Notes.**

First half.—The above result should not be predicted unless the characteristic combinations mentioned are complete. If the characteristics are incomplete, an inordinate largeness of the organs named should be foretold. Some commentators take the word त्रिकोण (Trikoṇa) in the sloka to mean मूलत्रिकोण (Moolatrikona) of Mercury, that is Kanya. But this as to be rejected on the authority of गार्गिय (Gargi) who distinctly says:—

बल्कः नाना: सर्वप्रकारं सुख: ।

युगुणार्थेऽश्रियोग: भवेन वर्गस्य ॥

[Ch. IV]
Second half.—By the words "malefics are in the Riksha Sandhies" it is to be understood that all the three malefics, viz., Saturn, Mars and the Sun are jointly or severally to be in the last portion of any one or more of Kataka, Vrischika and Meena. By the words "afterwards (after a long time)," nothing more is meant than 'later than the ordinary time within which a child may be naturally expected to speak.'

The last quarter of the sloka leads to the inference that such Moon should also have malefic aspect to make the person mute. This is supported by Gargi who says:

कुछार्द्धशान्तस्य षापेक्षाये स्वयं उपेक्षिते
मुक्तं पापेक्षिते सौम्यःश्रियेण समाप्ते मिर्योऽत्र
guṇākara—

Unless therefore all the three malefics are thus placed and the Moon has a malefic aspect, the prediction should not be made. If there be only two malefics thus placed, then frugality or smallness of speech, and if only one, wavering, slow or stammering speech should be foretold. But if such Moon has the aspect of one or more benefic planets, the person will begin to speak later than when he would otherwise be naturally expected to speak. It must thus be remembered that the aspect of malefics is also required to make the native mute, and the aspect of benefics to counteract it.

Also guṇākara—

Also guṇākara—

कुछार्द्धशान्तस्य षापेक्षाये स्वयं उपेक्षिते
The word गवि (Gavi) in the sloka in the text may also mean "in the house of speech," i.e., the 2nd house from the Lagna. This view is supported by तत्त्वविहृता (Skanda Hora) where it is laid down thus:

क्षणसिंहस्वत: पायेक्तमानो निजाकरः।
हेला गविकर विश्वनिमाधारे जन्येद्रव्यः॥

सौम्यसंयोगे बलिंधरिरो चेत्तन्तोद्धर ज्ञातः।
कुजज: स्वर्ग शिक्षिन तथुगे मन्दमाह्येवदेः।
प्रद्रुपानि यमशस्विकुर्जविस्त्रे लांकलस्ते।
सन्धौ पापे शिक्षिन न जहः स्थारचेतसायम्यद्धः॥ १८ ॥

Sloka 18.—(1) If Saturn and Mars occupy the Rasis or Navamsas owned by Mercury, the child will have teeth at birth. [This refers to the time of conception.]

(2) If the Moon be in the Lagna identical with Kataka and aspected by Saturn and Mars the child will be a dwarf. [This also refers to the time of conception.]

(3) If the आधानलं (Adhana Lagna) be Meena and is aspected by Saturn, Mars and the Moon, either singly or conjointly, the child will be short in stature (cripple).

(4) If a malefic planet in conjunction with the Moon occupy a Riksha Sandhi (at the time of conception), the child will be dull. These yogas take effect only when their authors fail to have benefic aspect on them.

Notes.

(1) In the case of actual birth under the above yoga, the native will have tooth trouble,
(2) In the case of a nativity, the above yoga holds good provided the Moon is in the Lagna and in Kataka. (See chapter XX infra.)

Also साराबहिनी—

Sloka 19.—If the rising sign be the last Navamsa of Makara and if it be aspected by Saturn, the Moon and the Sun, the child will be a dwarf. If the last Navamsa of Makara is rising with three malefics in the three decanates of the Lagna bhava (the 2nd, 3rd and 1st decanates), the child will be without arms, feet or head as the case may be.

Notes.

Another interpretation.—If all the three malefics are in the 1st decanate, the issue will be born without head. If they are in the 2nd decanate, it will be without shoulders; if the planets are in the 3rd decanate, it will be without legs.
The words in the 3rd quarter of the sloka in the text have been interpreted by some thus: "If Mars occupy the 1st, 2nd or 3rd Drekkana of the Lagna." But this is opposed to the opinion of Garga (गर्ग) who says—

युप्तेकरणसो भौष: सौरसूर्यन्दुविक्षित:।
कुर्योक्षिप्नसास्त्रद्वित: पञ्चमे बाहुविक्षिप्त:।
विषयं नवमस्थाने यदि सौम्यने विक्षित:।

Mars occupying the rising decanate (1st Drekkana of the Lagna) and aspected by the Sun, the Moon and Saturn, produces a headless child. The child will be born armless if Mars occupy the first drekkana of the 5th house and be aspected by the same three planets. The child born will have no legs if Mars under the same aspect occupy the first drekkana of the 9th house from the Lagna.

शुगानकः—
मृगान्यो क्षेत्रस्वरूपनीतुदर्प्ये प्रकटित्ते वामनस्य ग्रहम्।
चार्मच्छन्तपत्रेः शुपकः: स्याहिः सुजाटीमुद्रा:।

Also सारावली—
वामनको मकराल्ये द्विमो रविचन्द्रसौरिचिह्नः।
भौमयुताः त्रेकाणशिराकृप्तमयु: भेषु संद्र:।
विशुजाब्रम्सतः: स्याच्छनिरविचन्द्रविष्णुः।

रविविशिष्यङ्गे संहं लने कुजारकिचिनिरिहिते
नयनरहिते: सौम्यालोमः: सबद्वृद्धोऽच:।
व्ययगुहस्तङ्गनः सां विन्न्यायत्वं रवि-
न्तः गुमडादिको योगो याप्त्या सत्वात्त्वतिः सुमेधितः।। २० ||

Sloka 20.—When the rising sign is Simha and the Sun and the Moon occupying it are aspected by Saturn and Mars, the child will be born sightless; if the same Ascendant be aspected by malefic as well as benefic
planets, the person born will be bleary-eyed. The Moon occupying the 12th bhava from the Lagna will injure the left eye, while the Sun in the same position affects the right one; these malefic yogas mentioned hitherto can be escaped from in case the authors of such yogas happen to be aspected by benefic planets.

Notes.

See Chapter XX, Sloka 1 and 5 infra. The Sun and the Moon in Simha as Ascendant aspected by Mars and Saturn together will bring forth a blind child. In the case of the Sun and the Moon in Leo as Ascendant aspected by either of the above, the yoga will cause blindness some time in after life.

Varahamihira is consistent throughout. cf Chapter XX referring to the Sun in Lagna and the Moon in the Lagna or Kataka. The 12th house governs the left eye and the 2nd, the right eye. The Sun governs the right eye and the Moon, the left one.

Bhattotpala adds that if the Lagna (Simha) be occupied by the Sun alone and be aspected by Mars and Saturn, the child will be blind of the right eye. He will be blind of the left eye if the Moon alone should occupy Simha and be aspected by Mars and Saturn.

Also साराबली—

स्थानं तथाघाते रविवर्षिनी सिन्हार्दिग्नी त्वमे ।
रूपः कृष्णांगिरिभ्यं जात्यन्ति सम्भवति शत ॥
Sloka 21.—Find the particular Dwadasamsa of a sign which the Moon occupies. Find the Rasi to which this Dwadasamsa belongs. Count from this sign as many Rasis as the number represented by the Dwadasamsa in question. When the Moon is in the Rasi thus found in the month of delivery the birth of a child in the womb may be expected. Secondly, find what fraction of the Dwadasamsa has been passed by the Moon at the time of the query or आधानलग्न (Adhana Lagna). When this much in the Rasi is passed by the Moon in the month of delivery, the birth may be predicted. This gives the Nakshatra of birth. Thirdly, find whether the rising sign at the time of the query or आधान (Adhana) is a day or night sign and also what fraction of the Lagna is passed. When so much of the day or the night is passed, the birth in question should be declared to happen.

NOTES

The following quotations from other works on this subject may be perused with interest:—

शौनकश्रीरा
आधाने प्रभाकरे वा यहिमेस्वर्गकोशी
नेष्टवस्यांि राशि प्राशेषमित्र प्रसादो मवेतु।
तत्साद्यहृद्यस्तितस्मिन्दिग्मिं वा गते गृह्ये।
दिनराजिगतांगनेऽस्यसी लेखास्तिमपि वा।
राजिकागतेष्वत्र विपरीतान वर्मिना।
तवदिम राजिमाथो प्रसंवं कर्मऽतो वदेन्त।
वद्रागमं गते वेन्द्रो सुति केतन मन्ते।
इन्द्रुनाथ नवांशो वा गृह्याण वर्योगत।
स्वनवांशकं प्रातं तस्मन्च। प्रसवो भवेन्त।
स्वनवांशं नवांशं मथ्रादिशस्रीयुपंपुषि।
अथ साधारणं वद्ये वर्त्तात्र महामते।
दिनराजिकागतेः तन्मे निगदतः श्रद्ध।
अथ नैषेक्तः यथा रुपिः यावती स्थिति।
ताबलन्त गते राजी द्रिवा वा प्रसवो भवेत।
तत्कालचन्द्रं तत्तत्ततं याब्धत्स्याद्यवर्त्तित।
ताबलन्त गते राजी द्रिवा वा प्रसवो भवेत।
राजिकागतेः लम्ये चन्द्रे वा राजिक्लयन।
दिनराजिकागतेः लम्ये चन्द्रे वा दिनकल्यन।
अथ नैषेक्तः यथा वर्त्तात्र यावती स्थिति।
नायं गतायं ताब्ल्यं वदेहास्तम वा निति।
सुद्र्ध्योदयतः पूर्वक पक्षेवतमयांतुते।
रसिम्ब्राधानार्थ तस्मिन्नाहिति धारया।
ब्याल्यात् इन्द्रुनाथ्येव नेवाच नये।
हं तिनहं वर्त्तात्र तव विद्वे द्रिजोति।
अथ गभृत्यानलग्नातु प्रसवमासानं हर्कालते।
गभृत्यानं चरे राजी नवमे माति सूर्ये।
धिरमे वृश्चमे माति द्राजवे चैव।
कर्मन रा चन्द्रे सति प्रसवो भविवयवित् इत्येववज्ञानां भाय गामि।
बाबुसः इत्यादि श्रीराज्यमेव विषयं विशिष्टः।
बाबुसः इत्यादिः राजिमानं विद्वे भवेत।}

बाबुसः। मेवादिरणया तावतसः इत्यादिः चन्द्रमा ब्यवर्भितस्तः
स्त्राहिकस्ततस्ततः यो राजितस्र वर्त्तात्रे जन्म विजयमिति। अथ नग्रे।
Suppose the अधान्त्रय or प्रश्नम to be 3 signs 8° 12' 20" and the position of the Moon at the time 4 signs 10° 25' 35". As the Moon is in the 5th Dwadasamsa of Simha, the Dwadasamsa is Dhanus. The birth has to be predicted when the Moon passes through the 5th Rasi counted from Dhanus, i.e., Mesha. This is the view of some.

According to others the birth should be predicted thus:—Find by counting from Mesha the order of the Rasi representing the Dwadasamsa; When the Moon traverses through so many Rasis from the Dwadasamsa Rasi, birth will happen. According to this view, Dhanus happens to be the 9th from Mesha: the birth will happen when the Moon is in the 9th Rasi from Dhanus, i.e., Simha. The former view seems more rational.

Then, to find the exact position of the Moon, we have $\frac{25'\ 35''}{150'}$ of Mes as having been traversed by the Moon, at birth time, or 5° 116 or the second quarter of the star Aswini.

To know the time, we proceed thus:—The Lagna is 8° 12' 20" in यश्न which is a night sign. The exact time will therefore...
be at $8^\circ 12' 20'' \times 30$ Ghatikas (the period of night) or at $8\frac{1}{3}$ Ghatikas, $12\frac{1}{4}$ Vighatikas in the night.

Balabhadra also adds that only in the case of the Moon and the lord of the 5th bhava at the time of query or आधान occupying one and the same Rasi, it has to be predicted that the pregnant woman will be delivered of her child at that very instant, and not otherwise.

The converse process of deducing the time of conception (आधानकाल Adhanakala) from the data given for any birth has not been definitely stated in any of our astrological works as for as I have seen.

But the following general principles enunciated in Sepharial's "Manual of Astrology" and which have been found to be true after elaborate tests will be found to be very useful:—

(1) When the Moon at birth is waxing and visible, or waning and invisible, the period intervening between आधान (Adhana) and birth will be less than the time taken for 10 lunar revolutions or 9 solar months.

(2) If the Moon at birth be waxing and invisible (अद्वियाय्य Adrisyadha), or waning and visible, the interval between conception and actual time of birth will be more than 10 lunar revolutions.

(3) The actual number of days—less or more—is obtained by finding the distance of the Moon from the horizon, the distance being counted from the Lagna when the Moon is invisible, and from the 7th house (अष्टाभ्य Asta Lagna) when the Moon is visible. Convert this distance to degrees and divide the result by 12. The quotient will represent the number of days required.

(4) If the birth takes place in सुक्तप्त (Suklapaksha—bright half of a month), the sign denoting the Lagna will represent the Moon's position at the time of आधान (Adhana).

(5) If the birth be in क्षणपक्ष (Krishnapaksha—dark half of a month), the sign denoting the 7th bhava will contain the Moon at आधान (Adhana).
(6) The Rasi occupied by the Moon at birth will be rising or setting at the time of अधानकाल (Adhanakala) according as the said Moon is waxing or waning.

Let us take the following example:—

There was a birth at 4 a.m. on 8th January 1900 अयनांस्य Ayanamsa, 22° 26' 4")—Vikari year, Dhanur month—25th, 13° Lat. N.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Moon</td>
<td>11 signs 1° 15'</td>
</tr>
<tr>
<td>Sun</td>
<td>8 signs 24° 22'</td>
</tr>
<tr>
<td>Lagna</td>
<td>7 signs 21° 51'</td>
</tr>
</tbody>
</table>

The Moon is waxing and below the horizon (invisible). The interval between conception time and birth time is therefore more than 10 lunar months. (Rule 2 above.) The distance of the Moon from the horizon is—

11—21°—15’ minus 7—21°—51’ (Lagna) or 3—29°—24’ which when converted into days at an average rate of 12° per day (Vide Rule 3) is $\frac{119.4}{12}$ or 9.95 days.

The conception should therefore have taken place 10 x 27.32305 (period of one revolution of the Moon is 27.32305 days) + 9.95 or roughly 283.180 days prior to birth. The Moon
being in the 22nd degree of \( \text{Meena} \) (Meena) at birth, the \( \text{Adhana Lagna} \) (Adhana Lagna) must have been Meena 22°. Looking at the Panchanga for that time, we deduce that the time of conception should have been at about the early hours of the morning on the 1st April 1899 when Meena had not fully risen.

<table>
<thead>
<tr>
<th>Lagna Sun</th>
<th>Merc.</th>
<th>Ketu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Venus</td>
<td>Chart at conception time 1st April, 1899</td>
<td>Mars</td>
</tr>
<tr>
<td>Sat. Rahu</td>
<td>Moon</td>
<td></td>
</tr>
</tbody>
</table>

Also सारावली—

निषेधकाने स्वप्नगृह स्वभेद वा जन्मश्रेणीतया मां बृह्मनाम्।
व्रिह्दकभागे श्राद्धश्च यस्मिनस्तिस्तिच्यासूति पुर्तो युगाध्ये।
वहित यावाम् चुनिन्दानवांश्लांतावब्रजे जन्मदिनोपसः स्वातः।

\( \text{स्पारावली} \)
Sloka 22.—If, at the time of conception, the rising Navamsa belongs to Saturn, and that planet occupy the 7th house, the child will take three years to be born. If the conception takes place when the Moon is under similar circumstances, *i.e.*, when the rising Navamsa belongs to Kataka and the Moon occupies the 7th house, the birth will happen after twelve years. The effects that have been described in this Chapter as due to planetary conjunctions at the time of conception must also be predicted in regard to the time of the birth when the same planetary conjunctions are found to exist.

**NOTES.**

The object of putting Saturn in the 7th house is not only to secure his aspect for the Lagna but also to give him his full Digbala (directional strength)—Saturn's Digbala in the 7th house is full.

The latter half of the sloka is interpreted in Dasadhayyee to mean "Should the Navamsa Rasi of the Moon at the time of conception be one of Saturn's houses and if Saturn be in the 7th..."
bhava from the Moon, then the birth will happen in the 12th year. This is supported by गुणाकर—

मन्दस्य भांशो तुनोहोक्करे वर्षत्रेयण प्रसवलितवातीम् ॥
 मन्दभांशी विधाय तुनोहोक्करे तथा ।
 ध्रुवोऽन हा्यने सूतिर्या जावाते ॥

The interpretation given by the translation is supported by the following quotation from सुद्रजातक—

लघे यमाष्टो मन्द्रेस्ते निषेष्क्षेत् समात्रावत।
सूति: कर्कशोहोऽनस्ये चन्द्रेस्ते ध्रुवावन्दकः ॥

सारावली—

लघे ज्ञेष्ठराशे ज्ञेष्ठरे युगे यदि निषेके ।
वर्षत्रेयण सूतिर्यान्ताहिनि यथाचरिनि चैवम् ॥
इन्द्राध्यानविधानं प्रसूति समस्पर्शि योजयेदायवम् ।
वाधाने यशोऽं प्रसूतिविनिमित्तं तद्दपं चित्यम् ॥

N.B.—The principles of this Chapter can be used intelligently in the case of horoscopes of birth. Cf. Rectification of horoscopes in Western Astrology.
CHAPTER V

जन्मविधिरिनीमाध्ययः

पितौरातः परोक्षस्य लग्निन्द्राक्षण्यति ।
विदेशस्यस्य चरमे मध्यान्ने दिसाये ॥

Sloka 1.—When the Moon does not aspect the Lagna, the birth of a child is out of the father's sight. And he is at the time absent in a foreign country, if the Sun be in a moveable sign and has fallen out of the मध्य (Maddhya) or the 10th bhava, i.e., is in the 8th or 9th bhava.

Notes.

If the rising sign is unaspected by the Moon, and the Sun is either in the 8th or the 9th bhava, then the father is not present at the place of birth of the child. If the above Sun be in a moveable sign, the father will be in a foreign country. If he be in an immovable sign, the father will be in the same town but away from where birth took place. If the Sun be in a dual sign, then the father will be on his way home. The yoga depicted is a day scenery.

For the second yoga given in the latter half of the sloka (in the text), the condition that the Lagna is not aspected by the Moon is necessary.

श्रुमानात्तक

चरदान्ति भानौ तत्वाद्यतस्मानस्थिते ।
हिंद्रोऽविदेशत्रो भन्ते चन्द्रेण नेष्क्षितम् ॥
When Saturn is to rise in the Lagna or Mars is setting (occupies the 7th bhava), or if the Moon be between Mercury and Venus, then also the father will be away at the time of the birth of the child.

**Notes.**

Balabhadra slightly differs—He says—

> लग्निष्ठिते बासरायन्युष्टे यांत्रिकसंस्फोट्यथथवा महीजे।
> रत्रेष्ठथवा सूर्यमहीजमये सिद्धेसंस्थो जननो वमूर्हः।

where the Moon if posited between Mars and the Sun is said to cause the same effect.

In the previous sloka, the day scenery was depicted. In the present sloka the night scenery (birth at night time) is described.

The Sun at a day-birth and Saturn at a night-birth, if aspected by Mars, indicates the absence of the father. And if the
sign that is occupied and aspected respectively by the above—mentioned two planets be a moveable one, the Yoga indicates the demise of the father in a foreign place at the time. The author of साराबली (Saravali) further says—

चरार्जितं सौरं यवनं राष्ट्रियनिश्चितां
अत्रां विदेशायं कथयति हितं प्रसुतस्य

श्राक्षेण पापलं वा वृश्चिकेन्द्रशिष्मागो
शुभे स्वयंस्थितं: सर्पस्थिटिको शिष्य

Sloka 3.—When the Moon occupies a decanate owned by Mars [Vrischika Drekkna] and benefic planets are in the 2nd and the 11th houses from the Lagna, the issue will be a (serpent) reptile; or a child will be born with a navel cord round its body. Again, when the rising sign is that of a malefic planet and is in the decanate of Mars and benefic planets are in the 2nd and 11th bhavas, the person born will have a cord coiled round his body.

Notes.

गुणाकर—
पौर्णेषे पापयुते विस्तू वा श्रीमागे वृश्चिकशिष्मागे
शुभेषे पापयुते: प्रसुतं: फणि अवैतपन्नवेविद्वितो वा

Also साराबली—
भौमशीश्वकाणे पापे छने रथिते श्रीमागे वा
द्वाकाद्वेण: सौन्येशस्विवेविद्वितं सुज्ञेन

Also गर्ग—
भौमशीश्वकाणे चन्द्रे सौन्येशसाधनस्य: वा
सर्पस्थितिको शिष्यपापे विनिर्द्वितेन

Also देव---
भौमशीश्वकाणे चन्द्रे सौन्येशसाधनस्य: वा
सर्पस्थितिको शिष्यपापे विनिर्द्वितेन
Neither in the text, nor in the slokas above quoted, the position of the malifics is specified. But they are to be either with the Moon or the Lagna and for this purpose सपापे (Sapape) has to be added on by the grammatical process of अध्याहरण (Adhyaharan).  

Also बुधमाजपत्य—

श्रस्त्र: सक्ते: पापे: स्पष्टम् महीसुते ।
ह्रधागणिस्पतावधनस्यर्विक्षे: शुमे: ॥
जातं सर्पं विजानिहि अनं चेष्ट्षानिन: पापे ।
योगेन्द्र तेन जानिहि जातं स्पन्दं चेष्ट्षितम् ॥

And झौंक—

सर्वं पापे: समेतम् लघम् श्रस्त्रोधव ।
स्वाम्यौरंश्च तैत्तिक्षं सौधे: प्रभगवेष्ठितः ॥

चतुष्पदवते भानो शेषवित्यसमन्विते: ।
द्वितनुस्थित यमलौ मवत: कोशवेष्ठितः ॥ ४ ॥

Sloka 4.—When the Sun is in a quadruped sign and the other planets in dual or mutable signs or Navamsas and are possessed of strength, there will be twins born wrapped in one sheath (secundines).

Notes.

Here is an illustration for birth of twins—1908 May 25, one at 5-30 a.m., and the other at 6 a.m. The Sun is in a
quadruped sign. The Moon, Saturn, Mars and Venus are strong and in dual sign.

Also गगे—

चतुष्पदेः स्थिते रक्ष क्षेत्रमुखिषिविद्रिशि: ।
बलेन संयुतेंच्छै म एकवेष्टिति ॥

Also सारावली—

सूर्यस्तुपदेः श्रेय शिशुविरसंगिता बलिन: ।
कोषेशेषितैहः यमादेः खलु संभ्रजायेते ॥

Sloka 5—When the rising sign is Mesha, Simha or Vrishabha, and when Saturn or Mars occupies it, the person born will have a cord coiled round that part of the body signified by the rising sign or by the sign owning the Lagna Navamsa.
Notes.

Also साराके—

सिंहाजगोमिरुप्ते जातो नक्षेत्र वैशिष्टी जन्तुः।

लगे कुजेद्व तौरे राशिरामानगाधाः॥

छगिसिदे हुः लगे is another reading. The meaning will then be “If Mesha or Simha be the Lagna and be at the same time occupied by Saturn; or if Mars occupy Vrishabha identical with the Lagna, and no other planet occupies the Lagna in either case,” then the effect said in the text will happen.

Also बहुभाजाप्तस्—

अजे लगे मृगेन्द्रे वा मन्दस्त्रत्र सिद्धो यद्यः।

लगे लम्रांश्रकल्ये ते नामोदेश्यन्ते बहुदृष्टि॥

व्रुपे ध्यानिषिणुप्रभुत्रेतृ सिद्धो लम्रांश्रमयुषि।

तद्वा च द्वारिस्मौ तत्र सिद्धतावेकार्तिन्य यद्य॥

न लम्रांश्रुतु च गुणविनिश्चते न वा अशाश्य रविणा समागतम्॥

सपाकोड्येण युद्धस्वरा शापे परेण जातं प्रवदन्ति निश्चयाद्॥

Sloka 6.—When Jupiter does not aspect the rising sign and the Moon, or the Moon in conjunction with the Sun, or when the Moon is in conjunction with the Sun and a malefic planet, the offspring is positively declared to have been begotten by another.
Notes.

For a child to be declared as legitimate (1) Lagna or the Moon must receive an aspect of Jupiter; (2) the Sun in conjunction with the Moon should be aspected by Jupiter; or (3) there should not be any malefic along with the Moon in conjunction with the Sun.

Also साराभी—

पदार्थि न गुरु: शाशिन्म लम्बन च दिवाकरं सेनुम्।
पापायुं वा सारं चन्द्रं यदि जारजातं स्वातं॥
गुहरशिरव्यो नैवे सुतो लम्बेश्वरवाक्षुन्यिधं।
लम्बोक्षुपुष्पात्रा: शुभेश्वरामश्चार्जातख॥

But it has to be stated here that if the Lagna and the Moon be in Navamsa belonging to Jupiter, then the child should not be declared as illegitimate. Cf. वण्डनग्र—

वाजीवभागोप्याणोपक्षते वा जीवेन चन्द्रस्तिथ विलम्बमेव वा।
जातं परोद्भूतविशुद्धिः क्वनिः वाह्ये जनेनाथ बलावलोकताः॥

न वा शश:ृः रविन्द्र: समागातः is another reading. The whole sloka is capable of being interpreted thus: यदा गुरुः च न्य्य इत्याचः च न निरी-क्षते तदा शश:ृः रविन्द्र: समागातः न यदि अकृपयुतः शशी नयपाकः यदि वा मुनयः प्रसूतं परेयान ततानिष्टयातः प्रवहन्निः॥ That is, if Jupiter does not aspect the Lagna and the Moon, and at the same time the Moon be not in conjunction with the Sun, and secondly, the Lagna and the Moon being unaspectted by Jupiter, if the Moon in conjunction with the Sun be also associated with a malefic planet, then the child should—in the absence of any restricting yogas—be declared illegitimate.
Kūrakṣṇaṁ tattavabhojanāṁ kuruṁ hūnnavatamsyaṁ ।
Bṛddhaṁ pitaṁ vidēyam: svē vā raṣṭīvadhādyo pātha ॥ 7 ॥

Sloka 7.—If the two malefic planets Saturn and Mars be in malefic signs, i.e., Mesha, Simha and Kumbha and occupy the 7th, the 9th or the 5th place from the Sun, the father of the child born is (in a state of forced seclusion) confined in a foreign place, in his own, or on his way to his own country, according as the sign occupied by the Sun is moveable, immoveable or a dual one.

Notes.

Also सारास्त्री—
पञ्चमवंवभूते पापेदकश्लु पापसंहारे ॥
1: पितान्यदेरे रागविवाहं लोकवयमाने ॥

गुणाकर—
कृर्कस्म: कृर्करुद्रश्चिता: श्यु: सुर्यमहाद्विस्तत्तसंथा: ।
ब्रद्धस्तवा तजनकेश्वदेरे सवे वात्स्या वर्त्तिनि भवभावाद् ॥

From the plural numbers used in the above two quotations, it would appear that the term "malefics" need not necessarily be confined to Saturn and Mars, but may be extended to weak Moon, Rahu and Ketu. But it is not so. And by कृर्कस्म (Kru- rarksha) all the five houses of malefics, viz., Mesha, Simha,
Vrischika, Makara and Kumbha are not meant, but only Mesha, Simha and Kumbha. Here the difference between the terms पापक्ष (Paparksha) and कृष्ण (Kurarksha) may be noted. The one means “all the houses owned by malefics” while the other confines them to “their odd signs.” Cf. ब्रह्माज्ञापनाम.

संहार: जहां ब्रह्माज्ञापन (कुम्भ) सुरोद चुम्बाग्युसनाथस्तिथिनोः।
स्वातां यदी तत्रा वन्य जातायं पितृराधिणेत।

विवरण (Vivarana) : adds “If the Sun in the above case be in भुज (Bhujaga) or निगल (Nigala) Drekkana, the father is forcibly (illegally) confined; and if in any other Drekkana, on account of business or legally.”

पूर्णं शशिनि स्वराशिगे सौम्ये लम्बते शुभें सुखे।
लमे जलजे लन्तगेन्द्रिवा चलने पोततता प्रक्षाते।

Sloka 8.—When the Moon is full and in her own sign, i.e., Kataka and when Mercury is in the rising sign and Jupiter occupies the 4th house, the pregnant woman is delivered of her burden in a boat. This may happen also when the rising sign is a watery one and the Moon (whether full or not) is in the 7th bhava.

Notes.

The word सौम्य may also be interpreted as benefic. The meaning will then be “If the Moon be full and in Kataka, and if benefic planets be in the Lagna and the 4th house, then the birth takes place in a boat. If the Lagna be a watery sign and the Moon be in the 7th being also full, then also the birth takes place in a boat.

The word शुभ (subha) in शुभं सुखे (subhe sukhe) in the text has been understood to mean only Jupiter by the commentator as there is not always a possibility of Venus occupying the 4th place from Mercury in the Lagna. क्षण बहुत शुभस्य चतुर्यग्न्तः—

पूर्णं शशिनं शुभगृहमेः च जीवे तुर्यवरोहगत दृष्टि.
But the word स्वराशिः (Swarasige) may apply to शशिनि (Sasini) or सौम्ये (Saumye) in the text. For the latter view,
Cf. श्रृङ्गाराद्भुतः

Also स्वराशिः

According to the above, the word शुभे (Subha) may also include Venus and पूर्णे शशिनि (Purne Sasini) will mean during the ten days from शुज्जुष्ठिकदशी (Suklaikadasi) to क्रिष्णपक्षपत्तारी (Krishna paksha panchami).

Also साजस्वदेशी—

Also साजस्वदेशी—

आप्योदयमाप्पाय: शशी सम्पूर्ण: समवेष्टितेःसध्वा ।
मेघुष्णवन्युग्मनागः स्यात्मः सहिते न संगाय: || 9 ||

Slokā 9.—If the Lagna be a watery sign with the full Moon in it, or if such Moon be in opposition to the Lagna, or in the 10th or in the 4th bhava from the Lagna, then the child will surely be born near water.

Notes.

Another interpretation.—When the rising sign is a watery one and the Moon occupies a watery sign, the delivery takes
place in the vicinity of water. The same happens when the full Moon aspects a watery sign, or the Lagna being a watery sign, the Moon occupies the 10th, the 4th or the 1st bhava.

Also सारावली—

Also Sloka 10.—When the rising sign and the Moon happen to be in one and the same house and when Saturn is in the 12th bhava and aspected by a malefic planet, the delivery will take place in a secret spot [probably widows delivering children secretly is hinted here]. Again when the Lagna is Vrishika or Kataka and Saturn occupies it and is aspected by the Moon, the delivery will take place in a pit.

Notes.

Also सारावली—
Sloka 11.—According as Saturn occupying a watery rising sign, is aspected by Mercury, the Sun or the Moon, the delivery will take place in a pleasure house, a temple, on a saltish ground or on a sandy place.

**Notes.**

Also साराबली—
रविजेजहजिहमे क्रीडालये हथोसीते प्रसवः ।
रविणा देवागारे ततोघरे चैव चन्द्रेण ॥

In the yoga described in the text, the aspecting as well as the aspected planets must be strong.

Sloka 12.—If the rising sign be a human Rasi (biped sign) and Saturn occupying it be aspected by Mars, the delivery will be in a cemetery, cremation ground or kitchen. If Venus and the Moon aspect Saturn in the position described, the place of delivery
will be a lovely one. If Jupiter be the aspecting planet, the delivery will take place in the house dedicated to the sacred fires. If the Sun should aspect, the place of delivery will be a palace, a temple or a cow house. And lastly an art gallery (or a big building) will be the place of delivery when Mercury is the aspecting planet.

**Notes.**

**Sloka 13.**—The place of birth of a child is usually that corresponding to the rising sign or its Navamsa whichever of them is stronger. If the stronger of the two be moveable, the birth will be in a building far away from the native place of the father; if immovable, the birth will be in father's own house; if in a dual sign, it will be in an out-house. If the rising Navamsa be a Vargottama one, then the birth will be in the child's maternal grand father's house.
Notes.

Sloka 14.—If the Moon be trine to Mars and Saturn and occupies the same time the 7th house, the child born is abandoned by its mother. But if the Moon be aspected by Jupiter, the child becomes long-lived, happy and well-cared for.

Notes.

Another interpretation.—“When the Moon occupies the 5th, the 9th or the 7th house in respect to Mars and Saturn occupying one and the same house, etc.”
Chandrerke (Chandrerke) is another reading for Chandraste (Chandriste) and the meaning will then be “If the Moon or the Sun be trine to Mars and Saturn, etc.”

Asth (Asthe) may also be interpreted as ‘eclipsed,’ i.e., in conjunction with the Sun.

The sloka quoted above distinctly says that the Moon should be Moodha (Moodha), i.e., that is eclipsed by the rays of the Sun and so the words Astagata (Asthagate) and Asthe (Asthe) in the quotations from Saravali and Samudra Jataka do not mean the 7th house, but mean ‘eclipsed.’

Sloka 15.—When the Moon is in the Lagna and aspected by a malefic planet and Mars occupies the 7th place, the child perishes being abandoned by the mother.
The same happens when Mars and Saturn are in the 11th bhava (and the Moon is in the 2nd house. This is another interpretation). When a benefic planet aspects the Moon, the child passes into the hands of a person of a class corresponding to the aspecting benefic planet. If another malefic under the above yoga aspects the Lagna, then the child bereft of the mother will fall into the hands of bad people and will die. (Even if cared for by others, the child lives not.)

Notes.

Also साराजळी—

पितामह त्रिवेद्य शाखानि विनिधे कृज्ञस्वते त्वकः
प्रमावधवविभवसुधासुतमन्योरेवम् ॥

श्रीयविभवान्यायः गृहाला तार्को जातः ॥
श्रीपापप्रिष्ठे परैर्ख्योतोपि स प्रिष्ठे ॥
नवेक्षतेऽत्तर्य भोगेऽर्य शक्षी दुर्दक्ष्यंकं ॥

मनि च दशा दीर्घायुं स्वगत्वयंवेणु ॥
Sloka 16.—The delivery will take place in the house of the father, mother, paternal uncle or maternal aunt according to the strength of the planet representing these relatives. (This is with reference to rulership of 'planets governing parents in a day or night birth.) It will happen in an exposed place such as a grave, a rampart or a river bank, if three benefic planets be in their depression houses. If there are three benefics in conjunction at birth and they do not aspect the Lagna and the Moon, the child will be born in a lonely place (forest).

Notes.

Also Saravali—

पितामहबच्चत्वत्वजनमुद्देशु बलयोगात् ।
प्राकारहस्तशीषु च सूक्तिनीचाचार्यते सौभं ॥
नेपत्ते ल्यौन्द्र यथेकथा प्रहा महात्वायु ॥

मन्दवांशे शशिनि हिंदुके मन्दहद्रेष्ठजगे वा
तुधुके वा तपसि सर्येन नीचसंत्येष्व भूमिष् ।
यद्राजिर्द्रजजति हरिनं मर्मस्मृशस्तु कहतु
पापश्वग्रस्वतुखयते क्रेमाहृतेजनन्यः ॥ १७॥
**Sloka 17.**—When the Moon is in a Navamsa owned by Saturn or is in the 4th bhava from the Lagna or is aspected by Saturn, or occupies a watery sign, or is in conjunction with Saturn the accouchement is in darkness. ("When the Moon in the 4th bhava is in a Navamsa owned by Saturn, or is aspected by Saturn, etc.;" is another interpretation.) The same takes place on the ground when three or more planets are in their depression signs. The coming out of the child from the womb is exactly like the emergence of the rising sign from the horizon, i.e., if it is a श्रीषोध (Sirshodaya) sign, the child appears with the head foremost, and if a अष्टोध (Prishtodaya) sign, with the legs foremost; and if an उभयोध (Uhayodaya) sign, with the hands foremost. If malefic planets be in conjunction with the Moon or occupy the 7th or the 4th bhava therefrom, much distress, it is said, has to be endured by the mother.

**Notes**

गुणाकरः

पावः शाश्रिक्षात्मकान्त्यायाति:
क्षेत्राय नूतन कथिता जययाः॥
शनियं शक्ति वारिचरांश्चव वा
पालान्ग रविभुवा महते च हसे ॥
सूतिस्तदा वमसि तौल्यकारः खबन्धोः
तौम्यः क्षेत्रथ दुमात्सुरेतुषु कदा ॥
मातुर्धिति दिनकः सबं मिष्योः ते
झालाभङ्गिति तने शानिहृदुः ॥
राशी विश्रोणानां रविजः शाश्रिक्षाः
कृष्णादेवगोकुलस्य खुसुलोश्च हरे ग्यात्मकश्रेणि ॥

देहः शाश्रिक्षादकादेरः वर्तित्वे पियंगकुशक्षेरायायः
दारः च तदास्तुनि केन्द्रसंस्थे प्रहृतियसमान्तस्वायताः ॥ १२ ॥
Sloka 18.—The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon. The wick is to be guessed from the Lagna, i.e., will vary with the portion of the rising sign still below the horizon. The character of the lamp is to be guessed from the character of the sign occupied by the Sun, i.e., whether the light is moveable, fixed or both, is to be declared from the nature of the Rasi in which the Sun is. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra positions or rather by means of those that are possessed of strength; i.e., when more than one planet occupy the Kendra positions, the door must be guessed by the strongest of them, when there are no planets in the Kendras, find which of the Kendras is strongest, and the direction faced by the door is guessed accordingly.

Notes,

The Moon determines the oil in the lamp; the wick in the lamp is determined by the Lagna, and the Sun determines the character of the lamp.

If the Moon is waning, there will be little oil in the lamp. If the Moon is at the beginning of a sign, the lamp will be full of oil. If she be in the middle of a sign, the oil in the lamp will be moderately full; if in the end of a sign, little oil. The same holds good in the case of a wick.

If the Sun be in a moveable sign, the lamp is not a fixture but can be moved about. If in an immovable sign, the lamp is a fixture and not capable of being moved about. If in a dual sign, the lamp can be separated from its place (removable).

If the Sun be in a fiery sign, we may say that the light is lit by electric power; if fiery and also moveable (sign), the electric lamp is moveable, and so on.
Also साराबल्ली—

हादसाभवच्छजे वासगृहेवरसिद्धते सहस्रांगोि।
श्रीपश्चारस्थापितु लोको नान्यः प्रसवकाले।
शाक्सः पृथ्वी पूर्ण: शाक्सिन क्षोणे क्षयस्तु तैत्तिरः।
बलबिभ सूर्येऽहं बहुव्रह्मीपद्वेंद्रकुष्मण्।
अन्येऽपि गतकर्थें: सत्ताय व्योतिस्वैःसंविंवति।

N.B.—What has been said in this Chapter can be applied to
the horoscope of a person to indicate the nature of the building
he possesses or invests money in, with special reference to the
4th house of nativity.

Sloka 19.—The lying-in-chamber will happen to
be old but repaired when Saturn is strong. It will be a
building spoiled by fire when Mars is powerful; a new
building, when the Moon is in strength; a structure
abounding in timber but flimsy, when the Sun is power-
ful; an edifice built by the combination of several
artisans, when Mercury is strong. When Venus is
predominant, the chamber will be lovely, possessing
works of art and quite new. It will be strong and
durable when Jupiter is powerful. The astrologer may guess the structure, in the manner indicated, of other houses beginning with those which are immediately around the lying-in-chamber by means of the planets in the zodiacal circle.

Notes

With this if we compare II—Sl. 12 supra we shall find that Varahamihira is consistent with the houses and cloths indicated by the several planets.

Also सारावली—

चतुष्टय नवं सुधुष्टिं च देवं गुरुं च
durṣṭe kuṇe nibhūjita pariṣṭuṣṭiḥ.

चतुष्टय नवं च बहुविलक्तिं च
durṣṭe kuṇe nibhūjita pariṣṭuṣṭiḥ.

वेषकुलात्नालिष्टं। प्रागुतर्तो गुरुसौम्यगृहेऽ

परिष्ठितत्वमुष्येण नििशासो दक्षिणांगकरो मृगांसिंहो। II 20 II

Stloka 20.—The direction of the lying-in-chamber is determined by the sign owning the planet that is strongest in the Kendras. If the sign in question be Mesha, Katakā, Tula, Vrishchika or Kumbha, the lying-in-chamber will be in the eastern portion of the house. If it be owned by Jupiter or Mercury,
the lying-in-chamber is in the north of the house. If it be Vrishabha, the lying-in-chamber is in the western portion of the house. If it be Makara or Simha, the chamber will be located in the southern quarter of the house.

Notes.

Suppose Jupiter is the strongest; then the lying-in-chamber will be in the northern portion of the house.

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The commentator Bhattotpala is of opinion that the direction of the lying-in-chamber is determined by the rising sign at birth (and not by the sign owned by the strongest of the planets in Kendras; vide Sloka 18 supra where it is stated that powerful planets in Kendras will indicate the door of the lying-in-chamber and the character of the building where birth has taken place). His view is not acceptable.
Sloka 21—The four pairs of moveable and immovable signs beginning with Mesha represent the East and other principal points of the compass in order in the lying-in-chamber. The four dual signs, viz., Mithuna, Kanya, Dhanus and Meena, signify the four intermediate points, viz., S.E., S.W., N.W. and N.E. The astrologer should make, in regard to the bed of the confined woman, statements of facts such as have been made in respect to the lying-in-chamber, the legs of the couch being represented by the 6th, the 3rd, the 9th and the 12th bhavas from the Lagna. The head and the face of the lying-in-woman are in the direction indicated by the Lagna and the 2nd bhava. And the 3rd and the 12th bhavas represent the fore-legs of the couch (the 3rd being the right leg); the 4th and the 5th bhavas, the right side; the 6th and the 9th, the hind legs (the 6th being the right leg) of the couch. The 7th and the 8th bhavas from the Lagna represent the legs of the lying-in-woman; The 10 and the 11th represent the left side.

NOTES.

This is the principle of Directions as per आधार (Keralacharya) also.

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</tr>
<tr>
<td>N.W.</td>
<td>W</td>
<td>W</td>
<td>S.W.</td>
</tr>
</tbody>
</table>
The four corners of the couch are indicated by the 3rd, the 6th, the 9th and the 12th houses from the Lagna. The 1st and 2nd houses from the Lagna indicate the head and face of the mother and consequently the direction in which she is lying. The left part of the body of the mother is indicated by the visible half of the zodiac at birth and the invisible half indicates the right part of the body.

Also सारावधी—

The females attending on the woman in childbed are as many as there are planets between the rising sign and the Moon. Such of these as are in the visible hemisphere are without the lying-in-chamber. Those that are in the invisible portion represent the attendants in the interior of the lying-in-chamber. Others assert the contrary.

**Notes.**

In the following example, there are 5 planets between the Lagna and the Moon. We have therefore to predict that five
were in attendance upon the woman. Of these 5, 4 are in the visible half of the zodiac. Therefore we have to say that they were outside the room where the actual delivery took place and could be seen. This is applicable only to females and not males.

```
Mer. Venus Sun
Jup. Mars
Moon Saturn
Lagna
```

Note.—The earlier sloka will indicate the presence of a male attendant on the woman provided the following conditions are fulfilled:

1. Lagna with Saturn in it should be in opposition to the Sun.
2. The Sun in the Lagna should be in opposition to Saturn.
3. Mars in the Lagna should be in opposition to Saturn.
4. Mars in the Lagna should be in opposition to the Sun.
5. The Sun in the Lagna should be in opposition to Mars.
6. Saturn in the Lagna should be in opposition to Mars.

That is two of the three malefics should be in opposition, one in the Lagna and the other in the 7th,

"गुणाकरः—"

"इशामाकरणविश्रविशिष्टस्वेदतुल्यः"

"शु: स्वतिका अतुरितोदितभागायः।"

"अन्तर्विद्वैमण्डुरेतरिद्याभाये—"

"निरस्तिन्तेरंभवित योऽसंवेदनः।"
Also सारावली—
शालिंकद्विविकतुमहतुत्य: सुकुमा: सूय्या:।
असुविद्धकाहृयतैसंतर्विहिनक्ष्या वदन्त्ये।॥

Also लघुजालक—
शालित्रमान्तससाल्य प्रहतुत्या: सुतिक्राश वशतुत्या:।
उत्तरंद्विधद्यतर्गा बालासात्त्व क्षिष्णुद्येष्यः॥

For visible and invisible portions of the Zodiac at any time
शौनक (Saunaka) says—
भागो लम्बोदिते रिके शाल: कर्म तपो सुगत:।
घृवं लम्बैण्यतुलयोश स्वयं क्षिष्णुद्येष्यते॥

The text gives the generally accepted rule for ascertaining
the actual number of persons present at the time of confinement.
Some authorities view it otherwise, viz., that the number of
persons within the lying-in-chamber should be guessed by the
number of planets in the visible hemisphere, while the number
without should be reckoned by the number of planets in the in-
visible portion of the zodiac.

Cf. मीतिहोरा—
उद्भेन्दुमध्यवर्तिमहतुत्याशोपसृतिध्र वान्य:।
हर्षदेवार्द्यतयांगा बालासात्त्व क्षिष्णुद्येष्यः॥

Also आश्वम—
उद्वधास्मध्यवर्तिमेंहि: प्रुह सृतिकात्त्व।
उद्वधास्मध्यवर्तिमेंहि: दुक्किमानोर्तरे ह्या:॥

This view is not accepted by Varahamihira and that is why
he said परेत्यथा (Paranyatha) in the sloka in the text.

But when the Lagna and the Moon are in one and the same
house, the number will be as stated in चन्द्रिका (Chandrika)
viz., दोषितो रूपे चल्ले तित्र: शु: सृतिकौशः।

Balabhadra adds in his हरारास (Horaratna),
भृमे वदीशपाया वा याकव: शु: इत्यामिनः।
धनेश्वरणाय ये च तावदि: सृतिका वदेत्॥
Sloka 23.—The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapurusha).

Notes.

Short and long signs are thus described in Jatakaparijata 1—13.

The signs Mesha, Vrishabha and Kumbha are short. Makara, Mithuna, Dhanus, Meena and Kataka are of even length. Vrischika, Kanya, Simha and Tula are long. This exactly agrees with the western principle.

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<thead>
<tr>
<th>Even</th>
<th>Short</th>
<th>Short</th>
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<tr>
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<td>Even</td>
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Remembering that the Lagna represents the head; the 2nd house, the face; the 3rd, the neck; and so on, one can predict
whether the several parts of the body are long or short, or disproportional, by the length, shortness or otherwise of the signs typifying the particular part of the body as well as by the planets occupying the particular Rasi.

<table>
<thead>
<tr>
<th>Lagna</th>
<th>Sun Merc. Venus</th>
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<tbody>
<tr>
<td>Jup.</td>
<td>Mars</td>
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<td></td>
<td>Moon Saturn</td>
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</table>

In the above example, Lagna being Mesha, a short sign, the native has a small head. The 3rd house is governed by Mithuna and must indicate a fairly long neck controlled by planets therein, viz.,

- Sun indicating medium
- Mercury ,, ,, 
- Venus ,, ,, 

Moon and Saturn indicate long form or stature and Mars short stature.

Also सारावधी—

लक्षस्थितयां नामभागायतेः समाना
मृतिभेदेऽथ बलोत्कटतेऽबचरस्य
वाच्: श्रेणिण्यवंशवकनाथवर्णोऽ
शाल्य तु जातिकालेऽशिवहित्रवर्णानि॥

Also सारावधी—

लक्षनभागःल्यां मृतिभेदसंयुताऽह्र्नसापि
नामभागायतांकिः शिष्योगात्र सूतस्य॥
Also जावकतित्रक—
ब्रम्हशन्तमांशितो यान्वया सच्चो महः ।
तद्भमूतिभेदयुक्ताण्विनार्द्धवन्त् ॥

कुन्तक्षोभ्यं नाकपोलहनो वस्तुं च होरादय-
स्ते कुंठामकवालुक्ष्युक्तकोडानि नामस्ततः ।
वर्तति शिरसङ्गुढे ततथ युणाच्रूः ततो जाननी
जंघांनित्यमयत्र वामुपदिस्तेनकाण्यागैलयः ॥ २४ ॥

Sloka 24.—The Lagna and other bhavas every one of which is divided into three parts (Drekkanas) represent the three divisions of the body as detailed below: The first decanates of the Lagna and other houses indicate the head, the eyes, the ears, the nostrils, the cheeks, the jaws and the mouth. The second drekkanas of the same twelve bhavas correspond to the neck, shoulders, the arms, the sides, the heart, the chest and the navel. The third drekkanas specify the pelvis, the organs of generation and the anus, the testicles, the thighs, the knees, the calves and the legs. Of the two sides of the body; the left is signified by the drekkanas risen already, i.e., drekkanas of the sign in the visible hemisphere. Thus, the first drekkanas of the rising sign is the head. The first drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th houses from the Lagna represent the eye, the ear, the nostril, the cheek and the jaw on the left side. The first drekkanas of the 2nd, the 3rd, the 4th, the 5th and the 6th houses correspond to the eye, the ear, etc., on the right side. And the first drekkana of the 7th is the mouth.
The 2nd drekkana of the Lagna indicates the neck. The left shoulder, left arms, left ribs, left side of the heart and the left side of the chest correspond to the 2nd drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th signs, respectively, from the Lagna. The 2nd decanate of the 7th sign is the navel; and so on.

**Notes**

<table>
<thead>
<tr>
<th>Left</th>
<th>Cheek</th>
<th>Nostril</th>
<th>Ear</th>
<th>Eye</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaw</td>
<td></td>
<td></td>
<td>I</td>
<td></td>
</tr>
<tr>
<td>Mouth</td>
<td></td>
<td></td>
<td>Kataka Lagna</td>
<td>1st Decanate</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Right</th>
<th>Cheek</th>
<th>Nostril</th>
<th>Ear</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaw</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—If the first decanate of the Lagna happens to be the first decanate of the Rasi, then the usual order I, II and III is to be followed. If the first decanate of the Lagna happens to be the 2nd decanate of the Rasi, the order is II, III and I. If the
first decanate of the Lagna is the last decanate of the Rasi, the order is III, I and II. This is the meaning of एडितैर्द्रेक्कांबागः: (Uditairdrekkana bhagaihi).

श्रुणकर:—

शित्रो हति कर्णसं करोजो हरू पथैले हुगाने।
कर्णावत्रु बाहुयुगे च पार्शु हजक्रडनाव: कथिता द्वितीये॥
बसितस्था शिलासुरे स्व षुष्कुवुरस्वयं जातुयं च वंचे।
पालो तुलियेक्युदिन द्वि वास्य विख्यातो द्वैषिकमन्यदुब्रुम्दु॥

तस्मिन्न पापशुते वर्ण श्रमयुते हष्टे च वज्रयदिषेतु।
स्वर्ष्टिभो स्वर्ष्टिविषु वंहजः व्याद्यथागातुः॥
मन्द्रेषुमानिलजोति प्रियस्वर्णिजो भौमें बुधे शुभवः।
श्रेयं काहचतुष्पदेन हिमगौ मूगयजोश्वये: श्रुमपु॥ नू।

Sloka 25.—When a drekkana is occupied by a malefic planet, there will be an ulcer or wound in the part of the body indicated by the drekkana. But when it is also occupied or aspected by a benefic planet, the astrologer should declare the existence of a spot there. When the planet happens to be in its own Rasi or in conjunction with Saturn, the ulcer, wound or mark should have been in the portion of the body indicated
from the very birth. If the planet be in positions other than those described above, the ulcer, etc., will crop up later on. If Saturn be the planet to cause such ulcer, etc., it will be due to a hurt caused by a stone or some wind disease. If Mars be the planet destined to inflict an injury it will arise from fire, a missile, poison or serpent bites. If Mercury be the malefic planet, thd injury will arise by a fall on the ground from a height or by a blow received from a clod or some such earthy substance. If the Sun be the malefic planet, the injury will be inflicted by some piece of timber or a quadruped. Lastly, if the Moon be the malign planet, the hurt will come from a horned creature or by liquids, such as acids. If other planets than these, viz., Jupiter, Venus, the waxing Moon and Mercury not in conjunction with malefic planets occupy a drekkana, there will be no mark or moles and the result would be all favourable.

Notes.
स्थिरसंयुतेषु (Stthira samyuteshu) has been interpreted as “in conjunction with Saturn.” In the following nativity, all the

<table>
<thead>
<tr>
<th>Lagna 25°</th>
<th>Venus 7° Sun 25° Mer. 29°</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jupiter 25°</td>
<td>Mars 2°</td>
</tr>
<tr>
<td></td>
<td>Moon 19° Sat. 21°</td>
</tr>
</tbody>
</table>
malefics are in the invisible portion of the Zodiac. Therefore, if at all there should be marks or moles, they must be on the right side of the body. In the above figure, to determine the decanates of the various bhavas according to the principles laid down in Sloka 24, we proceed as follows:

Now Lagna is Mesha 25°. It is the 3rd decanate of Mesha.

As the 1st decanate of the Lagna happens to be the 3rd decanate of Mesha, Table III applies. Therefore the 1st decanate of the Lagna symbolises the pelvis. The 2nd decanate of the Lagna happens to be the 1st decanate of Vrishabha, order being III, I and II throughout; the first figure (I) applies. Therefore the 2nd decanate of the Lagna symbolises the head. Similarly, the 3rd decanate of the Lagna (2nd decanate of Vrishabha) symbolises the neck (Fig. II); and so on with respect to the other bhavas. In the same horoscope, the order with respect to every bhava being III, I and II, the Sun’s position represents the right shoulder; Saturn, the right side; Mars, the right testicle; Moon, the right side; Mercury, the right testicle; Venus, the right eye.

गुणाकर:—

कुर्बैनित पाप ब्रम्मेशु याता गुरुक्षिताः साधुकृत्रिगः उद्धयः।
श्वराजितांकिरिमः सरोकितम्भरके वासिपरोपसंघः॥
भानो चदुवरूणकाशभो त्रेणः स्याः
हस्यम्जः शशिनि यतनये धराजः।
क्षोणोते गरुरव्यहुवास्याजातो
मन्द्रे रमणांस्यमितः प्रदत्तः॥
सुरिन्दुत्सब्धः दशमे काल्युङ्गसांसिद्धिः
वागन्तुर्क सहस्ते वा कष्टराजिताः हृदार्थे।॥

Bhattotpala interprets स्थिरसंयते (Srthira samyute) in the text as “in an immovable sign or Navamsa.”
Sloka 26.—When four planets whereof Mercury should be one, come together in a decanate of a sign, that part of the body indicated by the drekkhana will invariably get an ulcer or wound or some mark according as the planets coming together are benefic or malefic. The part of the body indicated by the decanate occupied by Venus (in case Venus becomes an अशुम Asubha) will have an ulcer, wound or mark. [This applies if Venus is alone.] If Venus be aspected by benefic, a mole or mark will be caused. If he be in conjunction with benefics, the person will possess an auspicious mark in the portion of the body indicated.

Notes.

Venus becomes an अशुम (Asubha) if he be in combustion (that is within 5° from the Sun) or if he be weak in Navamsa or be in inimical house, etc. Some books read the 3rd quarter of the sloka thus: व्रष्कः देहेनाली सत्माश्रिते. The translation will then be “A malefic planet in the 6th bhava from the Lagna brings on the ulcer or wound in that part of the body which the Rasi indicates.” The reading वष्णो देहेन is better. पष्ण here means the 6th planet or Venus.

In the example given in the previous sloka, Venus is in a neutral house (सम) less powerful than स्वग्रह (Swagriha) or उच (Uchcha). He is going to the operative conjunction—hence weak. He is in श्रुतवांश (Satru navamsa). Hence he is an अशुम (Asubha). He will therefore cause a mark on the right eye.
This sloka indicates permanent marks caused from birth. The time when the ulcers, etc., indicated as above occur will be during the Dasas and Antardasas as mentioned in Ch. VIII—Sl. 21 infra.

Also जातकरति—

यद्रा ज्ञानाधिरू: खेता: शुभा कृत्रिम तेष्वपि।
यो बली श्रवणा स निषेठिपेऽथ अयाविव्रतः।।

व्याप्त: पद्धो ज्ञानज्ञविद्रुणश्चाथ पद्धकमुः।
कालांकरिताऽथ ज्ञानं तत्र या तद्विधो ज्ञानं।।

शुभान्तरसू श्रेष्ठ: कुर्यौता तिथिक मधुम्।
क्षमक्षुज्ञुः भृगुश्च: स्वाध्यायात्र दुष्कला।।
कालपूर्वकु तपस्वेव: यत्र स्यातां च संगतिः।।
चन्द्राङ्की: तत्र लक्षमापि स्मरणामिहादि:सेवेत्।।
CHAPTER VI

अरिष्ठाध्यायः

सन्यायं हिमदीधितिहोरा पापेर्मातत्वततिलिधनाय ।
प्रत्येकं शिशिपापसमेतं केन्द्रैं स विनााभुपाति ॥ १ ॥

Sloka 1.—If the birth be at twilight (i.e., an hour before sunrise or sunset) and in lunar hora and when the malefics are at the last portions of the several Rasis (some take it as रिक्षां तन्त्रिक रिक्षा sandhi only), the yoga will cause death (immediately). The Moon with the three malefics occupying each a Kendra will also lead to the same effect.

Notes.

The condition as to birth at सन्या (Sandhya) and in Moon’s hora must also be understood to exist in the second yoga. The aspect of benefics is not to be considered in the above yogas.

Compare western principle—Moon is square, opposition or conjunction to malefics in angular signs and twilight birth.

Also साराबी—

राख्यन्तरते: पापे: सन्यायं तुहिनरत्रिमहोत्याम ।
मुत्तु: प्रत्येकर्थं: केन्द्रेः शीराक्षप्रेयं ॥

Also होराम्बीष—

सन्यायं भान्तरते: कुरैहरायं शशिनो कृतिं ।
पन्ते केन्द्रेः न्यायकेन्द्रेः सपावेशु तथा हिसोऽ ॥
Sloka 2.—If malefic planets occupy the (Purva chakra) and the benefics the latter half of the zodiac and if \textit{वृष्णिक} (Vrischika) be the rising sign, the person born meets with his destruction immediately. The same effect happens when malefics (the Sun, Mars, Mercury and Saturn) surround the Lagna and the 7th bhava \textit{(i.e., when they are just rising or setting, or some rising and some setting)}.

\textbf{Notes.}

The principle is all malefics in the Lagna will wreck the constitution; so also the opposition of malefics to the Lagna.

By the term \textit{पूर्वचक्र} (Purva chakra) is meant "the oriental" or eastern half. If Simha 10° be the Lagna, the portion from Vrishabha 10°, Mithuna, Kataka, Simha, Kanya, Tula and the first 9° of Vrischika comprise the \textit{पूर्वचक्र}. Malefics in the oriental hemisphere \textit{(when they are rising or ascending the midheaven)} and benefics in the occidental \textit{(setting or culminating)} lead to immediate death.

\textit{Purva chakra} and \textit{Apara chakra} may also be interpreted as invisible and visible hemisphere—compare western principle, that malefics in the invisible half with benefics in the visible half will lead to death.

सारावली—

\textit{दूर्जनभागे सौमयः कूर्वचाक्रस्त्रके प्रस्थकाले}।
\textit{राहुक्षेपयोगी यमकुण्ये नवति पञ्चसिंधेष्ठः}।

By the term \textit{कीट} (Keeta), Vrischika alone is meant. सारावली—

\textit{चक्रस्तर्वयमानो पापाः सौम्यालयेहरे चैन}।
\textit{वृष्णिककल्पे जाता गतावुचे ब्रजमुद्दिकोटकसिम}।
But शुभाकर includes कठक as well—
कृत्राथकस्य पूर्वोऽस्य पश्चात् च शुभमहः।
प्रनुतिनिधनायेव कुलिहरिकाच्योरूपमेव॥

In the following example, the malefics are below the earth (anywhere between 1st and 7th) and benefics above the earth, and Vrischika is the Lagna. Death is certain soon after birth.

![Diagram of a Vedic chart with planets and Lagna]

पापायुद्यास्तगतो कृरेण युत्कश शशी।
दश्वश शुभेने यदा मृत्यु भवेदचिरात्॥ ३ ॥

Sloka 3.—If two malefic planets occupy one the Lagna and the other the 7th place from it, and if the Moon be in conjunction with a malignant planet and be not aspected by benefic ones, the death of the new-born child will soon happen.

Notes
If one malefic in the Lagna be in opposition with another malefic in the 7th bhava and the Moon is in conjunction with a malefic unaspected by benefics, it will lead to death.
The word कृत्रु (Krura) may mean Mars only. If the Moon be with Mars while the Sun and Saturn are in opposition in the 1st and the 7th houses, then it will be twilight. Compare the spirit of the first sloka supra.

Also साराबकी—
शृणवतेषः भ्रो यमे कुणे वा विपर्यः वाहयि
अन्यत्रयुतेन्द्रशुभमेतेश्चिरान्मत्युः।

श्रीणे ह्यमो व्ययो पापैद्यास्तमैः।
केन्द्रेषु शुभाथ्व न चेत क्षिंग्न निघण्यं प्रवेदेत्।

Sloka 4.—If the waning Moon occupy the 12th place from the Lagna and all the malefic planets be in the Lagna and the 8th place from it, and the benefic ones be not in the Kendras, the astrologer may predict the death of the new-born child at once.

NOTES.

When the waning Moon is talked of as being in the 12th house, then the Sun must be in the Lagna. Therefore two malefics in the first and one in the 8th, or all the three malefics in the Lagna are possible. Three malefics rising in the Lagna at twilight time is bad for life. Two malefics in the Lagna in quincunx aspect with a malefic in the 8th house or the Sun rising in the Lagna in quincunx aspect to two malefics in the 8th house in conjunction is also bad.
Sloka 5—When the Moon in conjunction with a malefic planet occupies the rising sign, the 7th, the 12th or the 8th house and be not aspected by benefic planets, these latter being in positions other than the Kendras, the death of the new-born infant will happen quickly.

**Notes**

The word कृरु (Krura) may mean Mars who unfailingly causes death, and as he is one of the planets governing childhood
in the नैसार्गिकदासा (Naisargika Dasa). That the Moon in conjunction with Mars in the 12th or the Lagna will mean that the Moon is just risen or rising. Note that the Moon in the 12th, 1st, 7th and 8th houses is bad. [Vide Chapter XX, Slokas 4 and 5 infra]. The Moon in the 1st, 7th, 8th, or 12th, that is, the rising or setting position for Moon in conjunction with Mars is bad when benefics are not in angular positions. This is also the Western principle.

Also गुणाकर:—

सशिन्यरिविनाशगो निधनमाणुपापेशिते
शुभमैथ समाप्तं दलमतं मिश्र: स्थिति: ।
असंज्ञावलंकिते चलिनिष्ठ नां शुमेक
कल्याणसहिते च पापविनिते विलमाधिपे ॥ ६ ॥

Sloka 6.—When the Moon occupies the 6th or the 8th place from the Lagna and is aspected by malignant planets, the death of the new-born infant follows quickly. If the Moon in the position described be aspected by benefic planets, the child will live 8 years. If aspected by benefic and malefic planets mixed together, it will live only 4 years. If the lord of the Lagna be benefic and in the 7th in operating conjunction with a malefic and in affliction with three malefics, then the child dies in a month.
NOTES.

The Moon in the 6th or 8th is generally bad (Vide Chapter XX infra). If she is also afflicted in opposition by the Sun, Mars and Saturn (malefics becoming oriental), it is bad for life.

When such Moon is in opposition with benefics (all the three), it is bad for life before 8th year. According to the Naisargikta Dasa, it is Mercury that governs the period from the 4th to the 12th year of a child.

When the Moon is in opposition with malefics and benefics, it will shorten the life by 4 years.

In the above, if the combination be of—

1. three benefics and 1 malefic, the child will live 7 years;
2. three benefics and 2 malefics, the child will live 5 years;
3. one benefic and 3 malefics, the child will live 1 year;
4. two benefics and 3 malefics, the child will live 2 years.

सारावली—

बर्षांमार्गवती श्शो वर्षाष्टममार्गास्तिकतो लम्बात्।
सया: कृष्णेषु: सौम्येयान्विषाभिव।
अःपुर्वमेव: संहृते वर्षांमार्गेण निर्देशेष्वेदनम्।
अनुपात: कतेयाः प्रोक्तादुन्महैदेषे॥

Latter half.

As interpreted by me, i.e., कठःसहिते बिल्माध्विपे गुप्ते पापविभिरते सति,

the following is an example:—

<table>
<thead>
<tr>
<th>Lagna</th>
<th>Sun</th>
<th>Mercury</th>
</tr>
</thead>
<tbody>
<tr>
<td>Venus</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mars</th>
<th>Venus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mars may be in Kumbha, Meena or Mithuna, Jupiter and Saturn are in the same degree</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jupiter</th>
<th>Saturn</th>
</tr>
</thead>
</table>
Lord of the Lagna, i.e., Jupiter is in the 7th in operating conjunction with Saturn, a malefic. He is further afflicted by three malefics, viz, Mars, Sun and Mercury (who should be considered as a malefic when in conjunction with a malefic planet). The ruler of the Lagna, (the benefic Jupiter in this case) is setting in the 7th house in operating conjunction with a malefic while it is in affliction with three other malefics, which are rising. This will lead to death within a month.

N.B.—In these two cases, Mercury should be taken as a malefic as otherwise the yoga will not be complete.

The commentator Bhattotpala says in connection with this sloka:

"अभावित पदार्थस्तो चन्द्रमयितं न केनचिद्दृढ़र्यमाने रिञ्च्योगाभावं।
चन्द्रमा च वर्धणस्यं। सौम्यत्वगते भवयत्वमा पापक्षेत्रवते। सौम्यत्वो
भवति तदा न सर्वस्य॥

That is, if the Moon in the 6th or the 8th place be not aspected by any planet, the child will not die. Again, when the Moon in the 6th or the 8th bhava happens to be in a house owned by a benefic planet, or, being in a Rasi of a malefic planet, be at the same time in conjunction with benefic ones, then too, the child will not die. In support of the above he quotes from Yavaneshwara the following sloka:

यानाख्यातं नात्त्वर्गोद्भवं चंद्रशायं पापनिर्विश्वस।
सर्वायुरहवतं वर्मोर्विशिश्वविस्वातं दक्षमवतं वा॥
He also adds that the Moon in the 6th or the 8th house from the Lagna and aspected by planets whether benefic or malefic does not cause death to the native when the birth happens to be in the day time during the dark half of a month, or in the night time during the bright half of a month (Cf. अष्टमयज्ञेश्वर-सूत्रितः, etc. Chapter XIII, Sloka 8 infra) and quotes in support of this the following sloka from Mandavya's (मण्डनव) work:

पक्षे सिते भविति जन्म यदि क्षणां क्रमेष्वचाहिं शुभायुष्मण्यसुत्रितः।
तं च नन्दमा रिपुविनासातोपि नूतमापस्तु रक्ष्यति पितेभ. शिष्ये न हुनिः॥

The commentator adds—“अत्रसिद्धेऽपि पपेतोष्ट्रमे यथाने युमे चौम्यः स्थिते तस्मात कीर्ष्युकैः पपैषदेः जातस्य मासं सिद्धः सिद्धात्मातितं विष्णुमाः। ततो मरणिति अन्तनिरोगियोगे नन्दमति शुभाह्ये रिष्यो-गामाः। यस्मादनेतृक्षु न्यिस्त्यायारे बचम्॥

शक्तिसौन्या: पपैषदेरिक्षितानि न शुभाह्यं।
मासेन मरणद: स्युः पपैषदो लक्ष्मणसारसे॥

गुणाकरः—

निधनानिरुपचताः पपस्त: शालासः
शिर्तिति निधनकारी सौम्यवेष्वरवर्षत।।
अष्टमयज्ञेश्वरसानाकारेऽवेश्वरकृतिः।।
भविति अजुरसिद्धानातुपति विचेताः॥
प्रसादमगता: सौम्या: कृरेष्विक्षिप्तिता:।
शुभाहिःसिद्धानातः मासेनालकमकाः स्त्रुताः॥
कृरेष्वोत्तोते: होरेः पपवामेव यफ्तिः।
मासेन जलामलक्ष्मदेः सौम्येिनं वीक्षितं॥

Also यौनकोद—

क्रोणेश्वरी रिपुरश्चे सत्र: पपेिस्ते युकिः।।
स्मार्याणात्मक्ष्यात्म क्रोणेष्व समाकम्॥
क्रोणेसमिश्रुतेऽरितिं जातो वर्षेष्वत्तयम्॥
Note.—The 6th and the 8th bhavas are considered bad, because, one is setting and the other has already set. Bad planets in those bhavas are better than good ones (Cf., विपिरेत रिफ पद्मेछु—Chapter XX, Sloka 10 infra.) Opposition of benefics to the Moon in these two places only hastens death.

Sloka 7.—If the waning Moon occupy the Lagna and malefics occupy the 8th or the angular houses, the death of the new-born child should be predicted. The same thing should be divined if the Moon be in the midst of two malefics, (i.e., within 5°) and at the same time occupy one of the following places, viz., the 8th, 4th or 7th. If the Moon hemmed in between two malefics be in the Lagna, the 7th or the 8th house, and be not aspected by strong benefics, the child will die along with the mother.

Notes.
The benefics though aspecting will not save the mother unless they are rulers of good houses in the horoscope or are very well dignified. This is the force of शक्तिमुद्र (शक्तिमुद्र). This word goes with every line of the Sloka.
In the above example, Jupiter being the ruler of the 3rd and 6th not being dignified will not save the mother.

Also सारावस्त्री—

क्षणों शिनि विमे पापे: केनेत्रु मुत्युसंसच्चेर्वां ।
भवति बिपिठरवर्ण पादनाशिपतेमस्तं चैतन्त ॥
शून्याचतुरस्यस्य मात्रत्वमयमपरो शिनि जात: ।
विलयं प्रायति नियतं शेविरपि रक्षितो बाह: ॥
पादप्रमयम्यागते द्वौप्रायस्यमिस्थिते चतुरे ।
सौम्यौरबलैवृहते जातो ब्रह्मवेद सुवं हस्त ॥
शून्याचर्मि: पापे कृपपात्तिको: सह जनन्या ।
भ्रमवेद शुभसंद्रे: संकल्प भवाकुलपादित्व।

राज्यन्त्रि सद्विनिविश्वमाणे चतुरे विक्रोड़नयतेः पापे: ।
आपेक्षा: प्रायान्यामि शिशुविश्वायोगमस्ते च पपविद्युनांशुश्चने ॥८॥
Sloka 8.—If the Moon unsuspected by benefics happens to be at the end of a न्युशससनिधि (Riksha Sandhi—end of Kataka, Vrischika or Meena) and if malefics occupy the trines, the child born dies quickly. The same effect happens if the Moon is rising in the Lagna in opposition to three malefics.

NOTES.

The Moon posited at the end of Kataka, Vrischika or Meena in trine to all three malefics will bring death. If the Moon be in the end of Meena, and malefics in the ends of Kataka and Vrischika, these two houses happen to be the house of grave (इमःशान Smasana) and Death (आयुस्, रन्ध्र Ayus, Randhra respectively of the zodiac when reckoned from Mesha.

The Moon in Kataka, malefics in Vrischika (House of Death being the 8th sign) and in Meena (House of exit or undoing व्यय Vyaya or 12th sign), this yoga also brings in early death.

Sloka 9.—When the Moon with Rahu is in conjunction with another malefic (irrespective of its position) and Mars occupies the 8th, both the mother and the child will die; and the death will ensue from the effect of an operation if the Sun be in the Lagna. (The force of तु can only be brought about as above.) Again, when
the Sun or the Moon occupies the Lagna and malefics be in the 5th, 9th and 8th and benefics in their strength do not aspect or be not in conjunction with the Sun or the Moon in the Lagna the new-born child (and the mother) will die

**NOTES.**

The words प्रस्ते चन्द्रे have been interpreted as “Moon in association with Rahu” and not necessarily ‘eclipsed’ as understood by some.

The अब्ध in conjunction with this ‘प्रस्ते चन्द्रे’ may be either Saturn or the Sun, as shown in the following examples:—

![Diagram 1](image1)

![Diagram 2](image2)
The interpretations given above appears more rational and many instances (of the simultaneous demise of mother and child) that are of common occurrence may be brought under the yogas cited in the first half of the Sloka. In the first yoga, the Moon, whatever may be her position, is very much afflicted, being in conjunction not only with Rahu but also with another malefic, and the 8th house is occupied by Mars as well. With the above, the Sun’s position in the Lagna is further necessary to cause the demise as a result of operation. Moreover there was no necessity for Varahamihira to use the word अशुभ if he did not intend any one of the planets, viz., Saturn or the Sun. The word अशुभ should be taken only with रखी that is next to it and need not apply to चूङ्ज्ञ in the first line which is far removed, inasmuch as so many words कुले निधनाशिते जननिमृत्योग्मृत्यु intervene.

The commentator Bhattacharya takes the word प्रतात (Grastha as referring to eclipse (lunar or solar). According to his view, the translation of the first half of the sloka will be “when the Moon in conjunction with Saturn is eclipsed in the Lagna and Mars occupies the 8th place from it, both the mother and the child will die, and the death will ensue from the effect of an operation if the Sun be in the above position, (i.e., if the Sun in conjunction with Mercury and Saturn be eclipsed in the Lagna and Mars be in the 8th place from it.)” So that such deaths should be expected only in times of eclipses, and those by operation especially in the Solar ones. According to this interpreta-
tion, the word अग्रुष्म in अग्रुष्मसत्वते प्रते चन्द्रे can mean only Saturn and no other malefic planet. For, an eclipse of the Moon can occur only on a full-Moon day and the Sun will then be in the 7th place or in direct opposition. Consequently Mercury will not be near the Moon.

Also सारावती—

महंगोपगते चन्द्रे सकूँ तत्र ग्रहे कुजेश्वरंगे।
मात्रा सारां जियते चन्द्रवर्तक च ज्ञातेण।
खगे चन्द्रवर्तक वा पापा बहानेक्रन्तागतन्ते।
सौवेष्टहुक्रः सयो मरणाय कीतिता यवने।

अस्तितविशाश्रुमृतभेद्यनि मोदनेघनाधिनेः।
भवति मरणामाशुद्रेहिना यदि बहिना गुह्या न वीक्षिता:। ॥ १० ॥

Sloka 10.—If Saturn, the Sun, the Moon and Mars occupy respectively the 12th, the 9th, the 1st and the 8th places, they will conspire to bring about the death of creatures born under this combination unless they be aspected by Jupiter possessed of strength.

Notes.

In the example given below the Sun is square to Saturn.

The Moon is quincunx to Mars.

The Sun has gone down the midheaven while Saturn ascends it. The Moon is rising. बहिना गुह्या वीक्षिता:—may mean only trine aspect (ग्रहोऽयं हृक्षं).
<table>
<thead>
<tr>
<th>An Example</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lagna</td>
<td>Moon</td>
</tr>
<tr>
<td>Mars</td>
<td></td>
</tr>
<tr>
<td>Saturn</td>
<td>Sun</td>
</tr>
</tbody>
</table>

गुणाकरः

. . . . . . . .  मृत्युः ।

व्ययशुभविनाख्रेयाच्यायसि:  चौरिमः ।
कुजशशिंविहत्रैप्रद्रवन्योऽन्यः ।

From the quotation given below from सारवली (Saravali), it will be seen that the same effect is produced if Saturn and the Sun interchange places in the yoga described in the text.

.  ब्रह्मान्यवेयवननेवनसंयुक्ताब्दः ।
   जातय जनकः  खुः  सतो गुरुणा  न चेदहठः ।

In order that the four planets may be aspected by Jupiter, the latter must occupy the 5th house from the Lagna. If he should aspect only some of them, or be weak though he might aspect all the four planets, the child will die. It will escape death only in case Jupiter in full strength aspects all the four planets.

ब्रह्मेयनालयः

ङ्गाशत्यालाम्बः काप्रायायवदिर्येथाकामः ।
शङ्का मार्गस्य चतुर्वेदेष्ठिनामाः नारदः ।
गुरुणा मर्यादाय नूयोऽदिनामाः नारदः ।

The planets mentioned in the sloka in the text as respectively occupying the 12th, the 9th, the 1st and the 8th houses may also
be taken in the following order, viz., Saturn in the 8th, the Sun in the 1st, the Moon in the 9th and Mars in the 12th.

The sloka is also capable of the following interpretation:—

When Saturn and the Sun are in the 12th and the Moon and Mars are in the 9th, or when Saturn and the Sun are in the Lagna and the Moon and Mars are in the 8th, unsuspected by powerful Jupiter in either case, the result will be the same.

The inverse order may also be applied in the above view.

The words व्ययन्वस्योऽद्यनेधन may also mean the 8th house counted from the 12th, the 9th and the 1st; i.e., the 7th, 4th and the 8th from the Lagna.
Again, the words अविद्याकृतिविद्याकृति भूमिजः are capable of being interpreted as अविद्याकृतिविद्याकृति भूमिजः, that is Saturn and the Sun, Saturn and the Moon, and Saturn and Mars placed in the 7th, the 4th and the 8th houses from the Lagna. Cf.

चतुर्थ मन्त्र: सतामे तथा।
सूर्यमें सिद्धांकनं भूमिज्यागुल्लितविद्ये॥
अन्त बल्लुकसिद्धे दणिरेक। शृवपते॥
योगेषुकोलिविदेत् प्रागःवाद्रय कल्पते॥

सूतमदननवाल्युकगनस्त्रे-
व्युनुमयतो मरणाय शीतरिसिम।
सूतुतेर्यस्तिरिसिमेदब्यूष्ये-
यदि बलिमिनुलोकितो वा ॥ ११ ॥

Sloka 11.—The Moon in conjunction with malefic planets in the Lagna, in the 5th, the 7th, the 8th, the 9th or the 12th will bring on the death of the new-born infant unless aspected by, or in conjunction with Venus, Mercury or Jupiter in strength.

Notes.

The Moon here need not necessarily be waning as opined by Bhattotpala. If she be in conjunction with malefics (not one—व्युनुमयतो may be interpreted as व्युनुमयतो—) in setting or culminating horizon, is enough. Bhattotpala bases his opinion on the following quotation from सारात्मकोः

निधानार्थस्यचमलस्यक्रोणाः क्षीणचन्द्रसूयाः।
पाय बलिमि: हुभदैशयमाना गनायुं क्रयूः॥

गुणकर—

त्रिक्रोणश्चतनुयथैषु चन्द्रे सपाये ब्रम्हे प्रसूतः।
त्रिक्रोणते जिवुत्साकलिङ्गं राज्यकिते चेष्टा युद्धवस्य स्वातः॥
Sloka 12.—If a child is born under a fateful combination (अरिष्ट्योग) whereof the period has not been specified, the death of the child will take place when the Moon in her periodical courses goes to the house occupied at the time of birth by the strongest of the planets producing the अरिष्ट्योग (Arishtayoga). The same event may also happen when the Moon goes to her place (occupied at the time of birth), or the Lagna (at the time of birth) and is aspected in strength by malefic planets. The sages say this death may be expected to happen within a year.

Notes.

In the previous yogas find out who the worst malefic planet is that causes early death and the place occupied by it. Find out the Rasis of the Moon and the Lagna.

Now, we know that the time taken by the Moon for making one revolution is 27.32305 days approximately. The Moon therefore makes about 13 revolutions in the course of a year. Wherever the Moon in the course of her orbit comes to any of the three places mentioned above, viz., (1) the Rasi occupied by the Moon, (2) the Rasi signifying the Lagaa and (3) the Rasi occupied by the strongest malefic planet causing the अरिष्ट्योग death will happen.

We thus get 39 probabilities. The Moon must be powerful (सख्वति-Balavati) to cause death. That is, she must be weak Moon or be the ruler of the 6th or the 8th house. Thus the number of probabilities is limited to 13. There is another condition, viz., that the Moon should receive strong aspect of all the malefics, the Sun, Mars and Saturn. Then only, death will take place. This reduces to one certainty.
It may also be noted here that the general trend of the author in treating of early deaths in this Chapter, refers chiefly to the position, good or otherwise, of the Moon, thus indicating demise within one year, which is the नैसर्गिक (Naisargika) period accorded to the Moon in any one's nativity; other later periods of demise being alluded to as stray cases.

Also सारावळी—

Also बल्कि: स्थानं स्वं वा धर्मं गतेपि वा चन्द्रे।
बल्बति पापेष्ठे वर्षोऽस्त्युकः स्यात्॥
CHAPTER VII

आयुर्द्वयाध्याय:

मययनमणिवान्त्रक्कृतपृवीदिसकरादिदु कत्सराः प्रदिद्राः ।
नवतिथिविषयान्त्रिभूतदद्रसहितादशमिः स्वतुभुमेषु ॥ ॥

Sloka 1.—The numbers 9, 15, 5, 2, 5, 11 and 10 with 10 added to each represent according to the views of Maya (मय), Yavana (यवन), Manittha (मणित्थ) and Saktipurva (सक्तिपूर्व) the periods of Ayurdvaya in years contributed respectively by the Sun and other planets when in their exaltation.

Notes.

Also सारावली—

एकोनविन्यासामान: श्रीनिव: प्रक्रियासित: ।
तिथिः स्वतिपुत्रस्य दास्येत्र बुधाय: तु ॥
गुरो: प्रख्यातानं शुक्लायः बिभिषिः ।
विशिः रावनत्रथविघायु: स्वोच्छसः।

The figures given for the several planets in this sloka are for the Pindayurdvaya and are also helpful to find out the approximate income or salary of a person.

नीचे लोकां धस्ति हि अधान्तरस्वेद्यातो
होरा स्वाधित्रितिमपरे शाखितुः वदनि ।
हित्वा वर्ष रिपुग्रहान्तिह्यते स्वतिभाग:।
स्वयोविन्यास्यात स दलं प्रोज्जयशुक्काक्षुष्णाः ॥ ॥

Sloka 2.—When a planet is in its depression point, the period assigned to it is reduced by half; but when it
occupies an intermediate position, the reduction is to be proportionate. The number of years given by the Lagna corresponds to the number of its Navamsas that have risen above the horizon. According to some, the Lagnayus (Lagnayus) is as many years as there are Rasis reckoned from Mesha up to Lagna. [For example if the Lagna be at the commencement of the 11th degree of Kumbha, the Lagnayus is 3 years since 3 Navamsas of Kumbha have risen. According to others, the Lagnayus is represented by 10½ years. This latter view is not however accepted by Varahamihira]. The planets except when their motion is retrograde lose a third of their Ayus when in inimical houses. When they are eclipsed their Ayurdaya is to be diminished by half. This last reduction does not apply to Venus and Saturn.

**NOTES.**

Let us consider the following example:—

<table>
<thead>
<tr>
<th>Lagna</th>
<th>0—14°—32'</th>
<th>Mercury</th>
<th>11—24°—14'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>0—17°—43'</td>
<td>Jupiter</td>
<td>8— 1°—25'</td>
</tr>
<tr>
<td>Moon</td>
<td>9—14°—30'</td>
<td>Venus</td>
<td>0—14°— 2'</td>
</tr>
<tr>
<td>Mars</td>
<td>11—27°—53'</td>
<td>Saturn</td>
<td>0—27°—59'</td>
</tr>
</tbody>
</table>

![Diagram of the horoscope chart with planets' positions]
1. To find the income or salary.—Find the lord of the 10th house or planet in the 10th house (or that planet which is near the meridian). The figure indicated by the said planet gives the approximate income.

In the example given above, the Moon is in the 10th house and is stronger than the lord of the house. His figures are thus obtained: The Moon’s years in depression are $12\frac{1}{2}$ years. He is $71\frac{1}{4}^\circ$ removed from his depression point and therefore gets

$$12\frac{1}{2} + \frac{71\frac{1}{4}}{180} 	imes 12\frac{1}{2} \text{ or about } 17\frac{1}{2} \text{ approximately.}$$

The native’s income must therefore be 175 approximately.

2. To find the Ayurdaya.—

The Sun’s exaltation is $0-10^\circ$.

His present position is $0-17^\circ-43^\prime.30^\prime$.

The Sun therefore contributes $\frac{19}{2} + \frac{5\cdot7\cdot25}{6} \times \frac{19}{2} = 18\cdot59\cdot33$ years.

The Moon’s position is $9-14^\circ-30^\prime$.

His depression is $7-3^\circ$.

His years therefore are $\frac{25}{2} + \frac{25}{2} \times \frac{143}{2 \times 180}$ or 17.465 years.

Mars’s depression is $3-28^\circ$.

His position is $11-27^\circ-53^\prime$.

His years therefore are $\frac{15}{2} + \frac{15}{2} \times \frac{3}{180}$ or 12.5 years.

Mercury’s position is $11-24^\circ-14^\prime$.

His depressions is $11-15^\circ$.

He therefore contributes $\frac{12}{2} + \frac{6 \times 9.25}{180} = 6.31$ years.

Jupiter similarly gets $\frac{15}{2} + \frac{15}{2} \times \frac{33}{180} = 8\cdot875$ years.

Venus contributes $10\frac{1}{2} + \frac{162\cdot45}{180} \times \frac{21}{2}$ or 19.97 years.

Saturn gives $10 + \frac{10 \times 7\cdot03}{180} = 10\cdot44$ years.
In the example, there is no planet that is quartered in the house of its enemy. So there is no reduction on that count.

As regards the rule about combustion, Venus and Saturn are eclipsed. Their years should be reduced by half. But they come under the exception and their years are therefore not reducible.

The years for the Lagna = $4 \frac{72}{200}$ or 4.36 years.

Also साराकौः—

Also साराकौः—

$\text{स्वतः} \text{श्र्योहि} \text{श्र्योहि} \text{भमण्डः} \text{भमण्डः} \text{रहितमात्र्यः} \text{रहितमात्र्यः} \text{वच्छस्य} \text{वच्छस्य} \text{सुक्तवर्तिक} \text{सुक्तवर्तिक} \text{वृन्दश्री} \text{वृन्दश्री}

Sloka 3.—When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole,
a half, a third, a fourth, a fifth and a sixth, respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a bhava, only the strongest of them causes a reduction in the Ayurdaya. Satyacharya says so.

NOTES.

<table>
<thead>
<tr>
<th>½</th>
<th>⅔</th>
<th>1</th>
<th>Lagna</th>
<th>½</th>
<th>⅓</th>
<th>⅔</th>
<th>Lagna</th>
</tr>
</thead>
<tbody>
<tr>
<td>¼</td>
<td></td>
<td></td>
<td>For malefics</td>
<td>¼</td>
<td></td>
<td></td>
<td>For benefics</td>
</tr>
<tr>
<td></td>
<td>⅛</td>
<td>⅙</td>
<td></td>
<td>⅛</td>
<td>⅙</td>
<td>⅛</td>
<td></td>
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<td></td>
<td>⅛</td>
<td>⅙</td>
<td></td>
<td>⅛</td>
<td>⅙</td>
<td>⅛</td>
<td></td>
</tr>
</tbody>
</table>

The principle to be noted here is that the deduction is enjoined for planets—whether benefic or malefic—if they are in the visible half.

In the present horoscope, according to the above rule, there are two planets in the 12th, viz., Mars and Mercury, of whom Mars is stronger, Mars therefore loses all his years. This reduction is enough and reduction in the case of Mercury is not necessary.

The Moon is in the 10th house. He is benefic and therefore loses ⅓th. His years when reduced will be 14:554.

Jupiter is in the 9th. He loses ⅓th and his reduced period is 7:766 years.

It should however be clearly understood that the above computations are only rough and not quite accurate inasmuch as no distinction is made between a planet occupying the beginning of a bhava and another occupying the end of it. Both are made
to suffer the same amount of reduction which is not correct. Again, suppose there is a planet occupying the beginning of the 12th house and another the end of the 11th, the relative distance between them being say only 2 or 3 degrees. If the rules enunciated above are to be strictly applied, one planet (that is in the 12th house) loses his whole period while that in the 11th loses only one half which is mathematically not correct. To calculate the Ayurdaya periods of the several planets correctly and accurately, readers are requested to refer to the 5th Adhyaya of Sripatipaddhati and the sample horoscope worked out by me therein.

Also saravchī—

Sloka 4.—Multiply the Ayurdaya found by the number representing the Navamsa portions—whole and fractional—of the Lagna that have emerged from the horizon. Divide the product by 108. The quotient in years, months, etc., is the period to be diminished from
the Ayurdaya found in consequence of a malefic planet occupying the Lagna. If the malefic planet in the Lagna be aspected by a benefic one, the reduction will be only by half of the period above found.

**Notes.**

The greatest amount of reduction under this count will be \( \frac{13}{18} \) th of the whole Ayus when the Lagna happens to be the very end of a sign. According to some, the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas between the first point of Mesha and the Lagna—whole and fractional—and dividing the product by 108. Thus, should the Lagna be at the very end of Meena, and if a malefic should occupy the same, the whole Ayus is lost! The former view appears more rational.

The latter view is not favoured either by Bhattotpala or by Kalyanavarman.

The commentator also adds that when there are two planets one malefic and the other benefic occupying the Lagna, the planet that is nearer to the rising Navamsa is alone to be considered and not the others. If the malefic planet be nearer, then the reduction enjoined has to be made; but if the benefic be nearer, then no reduction need be made. The word कृ (Krura) in this sloka does not include the waning Moon; for, says the commentator.

तत्र कृरज्ञ्देश्वक्षीणास्त्रभाष्यम् न ग्राह्यः। तथा च बाद्रायणः।
सुर्याक्षरा-क्रमन्त्ये-श्वेकरिस्व रघुगो भवति हावितः।
विधिनाल्वैते स्वाम्यत्स्थि दृशं पात्येक्लघ्न्यम्॥ इति॥

In the example, the Lagna is 0—14°—32’ or \( \frac{72}{100} \) Navamsas. This is to be divided by 108 and multiplied by the several Ayurdayyas already found. As there are two malefic planets, viz., Saturn and the Sun in the Lagna and aspected by Jupiter, a benefic, the reduction to be made in the Ayus will be \( \frac{4\cdot36}{108} \times \frac{1}{2} \);
Sloka 5—The full period of life in the case of men and elephants is given as 120 years and 5 days, while in that of horses it is 32 years. It is 25 in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 for sheep and the like.

**Notes.**

The maximum period fixed above for men will be possible in the example given in the next sloka. Even then all the planets cannot be in exaltation, nor can all of them be exempt from the reductions enjoined in Sloka 4.

By rule of three process, we get the Ayurdaya of horses and other animals. Suppose it is required to find the longevity of a dog. Cast the horoscope of the dog, and calculate the Ayurdaya as you do for a man, and say you get 90 years. The Ayus of the dog will be \( \frac{12 \times 90}{120 \text{ years} \ 5 \text{ days}} \) or 9 years roughly.
Sloka 6.—When the last degree of Meena is rising and Mercury has passed 25 minutes in Vrishabha, and when all the other planets are in their full exaltation, the person born at such a time lives for the full maximum period of life prescribed, viz., 120 years and 5 days.

Notes.

The position of the planets and the Lagna in the horoscope will be thus:—

<table>
<thead>
<tr>
<th>Planet</th>
<th>Sign</th>
<th>Degrees</th>
<th>Planet</th>
<th>Sign</th>
<th>Degrees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>0</td>
<td>9°59'</td>
<td>Jupiter</td>
<td>3</td>
<td>4°59'</td>
</tr>
<tr>
<td>Moon</td>
<td>1</td>
<td>20°59'</td>
<td>Venus</td>
<td>11</td>
<td>26°59'</td>
</tr>
<tr>
<td>Mars</td>
<td>9</td>
<td>27°59'</td>
<td>Saturn</td>
<td>6</td>
<td>19°59'</td>
</tr>
<tr>
<td>Mercury</td>
<td>1</td>
<td>0°25'</td>
<td>Lagna</td>
<td>11</td>
<td>29°59'</td>
</tr>
</tbody>
</table>
Mars in the 11th house suffers a reduction of $\frac{1}{3}$ and Saturn in the 8th house $\frac{1}{5}$th of their respective Ayurdayas. The periods of Ayurdayas contributed by the several planets will thus be—

<table>
<thead>
<tr>
<th>Sun</th>
<th>19 years</th>
<th>Jupiter</th>
<th>15 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moon</td>
<td>25</td>
<td>Venus</td>
<td>21</td>
</tr>
<tr>
<td>Mars</td>
<td>7½</td>
<td>Saturn</td>
<td>16</td>
</tr>
<tr>
<td>Mercury</td>
<td>7 years 6 months and 5 days</td>
<td>Lagna</td>
<td>9 years or a total of 120 years and 5 days</td>
</tr>
</tbody>
</table>

Sloka 7.—This method of calculation of Ayurdaya has the assent of Vīshnugupta, Devaśvāminī and
Siddhasena. But the fault of these people lies in this that it does not give us in any case less than 20 years leaving out of account the अरिष्ट (arishta) period till 8 years.

**Notes.**

Varahamihira here criticises the methods of Vishnugupta, Devaswamin and Siddhasena. According to them after बालरिष्ट (Balarishta) none can die before 20. That their system is wrong is self-evident.

In his commentary on this sloka Bhattotpala gives the following horoscope and says that the total longevity does fall below 20 years:—

Lagna—1st Navamsa of Kumbha, Sun, Moon and Venus occupy their exaltation degrees. Saturn, Jupiter and Mercury occupy their depression degrees and Mars is in the 28th degree of Kumbha.

The Sun, the Moon and Venus contribute 19, 25 and 21 years respectively.

<table>
<thead>
<tr>
<th>Venus</th>
<th>Sun</th>
<th>Saturn</th>
<th>Moon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mars</td>
<td>Lagna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jup.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Saturn, Jupiter and Mercury give 10, $7\frac{1}{2}$ and 6 years respectively. Mars gives $13\frac{1}{2}$ years Jupiter being in the 12th house suffers reduction of $3\frac{1}{2}$ years. There is thus a total of $19 + 25 + 13\frac{1}{2} + 6 + 3\frac{1}{2} + 21 + 10$ or 98$\frac{1}{2}$ years. He adds that Mars
being in Kumbha, the Ayus of $98\frac{1}{2}$ years suffers a reduction of \(10 \times 9\) or \(\frac{90}{8}\) th and the net Ayus is \(\frac{1}{6}\) of $98\frac{1}{2}$ or 16 years 5 months, etc.

That the above view of Bhattotpala is not correct will be evident from the fact that there is no क्रुरोदयहरण (Krurodayaharna) in this horoscope inasmuch as Mars is not in the Lagna bhava (though in the Lagna Rasi) but only in the 2nd house since he is more than 26° removed from the Lagna. Further, even supposing that there is a malefic planet in the Lagna bhava, it is a question, as already pointed out previously, whether we are justified to reduce the Ayurdaya by more than \(\frac{1}{3}\) th for pur. posses of Krurodayaharana.

यस्मिन्योगे पूर्णमायुः प्रदिंं
तस्मिन् प्रोत्स चक्रवत्तितम् वैः ।
प्रथ्याश्च तेषु दौष परोडपि
जीवनायु: पूर्णमथेनिनाधिपि ॥ ८ ॥

Sloka 8 - That combination of planets which enables the native to live for the maximum period of life (120 years and 5 days) has been pronounced by others as one leading to emperorship. The defect (in this system) is thus self-evident as there are many who live up to this period even without wealth.

Notes

In order to live the full maximum period (120 years and 5 days) of life, we have seen that a man should have six planets in exaltation. But according to some authors like यवन (Yavana) and others, such a man will be a king. (vide infra Chapter XI-1). This sloka is therefore evidently a criticism levelled by Varahamihira against the methods of Ayurdaya adopted by Yavana, Badarayana, Parasara and others. Varahamihira does not accept
the above view of Yavana and others, viz., that six planets in
exaltation at birth will usher a king into the world. Nor does he
concur in the view that merely because there are planets in
depression, they will not make one a king, if there should be
Rajayogas as given or understood by him.

स्वमतेन किलाह जीवशर्मा
ग्रहदायं परमायुषः स्वराश्मृ ।
ग्रहसुद्दनवंशराधितुल्यः
बहुसामयं सत्यपैति सत्यवाक्यम् ॥ ९ ॥

Sloka 9.—Jeevasarman lays down in accordance
with his own doctrine that the (maximum) period of life
given by each planet is 1/7th of the maximum aggregate
period (120 years and 5 days). The declaration of सत्य
(Satya) that the Ayurdaya. of the planet corresponds in
years to the number of the sign (राशि) whose Nawamsa
is occupied by the planet is in agreement with the views
of the majority of astrological authorities (vide the next
sloka).

Notes

According to Jeevasarman (जीवशर्मन्) each planet when in
exaltation gives 1/7th of 120 years, 5 days or 17 years, 1 month,
22 days 8 Ghatikas and 34.3 Vighatikas.

Cf. जीवशर्माः—

समस्ते को द्वियमानो बस्वां बनायणो ग्रहेन्द्रागमः ।
वर्षयुक्तस्थानां नीचश्चनामलोकं च स्थान ॥
समस्तेनुपातस्तु: स्यादावतर्णः देशमन वस्तंकिन्नुः ।
विशेषयुष्म इत्य कार्ये तत्सवं गणिततत्तवः ॥

Jeevasarman’s Ayurdaya is to be resorted to when the L17 1a,
the Sun and the Moon are all weak (vide आपवतिलिहतः V—33). It
has also to be noted that just as in the निष्टलयुग्म (Pindayurdya), the several reduction, viz., चक्रपतहरण (Chakrapataharana), नीचचंडहरण (Neechardhaharanā), साधुक्षेत्रहारिनी (Sathrukshetrahārini), अस्ताक्षरहरण (Asthangataharana) कृष्णदयाहरण (Krurodahaharanā) will have to be made and then the resulting length of life ascertained.

By the words स्वतमेन (Swamatena) Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

Also साराकी——

स्नेहोनिवेशाः ढूङ्ठोपर्वी विस्फुट-श्राब्धाराग: क्रमांतिष्ठथाप्नु: भ(8641) ग्र:।
बध्वा वेदव्योमसव (504) वैदिन्तां प्रोक्ति लघूत्सर्वशास्त्रोपः ||

सत्योक्तं महिषिंद्रं लिप्योक्तया शतदयेनासव ||
मण्डलमाणविचुड़ुल्ला स्युः शेपाल्लु मानाया: || १० ||

Sloka 10.—According to Satya’s rule, the signs, degrees, minutes, etc., traversed by a given planet ought to be converted into minutes and divided by 200. If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can; the remainder gives the number of years, months, etc.

Notes.

In the example given under Sloka 2, the Sun’s position is 0—17°—43'. His period of अयु (Ayus) is $\frac{1063}{200}=5.315$ years.
The Moon’s period is \( \frac{17070}{200} = 85.35 \) years. Since this is greater than 12, its net period is 1.35 years.

The position of Mars is \( 11^0-27^o-53' \); converting this into minutes and dividing by 200, we get \( \frac{21473}{200} = 107.365 \). Subtracting multiples of 12 we get 11.365 years which is the अयुष (Ayus) contributed by Mars.

Mercury gets \( \frac{21254}{200} \) or 106.27 minus 96 or 10.27 years.

Jupiter’s period is \( \frac{14485}{200} \) or 72.425 minus 72 or 0.425 years.

Venus’ period is 4.215 years.

Saturn gets 8.38 years.

सलोकः—

इष्टोचरवासिसंगुणः भाजिता दुःशमित्र यतसः।
वर्षभासिननाडिविक्षिं स्वाङ्कायुरिन्मुदसङ्के:।

Also साराकः—

चित्ताधिकुर्भ भाज्या न्योमस्तुभयः समाः।।
उत्तमेश्चैवतः श्रेष्ठः स्वनामगुणिताः।।
होरासर्वबलोपतारदिकुल्यो नियन्त्रित्।।
वर्षाण्वान्वित मातादि भार्तीभार्तिकानु:।।

स्तुत्तुःक्रोपगतिसंगुणः
द्विलक्षस्वाङ्कायुत्रिभागः।।
ह्यान्विषेष्टु मद्रमाषिते
समानन्यत्प्रधेयेव्युदीरितम्।। ११।।

Sloka 11.—The Ayurdaya of a planet is to be trebled when it is in its exaltation or in its retrograde position. The same is to be doubled when the planet is in a Vargottamamsa (वर्गोत्तमस्म), in its own Navamsa, in its own house, or in its own decanate. This is the
peculiarity in the method of working out the Ayurdaya according to Satyacharya. All else is similar to what has already been stated.

Notes.

The Sun is in his exaltation. **His period has to be trebled.** Mars is in Vargottamamsa. Jupiter is in his own house. **The Sun is in his own decanate. The same advantages exist for Mars and Jupiter.** The periods of these have to be doubled. **(But according to Sloka 13 infra, only one multiplication—the biggest—is to be made.)** According to some, when a planet undergoes multiplication more than once, add up all the multipliers and then multiply only once.

The Sun’s period is \(5.315 \times (3 + 2)\) or 26.575 years.

The Moon’s period \(= \frac{1.35 \times 5}{6} = 1.125\) years.

Mars’ period \(= 11.365 \times (2 + 2)\) minus whole or 0.

Mercury’s period \(= 10.27\) years.

Jupiter’s period \(= 0.425 \times (2 + 2)\) or \(1.7 \times \frac{11.9}{8} = 1.4875\) years.

Venus’ period \(= 4.215\) years.

Saturn’s period \(= 8.38\) years.

Also सारावली—

बर्गौंतम् स्वभवने स्वदृढ़कापने नवांशके।
विनवण्यो समप्रस्थतिः विनवण्यो बक्रविभयः।
यदृश तूपचरः भविष्यं स्वराजायानिचिस्थितैः।
समस्तवर्षणां वत्र कर्त्तव्यं शास्त्राचिन्तके।
केन्द्रतिस्वस्थिते खेदे सकुञ्जिगृहणैकः।
संसाति करणं कैचित्र च सूक्तामेवर्मम्।
Sloka 12.—But the Lagna gives its आयुस् (Ayus) corresponding to the character of its rising Navamsа, i.e., as many years, months, etc., as the number of the Rasi owning the rising Navamsа indicates. If the Lagna be strong, it gives in addition as many years as there are Rasis in the figure denoting the Lagna. In this सत्यार्दय (Satyaurdaya), the reduction due to the presence of a malefic planet in the Lagna does not find place. The years assigned to the planets in the previous Ayurdays are not to be used for calculation.

NOTES.

The author talks of लग्नायुस् (Lagnayus) here. The Lagna is strong in the horoscope under reference. The Lagnayus is therefore \[\frac{0-14^\circ-43'}{200} + \frac{14^\circ 43'}{30^\circ} \text{ or } 4.358 + .484 \text{ or } 4.842 \text{ years.}\]
Sloka 13.—The rule of Satyacharya is preferable (to that laid down by Maya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (Satya and others) is the following:—

(1) Where several multiplications crop up, only one, and that the highest, is to be gone through (For instance, when a planet is in its own house, and in its exaltation and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaya should be trebled once for all.)

(2) Again, when there are several reductions applicable, only one, and that, the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half, i.e., Asthakuta-Asthangata reduction, be made.)

Also सारावधि—
बहुताकुन्तसम्ब्राह्ये यां करोत्वेक्वर्गणाम् ।
वराहसिंहराचर्यः सा न देव पुरातनः ॥
रिपुराजी भवाभोगोनिष्कां निम्नगात्यः ।
द्वां प्रहा: प्रयक्ष्यान्ति नास्ति नित्यभानुजे ॥

शुभवक्षिप्तेहि क्षीरधमे
शशितन्ये भुजृजे च केन्द्रयाते ।
अवजिष्ठोपीष्ठ श्रेष्ठे
रघुराजश्रीहर्षुंकामधिना स्वाम्। ॥ १४.११॥
Sloka 14.—When (Cancer) Kāataka is the rising sign, and Jupiter and the Moon occupy it, and Venus and Mercury are in Kendra (angular) positions, and the remaining planets happen to be in the 11th, 6th and the 3rd bhavas from the Lagna, the person born will have an immensely long life without reference to the order of reckoning treated of in the Ayurdaya Chapter.

Notes.

This sloka gives an exception where the ordinary rules of Ayurdaya are not to be applied at all.

Also साराखी—

करिखो सुहँ सन्यु: केन्द्रगो बुधभागवी

शेषकालांशुशोभितायुमेहेवेगः ||
CHAPTER VIII

दशान्तर्दृशाध्यायः

उदयरविवशाश्चैिकेन्द्रादिदिनस्थिाः
प्रथमव्यसिमः मध्येन्त्ये च दशः फलानि।
न हि न फलविग्रहः केन्द्रसंस्थाथायभावे
भवति हि फलप्रति: पूर्वमापप्रित्मेष्यि। || १ ||

Sloka 1.—Of the Lagna, the Sun and the Moon, whichever is strongest will have its dasa first. Then will come in the first portion of the life the dasas of the planets in the Kendra position with respect to the strongest of the aforesaid three; the dasas of the planets placed in the succedent houses will occur next, viz., in the middle portion of the life; and the dasas of planets in the cadent houses will happen in the concluding portion of the person’s life. If there be no such planet in the Kendra and Panapara houses, it does not mean that there are no ripening of dasas in those particular portions of the life. The dasas of planets in the Apoklima house will then ripen in the first period of life.

NOTES.

By the expression उदयरविवशाश्च (Udayaravisasanka) and the order in which the words are used, Varahamihira implies that if all the three are equally powerful, then the Lagna dasa comes first, next that of the Sun and then the Moon’s. If only two of them are powerful (of the same strength), even then the above order holds. If, for example, the Lagna and the Moon have equal strength, the Lagna dasa comes first and then the Moon’s dasa follows.
When the first dasa is thus arrived at, the next dasa will be that of the planet occupying a Kendra with respect to the ruler of the first dasa. Now if two or more planets should be situated in such a position, then the dasa of the strongest of the lot would lead off; then would follow that of the planet next in strength, and so on. But if such planets should be possessed of equal strength, then the one that has a longer Ayurdaya would have his dasa prevail earlier. If in the above case, the Ayurdaya again should turn out to be equal, then the planet which should first become visible after its conjunction with the Sun would rule the earlier dasa. But Yavaneshwara's rule is not so hard and fast when he says:

व्योधिको यः प्रथमोदितो वा प्रयः स पूर्वः पलितो द्वेषः।

If such planets should however chance to have equal strength, equal longevity and equal rising after their conjunction with the Sun, then that planet which is anterior in the general order of precedence among the signifiers would rule the dasa in question; and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus, and (8) Saturn.

As an example, let us suppose the Moon to be the strongest signifier in a horoscope, and the Lagna, the Sun, Mars and Jupiter to be in Kendra positions with respect to the Moon and both the respective strength and longevity of each of these four Kendra occupants to be quite the same. As it will be completely out of the question to think of an apparition after a solar conjunction in regard to the Lagna and the Sun, the दशक्रम (Dasha krama) in this supposed case will be first the Lagna dasa (as the Lagna is anterior to the Sun in the general order of precedence) and then the dasa of the Sun; of the remaining two signifiers, Mars and Jupiter, whichever will be the first to become visible after its conjunction with the Sun will rule the third dasa and so
on. But if these two should have a simultaneous apparition after a solar conjunction, then Mars would rule the third dasa and Jupiter the 4th in the general order of precedence.

Also सारावली—

Let us consider the following horoscope:

<table>
<thead>
<tr>
<th>Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lagna</td>
</tr>
<tr>
<td>Sun</td>
</tr>
<tr>
<td>Moon</td>
</tr>
<tr>
<td>Mars</td>
</tr>
<tr>
<td>Mercury</td>
</tr>
<tr>
<td>Jupiter</td>
</tr>
<tr>
<td>Venus</td>
</tr>
<tr>
<td>Saturn</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mercury</th>
<th>Mars</th>
<th>Venus</th>
<th>Sun</th>
<th>Saturn</th>
</tr>
</thead>
</table>

Birth at half a ghatika before Sun rise on 30th April 1853 A.D.
Since Lagna is the strongest of the three, viz., the Lagna, the Sun and the Moon, its dasa comes first.

There are 4 planets in the Kendras with reference to the Lagna, viz., (1) the Sun, (2) the Moon, (3) Venus and (4) Saturn arranged according to their strength. The dasas of these follow next in order.

Jupiter is the only planet in the Succeedent houses. His dasa therefore occurs next.

In the cadent houses there are two planets, Mars and Mercury. Mars being the stronger of the two, his dasa precedes that of Mercury.

The dasas of the several planets with their periods arranged in their order are:

<table>
<thead>
<tr>
<th>Planet</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lagna</td>
<td>4·8431 years</td>
</tr>
<tr>
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</tr>
<tr>
<td>Moon</td>
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</tr>
<tr>
<td>Venus</td>
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<tr>
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<td>Jupiter</td>
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<tr>
<td>Mars</td>
<td>11·1978</td>
</tr>
<tr>
<td>Mercury</td>
<td>14·9717</td>
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</table>

आयुः कृत्य वेन हि यन्देव
कल्प्या दशा सा प्रवेशस्य पूर्वः
साम्ये बहुनां बहुव्रत्देशः
तेनवं च साम्ये प्रथमोदितस्य ॥ ॥

Sloka 2—The dasa periods of the several planets will be only so much as have been contributed by them for the Ayus of the native. When there are several planets together for consideration, precedence should be given to the planet which predominates in strength. When there is equality in strength, that which gives a longer lease of Ayurdaya will have its turn first. When there is equality even in regard to the period of Ayurdaya of the planets, that which rises first after being eclipsed by the Sun gets its dasa prior to its fellows.
Notes.

See notes on the previous sloka.

Also साराख्यः—

आयुष= यद्यपि सा दशा तत्र कीर्तिता ।
हृदातिनेश्वासिनां प्रभुः भवेषष्यः
सत्कृष्णपकादिषु गताः कथिता दशोऽशः ।
पूर्वो दशातिनेश्वरिनः सदाशृंद्रव्येऽतः
साम्ये भवेषष्य जरायनः प्रभुः प्रथमोदिताः ॥

एकः गोद्द्वारपहलः ददाति तु स्वः
चंद्रः त्रिकोणग्रहः स्मरगः स्वरांशम् ।
पादः फलस्य चतुर्वेण् गमः सहोरः-
स्त्रेवं परस्परगतः परिपाचितः ॥ २ ॥

Sloka 3.—Planets placed in the following positions in regard to the lord of a dasa mature it by their several influences in the proportion of the numbers given opposite to them to the antardasa period of such lord.

A planet occupying the same house as the lord of the dasa ..... ..... 1
A planet in a triangular bhava ..... 1½
A planet in the 7th house ..... ½
A planet in the 4th or 8th house ... ½
Notes.

When there are several planets in a house occupied by a दशनाथ (Dasanatha) or in the 7th, a Trikona or a Chaturasra house from that Significator, the strongest alone of such planets must be taken into consideration as capable of being an अन्तदशनाथ (Antardasanatha) under that दशनाथ (Dasanatha). So says Bhattotpala in his commentary. He justifies this view by pointing to the use of the singular number in the expression एकक्षेण (Ekarkshagaha), त्रिकोणगृहः: (Trikonagrihagaha) and also quotes in support of his view the following.—

यमः—

एकक्षेण गतानां यो भवति वलाच्छिको विदेषेन ।
एकः स पवित्र हतां नान्ये तत्र स्थिता विहगः।||

Also केन्द्राणु:—

अन्तदशनाथगिरिकोणगृहःश्चादेशाय चालते नान्यः।
शायाप्रेक्षुरुवनो विज्ञुः: पतैकंभेस्वादुल्ली ||

But this view is not accepted by दिवाकरद्वैवः, the learned commentator of the above work, for, he is of opinion that all the planets posited in the same sign should share the number of years due to them and not the strongest alone and would further have the expression “पतैकंभेस्वादुल्ली” in the sloka quoted above, altered into “पतैकंभेतेजिधिलम्”, and supports his position from Parasara.

................ बहुवाक्षेतु तेजिधिलम्।
केन्द्राणु: सबे इत्येवप्रभव्यः।||

and also from सारावती—

अन्तदशनाथ यदु स्थान विविधायनेविन्द्रियादिस्स्मिस्तानाम्।
बन्दूनवनाधेन्य विद्यायुद्धमप्पहणाम तु।||

दिवाकर (Divakara) says that Varahamihira though admittedly very clever in extracting the essence from every author, has not anywhere laid down the dictum एकराशिगानां पक्षों एकति बली, to wit, the strongest alone of the several planets occupying a Rasi rules the Antardasa, etc. The same Divakara says also
that the quotation from यम (Yama) should be understood more as referring to the divisor that has to be determined in the चक्रपतात्रहानि (Chakrapatardha hani) process than as attributing the rulership of the Antardasa to the strongest planet of the lot; and that if यम (Yama) meant any thing else, he would have said एक: सपवष्मा instead of एक: सपवष्मा, etc.

Nor does दिवकर (Divakara) endorse the अन्तर्दशाक्रम (Antardasakrama) accepted by उपत्त (Utpala) on the authority of the casual order in which the several Antardasapatis are mentioned in books. As many authors have described the Antardasas ruled by the several planets in a certain definite order, some hold to the view that the Antardasas must be taken to transpire only in that order. But there are others who oppose this view and hold that the अन्तर्दशाक्रम (Antardosakrama) is the same as the दशाक्रम (Dasakrama) as enjoined by गर्ग (Garga):

सूतपाकस्थि: पूँ द्वारायन्तदेशां तत: ||
दशाक्रमवशाद्वे द्वृत्तदेशां याह: ||

Sripati follows Gargai Kesava and Divakara are of the same view. From the quotations given below, it will be seen that even the पाठक्रम (Patakrama) is not the same and the position of Bhattotpala therefore seems to be untenable.

पराशर—

दायगत्य तु सवैव्य सहगत्य दंभ भवेत् ||
सुतथम्यं गोरील्यं: पांदे सूतिसुबल्यथयो: ||
सतांवं सतसमस्तत्य प्रक्वयपवधुनोच्चते ।

हालुविपद्विति:—

दशान्तमेक्कोहगिर्यकोणां गुणांशक्रमः ||
सुंदरम्यं गुणांसंक नगाशमस्तमस्थित: ||

Both the views find mention in साराकारी—

केंद्राडिविधिनाचान्ये केवितपाठक्रमेण तु ॥

It may be noted in passing that the पाठक्रम (Patakrama) is identical in (1) Sripati, (2) Kesava, (3) Subodhini and (4) Vara-
hamihira, though Sripati sets his face against regarding the Pata-
krama as indicative of the order of precedence of the Antardasas.

In the sample horoscope referred to in the notes to the
pervious sloka, let us take the case of the Lagna dasa. There
are three planets in the Lagna, viz., the Sun, Venus and Saturn.
According to one view each of these planets will mature the
Lagna dasa by its influence for a period equal to half of that
ruled by the Lagna Antardasa. Others say that only one planet
which is strongest—in the present case, it is the Sun—that will
rule for half the period of the Lagna (अन्तरदसा) Antardasa.
Jupiter being in a house trine to the Lagna will rule for \(\frac{1}{3}\) of
the period of the Lagna Antardasa. There are no planets in the 7th,
or the 4th or the 8th.

Also सारावली—

| अध्येत्तमतः भण्डारीवर्धनं समस्तगुणम् भरार्याः |
| पादस्त्र चतुरसंस्थिताः पाचयति बर्चरा निर्देशयोः |
| एकत्र यद्य मूयायसं संभवति नमथरा |
| एक एक तदा तेषां दशादस्तद्वेंसं बलमु त |

Sloka 4.—Put down the numbers representing the
various portions of the dasa and reduce them to equiva-
lent fractions with a common denominator. Find the
total of the aliquot parts of the main dasa represented
by the several numerators; the denominators which have served their purpose are to be left out of account. The several aliquot parts multiplied into the years composing the main dasa and divided by the total of the aliquot parts constitute the separate antardasas or sub-periods of a dasa.

**Notes**

In the Lagna dasa, Lagna antardasa comes first and his period is denoted by $\frac{1}{3}$. The Sun's Antardasa is $\frac{2}{3}$. The same remark applies to the antardasas of Venus and Saturn. Jupiter's is denoted by $\frac{3}{3}$. There are no planets in the चतुर्घ (chaturrasra) houses, nor in the 7th.

The antardasa constituting the Lagna dasa are (1) Lagna antardasa, (2) the Sun's antardasa (3) Venus' antardasa (4) Saturn's antardasa and (5) Jupiter's antardasa. $1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{3} = \frac{17}{6}$. Out of 17 parts, Lagna gets 6, Sun, Venus and Saturn each gets 3 and Jupiter 2. Since Lagna dasa is 4,8341 years, we get the Lagna Antardasa to be .... 1,7062 years, Sun's, Venus' and Saturn's each .... 8331 ,, Jupiter's .... .... 5687 ,,  

But if the other view be taken, viz., that the strongest alone should be the व्रतमान among several planets grouped together, we have the antardasas of the Lagna, the Sun and Jupiter in the proportion of 6. 3: 2.
Also साराबद्धी—

भाग: सत्स: संहिता दशा: दशावृत्तिपूर्ण: भागहरोदयम्।
प्रत्यक्षात्तिपित: स्थान: पुरुष: पुरुष: तवस्वरदल: स्थु:॥

सम्बन्धित: स्वदशुभागे संपूर्णा बलवर्जितस्य रिक्ता।
नीचांगतस्य श्रद्धामात्रेयानिर्दिष्टमा दशा प्रभुतौ॥५॥

Sloka 5.—As regards the crop of fruit borne, the dasa of a planet having full strength or in his exaltation is termed full or complete; that of a planet without strength is termed empty. The dasa of a planet in a depression or inimical Navamsa is to be understood as untoward.

NOTES.

प्रसूति (Prasuti) means Radix position. Chart at birth time.

संपूर्णा (Sampurna) is the name given to a dasa of the planet which is in exaltation and is well placed too.

Also साराबद्धी—

लुहस्थरेण्यसुद्रह णसः
स्थितस्पूर्तिप्रकृतिर श्रद्धाम्॥
श्रेष्ठो दशा सुदशाहंशुक्तः
कुन्वित कथु पुनर्ना:भामी।॥
श्रस्त्रेण श्रुणोन्निर्बलगः
मिश्रा रिक्ता वीर्यमुक्तस्य सा हि \।
वीर्यमुक्त:क्रोधास्वभागेपुर्णा
नीचांशस्य देविमात्रेन्मन्यादा॥

Also साराबद्धी—

श्रोतस्वरेणीशिनिजभागसुद्रुप्स्थः
संपूर्णवीर्यरूपिता बलिन: स्थृतात्।
मिश्रवानस्तदित्तः श्रुभदिष्टः
श्रेष्ठो दशां बिद्धति ववःसु शेषाम्॥
नीचशुकु ग्राम: श्रद्धास्तुद्वर्षयजः\।
विषयः पपसंस्कारं दशांकुशरोपयेनम्॥
Sloka 6 — The dasa of a planet fallen from exaltation is termed अवरोहिणी (Avarohini) or descending; while that of a planet in a friend's or exaltation house is named मध्या (Maddhya) or middling. The dasa of a planet proceeding from his depression is called आरोहिणी (Arohini) or rising. The dasa of a planet that is actually in his depression sign or Amsa or in an inimical Rasi or Amsa is termed अध्या (Adhama) or worst.

Notes.

अवरोहद्वस्त्रा (Avaroha dasa) is the dasa of a planet going from his exaltation point to his depression. The same planet during this decline if well placed in the house of a friend becomes capable of making his dasa मध्या (Maddhya) or middling in effects. If he is ascending to his exaltation from depression he is आरोह (Aroha). When ascending if he is in an inimical house (not well placed) he becomes अध्या (Adhama). Therefore a planet, when ascending, if he be in detriment, becomes अध्यमद्वस्त्रा (Adhama dasanatha). If, in descending, he gets good places, the dasa improves. Therefore exaltation and depression points are not necessarily good or bad except when the planets get good or bad places (मित्रक्षेत्र Mitrakshetra, श्रुतक्षेत्र Satrakshetra), angular houses केन्द्र (Kendra) or bad houses (8th, 12th, etc.)

गुणाकरः —

श्च च्युतस्त्य हि मध्यबरोहिणीति
मध्या दशा तु मध्यदशगुर्गास्वेतुः।
Also सारावति—

दुष्का०युतस्य हि दुःखा सुहस्त्रांशोषरोहिणि माथा । मीचात्रिचुनोषोषे प्रहस्त चाहरोहिणी कष्ट ॥

नीचारिभंजे समवस्थितस्य वस्ते गृहे मिष्टराष्ट्र प्रदिश । संहातुरुपाणि फलान्यथां दशानुव वश्यामि यथोपयोगमय ॥ ७ ॥

_Sloka 7._—A planet placed in an auspicious sign (such as his exaltation, Moolatrikona, Swakshetra, Friendly sign, etc.,) and occupying a depression or inimical Navamsa will give in his dasa only mixed effects. The nature of the effects of the several kinds of dasas will be in quite accord with the appellations they bear; their uses, I shall explain in their dasa periods.

**Notes.**

The classification of the dasas into 8 sorts mentioned in _Slokas 5–7_ above, viz., (1) सम्पूर्णा (Sampurna), (2) रिक्ता (Rikta), (3) अनिष्टफळ (Anishtaphala), (4) अवरोहिणी (Avarohini), (5) मध्या (Madhya), (6) आरोहिणी (Arohini), (7) अधमा (Adhama) and (8) मिष्टफळ (Misraphala), is of value for purposes of characterising the specific quality of a given dasa in its potencies for good or evil.

_संहातुरुपाणि_ in the text may also be interpreted as “in consonance with what has been talked of in संग्ना - अध्याय (Samghna Adhyaya and other Chapters).”

' 23
Sloka 8.—In the case of a dual sign happening to be the Ascendant, the Lagna dasa will be bad, mixed or good according as the rising decanate is the 1st, 2nd, or 3rd. In the case of a moveable sign, this order is reversed. In a fixed sign, the Lagna dasa will be bad, good or mixed if the rising decanate be the 1st, 2nd or 3rd, respectively.

Notes

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<tr>
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<th>Chār or Moveable</th>
<th>Sīthra or Fixed</th>
<th>Udbhaya or Dual</th>
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<tr>
<td>1st Decanate</td>
<td>....</td>
<td>Uttama</td>
<td>Abhama</td>
</tr>
<tr>
<td>2nd</td>
<td>&quot;</td>
<td>Madyama</td>
<td>Uttama</td>
</tr>
<tr>
<td>3rd</td>
<td>&quot;</td>
<td>Abhama</td>
<td>Madyama</td>
</tr>
</tbody>
</table>

In the example under consideration, the rising decanate is 2nd in Mesha, a moveable sign. So the Lagna dasa was of a mixed kind.

Also sarasā—

Treyāṅgī dhaśa mūrvī: puṇjitā madhyādhamā
Chārē mihī prājīpa ā sīthraṇa pāpeṣṭmadhyāmā: ||
एक से नव विशेष्यक्रिया पान्ध्रेण रण्य-चन्द्र-रूपकाणी विविध वेदान्त क्रमबीतिप्रि समाहितः।

स्वः स्वः पुष्पावली निश्चितेऽपि पतिष्ठेयायो: क्रमादन्ते लघुदशा शुभेति यवना नेष्चर्ल्लिनिर वेचिर्थः।

Sloka 9.—1, 2, 9, 20, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the नैसांगिकोधसा (Naisargika dasa) system. If the अन्त्युद्यीयदशा (Amsayurdaya dasa) and the नैसांगिकोधसा (Naisargika dasa) run together at the same time, the dasa is very good in spite of the original dasa being otherwise bad. Yavana’s statement, that a portion of Saturn’s dasa here is also participated by Lagna dasa and is good, has been condemned by others.

Notes

"If in the अन्त्युद्यीयदशा (Amsayurdaya dasa), Lagna dasa comes in the last portion of life, then it is good, though criticised by others, since Yavana agrees." This is another interpretation.

शुरुकर—

भूरिश्रोतिकियं कुशम श्लोको नन्दाविद्रो विशाले:
शुककांच्छवी मयो गुरोद्धूतिनिस्तर्वः खावानां: क्रमादः।
वैनान्त्यु appealed निश्चितेऽपि परत दुस्मत्तनं
तेष देश द्राक्षु तस्मयाः शुभेति पुष्प फक्कम्।

Also सारासत्र—

चन्द्राष्टृनेधासोमजसिविविवाकरानिर्णये।
कम्भो दृश्या परिश्रम इष्टै नैसांगिकर्त्येव।
विशेष्यक्रिया दिव्यं नवुद्यं विश्वितं फक्कम पथाश्रयं।
शास्त्रानां प्रक्ष्यते संख्या: तुष्यो ग्रोणां निश्चिताः।
Sloka 10.—When the lord of a dasa, or a planet friendly to the same is in the Lagna\(^1\) initiating the dasa; when a varga of this Lagna is owned by the lord of the dasa\(^2\); when a benefic planet occupies the Lagna aforesaid; or when the lord of a dasa is in an उपचय (Upachaya) position, viz., 3rd, 10th, 6th or 11th with respect to the Lagna; the dasa in question will prove prosperous. When the Rasi occupied by the Moon happens to be the exaltation sign of the lord of the dasa, or a friendly house, an Upachaya, a Trikona, or the 7th house with respect to the lord of the dasa, the effects will be happy. If the Moon’s place be different, the effects will be far from happy.

NOTES.

\(^1\) Some interpret it as referring to the Lagna (in a nativity) at birth.

\(^2\) That is when the lord of the dasa is the owner of the Lagna Rasi, Lagna Hora, Lagna Decanate, Lagna Navamsa, Lagna Dwadasamsa, or Lagna Trimsamsa.

मुद्रि वा वृंदस्य सौम्येदिवि वा—may also be interpreted thus: “Or if a friendly planet or a benefic one be in the Varga of the lord of the dasa,” or “if the lord of the dasa be in the Varga of a friendly or benefic planet.”

पूणकः—

पावेशे हमवतिक्रयुत मुद्रि शुभे वा वृंदस्य वाके
प्रारूप्या सत्कर्षा श्राद्धुपचयभवनश्वेदिवि वा पाकनाये।
If a dasa or antardasa begins when the Moon occupies her own house (either by transit or progression according to Madhavi System or any other method), that dasa must be good bringing honor, wealth and happiness generally. If the Moon at the ripening of a dasa or antardasa passes through a house of Mars, the native gets separated from his wife. If the
Moon passing through a sign owned by Mercury, he gets education, friends and wealth. If passing through Simha, he will experience hardships by working in forts, forests, roads and temples; if through the signs owned by Venus, the period is good, the man being above want. If the Moon is at the ripening of the dasa or antardasa passing through a sign owned by Saturn, the person concerned will have intrigues with a bad woman. If in Jupiter’s houses, it will bring honor, wealth and happiness to the native concerned.

Notes.

The Moon in Dhanus in Radix of a horoscope will bring honor, wealth and happiness. That is the person gets honor, wealth and happiness generally. The Moon in Mesha or Vrischika brings on separation from one’s beloved whether in progression or in radix and so on. कौजे दृष्यति र्यिं सुर Separation from women and troubles through them, etc.

शुनाःकर:—
प्रारूपः विविकिको भवति खल्दु दशा मानसीवार्थाहेथैः
ब्रोऽध्यामार्गः श्रीमुत्तमने ब्रम्हविवाहानाय ।
सिद्धे वारणायम् कुष्मांगि कुस्तते शुंक्तेन चाचन्द्रा स्यात्
कुस्तोऽऽ मन्द्रेहे दिर्याति गृहुः मनसीवार्थायमान ॥

Also साराली—
सौम्यक्षेत्रसंतु: कुलीरो दौ भवेद्वशसंसे ।
क-याः दूरपति नर: कुञ्जमने हृति वा युवलमु ॥
विष शास्त्रभाषि मित्रप प्रिति करोनि बुधराहौ ।
श्रीकेतस्वनामांतु सौम्या च-प्रेक्षारिष्टां च ॥
सुबधनस्तु: राजसि जीवगृहे दिर्याति जीवाणुः ।
परिणतायमांसौ जीवगृहे वर्धकी वास्ति ॥
Sloka 12.—If the Sun be good, he gives in his dasa or antardasa wealth through perfumes, claws, tusks (of elephants), skins (of tigers), gold, cruel deeds, roads, kings and battles. He will make the person high-minded, brave, always active, famous and more dignified. If the the Sun be untoward, he will have to apprehend perils or dangers through his wife, sons, wealth, enemies, weapons, fire or a king. He will renounce every thing, will be inclined to do wicked deeds, will quarrel with his servants and will suffer from diseases affecting the heart or stomach. If the Sun be of a mixed character, the effect will also be mixed.

NOTES.

Suppose we are progressing the Moon as per Madhavi System and the Moon is passing Simha, say, and is afflicted by the Sun at birth. Then we have to predict the Sun’s bad effects in the Sun’s dasa; and so on.
Sloka 13.—During the advent of the Moon’s dasa, if the Moon be auspicious, the person concerned derives benefits from the mantras, Brahmns, jaggery, curd, butter, ghee, etc., cloths, flowers, sports, sesamum, food and exercise. He will worship the Brahmns and the Gods; will improve in his scholar-ship and learning, and (there will be increase in fame and wealth) fame and income will wax and wane like the Moon. If the Moon be inauspicious, he will indulge in sleep and idleness and will beget daughters. There will be inharmonious surroundings both at home and outside.
Notes.

Also सारावदी—

Also सारावदी—

श्रेष्ठद्रश्या विवें श्रीसंमणमादरात्वत्र विधारात्।
जलतुरि नक्षरसैरिसुष्विकारस्य तः क्रोडः।।
विज्ञान्यासंखीध: पुष्पांकङ्गसेवसं मधुरात्।।
अर्थविनायकमादवेष्टप्रसदो हिन्यातं लभते।।
तैषष्बारसंसिद्ध: पूजां प्राप्तिः गुरुभूपायाः।।
मेधासुकुलीकरः श्रेष्ठद्रशं श्रीमन्ना निद्धमः।।
कुलं भवं कुलभर्तं च श्रेष्ठद्रशं द्वकुलविधं कष्ठमः।।
निद्धरस्यं सोमणं महत्तरनी शोकम्।।

भौमस्यारैविदयं भूपसहजुक्ताविकाराज्ञेयं
प्रेक्ष: सुतमित्रदारसहदेविभुवंहुष्टता।।
तुष्यमुग्धनविविधमंगज्यना रोगाः परस्रीकरतः।।
प्रीति: पापसहितर्विनिरूपिः पाहुण्तैश्चायनि च।। नै।。

Stotra 14.—During the dasa of Mars, if Mars be auspicious, the person will subdue his enemies, will acquire wealth through kings, brothers, lands, woollen goods, sheep and goats. If Mars be inauspicious, there will be misunderstandings with one's sons, friends, wife, and brothers, and enmity with learned men and elders. There will be disease arising from thirst, blood, fever,
bile, loss of a limb, or illicit intercourse with other women. He will associate with people doing wicked deeds and will himself become wickedly inclined, harsh in speech, and cruel in temperament.

Also सारावली—

सौम्यावलीण लभते नू गोर्भिनेहरुगरिपरस्मार्दिः।
व्यासविश्वधरसमस्मुसौद्रवत्तज्ञतार्नमविद्वानमस्मार्दिः।
क्षिप्लासयतिः निष्क्रियविन्द्रनानुविश्वविद्वानसमस्मार्दिः।
अमरवन्द्रक्षिप्लासयतिः क्षिप्लासरंभस्मार्दिः।
सुचिक्रियविद्वानविद्वानसमस्मार्दिः।
परदारसत्तेवस्य गोर्भिनेहरुगरिपरस्मार्दिः।

वैधासं दौत्यसहुदुहिर्भुदिनान्ति विहितस्यां समा यशोः।
युक्तिविहितसहुदुहिने सरस्वतीसौ जायसौ जायसौ।
हास्योपायकौशलम मविचारो धर्मकियसाधिनयेत।
पार्थाय अमंचनेनामनशुचः पीडः च धातुत्वात्।

Sloka 15,—During the dasa of Mercury, if he is benefic, the person concerned will acquire wealth, by undertaking some mission, through his friends, elders and Brahmmins. He will be eulogised by the learned and thus become famous. He will get vessels made of brass,
and other bell-metals, will get gold, mules, lands, every kind of good fortune and happiness. He will be in a position to ridicule others, and clever in resorting to others for help. He will have an accumulation of knowledge and success in all good undertakings. If Mercury be malefic, the person will become harsh in speech, will suffer imprisonment, grief and will have no peace of mind. He will further suffer ailments arising from the three humours वात (Vata), पिता (Pitta), and क्षुद्र (Kapha).

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Sloka 16.—During the dasa of Jupiter, when he is benefic, a person will get honour, learning, valour and the like, increase of knowledge, beauty and power. He will be able to help others, and will be energetic. He will acquire money through counselling, planning or contrivance, (service under) kings, study of the Vedas and their chantings. He will have an increase of gold, horses, children, elephants and clothes. He will get the friendship of good men and that of kings. If Jupiter be inauspicious, the person concerned will be worried in solving minute and intricate questions, will suffer from ear-disease and there will be enmity with unrighteous persons.

Also सारावली—

ब्रजसत् गुहुरुद्वारां मन्द्री नपन्नतनीविश्वित्तम् ।
मानुषानां जनावरतिपतान् सुहृद्विविवर्तकम् ॥
कालाशुभरेवतराभिमोही सदा पुरुषः ।
मातस्नामौरस्त्रां लाभो खिष्तवं बिना कार्य ॥
खाथ्या भवति नराणां प्रीति सदृशमिपि साधृम्भ ।
जनतापात्मकः प्राणात्मकः नपुषस्माः धनतामः ॥
व्यजनानात्मकः सुमनी ब्रजसप्तभवमक्षणाविनाम् ॥
Sloka 17.—When Venus is auspicious, the person concerned will enjoy during his dasa good music, various kinds of pleasures fragrant perfumes, good food and drinks, fine clothes, women, jewels and splendour which are all material to kindle sexual appetite; he will acquire knowledge. His desired objects will be fulfilled and he gets many friends. He will become skilled in trade and agriculture. He will be the recipient of a hidden treasure and will also acquire wealth. If Venus be inauspicious, the person will, during the dasa of Venus, set himself against a host of people, against the king, hunters and unrighteous men, and will have much suffering through his friends.

Also सारावकि—
शुक्लद्वारां विजयः क्षणमयविनिविद्यासत्यनर्तरे ।
माल्याच्छान्तिभूम्योजनयः प्रभुवो निधिप्रमसः ॥
Sloka 18—During the dasa of Saturn, when he is auspicious, there will be the acquisition of asses, camels, hawks and the like, she buffaloes to the person concerned. He will get the company of aged women. He will be the head man or chief of a class of persons, of a village or a town and will be honoured as such. He will get grain of inferior quality. If Saturn be inauspicious, the person will suffer from phlegmatic and windy complaints; he will be extremely jealous, angry, distracted in mind and unclean. He will suffer calamities and be much fatigued. He will get reproaches from his servants, children and wife and will suffer loss of limbs.
Also साराको—

सौरेश्वरं प्रपश्नः प्राणति युमानं खरोप्रवहिष्ठायानं।
कुल्ल्यं जयरक्री वा कुल्ल्यशति कुल्ल्यश्वारीक्रम्।
खुल्ल्यामुक्तार्थाभासः च सरसरम्।
इंहत्तुपकाद्रि को स्वकैयपक्षशिरायपुरवैै।
वाहनान्तोहेरगवर्तिः स्त्रीस्वजनविशुष्योगज्ञ।
युक्ते भवज्ञानदोषो मद्रासतोग्नो महत्कोपः।
पुनः वा विविधकल्लकं बद्धनतन्त्रोभम तथा व्यक्तम।
भूत्याप्विविधों भवति च कण्या चतुर्देव सौरेः।

दशासु शस्तासु गुरुभानि कुर्व-न्यनिफ्यंसंज्ञावश्वभानि चैवसु।
मिश्रासु मिश्राणि दशावलानि
होगफलं लगवते समानसु।॥ १९॥

Sloka 19.—During the dasa periods of the several planets, the benefic effects mentioned will happen if the planet be auspiciously placed; if otherwise, the malefic effects will come to pass. If the planet be of a mixed nature (so far as his position in the horoscope is concerned), the effects will also be mixed. The effects of the Lagna dasa will be similar to those of its lord.

संज्ञाध्याये यथं यदद्वस्तुभं
कर्मांजीवो यथं तत्योपदिष्टः।
साध्वस्त्यानालोकस्तोद्वं च
tतत्स्वं तथं योज्यं दशायाम्।॥ २०॥
Sloka 20.—Whatever substance is mentioned as belonging to a planet in the Chapter on “Definitions” (Ch. II—12), and whatever calling is declared appropriate to a planet in the Chapter on “Profession” (Ch. X—1), whatever has been spoken of as the effect of the presence of planets in the several bhavas (Ch. XVIII and XX) and of their being associated with (Ch. XVII) or aspected by (Ch. XIX) other planets and of their combinations or yogas (except Nabhasa yogas), all these must be duly assigned to the planets concerned in their respective dasas.

Notes

यथयः महत्त्वा यदृवयं के मे जीवित्वा यथः यः |
हर्मावज्ञानयोगाः फलं स्त्रांतदाम्यासु तत् ॥

Also श्रीपति:—

यदृवत्त्वा काष्ठमुण्डिधिर्मयत् यथवः महत्त्वा
कमर्जीर्वधिष्ठि च तलासु पत्र्य यथ्याद्विदिः ॥

यदृवत्त्वा यदिप मुहद्या योगास्त्रिणां द्विश्चिं यत
तत्तत्त्वं महत्त्वाल्वशालोजनोयं द्वामु ॥

In predicting the several effects of the dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the dasa of that particular planet (vide Slokas 12–18 supra). These will have to be generally supplemented by the effects due to other considerations as well, of the planet, viz., its influence due to its functioning as दशनाथ (Dasanatha) or अन्तदासनाथ (Antardasanatha), to its position in the rasi occupied, to its association with other planets, to the benefic dots obtained in its Ashtakavarga, to its occupation of any particular decanate, Navamsa and other Vargas, etc. All these effects will also have to be suitably added on. The particular constituent of the Kalapurusha represented by the planet, the political grade typified by it, the particular colour ascribed to
it, the substance typified, vegetable, mineral and animal kingdom represented by it, the precious stone typified by it, the article of apparel, the constituent element of the body represented by it, the particular flavor ascribed to it, the effect due to all these have to be fittingly brought in during the dasa of the planet under consideration. For instance, in the Sun's dasa, should the Sun be auspicious in the nativity, royal favour, self satisfaction, acquisition of red substances, of copper and the like, company of people of the Kshatriya caste, the quality of goodness, possession of good vital energy, etc., all these will have to be predicted. If the Sun be bad, the loss of these has to be thought of; similarly in the case of the Moon and other planets. For further information the reader is referred to the दसधयायी (Dasadhayee) commentary on this sloka.

चायां भाष्यां च सर्वं
सोमभर्त्याचन्ति स्वदशामात्त्वम्
क्षेत्रप्रबवम्बरवान् गुणाश्च
नासास्यदक्षत्वकृत्याणुमेयान् ॥ २१ ॥

Sloka 21.—All planets when they attain their dasas exhibit in the native their respective characteristics due to the elements, earth, water, fire, air and ether, which can be recognised by the nose, tongue, sight, skin and ears.

Notes.
The Sun and Mars—Fire.
Moon and Venus—Water.
Mercury—Earth.
Jupiter—Ether.
Saturn—Air.

शुभायः—
सर्वं सप्तसंहो च शम्भिनः श्चिनो वायस्यः
चायां गुरुश्च तथा सिद्धितर्तस्मि ।
Mars and the Sun govern the Eyes.
Saturn,, Touch.
Jupiter,, Ears.
Venus and the Moon,, Face
Mercury,, Nose.

Application.—Suppose Jupiter is afflicted at birth. In his
dasa period, you must predict ear troubles. Suppose Mars or
the Sun is afflicted at birth. In his period should be predicted
trouble to the eyes.

Sloka 22.—During the auspicious dasa period of a
planet, men's inner soul assumes a benefic character
and leads them to attain much happiness and wealth.
By means of the effects described above for the several
dasa periods, one can easily conjecture the tide of
events a man may have at any particular period as a
result of the effects of the dasa ruling at the time.
Where planets are void of strength, the effects though
attenuated make themselves felt at least in dreamy
reveries.

Notes.

Should the dasa period of any planet be bad, the inner soul
assumes a malefic character for the time, and misery and loss of
wealth will be the result.
Sloka 23.—When there are two equal but contrary effects given for one and the same planet, they both cancel each other. That is, there will be no effect at all. If they are unequal, the more powerful of the two will come to pass. If there are two planets each giving effects contrary to that of the other, there is no cancellation. That is, one planet does not destroy the effect of the other. Both the planets bear fruit each in their respective dasa periods.

Notes.

Suppose it is Mesha Lagna and Jupiter is in Vrischika. From the point of view of rulership of the 12th house being in the 8th, instead of making the man a spendthrift (12th house rulership), he makes him stingy (on account of the lord of the 12th being in the 8th). From the point of view of rulership of the 9th house (भाग्य. Bhagya) being in the 8th, he will be bad for भाग्य. Bhagya (3rd, 6th, 8th and 12th houses are bad houses). These are the houses that cancel each other.

Take another case—Mesha Lagna with Mars and Jupiter in the 3rd. Now Jupiter as ruler of the 12th in the 3rd makes him stingy. As ruler of the 9th in the 3rd, there is not much भाग्य (Bhagya) or happiness. Mars as ruler of the 8th standing for speculation, or sudden gain of money is good for speculation, etc. As ruler of the Lagna in the 3rd, the strength of the native is not very good.

Double negatives make one strong affirmative. If the ruler of the 8th house is in the 12th, he is good. Similarly, Jupiter in
the 8th house identical with Makara (Mithuna Lagna horoscope) is good, because, he is in the 8th and also in depression.

3rd quarter of the Sloka.—If two planets are badly placed, say Jupiter in Makara and Mars in Kataka, though they are in opposition and in depression, they will not cancel each other (unless they rule bad houses or are in bad houses).

These bad planets will not do harm in their sub-periods but only in their major periods.

शत्रुक्षबिरोधे नूमेकपालसः
ब्रम्ह सविश सदां पञ्च्यते वाणिक्य यत् ।
नसंहस्फलमन्यं शेषरोशनयः हन्यात्
ब्रह्म हि फलमेते श्वस्त्रवाके व्यक्तियम् ॥
CHAPTER IX

अष्टकवर्गीयायः

The following slokas from गुणकर (Gunakara) are inserted here as they form an appropriate introduction to this Chapter.

यज्ञार्के जन्मगुणा। दिवसकृते द्राक्षार्के सुमुख्रमः ।
गुणां तद्भवन्तर्वर्गां फलस्य भेदाद्वैकालिकमयमायः।

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as absolutely identical (even) in the case of persons born under the same star.

यत्र स्थितः जीवलब्रो नरणां स्थानमार्क तत्तुस्मुद्धरिति।
तथा तथा चेषु खगा: सहल्पः स्थिता न ते सिन्क्रो भविति।

Astrologers declare that to be the जन्मराशि (Janma Rasi) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the Lagna may be in all possible ways cannot consist of seven.

अश्वोजयगुणार्के यत्र स्थित:। प्रोज्जोटत्स्तेतेज्य द्राक्षार्के सुमुहमानिः।
फः तेषु च विबोध्येन। यदातदगात्मतैस्तु स्थानूः।

Hence every person is declared to have 8 signs as the seats of the seven planets and the Lagna and it is with reference to these 8 places that all the good and evil effects of a person's life due to the disjoined or conjoined states of the planets and the Lagna are calculated—a process which when completed, the Ashtakavarga result as it is called will become revealed.

स्वादर्कः प्रथमायुष्युतिणि द्राक्षार्के तपोब्रुहम्।
वकात्स्वादित्व तददेव रथवैष्ठक्रातृ समरान्त्यारिषु।
Sloka 1.—With reference to its Ashtakavarga, the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from itself; Mars and Saturn; in the 6th, 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th places from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Lagna.

Sloka 2.—The Moon is auspicious in the 3rd, 6th, 10 and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 5th, 7th, 10th and 11th places from itself; in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn;
in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter; and lastly in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus.

गुणाकर:-

क्रमशः प्रत्ययित्र स्थानसमस्यसुरु क्षुद्रात्मसाधनोऽर्थम्।
वात वातसाधनम् समस्यसु व्यायामीत्रस्यमस्यसु मन्त्राम्।
श्रीस्वरहासनुपुष्पायनुष्ठानेन विवेचनतथा।
शुकातुर्गुण स्वाः सरससद्वङ्गमभवान।

वकसुपप्यविनात्मन्तन्येववायादिकेषु:।
चन्द्राहिंफळेशु केन्द्रनिधनप्राप्तियं राशिः।
धर्मायाहास्तकेन्द्रा: समस्यसु वायुस्मात् पश्चिमांगः।
शुकातुर्गुणस्वात्मस्तुष्युष्युः गुरौ: कर्मन्यवाटसां। ॥ ॥

Sloka 3.—Mars is auspicious is the 3rd, 5th, 6th, 10th and 11th places from the Sun; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna; in the 3rd, 6th and 11th places from the Moon; in the 1st 2nd, 4th, 7th, 8th, 10th and 11th places from itself; in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn; in the 3rd, 5th, 6th and 11th places from Mercury; in the 6th, 8th, 11th and 12th places from Venus; and lastly in the 6th, 10th, 11th and 12th places from Jupiter. The 10th place from the Moon is effectless, i.e., neither benefic nor malefic.

गुणाकर:-

केन्द्रनिधिनात्मन्तन्येववायादिकेषु: पद्मायनाः
प्रत्ययित्रोऽपि श्री: प्राप्त: प्राभसहस्त्राविन्यथेषु लग्नाः।
Sloka 4.—Mercury is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn; in the 6th, 8th, 11th and 12th places from Jupiter; in the 5th, 6th, 9th, 11th and 12th places from the Sun; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th places from itself; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon; and lastly, in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

शुक्रान्तः स्वास्थ्यमाध्यमव्यभिचारमुद्भय नेतिसूचैः
साहसः भृष्टिस्वरुपायिन्यायेपथे शतो नित्येकालातः
धीर्मन्यायिन्यमर्तिनः मुद्भय ँस्यस्य सवत्स्यायामविनिहारणः
धारामृस्तिरयुतेषुगुणसूक्ष्यमूलमालेकः समानः

सदा यथायायामेन यथायामेन जायायायामेन विश्वास्ये रूपायावेचे
| ॥ ॥
Sloka 5.—Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Mars; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from itself; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 2nd, 5th, 6th, 9th, 10th, and 11th places from Venus; in the 2nd, 5th, 6th, 9th and 11th places from the Moon; in the 3rd, 5th, 7th, 9th and 12th places from Saturn, in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury; and lastly in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna.

Sloka 6.—Venus is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from itself; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 8th, 11th and 12th places from the Sun; in the 5th, 8th, 9th, 10th and 11th places from Jupiter; in the 3rd, 5th, 6th,
9th and 11th places from Mercury; and lastly, in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars.

Sloka 7.—Saturn is benefic in the 3rd, 5th, 6th and 11th places from itself; in the 3rd, 5th, 6th, 10th, 11th, and 12th places from Mars; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna; in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 3rd, 6th and 11th places from the Moon, in the 6th, 11th and 12th places from Venus; and lastly, in the 5th, 6th, 11th and 12th places from Jupiter.
Sloka 8.—Thus have been described the benefic positions; the rest are to be understood as malefic. The planets produce the effect of whichever of these two preponderate in the Ashtakavarga calculations made from the Rasi they occupy at the time of birth. In their own, friendly or अपचय (Upachaya) places, the planets invariably advance the benefic effect revealed by Ashtakavarga. In their depression, inimical or अपचचय (Apachaya) houses, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

Also सारावली—

इतरेक भुमभयदेवभूमी संकरक्रम याहाँ:
शक्ति आलोनिष्ठिति विद्धश्रिति प्रोहितमेतर्फःः
स्वर्णस्योपवसहुद्गद्यू सुतारा भस्मकिर्ति समं
स्वक्षरसामिगति दृष्टापितवाचलन्यप्रेयम्प्रथमः

NOTES,

The several places detailed in Sloka 1–7 above are to be reckoned with respect to the Rasi (and not the bhava) occupied by each of the 7 planets and the Lagna at the time of birth.
These places should be understood as benefic and the rest malefic. As each Rasi happens to be counted 8 times (once for each of the 7 planets and the Lagna) for ascertaining the benefic as well as the malefic places, the maximum number of countings cannot in any case exceed 8. If after computation of a planet’s अष्टक्वर्ग (Ashtakavarga) it is found that a particular Rasi has more countings on the benefic side than on the malefic, it means that the net result is beneficial to the native.

If we should denote a benefic place by a dot (.) and a malefic one by a vertical stroke (|), we can at a glance understand the difference between these two kinds of countings in any अष्टक्वर्ग (Ashtakavarga). The effect of a planet’s arrival in any भव (भव) in its progress through the orbit (गोचरा Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the भव (भव) in the भिन्नाष्टक्वर्ग (भिन्नाष्टक्वर्ग) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy; while dots in excess of the prescribed minimum betoken good, not with standing the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malefic, the result is $\frac{7-1}{8}$ or $\frac{4}{8}$th beneficial. If in any rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is $\frac{6-2}{8}$ or $\frac{4}{8}$ beneficial. If the number of benefic dots be 5, we should say that the effect will be $\frac{5-3}{8}$ or $\frac{2}{8}$th beneficial. If it should be 4, the result is $\frac{4-4}{8}$ or 0; that is neither good nor evil, but neutral and so on.

शादरवण——
प्रेम ये गुण: शायतिष्ठि श्याने: स पप्पो भवति।
बशु प्रहिंसितं सर्वत्रे कल्पनाप्रेषित्॥
Take for example the horoscope mentioned in Chapter VII, Sloka 6.

<table>
<thead>
<tr>
<th>Lagna: 30°</th>
<th>Sun 10°</th>
<th>Me. 1°</th>
<th>Moon 15°</th>
<th>Jup. 5°</th>
<th>Ashtakavarga of Mars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Venus 27°</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Benefic dots-39</td>
</tr>
<tr>
<td>Mars 23°</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Malefic Strokes-56</td>
</tr>
<tr>
<td>Rasi Kundali</td>
<td></td>
<td>Jup. 5°</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saturn 20°</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the sign मेश (Mesha), there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots neutralise with 3 of the malefic strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productive of \( \frac{2}{3} \) or \( \frac{1}{3} \)th evil. Similarly for the other sign. There is one peculiarity to be noticed in the अष्टकवर्ग (Ashtakavarga) of Mars. In sign कुंभा (Kumbha) in the example there are 5 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—चन्द्रादिविभागस्य Chandraddigvipahaleshu—for the अष्टकवर्ग (Ashtakavarga) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only \( \frac{4 - 3}{8} = \frac{1}{8} \) or \( \frac{1}{8} \)th.  

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned should also be posited in an उच्च (Upachaya) house (with respect to the Lagna or the Moon, or occupy a friend’s house, or his own sign or his exaltation Rasi.

लघुदुर्गयंसंस्ख्यंनान्नद्या स्मृतिसंबंधतः ।
मित्रक्षेत्रवाषा वा फलमलिष्यितः शुभं द्वादशः
If on the other hand the planet though getting more benefic dots should happen to be in an अपचय (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अराग्यातः नीचे सन्दुःप्ते च जन्मकलेः स्वातः । । नसु श द्वारलायं फणमतिः मिति द्वारलूः ॥

N.B.—The उचय (Upachaya) or अपचय (Apachaya) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of गोचर (Gochara).

Cf यथनेत्याः—

यथा यथाचारितां गोचरं थूः थूः थूः थूः थूः थूः थूः थूः थूः ॥

Also सत्य—

जन्मनुपचयवने हंसको प्रहो एषुचये पुष्पाफः ।

अंतर्यामववनोः योद्धाय ते ह सत्याः ॥

These authors have in their turn specifically stated, by the words जन्मकले (Janmakale), सूत्री (Sutari), जन्मति (Janmanj), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (i.e., placed in places such as उचय, etc., and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देय्यतिः says—
Varahamihira too has said in his work यत्र (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war, or combustion, etc.

नीचस्था यथाविजिता रत्नमिमृता विरास्यो हस्त: ।
भुजगा इथ्य मन्त्रहता सत्विनि कार्यसमा यथे ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation. Swakshetra, Upachaya, etc., it always refers to the position of the planet at the time of birth; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet’s transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic गोचर (Gochara) phalas of planets are mentioned; i.e., if particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benefic positions of that particular planet with respect to the Moon in that planet’s Ashtakavarga and do not completely represent the entire benefic results of that planet.

The Ashtakavarga is used in connection with transits. For example, Saturn transitting the 3rd, 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. Suppose he is transitting the 3rd house from the Moon in a nativity where the benefic dots are below 4. He will not be very good. His coming in the 3rd house is no doubt good; but much cannot be expected of him because of the small number of benefic dots. The position in the 3rd house though good, the small number of benefic dots therein disqualifies him to do good.
Bhattotpala adds:

Varahamihira has before stated (Chapter VIII, Sloka 23 supra) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be nil when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

एकृप्रयत्न सङ्घने फलश्रोतिरोधे न.मा वदेष्यधिके परिपूर्णते वत्तम् ||

A question may now be asked what the author's object was by making a similar declaration again through the words "भिन्न निगम्यति विभेदितष्ठे,विभिन्नक्षणां मके जनमयित्वम् वद्यः." The answer is—"No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two similar effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet in another capacity may cause loss of wealth. In such a case, both the effects are similar in character and become neutralised with the consequence that the native neither acquires wealth nor incurs any losses. But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This view is further supported by Badaśarūṇa (बद्धरुण) and Yavana (यवन) as they have admitted this principle while speaking about Ashtakavargas and their several effects. Thus, for example, a certain planet may be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic. nor malefic. After
such considerations of each Rasi on account of its 8 countings, if it is found that benefic points outnumber the malefic, the effect of the planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked: Well, if Ashtakavarga then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in his Brihat Samhita the गोचरफ़ल (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Ashtakavarga should be stated in the गोचर (Gochara). Further, as गोचर (Gochara) is widely-known to all, and as it has been treated of by many authors in their works, it has to be inferred that Varahamihira too has adopted the same course followed by his predecessors. For he has said in his work यात्रा

यथा गोचरफ़लमाणतं तस्य वेचफ़लमिल्यते न बा ।
प्रायशः न बहुसंस्तं विवंद स्थूलार्थफ़लं हि गोचरं ॥

Yvaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance; for he has said

फलाध्वं श्रुमपपलक्ष्ये समानकल्पावली प्रविष्टः ।
ज्ञायांतु यस्तं वलं विपायं यात्रिविधाने च समुद्रं च ॥

Badrayana also has said

कष्टेश्वे तत्वसंस्करे फले चेतन स्यातं नासः फलयोक्त्रं वाच्यः ।
वाच्यं परियांवितिरिष्टाः स्यानं स्थाने स्थाने कल्पने य प्रविष्टः ॥

and has thus accepted only the Ashtakavarga method.

THE ASHTAKAVARGA PLATE

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in this Chapter involves heavy labor and considerable time especially when it has to be done for several horoscopes. Some
methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The सर्वश्चतकर्ग (Sarva-shatakavarga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in Jatakaparijata, ( जातकपरीजाति )

Chapter X.

The construction of the Ashtakavarga plate: and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top. A radius of one inch for the smallest and three inches for the largest, the difference between the radii of successive plates being \( \frac{1}{4} \) th of an inch will be found suitable. The bottom-most plate has an axle with screw arrangement fixed to its centre about which the other plate revolves. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that they form a straight line when the plates are adjusted for any horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several Ashtakavargas. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the
Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottommost plate in the position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lagna, move the plate relating to Saturn till its dot comes to the 8th division from the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth, and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are directly below the signs of the zodiac respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate. Fix up the plates by tightening the screw at the top. They are now ready for reading the result. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots in the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates opposite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha'; the number of '2's in the parts of the plates opposite to 'Vrishabha', the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha'; and so on. The number of '3's will similarly yield the results
for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus, and '7's for Saturn. The following figure shows the plate properly arranged for the positions of the planets in the sample horoscope given below:
It will be seen that the dotted division of the plate relating to the Sun has been brought against Kataka as the Sun occupies Kataka in the Kundali (कुण्डली); the dotted part of the plate relating to the Moon has been arranged against Mithuna as the Moon occupies Mithuna; the dotted part of the plate relating to Mars has been brought against Simha as he occupies Simha; and so on. It will further be observed that there are six '1's in the division against Mesha, four in the divisions against Vrishabha, and so on. Similarly, there are five '2's against Mesha, four '2's against Vrishabha, and so on. These represent benefic dots in the Ashtakavargas of the Sun, the Moon, etc., in the several houses. The number of figures (irrespective of what planet they relate to) in the several divisions against a particular house indicates the Samudaya Ashtakavarga (समुदयायाः अष्टकवर्ग) in that house. For example, it will be found that there are 34 figures in the divisions against Mesha. 34 is therefore the number of benefic dots in Mesha in the Samudaya Ashtakavarga. Similarly for other houses.
CHAPTER X

स्वाधीनताध्यायः

अर्थांशः पितृपितृगुणमात्रामृत्तकरानादिसनािश्चराधः।
होरेश्वरमेरविविकहृत्याः।
मेन्द्रकरोपपतिमण्डलकाथवतः॥१॥

Sloka 1.—There is acquisition of wealth, firstly, from the father, mother, a foe, a friend, a brother, a wife or an inferior, according as the Sun or any of the other planets taken in order, occupies the 10th place reckoned from the Lagna or the Moon; secondly, by means of the profession prescribed for the ruler of the 10th house or of the ruler of the Navamsa occupied by the planet owning the 10th place from the Lagna, from the Moon or from the Sun.

Notes

Find the planet or planets occupying the 10th place reckoned from the Lagna as well as from the Moon. Ascertain which of them is strongest. If the Sun be such a planet, the native gets parental inheritance (from the father); if it be the Moon he inherits property from the mother; if Mars, he gets money from enemies; if Mercury, from friends; if Jupiter, from brothers; if Venus, from wife; and if the planet be Saturn, he gets wealth from inferiors, such as servants, etc.

Planets in midheaven of aspiring to Midheaven दामामिति-
छाविश्: (Dasamabhillashinaha) are to be treated accordingly.

Secondly, find out the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them,
Find out in what Navamsa he is. The ruler of that Navamsa will influence the profession.

Let us take the example given in the notes to Chapter VIII Sloka 1.

There is the Moon posited in the 10th place reckoned from the Lagna as well as from the Sun, and there are no planets in the 10th house from the Moon. The Moon is therefore the only planet that influences his income.

According to the other view, the lords of the 10th place reckoned from the Lagna, the Sun and the Moon are Saturn, Saturn and Venus respectively. Saturn and Venus are in Dhanur Navamsa and Simha Navamsa respectively. The lords of these are Jupiter and the Sun; and the stronger of them is the Sun. The Sun is therefore the planet that influences the profession.

Also सारायी—

हरेन्द्रेयोरप्रायो स्नातकतत्वभावावलं कर्म ।
तस्याधिपपरिश्रृंगणादिःशास्त्रयो वथा हानि: ॥
द्विचरितः चैः खः हः शः शिष्यः भावः भवन्त्यः ॥
पिशूपूर्णवुद्धितजनसहजोभृत्यन्तरः ॥

According to Bhattotpala, it is not correct to predict the profession by considering the strongest alone of the planets (1) posited in the 10th house reckoned from the Lagna and the Moon, or (2) owning the 10th house counted from the Lagna, the Sun and the Moon. Every one of these should be considered for determining the source of income of the native. He quotes in support of his view the following slokas of गार्गी:

उद्यानमाह्नो यादि ये प्रहा उद्यमिषिता: ॥
ते सबंधमेवा श्रेया: श्रवणं व्योरिता: ॥
If this view be accepted, the income for the native in question will have to be determined with reference to the planets Jupiter (the lord of the Navamsa Rasi occupied by Saturn) and the Sun (the lord of the Navamsa occupied by Venus), i.e., from the sources mentioned in Sloka 2 and 3 infra.

_Sloka 2._—If the Sun be the lord of the Navamsa occupied by the lord of the 10th bhava reckoned from the Lagna, the Moon or the Sun (whichever is strong), the person concerned will earn a living by dealing in grass, gold, wool, medicine and the like. If the Navamsa under reference be that of the Moon, the person gains a living by agriculture, by dealing in things derived from water (such as conchs, pearls, fish, etc.) or through the medium of women. If the Navamsa in question belong to Mars, the person gains a livelihood by metallurgy, by violent acts like branding, fighting, etc. If the Navamsa belong to Mercury, the person concerned will try to earn his livelihood as a writer, by the use of his mathematical knowledge, by poetry or by pursuing the arts.
Notes.

The occupations coming under the Sun are: some honorable employment either under the State or under some public body of men, kings, princes, emperors, dukes, earls, barons, etc., all titled appointments under the crown, jewellers, goldsmiths, gilders, owners of woolen mills or workers there, minters or men employed in mints, and the like.

The employments signified by the Moon generally include sailors, mariners, navigators, fishermen, watermen, midwives, nurses, etc.

The profession indicated by Mars are all kinds of military men, such as soldiers, generals, colonels, captain, doctors, physicians, apothecaries, chemists, butchers, barbers, executioners, engine drivers and the like—generally all the workers in iron, steel or fire.

Mercury’s employments denote literary authors, translators, writers, accountants, astrologers, school masters, mathematicians, poets, lawyers, book-sellers, printers, postmen, etc.

Sloka 3.—If the Navamsa belong to Jupiter, the person concerned will earn money through Brahmins, deities, learned men, mines and the like or by religious acts. If the owner of the Navamsa in question be Venus, the living will be derived by dealing in rubies, silver and the like and by rearing cows and buffaloes. If Saturn be the owner of the Navamsa occupied by the lord of the 10th place, the person concerned will live by doing wearisome acts by the
carrying out of punishments, etc., inflicted on criminals, by the bearing of burden, or by engaging in some vile pursuit. The person succeeds in the avocation prescribed for the planet owning the Navamsa occupied by the lord of the 10th bhava

Notes.

The occupations denoted by Jupiter include judges, priests, learned men, senators, preachers, clergymen, bishops, ministers, and bankers. Venus’s professions indicate dealers in gold, ruby, elephants or horses, cows, jaggery; hotel-keepers, confectioners, shepherds, musicians, painters, linen drapers, jewellers, players, embroiderers, lapidaries, scent-dealers, maid-servants, etc.

Saturn’s employments include shoe-makers, scavengers, grave-diggers, undertakers and all persons engaged in similar vile pursuits; they also include gardeners, miners, brick-layers, etc.

*Sloka* 4.—The source of wealth ought to be divined by the planet occupying friendly, inimical or their own houses. When the Sun is in exaltation and at the same
time strong (or it may mean in the 10th house), the person concerned earns money by his own exertion (and does not inherit much of paternal property). If benefics in strength occupy the 11th, the 1st and the 2nd houses, the native acquires wealth in many ways.

Notes

पुञ्जभण्ड: is another reading for आयरभण्ड: (Ayasthaïhi).

To determine the ways by which a person will earn money, the planets which are in the 1st, 2nd and the 5th (opposite to the 11th) houses, in a friend's house, in an enemy's house or in his own house, indicate the source. If the planets be bad, there will be maximum labor and minimum income; if they be good, there will be minimum labor and maximum income. If the Sun is exalted in the above position and at the same time strong (in good houses, etc.), then the person concerned will earn money by his own exertion. [Note that the Sun in exaltation causes maximum labor and maximum income; the same when the other malefics are posited in the 10th house.] If more than one planet be strong, then the native will have more than one source of income.

शुभाकर:—

मित्रश्रवणियुग-संगतमुद्युगततस्ततस्ततोऽस्य:
श्वापुरुषं वर्धुते स्वसुजातितोड्डं।
वीर्यातयोविदितनुयणाय:। सुभास्यः
नासादिचो महति हन्त तात्यात्यशतः।

Also साराभली—

होरालवैरीन्धन्तारामुहुर्भन्मु चिन्तयेदथर्थम्।
वल्लसुयुतेः भेदेन्द्र्तेनकथा हर्माप्पः।

The profession or occupation of a native is generally judged from the planet or planets occupying the 10th house and, if there should be none there, from those in the 1st and also from those
aspecting the Sun and the Moon. Further, the planet which is posited very near the Sun or the 10th bhava whether before or after in the radix of a native and its condition—whether strong or weak—due to its position and aspect exert much influence in this respect.
CHAPTER XI

राजयोगाध्यायः

This Chapter deals with yogas leading to kingship. In twenty slokas the author exhausts in his characteristic way the whole range of Rajayoga, enumerates the various views upon the subject, critically examines them, and postulates his own view in preference to the views of others.

In the first thirteen slokas, he merely sets forth the views of Yavana and others. In the first sloka, he records the theory of Yavana and the objection raised by Jivasarman when three malefics are in exaltation in a nativity. In the next sloka he describes how according to their view 32 kinds of Rajayogas arise when one or more planets occupy their exaltation, one of them being in the Lagna and the Moon in Kataka. In the third sloka he mentions a further set of 44 Rajayogas arising out of the aspect of four or more planets on the Lagna or the Moon in Vargottamams. In the next eight slokas he mentions some particular yogas leading to kingship as understood by Yavana and others. In the latter part of this Chapter, he criticises the views of Yavana and his school and points out that four planets in exaltation do not necessarily lead to kingship. According to his view, planets whether posited in exaltation or Swakshetra houses will lead to kingship only when they are trine to one another and not otherwise; and if
they do not satisfy this condition, the ṣyogas will only result in conceding longevity even without wealth. He then gives some of his own Rajayogas.

\[ \text{श्रुतिके} \]  

\[ \text{Sloka 1.} - \text{Yavanas have said that when three malefics are in their exaltation, a king is born who will be cruelly disposed. But Jivasarman is of opinion that, with malefics as such (i.e., in their exaltation), the person born never becomes a king.} \]

Notes.
Varahamihira without giving his opinion merely quotes the two schools of Yavana and Jivasarman—Yavanas saying that malefics in their exaltation make a cruel king and Jivasarman maintaining the contrary, viz., that under such circumstances, no king is ushered into the world.

\[ \text{सारावधि} \]

\[ \text{अनुभुगनवसे: स्वोषणे: कृषःक्षेत्रे} \]
\[ \text{कथयति यवनेन्द्रो मूर्ति विकर्मोत्पथुः} \]
\[ \text{न तु भवति नरेन्द्रो जीवार्ह्मोक्षक्षे} \]
\[ \text{भवति नृपतियां: सलक्तो राज्यपावः} \]

\[ \text{वकार्क-नार्कपुरुषः: सर्वलिङ्गिष्य} \]
\[ \text{स्वोषणे पोहङ्गुणः: कथितवक्षरे} \]
\[ \text{श्वकार्यितेशु च तथैवक्तः विलम्} \]
\[ \text{स्त्रक्रेत्रे तश्चिनि पोहङ्गभूमिः: स्यूः} \]
Sloka 2.—If all the four planets, viz., Mars, Saturn, the Sun and Jupiter be in their exaltation, one of them being associated with the Lagna; or, if three of the aforesaid planets be in their exaltation and one of them happens to be in the Lagna, 16 cases of Raja-yogas arise. If the Moon be in his own house (Kataka) and if two of the afore-mentioned planets be in their exaltation, one of them being in the Lagna at the same time; or, if one at least of the four planets be in its exaltation sign identical with the Lagna, a second set of 16 Rajayogas is caused.

Notes.

Of the four planets, viz., Mars, Saturn, the Sun and Jupiter in their exaltation, any one of them may be associated with the Lagna. There are thus 4 cases. Any three of the above in exaltation may be in 4 ways ($4\times3\times2/3! = 4$). And each of these can have 3 varieties as any one of the exalted planets may be associated with the Lagna. There are thus 12 cases. The total therefore is 16.

Two of the aforesaid planets may be in their exaltation in 6 ways ($4\times3/2! = 6$) and each of these has 2 varieties as either of the planet may be associated with the Lagna. There are therefore 12 cases. Any one of the 4 planets in exaltation being with the Lagna will give 4 cases. The total thus is 16.

It should here be noted that these are not however accepted as Rajayogas by Varahamihira.
Also साराचली—
स्वदेस्थैरत्वभौमसौरगुर्गौम: स्वधेन्द्रिकश्रृङ्कान:।
देवयोग्योणधूर्वतापसराण: सपदशिनां पाश्चिनाः।
हाम्यां चैवा गत्रामोक्षये चवमवने चन्द्रे पुन: गोड्याः।
सन्तो नीचचतुर्ग्रुड्धो उप वस्तुधां पालयं वादोतिर त्र।

वर्गोत्तमगते लमे चन्द्रे वा चन्द्रविजिते।
चतुर्धिरपूणिरा नुवा द्यानिविशिष्टे: स्मृताः। ॥ ॥

Sloka 3.—When the Lagna or the Moon occupying a Vargottamamsha is aspected by four or more planets other than the Moon, twenty-two cases of Rajayogas arise.

NOTES.
Besides the Moon, there are six planets. The number of cases in which 4 out of these can be selected for aspected the Lagna is \( ^6C_4 \) or 15. The number of cases in which 5 planets may aspect the Lagna is \( ^6C_5 = 6 \). All the 6 planets may also aspect the Lagna. Therefore the total number of cases is \( 15 + 6 + 1 = 22 \) for each of the Lagna and the Moon or 44 in all.

A particular case in which four planets situated in Kendras aspecting a Vargottama Lagna are said to usher a king into the world is described in Jatakaparijata, viz.

वर्गोत्तमां पसौ विकृमो चन्द्रेचन्द्र ।
चन्द्रविभुधेष्टे: ॥

सुखार्ष्टवानहि ग्रहोपवात्याश्चिरोकिते मानवनायकः स्वातः ॥
चन्द्रविजयि: i.e., “by planets other than the Moon” has reference only so far as Lagna yogas are concerned, for the Moon cannot aspect itself. But a question may be asked “Will the aspect of the Moon on the Lagna nullify the yoga if it is otherwise complete?” The answer is in the negative. In this case, the Moon’s aspect does not count, being productive of neither good nor evil and the Moon cannot be one of the planets making up the least number of 4 above stated.

Also साराप्रकः—

गणोत्तमे खण्डनयाङ्कोष्ठतो निशानर्द्धार्धिष्य गणोत्तमस्यः
चतुर्महायान्त्रिकतिलक्ष्य निरीक्षित: स्यादभूषणोऽक्रमः

N.B.—Varahamihira merely makes mention of these Raja-yogas, as described by other authors and does not accept them.

यमें कुंमे दक्षे के गति शरिने तैऩे तजुरी- नङ्गुक्षिलहि: शशिजुगुल्बकृष्णतयः
यमेकुरु तुक्षे स्थे सवित्शार्जिणी भुजमने
तुलाजेन्दुक्षे: सस्तिमुक्जीवीश्न नरपै

Slöka 4.—With Saturn in Kumbha, the Sun in Mesha, the Moon in Vrishabha, Mercury in Mithuna, Jupiter in Simha, and Mars in Vrishchika, one of the last three (according to Bhattopala, one of the first three) Rasis being the Lagna also, three Rajayogas arise. Again, when Saturn and the Moon are in exaltation.
with one of the two signs as the Lagna, the Sun and Mercury in Kanya, Venus in Tula, Mars in Mesha and Jupiter in Kataka, two cases of Rajayoga arise.

<table>
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<th>Merc.</th>
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<tr>
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<td>Jup.</td>
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<table>
<thead>
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<table>
<thead>
<tr>
<th>Saturn</th>
<th>Venus</th>
<th>Sun</th>
<th>Merc.</th>
</tr>
</thead>
</table>

कुजे तुजे अर्जनदृष्टोब्धुषिय यमलम्य च कुपति: ।
पतिदशृष्टेश्य: वितिषुतत्विल्लने सराशिनि
Sloka 5.—When Mars is in exaltation, the Sun and the Moon are in Dhanus, and Saturn is in Makara identical with the Lagna, a king is born. If the Moon should occupy the Lagna along with Mars in exaltation in the aforesaid yoga (i.e., when the Sun occupies Dhanus), the person born becomes a king. Again, if Saturn occupies the 7th in conjunction with the Moon, Jupiter be in Dhanus, and the Sun be in Aries in exaltation identical with the Lagna, the yoga leads to the birth of a king.
Also साराभि—

चापार्दे भगवान् सहस्रकिरणस्त्रैव ताराशिरो  
लमे भातुबो उत्तिरसहित: चोषि ' च भूनन्दन: ।
दशों भवति क्षितिरधिपतिः सब्रित मौर्य महात्
दूरादेव नसिनति यस्य रिपो दृष्टा: प्रतापाशिना ।
कारुंके बिद्याश्रीकमणी भातुबा कणित् चन्द्रसमेत: ।
मेषभुतू तपयो यदि लमे शुपतिरक्षति सो शुक्लकिति: ।

ब्रुषे सेन्दौ लमे सविश्वस्त्रीक्षणांशुतन्ये:  
सुहुजायास्त्रिंभिवति नियमान्मानवति: ।
मुगे मन्दे लमे सहजरुपधर्मवच्यगते:  
शशा: रुयात: प्रथुगुणयशा: पुंगालपति: ॥ ६ ॥

Sloka 6.—If the Moon occupies Vrishabha identical with the Lagna and if the Sun, Jupiter and Saturn be in the 4th, 7th and 10th bhavas taken in order, the person born will certainly become a king. If Saturn be in Makara identical with the Lagna and if the Moon, Mars, Mercury and Jupiter respectively occupy the 3rd, the 6th, the 9th and the 12th bhavas, the person born becomes a king famous all over the world for his good qualities.
<table>
<thead>
<tr>
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<th>Moon</th>
<th>Mars</th>
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<tr>
<td></td>
<td>Lagna Saturn</td>
<td>Jup.</td>
<td>Mer.</td>
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</tbody>
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:णांकः—

ह्नरिधिते तावऽलिे मृगाक्षे मृगस्म मोमामाधिति इः
पत्त़ीवर्क्षुः प्रजानामोऽये भवेष्वितवैरिवः।
बिकारारिणुः फळकालधीर्नुम्नद्वृत्ता मर्यादामुतुमुः।
लम्बो एकराविको सन्ते पार्थिवो भवति पार्थिवानः।

Also साराकली—

शििरकरणे र्मोगे द्वे पयोमुनिवः समे
घटधररते माने: पुः मृगाधिपती रविः।
अल्लागुहागो बारां नाथ: रक्तकाराजितो
यदि नरपति: रक्तताव्रोऽसदा बटुऽभावः।
स्मृते मन्दे द्वे कुमुदनवन्युथव तिगस-
स्था वर्या तुडगा बुधम्वतसंस्थः भूः।
स्थितो नांयां सौम्ये धरुणि सुमर्द्वाय यति भवेनू
तथा ज.तो भूः: सुर्पतिनम: प्राममहिमा।

हैं सेन्द्री जीवे मृगशृंगाते भूमितने
स्वदुःश्चृंगो लृः मृगशिवाश्वाय नृपति।
पुरजैय वर्कलिंगु हुमारिशिताधापि हिंदुः
भुः क्रमालगे मन्तति हि नृपोम्योपापि गुणवान।
Sloka 7.—If Jupiter in conjunction with the Moon be in Dhanus, Mars occupy Makara, and Venus and Mercury be in their exaltation signs and if Meena or Kanya be the Lagna, two Rajayogas are caused. If Mercury occupy Kanya identical with the Lagna, Mars and Saturn be in the 5th, and Jupiter, the Moon and Venus be in the 4th, a king endowed with all good qualities is ushered into the world.
Sloka 8.—If the Moon be in Meena identical with the Lagna, and if Saturn, Mars and the Sun occupy respectively Kumbha, Makara and Simha, the person born will indeed rule the earth. If Mesha be the Lagna and if Mars occupy it, and Jupiter be in Cancer, a king is born. Or, if Jupiter be in Cancer identical with the Lagna and Mars be in Mesha, a king is born and he will be endowed with all good qualities.

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<table>
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<td>Jup.</td>
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Sloka 9.—If Jupiter occupies Cancer identical with the Lagna, and the Moon, Venus and Mercury be in the 11th house and if the Sun be in Mesha, the person born will become the ruler of the earth and endowed with valour.
गुणाकर:—
तुझगतोज्जगन्त: सुरमन्त्री लभगतां: श्रीभाराणकसीम्यां: ।
मेषगतो रुपमिनारभुजैनम्यन्त जित्वेरिगश्य ॥

Also साराबै—
बद्यति गुरूव्रेच तस्महमभावो
हरितवरगनाथो व्योमसध्यावगद्धी ।
गावि श्रीसिद्धश्रृङ्गो यस्य सूतो नस्य
भुजस्वाजितभूमिः सर्वः पार्थिवेन्नः ॥

मृगमुखेस्वर्तानयस्तुतुस्तथः
क्रियकुलीरहरयोक्तियुक्ताः ।
भियुनारीसहितो रुपयुक्तो
यदि तदा प्रथुयक्ता: प्रथिवीशः ॥ १० ॥

Sloka 10.—If Saturn occupy the sign Makara identical with the Lagna, and the signs Mesha, Kataka
and Simha be occupied by their respective lords and if Mercury and Venus occupy Mithuna and Tula respectively, the person born will become a famous king.

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<td></td>
<td>Sun</td>
<td>Venus</td>
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Also सारावली—
स्थितो भानो: पुष्यो विरचितवब: पवित्रमादं मुगस्थ
रघु: सिंहे तुकस्तुलिनं रूपिरो भेषण: कर्किणीणु:।
कुमारी संपासो बदो भवति वा शर्वरीन:थमुंतु:।
प्रजातो भूपालध्विमर्शति गामेकुड़हातप्रायः।।

स्वर्शसंस्थे बुधे लघे भृगौ मेघवर्णणािशी।।
सजीवे निशानसे राजा मन्दारयो: हुते ।। ११ ।।

Sloka 11.—If Mercury is in Kanya identical with the Lagna, Venus in the 10th house, the Moon and
Jupiter in the 7th and Saturn and Mars in the 5th, the person born becomes a king.

Also सारावली—

Also: बोधे लोभे तिमियुगळ्गाचोड़चश्विनी

Also: तुमो मन्द्र मारो जितुमथ्यो दानब्रजुंन

Also: एवं बुधः सक्तिस्वरूपगतिध्वंिनिति

Also: निरान्तरं लंकूं च भक्तिगतस्वा नत्सा

अष्टि वस्तुकुलजाता मानवा गाज्यमाजः

Also: किमुः नृपदुक्षोंस्वाचो मूलमध्येलोणि

Also: नृपतिरुक्कलस्वस्वाचा पारिश्र पञ्चमाणि

Also: महति नृपतिरुव्यस्तेवभूवाल्पुत्र

Sloka 12—When men even though born in inferior ranks are declared as participators of kingdoms by
by means of the several Rajayogas mentioned above, where is the doubt for persons born in a royal family to become kings? We shall now proceed to describe certain yogas, the persons born under which will become kings if they belong to a royal family; otherwise, they become only their equals.

Notes.

Varahamihira in the previous slokas stated the several Rajayogas as mentioned by Yavana and others. He further added that Yavana and the rest maintain that with the above yogas, even persons born outside the royal family become kings. He gives his own Rajayogas hereafter and states the persons without being born in royal families will only become equals (of kings) with such Rajayogas. It thus follows that he does not endorse the above yogas recited by Yavana and others as leading to kingship. (vide also Chapter VII sl. 8 supra).

Sloka 13.—If three or more planets occupy their exaltation or their own signs and are at the same time trine to one another, the persons born become kings if they belong to a royal family. If there are five or more such planets, persons though born in ordinary families (other than royal) become kings. Those, in whose nativities such planets are less than 5 will be possessed of wealth, but will not be kings.
Notes.

Here begin the Rajayogas of Varahamihira (Swocha Swagrihattrikona) means planets must be in their own or exaltation house and at the same time trine to one another. Three or more planets placed in exaltation or Swakshetra, at the same time forming an equilateral triangle will cause the prince to inherit the kingdom of his father.

Of लघुजातक—

चतुर्भूतिभिरस्तरस्थानंपंजधम्मा भविति रजानः।
पञ्चादिबिमर्यक्षुधोधवायु तद्विर्तिकृष्वाते॥

An objection may be raised here that त्रिकोण means Moola-trikona. The answer is that if Varahamihira had meant Moola-trikona to be understood here, he would have used Moolatrik na explicitly as he has done in Chapter XXII—1 (स्वक्षेत्रम् त्रिकोणम्). The interpretation of Bhattotpala that त्रिकोण means Moolatrikona appears superfluous as all Moolatrikona signs are either Swakshetra or exaltation Rasis; and these have already been mentioned in the beginning of the sloka. This inconsistency and want of correctness is the result of the interpretation of Bhattotpala and which has generally been followed by other translators; his inference that Slokas 7 and 8 of Chapter VII are not the author’s own but mere interpolations (will not then stand) thus fails.

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<thead>
<tr>
<th>Mars</th>
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<td>Three planets in their own signs and at the same time trine to one another</td>
<td>Three planets in exaltation signs and at the same time trine</td>
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$\text{Sloka 14.}$ — If Aries be the Lagna and the Sun just rising occupy it along with the Moon, Mars be in his exaltation, Saturn in Kumbha, and Jupiter in Dhanus, the person born if he is a prince becomes a king.
Notes

The yoga given is more or less an Amavasya combination with Moon-trine Jupiter. All the planets are dignified and are with the exception of Jupiter ascending midheaven. The three planets, Saturn, Mars and Jupiter are aspecting the Lagna and it is an early morning scenery.

गुणाकर would put the Sun in Simha instead of in Mesha.

Lagna
Sun
Moon

Saturn

Mars

Jup.

Also सागरको—

सिंहोदये दिनकरो श्रुगलवहनोत्रे
कुरभिभक्तो ग्वितुतं स्वगृहं सुरेयं.
स्वोधिपि भृतितनयः प्रथितवेद्यय
जनमपदः सकललोकनमस्ततय

May not the reading in the text be लेखाचेकां instead of लेखायेकां?

रविः हुःके पातालस्ये धर्मस्थायं ग्राहे चन्द्रे
दुधिक्षाक्षः प्रायितम्ये: श्रेयंतः रवामी भूगे: || १५. ||
**Sloka 15.**—Venus placed in the 4th house identical with his own sign, the Moon in the 9th and the other planets in the 3rd, 1st and the 11th houses will usher a king into the world.

**Notes**

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<td>Mars Saturn</td>
<td>Moon</td>
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<td>Venus</td>
<td>Sun Merc.</td>
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In the above Raj.yogas, V. rahamihira has placed planets in sextiles and trines to one another. Lagna is strong and the Sun and the Moon are also strong (night scenery and the Moon away from the Sun). This will show that planets in trine and sextile aspect, Lagna strong, and the two luminaries - the Sun and the Moon—also strong are much favoured by Varahamihira. The same principle is emphasised by Western astrologers.

**गुणाकरः**—

श्वाल्लोकूलाकारा भूगुणतः गृहस्थीय गुणमयः।
शेषप्रत्येकनवन्दिरतात्र स्थानं।

Also सारः

द्रुजरुपेक्षाध्यापनेम् स्ववेश्चालनः यदा
तुहिनालिङ्गः सम्पूर्णोऽक्षतः समवर्धितः।
क्रितन्तुभवभवारः शेषा महायदि भूपति:।
भवित तृत्तिमान श्वीतंश्रीक्षेत्रथा बहुवाहनः।
Sloka 16.—If a benefic planet endowed with strength be in the Lagna, and another strong benefic occupy the 4th house, and the other planets be in any of the following houses, *viz.*, the 9th, the 2nd, the 3rd, the 6th, the 10th and the 11th, the person born will, if he be a scion of a royal family, be a king and be virtuously disposed.

Notes.

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<th>Ketu</th>
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<td>Sun Merc.</td>
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In I, most of the planets are in trine. There is also a Nabhast yoga.

No. II is the horoscope of a Maharaja that ruled in a part of India. The Moon in the 4th house is in Vargottamamsa and therefore strong.

It may here be noted that the Rajayogas enunciated by Varahamihira are more with reference to all Rasis and not so much to exaltations alone.

Bhattotpala interprets सौभ as meaning only Budha (Mercury). शुभमाते is another reading for शुभमाने. The reading adopted in the text is more probable. If the reading शुभमाते be accepted, the 9th house is referred to twice, which is not probable.
Sloka 17.—If Vrishabha be the Lagna, and if the Moon be in it, Jupiter in the 2nd house, Saturn in the 6th and the other planets in the 11th, the person born becomes a king. If Jupiter be in the 4th house, the Sun and the Moon in the 10th, Saturn in the 1st and the other planets in the 11th, the person born becomes a king.

Also साराबली—
स्याओद्ये कृतपदः क्रयदस्य बन्धु-
जीवोदर्थों वणिजि . . . . .
From II and III, given above it can be maintained that Amavasya conjunction is good and that the Moon or the Sun in opposition to Jupiter is also good. (See Chapters XIX and XX infra.) Also that planets in the midheaven or nearing it (in the 11th house for example) are good.
Sloka 18.—If the Moon, Saturn and Jupiter occupy respectively the 10th, the 11th and the first, Mercury and the Mars be in the 2nd, Venus and the Sun in the 4th, the person born is a king. Mars and Saturn, the Moon, Jupiter, Venus, the Sun, and Mercury occupying respectively the 1st, 4th, 7th, 9th, 10th and 11th houses, usher a king into the world.

**NOTES**

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<tr>
<th>Lagna</th>
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<td>Moon</td>
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<td>Lagna Mars Saturn</td>
<td>Merc. Sun Venus</td>
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Varahamihira gives a chance for all the Lagnas and his yogas are not with reference to exaltation Rasis alone. Further, in all these yogas, he makes the Lagna and the two luminaries strong and the planets to be in trine or sextile (though there may be a few squares).

Also सारांक्षणः—

कथे भौमो विज्ञासितस्तीक्षणरक्षिम: समये वाचां स्वामी मदनगृहो भारीयो धर्मसंस्थ: |
Sloka 19.—The acquisition of a kingdom will come to happen either in the dasa or antardasa of the planet (if there are more than one, of the strongest of them) in the 10th house or in the Lagna, or, if there are no planets in either of these houses, in the dasa of the strongest planet in the horoscope. In the dasa or Antardasa of a planet inimically placed or occupying its depression sign, should be predicted abdication or loss as such, whether willingly or unwillingly.

NOTES.

Planets placed in midheaven or if there be no such one, the planets in the rising sign give the kingdom and not the rulers of the 10th house or of the Lagna. If there be no planets in the 10th or the 1st house, the planet that is strongest in the horoscope gives the kingdom. The dasa referred to here is the अंशायुर्द्वयदास (Amsayurdayadasa).

It must be noted here that Varahamihira who gives a chance for all lagnas (unlike other authors) for the above Rajayogas to occur is aware also that sometimes the planet though indicating Rajayoga will not actually lead to kingship if it be in depression or inimically placed.
Sloka 20.—If any of the three planets, viz., Jupiter, Venus and Mercury, be in the Signa and Saturn occupy the 7th house and the Sun in the 10th, the yoga will indicate the birth of bhoga i.e., persons who recklessly spend and enjoy. If malefic signs happen to be strong (by occupation or aspect of good planets or by their lords being strong in good position) and also become Kendras, and all malefics occupy malefic signs, the person born becomes a leader of hunters or thieves and will possess immense wealth.

Notes—

This yoga is possible in bhavas in places far remote from the equator, say about 50° N. or S. Lat. Some of the bhavas will be
less than $19^\circ$ or $20^\circ$ each. The greatest elongation of Venus from the Sun is $47^\circ$ while the corresponding figure for Mercury is $29^\circ$. Venus can thus come in the 4th bhava from the Sun. If we go to still higher latitudes, Mercury also can happen to occupy the 4th house from the Sun.

The idea of the sloka is that persons born under the above yoga will enjoy life without caring for expenditure. They will have no status or position and may not have even wealth.

Varahamihira in this sloka nicely criticises Yavana and other schools who advocate that the above position constitute Rajayoga by stating that the above conditions instead of conferring on a person Rajayoga, or a good status, make such persons leaders of thieves, rogues, cheats, spend thrifts and the like.

Also गार्गी—

जीवनभार्गवेश्वरे समस्येन्दरन्दने ।
दृश्यस्य रूढ़ी जातो भोगवान पुरुषो भवेत् ॥
पापक्षेत्रगति: पाये: केन्द्रस्थे: सौम्यराज्ञिमभि: ।
सब्जैद्यक्य जन्म स्वात्स्यादसो द्वधुनायकः ॥

Also सारावली—
क्रमे जीवः सितवुधुयूतः सास्तमथो वर्कुन्तः ।
कर्मण्यातः नृहनकिरणो भोगिनां जन्म कुषः ।
केत्रे सौम्यान न भुवमुहुः यत्र पापस्विधाना-
वये ध्यानवरन्नपतिज्ञायते वित्तवांशः ॥
CHAPTER XII

नाभसयोगाध्यायः

In this Chapter, Varahamihira treats of the नाभस (Nabhasa) or heavenly yogas. In the first sloka he states that these yogas consist of 4 divisions, *viz.*, (1) आइतग्य: which have 20 subdivisions; (2) संक्षिप्त (Sankhya) योग: which have 7 subdivisions; (3) लियोग: (Asrayayogaha) having 3 subdivisions; and (4) एकुण्डी (Dalayogas) having only 2 subdivisions or a total of 32 in all. The Yavanas are said to recognise 1,800 varieties of these (Nabhasa) नाभस, yogas. In the second sloka, he states how the 3 अन्य (Asraya) and the 2 दक्ष (Dalas) yogas are formed and he explains, in the next sloka, why some astrologers have failed to treat them separately. A peculiarity with these अन्य (Asrayayogas is that they produce the effects described for them only when they do not partake at the same time of the nature of other yogas. Otherwise the other yogas become effective and bear fruits (*vide* sloka 12). In slokas 4–9, the 20 अकृति (Akriti) yogas have been treated. In the 10th sloka the author describes the 7 संक्षिप्त (Sankhya yogas). Then follow the effects of the several yogas above-mentioned, *viz.*, those of the अन्य (Asraya) and दक्ष (Dalas) yogas in sloka 11; those of the अकृति (Akriti) in sloka 13–17; and those of the संक्षिप्त (Sankhya) yogas in slokas 17–19. In the end (latter half of sloka 19), the author makes it known that the one distinguishing feature of the नाभस (Nabhasa) yogas is that their effects are felt throughout life unlike the other yogas where the
effects are felt only during the dasa or antardasa period of the yoga-producing planet or planets and not afterwards.

Sloka 1.—Nine, ten and eight multiplied by 3, 3 and 4, respectively, represent the numbers of the first two (अकृति Akriti and संख्या Sankhya), the first three (अकृति Akriti, संख्या Sankhya and आश्रय Asraya) and all the four kinds (अकृति Akriti, संख्या Sankhya, आश्रय Asraya and दल Dala) of Nabhasa yogas. The Yavanas have recognised 1,800 subdivisions of Nabhasa yogas. Their summary is given here.

NOTES.

The term ‘Nabhasa Yogas’ is the name given to अकृति Akriti, संख्या Sankhya, आश्रय Asraya and दल Dala yogas and is thus the genus and the above 4 yogas the species. There are 20 Akriti yogas, 7 of Sankhya yogas, 3 of Asraya and 2 of Dala or 32 in all.

नव Nava=9; द्वितीय Dik=10; वसु Vasu=8; त्रि Tri=3; अग्नि Agni=3; and वेद Veda=4. \[9 \times 3 = 27, \ 10 \times 3 = 30, \ 8 \times 4 = 32.\]

The number 27 denotes the sum total of अकृति Akriti and संख्या Sankhya yogas; 30 denotes the sum total of अकृति Akriti, संख्या Sankhya and आश्रय Asraya yogas. And 32 denotes the sum total of all the 4 yogas.
It will now be explained how the Yavanas recognise 1,800 subdivisions.

Of the 20 आकृति Akriti yogas, the गदा Gada yoga (see Sloka 4 infra) has been treated of by the Yayanias as 4 distinct yogas. The number of आकृति Akriti yogas is thus 23.

The 7 संख्या Sankhya yogas are split into 127 संख्या Sankhya yogas for each Lagna by the Yavanas thus:

The yoga वीणा Veena (also called वल्लकी vallaki vide Sloka 10 infra) which is caused by the 7 planets occupying any 7 signs has 7 subdivisions as each of these 7 planets may occupy the Lagna. The second संख्या Sankhya yoga द्वाम (Dhama) according to which all planets should be in any six houses. The Yayanias recognise 21 varieties of this yoga (number of yogas caused by 5 out of the 7 planets being in 5 houses and the remaining 2 occupying the Lagna). The next yoga is पान Pasa. This has 35 varieties (4 of the 7 planets occupying 4 houses and the remaining 3 being in the Lagna). The next yoga, viz., केदार Kedara has also got 35 varieties for the same reason. Similarly, शुल (Sula) has got 21 subdivisions and युग Yuga 7 subdivisions. Lastly गोल (Gola) has only one, viz., the case in which all the planets are placed in the Lagna. So that the 7 संख्या (Sankhya) yogas are subdivided into \[7 + 21 + 35 + 35 + 21 + 7 + 1\] or 127 divisions. These added to the 23 आकृति Akriti yogas mentioned above give us 150 yogas for each Lagna or 1,800 yogas for the 12 lagnas. The आश्रय Asraya and दल Dala yogas are not taken by them into account.

गणाकर:

आश्रयोत्साहको सौ त्र्य द्वामाकृति सति: ।
सत्संख्यायाय योगा द्वामाकृतिविषयेत इति ॥

Also सारावली—

यवनसौरविष्टितरः कथिता योगस्तु नामस्या नास्मा ।
बध्विदत्रस्तुगतिनितेषां द्रामिनिदिद्र स्वये ॥
Sloka 2.—रज्जु राज्जु, मुसाल मुसाल and नाला नाला are the three अश्रय अश्रय अश्रय योगा योगा योगा योगा declared by Satyacharya to arise when the planets are exclusively in the moveable, the immovable and the dual signs respectively. सस्क सस्क and सार्प सार्प are the two दला दला दला दला योगाः योगाः योगाः योगाः mentioned by परासर Parasara due to the Kendras being exclusively occupied by benefic and malefic planets respectively (the Moon being left out of account, benefic and malefic planets are 3 each).

NOTES.

अश्रययोगाः: (Asraya yogas) 3. (1) रज्जु (Rajju).

All planets should be in चर (Chara-moveable) signs. Planets posited in cardinal signs will make the native ambitious by proceeding to foreign places in search of name, fame, wealth, etc.

(2) मुसाल (Musala), All planets should be in श्चिर (Stthira-
mmoveable) signs, The native will be of fixed determination, good status, etc.

(3) नाला (Nala). All planets should be in उभय (Ubhaya-dual) signs. The native will be dejected, depressed and disappointed.

दलायोगाः (Dala yogas 2).

(1) सस्क (Sarak) —All benefics should be in Kendras.

(3) सार्प (Sarpa).—All malefics should be in Kendras.

For the effects of the above yogas vide Sloka 11 infra.

Satyacharya has described the three अश्रय (Asraya) and the two दला (Dala) yogas thus:

सब चरेषु राष्ट्रियु यदा रथयता योगमाहं तं रज्जुयम् ॥
अनंतप्रक्षय सततं विदेशावासानशययुतकभय॥
सबें शीररेषु राष्ट्रियु यदा रथयता गुरुमाहं तं योगम् ॥
जन्मनि कर्मकरणां युक्तानामय्यामायम् ॥
Also

चरन्तिकम्यते रजुः। रितराजित्विद्धा मुक्तम्।
ढीलीरागतेऽणों नलसंस्खे मुनिनिरहित्।

From the words मुनिनिरहित्: (Munibhiruddishtaha) in the above quotation, it will be seen that Satyacharyya was not the original discoverer of the yoga, but the earlier sages.

Some commentators are of opinion that the 3 असराय (Asraya) yogas Rajju, Musala and Nala are caused when the planets occupy all the four of the moveable (immovable) or dual signs respectively. But this view, says Bhattacharya, is opposed by Garga who says:—

एको द्वौ वा च त्वं तवं संवर्षु च यथा प्रवेशः।
चर्योगतं रजुः। विज्ञमनवेदो भवेन।
सिंहस्येन्यूयुतः नम मानिनं जन्मक्कुलन्त्राम॥
(झानिनं कुलकर्मणं is also another reading)
ढीलीभावो नलास्यस्तु पनिनां परिकीर्तित॥

Regarding the two दल (Dala) yogas तक्र (Srak) and सर्प (Sarpa) the commentator adds that तक्र (Srak) yoga is caused if the benefic planets occupy three of the four Kendras while there are no malefic planets in any of the Kendra places, and that when malefic planets occupy three of the Kendras while there are no benefic planets in any of the Kendra houses, the yoga is known as सर्प (Sarpa), and that the Moon should be left out of consideration and not classed as benefic or malefic. He also quotes in support thereof the following two quotations: viz.,

(1) गर्ग (Garga)

त्रिकेर्मेवस्यस्यार्कः सप्तव तु विज्ञमनवः।
भोगिन्यमपव भाषा दम्पुवसिष्टेन्दुः॥

(2) भादरायण (Badarayana)
The दळ (Dala) yogas are thus described in ब्रह्माराजश्चर्य (Brihat Parasara Hora).

केन्द्रश्वर: सौं秽श्वर: माला खल्मङ्गाल्पलसमाहः स्यात् ।
ईं तु योगालिक्ष्य दळः स्यं सुपौश्वरेण प्रतिपदितं हि ॥

The commentator adds that these two yogas have been mentioned not only by परासर (Parasara) but also by others and quotes the following from माणिठ्य (Maniththa).

केन्द्रश्वर: पपेसौधेवरधं दंशसाध्नाती ।
झी योगासंध्वन्ध्यविन्दमंगुप्लवधी ॥

Also सार:सहो--

क्ष्मश्रयजन्मं वक्ष्ये वद्धसंते दुःखगार्भस्य ॥
उम्बराधिष्ठरपरस्त्रव: सारवंश्लिङ्गुत्तलज्व: कमश: ।
केन्द्रश्वर: सौधेवरधं दर्षस्य दल्योगी ॥

योगा वज्जन्त्यायायायाय: समवं
यवायायायायायाय: ।
केन्द्रोपो। प्रोक्ताली दलपिय:-
बिसाहरयेन न पृथक्क पलौः तौ ॥ ३ ॥

Sloka 3—According to some astrologers, the अस्रय योगas are the same as the चब (Yava), कमल
(Kamala) वज्र (Vajra), पक्षन (Pakshin), गोलक (Golaka), and others* of the आकृति (Akriti) and संख्या (Sankhya) yogas; and the two दल (Dala) yogas are only similar to the yogas caused by the planets restricting themselves to Kendras and consequently have the same effects as have already been described for these. That is why these yogas and their effects have not been separately described.

Notes.

Varahamihira has explained in this sloka the reason why some of the astrologers (meaning thereby the Yavanas) have omitted to treat in their works separately of the 3 अश्रय (Asarya) and the 2 दल (Dala) yogas.

It will be seen that the three अश्रय (Asarya) and the two दल (Dala) yogas some times (but not always) happen to be identical with some of the आकृति (Akriti) and the संख्या (Sankhya) yogas. The cardinal signs where planets are posited need not necessarily be angular at the same time in any horoscope.

For instance, suppose all the planets in a certain horoscope happen to be in मेष and कनक. As these two signs are moveable ones, the yoga caused is रक्षु and will be identical with गद्व if the Lagna happens to be either मेष or कनक. But if any other गद्व (other than मेष or कनक) be the Lagna, and all the planets are as described in the above, there is no गद्व yoga though it may still be called रक्षु.

Again, if all the planets be in मेष and तुल्य and if one of these Rasis be the Lagna, then too the yoga is रक्षु since both the signs are moveable ones. As मेष and तुल्य happen to be

* गद्व (Gada), शक्त (Salata) among the आकृति (Akriti) yogas and युग (Yuga), सुल (Sula) and केदार (Kedara) among the संख्या (Sankhya) yogas.
the 1st and 7th houses and all the planets are said to be in these two houses, the yoga is शक्त.

Suppose all the planets occupy कन्या and मीन, two of the dual signs, the yoga is नख. If one of these two Rasis be also the Lagna, the yoga is known both as शक्त and नख. But if मिशुन or धनुष् be the Lagna, it will be both पक्ष्ण् and नख. If any other Rasi be the Lagna, it will only be a नखङ्ग. Examples like these can be multiplied.

The question now arises as to why then Varahamihira makes special mention of these (आश्रव्य and दृष्ट) yogas in his work. The answer is, all the possible instances of these yogas are not included in the आकृति and संस्या yogas. The आश्रव्य and दृष्ट yogas may be these and may not be these. It is therefore that the author has deemed it fit to treat them separately.

Again, it is said of the two दृष्ट yogas that other authors have described the effects of beneic and malefic planets occupying the Kendras and as these are also the effects of the two दृष्ट yogas, they have omitted to treat of them separately. Varahamihira treats of these separately in order to make it known that the two are निभत yogas and as such their effects are felt throughout life, and not like the other yogas whose effects are felt only during their dasa or antardasa period and not afterwards. (vide latter half of Sloka 19 infra)

आसश्रकृन्दभवनदाम्यनगेधाब्य-
सत्ता शेगे गदर्द विहारं खबल्लोः ।
शुक्लायं नवमपश्चमलदसेस्वयं-
स्मायान्यगैहिलधिति प्रवदन्ति तच्चः ॥ ७ ॥

Sloka 4.—Astrologers say that the yoga गदा (Gada) is produced when the planets occupy two
successive Kendras; शक्ति (Sakati) when all the 7 planets are in the 1st and the 7th houses; पक्षिन् (Pakshin) when they are in the 4th and 10th houses; स्रिङ्गातक (Sringataka) when the planets are in the 1st, the 5th and the 9th houses; and हल्ल (Hala) when they are confined to a group of triangular houses other than the one containing the Lagna.

**NOTES.**

In this stanza Varahamihira describes 5 out of the 20 आकृति (Akriti) yogas.

(1) गदा (Gada). All the planets should occupy adjacent Kendras. There are thus 4 varieties, viz., all the planets may occupy (1) 1st and 4th houses; (2) 4th and 7th houses; (3) 7th and 10th houses and (4) 10th and 1st houses. The Yavanas recognise these as 4 distinct yogas and call them respectively as गदा (Gada), संख्या (Sankha), विभुक्त (Vibhuka) and ध्वज (Dhvaja). The effect is somewhat good and somewhat bad. They will be in squares.

(2) शक्ति (Sakata). All planets should be in the 1st and the 7th houses. The effect must be bad as planets are in opposition.

(3) विहाग (Vihaga). All planets should be in the 4th and the 10th houses. The planets being in opposition, the effect must be bad.

(4) स्रिङ्गातक (Sringataka). All planets should be in the 1st, 5th and 9th houses. Effect good.

(5) हल्ल (Hala). All planets should be in—
(a) 2nd, 6th and 10th houses;
(b) 3rd, 7th and 11th houses;
(c) 4th, 8th and 12th houses;
that is, in trines beginning with any house other than the Lagna.

रुपांकरः—

श्रक्तायुक्त्युत्तत्वन्युपगतो रुपांकरः \| ।
ख्यातृक्षुयुत्तत्वयुत्तथागैरमिदः \| ।
लख्यमुश्याकापथम ।
लार्द्वत्तदगतेः ।

33
Also श्रान्युफ़ाकली—

ध्रुवम्बूयॅसेनुगाणस्यतैवो सारायोचैरस्वरवल्लासंतैॅः।

पिः चतुर्दशं कथितं गरुद्धयं: हुमायुम्यो: केशरकेलतु सङ्ख्यें।।

ध्रुवस्याल्लतु शाब्दं विश्वः सुवर्कंलगेः।।

ध्रुवप्रक्षयसनावनेः सङ्ख्यं: सुहागटकं स्वतःसन्।।

द्वितीयस्याल्लतुम्कंघर्समायगतेः सङ्ख्येः।।

कन्युनेषचनायी फांसियहः तु हस्तसंयकः।।

शारावली—

केन्द्रश्यलायस्यंभवनह्यद्यग्रंदा नाम

होरास्सगैः शाब्दं चतुययंद्वामािश्चतैम्बेदिल्लगः।।

वद्यान्याग्निकोणेः हल्ल महति मृगाधकं सर्थों मत।।

श्याकटदङ्कबलामाण्येवरेत तद्विषीलकोरेः।।

कमलं तु वर्तिनातस्यस्तैगायीनेष्व तद्यादि केन्द्रार्हातः।।५।।

Sloka 5.—बाज्र (Vajra) is produced when all the benefic and all the malefic planets are ranged as in the शकट (Sakata) and पक्षिन् (Pakshin), i.e., when all the benefic planets occupy the 1st and the 7th houses exclusively and the malefic planets are in the 4th and the 10th houses exclusively. This order when reversed gives the यव (Yava) yoga, i.e., when the malefic planets are as in, शकट (Sakata) and benefic ones as in पक्षिन् (Pakshin). The yoga becomes कमल (Kamala) when the good and evil planets are ranged promiscuously in the 4 houses indicated (viz., 1st, 4th, 7th and 10). वापि (Vapi) yoga would result when the 7 planets occupy the 4 succedent or the 4 cadent houses.
Four more आकृति (Akriti) yogas are described in this sloka.

(6) वज्र (Vajra). All benefics should be in the 1st and the 7th houses, and all malefics in the 4th and the 10th. The spirit is good; because bad planets are in opposition to bad ones and vice versa.

(7) यव (Yava). All malefics should be in the 1st and 7th houses and benefics in the 4th and 10th.

(8) कमल (Kamala).—All the planets should be posited in the 4 Kendras promiscuously.
The effect will be that the person rises with the maximum labour and hardship. For example, Sri Rama’s horoscope.

(9) वापी (Vapi)—All the planets should occupy

(a) the 2nd, 5th, 8th and 11th houses,

or (b) the 3rd, 6th, 9th and 12th houses.

In the वज्र (Vajra) yoga, the man enjoys well in early and later life, because, benefits in the 1st and the 7th must mean good in the beginning (1st house) and good in the end (7th house), and bad in the middle, because, bad planets are in the mid-heaven. Similarly for ब्रह्म (Yava).

In the कमल (Kamala) yoga, it should be noted that wealth is not indicated.

In the वापी (Vapi) yoga, wealth is indicated without character or name—a mere money-making machine.

शुनाक्रः—

. . . . , शुभवैर्वायामः मालाः खास्मसः,
कृत्व अश्वमस्त्वः स्मरतः भागीः खानन्नः, श्रुमः।
स्वाधूगस्तु वैचामिभ; सरसिंह स्मरणयु मित्रश्रिवतोऽ
वापि स्वाधूगनेचरेः पण्यफर्ष्यापोप्पिष्मेव सः रस्ते।।
Also साराखरी—

वायुविज्ञाति: साध्यः: पापे: सुखमन्मैवभवति वषम् ।
विपरीतिर्युगस्योगो मिले: पांड्रा वहः: सिखिरिपिपी ॥

Also ज्ञानमुक्तविज्ञाति—

विद्यृते: गुमा: सावेच्च खबर्धी पार्थिवरा: ।
वर्षः नाम विज्ञात: नीयात्योत्तरित्वसंस्करः ॥
विद्या: पापा: गुमा: सावेच्च चतुः: केत्रेद्यथ पद्धरुम् ।
तरं तरं प्रेमः मन्नथेवा यमपेय सिद्धव च वानिका ॥

Also वृद्धयभन्ते द्वार—

कुलविपुष्यपैसास्थ साध्य: पैदेन्मी: सीढ़स्याच्यासम भावः ।
वच्चाल्यः गोविन्दन्या मणिमन्दुश्रयो महोपतिः: गुजुकुलांतकारी ॥

For the कुमार (Kumāra) and वापो (Vāpo) yogas herein mentioned, four malefics are required. Rahu is to make up the 4th malefic planet. (फ कौशिकहुरा.

रसस्यामोः: साध्यावर्णवर्णनमभोगति: ।
वर्षः नाम सवेच्चोगो विपरीतिविचो मतः ॥
रघुन्तरसे च चतुर्यं च हुम एकः पोर्जुगम: ।
परं वेदकरं विधापी केन्द्रवहिष्ठितं ततः ॥
परं वेदप्रेमो च वाङ्यां च तृषुरणकैत्युत: मुञ्म: ।
चतुर्यं: गुष्णमतः: सर्वहुभुभो ततः ॥

पूर्वजातनागाणेण यथा बज्जादयः सप्तः: ।
चतुर्यंभवने सूर्याज्ञासितं भद्रः: कथम् ॥ ६ ॥

Sloka. 6—In agreement to the writings of previous authors, I have described the वज्र (Vajra) and other yogas. For, how can Mercury and Venus occupy the 4th sign from the Sun?

Notes.

From the above sloka it will be seen that Varahamihira personally does not recognise the two yogas वज्र (Vajra) and यव (Yava) as possible. The same doubt is expressed by गुणाकर (Gunakara) when he says.
But readers who are familiar with the working of the 
भावशृङ्ग (Bhavasphuta) process described in detail in श्रीपतिपद्धति 
(Sripatipaddhati), Adhyaya I, and in my notes thereto will easily 
see that it is not impossible, as we go to higher latitudes, to have 
some of the bhavas uncommonly short and others extraordinarily 
long, so that in places like London, Berlin, Petrograd, etc., it is 
perfectly possible that Mercury and Venus may happen to be in 
the 4th bhava with respect to the Sun, though not in the 4th 
Rasi as interpreted by Varahamihira.

It will therefore be seen that मय (Maya), यवन (Yavana), 
गर्ग (Garga) and others have not erred in treating of these yogas 
as possible ones, if the yogas are meant to refer to the positions 
of the planets in the भावकुण्डली (Bhava Kundali) and not to the 
राशिचक (Rasi Chakra).

श्लोका 7.—If the seven planets exclusively occupy 
four contiguous bhavas reckoned from the Lagna and 
the other Kendras in order, the four resulting yogas are 
यूप (Yupa), इशु (Ishu) or सर (Sara), सक्ति (Sakti) and 
दंड (Danda) respectively.

Notes.
Four more अक्रि (Akriti) yogas are described in this verse—

(10) यूप (Yupa).—All the planets should occupy the 1st, 
2nd, 3rd and 4th houses. The planets are rising or are about to 
rise.

(11) इशु (Ishu) or सर (Sara).—All the planets should be 
posited in the 4th, 5th, 6th and 7th houses. The planets are 
culminating or are about to culminate.
(12) सक्ति (Sakti).—All the planets should be in the 7th, 8th, 9th and 10th houses. The planets are setting or about to set.

(13) धृष्ट (Danda).—All the planets are in the 10th, 11th, 12th and 1st houses. The planets are elevating or ascending mid heaven.

यूप (Yupa) must be good, because planets are rising. The next best is धृष्ट (Danda), because the planets are elevating or ascending. The other two, viz., धृष्ट (Ishu) and सक्ति (Sakti) are bad. The effects of these yogas are described in Sloka 15 infra and are consistent with the above principles.

Also स्थानमुकावली—
एव द्वितियतुर्भयेः: साविकटतुर्भ युपक्रमम् ।
तुर्यादिर्ष्टादित्यथेः च तु भाषण: प्रद्वेषयते ॥
समाध्यान्तर्दूर्भयेः: खण्डी: शक्तिरिति स्मृत: ।
द्वादिचन्द्रस्वर्याऽतः: साविकटेणाभिनावः ॥

Also मारावली—
ममाण्डित्रुपद: के: अनुगृहं: वस्तितमेति: चोऽयंगाः: ।
युपशक्तिक्रिया: नलयचं चाप्रिया निलयम् ॥

नौक्रितकश्चापः नतुनस्थापिनि तदनुस्त्वर्णसंस्थातः: ।
अष्टठावर्तस्तु: नाभाः: प्रौक्तस्ववर्णसंस्थातः: । 8 ॥

Sloka 8.—If the seven planets be in the seven contiguous houses reckoned from the Lagna and other Kendras in order, the four yogas produced are नौ (Nau), कुट (Kuta), छूट (Chattr) and चाप (Chapa). If the seven
successive houses occupied by planets do not begin with a Kendra as in the four yogas नौ (Nau), etc., but begin with वणफ़ (Panapara) or आपोक्रिम (Apoklima) bhava, the yoga produced is declared to be अर्धचन्द्र (Arddha Chandra).

Notes.

Five more आक्रिति (Akriti) yogas are described in this Slaka.

(14) नौ (Nau) — All the planets should be in the seven houses from the Lagna, (i.e., in the invisible half) in any order, culminating and rising.

(15) कुट (Kuta).—All the planets are to be in the 7 houses from the 4th in any order (i.e., on the occidental side, setting and culminating.

(16) छत्र (Chhatra) All the planets are placed in the 7 houses from the 7th bhava (i.e., elevating and setting—all in the visible half).

(17) चप (Chapa) — All the planets are to be in the 7 houses from the 10th (i.e., on the oriental side, rising and elevating).

(18) अर्धचन्द्र (Arddha Chandra).—All the planets are in the 7 houses beginning from the 4 वणफ़ (Panapara) or the 4 आपोक्रिम (Apoklima) houses.

Consistently, Varahamihira gives the several effects in Sloka 16 for नौ (Nau) and other three yogas—good effects for छत्र (Chhatra) and चप (Chapa) because in the one case, planets are in the visible half and in the other, they are rising and elevating—in both the cases, they must be good.

Also ज्योतिषमुक्तकारी—

उष्णाकालमान्तक्ये: सर्वेऽक्षेत्रेऽसतीति ।

dahantarchhita: कृति इत्यभिषीते ॥
Sloka 9.—If the 7 planets be ranged in the 6 houses beginning with the 2nd house and separated from one another by an intervening (planetless) house, the resulting yoga is called समुद्र (Samudra) and if the planets occupy the 6 odd bhavas reckoned from the Lagna, the yoga produced is चक्र (Chakra). Thus an epitome of the आकृति (Akriti = figure) yogas has been given.

Notes

The remaining two आकृति (Akriti) yogas are described here.

(19) समुद्र (Samudra).—All the planets should be in the 6 even bhavas, i.e., the 2nd, 4th, 6th, 8th, 10th and 12th.

(20) चक्र (Chakra), All the planets should be posited in the 6 odd bhavas, i.e., the 1st, 3rd, 5th, 7th, 9th and 11th houses.

The Western principles of sextiles and trines implied in the above two yogas may be profitably compared in this connection.
Also—झानमुकाबली—

लम्बिनिशस्यसम्प्रेषनमेकाकारो रथिते:।
सवैःक्रः हृदियादचेव योगः समुद्रकः॥

Also साराबली—

राजयन्त्रितैवमुनु पशुभवनगतिमेवेचकः।
अर्थातःचैव वालिककारो भवेज़लिः॥

संख्या योगः स्युः समसत्त्वसंस्थे-
रेकापायादआश्रयीदामिनी च।
पाशः केदारः शूलयोगो युगं च
गोलशाखान्न पूर्वषुकान्तिविहाय ॥१०॥

Sloka 10.—झानकी (Vallaki) or बीणा (Veena), दाम (Dama), पाश (Pasa), केदार (Kedara), शूल (Sula), युग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya=numerical) yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from 7 and diminishing successively by one, i.e., by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) yogas are to be reckoned when those mentioned previously are absent.

Notes.

संख्यायोगः (Sankhya Yogaha) 7.

(1) झानकी (Vallaki) or बीणा (Veena).—All the seven planets should be in 7 Rasis or signs (in contradistinction to bhavas or houses).

(2) दामीनी (Damini).—All the seven planets should be in any 6 Rasis.
(3) पाण (Pasa).—All the seven planets should occupy any 5 signs.

(4) केदार (Kedara).—All the seven planets are in 4 signs.

(5) सुल (Sula).—All the seven planets are in three signs.

(6) युग (Yuga).—All the seven planets are situated in 2 signs

(7) गोल (Gola) or गोलक (Golaka).—All the seven planets should be in one single sign.

This is a proof that all conjunctions are bad. That is why वल्लक (Vallaki) yoga is the best. For effects, see sloka 17 infra.

Yogas other than चंद्र (Chandra) yogas are नाब्हस (Nabhas-) yogas and they take effect at all times and periods irrespective of any dasa or bhukti ruling at the time. These yogas are of permanent effect on the life, character and fortune of the person concerned. कारक्योग (Karaka yoga) and other yogas also come under नाब्हस (Nabhasa) yogas.

The संख्या (Sankhya) yogas may sometimes coincide (or become identical) with the अक्रिति (Akriti) yogas.

For instance, गाऊ, पक्षिन and शकफ yogas are particular cases of युग्योग mentioned in this sloka. श्रागटक and हल yogas are only varieties of युग्योग. The yogas ब्रज, यव, कपाल, वापी, युप, श्रु, शर्कि and दुन्द are only special instances of the संख्या yoga केदार. The yogas नौ, तृत, छत, चाप and अर्द्धचन्द्र are particular examples of बीणा yoga. The समुद्र and चक yogas are special cases of दामयोग. In these cases it must be understood they cease to be संख्या yogas, i.e., the संख्या yogas are not then to be taken into account.

Cf गुणकर:

कुर्मबोधितवसात समेतुभवति चैवध्वमयेण योगः।।
बीणामहान्यथापाणाय मेधारशुली च युग्यायगोले।।

ईत्यैवंदेशनिः स्वकृतिष्ठ रज्जन्
मानि धनी च मस्ते बहुकृत्यसकः।।
Sloka 11.—The person born in the रक्षु (Rajju) yoga will be envious, delighting in visits to foreign lands and fond of travel; the man whose birth is in the मुसाल (Musala) yoga will be proud, wealthy and engaged in many works; he whose nativity is in the नल (Nala) yoga will be defective in some limb, resolute and shrewd; the man born in the स्रक्ष (Srak) or माला (Mala) yoga will have many enjoyments; he whose birth is in the सर्प (Sarpa) yoga will suffer many miseries.

Also गुणाकरः—

कृतो विवेद्यनिर्वस्त्रतत्त्वतलयेन:  
स्वात्रक्षु:मुसालयो धनमानयुक्त: ।
स्वातः प्रियों मितिषु: बहुरुच्यत्यो  
हीनाविकारनिपुषो नरों धनाह्य: ।
लोको हितो स्वातः संि भृतिकात्तो  
हुँकी सुच्छू संदेसंगमितम: ।
Sloka 12.—If आचर्य (Asraya) yogas should at the same time partake of the character of other yogas, then the effects described for the आचर्य (Asraya) yogas do not come to pass, but the effects of the other yogas with आचर्य (Asraya), then only आचर्य (Asraya) yogas take effect.

मिश्रा न दशु फलमाध्रयोत्स्थः हमिश्रितास्ते फलद्वयका स्यूः

Also साराची—
आचर्योने जाता हमिश्रिते सौर्यला भूमितुपुकाः
अन्योन्यमिश्रिताश्चेठिणतफलः स्वतःदेयोगः

Notes.

Where the आचर्य (Asraya) yogas coincide with other yogas, (see notes to Sloka 3 supra), they cease to be आचर्य (Asraya) yogas. So that the संह्या (Sankhya) and आचर्य (Asraya) yogas become null and void (eclipsed or inoperative) when they coincide with any of the अक्र्ति (Akriti) yogas.

But suppose the आचर्य (Asraya) and संह्या (Sankhya) yogas to coincide with each other. How are they to be then treated? Accord,ng to the commentator Bhattotpala, if the coincidence relates to the केदार (Kedara), शुल (Sula) and युग (Yuga) yogas, the yogas are to be treated as आचर्य (Asraya) yogas only, but if it refer to the गोल (Gola) yoga, it is to be treated as such and not as आचर्य (Asraya) one—otherwise there will be no scope for the गोल (Gola) yoga at all.
The two दल (Dala) yogas will coincide neither with the अस्रय (Asraya) yogas nor with the अक्रिति (Akriti) yogas. They might coincide with the संक्य (Sankhya) yogas वीणा (Veena), दामिनी (Daminec), पासा (Pasa) or केदर (Kedara)—in which case the yogas are to be treated as only दल (Dala) yogas and not as संक्य (Sankhya) yogas.

यजवर्षभाक सततमश्न्विनिर्गेदायायः
तदुपूर्वतिःशुक्ककरताः सहजः कुदारः ।
दूतो स्तनः कलहकृतिहे प्रदिष्टः
श्रुत्तात्तके चिरस्वली कृषिक्षुदलाक्ये ॥ १३ ॥

Sloka 13.—The person born in the गदा (Gada) yoga will be a performer of sacrifices, have accession of wealth and be ever handking after the same. The man whose birth is in the शक्त (Sakata) yoga will gain his livelihood by driving a cart, will be sickly and cursed with a bad wife; in the पक्षि (Pakshi) yoga, the person born will be a message-bearer, of vagrant habits and quarrelsome. The man that has the स्रिंगात्तक (Sringatataka) yoga will be happy in his latter days; and the person whose birth is in the हल (Hala) yoga will be engaged in agriculture.

NOTES.

From the effects given above, the principle to be deduced is the planets in square or in opposition to one another give bad results, while planets in trine to one another produce good results and the same is brought out beautifully. And this is our old theory and not the theory of others. Varahamihira does not agree with Parasara and others who think that some Kendras do good. (e.g., Kesari Kesari yoga). Varahamihira is consistent throughout as regards the effect of squares, oppositions and trines.
The word चिरागुखी (Chira sukhee) has been interpreted as चिरेणसुखी (Chirena sukhee), i.e., "happy in the latter days," according to the commentator Bhattotpala. The interpretation "happy for long time" given by some is not accepted by the commentator as it is opposed to the following quotation from Garga: viz.—

For the effects described in this sloka, cf. साराजी.

Also गुणाकर.—

कथा गदराण्य धनतदर: संहिश्चार्यितमदु: ग संसूध:।
रूपाः कुमाराः समगो दिमिश्चरुचानजीवी ज्ञाते च मन्नां ।
दृष्टो चिह्नस्वल्पहिन्य: स्यादु
पारस्तु नाखुः कामविलामजीवी।
महुःकाले शहस्त्रकर्महयः
क्षुधुक्षुधिय: त्रूघयूतो धनी: च।
कुमारजलो बन्धुजनोज्जेतो राजः
प्रेम्यो हृतार्थो बहुमुक्त स दुःखी।

केवल स्नेनपूर्वेण फुकिन्तो शुभगो शिक्षुरो
बीयांनिवितो सप्तं वषे सुखितो क्योन्तः।
Sloka 14.—The person born in the वज्र (Vajra) yoga will be happy in the early and concluding portions of his life. He will be lovely and very brave. In the यव (Yava) yoga, the man born will be valiant and happy in his middle life. In the कमल (Kamala) yoga, the person will be of wide fame, his enjoyment will be immense and his virtues numerous. The man born in the वापी (Vapi) yoga will enjoy some small though long-enduring comforts, he will hoard his money underground and will not give.

Also साराबोधि—

आधुनिकविश्व सुखिता: सूरा: सुभागा; विरोगदेहावः ।
भागविहीना वचिते जाता: स्वजनीविरुद्धाः ।
व्रतनिमयक्रमः वस्तो मध्यें सुखार्थसंयुक्ताः: ।
वदाताः सिराव्रिता यवयोगभवा; सद्रा पुरुषाः: ।
स्फोत्तदसां गुणादः सिद्धायुपो विनुशुक्लवीतः कान्ता: ।
शुभवस्तु: प्रशिवीरा: कमथविव मानवा नित्यम् ।
निधिहरणे निरुणिज्य: सिद्धार्थसुखसंयुक्ताः सुरुषाः ।
नयनसुखसम्हृद्धा चापीयोगे तरा जाताः ।

शुषाकर:—

बाह्री सुबोध व्याध्यस्तथाने
व्रोगक्रियाः सुभ्रभव नीत्तक: ।
सच्चे सुबोध यथे वादो चापिको प्रतिशिष्टाय: ।
हि,वतोरुप्यक्षिमाधो: व्याधुधाराय सुपरिवर्ती ।
वालानिर्मुखो लुभो वाप्यः व्याप्तिप्रभुत्व: ।
Sloka 15.—The person born in the युप (Yupa) yoga will be liberal and self-possessed and will perform eminent sacrifices. He who is born in the सार (Sara) yoga will be of a cruel disposition and in charge of a prison. He will be the artificer of arrows. The man who has his nativity in the सक्ति (Sakti) yoga will be base, slothful and bereft of ease and wealth, while the person born under the दंड (Danda) yoga will lead a life of servitude without those that he could hold dear (wife and children).

Also साराभाली—

आत्मनि रक्षानिरतस्त्यागतो विच्छैल्यथसम्यकः।
प्रतिमयस्त्यनिरतो युपे जातो विशिष्ट्यः।

शुष्करस्यक्षुचन्मुदवणाविपर्ययेवनितोस्मादः।
हिंक्रः कूदक्षत्पिनरतः सर्वोत्सवः स्पृष्टः।

घनरहितविकालोऽक्षुजीविपथलोऽस्मायायुः।
स्बराग्युदनिपुणं द्वस्मयं जायम्। स्थितम् सुखः।
Sloka 16.—The person born in the नौ (Nau) yoga will become famous, with occasional happiness, and be miserly. The man born in the कुट (Kuta) yoga will be disposed to utter falsehood, and will be a jailor. The person born in the छत्र (Chhatra) yoga will make his relatives happy and will be himself happy at the end of his life. The man born in the क्रमुक (Karmuka) yoga will be brave and will be happy in the beginning and end of his life.

Also सारावधी—
śūṣṭaś ca kṛṣṇaś ca denasālakāhaḥ ānāgā|
Kṛṣṇaḥ bhūtāh śūṣṭaḥ nāś śāntaś ca ānāgāḥ |
śvātraś ca kṛṣṇaś ca denasālakāhaḥ ānāgāḥ |
Also सारावधी—
śūṣṭaś ca kṛṣṇaś ca denasālakāhaḥ ānāgāḥ |
Kṛṣṇaḥ bhūtāh śūṣṭaḥ nāś śāntaś ca ānāgāḥ |
Sloka 17.—The person born in the अर्धचन्द्र (Ardhachandra) yoga will have a beautiful and fascinating appearance and will be the head or chief among his class. The man who has had his birth in the समुद्र (Samudra) yoga will be equal to a king and a voluptuary. In the चक्र (Chakra) yoga, the person born will be an emperor; while the man born in the वीणा (Veena) yoga will be skilled in every kind of work and fond of music and dancing.

Also साराबंधी—

* पाथोनिषी = ln समुद्रयोग.
दाताक्याययित्रित: पण्युप्य दानिः
पाने धनाजीनविशीलसमुख्यन्यः ।
केदारजः केशिकः सुवहृपोजः
श्रुस्त्यो घनकविभवतु शुरूः ॥ १८ ॥

Sloka 18.—The person born in the दाम (Dama) yoga will be liberal in gifts, will take great interest in other people's affairs, and will protect cattle. The person whose birth takes place in the पशा (Pasa) yoga will be very clever in the acquisition of wealth, and will have near him servants and relations. The man who has the केदार (Kedara) yoga in his nativity will pursue agriculture and will be helpful to many. The person born in the शुल्स (Sula) yoga will be brave with the marks of wounds received in fight, will be fond of money, but without wealth.

गुणाकरः
दान्याययित्रितः पण्युपो जतिर्यातः ।
पाने च धनाजीनविशीलसमुख्यन्यः स्पातः
कारीचायं गवेदुः भवुभुत्वमन्यः ॥
परेष्वकारी कुस्विततम् कु स्विततम्
केदारजः सत्य्यो धनी स्पातः ॥
Also सागरकिः
ब्रह्मिष्यामुपकारी पशुगणयुक्तो धनेषुरो मृदः
वहुलल्लस्य सुग्नो धीरो विधानु प्रजात: स्यः
पार्श्वे बन्धुभन्माजः कार्यार्थकः प्रपन्खः
बहुभाषिणे विशिष्टां बहुभूताः समप्रसूताः स्युः
सुभूतामुपयोज्या कुमिल्लाः सत्यचारिन: सुखिताः
केदारे समुतालेष्वमावः धनेष्वुर्दा
तीज्याद्वसधननरहिता हिमः सुबहिष्कृता महासुरः
सज्ज्यालव्यस्वं भुवे रौर्षाः प्रजायते

dhanaviraḥhitā: pāśaṇḍī vā yuge śvath gola
divajnālinī sājñānopaṭi: kūśilapālo stana: ।
iṁ ti nijādita yogā: sādru falerīṁ namaś
nirvatfaladārṣīnvā hānte samśtabdhaśastrāpi । १९ ॥

Sloka 19.—The man whose birth is in the युग (Yuga) yoga is without wealth and is heretical. He who is born in the गोल (Gola) yoga is without wealth, slenderly clad, ignorant, unskilled in any work, idle and always wandering. Thus have been described the नामस (Nabhasa) yogas with their effects. The yogas treated in this chapter should be considered as permanent, i.e., will have effect at all times, in all the dasa periods.

Sārāṣṭ्री—
pāśaṇḍādānī vā dhunarāhita vā bhâtīṣāhvā loke
dūtas tadārswahita yugōyōne mānavā jātā: ॥
दारिययास्थ्युता विचारानुमानमृत्तिक महिना: ||
नित्ये दुःखितदीना गोइँ योगे भवन्नित परा: ||
सर्वदशास्पि फलदा: सकला ये बुधास्तिन्या: ||

Also गुणाकर:—

पाषण्डका वा बिघनाध्यमा: स्यु:-
बिनुत्रमानायुगयोगजाता: ।
गोइँ वरिष्ठा महिनाभ्य मूर्ता
दुःखानिता मानविन्यर्जिता: स्यु: ।
सर्वोक्ति दुःशाल्ये भवेयुः फलदायका: ।
प्राणिनः मपि सत्या: प्रतृत्तिनि मनोषिण: ।
CHAPTER XIII

चन्द्रयोगाध्यायः

अधमसवरिष्ठायकेनक्रादिसंस्थे
शाशिनि विनयविच्छानयान्येनपुणानि ।
अहनि निषि च चन्द्रै स्वेदधिमित्रांश्चके वा
सुरुरुसितवदेव विचावन् स्यादेन सुली च ॥ १ ॥

Sloka 1.—According as the Moon occupies an angular (केन्द्र (Kendra), a succedent (पणफर Panaphara) or a cadent (अपोक्लिम्ब Apoklima) house in respect to the Sun, will the moral training, the wealth, the knowledge and the intellectual precision of the person born be the lowest, middling or highest. If the Moon be in its own Navamsa or in that of a very friendly planet and if it be aspected by Jupiter, the person born will be wealthy; if it be aspected by Venus, he will be happy—in both cases without regard to when the birth takes place—which may be by day as well as by night.

Notes.

From the effects mentioned, it will be seen that the Moon in a Kendra from the Sun is bad whether in the conjunction (1st), in a square (4th or 10th) or in opposition (7th). Here Varahamihira differs from Parasara with regard to पूर्णिमाचन्द्र (Purnima Chandra).

The Moon situated in the 2nd, 5th, 8th and 11th from the Sun is middling. 5th is a negative trine and 9th is a positive one.
The Moon situated in the 3rd, 6th, 9th and 12th from the Sun is good in result. Here Parasara also agrees. Cf.

Also यवनेश्वरः

The sloka in the text can also bear the following two interpretations:

(1) If the birth be in day time and the Moon be aspected by Jupiter, the person becomes wealthy. If the birth be at night time and the Moon be aspected by Venus, the person born becomes happy. If the Moon be in his own Navamsa and aspected by Jupiter, the native will be wealthy. If the Moon should be in the Navamsa of a very friendly planet and aspected by Venus, then the person born will be happy.

(2) Whether the birth be at night or day, if the Moon be aspected by Jupiter and Venus together, the native is sure to be rich and happy. The amount of wealth will be in a less degree if the Moon at birth be in his own or in a friend's Navamsa and be aspected by Jupiter. In the same way the happiness will be slightly less if at birth the Moon being in his own or in a friend's Navamsa be aspected by Venus.

शून्यकः

केन्द्राविगो दित्तमः इन्द्रकरोति
विश्वानधीविनयबनेन्द्रुणांति।
Sloka 2.—With the benefic planets occupying the 6th, 7th and 8th houses from the Moon, there results what is called the Moon’s अधियोग (Adhiyoga) wherein takes place the birth of a commander (Police Superintendent or head), a minister or a ruler (of a District or Province). Those that are born in the Moon’s अधियोग (Adhiyoga) are at the height of prosperity and pleasure, overcome their foes and live a long life, being exempt from diseases and dangers.

Notes.

The yoga will be lowered a little in effect if the Sun should be in opposition to the Moon. The effects described in the third quarter of the sloka will take place if only two benefics instead of three as above be in the above places from the Moon...
those mentioned in the last quarter result if only one benefic is present in one of the above places from the Moon. The benefic planets referred to are Mercury, Jupiter and Venus.

Bhattotpala says that the interpretation put by some that all the three places, viz., 6th, 7th and 8th houses from the Moon should be occupied each by one of the three to constitute an अधियोग (Adhiyoga) is not correct, and quotes in support thereof the following from श्रुतकीर्ति (Sruta Keerti) who recognises 7 sorts of अधियोग (Adhiyoga).

निधनं दूनं पयं च नानासाधारण श्रुतकीर्ति.
अधियोगः स श्रेष्ठो भयस्तक्तः समधा पूर्वः.

The seven sorts are caused according as the three benefic planets occupy one or more of the three houses, 6th, 7th and 8th places from the Moon. That is, they might occupy (1) all the 3 houses, 6th, 7th and 8th; (2) 6th and 7th; (3) 6th and 8th; (4) 7th and 8th; (5) 6th only; (6) 7th only and (7) 8th only. He also adds

पद् समवायं च श्रुतकीर्तिस्तूये। श्रुतकीर्तियोगः स्थात्।
पापः पापेयं च सत्तयतं सिवेश्वरवृत्तः।

Padarayana (बादरायण) and Parasara are of opinion that according as all the benefic planets happen to possess superior, medium or ordinary strength, a person born under the yoga will become a king, a minister or a commander.

श्रद्धन्या सौम्यः पश्चे दूने व निधनस्मितं वा श्रुः।
जातो दूपतिः वा मन्त्री वा वैन्द्रयत्राश्च वासिष्य।
स्थायियोगं जातः सौम्यः सन्तवेश्वरः।
ईश्वरेश्वरी स्थायियोगं वैन्द्रयत्राश्च।

But कल्याणवर्मन् (Kalyanavarman) classes the चन्द्रायियोग (Chandradhiyoga) with Raja yoga when the planets Mercury, Jupiter and Venus are not eclipsed nor aspected by malefics.

सारावली—
पश्चे दूनमवाहे श्रद्धिरवः भास्म्या समस्ता: श्रुमा:
कृतः च वव गोचरे न पलिन्ता: सूर्याविद्यादृतः।
Mandavya is also of the same opinion.

For the उमाधियोग, the following effects are given in सारांवली —

"उमाधि उयमांस्यातः यद्य शुभः पापेन गुणक्षितः
मन्त्राद्वयः विश्वेद्विपतः बौद्धः गूढः पतिः।
द्वीरवेद्विधिनां गतामः उमाधियोगः भवेत
सच्चिदाग्य च मनाधियोगां जातः युमानः सौध्रभाकः।"

शुभाकरः—

"शुमान्यात्रानिधनेयान्यायोऽः शीताः शुभावः खलु तरिमर्।
भूपमन्त्राद्वयनायायः स्युभाविनो हर्तरो हत्तरो।"

हितवर्क सुनफान्कादुरूधरः स्वान्योपयस्वेश्रीः
शीतांशोऽः कथितोपन्यायः तृ बहुमिः केमुद्रोन्यैतवसौः।
केन्द्रः शीतकरेष्थवः युगहते केमुद्रो नेम्यते
केंचित्केन्द्रवांशकेष्ठ च विद्युत्ज्ञिः प्रसिद्धः न ते।"

Sloka 3.—When planets other than the Sun occupy the 2nd, the 12th, or both the 2nd and the 12th houses from the Moon, the resulting 3 yogas are respectively styled सुनफाः (Sunapha), अनफाः (Anapha) and दुरुधरा (Durudhara). It is declared by the majority of
astrologers that in the absence of the 3 yogas defined above, there is the केमद्रुम (Kemadruma) yoga. But there are others who would not allow the केमद्रुम (Kemadruma) yoga where a केन्द्र (Kendra) (calculated from the Lagna) or the Moon is associated with a planet. Some there are who declare that the 3 yogas सुनफ (Sunapha), अनफ (Anapha) and दुरुधरा (Durudhara) are to be reckoned from the presence of planets other than the Sun in the 4th and the 10th Kendra from the Moon instead of from the 2nd and the 12th houses from the Moon; and the absence of any of these 3 yogas indicates the presence of केमद्रुम (Kemadruma). Another class would declare the 3 yogas in reference to the Navamsa occupied by the Moon, i.e., find the Rasi owning the Navamsa which the Moon occupies; if reckoning from this Rasi, the 2nd or the 12th Rasi or both be occupied by planets other than the Sun, these three yogas exist. केमद्रुम (Kemadruma) is the absence of any of these three yogas. But the holders of these last two * views are not recognised as authorities in the science of astrology.

**Notes.**

Note.—In the yogas propounded by this sloka, the Sun is always kept out of consideration.

* But Parasara has recognised the last two views. cf.

चन्द्रचतुर्थि: सुनफ दशमस्थिति: कोरत्तेनस्थिति: विद्रोहः ।
अध्यास्थितेऽतुरुधरा केमद्रुमसंहितोन्न्यथा योगः ॥

यद्रातेशो श्रीवंशानवानो जन्मनि स्थितः ।
तद्रातेशिस्यते वित्तोऽवित्तं सुनफास्य प्रकृतितः ॥

ह्याफेनसम क्षेयो महीदर्शद्वारस्थितः ।
प्रोक्तो दुरुधरायोगोन्न्यथा केमद्रुमो वतः ॥
(First half).—The authorities relied on by वराहमिहिर (Varahamihira with regard to this half of the sloka appear to be स्कंदहोर. प्रजापति and बृहत्याजापति and such other works, where, in the absence of the 3 yogas (viz.) (सुनफा, अनफा and दुरुधा.), केमद्रहम is declared as positive. cf. स्कंदहोरा.

अक्सितशुत् वा मा वार्तितुष्करित्वं ज्ञेरु ।
अतो भौमानिचित्: क्लेकरित्व: स्वात्मोन्यरित: ॥
सुनफा चानफा चातुर्दश्ठुरुधुपय: ॥
अन्यथा वर्तमानःनेवः्योःः केमद्रहम: स्मृत: ॥

Also प्रजापति—

अक्सितशुत् वा तेन विना वा तुहिनिविष: ।
स्वात्मयभवस्थःभौमानिचित्स्वात्मोन्यरित्व: साम्याधारय
विद्वा लेः सुनफायां द्वितीय मनोधित: च
tतत्त्र विद्वा तूनाया तत्सेवं दुयुधुपय: ॥
इवोधयत: युनेछ योःः केमद्रहम: स्मृत: ।
सत्यश्रद्धाज्ञेष्ठ भवात्मिक्षातुमाति ॥

(Third quarter).—वराहमिहिर (Varahamihira) relies on गर्ग (Garga) for the principle laid down in this पाद of the sloka, who says that in the absence of any of the 3 yogas above stated, the केमद्रहमयोग will be mitigated or nullified by the presence of any of the five planets Mars, Mercury, Jupiter, Venus and Saturn in a Kendra or by the Moon's association with any one of them.

The words "केन्द्रे शीतकरे रथवा महुते" are also capable of being interpreted "केन्द्रे शीतकरे वर्तमाने अथवा महुते" that is, if the Moon occupy a Kendra (calculated from the Lagna) or be associated with a planet (one of the five above named). But this has to be rejected on the authority of वराहमिहिर who says प्रयथेक्षः शक्षिपापसेति: केन्द्रे व वर्तमानायुष्टिः—(Chapter VI, Sloka 1 supra.)

The above interpretation is also opposed to the principle laid by Garga who has said:
That is, if the 2nd or 12th house counted from the Moon or any of the Kendras—whether reckoned from the Moon, or the Lagna—be not be occupied by any one of the five planets, Mars, Mercury, Jupiter, Venus and Saturn, also resulting yoga is Kemadruma, &c.

Also 

The correct interpretation of the words therefore are

(1) केन्द्रे अथ झोलकरे वा महयुते मति—"That is, if one of the Kendras or the Moon be associated with a planet" (any one of the five above named); (2) केन्द्रेश्चोलकरेष्वाप्रहयुते—"If Kendra be devoid of the Moon or be occupied by a planet" (any one of the five above named). This interpretation will correspond with the above quoted Garga’s principle as also that of Kalyanavarman who says:

From the above, it will be seen that, according to Garga though the position of any one of the five planets in any one of the Kendras will annul or annihilate the effects of the केमद्रुमयोग it does not produce any of the 3 yogas गुनवत्ता, अनन्त and अनुचुरु.

[Note.—The Moon in a Kendra associated with one of the five planets does not destory the effect of the केमद्रुमयोग.]}
(Fourth quarter).—But the Yavanas went further, \textit{\textbf{शुककोटि}},
(Srutakirti) one of the Yavanas, declared that the presence of any of the planets (1) in the 4th house from the Moon is 
\textit{सुनफा}, (2) in the 10th house \textit{अनफा} and (3) in the 4th and 10th houses is 
\textit{दुरुस्गु.} \textit{cf.}

\textit{चंद्रचुंबे: सुनफा दशमथ: कीतिन्तनफा विहिगे} ।
\textit{वर्षरस्तिवेलुसुर्गु वेमदुसमस्तिमो यथा योग:} ॥

\textit{देवशर्मा (Devasarma) went still further than शुककोटि and
declared the yogas with reference to the नवंश of the Moon.} \textit{cf.}

\textit{यद्राजसंजो शैलावनसांझे जनमति स्थित:} ।
\textit{तदुद्वितीयस्तिर्तैंगो: सुनफाव्रणकीति:} ॥
\textit{रिःफ्लायरन्तर घेया महैविदुसदुरस्तिते:} ।
\textit{प्रिस्तो दुरुस्गु योगोस्मय: केमद्रहस्म: स्मृत:} ॥

The above two views, viz., those of \textit{शुककोटि} and \textit{देवशर्मा}
are not accepted by \textit{वराहमिहर्ष} or other old astrologers. But
\textit{कल्पाणवर्मन} seems to attach some weight to the views of \textit{शुककोटि}.

\textit{Cf.} \textit{सारावही}

\textit{चंद्रचुंबे:स्तिर्तैंगित: सुनफार्घम केमदुसमस्तिमो भवति च टेड्र योग:} ।
\textit{वाष्मबरियम्यवेदुसुर्गु महदु साता योगेपु तेपु मुत्तेज्ञंतर लभन्ते} ॥

\textit{But वराहमिहर्ष as also सल्याचार्य would appear to be strict
followers of कल्पन and भ्रमार्यि (cf. स्वप्नजात्रैः)

\textit{रविवर्य्य दारार्णरन्तर चंद्रार्धितियस्त: सुनफा} ।
\textit{वर्षरस्तिवेलुसुर्गु केमदुसमस्तिमो योस्मय:} ॥

and \textit{सत्य}

\textit{सुनफात्रनफ्योगी दौहुसुरसंस्तित: क्षेत्रानु} ।
\textit{प्राकु प्रहते महदृबभवतैःतेपु रविवर्य्यम्} ॥
\textit{केमदुसरस्तित कोशोस्य यथा भवत्तैः गहिति जन्म} ॥

\textit{Parasara also says that the absence of planets in the 2nd
and 12th houses from the Moon causes केमद्रहस्म. (Kemadruma) Cf.}
The presence of the planets in the Kendras, the Moon's association with any of them, the aspect of all the planets over the Moon, are all specific cases of exceptions where केमद्रुमयोग does not operate. For पराजीर says:

प्रालेकांशुः सूति खले यदा वा सर्भं: चेलैवकिशमण: करोति ।
दर्शायुं राजयों मनुस्य सत्क्षुगायं हन्ति केमदुक्ते च ॥
सर्भं लेटता: केमदुक्ते असंधा दुर्योगशापि केमद्रुमयोगम् ।
हृदं सर्भं संव यद्द संविषाय क्षुद्रं: पुस्स सत्यं वै विष्णुम ॥
सर्भं चन्द्रयोगमुः चेवं यथास्थितमे चेतन ।
केमद्रुमयोगाः संवेदयं लघं ययु: ॥

See also the following slokas from साराबनी.

कुड़ुकुड़ागनत्रथां वीष्णुमण: समस्तं:।
गगनागुलितसत्क्षुगायं नरः ययुः।
फलमगङ्गसुस्थ्य नैव केमद्रुमयोगः।
मन्तिरि महुजनाथः सारेष्ठां जितारी: ॥

श्रीशास्त्रसंहः सुनान्तानायवः।
pदश्तवं दौकसे प्रमेयः- ॥
हन्याविकमितः कर्मणोपमिनीश।
नीति निद्रातः पुनरुप्पलक्ष्यत: ॥ ॥

Sloka 4.—There are 31 सुनाफा (Sunapha) yogas, a similar number of अनाफा (Anapha) yogas and 180 varieties of दुरुधारा (Durudhara) yogas. This can be
verified by forming series as described in the rule for finding the number of combinations of a given number of things.

**NOTES.**

There are 31 varieties of सुनफ़्योग, 31 of अनफ़्योग and 180 of दुरुषुरयोग. Cf गुणाकर.

सुनफ़्योगोऽभेदाते क्रमशः द्वितीय हि।
योगे दुरुषुरे तद्विषेधः सहितं शतम्।

Take for example the सुनफ़्योग. The second house from the Moon may contain one, two, three, four or all the five planets (viz., Mars, Mercury, Jupiter, Venus and Saturn).

This will be in 5, 10, 15, 20 and 1 or 31 ways—\([C+C+C+C+C]\).

Similarly with the अनफ़्योग.

Now take the case of a दुरुषुरयोग where the second house from the Moon is occupied by only one planet. In order to make this a Dhurudhura योग, the 12th house from the Moon may contain one, two, three or four planets. This can be in

\[
\begin{array}{cccc}
4 & 4 & 4 & 4 \\
+6 & +4 & +1 & [C+C+C+C+C] \\
1 & 2 & 3 & 4
\end{array}
\]

yog where the 2nd house is occupied by one planet there are 15 varieties of Dhurudhura योग possible. Therefore, for the 5 varieties of सुनफ़्योग with one planet in the 2nd house there are

\[
5 \times 15 = 75 \text{ varieties of Dhuradhura योग.}
\]

Next, in the case of a दुरुषुरयोग with 2 planets in the 2nd house, to make this a Dhurudhura yoga, the 12th house may contain one, two or three planets. This can be in

\[
\begin{array}{cccc}
3 & 3 & 3 \\
+1 & [C+C+C] & 7 \text{ ways. Therefore for the } 10 \text{ such varieties of}
\end{array}
\]

सुनफ़्योग with two planets in the 2nd house, 10×7 or 70 varieties of Dhurudhura yogas are possible. Similarly in the case of a सुनफ़्योग with 3 planets in the 2nd house, in order to convert it
into a Dhrurudhura yoga, the 12th house may contain one or two planets. This will be in 2+1 or 3 ways. For the 10 such varieties of सुनफायोग with three planets in the 2nd house, we have 10 x 3 or 30 varieties of Dhrurudhura.

In the same way, for the 5 varieties of सुनफायोग with 4 planets in the 2nd house we have 5 varieties of Dhrurudhura.

In the case of the सुनफा yoga which has all the 5 planets in the 2nd house, no Dhrurudhura yoga is possible.

The total number of varieties of Dhrurudhura yoga is thus 75 + 70 + 30 + 5 = 180.

*Cf.* सारावली—

सुनफानासहं विभवयोगाभिषंककुशुंगुणः पति ।
संव्य धौरधुराणां प्रसारविधों समाव्यातः ॥

स्त्रयसंधिगतविचः पार्थिववस्ततं समो वा
भविः हि सुनफायां धीमरसत्वातिमांश !
प्रभुरमदाधिरेषः नीलवानू ख्यातकीति—
विपयसुखसुवेयो निवितत्वाननायामु ॥ ५ ॥

*Stoka 5.*—The person who has had his birth in the सुनफा (Sunapha) yoga will be a king or his equal with self-acquired property, and renowned for his wisdom and wealth. The man born under the अनफा (Anapha) will be strong, healthy, with amiable manners, known to fame, blessed with material comforts, well-dressed, contented and happy.

**Notes**

✔ The principle here is that planets in the 2nd (from the Moon) give rise to accumulation of wealth and planets in the 12th (from the Moon) give rise to enjoyment without caring for accumulation. The position of planets is with respect to Ras positions instead of bhavas.
Sloka. 6—Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the दुरुधरा (Dhurudhura) yoga is bountiful and waited upon by faithful attendants. But those born under the केमद्रुम (Kemadruma) yoga, though they may be of a princely race, become obscure, miserable, given to base way penurious, drudging as menials and wickedly inclined.
Persons born under दुरुधरा (Dhurudhura) yoga earn (because of planets in the 2nd) and at the same time enjoy or spend (because of planets in the 12th). In the case of केमद्वृम (Kemadruma), the yoga should be predicted only if, as stated above, there are no planets in any of the Lagna Kendras or with the Moon in any one Lagna Kendra.

Also सारावली—

उत्साहीयांनासाहसवानामहींः
सौम्यः पढः सुवचनो निपुणः कलासुः
बोधियांथमुखमासः नृपमुजितः
काशी भृगुर्भुधनो विद्यापभोकः
Sloka 7.—If the planet in the 2nd or the 12th be Mars, the person born will be energetic, powerful, wealthy and bold. If it be Mercury, he will be skilful, eloquent and proficient in the arts. If it be Jupiter, he will be wealthy, virtuous, happy and honoured by the sovereign. If it be Venus, he will be very rich and a sensualist.

Notes.

Varahamihira does not differentiate the effect of the planets by their positions in the 2nd or in the 12th house; so far as these yogas are concerned. He attributes the effects to the planets causing the yoga without reference to their being in the 2nd or the 12th house.

Sloka 8.—If Saturn be the planet in the 2nd or 12th house from the Moon, the person born will enjoy on other people's wealth, cloths, etc., will engage himself in various occupations and will be a leader of men. In a day-birth, the Moon if situated in the visible half of the zodiac will cause evil; but if he be in the invisible half, he will do good. If it be otherwise, the results also will be reverse.
Notes.

If the Moon be in the visible half (7th to 1st) for a day-birth, i.e., when the Sun also is in the visible half, it will not be auspicious. If the Moon is in the visible half (even if he be a weak Moon) for a night-birth, i.e., when the Sun is in the invisible half, the Moon will be auspicious. When the Moon is in the invisible half for a night scenery (when the Sun also is in the invisible half), it is bad. When the Moon is in the invisible half in a day scenery (when the Sun is in the visible half), the Moon is very good.

N.B.—This is important for all yogas and combinations.

Also सारावली—

Also सारावली—

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Also สloka 9.—If all the four benefics, viz., the Moon, Mercury, Jupiter and Venus be in the Upachaya houses (3rd, 6th, 10th and 11th) from the Lagna, the person born will be immensely rich. If the three benefics,
Mercury, Jupiter and Venus be in Upachaya Rasis with respect to the Moon, the man becomes an ordinary landlord. If only two benefics be in these houses, he will have medium wealth. If there should be only one benefic, his wealth will be less. (If none, he will own no land or house.) Even if there should be other malefic yogas, the effect of this yoga will prevail.

Notes

The principle to be deduced from this is that benefics in the 3rd, 6th, 10th and 11th houses bring forth maximum income with minimum labour, that is by luck or fortune. If malefics should occupy the above positions, the man will have maximum labour and minimum income by dint of hard struggle and work, and so may not be a great gainer financially.

This should be read along with the latter half of the previous sloka.

Also सारावली—

उपचारपञ्चायतं शुभम् समलैंभधनो द्रामयाम्।
मध्यं चैवेनाधमेवं चन्द्राद्यि तदून्॥
CHAPTER XIV

Sloka 1.—If, at the birth of any person, the Sun be in conjunction with the Moon, he will be skilled in machinery and stone work; if the Sun be in conjunction with Mars, the person born will be intent in doing sinful deeds; if he be associated with Mercury, the person will be clever, intelligent, famous and happy. If the Sun be in conjunction with Jupiter, the person born in the yoga will be cruel, and interested in other people's work. If the Sun and Venus be together at a birth, the person concerned will earn money as an agent or by the use of weapons. If the Sun be associated with Saturn the person born will be clever in working in metals or in various sorts of machinery.

From an examination of the effects given above it will be seen that:

the Sun conjunction Moon confers on the native a creative spirit;

the Sun conjunction Mars—a destructive spirit;

the Sun conjunction Mercury—a proficient, with a good name and famous, but not good for finance;
the Sun conjunction Jupiter—cruel-hearted, benefits others at the cost of himself;
the Sun conjunction Venus—an imitative spirit;
the Sun conjunction Saturn—one who will work hard.

Varahamihira consistently maintains that conjunctions are bad from the financial point of view. The Sun conjunction Moon (Amavasya conjunction) in an exception.

Sloka 2.—If the Moon be in conjunction with Mars, the person born will be a dealer in hammers, ploughs or other rough instruments, women, drinks and earthen jars; he will be disobedient to his mother. If the Moon be associated with Mercury, the man born in the yoga will be sweet-tongued, clever in interpreting, and endowed with good luck and fame. When the Moon is in conjunction with Jupiter, the person born will be over-powering (his enemies), but fickle-minded; he will be a chief of his family and wealthy. When Venus is associated with the Moon, the person born will be an adept in weaving, tailoring and dyeing of cloths. If the
Moon be in conjunction with Saturn, the person born will be the son of a widow remarried.

Notes.

Moon conjunction Mars—here Varahamihira disagrees from Parasara who maintains that श्रमिंगल (Sasimangala) yoga is good. Cf. Western astrologers.

Moon conjunction Mercury—combination of two benefics gives good results is well borne out by this yoga. Even this is not good for finance.

Moon conjunction Jupiter—this is an exception to the ordinary rule above quoted that even conjunction of benefics will not be good for finance.

Moon conjunction Venus—no success in finance indicated.

Moon conjunction Saturn—bad for finance.

Sloka 3.—If the Mars and Mercury be together, the person born in the yoga will be a dealer in herbs, plants, barks, oils, and drugs, and clever in boxing. When Mars is in conjunction with Jupiter, the person born will be a leader of a city, or a king, or a wealthy Brahmin. The effect of Venus and Mars being together at a birth will be that the person born will be a shepherd, a
wrestler, skilful, addicted to other people's wives or a gambler. If Mars be in conjunction with Saturn at the birth of a person, he will be miserable, untruthful and despised by all.

Notes.

Mars conjunction Mercury—the professions mentioned are all condemned ones, according to Manu; also bad for finance.

Mars conjunction Jupiter—occupies a good position. (Cf. Western astrologers). Earns by his own exertion—an exception to the ordinary rule.

Mars conjunction Venus—a moral wreck. Varahamihira condemns this yoga, while Parasara and others advocate the same.

Mars conjunction Saturn—conjunction of two malefics, bad.

Sloka 4.—When Mercury and Jupiter are in conjunction, the person born will be an actor, fond of music and versed in the art of dancing. If Venus be in conjunction with Mercury, the person born will be eloquent, possess lands, and will become a head of an
assembly. If Saturn be associated with Mercury, the person born will be clever in cheating others, and disobedient to his superiors. The man at whose birth Jupiter and Venus occupy one house will have good learning, possess wealth and wife and have many good qualities. If Jupiter and Saturn be together at a birth, the person affected by the yoga will be a barber, a potter or a cook.

**NOTES.**

Mercury conjunction Jupiter. This is also is not a good yoga for finance unless these planets rule the house of wealth. रंगचर (Ranga chara) may also mean a Statesman.

Mercury conjunction Venus—the person may be a fine speaker with considerable influence. This also is not a good yoga for finance.

Mercury conjunction Saturn—the person born under this yoga will prove a rogue and a transgressor of all divine laws. Not good for finance.

Jupiter conjunction Venus—this is an exception to the ordinary rule of conjunctions being bad. Good for finance.

Jupiter conjunction Saturn—bad for eye-sight. Marriage and start in life simultaneous. By entry of the wife into his house, the man begins to earn.

From the above it will be seen that conjunctions are generally bad, especially from the financial point of view.

Exceptions.—Jupiter forming a conjunction with the Moon, Mercury and Venus and to a certain extent with Mars is good for finance.
Sloka 5.—If Venus and Saturn be together at a birth, the person affected by the yoga will be short-sighted, will get his wealth augmented through a young woman. (His marriage will be a key-note to financial success). He will be skilled in writing and painting. If more than two planets occupy a house, prediction should be made by combining the effects described for the several possible pairs of planets constituting the yoga.

शुद्धिक—
सितासितावेक्षकृं प्रयाते खीरतत्वप्रांगन: कहाँ: ||
मन्देश्वरो लेखलिपिप्राण: चित्रज्ञानस्तैः परतो विक्रम: ||
CHAPTER XV

प्रबध्यायोगायायः

एकस्चैव दूरगदिमित्रेशैतीजः प्रथमवीर्यानः
शाक्याजीविकोशिक्षुध्वलचरका निर्गन्धक्वक्वायानः ।
महेयज्ञगुरुध्वपकरसिताभाकरारः क्रमातः
प्रबध्या बलिमि: समाः परिज्ञेतितस्वामिभि: प्रचुराजः ॥ १ ॥

Sloka 1.—If, at a birth, four or more planets possessed of strength occupy a single house, the person born will become a शाक्य (Sakya), a जीविक (Jeevika), a भिक्षु (Bhikshu), a वृद्ध (Vriddha) or गुरु (Guru), a चारक (a Charaka), a निर्गन्ध (Nirgranthha) or विभास (Vivasa), a वन्यायान (Vanyaasana) or वानप्रस्थ (Vanaprastha), according as Mars, Mercury, Jupiter, the Moon, Venus, Saturn or the Sun is the strongest planet of the group. If the strongest planet in question be conquered in planetary war by another planet or planets at the time of birth, the person will relinquish that stage of ascetic life and revert to his previous condition in life.

Notes.
The following sloka from जातकपारिजात (Jatakaparijata) explains the several terms referred to in the above verse.

वानप्रस्थप्राप्तो वनगिरिविभवो नमस्त्रीक्षो विभास
भिक्षु: स्वाधेक्त्रणी सत्तमुपासितत्वविभिन्तो महातः ।

नानादेवभृतारसिलो चरुपतिपरः शाक्योगिणी छसीखो
राजश्रीमान्य यस्तो गुहरश्चापरो जःपको जीविकः: च्यातः ॥

A वानप्रस्थ (Vanaprasttha) is a religious man engaged in the
practice of rigorous and devout penance. A विवास (Vivasa) is a naked ascetic dwelling in hills and forests. A भिक्षु (Bhikshu) is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A चरक (Charaka) is a religious mendicant wandering over many countries. A शाक्य in an ill-behaved ascetic of the Buddhist class. A गुरु (Guru) is a celebrated teacher endowed with royal splendour. A जीवक (Jeevaka) is a garrulous and gluttonous mendicant.

<table>
<thead>
<tr>
<th>Strongest planet of the group</th>
<th>Stage of life, i.e., kind of ascetic or holy order</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>शाक्य</td>
<td>शङ्कर</td>
<td>विष्णु</td>
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<tr>
<td>जीवक</td>
<td>जीवक</td>
<td>जीवक</td>
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<td>भिक्षु</td>
<td>भिक्षु</td>
<td>भिक्षु</td>
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<td>विष्णु</td>
<td>विष्णु</td>
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<td>गुरु</td>
<td>गुरु</td>
<td>गुरु</td>
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<tr>
<td>श्रावण</td>
<td>श्रावण</td>
<td>श्रावण</td>
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<tr>
<td>राजा</td>
<td>राजा</td>
<td>राजा</td>
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<td>गुरु</td>
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<tr>
<td>श्रावण</td>
<td>श्रावण</td>
<td>श्रावण</td>
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</table>
If there are in one house four or more strong planets (one of them exceedingly strong—all the planets cannot be very strong in one sign), the school of philosophy pertaining to that planet is followed by the native by becoming an ascetic of that order. If, among the 4 planets, two are in conjunction, the weakest (by virtue of conjunction) nullifies the yoga of the strong planet. The man takes to the religion or faith indicated by the strongest planet, but give it up at the end without much advancement in the faith.

\[ \text{शु}: \]

\[ \text{स्लोक} 2. \quad \text{If strong planets capable of leading to asceticism be obscured by the Sun's rays, the persons born will have great reverence for ascetics, though they may not become initiated into the holy order. If the planets referred to above be overcome in planetary war and aspected by other planets, the person concerned will seek admission into the holy order without success.} \]

**Notes.**

If the Sun forms a conjunction with other planets as in the first sloka, then the man does not become a Sanyasin at all. What the Sun actually does is, he improves the devotional side in the school of philosophy denoted by the strong planet but does not make him a Sanyasin of that school of thought. If the planet that is defeated (by conjunction as above) be aspected by any planet, then the man makes persistent efforts of attaining the end in view.
Sloka 3.—If the lord of the sign occupied by the Moon having no aspect of other planets on itself aspect Saturn, or if Saturn aspect the lord of the sign occupied by the Moon, devoid of strength, the person born becomes an ascetic. When the Moon occupies a decanate of Saturn and is aspected by that planet, the yoga leads to the renunciation of the world. The same is the case when the Moon occupying a Navamsa of Saturn or Mars is aspected by Saturn.

Notes.

First half.—The same effect is attributed for the लण्येश्वर (Lagnesa) in place of जन्मेश्वर (Janmesa) Cf जातकपारिजात (Jatakaparijata) XV. 40.

There is another interpretation for the latter half—vix., "If the Moon placed in the decanate of Saturn be at the same
time in a Navamsa of Mars or Saturn and be also aspected by Saturn (any aspect whether from the 3rd, 7th or 10th), the man becomes an ascetic.” Cf. जातकपारिजात (Jatakaparijata) XV. 41.

Also saravch:

Also saravch

Also saravch

Sloka 4.—When Jupiter, the Moon and the Lagna are aspected by Saturn and Jupiter occupies the 9th house, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th house and is not aspected by
any planet, the person possessed of Rajayoga will betake himself to the holy order before becoming a lord of men.

Notus.

Cf. गुणाकरः

मन्त्रेक्षितेऽपि शक्तिमण्डलज्ञाते धर्मं शुलोयक्तिः भवेऽ न्यायरूपः ।

पूर्वांश्च नवमंगोल्यमौर्यरूपः स्मार्तिक्षितोऽपि नृपयोगचतवो नृपमेधः ॥

Also जातकपारिजात Jatakaparijata XV—21.

लीप्रांमन्त्रस्य मन्त्रेक्षितेऽपि च ।

आयासममगते जीवे नृपयोगोपि तीर्थक्तः ॥

नवमस्वारः मन्दे नमोगैर्नवोक्ते ।

नृपयोगोपि संजातो दीर्घितो नृपतिभवेन् ॥

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<thead>
<tr>
<th></th>
<th>Jup.</th>
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<th>Lagna</th>
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<tbody>
<tr>
<td>Satellite</td>
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<tr>
<td>Jup.</td>
<td></td>
<td>Lagna</td>
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<td>Saturn</td>
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<tr>
<td>Saturn</td>
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<td>Lagna</td>
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<td>Sun</td>
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<tr>
<td>Mars</td>
<td>Moon</td>
<td>Merc. Venus</td>
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</table>

For further details, the reader is referred to the chapter on Pravrajayoga in Saravali, Ch. XX.
CHAPTER XVI

The several effects described in this chapter for the 27 asterisms may be classified as either good or bad for purposes of convenience as shown in the following statement.

<table>
<thead>
<tr>
<th>Nakshatra</th>
<th>Effect</th>
<th>Ruler of the योगतारा-Yogatara</th>
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</thead>
<tbody>
<tr>
<td>Aswini</td>
<td>Good</td>
<td>Ketu</td>
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<tr>
<td>Bharani</td>
<td>Good</td>
<td>Venus</td>
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<tr>
<td>Krittika</td>
<td>Good</td>
<td>Sun</td>
</tr>
<tr>
<td>Rohini</td>
<td>Good</td>
<td>Moon</td>
</tr>
<tr>
<td>Mrigasiras</td>
<td>Good</td>
<td>Mars</td>
</tr>
<tr>
<td>Ardra</td>
<td>Bad</td>
<td>Rahu</td>
</tr>
<tr>
<td>Punarvasu</td>
<td>Not very Good</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Pushya</td>
<td>Good</td>
<td>Saturn</td>
</tr>
<tr>
<td>Aslesha</td>
<td>Bad</td>
<td>Mercury</td>
</tr>
<tr>
<td>Makha</td>
<td>Good</td>
<td>Ketu</td>
</tr>
<tr>
<td>Purvaphalguni</td>
<td>Good</td>
<td>Venus</td>
</tr>
<tr>
<td>Uttaraphalguni</td>
<td>Good</td>
<td>Sun</td>
</tr>
<tr>
<td>Hasta</td>
<td>Bad</td>
<td>Moon</td>
</tr>
<tr>
<td>Chitra</td>
<td>Good</td>
<td>Mars</td>
</tr>
<tr>
<td>Swati</td>
<td>Good</td>
<td>Rahu</td>
</tr>
<tr>
<td>Visakha</td>
<td>Bad</td>
<td>Jupiter</td>
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<tr>
<td>Anuradha</td>
<td>Bad</td>
<td>Saturn</td>
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<tr>
<td>Jyeshta</td>
<td>Bad</td>
<td>Mercury</td>
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<tr>
<td>Mula</td>
<td>Good</td>
<td>Ketu</td>
</tr>
<tr>
<td>Purvashadha</td>
<td>Good</td>
<td>Venus</td>
</tr>
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<td>Uttarashadha</td>
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<td>Sun</td>
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<tr>
<td>Sravana</td>
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<td>Moon</td>
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<td>Dhanishta</td>
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<td>Mars</td>
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<tr>
<td>Satabhishak</td>
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<td>Rahu</td>
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<tr>
<td>Purvabhadrabapa</td>
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</tr>
<tr>
<td>Uttarabhadrabapa</td>
<td>Good</td>
<td>Saturn</td>
</tr>
<tr>
<td>Revati</td>
<td>Good</td>
<td>Mercury</td>
</tr>
</tbody>
</table>
The Nakshatras that are in the 8th sign (*i.e.*, वृष्णिक (Vrischika) where the Moon is in depression are the 16th, the 17th and the 18th. These are bad for the Moon. The middle Nakshatra of the 6th sign, *viz.*, Hasta is also bad. Among the रक्षाभिचि (Riksha Sandhi) Nakshatras, *viz.*, अस्लेषा (Aslesha), ज्येष्ठा (Jyeshta) and रेवती (Revati). the last is good, because he is in Jupiter’s sign. आद्रि (Ardra) is a रुद्र (Rudra) Nakshatra of fire. Therefore the Moon, a watery planet in आद्रि (Ardra) is bad (except for fiery planets like the Sun, Mars, etc.).

All Nakshatras that are bad for the Moon, are in अवरोह (avaroha) position for the Moon, that is, away from the exaltation. Again, all stars that are bad for the Moon are in the 4th, 6th and 8th signs of the zodiac with the notable exception of आद्रि (Ardra).

The 8th sign (Vrichika) is throughout bad for the Moon. Similar results should be expected if the Moon is progressed to the 8th house as per any system. The middle of the 6th sign (*viz.*, हृत्ता Hasta is bad when the Moon progresses there. The end of the 4th sign is (अस्लेषा Aslesha) similarly bad. A fiery star like आद्रि (Ardra) is bad for a watery planet like the Moon. The Moon progressing to the end of the 4th sign (कटक Kataka), the middle of the 6th sign (रक्षा Kanya) and the 8th sign (वृष्णिक Vrischika) in any horoscope is bad.

Varahamihira has considered that the Moon is good or capable of giving good results in the Nakshatras ruled (according to विशेषतः Vimsottari system) by benefics (including Nakshatras ruled by herself) and also the Nakshatras ruled by her friend the Sun. Next, the Nakshatras ruled by Mars is a little beneficial. The
Nakshatras ruled by malefics, though good, are not capable of much improvement for finance. The above analysis is with respect to finance, subject to what has been stated already with respect to the 6 Nakshatras viz., विशाखा (Visakha), अनुरङ्गा (Anuradha), ज्येष्ठा (Jyeshta), हस्त (Hasta), अश्लेषा (Aslesha) and अर्द्रा (Ardra).

It should further be noted that Nakshatras in the signs Makara and Kumbha (Saturn's), though they are ruled by benefics according to the rule given above, are not capable of making the native generous. Because, the Nakshatras are in the house owned by Saturn, a conservative, stingy planet अदता (Adata) for पूर्वाभाद्रपद (Purvabhadrapada) and दुर्ग्रह्य (Durgrahya) for सतभिषक्क (Satabhishak) and लुब्ध (Lubdha) for धनिष्ठ (Dhanishta).

The Moon is good generally in the signs or Nakshatras ruled by benefics.

प्रियभूषणः सुरूपः सुभगो दशोऽधिविनिष्प मतिमांशः ।
क्रूतनिष्ठयस्यारागदशः सुविन्द्र सवाणीषु ॥ ३ ॥

Sloka 1.—The person born under the star अधिर (Aswini) will be fond of ornaments, lovely in appearance, liked by all, clever and intelligent. If, at a person's birth, the Moon be in the star भरणी (Bharani), he will carry out his purpose to the end, will be truthful, free from malady, clever and happy.

शुगाकरः—
दशः सुरूपः प्रियमण्डनशः
पीशंयुतः स्वातः सुभगोऽधिविनिष्पः ।
कल्प: सुश्री सत्यवच: प्रपश्चः
प्रार्थकारी भरणीषु दृष्टः।।

बहुशुकः परदारातस्तेजस्वी कृतिकासु विभ्याति।
रोहिण्यां सत्यशुचिः प्रियंवद: स्थिरमतिः सुरुपश्च।। २ ।।

Sloka 2.—He who is born in कृतिका (Krittika), will eat much, will be addicted to other people’s wives, will be brilliant in appearance and famous. The person born in रोहिणि (Rohini) will be truthful, pure, sweet-tongued, with a settled mind and lovely in appearance.

गुणाकरः—

तेजस्वी परदारागो उत्तिबहुशुकः स्वातो भवेदद्वितेऽ
रोहिण्यां प्रियस्यवागातिशुचिः रूपायिकोपश्रवे॥

चपलश्वरूरो मीहः पद्वात्सलाही धनी मृगे भोगी।
शष्ठगवितः कृततो हिंसा पापश्च रौद्रवः।। ३ ॥

Sloka 3.—If a person is born in मृगशीर्ष (Mrigashirsha), he will be fickle, sharp-witted, timid, eloquent, industrious, wealthy and indulging in sensual pleasures; if in आद्रि (Ardra), he will be perfidious, haughty, ungrateful, mischievous and sinful.

गुणाकरः—

. . . . . . . . . . अर्थेिद्वे
उत्साही चतुरः पदः सुचपलो भीडर्षनी सोगवान्।
हिंसा: पापश्च कुतः वदितो गवी तथार्थमवः।।

311
Sloka 4.—The person born under the star पुनर्वसु (Punarvasu) will be self-controlled, happy, amiable, dull, afflicted with disease, thirsty and easily contented.

Sloka 5.—If a person be born in तुष्य (Pushya), he will be composed in mind, liked by all, learned, wealthy and inclined to be virtuous; if in आशेष (Aslesha), he will be insincere, inclined to hoarding everything, sinful, ungrateful and deceitful.
**Sloka 6.**—The person born under the star नवारा (Magha) will be wealthy and have many servants, will enjoy life, worship the Gods and the Manes and be very industrious; while the man born in पूर्वफळ्गुणी (Purvaphalguni) will speak sweetly, will be liberal in gifts, bright in appearance, fond of wandering, and loyal to his sovereign.

**गुणाकर:**

बहुधःसि: पितृदीर्घवतः
मधासु भोगी महदुधिमयः।
भाष्यो बदान्यो नृपसेवकः स्यातः
जातोत्सन: सुधःस्वस्थः सकान्ति: ॥

सुभगो विद्वानस्वयो नोगी सुधभालन्तीयफळ्गुण्याम्।
उत्साही धुष्ट: पापोऽशुण्णी तस्करो हस्ते ॥७॥

**Sloka 7.**—The person born under the star उत्तरफळ्गुणी (Uttaraphalguni) will be loved by all, earn money by his own learning, will be voluptuous and happy. If a person be born under the star हस्त (Hasta), he will be industrious, impudent, fond of drinking, merciless and thievish.

**गुणाकर:**

भोगान्वितः सौभष्य्युतो नितान्त:-
विद्वानस्वितः सुभगो यमः कुशः।
उत्साही प्रतिभामध्व गतयुण्ड्योरः करे शाना: ॥

चिन्त्रामःमरामाल्यचरं सुलोचनाकः रवतित चिन्त्रायासः।
हन्तो विणिक्क खुपारः प्रियवामगमाश्चितः स्वालं ॥८॥
Sloka 8.—The person born under the star चित्रा (Chitra) will wear beautiful garments and flowers, and will have beautiful eyes and limbs, while the one born in स्वाति (Swatī) will be modest, clever in trade, will be compassionate, sweet in speech and virtuous.

Sloka 9.—The person born under the star विशाल्या (Visakha) will be envious, covetous, of bright appearance, clever in talking and quarrelsome. The man born in अनुराधा (Anuradha) will be opulent, will be dwelling in foreign countries, will be unable to endure hunger and will ramble from place to place.

Sloka 10.—If a person be born in the star ज्येश्ठा (Jyeshta), he will not have many friends; he will be contented, will be virtuous and will be exceedingly irritable. The one born in मूला (Moola) will be proud,
wealthy, happy, of a soft disposition, firm-minded, but luxurious in his living.

Sloka 11.—The person born in the star Purvashadha (Purvashadha) will have an amiable wife, will be proud and firm in friendship; while the person born in Uttarashadha (Uttarashadha) will be well-behaved, righteous, will have many friends, will be grateful and amiable.

Sloka 12.—The person who is born in the star Sravana (Sravana) will be learned, possess a generously-disposed wife, will be wealthy and famous. The person born in Dhanishta (Dhanishta) will be liberal in his gifts, wealthy, courageous and fond of music and will be greedy.
Sloka 13.—If a person be born in the star शतभिषक (Satabhishak), he will be truthful, unfortunate, will conquer his enemies, will be daring and hard to be won over. The person whose birth is in पूर्वभद्रपदा (Purva. bhadrapada) will be afflicted, will be henpecked, wealthy and clever, but a miser.

Sloka 14.—The person born under the star उत्तरभद्रपदा (Uttarabhadrapada) will be clever in speaking, happy, possess children, will overcome his enemies and be virtuous; while the person born in रेवति (Revati)
will have a symmetrical body (all his limbs perfect), will be liked by all, will be courageous clean and wealthy.

गुणाकरः—

वच्चः प्रजावाक्षितसङ्ग्रहुः
हुपल्ल्यमें धर्मपरः संसौल्यः ।
पूर्णाङ्को धन्वान्त शुरः पौष्णे च सुभागः शुचिः
भवङ्कानि भवन्त्येताभुतमानःदुश्वर्ये: ॥
CHAPTER XVII

रशिशीलाओऽध्यायः

इत्रात्मरस्येन नागकृष्णस्य खिप्रप्रसादोऽर्द्धनािनास्त्यनः
कामि तुस्वेजानुरस्तिरधनः शूरोद्धरापुश्चः ॥
सेवाः कुष्ठी व्राणक्षिताः शिरा मानी सहोत्ध्वाजः
शक्ति पाणिलेुदक्षितोदतिचपलस्तोः च भीरुः किये ॥ ॥

Sloka. 1—If, at the birth of a person, the Moon be in मेष (Mesha), he will have round and voluptuous eyes, will relish only vegetables and hot meals; will eat sparingly, will be easily pleased, will always be on his legs, will long for women, will be weak-kneed, will have no permanent wealth of his own, will be courageous, will be dear to women, will be clever in serving others, will have disfigured nails and a bruised head, will be proud, will be best among his brothers, will have शक्ति रेखा (Sakti Rekha) in his palm, will be very rash and will be afraid to go in water.

NOTES.

Mars, being a commanding or martial planet, the eyes are voluptuous and thus command attention as they form the most prominent of the important parts of the body, viz., the face.

खिप्रप्रसादः (Kshipraprasadaha), easily pleased. Mars is fiery. The Moon (a watery planet) in a fiery sign. The result is first fiery and then watery; that is, cooling down. The man will be easily irritated at first, but will cool down immediately. As मेष (Mesha) is a moveable sign, the person will be wandering. He is passionate (कामी.kami), because Mars is fiery and any conjunction or relation between Mars and Moon will cause
passion. Cf. कुलिनुदेतु परिमाससमायं etc.-IV.I. कामि (Kami) may also mean ambitious as Aries is a sign of enterprise. दुर्बलश्रवर (Durbalashwara) = दुर्बलश्रीर (Durbalasarira), part put for the whole. अस्थिरधनः (Asthiradhana), because Mars is not very good for finance being a planet that is generous as contrasted with Saturn. The person is liked by women (अंगनावल्लभः; Anganavallbhaha) because the qualities of Mars being the opposite of those of Venus are liked by women. (Cf. Venus being considered in the case of a man’s horoscope and Mars in the case of a female’s horoscope for marriage). Having शक्तिरेखा (Sakti Rekha) in one’s palm indicates that the person concerned is very generous.

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stately gait, will have broad thighs and a big face, will have marks or moles on the back, face and sides, will be liberal in gifts, will endure hardships, will be a man of power, will be running high as a wave, will be the father of many daughters, and will be phlegmatic in his temperament. He will be abandoned by his brothers or near relations, nor will he inherit any patrimony. He will be liked by all. He will be of a forgiving disposition, will be a great eater, will be fond of young women, will be firm in his friendship, and happy in the middle and concluding portions of his life.

NOTES.

शृङ्ख (Vrishabha) is an earthly sign. 

Having a sportive or stately gait—may also mean ‘fond of going astray.’

प्रथूरुवान (Prithrudevana)—a metaphor for ‘wide influence.’

प्रश्यापार्षकित (Prashyaparsankita)—a figure for ‘fortunate’ ककुदवान (Kakudavan)—fig for ‘wide influence.’

कन्याप्रज (Kanyaprage) Father of daughters, because the 5th house from Vrishabha in Kanya.

Also सारावली—

व्यूहशोभिताता प्रततिक्षक: कामुक: कीर्तिसाहि 

कान्त: कन्याप्रजावान व्यूहसमनयनो हृद्भूतान्तः 

सत: सोममानी प्रमाणोत्तरणस्मिस्त्रायायायाय:

सांक: वार्षिकपिण्यं कषुषि दुःभगति: क्षणितयुक्तो गच्छिदः
Sloka 3.—When the Moon occupies Gemini, the person born will be clever in coition, will possess voluptuous eyes, will be learned in the sciences, will carry messages, will have curled hairs, will be highly intelligent, will indulge in mirth, will be skilled in Interpreting other people's thoughts, will be an adept in gambling, will possess a beautiful form, will be affable in his address, will eat much, will be skilled in the art of dancing, will indulge in pleasures with eunuchs and will have an elevated nose.

Notes.

दूत (Duta)—servile, because, Mithuna is a dual sign; back ground is bad. समुज्ञतनस: (Samunnatanasaha). A figure indicating aristocratic spirit. The person is of good speech, fond of music, etc., because Mithuna stands for throat.

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Sloka 4.—The person at whose birth the Moon occupies Cancer will walk crookedly but fast, will have elevated buttocks, will be henpecked, will be a good friend, will be versed in Astrology, and will build a big house. His wealth will not be steady—sometimes increasing and sometimes decreasing as the (waxing or waning of the) Moon; he will be short in stature, will have a fleshy neck, will be won over by sweet words, will be a good friend and will be fond of water and parks.

**Notes.**

Fond of walking, because Katata is a चर (Chara) sign. Being a philosophical sign ब्राह्मणराशि (Brahmana Rasi) and Jupiter is exalted there, he does not give happiness for women. The native will be a man who lives in imagination and fancy rather than reality. दैवज्ञ (Daivajnaha). One who will dive deep in divining divinity. The person will own good houses because Cancer represents houses. ह्रस्व (Hrasvaha) humble. पीनगल (Pinagalaha) metaphor for good speaker. तोयोधानरत (Toyo. dyanarataha)—takes delight in horticulture, agriculture or gradens.

शुणाकर:—

दैवज्ञ: स्याल्पचृःरमयं सत्सुहस्तामस्साभ्यो
लोरोधानेबिहरणकिर्मक्षीयिनान्ति:।
हृष्य: स्याल्पचृःरमयंनृस्साभ्यंतिनिन:।
कर्मं चन्द्रे प्रसूक्षिणाय: स्मृत्ति: सिन्धिमित्र:।
Also सारावकी—
युक्त: सौभाग्यायोगृहिष्ठतन्तनमयोतिपश्चानसखीः।
कामा: कः खर्चिशातीसचिवः सत्त्वाण: प्रवासी ||
सौम्याद: कैश्यक्षो जनकुमरसिंहोविन्दुराष्ट्रे यातः।
माताः ध्यात्वामात्रीप्रियकरणरत: पीनक्रण: कहोरे ॥

teesa: स्थूलहनुविषाडलबन: पिण्डेश्नोऽव्यातमः।
स्मृदी: प्रयासकानननग: कुप्तत्वंतरि चिरसु ॥
कुज्जोगकर्दन्तमण्डला संचितस्थायल्लालं
विक्रान्त: स्थिरस्व: सुगर्भितमना मातुविवेयोऽकर्मे ॥ ५ ॥

Sloka 5.—If a person be born when the Moon is in Leo, he will be energetic; will have large cheeks, a broad face and reddish eyes; will not have many issues; will hate women; will have a liking for animal food; will like forests and hills; will be angry at trifles for a long time; will suffer from hunger, thirst, stomach ache, tooth ache and mental agony; will be liberal in gifts; will overpower his enemies; will not have a wavering mind; will be conceited but will be obedient to his mother.

Notes.

स्थूलहतु: (Stthula Hanuhu—Loud-toned. (Part put for the whole). विसालवदन: (Visalavadanaha). Broad face to have a clean view of things. Figure for clear intellect. अत्याल्पजः: (Alpa-tmajaha) with a few children—less of potentiality for children Cf. शकुञ्ज्युगुरुरथा दृश्चिते बीन्यानम्: (Sakubugusucharadaya Vriddhito Veeryavantaha) II—21, supra. According to this Sloka, Saturn in Leo augurs more potentiality for issues than the Moon. स्मृदी: hating wife; will be irritated when anything goes wrong.
Cf. Western astrologers saying “The man would’nt be happy unless with good surroundings.” निरवाची (Stthiradhihi). Sticking to his own views, because Leo is a fixed sign— (Sugarvitamanrha). A man not underrating his powers or opinion.

Also सराबही—

स्मृतिविचारमिरमीरा प्रथम्रदमनको हस्विष्णुस्म: ।
क्रोड़ी शुभियासा जठरहुछजा पीछाड़े वर्षभंगः ।
दाता तीर्थों बुधुम निशिपांनां गुरुवृज्ञः ।
विकान्त: कार्यलोक जगभूति रतने मर्ममश्लोमह्रष्टः ।

श्रीधामन्यराचारूविश्वासनगत्ते: सर्वानन्तवा: शुभी
श्रुण्ण: निर्घरं कलासु निमुण: वाच्यविद्वानभिः ।
मेघावी सुरत्तियम परगुरेवत्तेश्व संज्ञणे
कन्यायां परदेशागः प्रियवना: कन्याप्रजोस्यार्मजः ।

Sloka 6.—If a person be born when the Moon is in Virgo, his look and gait will be pleasing owing to their mildness and tardiness due to bashfulness. His shoulders and arms will be drooping. He will be happy, mild in his talk, truthful, skilled in arts, knowing the interpretations of Sastras, virtuous, endowed with good intellect, and fond of enjoyment. He will own houses, enjoy other people's wealth; will go to places other than his
native country; will speak kindly, will be the father of daughters and will have a very limited number of sons.

Notes.

परग्रहः (Paragrihaihi Vittaihi). Depending on others for prosperity because Virgo is the sign of service (servants) ... modest, because the sign is not a fiery one for ambition, etc. मेधावी (Medhavi) and शाखवित् (Sastravit) because, the sign belongs to Mercury. अलप्पावजः (Alpatmajaha), because, the fifth sign from it is Makara, a female sign.

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Sloka 7.—The person at whose birth the Moon is in Libra will be intent in worshipping the Gods, the
Brahmins and holy men, will be learned, will be pure (i.e., not covet other people’s wealth), will be henpecked will be tall in stature, will have a prominent nose, and a lean and a frail body, will be wandering, will have always money with him, will be deficient of a limb, will be clever in trading, will have a God’s name as his second name, will be sickly and will help his relations but only to be reviled and shunned by them.

Notes

प्राक्षः (Prajnaha)—talented. Varahamihira uses this for all fiery and intellectual signs. स्रीजितः (Strijitaha). Henpecked (for the Moon is in the 7th sign). उन्नतनासिकः (Unnatanasikaha) aristocratic, indicating considerable dignity and self-respect हीनाक्षः (Hinangaha) may mean—will lose children (अखः part denoting children. क्रयविवक्षेषु कुशः (Krayavikrayeshu kusalaha) Business instinct. One who knows how to attract others (worldly success).

शुणाकः—

प्राक्षः प्रेतुक्रनासः शुचिमरफः ब्राह्मणोऽधानुस्तको हीनाक्षः प्रांगुमुणियुगतिजनजितो दुर्भचा लाल्मागः।।

Also सरावकः—

क्षासो व्यापारकः क्रयवदन्त्रमूर्तिरतिरो द्रष्ट्राहः

गोकृष्यः शीतरत्रो द्रष्टतमहृत्यो विक्रमकः क्रियेशः।।

भलो देशहिंजानां बदुचित्वयुवः स्रीजितो हीनवधः

धान्यादातेनकु दिल्लितिनि दादारे क्रयवर्गोऽयकारः।।
Sloka 8.—If a person be born when the Moon is in Scorpio, he will have broad and expansive eyes and a broad chest, round loins and knees. He will separate from his parents and preceptors and will suffer from diseases at a very early age. He will be honoured by his sovereign. He will be of a brown colour. He will be mischievous in disposition, will possess marks in his body of Matsyrekhā (Matsya Rekha), Vajrekhā (Vajra Rekha) and Pakshirekhā (Pakshi Rekha) and will conceal his sin; (secretly do harm to others).

Notes

पुरुषउनन्यन् (Prithulanayanaha). Figuratively used for w.de influence. जनकगुरुविकुट (Janaka Guru Viyuktaha.) Not having happy relations with father, teachers, etc., meaning thereby that he has no good educational progress. नरपतिकुलपूज्य (Narapati-kulapujyaha). Adored or respected by children of high-class persons. पिक्त (Pingala) Dark-red. कृरचेष्ट (Kurucheshtaha). His actions are not above criticism. ज्ञषुक्षिलिङ्ग (Jashakulis-akhagankaha.) These put in this order imply early, middle and later portion of the Rikshas, viz., fish standing for ज्ञष (Jhasha) वज्रयुध (Vajrayudhu) for कुलिष (Kulisa) and bird for खग (Khaga.) These are in palmistry of great importance in the order named 1st, 2nd and 3rd. Therefore his early life is good, middle life moderate and later life bad. His life will be sinful but hidden. The means of earning money will not be straight. In opposition to Taurus, the early life for people with the Moon in Scorpio must be good.
शुरु: पिकः पृथुनययो व्रतजानूर्जः गो वाल्ये जनकरहितातिबिंबीयवेष्टः।
हरतसी बाहुधिविपररहितस्वरापवः
श्वष्वूस्यो नरपतिकृशकेश्वरः क्रीतस्माः॥

Also सारावली—
लुग्धे व्रतोहबं: दहिनतरवनारीतिकं क्रुद्धेषः
चोरो वाल्ये दुग्धादा हततिक्रियनवः ससूदः॥
कमोऽरूपः प्रदशः परयुष्टराते कलुक्कीः प्रमला:
चण्डो राजाहृतस्य प्रतिज्ञरः कीतामे शीतस्माः॥

व्यादीर्यख्यातिरोधः पितुवनस्थागी कविवर्यवान।
बक्ता स्युङ्गदशवा धरानस: करोऽधत: शिल्पविदः।
कुर्माः कुनली समांसलश्रु: प्रागाधस्वान्धर्मविशः
क्रुद्धिर्नन्दनं न बलसमेति च वर्ष सानृकस्माद्योऽश्च।।

StoIka 9.—If the Moon occupies Dhanus at a person’s birth, he will have a very long face and neck; he will inherit property from father; will be liberal in his gifts, will be a poet; will be powerful and clever in speech; will have large teeth, ears, lips and nose; will be intent in his business and will be a good mechanic. His shoulders will not be distinctly visible. He will have bad nails; will possess strong arms; will be eloquent; will be familiar with the laws and codes and will hate his relations. He cannot be subdued by force but has to be won only by kind treatment.
Notes.

क्याधिगर्भ, etc., (Vyadirghasya, etc.,)—all metaphorical: to
mean good speaker with good influence, etc. All characteristics
of the philosophical fiery sign are indicated.

Also साराबली:—

नित्यं लालयति स्वदारतनया।थर्मध्यज्ञोऽव: कृषः
स्वञ्च: खामकटिगृहीववचन: सौमायसुकोऽवस: ।
शीताधुर्मुखोऽव: नन्द मकरे सत्ताधिकः काव्यकः
लघुश्रोतगम्यजराङ्कनासु निरत: सन्त्यकृतज्ञोऽवः॥ १० ॥

Sloka 10.—The following will be the characteris-
tics of a person who is born when the Moon is in
Makara. He will please his wife and sons; will be
interested in all religious matters; will be weak in the
lower limbs; will have very good eyes; will have a thin
waist, will understand and follow when once advised;
will be liked by all; will be indolent; will not be able
to endure cold or chill; will be of wandering habits, will
have exceeding strength, will be an author, will be niggardly in disposition, will be attached to old women of the prohibited class, will be relentless and will have no shame.

Notes.

धर्मीश्रव (Dyarmadhvaja). Interested in religion. सत्वाशिक (Satwadhika) may also mean good-natured. अघ्रण: (Aghrinaha) relentless, being a spiritual sign.

Also साराचली

मीक्ष: शीतभी: प्रशुद्धतरसिरा: सत्यभाससे: प्राण्य: हयातोस्पर्शो मनसि मन्गुस्तो निधीक्षत्वकल्ज: ||

चारौष: क्षणेष्टो गुरुयुवतिरत: सत्रीविद्युतज्जो: मन्त्रोत्साहोऽप्तितुभ: सक्षिनि मकरो दीर्घकाठोकत्तर्ष: ||

करमलत: शिराः: खलोमसारदर्पंतु: प्रशुचरणोपशुजनाबयस्कर्विंतर: परमनितायपानिनत: क्षणहद्युग: प्रियकसमावलेपनसुहद्द्रटजोसधवसह: || ११ ||

Sloka 11.—The person at whose birth the Moon occupies Aquarius will have a long neck like that of a camel. He will have strong nerves spread all over his body; will have a tall form rough and covered with
hair; will have broad feet, thighs, legs, buttocks, face and lower belly; will be hard-hearted and will be addicted to other people's wives. He will freely utilise other's wealth and commit sinful deeds. He will have pecuniary losses and gains. He will be fond of flowers and perfumes, will have good friends and will endure long marches on roads.

Notes.

करभगाल: (Karabhagalaha) figuratively used for a man who is not true to his promises (one who can twist his neck any way when confronted with breach of promise). He will begin early with ill fame, because he hunts after others' wives and property—not a good man for society. He will first fall and then rise. He can undergo any amount of difficulties. His end of life is good.

Also साराकी—

ब्रह्मचारी: सुविदतातिरि बद्रेदेह: सुरोवो विशिष्टार्थि: प्रसुतरकितिद्विवकोशयुतः ।
परंतप: परवनसरः श्रीजितो शेषमः स्था:
द्विषेषी द्विनवकुमारक्षित्रम्यत्र भुवे ॥

जलयर्वनभोक्ता दारातोस्तुरकः
समरस्वर्शरीरतुज्ञनातो दुह्तकः ॥
Sloka 12.—If at a birth, the Moon be in Meena, the person will gain money by selling pearls and other produce of the ocean or will live on other people’s wealth. He will be fond of his wife and children. He will have a symmetrical body with all the limbs fully developed and shining. He will have a projected nose and a large head. He will overcome his enemies, will yield to women, will possess beautiful eyes, will be fair in appearance, will (come by) enjoy hidden treasure and will be learned.

Notes.

परधनमोक्ता (Paradhanabhokta) may mean ‘will be brought up by others (other than the parents). जलधनमोक्ता (Jaladhanabhokta) may include manufacturer of aerated waters, proprietor of coffee clubs, sailors, etc. [But this need not be predicted if परधनमोक्ता (Paradhanabhokta) as above is present. One of the two alone can happen for this sudden luck or fortune].

Also सारवकी—
क्षिप्रयत्वादाधिकारो हिंसजनिनिपुणः सावधिबाह्यवेद्यो नेयख्यो धर्मिनिश्ची वहुयुष्टिरतः सौम्यवशः मूपसेवी।
ईश्वरनिपाहतः सुखनिजनिस्माह श्रीजितः सतर्वभावो यानासकः सपूर्वे तितियुगादगते श्रीलमण्डले शार्की।
Sloka 13.—The effects described above will fully come to pass only if (1) the Rasi occupied by the Moon, (2) the planet owning it and (3) the Moon herself be all strong. The case of other planets should be decided in the same way, i.e., similar to that of the Moon.

**NOTES.**

To be declared strong, the Moon should be above the horizon (between the 7th and the 12th from the Lagna) during night or below the horizon (between the 1st and 6th) in a day birth, and must thus be away from the Sun. These effects will operate fully if the following conditions are satisfied.

(1) The Moon must be strong. Mere उच्च (Uchcha) or स्वक्षेत्र (Swakshetra) position is not enough. The Moon’s position in relationship with the Sun as described in अशभाक्रिदुदुपो (Asubha-kridudupo), etc. (Ch. XIII—8 is important.

(2) The sign in which the Moon is placed must be strong; Cf. केन्द्रास्त्रद्विपत्त्योद्विद्धि निन्धिनामेण, etc., (Kendrasthadwipadadyonhinisichaprapte, etc.,) Ch. I—10.

(3) The ruler of the sign in which the Moon is placed must be strong, by the ruler occupying his उच्च (Uchcha), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mitrakshetra) and so on.

शस्विद्विद्वः (Sasivadataha), etc. This rule applies to other planets also, just as in the case of the Moon. For example, the Sun is in Gemini. In order that the effect described for the Sun in Mithuna to be fully operative, the Sun must be strong; sign Mithuna must be strong and its ruler Mercury should also be strong according to the rule laid down above.
Also सारावली—
राज्यपति बलयुक्ते राज्यों च बलास्विते तथा चन्द्रे ।
राज्यफलं ध्यातसकलं नीचोचविविना च संचित्यम् ॥

For Lagna phalas please see Chapter XVIII—20 infra.

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CHAPTER XVIII

राशिशीलाध्यायः

प्रथितश्चतुरोरोटनोल्लपिता क्रियगे त्वायुः मृदितुः स्फूर्तामाधे ।
गवि वधसुगन्धारवजीवी वनितादिर्द्र कृतस्मृत गेषवाधे ॥ १ ॥

Sloka 1.—If, at person’s birth, the Sun occupy any portion of Aries other than his exaltation points, he will be famous, clever, of wandering habits, with very little wealth, and earn his livelihood by the use of weapons. If the Sun be in Taurus, the person born will live by trading in scents and clothes, will hate the company of women though skilled in instrumental music.

NOTES.

The Sun in Aries though in exaltation gives little money because bad planets in exaltation do not necessarily mean good inheritance or fortune for finance. The Sun in Taurus, an enemy’s house, brings on quarrels with one’s wife.

शुष्कः—

किये प्रसिद्धश्चतुरोरोटोर्नक स्थानमुख्यतुः क्रुक्वः घनार्थः ।
व्रृषे सुगन्धारवरण्णजीवी वनितादिर्द्र प्रवीणोपि च गीतवाधे ॥

Also सारावजी—

शाखार्षिकालेशि: त्वायुः युवार्गः प्रचण्डः ।
स्वाम भावनार्मिन्दार्थसिद्धथः किये असृष्टिः ॥
साहसक्षमिन्द्रिः विचारव्याधिकालिसारक्षिः ।
सूर्ये भवार्षी नरेन्द्र: खंडकराज्ञी नरो जात: ॥
Sloka 2.—If at a birth the Sun occupy Gemini, the person concerned will be learned, versed in astrology and wealthy. If the Sun be in Cancer, the person will be passionate and poor; he will be engaged in other people's business, will live by sweating (strenuous) work, and will undertake long and wearisome marches or roads. The man born with the Sun in Leo will dwell in forests, mountains, cowsheds, and will be strong and learned. If the Sun be in Virgo the person concerned will be skilled in writing, drawing, and mathematics and will have a body similar to that of a woman.

Notes.

Gemini is a friend's house for the Sun and so brings wealth and being an intellectual sign marks the person learned, etc. The Sun in Leo will make the person a learned man. The words are श्र: सुमान् (Jnaha Puman) and not अज्ञान पुमान् (Ajnaha Puman) as interpreted by some. स्रीपुषः (Strivapuhu) because the sign is Kanya (कन्या).
मुणकरः—
इदम् विद्ययोतिष्टोऽधनी स्मारः
कर्णकण्ठाभीष्टानःरोशिितितिक्रणः।
सिद्धे जैलारण्यविभेदुः रक्षो
वीयोपितासाहारुमूः फलत्रे॥
श्रीकुटाराजितेनेष्वरकान्तेः र्यात् भिष्याः।।।।।।

Also साराक्रोः—
मेषावी वाक्मघुरो बालस्यगुणमूः अनाचारः।
विज्ञानशास्त्रकुशो बहुवित्ता उदारेष्यः॥
निषुगो ज्योतिषवेच्चा मध्यतरुः हस्मातः सुभागः।
भियन्नथे धनमतीर्थ जातः पुणो विनीत स्मारः॥
कर्मसु चपलः ल्यातो गुणेनां गणां लक्ष्म्यविविश्वेची।
स्रीतुमभः सुरुवः क्षत्पिनार्तः अमासिसंसः॥
मध्यविचः समधृमां मानो वरव्येह्राेजवेच्चे।
सुर्ये कुलीरस्थे बहुस्थिति विज्ञानिह्वः॥
विपुराना कोपपरो विशिष्टकेष्वे वनारुदुगाचरः।
वस्त्राही दण्डरस्तेजस्वी संसार्यशणो राजः॥
गम्भीः सर्वस्वायो बधिः विशिष्टकेष्वे धनस्वरूः।
सिद्धये दिवसकरे रुपः पुरुषो भक्तजातः॥
स्रीतुम्बनन्तुम्बीमानु विविप्रेतः उद्वैलक्ष वर्तुकथः।
भर्तावी लगुस्वायो विद्यन शुश्रुपकः सुर्गुहुरामू॥
संवाहानिदिकमेसु दशृ श्रुतिनेवाचकारपरित्वः।
कन्यायं दिवसकरे जातो मुदोषेनवाचकः॥

जातस्तौलिनि शौकिकोधवनिररतो हृणयको नीचकूटः
कूरः सारस्वतो विष्णुवतपनः श्रीराजेश्वरःकिष्यते।
सत्यस्यो धनवानवान्तुरुपरते तीक्ष्णो भिष्कारको
नीचोऽडः कुक्कविधः युगेश्वरःशनान्त्वरुपःनमःवेषः॥॥ ॥

43
Sloka. 3—If the Sun be in Libra, the person born will be a distiller and seller of spirituous liquors. He will be fond of travelling by foot, will be a gold-smith and will do base and sinful acts. The person at whose birth the Sun occupies Scorpio will be cruel and daring, will earn money through poison and will be skilled in the use of weapons. If the Sun be in Dhanus, the person born will be respected by the good, will be wealthy, intelligent, skilled in medicine or will become an artisan. The person at whose birth the Sun occupies Makara will do base acts, will be stupid, will have small wealth, will be avaricious and will take advantage of other's fortune and help.

Notes

The Sun in Tula being नीच (Neecha) gives bad effects. The Sun in Scorpio will make the person a surgeon skilled in the use of arms, instruments, etc. Dhanus is a friendly house to the Sun. Generally all planets are good in Dhanus. The Sun in Makara, an enemy's sign, gives bad effects. The same remark applies to Kumbha.

Also सारासौ—

भक्ष्यायती विविदा&ntilde;शारणासत्विन्नस्तो द्विष्ट: ।
नीचोपहतप्रीतिहिंस्यमीश्वायंद्रि पण्यजीवि ॥
Sloka 4.—If at a birth the Sun be in Aquarius, the person concerned will do base acts, will be bereft of sons and fortune and will be poor. The person born with the Sun in Pisces will earn money through the sale of articles derived from water, (such as pearls, etc.) and will be adored by women. In that particular portion (limb) of the body signified by the sign occupied by the Sun and the Moon together should be predicted the existence of a mole or the like to the person concerned.
The third पाद (pada) of the Sloka, viz., नक्षत्रमानवस्थनुपतिस्मे विभाग (Nakshatramanavatanupratime vibhage) may mean “In the portion of the body symbolised by the Nakshatra occupied by the Moon or the Sun, there will be a mark of finance.” लक्ष्मीदिशेत्र (Lakshmyadiset) is another reading for लक्ष्मिदिशेत्र (Lakshmadiset).

See सुधारस्टिका (Sudharasatika) If this reading be adopted and if there is a Visarga (t) after मानवतनु (Manavatanu), the translation would then be “the man will shine as brilliantly as a star in the vocation of life which suits him best and will command with authority of money at the back.”

The Moon in conjunction with the Sun in any sign is good for finance and fame.

Also साराठली—

ह्रेणी बहुसत्र: सतां विग्रहांतिररूपः
परदारणां सुभागं कर्मिचित्त निधितो भवति
हुःखायोजितचधनं सङ्कालितेऽसौधो माधवपूर्णः
हुःखघरेलृजातं बिजुनं: स्वादु दुःखलापः
हुःखव व साधकाः: स्रीप्रेमयः लघुवात्सर्वसामाः
प्राणो बहुसत्रम: स्वयंवरी: भवति घनकोरीः
सत्तुतत्त्वायाप्यः जलप्रणाधनं: सुवानवनतवादी
उत्तितगुरुगातीं बहुसहजे सीनसंत्येवर्के

नरपतिसत्कतोस्तनशून्यनिश्चिपमना:
श्वतश्रूषौरुपरिविश्वायंक्रण ख्रि: स्वरूपे
Sloka 5.—If, at a birth, Mars should occupy his own sign, the person concerned will be honoured by his sovereign, will be a wanderer, commander of an army or a trader. He will be wealthy and possess a body covered with cuts or wounds. He will be a thief and his senses will be directed to or spread over many things. If Mars occupies a sign owned by Venus, the person concerned will be subjected to the influence of young women, will not be true to his friends, will be addicted to other people’s wives, will be skilled in jugglery, will dress himself neatly and will be timid and harsh.

Notes.

Mars in his own house is good for finance. He will lead in any walk of life, in the military line (or Police, etc.) or in trading. He will buy stolen articles. Mars in the house of Venus is bad, though the native will be attractive to woman, and brings on immorality.

Also साराभी——

ते जाती तत्वयुतं: वृहः भृतिप्रेयोगवा रणसेवी सहस्रकामंभिरत्वमुपध्रामबुद्धपतिः: II
Sloka 6.—The person at whose birth Mars occupies a sign owned by Mercury will be intolerant, will have sons, will be friendless, helpful to others, skilled in music and in the art of warfare, stingy, fearless and will be a lord. If Mars occupy the Moon’s sign (Katata), the person born will be wealthy, will earn much money by sea-voyage, will be intelligent, will be defective of some limb and will be wickedly disposed.

Notes.

अर्थिन् (Arththin) need not mean a beggar. It may mean “master or lord”. Mars in Kataka brings wealth according to
the author  Bad planets in depression do good. Double negatives make one strong affirmative (Cf. एव महायस्तन्त्रो, etc. VIII—23).

Also सारावली——

निःश्रवः क्रेशसद्यो वनान्तरसः सिंहेन्द्रपदारात्मजः
\[\text{जैवे नैकरियुनीरेन्द्रसचिवः स्यातोसभयोस्वपात्मजः} \]
\[\text{दु:खातों विधनोस्तन्तोसनृततस्तिश्च वृङ्गस्थिते} \]
\[\text{भीमे भूरिचनात्मजो भूगगते भूरीयथा तत्समः} \]

Sloka 7.—If Mars occupy Leo at a person's birth, the person concerned will be without wealth, will
endure miseries, will ramble in the interior of forest regions and will have few wives and children. If Mars be in any of the signs owned by Jupiter, he will have many enemies, will be a minister of a king, will be famous and fearless and will possess a limited number of issues. If Mars occupy Kumbha at a person's birth, he will suffer from miseries, will be poor, wandering from place to place and untruthful. He will be sharp in intellect. If Mars be in Makara, he will be endowed with much wealth and children. He will either be a king or his equal.

**Notes.**

Mars in Leo is bad because a bad planet in the sign of another bad planet is not good for finance. Mars is good in Dhanus and Meena (Jupiter's house). He is bad in Kumbha.

**गुणाकरः—**

सिंहः केतृः चिनिनिन्दः स्वयंदारात्मजोऽवः
र्यातः मन्नी यहुरिपरभः स्तोत्रसूतुः जैवे।
तीर्थः दुःखः भ्रमणिनिन्दः ह्यत्रां कुंभोजः
नंक भौमें बहुसुतमः पारिवर्तत्तमो वा॥

Also साराकृती—

असहः प्रचंडः परस्वसंतानसप्रभुषण्यः।
अन्तरप्रयासः कुङ्कुमाङ्कः स्थायत्रपथमारः॥

ध्याधृत्रसङ्घोपना न पुत्रवान् धर्मफलकीनः।
भौमें हरा सुसत्यः क्रियोऽचतः स्वाधिकांसः॥

बहुभिः क्षत्रः कङ्कः बिषुरवाक्रः शतः पराधीनः।
रथगाजदत्तिकः राघेन धर्मात्मकोऽथ परस्वः॥

बिलायत्वस्य सुखितः परस्य कोङ्कनदुखितः।
कालः कर्षणेषु वनः गुहश्रवस्तः पुमानः भविषः॥
Sloka 8—If at a birth Mercury should occupy a sign owned by Mars, the person concerned will be addicted to gambling, will take away other people’s wealth, [will be a drunkard] and will become an athiest. He will steal and will be poor. He will have a wickde wife and be a cheat. He will speak only falsehood. If Mercury be in a sign owned by Venus, the person born will be a teacher. He will be endowed with wife and children and will be keen on amassing a large property. He will be liberal in his gifts and will respect his parents and elders.
Sloka 9.—If Mercury occupies Gemini, the person born will be talkative, learned in the sciences and the arts, will be affable in address and be always intent on
pleasure. If Mercury be in Cancer, the person concerned will earn wealth through water and will be hated by his relations.

Also सारावली—
शुभवेशः प्रियमापि प्रस्थातपो विकर्त्यो वनो मानो ||
प्रोक्तिकसरकपरिधिकोपुष्पो विवाहरत: ||
शृंगकल्पकला: कवि: स्वतंत्र: प्रियः प्रदानरत: ||
कमृतकसुतस्मिन्न नरस्मितुष्णवे बुधे मवति ||
प्राङ्गो विदेशालिनिः क्वैरिगुप्तिक्वति विनिष्ठ: ||
शनिवर्षा: बहुत्योगस्य स्वतंत्रविवेधयादि: ||
कथोप: अनित्सितशीतो वज्रियाभिरत: ||
सुकविः कर्तसंशये स्ववंशकृतयाः प्रसिद्ध: ||

स्त्रीदेव्यो विचनस्वात्मकोभिस्तनोद्वः
स्त्रीलिङ्गो: स्वपरिवर्धोक्तरिष्णे जे ||
स्तर्गी: प्रस्थागुणः सुखी क्षमावान
युक्तिजो विनवतमयो बुधराशी || १० ||

Sloka 10.—The person at whose birth Mercury is in Leo will be hated by women, will be penniless, will be devoid of happiness and will have no sons. He will be always wandering, will be ignorant, will be fond of young women and will suffer insult from his own people. If Mercury be in Virgo at a person's birth, he will be liberal in gifts, learned, endowed with many good
qualities, will live in comfort, will be of a forgiving disposition and will be inventive and fearless.

**Notes.**

Mercury is good in all the signs owned by benefics and bad in all the signs owned by malefics and in his depression sign. In Leo, Mercury improves a little, being a friendly house.

It will be seen that planets in Virgo give modesty, forgiveness, etc., the opposite qualities of a fiery sign.

Also सारावली—

श्यानकाक्षपरिहितो लोकह्यातो न सत्यवाचयश ॥
अल्पस्मृतिः धनवान सत्यविहितो सहजहता ॥
स्त्रीदुख्मः स्तवतो जपनखमा बुधे भर्ता पुष्पः ॥
प्रेयोगमयसु सिश्वेश्वकुलविहरायो जनाभिमिरामो ॥
पर्यंत्यविवेदियामी चतुरः श्यास्रेवशावशः ॥
विश्वानिविनिरर्तो चतुरः स्त्रीष्ठवशर्थयादः ॥
ज्ञेषुः पूज्यः सृहद् नानाविनिःपरचारवारः ॥
श्यातो सुणेहदारः कंठायां लोकेजे बलवानः ॥

परकर्मक्रदस्यशिल्पशृदुः
ऋणवान् विषिकरो बुधेक्षरकेश ॥
नृसंकृतपणिङ्गतासवाकः
नवमेदन्त्ये जितसेवकोन्यशिल्पः ॥ ११ ॥
Sloka 11.—If Mercury occupies a sign owned by Saturn, he will be doing other people's work, will be poor, will be inclined to do sculptural work, will contract debts and will work as a labourer. If Mercury be in Dhanus, the person born will be honoured by the sovereign, will be learned and will argue well on any side. If Mercury be in Pisces, the person born will win over his servants and will be skilled in the handicrafts of low caste people.

Also सारः

नीचो मूख्यः ॥ ण्डः परामः कुलाविगुणहः ॥
नानादः ब्यपारः श्रवशिवः प्रकृतिः ॥
पिश्चुद्रिलाल्लभः कंदुकुशोऽयसर्वशतामः ॥
मलिनो भवसंचितो एवो मक्खी बुधे पुर्षः ॥
वामुद्रिकमयितः प्रकृत्यधमार्थवज्जेतिहः ॥
परमर्मृषः न शुचः श्लोलिविहितः तथायः ॥
अतिदुःशारामोऽगस्त्यः घटे विवाहबिवितः ॥
अतिदुःशान्तोतिभोज्जिभः मलिनो लाल्लभः ॥
विष्णु तोदारः ॥ शाक्षुराः प्रायवसीतीः संधितः ॥
मन्त्रो पुरोहितो वा कुछ प्राचारो महापुराः ॥
वज्ञापावपनितः मेधावी वाकपुस्वती दाता ॥
हिंदिकल्यानुकुशः कामुकसंख्ये बुधे जातः ॥
आचारशोभचितः त्रेषान्तगोदप्रजो दंत्रितः ॥
शुभमुद्राः कल्लिताः सताः च दुःस्वय विधिमितः ॥
सूक्ष्मांकां मेंकुशोऽविज्ञानश्रुतिकणिकाशुभुपरः ॥
परस्परं वयद्रशः सीने शान्तिजेवनम ॥ प्रकृति ॥
Sloka 12.—If at a person’s birth Jupiter should occupy a sign owned by Mars, he will become the head of an army, will become very wealthy, will have many wives and children, will be liberal in gifts, will have good servants, will be of a forgiving nature, will be brave, generous and famous. If Jupiter be in a sign owned by Venus, the person born will have a sound body, will be wealthy, will have friends and sons, will be liberal in gifts and will be liked by all. If Jupiter occupies a sign owned by Mercury, the person born will have a pretty good number of clothes, attendants and other paraphernalia, will have many sons and friends, will be posted as a minister and will be happy.

Notes.

Jupiter is good in all signs except Makara (his depression sign). When he is in a sign of Mars or in conjunction with him, he gives the tendency of extravagance or liberality and he controls the fiery spirit of Mars. That is why ३०मी (kshami).

गुणाकरः—

जीवे जात: कुजग्रहगते सेन्यनाथ: सुभूतः
क्षान्तस्याय: बहुधनस्यातो मुरिदारो गुणाक्षः ॥
दाता शोके समुसखनयो दृष्यासत्रपियः स्वा-
द्वैचे मन्त्री बहुधवसिद्धविवितः सुभूतः ॥
Also सारांशी—

वात्रीगुणि: सम्प्रद: प्रवालान्धारणसंसार:।
सत्यःतसाराम्येवबुध्युक्त: प्रग्नब्रह्मचित्तश्रम: च।।
लोकस्त्रांहस्त्वशुद्धियार्थोऽश्वतालितश्चैर:।
चण्डोप्रद्वंदनायों जीवे किंशेम भवेत्।।
हस्ताक्षर: गुरुः कुस्तां नृपतिबेंद्रभिष्कारनो निपुण:।
देवालयपुरुषोऽस्महुस्वरोहस्त्वस्वाह।।
न्यायाते अग्रवहुः प्रस्तुतक्रिया् गुरूः भवविलिने।
वृन्देन धर्मनिर्दिष्टेऽज्ञसितः धार्मिकनिर्देश।।
पीतो विशारदेश: सुर्द्विजबां च भक्तिमान कान्त।।
भुमम् स्वादरस्लेर: गुवेष्टक्षणगोधनाः।।
सहस्रभुमण्युतो विन्दुपाल्लक्षणं नवक्रिया:।
गुप्तेऽि गुरूः विनीतो भिष्क्ष्योगात्मासाधक।।
मेधाविश् बुधुः विद्यासिद्धांगत: प्रभुत्य:।।
भाषाप्रयो विनीतो नस्तर्तसूत्रित्तं:।।
कान्त: श्रुताभिविरूपतो महत्तर: सारे सारेविनासद्रि:।
गण्यीत्वासन्त्रस्वत: गते सुर्यतियोगरत: प्राघः।।
वाल्यितय: सुमेष्टि विहानविद्य: सुनन्दीि:।
वासो दाहार्युतो निपुण: स्यादमल्लभ्यः।।
सांप्यो गुहाध्युताः मण्डनमािुक्तविद्यालयविश्वकः।
विमुखेऽि देवगुरूः कियारति: सरसाविश्वेत्व।।
मेधाविश्व परमपर: कियातुस्मृतमवाधुरोतिरह्मी।
विसायमुहुष्वत: कुतेषु विन्दुक्षत्वार्थं।।
शास्त्रार्थस्यिवाध्यं धेशवफला हुताति विश्वस्थीतः।
स्यात्वेस्वरूः निपुणाय्तिक्राश्रविद्वनसमुद:।।

चान्द्रे रचनःस्वदार्शिन्यःविभवप्रज्ञासुलैर्तितः
सिंहे स्यादलनायकः सुगुरौ प्रोक्तं च यान्यमेऽि।
Sloka 13.—If Jupiter occupies the sign owned by the Moon, *(i.e., Cancer)*, the person born will possess gems, sons, wealth, wives, influence, a good intellect and will command all comforts. A person born with Jupiter in sign Leo will be a head of an army besides what has been said for a person born with Jupiter in Cancer. If Jupiter should be in his own sign, the person concerned will either be a king or his minister or a commander of forces, or possess immense wealth. The effect of a person’s birth with Jupiter in Aquarius will be similar to that described for one born with Jupiter in Cancer. If, at a birth, Jupiter should occupy Makara the person concerned will be base, poor and unhappy.

**Notes.**

In Leo, Jupiter is doubly strong taking also the characteristics of his being in Cancer.

**Also सारावली**—

दिः सुधन्त्रप्रभु: प्राण: प्रियवर्धनस्त्राहारज
सुधन्त्रो गङ्गास्वामिने प्रभुधान्यकामः पत्रेषु: ||
सत्तमाहितुमयः सिंधाल्यमो धृतस्वत: स्मात: ||
न्तरतिमेति कहिमेव किशितकम्युह्स्त्रन्तुर्त: ||
परमुषितिरस्तद्धिवादेः
हेतुविवधाः कुलपासनः कुजस्ते
स्ववलमातिधोऽनरेन्द्रपूजयः
स्वजनविवधाः पश्चिमोमयः सिद्धे स्वे
॥ १४ ॥

Sloka 14.—If at a birth Venus occupies a sign owned by Mars, the person concerned will have
intrigues with women not his own, will lose all his wealth while pleading on their behalf for their faults, and will be a disgrace to the family. If Venus should occupy his own sign, the person born will earn money by his own exertion and intelligence, will be honoured by his king, will be powerful among his people and will be famous and brave.

Also सारासुष artificial

नहि रत्नोद्धत: पराजनाचा:। वेवरावनातिचारी कीह्येतोपेथवें प्रात:।
सूधा: कोटीरोहचोरः अन्येऽवर्म्यो भिन्नान्त:।
मेरे स्यादः स्वतन्त्रे नावे विधायो प्रागेभ वृः।
विद्वेशयतः नः प्रसादवर्म्यो विद्वेशयतः।
सहजविरतो धनो विन्द्रशु: तथा पाप:।
आर्य: विद्वेशयतः चधन्विषो वह्नो दारिठ्रशः।

शिल्पिन सिते नवति पुमान गाहितसीठ: सुहा:।
बहुव्रतिः सहितत: कृपो निः: गन्धमाध्यम्य:।
गोकुलनी द्रव्या स्वयंभरता सुनृतिः।
धातुसमावेशधाराओ वहुदु: सत्वहितकारी।
व्रते गुणे: प्रधा:। परोक्षारी सिते नवति जात:।
अमलसत्वथा: शूरो विद्वेशमाल्याग्नो विद्वेशत:।
नैसार्यश्रांकुरः कर्मसु चरण: सुदुर्ज्जर्ण तथा:।
वाल्यो भिरहसुपुष्यो हिन्दुस्तार्यनविवृत्तिः।
श्रेष्ठो तुषारवान् भवति पुमान्युपित:।
Sloka 15.—If Venus occupies Gemini at a birth, the person concerned will do the work of a king (a lawyer for instance); he will be wealthy and skilled in the arts. If Venus be in Virgo, the person born will do base acts. If Venus should be in a sign owned by Saturn, the person born will be liked by all, will come under the influence of women and will be addicted to women of ill-repute.

Also साराचौँ

बिज्ञानकलाशाखा: प्रधित: सततं समुपि ग: कामी।
आत्मेनेत्वकाननिरत: काव्यकर: स्थान प्रिय: साधु:।।
पृथगीतलविभव: सुहानमानय: सुरंजितानुरत:।।
संस्कृतन्तरहेती: निषुनाते भार्गवेच्य भवति।।
भगुचितो सुदृढ़त्व: परोपसेवी कलाविष्काश।
ब्रीमध्यानमधुर: प्रणयनमण्डष्टकम्वस:।।
नारीषु दुष्पर्यातुः प्रणयो दीनो न सौख्यंभोगमुः।।
क्यायां सुगुन्तनये दीर्घमामणिभिः जात:।।
व्ययमवरिःसंतमो दुर्भेलकेसो जराजनासक।।
भृती धनविभौ जैम्हानुतवेत्रमो नियुः।।
भृतो विप्रवेदेष्ट:परार्थवेष्ट: सुदुःखितो मूः।।
Sloka 16.—If Venus occupy Cancer at a birth, the person concerned will have two wives, will solicit monetary help from others, will be timid but very arrogant, and will suffer great misery. If the planet in question should occupy Leo, the person born will get money through females, will have a beautiful wife and few sons. If Venus should be in Dhanus, the person born will be adored for his good qualities. And lastly if Venus should be in Pisces, the person born will be learned, will be honoured by the sovereign and will be very much liked by all.

NOTES

Venus will be good for finance and material welfare in all signs ruled by benefics and bad in the houses of malefics as well as in his depression sign. Any relationship—conjunction, square or opposition—of Venus with Mars will make the native immoral. Venus in Makara or Kumbha may give handsomeness but not fortune, अङ्क (Artthhi) may be interpreted as a lord or a wealthy man instead of a beggar. Venus is good in Jupiter's
signs (though inimical). Similarly Jupiter is good in the sign owned by Venus.

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Also सारावत:—

रतिदशरतः पाठो वदह भुजुपुणवंतां प्रयाचित्त ।
आदाराकर्षिते सुवा,ध्युक्त: प्रयादर्शन: सुनीतिष्ठः ॥
योगितान्वेत्त्वंदिवर्धिक प्रसीCBS मुनि: ।
धुके कर्त्तसंये स्रवंद्रभवदोपानात: ॥

युवतिजनोपमनको वदर्मुब्धिविग्रसर्वमोंद्रकः ।
इषुसवः प्रयक्तमुदितिविचित्रसौर्यकः दृ:खो च ॥

यपकारी च परेय गुणहिताचार्यं संस्कारं निर्मत: ।
सिंहस्य भुजुतनवे बहुचिन्ताधि कर्मभूय: स्थान ।
सददसुरसंबलित: फलेषुपते जाणमित: कान्तः ॥

आर्यः कुशस्वर्थो विहान्न गोमाणस्वरिष्युष्टः ॥
सिंहसारसुभो नरेन्द्रमणी सुष्कुलोपि ।

पीतोषात्: पूर्वः सत्रां समस्तय सभूतिष्ठ कः ॥

श्रीपारामुपावयं महाधिवेश्यं: तिरिक्ष्य ॥

धोरेन्य व्यातः अग्नो विमण्येवै नुस्तिस्च: ॥
Sloka 17.—If Saturn should be in Aries at a birth, the person concerned will be a fool, always on his legs, deceitful and without friends. If the planet referred to be in Scorpio, the person will suffer imprisonment and will be beaten. He will also be fickle and without any mercy. The person at whose birth Saturn is in a sign owned by Mercury will be devoid of all shame, will be unhappy, poor, childless and shaky in writing. He will be a guard or a policeman and a chief officer.

Also सारावली—

व्यस्नपरिश्रमतः प्रचण्डश्रीः शब्दच्छलमः ||
निष्टुरुपातिवचा विगुहितो निर्णयः कुवेशभः ||
मेतेऽर्जूऽवोक्तिच्छलो वधवधमाः स्वातः ||
कौऽपितिधिते ||
द्वेषपरो विपमो वा विपङ्कतः प्रचण्डको त्र्यम् ।
तुधो द्राकोषयुः परस्त्वहरणे समयः ॥
वाहो मकङ्कवैचनुदंसस्वम् हेदेकुःवः स्थानः ॥
आध्यमारः रक्षेन श्रवणत्वनाधिरामस्वः ॥
वहःसकन्तनमः आगरायेतः दुर्मिश्वेरेन्द्रमन्वी च ॥
श्रावणुः सन्यकः सदैव गुणः कार्यः ॥
छलकङ्कचन्तुदुः क्रियालेखायो रङ्गः कुःरङ्गः ॥
भदनविहरसस्तु वायुक्तः तुधो मिलने ॥
षणा कारो विभ्रातः प्ररथक्षेत्यो भिलवहः ॥
शिपाकथास्वनविझः विक्रण्डेष्वे दस्युधर्मच्यः ॥
अथः परोपकारी कन्याजनदीकः क्रियाहरूः ॥
कन्यायां रवित्तनेन हवेक्ष्यारी पुमानः जातः ॥

वर्ण्यस्त्रीप्ठो न वहुविभवो भूत्वामायो दुष्पत्येः
रङ्गः स्त्रोच्य गणयुद्गद्यादपूप्योब्याद्वारः ॥
कर्क्षणस्त्री विकल्पणायो भातृणामो भुवोलाः
सिङ्वेद्नायो विमुखतन्यो विप्रकस्य पुणः ॥ १८ ॥

Sloka 18.—If, at a birth, Saturn occupies Taurus, the person concerned will be fond of women of (prohibited) low caste. He will not have much wealth, but will have many wives. Saturn occupying sign Libra will make the person concerned famous; he will be the head of his clan, a chief man of a town, commander of a force or headman of a village and will be wealthy. If Saturn be in Cancer, the person born will be poor, will lose his teeth, will be motherless, without sons and ignorant. If Saturn should occupy Leo,
the person born will be mean, devoid of happiness and without sons and will be carrying loads.

Notes.

So far as finance is concerned, Saturn is good in his exaltation unlike the other two bad planets Sun and Mars. The general rule of Vārahāmihira is that malefics are bad (instead of being good) for finance in their exaltation signs. Saturn is bad in Mars' houses as also in Cancer and Leo. He is very good in Jupiter's houses.

Also सारावचो—

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Also
Sloka 19.—If Saturn occupy a sign belonging to Jupiter at a birth, the person concerned will be happy in the concluding portion of his life and will have a peaceful end. He will become an important and trustworthy personage in a king's place. He will have a good wife, good sons and will be wealthy. Or he will be the mayor of a city, a leader of a force or the headman of a village. If Saturn should occupy his own sign at a birth, the person concerned will have dealings with women not his own, will enjoy other people's wealth, will be an important leading citizen of a town, a captain of an army or the chief headman of a village and will be dim-eyed, unclean; his wealth and greatness will be lasting for a long time and he will live to enjoy the same.

NOTES.

Saturn is good in his own signs. It should be noted here that the effects described in these slokas for Jupiter and Saturn are of a longer duration being about one year and 2½ years respectively and it is impossible that people should have the same effects of these planets though born months and years apart. We should only therefore take the general characteristics and not the details.
शुष्कः—
भूपाले प्रत्ययत: सुसूत्त्य: सत्यन्मार्गार्थिर्विषे नरः स्थानः ।
बलाभिनायोगुभतस्तनुः जैवे गृहे ग्रामपुरावणेनः ॥
अत्यङ्गन्यावितविषे: परीते मन्देक्षणो ग्रामपुरावणे: स्थानः ।
तिम्मांद्रुलाहै स्वनिवेष्टनस्ये भोक्ता स्थितार्थे मछ्नः प्रमणः: ॥

Also सारावही—
व्यवहारसोभ्येश्वरसूत्त्यः विचारोबिष्णुसूत्यः ।
पुत्रोपार्जनस्य: स्वपनस्त्रसूत्यः शोभेश्वरः ॥
बन्ये वस्तिः च लक्ष्मी मुनिकम परम्परा प्रत्ययस्नातनस्तु ।
कल्याणम्ब बहुशंसो सूत्रकौम फार्यकौम स्थान: ॥
प्रमादंश्रितविषे: स्ववन्यमहारम प्रत्ययस्नातनम ।
सांवल्लिकर्षणसूत्रबोक्तीर्मयाः प्रकाशिनि।
बृंगवत्त्यत्वहररतो विनोदितीरो गुणे समाप्यः: ।
भीते भक्तरतने पश्चात्तावास्य: पुरावः ॥
पराधोतिभोज्यान्य सुन: तिम्मगुनेयुःवन बहुशिल्पः ।
अस्मवंसजाती: पृथव: परदवसाकृत: स्थानः ॥
स्वायतिभुपुस्यनित: क्रियावचार: प्रवासीकामः ।
क्रोणे गुणे जात: प्रजात्स्थिरेवपचारः स्थानः ॥
बहुजुत: सुमाहास: स्वात्मसत्त्यसारसागरसङ्गकाश्च ।
पुरान्त: ब्रह्मनकेई: कुसैहेर: ज्यविशेष: ॥
वानाध्यात्माशिवाहः प्राक्षणाः: गुरुबंडाश्रिभी ।
रत्नवने कुमाये बहुस्वारसागरसः ॥

विक्रियरक्षसमानमेववर्णां
संवकः प्रदशीति तवजातः ॥
प्रकाशितमिर्योदयेद ध्रुव माकसः ।
मनववाक्षुपरिबोधनीयाः: ॥ २० ॥
Sloka 20.—Whatever effects have been ascribed to the Moon on account of her being in the several signs of the Zodiac (Ch. XVII) or as due to her being aspected by the several planets (Ch. XIX), sages describe similar results as due from the Lagnâ; nay more in the latter case since the qualities of not only the sign (typifying the house, viz., Lagna, 2nd, 3rd, etc.,) but also those of its lord should both be taken into consideration.

Notes.

By the word समागम (Samagama) it may also be interpreted as referring to द्विग्रहयोग (Dwigrayahoga). Thus Sun conjunction Moon is as good as Sun conjunction Lagna, and so on. (Substituting Lagna for the Moon.) The Moon conjunction Jupiter gives good wealth and good constitution. Now, according to this sloka, substituting the Lagna for the Moon, we get Lagna conjunction Jupiter. The native will have good constitution and much wealth only if the ruler of the Lagna in the one case and the ruler of the 2nd house in the other are also strong.
CHAPTER XIX

दृष्टिफलाध्यायः

This chapter deals with the effects of planetary aspects.

In the first three slokas are described in detail the effects due to the Moon in the several Rasis and at the same time aspected by each of the other six planets. In the next five slokas the author states the nature of the effects due to the Moon occupying the several other Vargas, viz., Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa and at the same time under the aspects of one or more of the other six planets. It is also mentioned that the effects of the Sun should be similarly computed when he is occupying any of the several positions above described and is aspected by the Moon and other planets. In the last sloka Varahamihira states when and under what conditions the effects will prove good, middling, bad etc.

चन्द्रे भूषणयुधी नृपो राजुणी स्नेनोभन्नश्चाजगे
निंश्च: स्नेनस्तमान्यभूषणनिन: प्रेण्य: कुजाधार्गिवः
नुस्खेयोग्यवहरारिपितायतुधायस्तनुवायोश्चनो
स्वर्गेष्य योद्धकविंश्मुमिपत्योग्योजीविद्योगिनिः || १ ॥

Sloka 1.—If the Moon in Aries be aspected by Mars, the person born will be a king; if by Mercury,
he will be learned; if by Jupiter, he will be equal to a king; If by Venus, he will be endowed with all good qualities; if by Saturn, he will be a thief; and if by the Sun, he will be poor.

The Moon in Taurus aspected by Mars and other planets taken in order will make the person born (1) poor, (2) thievish, (3) respected by other men, (4) a king, (5) wealthy and (6) a servant respectively.

If the Moon occupy Gemini and be aspected by Mars and other planets, the person concerned will be (1) transacting business in iron instruments, (2) a king, (3) learned (4) fearless, (5) a weaver and (6) poor respectively.

The Moon in Cancer if aspected by Mars and other planets will make the person born (1) a warrior, (2) a literary author, (3) learned, (4) a king, (5) a dealer in weapons and (6) a sufferer from eye disease

गुणाकरः —
भूमे सुधो नृसम: समुद्रमः श्रीमुन्द्रकौरी
निन्द्रव मिले श्रीमण्डः भूतनवविद्याई ।
निर्मात्राचौर्वरतमन्न्युपपथेयकः
प्रश्न्यः कमदुपुषभमाजि तथा बिंदुः ॥
गुमेडक्ष्मन्तो नुपतिर्दुधः स्थानमम्बीकृष्टिन्त्रो विचय: क्रमेण: ।
कुष्ठीरो योधकविद्रमृपः शान्तौपजीवो शुष्णोगिन्युकः ॥

व्योतिर्ज्ञनरेन्द्रनापितन्तुपक्षेप्राणाहारहरू
तदुभूप श्रुत्युपश्चन्मुद्युतः पशुधुः स्थाक्षयः ।
Sloka 2.—If the Moon occupies Leo and is aspected by the several planets beginning with Mercury, the person born will be (1) an astrologer, (2) wealthy, (3) a king, (4) a barber, (5) a king and (6) a king respectively. If at a birth, the Moon be in Virgo and be aspected by Mercury, the person will be a king. if by Jupiter, he will be the head of an army; if by Venus, he will be skilful in all matters; if by any of the other three malefics, viz., Saturn, the Sun and Mars, he will live by serving women. The Moon in Libra if aspected by Mercury will make the person born a king; if by Jupiter, a man working in gold (gold-smith); if by Venus, a trader; if by the remaining planets, the person concerned will be (a butcher) wicked and cruel. If the Moon be in Scorpio and is aspected by Mercury and the other planets taken in order, the person born will be (1) a father of twins, (2) submissive, (3) a washerman, (4) defective of some limbs, (5) poor and (6) a king respectively.
Sloka 3.—f, at the time of birth, the Moon occupies Dhanus and be aspected by Mercury, the person concerned will protect his kinsman; aspected by Jupiter, he will be a ruler of the earth; if by Venus he will be a support to many people; if the Moon in Dhanus be aspected by any of the malefics, *viz.*, Saturn, the Sun and Mars, the person will be very arrogant and a rogue. If, at the time of birth, the Moon occupies Makara and is aspected by Mercury, the person will be a king; if by Jupiter, he will then also be a king; if by Venus, he will be learned; if by Saturn, he will be wealthy; by the Sun, he will be poor; and if by Mars, he will be a king. If, at the time of birth, the Moon occupies sign Aquarius and is aspected by Mercury, the person concerned will be a king; If aspected by Jupiter, he will be almost equal to a king; if by Venus or any of the malefics, *viz.*, Saturn, the Sun and Mars, he will be addicted to other people’s wives. If the Moon occupies Pisces at a person’s birth and is aspected by Mercury, he will be clever in creating mirth; if aspected by Jupiter, he will be a king; if by Venus, he will be learned; and if aspected by any of the malefics, he will commit sinful actions.
Notes.

What has been said in the three slokas above may be re-aranged and summarised thus:

(1) Mars aspecting the Moon in
Aries  will make the person born a king
Taurus  "  "  "  poor
Gemini  "  "  "  Dealer in weapons
Cancer  "  "  "  warrior
Leo  "  "  "  King
Virgo  "  "  "  Servant
Libra  "  "  "  Wicked
Scorpio  "  "  "  King
Sagittarius  "  "  "  Fop
Capricorn  "  "  "  King
Aquarius  "  "  "  Wicked
Pisces  "  "  "  Very wicked

Thus Moon square or opposition Mars is  bad except when the Moon is in Aries, Leo Scorpio and Capricorn. Three of these latter happen to be the स्वक्षेत्र (Swakshetra) and उच्चक्षेत्र (Ucchchakshetra) of Mars and for the Moon in Leo happens to be the ruler of the 9th from it. That is why Mars is good in these four signs.

(2) Mercury aspecting the Moon in
Aries  makes the person born  Learned
Taurus  "  "  "  Thief
Gemini  "  "  "  King
Cancer  "  "  "  Literary Author
Leo  "  "  "  Astrologer
Virgo  "  "  "  King
Libra  "  "  "  Father of twins
Scorpio  "  "  "  Happier of one's relations
Sagittarius  "  "  "  "  "
Capricorn  "  "  "  "  "
Aquarius  "  "  "  "  "
Pisces  "  "  "  "  "
The Moon in opposition to Mercury in any place is good except Vrishabha. It is however not so good as the Moon in opposition to Jupiter for finance. The intellectual side is good.

(3) Jupiter aspecting the Moon in

<table>
<thead>
<tr>
<th>Sign</th>
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<tbody>
<tr>
<td>Aries</td>
<td>will make one equal to a king</td>
</tr>
<tr>
<td>Taurus</td>
<td>&quot; &quot; adored by people</td>
</tr>
<tr>
<td>Gemini</td>
<td>&quot; &quot; learned</td>
</tr>
<tr>
<td>Cancer</td>
<td>&quot; &quot; learned</td>
</tr>
<tr>
<td>Leo</td>
<td>&quot; &quot; wealthy</td>
</tr>
<tr>
<td>Virgo</td>
<td>&quot; &quot; leader of an army</td>
</tr>
<tr>
<td>Libra</td>
<td>&quot; &quot; working in gold</td>
</tr>
<tr>
<td>Scorpio</td>
<td>&quot; &quot; obedient</td>
</tr>
<tr>
<td>Sagittarius</td>
<td>&quot; &quot; a King</td>
</tr>
<tr>
<td>Capricorn</td>
<td>&quot; &quot; a King</td>
</tr>
<tr>
<td>Aquarius</td>
<td>&quot; &quot; almost equal to a King</td>
</tr>
<tr>
<td>Pisces</td>
<td>&quot; &quot; a King</td>
</tr>
</tbody>
</table>

The Moon can be aspected by Jupiter only when the Moon is trine or in opposition to Jupiter and not when the Moon is in conjunction with Jupiter.

Politicians or statesmen are born if the Moon trine Jupiter or Moon opposition Jupiter takes place when the Moon is in Taurus, Virgo or Capricorn.

It therefore follows that all leaders in any walk of life must have Moon-trine Jupiter or Moon-opposition-Jupiter.

(4) Venus aspecting the Moon in

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<td>Aries</td>
<td>will produce a person of good qualities</td>
</tr>
<tr>
<td>Taurus</td>
<td>&quot; &quot; a King</td>
</tr>
<tr>
<td>Gemini</td>
<td>&quot; &quot; a fearless person</td>
</tr>
<tr>
<td>Cancer</td>
<td>&quot; &quot; a King</td>
</tr>
<tr>
<td>Leo</td>
<td>&quot; &quot; a King</td>
</tr>
<tr>
<td>Virgo</td>
<td>&quot; &quot; one skilful in all matters</td>
</tr>
<tr>
<td>Libra</td>
<td>&quot; &quot; a trader</td>
</tr>
<tr>
<td>Scorpio</td>
<td>&quot; &quot; a washerman</td>
</tr>
<tr>
<td>Sagittarius</td>
<td>&quot; &quot; a supporter of many</td>
</tr>
<tr>
<td>Capricorn</td>
<td>&quot; &quot; a learned person</td>
</tr>
<tr>
<td>Aquarius</td>
<td>&quot; &quot; one fond of women, not his own</td>
</tr>
<tr>
<td>Pisces</td>
<td>&quot; &quot; a Learned man</td>
</tr>
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Venus opposition is thus not generally bad.

(5) Saturn aspecting the Moon in

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<th>Aries</th>
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<td>Taurus</td>
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<td>wealthy</td>
</tr>
<tr>
<td>Gemini</td>
<td></td>
<td>a weaver</td>
</tr>
<tr>
<td>Cancer</td>
<td></td>
<td>a dealer in iron</td>
</tr>
<tr>
<td>Leo</td>
<td></td>
<td>a barber</td>
</tr>
<tr>
<td>Virgo</td>
<td></td>
<td>a servant under a woman</td>
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<tr>
<td>Libra</td>
<td></td>
<td>wicked and cruel</td>
</tr>
<tr>
<td>Scorpio</td>
<td></td>
<td>defective of some limb</td>
</tr>
<tr>
<td>Sagittarius</td>
<td></td>
<td>a fop</td>
</tr>
<tr>
<td>Capricorn</td>
<td></td>
<td>wealthy</td>
</tr>
<tr>
<td>Aquarius</td>
<td></td>
<td>addicted to other people's wives</td>
</tr>
<tr>
<td>Pisces</td>
<td></td>
<td>a sinner</td>
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All aspects (whether 3rd, 10th or 7th) of Saturn to the Moon are bad except when the Moon is in Taurus and Capricorn. We have already stated in Chapter XIV that Moon conjunction Saturn is bad.

(6) The Sun aspecting the Moon in

<table>
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<tr>
<th>Aries</th>
<th>will make one</th>
<th>poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taurus</td>
<td></td>
<td>a servant</td>
</tr>
<tr>
<td>Gemini</td>
<td></td>
<td>poor</td>
</tr>
<tr>
<td>Cancer</td>
<td></td>
<td>suffer from eye complaint</td>
</tr>
<tr>
<td>Leo</td>
<td></td>
<td>a King</td>
</tr>
<tr>
<td>Virgo</td>
<td></td>
<td>take service under a woman</td>
</tr>
<tr>
<td>Libra</td>
<td></td>
<td>a rogue</td>
</tr>
<tr>
<td>Scorpio</td>
<td></td>
<td>poor</td>
</tr>
<tr>
<td>Sagittarius</td>
<td></td>
<td>a fop</td>
</tr>
<tr>
<td>Capricorn</td>
<td></td>
<td>poor</td>
</tr>
<tr>
<td>Aquarius</td>
<td></td>
<td>vicious and immoral</td>
</tr>
<tr>
<td>Pisces</td>
<td></td>
<td>a sinner</td>
</tr>
</tbody>
</table>

All opposition of the Sun to the Moon is bad except when the Moon is in Leo; the Sun will then be in Aquarius and aspecting his own house.

What is true of the Moon is also true of the Lagna according to Sloka 20 of the previous Chapter.
All squares or oppositions between the Moon and any malefic is bad. Similarly all squares and oppositions between the Lagna and any malefic is bad. Similarly conjunction of malefics with the Moon or the Lagna is bad except Sun conjunction Moon. All conjunctions between malefics are bad. (Cf. Chapter XIV, as also Western Astrologers.)

Sloka 4.—The Moon in any hora if aspected by planets occupying also the same hora is productive of good results. The Moon in any decanate if aspected by the lord of that decanate (or by the lords of the Navamsa, Dwadasamsa, or Trimsamsa occupied by the Moon) or by planets in their friendly signs is declared as good. Whatever has been declared as resulting from the Moon in the several signs being aspected by the several planets should be recognised as applying in the case of the Dwadasamsas also. Hereafter will be described the effects of the Moon from its occupation of the several Navamsas aspected by the several planets from the Sun onwards.

Notes.
If the Moon be in the Sun’s hora, the planets aspecting must also be in the Sun’s hora to increase the immensity of the yogas good or bad as the case may be. The same holds good if the Moon be in Lunar hora and the aspecting planets are likewise in Lunar hora. If the Moon be aspected by malefics causing a bad yoga, it will be still worse. For a malefic yoga, if it is in
operative opposition, it will be worse; if otherwise, the intensity will be less.

The same rule holds good for Decanates. Therefore Vara-hamihera wants to confine the aspects of planets from 15° (Hora-Hora) to within 10° (Drekkah-Drekkana). If the ruler of the decanate occupied by the Moon be a friendly planet to the Moon and be a benefic, such an aspect is good. This can only happen if the Moon occupies decanates of Mercury, Venus or Jupiter.

Dwadasamsas take up the (phalas) effects of the Rasis to which they belong in regard to the Moon.

\[\text{Sloka 5.—if, at a person's birth, the Moon occupy a Navamsa of Mars and be aspected by the Sun, the person will be a watchman of a city; if the Moon in the above position be aspected by Mars, he will be fond of killing; if by Mercury, he will be skilled in close fighting; if by Jupiter, he will be a king; if by Venus,}\]
he will be rich; and if by Saturn, he will promote quarrels. If, at the time of birth, the Moon be in a Navamsa of Venus and be aspected by the Sun, the person concerned will be a fool; if by Mars, he will be addicted to other people's wives; if by Mercury, he will be a good poet; if by Jupiter, he will be the author of good literary works; if by Venus, he will be intent on having all comforts; and if by Saturn, he will unite with other people's wives.

**Notes**

It may be mentioned here that the planets aspecting are in Rasis and not in Navamsas. It is only the Navamsa of the Moon that should be taken into consideration and not that of the aspecting planet.

**Gunaakar:**

शीतलता बक्रवांशायं
लोकिते हित्वम्यवर्णम् स्थानं।
कु र्षन्तः हिखनियुद्रदक्षो
मूर्त्य पञ्चायाः कल्हरीयतः॥
मुखोंद्यायिरस्तः शोके काव्यवित्तुकविः सुखी ।
अन्यानारीतत्त्वान्नु शुभदिविक्रिष्णायै।॥

वाचे हि रक्षचर्चौरकवीन्द्रमन्त्री
गेयन्निबिध्यनिपुगः शशिनि तिथितेने।
स्वायोध्याग्नायवन्हलुभतप्रसिद्धार्यः
लीपोष्यकुखनिरतन्त्र निरीक्षणाम्॥६॥

*Sloka 6.*—If, at the time of birth, the Moon occupy a Navamsa of Mercury and be aspected by the Sun, the person concerned will be an actor; if by Mars, he
will be a thief; if by Mercury, he will be the chief of poets; if by Jupiter, he will be a minister; if by Venus, he will be skilled in music: and if by Saturn, he will be skilled in mechanical arts. If at the time of birth, the Moon occupies his own Navamsa (Cancer) and be aspected by Sun, the person concerned will be lean; if by Mars, he will be avaricious; if by Mercury, he will be practising penance; if by Jupiter, he will become an important personage; if by Venus, he will be supported by women; and if by Saturn, he will be devoted to his duties.

гуणकर:—

बौधे रज्जचरसौर: कदीन्द्र: सचिवस्तथा
गीत्वादास्वभिमक्ष्य जिल्पकर्मविुभेन ।
स्वाधेवस्त्यकयः कुण्यस्तस्पश्वि
सुख्योद्यनापोषे काय्युक्तिे ||

Sloka 7.—If, at the time of birth, the Moon be in a Navamsa of Leo and be aspected by the Sun, the person concerned will be of an angry temper; if by Mars, he will be a friend of the king; if by Mercury, he will become the lord of a hidden treasure, if by Jupiter, he will become a great lord; if by Venus, he-
will be childless; and if by Saturn, he will do cruel acts. If, at the time of birth, the Moon be in a Navamsa of Jupiter and be aspected by the Sun, he will be a man of reputed valour; if by Mars, he will be versed in fighting; if by Mercury, he will be witty; if by Jupiter, he will be a minister; if by Venus, he will be without lust; and if by Saturn, he will be virtuously disposed.

अत्याप्यो दुःखितः सत्यपि स्वे
मानासकः कर्मणि स्वेदसुरकः ।
दुष्टबीतः कुपणधारिनभागे
चन्द्रे भानौ तद्विदन्तादिदीं ॥ ८ ॥

Sloka 8.—If, at the time of birth, the Moon should occupy a Navamsa of Saturn and be aspected by the Sun, the person concerned will have a very limited number of children; if by Mars, he will lead a miserable life even though wealthy; If by Mercury, he will be haughty; if by Jupiter, he will be devoted to his duty; if by Venus, he will be fond of wicked women; and if by Saturn, he will be a niggard. In the same manner should be predicted the effects resulting from the Sun in the several Navamsas being aspected by the Moon and other planets.
NOTES

Substitute the Sun for the Moon in the above slokas of this chapter and read the effects accordingly.

Just as we said Moon-square-opposition-or-trine any planet is bad, bad, or good, etc., we have to say Sun-square-opposition-or-trine any planet is bad, bad, or good. For example, we said Moon trine Jupiter or opposition Jupiter is good. Substituting the Sun for the Moon, we read Sun trine Jupiter or opposition Jupiter and the effects as if for Moon-trine Jupiter or opposition Jupiter.

Substitute Cancer for Leo and Leo for Cancer in Navamsa in Slokas 5, 6 and 7.

Varahamihira considers the effects applying to the Moon as equally applying to the Sun and the Lagna.

Sloka 9.—The good effects described above will be full, middling and little, according as the Moon occupies a Vargottomamsa, his own Navamsa or the Navamsa of another planet. In the case of bad effects, it will be the reverse. Again, if the lord of the Navamsa occupied by the Moon be strong, the
effects described for the Moon in the several signs and aspected by the several planets will be nullified, and only those effects due to the Moon's occupying the particular Navamsa subject to the particular planetary aspect will come to pass.

Notes.

The aspect of benefics upon the Moon when she is in (1) a Vargottamamsa will prove very good (2) her own Navamsa, ordinary and (3) another’s Navamsa, very very ordinary. In the case of bad effects (caused by the aspect of malefic planets on the Moon), it will not be so bad when the Moon is in a Vargottamamsa; it will be worse when the Moon is in her own Navamsa and worst when she is in another’s Navamsa.

The effects good or bad as described in the slokas above will be felt only if the lord of the Moon’s Navamsa Rasi is strong. Otherwise, the Rasi phalas only will take effect. That is, the effects described for the Moon's Navamsa being aspected by the several planets will not occur unless the ruler of the Moon's Navamsa is strong. In such a case the Rasi phalas alone should be considered.

We can even here substitute the Sun or the Lagna for the Moon.

गुणाकरः

न्यायं चन्द्रं पुष्यमस्थितम् स्या-
हुर्गोत्कृष्टं स्वान्नभाग वनगते ।
हेथं तत्त्वब्यात्यायारसिंहं
वश्यं उपातितंषयोरेवमेव ॥
बीर्यानिवतो नयमभागपति हृणिद्वि
क्षेमावलोकनां प्रघं फलं ददति ।
प्रलेखरविभागानादातो विवैर्
वास्यं नुष्येववनभागाः पदालोप्य ॥

48
CHAPTER XX

भावाध्यायः

शूरः स्तम्भो विकलनयनो निर्ण्योक्तः तनुस्ये
मेषे स्वस्थितिमिरयनः सिंहसंस्ये विद्यायः ।
नीचेद्योक्तः शासिग्रहते बुद्धिराशः पत्तः
धृत्रिद्वयो नुपहतत्वो वक्करोगी दिलीये ॥ १ ॥

Sloka 1.—If the Sun occupy the 1st house at a person's birth, he will be valiant, obstinate, will have defective eyes and be cruel-hearted. But if Aries be the Lagna and the Sun occupy it, the person born will earn himself, but will suffer from eye-disease. If the Sun be in Leo identical with the Lagna, the person concerned will be night-blind. If Libra be the Lagna and the Sun occupy it, the person born will be blind and poor as well. If the Lagna at birth be Cancer and the Sun occupy it, the person concerned will have inflamed eyes. If the Sun should occupy the 2nd house at a birth, the person concerned will be immensely rich but will be deprived of his wealth by a king and will suffer from diseases in the face.

Notes.

The Sun in Leo causes blindness at night. In Cancer, the Sun causes cataract in the eyes. The Sun in Libra causes blindness. The Sun in the Lagna causes some defect in eyes. (Cf Western astrology.) In the 2nd house the Sun causes some defect or other in the face or teeth. The yoga is bad for litigation except when he is well aspected.
Sloka 2.—If, at a birth, the Sun occupy the 3rd house from the Lagna, the person concerned will possess a good intellect and great strength. If the Sun be in the 4th house, the person born will have no happiness and will be troubled in mind. If the Sun should occupy the 5th house from the Lagna, the person concerned will be childless and without wealth. If the Sun be in the 6th house, the person born will be powerful but will be overpowered by his enemies.

Notes.

नश्तरिपुष्च (Nashtaripuscha) is another reading for सत्रुजीतस्च (Satrujitascha). The reading in the text has the support of
Yavaneswara and Sphujidhwaja while the other reading is supported by Satyacharya.

The Sun is good in the 3rd, but is bad in the 4th or culminating house as well as in the 5th. He is good in the 6th house.

शुनाकर:—

बलगुते मतिमान सहलोकः सुखगते विसुलोधितिनिपितितः।
सुनगते सुखक्षयवोजितः बलगुतेरिजितो रिपुगे रखो॥

Also सःरावः—

विकातो बलगुतो विनागरसहजशैतीयः सुर्यः।
खुंके सतांशिरामः प्राप्तो जिन्हुपश्चकः।
वाहनकपुश्चिह्न: पीकितहरश्रोधरः सुर्यः।
विद्यूहपननारः भवति नरः झुम्पसेवोऽवोऽ।
सुखसुतविनिहितः काँपितिदुर्गिरिस्तवकः।
सेधावो धनरहितः स्वतपुष्यः पषङ्केऽधनेयोऽ।
प्रवलमद्नोद्ग्रिसिद्धाया यस्म समाधिते भानोः।
श्रीमन विसुलोधिती नृपतिर्वा दण्डनेता वा॥

श्रीमिर्गतः परिपथ मदगे पतनः।
स्वपत्तादि निधनेगे विकलेक्षणः।
घरम सुतार्थसुखमाक्ष सुखशैर्यमाक्षे
लामे प्रभूतवनवाच पतितस्तु रिपुः॥ ३ ॥

_Sloka 3._—If the Sun should occupy the 7th house at a birth, the person concerned should suffer humiliation at the hands of women. If he should be in the 8th house, the person born will have only a limited number of issues and will have a defective eye sight. If, at the time of birth, the Sun should occupy the 9th the person concerned will be endowed with
children, wealth and happiness. If he occupies the 10th house, the person will be happy and powerful. The Sun in the 11th house will make the person born wealthy and if in the 12th house, the person will suffer degradation.

**Notes.**

According to some astrologers the Sun is bad in the 9th house. The Sun in the 10th house gives maximum labour and minimum income. That is why Varahamihira has not used the word **अर्थ** (Arttha) here as he has done for the Sun in the 9th. The Sun in the 10th house is bad for finance because he is in square to Lagna. In the 11th he is good because he is sextile to the Lagna. In the 12th house he is bad.

**Also सारब़बली—**

नि:श्रीक: परिभूत: कुशरीरो व्याचित: पुमान्युने।
नृपङ्कणसन्नामागीरतो युवतिविद्वदी।
विकल्पनवनोकषाम्ये चन्द्रभागीनोक्ष्यांविविधः।
व्यवहारित: प्रभुविधानक्ष्य:।
अवति सहस्रमूले स्वभावमनविरहस्तः।
चन्द्रभागित्रभागी विज्ञानमकिन्तुपन्नेवितिर्क्ष:।
विलुप्तोदितिवन्वितो चन्द्रभागवन्युपवानु सूरेः।
सिद्धार्मः शूरो दसोदेश्वरः भाष्यः।
सांपत्तिकरी बेल्वानु: हेश्व: ग्रेच्छो विवेच्यमुलः।
एकादि: विवेचे: प्रियरहित: सिद्धांस: ।
Sloka 4.—If at a person’s birth the Moon happens to be in the 1st house, the person concerned will be mute, insane, stupid, blind, base (or mean), deaf or servile. (This does not apply to births with the Moon in Aries, Taurus or Cancer.) If the Moon should occupy her own house identical with the Ascendant, the person born will be rich. If Aries takes the place of Cancer, the person concerned will have many children. If Taurus be the ascendant and the Moon occupy that sign, the person will be wealthy. If the Moon should occupy the 2nd house, the person born will be a man of large family. If the Moon be in the 3rd house, he will be cruel; if in the 4th, the person will be happy; if in the 5th house, he will have children; if in the 6th house, he will have many enemies, will have a delicate constitution and a dyspeptic appetite. His sexual passion will also be weak. He will be harsh in temperament and indolent in his work.
Sloka 5.—The person at whose birth the Moon is in the 7th house will be envious and will be exceedingly over head and ears in love; while the one with the
Moon in the 8th house will have a fickle mind and will suffer from diseases. If at a person birth, the Moon should occupy the 9th house, he will possess sons, friends, relations and wealth. If the Moon should occupy the 10th house at a birth, the person concerned will complete to perfection anything he undertakes and will be endowed with virtue, wealth, intellect and valour. If the Moon should occupy the 11th house, the person born will become famous and will acquire wealth and the like. If the Moon be in the 12th house at a birth, the person concerned will be wickedly disposed and defective in some limb.

Notes.

From the foregoing two slokas it is seen that the Moon is generally bad in the Lagna even for eye-sight, except when the Lagna happens to be Aries, Taurus or Cancer. In the 2nd the Moon indicates that interests are mixed up with others, In the 3rd, 6th and 12th, it is bad. In the 4th and 5th, the Moon improves these houses. In the 7th she is not very good. In the 8th, the Moon makes the person sickly. In the 9th, 10th and 11th houses the Moon is very good.

Also सारावधी—

सौर्यो द्रुत्य: सुखित: सुश्रीर: कामसंज्ञातो श्रुते ।
हैन्यहर्षितंदेह: क्षणे संज्ञायते शासिनि ॥

वस्त्रमित्राहितं जस्तो व्याधिविरुचिक्षतदेहः ।
निचनले रजनिकरे श्वायुभेद्वति संक्षोणे ॥
वैविक्षिकतायां: सुखधनरतिपुर्वसंपत्त: ||
युक्तिदिनननयनकानो नवमे शशीन नितिनमोदोऽव: ||
अविधाकः क्रममयः सिद्धार्भिज धनसाधार्यः ||
शुचिरतिविकोशं दृश्ये शुरू दृष्टा भवेचछिनिन ||
धनवर्य बहुसत्तभागी बहायुः सिद्धत्तुवर्ध्यैः ||
इद्यौ भवेचन्तनस्वी तीक्ष्णः शुरः प्रकाशः ||
हेष्य: पतितः श्रूर्ते नयननगातोऽधिशो भवेचिनिनः: ||
जन्मे तथान्यजाते द्रास्तः नितस्यभूतः: ||

स्मे कुझे श्राततत्तुस्ते करणो
धर्मं ध्वरान्निनकर्प्रातिमोभन्यसंस्थः: ||
विद्यनु धनी प्रत्तरपक्तिमन्त्रशु-नाश
धर्मं द्वारश्चलणः परतोऽक्षरज्जे ॥ ६ ॥

Sloka 6.—If, at a person's birth, Mars occupy the Lagna, he will have an injured limb; if Mars be in the 2nd house, the person concerned will eat bad food. If he be in the 9th house, the person born will commit sinful actions. If Mars be in any of the other houses, the effect will be similar to that (already stated) for the Sun in these houses. If at the time of birth Mercury occupy the 1st house, the person concerned will be a learned man; if in the 2nd house, he will be rich; if in the 3rd, he will be a consummate rogue; if in the 4th house, he will be learned; if in the 5th, he will be a minister; if in the 6th, he will be without enemies; if in the 7th, he will possess a knowledge of the law and rules of the country; if in the 8th, he will be widely known for his good qualities. The effect of
Mercury occupying the 9th, 10th, 11th and 12th houses will be the same as that (already described) for the Sun in these houses.

Sloka 7.—The effect of Jupiter occupying at a person's birth the several houses from the Lagna taken in order will be to make him (1) learned, (2) eloquent or sweet-tongued, (3) stingy, (4) happy, (5) intelligent, (6) without enemies, (7) excelling his father (in his qualities), (8) base, (9) devout and philosophical, (10) wealthy, (11) prosperous (a gainer—one who makes large profit) and (12) a villain.
Sloka 8.—If Venus should occupy the Lagna at a person’s birth, he will be skilled in amorous sports and will be happy. If Venus be in the 7th house, the person born will promote quarrels and will be fond of sexual union; if in the 5th house, the person concerned will be happy; if in the 12th, he will be rich. The effect of Venus in the other houses will be the same as that (mentioned) for Jupiter.

Sloka 9.—If Saturn occupy the Lagna at a person’s birth, he will be poor, sickly, love-stricken, very unclean, suffering from diseases during his childhood and (will talk indistinctly) indistinct in his speech. (The above effect is only when Saturn occupies the Lagna identical
with a sign other than Sagittarius, Pisces, Aquarius, Capricorn and Libra). If any one of the signs Dhanus, Meena, Kumbha, Makara and Tula be the Ascendant and Saturn should occupy it at a birth, the person concerned will be equal to a king, the headman of a village or the mayor of a city, a great scholar and will be handsome. In the other houses (viz., 2nd, 3rd, etc.,) Saturn produces the same effect as that of the Sun in those places.

Śloka 10.—The fullness or otherwise of the effect of a planet occupying any of the 12 houses, viz., Lagna, 2nd, 3rd, etc., must be judged by a consideration of the exact nature of the sign occupied by the planet, i.e., whether it is in a friendly or in an inimical sign, or in the house of a neutral planet, or whether the planet in question is occupying his own or his exaltation Rasi.
Satyacharyya says that benefics posited in any house generally promote the advancement or prosperity of that house while malefics in any house work only its decay. This is reversed in the case of the 6th, 8th and 12th houses.

**Notes.**

The following is the quotation from Satyacharyya:

सौन्यः पुष्पी पापास्तः अनि संधिरता महा क्षुंः।
मर्यादित निधनेनात्ये शों च विपरीत यतिः॥

According to Satyacharyya, the bhavas are generally advanced if good planets occupy them and reduced if bad ones should be in them. But in the case of the 6th, 8th and 12th bhavas the effects are reversed. That is malefic in the 6th, 8th and 12th houses bring on good fortune with minimum labour and maximum income. [Cf. western astrologers who say that malefics in the 6th (setting) or the 8th (set)—planets except in opposition ( = 7th)—are good for legacy, etc.]

But Bhattotpala interprets this statement of Satyacharyya thus: In the case of the 6th which signifies enemies, benefics there will destroy enemies while malefics will increase them. The 8th house is termed मृत्यु (Mrityu=Death). Good planets there will retard death, that is, lengthen life while bad ones will promote death, i.e., bring about the same sooner. The 12th house is called व्यय (Vyaya=expenditure). Good planets in this house will destroy expenditure, that is, promote thrift, while bad ones increase expenditure.

गुणाकरः

तुष्क्षिपिणिनिचिनिचिचुः प्रयाति
पुष्पाविनि भाषजलमिति नभीष्टेत्रः॥

श्रीमार्गि: साजिदमण्डलसमिद्रा:
निर्मलवानि हि भवानि समक्षेणात्॥
Sloka 11.—The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum or nil according as the planets are in the exaltation sign, Moolatrikona (मूलत्रिकोण), Swakshetra (स्वक्षेत्र), Mitrakshetra (सम्मित्रक्षेत्र = friendly sign), Satrakshetra (सत्रक्षेत्र = inimical sign), depression sign or (combustion) conjunction with the Sun.

Notes

In the case of benefics,

<table>
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<th>Planet</th>
<th>Full effect</th>
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<tbody>
<tr>
<td>उच्च (Uchcha)</td>
<td>$rac{3}{2}$ &quot;</td>
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<td>मूलत्रिकोण (Moolatrikona)</td>
<td>$rac{3}{4}$ &quot;</td>
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<tr>
<td>स्वक्षेत्र (Swakshetra)</td>
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</tr>
<tr>
<td>सम्मित्रक्षेत्र (Mitrakshetra)</td>
<td>$rac{1}{4}$ &quot;</td>
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<tr>
<td>सत्रक्षेत्र (Satrakshetra)</td>
<td>$rac{1}{8}$ &quot;</td>
</tr>
<tr>
<td>नीच (Neecha)</td>
<td>$\frac{1}{32}$ &quot;</td>
</tr>
<tr>
<td>अर्कतय (Arkaga-Combustion)</td>
<td>$\frac{1}{32}$ &quot;</td>
</tr>
</tbody>
</table>

This order should be reversed for the malefics.
śūlamphal (Subhaphala) will increase if in uch (Uchcha).
āṃśūlamphal (Asubhaphala) will increase only in nech (Neecha). Benefics are good in exaltation. Malefics are good in depression. Malefics are bad in uch (Uchcha).

The proportions given above are with respect to benefics. In the case of malefics we must reverse the effects, e.g. A benefic in exaltation gives very good results (i.e. full); in depression \( \frac{1}{3} \) effect. A malefic in nech (Neecha) must give \( \frac{2}{3} \) good effect and in uch (Uchcha) \( \frac{1}{2} \) good effect. This will be found to hold good for finance.

शुष्काकर—

पूर्ण: स्वोच्च चरवरहितं स्वत्रिकोणे स्थितेस्वय दूरेः स्वस्तं वदुच्चरणो मित्रमेष श्रुभेफ्म।
बलं यते क्रियंपि न शुष्कं लेचये नीचरे पियोक्तं तत्सैरमथलमिन्द्र्यायक्यायपरंशत।

Also सारावली—

स्वगृहोष्ठसौभयव्यं: प्रहं पुल्लमेव विद्वाधि।
नीचक्षुरिपुगृह्यो बिगतफलः कृत्तितो शुभिभ:।
CHAPTER XXI

आश्रययोगाध्यायः

The आश्रय (Asraya) yogas treated of in this Chapter are not the same as those mentioned in the नाभस्योगाध्याय (Nabhasa Yoga Adhyaya—Ch. XII). The following आश्रय (Asraya) yogas bear resemblance to संक्षेप (Sankhya) yogas mentioned in the नाभस्योगाध्याय (Nabhasa Yoga Adhyaya). The tone of Varahamihira throughout the संक्षेप (Sankhya) Yogas was that planets situated in 7 houses are superior in effect to those situated in 6 houses, which in their turn are superior to planets posited in 5 houses and so on. In other words, conjunctions of planets are not favoured. In the present chapter Varahamihira deals with special cases of those संक्षेप (Sankhya) yogas.

कुलसमकुलसूत्रवन्ययुपल्या
घृतसमक्षियोगिन्यः स्वयमक्षद्वया
परंविभवसूत्रवन्ययुपोपथा
गणपवलेखशृण्याय मित्रमेपु ॥ १ ॥

Sloka 1.—According as the number of planets occupying their own houses is 1, 2, 3, 4, 5, 6 or 7 at any birth, the person concerned will be (1) a member of average dignity of his family rank, (2) the chief member of a family, (3) a man respected by all his relations, (4) a wealthy person, (5) a happy man, (6) a person enjoying all comforts or (7) a king...
respectively. If at a birth there be a planet occupying a friendly house, the person concerned will be fed at another’s cost, if there be two such planets, he will live upon his friend’s bounty; if there be three such, the person will be protected by his kinsmen; if four, by his relations (brothers and cousins); if five, he will be the leader of a group; if six, he will be the leader of an army; and lastly, if seven, he will be a king.

**Notes.**

If seven planets are in friendly houses [तत्कालिक (Tatkalika) and निसर्ग (Nisarga) combined] the native will become a king.

The following chart on the left seems to be the only possibility Cf. (Parallel aspect of Western astrology).

<table>
<thead>
<tr>
<th>Saturn</th>
<th>Seven planets posited in their friendly houses</th>
<th>Moon</th>
<th>Seven planets occupying their own houses</th>
<th>Saturn</th>
<th>Moon</th>
</tr>
</thead>
</table>

**Shalakya**

चौमैकाद्रेऽनिजागोत्रलयः
कुञ्जाधिको बन्धुजनानंतितः: र्यानुः।
शर्योन्नितः सौभ्युयः: क्रमेण
भूपालुल्लो बसुधारिनाथः।
परलीः सुहृदकारियुव्ययोऽससवरः।
तेन्येऽवसुधारियो सिद्धस्य तेन्युद्वितिः।

50
Cf. also जातकवारिण्यां—

स्वामित्वाधिकपूर्वविच्छेदः।
धनाधिकर्षितपतितलभुपः।।
एकादिविभिः स्वाक्षरगतेःनैः
परंतपमेणेव भवेनमनुष्यः।।

It is exactly as a net grows with the growth of its meshes that a man attains a position of equality with his tribesmen, a position of superiority, an honoured place, a wealthy position, pre eminence for vast riches, a status equal to a king's or a kingship itself according as the number of planets occupying स्वाक्षेत्र (Swakshetra) at his birth happens to be one, two, three, four, five, six or seven respectively.

जनयति नृपमेक्षोक्युच्यो मित्रद्वयः।
प्रचुरधनस्मेतां मित्रयोगास किंतु ।।
विभक्तिकुमुखप्राच्यायितो बन्धुवसोः
सब्धुरूपसमेत- श्रद्धानीचक्षेपः ॥ २ ॥

Sloka 2.—A single planet occupying his highest exaltation point and aspected by friendly planets produces a king (or a leader of men). Such a planet though singly will make the person immensely wealthy if he be also associated with another friendly planet. But when planets are in inimical or depression signs, the person born under the inauspicious yoga, are (1) without wealth, (2) without comfort, (3) without intellect, (4) sickly, (5) afflicted with captivity, (6) involved in murders and (7) other equally wicked crimes (successively as the number of the badly placed planets rise gradually from 1 to 7).

Notes.

By the word शिव (Mitra) in शिवयोगात्म (Mitrayogat), it is
natural friendship निसर्ग मैत्रत्व (Nisarga maitratva) that is meant and not the तात्कालिक (Tatkalika).

First half. —The interpretation given above is what has been given by Bhattachotpala, and in the face of it appears as most unlikely. For from a reference to XIX.I, it will be seen that the Moon in Taurus aspected by the Sun, Mars and Mercury produce no good effects; vide also XIII.I.

The word उच्छाग (Uchchagaha) has been translated in the text as "occupying his highest exaltation point." Cf. जातकपारिजात—एकसिन परमोशनोतिसिद्धः (देवेद विद्व स्मापति:

May not the word मित्र (Mitra) in मित्रश्वः (Mitadrishtaha) mean the Sun?

By the word उच्छाग (Uchchagaha) Varahamihira appears to imply Jupiter, Mars and Saturn. Mercury and Venus are not taken into consideration as these can never come in opposition to be aspected by the Sun. This yoga is possible in the following way:—

1. Mars in Makara and the Sun in Kataka.
2. Jupiter in Kataka and the Sun in Makara.

The Sun thus in opposition to any one of these three planets in exaltation together with a friendly planet makes the native wealthy as well besides a नृप (Nripa a king or leader of men). It is only such rich people that suffer from very longstanding diseases such as diabetes, pleurisy, etc., (XXIII—7.9 infra.)

शुणाक्र:—

एकोपि तुक्कुर्दभः शुद्धीक्षितवधे-
द्वृम्पुर करोति धरिनं शुद्धा समेतः ।
नीचारमेवेकचयो विचनोतिसिद्धुः ।
मूर: वह्युद्युरितबन्धवधाभिना: ॥

न हुमलं हुममहासतयो
न मागमेदाधवनम्बदन्ति ॥
Sloka 3.—Satyacharya says “Sign Aquarius as Ascendant is not auspicious.” Yavanas immediately contradict the same by saying “No, no, Satya is not correct; it is only the Dwadasamsas owned by the sign Aquarius that are bad in all Rasis.” Vishnugupta at once asks “Which sign has not got such a sub-division as Kumbha Dwadasamsa?” The remarks are not therefore warranted.

Notes.

The following is the quotation from सत्य (Satya):—

जन्मनि चन्द्रः अश्रुः प्रवेशेक्षोरारिनितिवर्ज्यः स्यात् ।
होरा च भवेदिष्या यथंपरिविघ् कुम्भवर्ज्य हि ॥
कुम्भविग्यः जातो भवति नरो दुःखोकसम्पत्तः ॥

The Yavanas did not accept the above but were of opinion that it is only the Kumbha Dwadasamsas (in all lagnas) that are bad. This view has been supported by Srutakirti, who says:

सर्वसिद्धःस्वगते कुम्भविग्यांशजो यदा भवति ।
राशी न तद्दा सुकितः पराजयोजी भवेतुरुषः ॥

This is again opposed by Vishnugupta; for, he says:—

कुम्भद्रशामागो लम्गत्वो न प्रशस्यते यथाः ।
देवं सर्वं लम्गतानामिन्दिरयक्ता स्यात् ॥
पदयोगाधिकोपं न म तत्रस्वशोककारणाम् ।
तस्माद्कुम्भविग्यो जन्मस्ित्यायेन न तद्वागः ॥

Satyacharya has been mentioned prominently here, unlike elsewhere, because Varahamihira does not agree with his views. Nor does he appear to agree with Vishnugupta in thinking that the above views of Yavana are incorrect and that it is only the Kumbha Lagna in a birth that is bad and not the Kumbha
Sloka 4.—If malefic planets at a birth occupy the solar hora in odd signs (*i.e.*, the first half), the person concerned will become famous, will strenuously exert himself in a big undertaking, will be powerful, wealthy and of bright appearance. If benefic planets at a birth occupy the lunar hora in even signs (*i.e.*, the first half), the person concerned will be mild in disposition, brilliant in appearance, happy, fortunate, intelligent and sweet in speech.

**Notes,**

It follows therefore that malefics in the second half of odd signs and benefics in the second half of even signs are not very good. All malefics in the first 15° of odd signs and all benefics
n the first 15° of even signs make the native lead a prosperous life.

शून्यकर:-
अक्षुंकरानिमात्र्येवेतेतिकात्विचंगायोपसंतृषष्टी।
स्थायत ब्रह्मतुन्तथिांतुकातिजृत्ती विक्रमशाखिनिक।
चतुर्भोराशिला: सौभाग्यं: सौभाग्यमुखांवर्षेति।
कान्तिमानुसुभाग: सौभाग्यं सुखी मधुरबाच्च शुभम्।

स्लोक 5.—In the aforesaid horas in other signs (i.e., in the solar horas of even signs and the lunar horas of odd signs) if malefic and benefic planets are respectively posited at a person’s birth, the person concerned will be only (ordinary) middling in the several qualities mentioned already. But if their position be reverse, i.e. if malefic occupy lunar horas in even signs and benefics be in solar horas in odd signs, the persons concerned will be found lacking in the respective qualities mentioned in the previous sloka.

शून्यकर:-
अन्यांत्यं तदु होष्पा ते मया: समुपरिशिष्टः।
तपाभं मधुमें शुभे: कान्तिमयन्याशितः।

कल्य.प्रत्युपप्रणामसत्सहनूदक्षणे
हेमश्रुन्यास्तदिनापुरुषं वरेति।
Sloka 6.—If at a birth the Moon be in his own
decanate or in that of a friend, the person concerned
will have a very fine appearance and will be endowed
with all good qualities. But if the Moon should occupy
the decanate owned by a non-friendly planet, the native
will have the stature and quality pertaining to that non-
friendly planet. If the Moon should be in a serpent
decanate, the person will be wrathful; if he be in a
weapon (armed) decanate, the person concerned will do
deeds involving murder. If the Moon be in a quadruped
decanate, the person will share the bed of females
whom he ought not to cohabit with. If the Moon be in
a bird (पक्षिन-Pakshin) decanate, the person will be a
wanderer.

Notes

Serpent decanates—The 2nd and 3rd in Cancer; 1st and
2nd in Scorpio; and 3rd in Pisces.

Armed decanates—The 1st and 3rd of Aries; 2nd and 3rd
of Gemini; 2nd and 3rd of Leo; 2nd in Virgo; 3rd in Libra;
1st and 3rd in Sagittarius; and 3rd in Capricorn.

Quadruped decanates—The 2nd in Aries; 2nd and 3rd in
Taurus; 1st in Cancer; 1st, 2nd and 3rd in Leo; 3rd in Libra;
3rd in Scorpio; 1st in Sagittarius; and 1st in Capricorn.

Bird decanates—The 2nd in Gemini; 1st in Leo; 2nd in
Libra; 1st in Aquarius. Also vide Ch. XXVII—infra.

N.B.—When the Moon occupies a decanate coming under
two of the above groups, both the effects should be predicted
मुख्तपरत: (Gurutalparrtaha). This will happen provided the सार्प (Sarpa),
पक्षिन (Pakshin), चतुष्पाद: (Chatushpada) or आयुध (Ayudha) decanate is not friendly—तात्कालिक (Tatkalika) and not
otherwise.
Sloka 7.—If, at a person’s birth, the rising Navamsa be not be a Vargottama one and be that of Aries, he will be a thief; if it be that of Taurus, he will enjoy life and not be able to hoard up anything; if it be that of Gemini, he will be learned; if it be that of Cancer, he will be rich; if it be that of Leo, he will be a king; if it be that of Virgo, he will be impotent; if it be that of Libra, he will be brave; if it be that of Scorpio, he will be a labourer carrying loads; if it be that of Sagittarius, he will be a servant; if it be that of Capricorn, he will do sinful actions; if it be that of Aquarius, he will be very cruel; and lastly, if it be that of Pisces, he will be without fear. In the case of a birth where the rising
Navamsa being a Vargottama one happens to be that of Aries, Taurus, Gemini, etc.; the person concerned will be the head of the respective classes mentioned above. The rising Dwadasamsas produce the same effects as the rising signs.

Notes.
The effects of birth in the several Dwadasamsas will be the same as those described for the corresponding rising signs.

Sloka 8.—If at a birth Mars occupies his own trigon (Trimsamsa), the person concerned will be endowed with a very good wife. He will possess good strength and ornaments; he will be magnanimous in his disposition and bright in appearance; he will be rash in his actions. When Saturn occupies his own Trimsamsa, the person born will be sickly; his wife will die before him; he will be cruel, and addicted to other peoples’ wives. He will be miserable along with his family and will be dirty.
Notes.

This sloka is a hint to find out easily if the native has two wives, a son by the first wife (जाया Jaya) etc.

श्रवणकर:

स्वतंत्रशांतो भूतेषु भूरिभाष्यः
सत्यपेतः कान्तिमाण्डलनालयः
सौरे रोगो दुष्यायामहतुखि
कृदरुत्यकोसक्षणः स्फारेवस्मी ॥

स्वाभः गुरौ धनयन्: सुखबुद्धियुक्तः
तेजस्विपूजनिन्युद्धमभोगवन्तः ॥
मेघाकलामपत्रन्विवादशिवपन्त:-
श्राङ्खार्थसहस्युता: श्रविजेतिमाण्या: ॥ ९ ॥

Sloka 9.- If at the time of birth Jupiter occupies his own Trimsamsa, the person concerned will be rich, famous, happy, intelligent, bright in appearance, respected by all free from disease, diligent and will enjoy all luxury. The person at whose birth Mercury occupies his own Trimsamsa will be very intelligent, skilled in fine arts as music, dancing, etc., will be tricky, will possess the qualities of a poet, will be clever in debating, skilled in sculpture and in the interpretation of the sacred precepts, will be daring and will be much respected by others.

शुल्ककर:—

ज्योगवान् बुद्धियुक्तीपूज्यो
जीवे ज्योगसुखत्वुप्तः ॥
धीमानं कलादमविवादविष्ज्ञः
शिल्पी कविन्में विख्येतिशुर: ॥
Sloka 10.—If at a birth Venus should occupy his own Trimsamsa, the person concerned will be endowed with a good number of children, good health, immense wealth, happiness and beauty. He will be of a fiery disposition, will possess a fine body and will have his virile power dispersed (i.e., his virile power will go to many women). If at a birth the Sun should occupy a Trimsamsa of Mars, the person concerned will be brave; if he he in a Trimsamsa owned by Saturn, the person will be cruel; if in a Trimsamsa of Jupiter, he will possess all good qualities; if in a Trimsamsa of Mercury, he will be happy; if in a Trimsamsa of Venus, he will possess a beautiful form. If the Moon occupies a Trimsamsa of Mars, the person born will be slow at work; if she should be in a Trimsamsa of Saturn, the person born will be an executioner; if in a Trimsamsa of Jupiter, he will be wealthy; if in a Trimsamsa of Mercury, he will be learned; and if in a Trimsamsa of Venus, he will be liked by all.

गुणाकर: -

अ, रोगसीधर्मयुगुणेंषु: स्थादन्त्वसीख्या: ससुत: स्वरूपः।
भृगौ स्वकीये स्वगुणांसंपर्ये कृत: शुभां: महूर्तेन्द्रियवः॥
शुर: कृत: सदुपाण: सौत्वपुकः
आर्यस्योऽस्मी मौमपूर्वाः।
सत्वोऽहिन्दो विनिदानम् पणि: तस्मान
शालेयाः सर्वसौत्वपुराणः॥
CHAPTER XXII

प्रकीर्णकाध्यायः

स्वभूमिन्द्र्युलङ्कितान्गामः कण्टकेक्षु यावन्त आत्नितः ॥
सर्वेव रूपेन्योन्यायकारकः कर्मगत्तु तेषा विशेषतः ॥ १ ॥

Sloka 1.—Planets occupying their own signs, their exaltation signs, or their moolatrikona signs, if they should also be in a Kendra position with respect to each other become अन्योन्यायकारकः (Anyonyakarakaha) or mutual workers. That planet which occupies the 10th house with respect to another planet replaces or acts for the second planet either for good or bad in an extraordinary manner.

Notes.

In the following example Jupiter, Moon, Venus and Saturn occupy Kendra positions with respect to Mars and are therefore called agents to Mars and vice versa. But out of these, since Saturn is the only planet situated in the 10th house from Mars, he is singled out as the extraordinary agent of Mars.

In the example given in the next page, Mars is replaced by the Sun. We must predict the results for the Sun as if he is in
Makara. Mars displaces Saturn. We must predict for Mars as if he is in Tula (Libra). That is why so many exaltation planets are bad in effect.

<table>
<thead>
<tr>
<th>Venus</th>
<th>Sun</th>
<th>Lagna</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Moon</td>
</tr>
<tr>
<td></td>
<td>Sri Rama's horoscope</td>
<td>Jup</td>
</tr>
<tr>
<td>Mars</td>
<td></td>
<td>Saturn</td>
</tr>
</tbody>
</table>

Also सारावली—
अन्योन्य कारकाते शु: केन्द्रेक्षेत्र हरेर्मतम् ॥

कर्कटोदयगते यथोऽहे
स्थोश्वगा: कुजयमाक्ष्यय: ।
कारका निगदिता: परस्परं
लमणस्य सकलोज्यवराभ्युगः ॥ २ ॥

**Sloka 2.**—If Cancer be the ascendant and the Moon occupy the same, and Mars, Saturn, the Sun and Jupiter be in their exaltation signs, they are declared to be mutual karakas. Planets in the 10th and 4th houses are said to be karakas of the planet in the ascendant. (The reverse does not hold.)
According to this sloka there is an exception drawn to the first sloka. Instead of as in the 1st sloka, the Moon and Jupiter in the Lagna are replaced by the Sun and Saturn, the planets in the 10th and the 4th houses.

Also साराची

रवितिनयो जूर्वजयः कुलेऽर्गम् बुध्सपतिहिमांत्रः।
मेवेन दुर्जो रविगुरुः परस्परं कारकं प्रदते॥

Sloka 3.—If a planet in his own sign, his moolatrikona sign or in his exaltation sign, be at the same time in the 10th house of another who is also placed
in a similar position (that is in his own, moolatrikona or exaltation sign) and happens to be in friendship—
किसे निसर्ग (natural) or तात्कालिक तत्कालिक (for the
time being)—, then the planet in the 10th house acts
as a karaka of the second planet. (N.B. The second
planet is not a karaka of the first.)

Notes.

<table>
<thead>
<tr>
<th></th>
<th>Mars</th>
<th>Lagna</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saturn</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Take the above example. Mars and Saturn are posited in
t heir own houses and in mutual Kendra position, and they are
mutually friendly. Saturn is in the 10th house from Mars and
is said to be the Karaka of Mars.


guna

हेतुसिफ्कोणोलक्षक्रमद्विष्णुः
करमेवस्मतस्तत्समनेः सुद्रवः

Also साराभाली—

तुज्जुड्डहृद्वर्गांशे रिद्धता प्रहाः कारका समाहिताः
प्रोपुरोऽद रविदीति विशेषतः बक्ति चाणक्यः
लक्ष्मीः सुखसंयो दृष्टस्माह्वापि कारका सर्वः
एकदेशोपि केवल ज्ञानिन्ति न तमतं सुनीत्रानाम ॥

शुमं वर्गस्माँ जन्म वेदित्यानेमेव स्त्रिः
अश्चुन्येषु च केन्द्रेषु कारकाश्यास्त्रेषु च ॥ ४ ॥
Sloka 4.—A birth is auspicious if the rising Navamsa is a Vargottama one or if a benefic occupies the 2nd house from the Sun or if the Kendra houses are not void of planets or where planets known as karaka exist.

Notes.

Compare Western Astrologers who say that planets in the 10th house (or near it) are said to govern the whole nativity.

Sloka 5.—If Jupiter, the lord of the house occupied by the Moon and the ruler of the Lagna be in Kendras at a birth, the middle portion of the life is good. Planets in प्रभृतिदय (Prishtodaya) signs give good results in the end; those in उभयोदय (Ubhayodaya) signs, in the middle; and those in the शीर्षोदय (Sirshodaya) signs, in the beginning.

Notes.

Another interpretation for the first half. If Jupiter be in the Lagna Kendra, the middle portion of life is good. If he is in Panaphara from the Lagna, the end of life is good. If in Apoklima, the early life is good. The same result for जन्मप (Janmapa) and ऊप (Lagnapa).

Notes.
Also सारावली—
आते द्वारा फलेः लोकेदयराजसंस्थितो विहंगः इ।
उभयोऽने च मध्ये स्वात्ते प्रश्ने देश्ये च नीचक्षे इ॥

दिनकरभिरौ प्रवेशकाले
गुहुमुग्रौ भवनस्य मध्ययातः इ।
रविसुतशशिंहो विनिर्गमस्था
शशिनयः फलदर्शु सर्वालमु इ॥ 6 इ॥

Sloka 6.—The planets shown in the following three pairs:—(1) the Sun and Mars, (2) Jupiter and Venus, and (3) Saturn and the Moon, respectively, produce effect when they are in the beginning, the middle and the end of a sign. Mercury produces effect at all times.

Notes.
We must combine the effects together of the Rasi and the planet therein and deduce the results accordingly

श्लोकः—
तिर्मांसुधात्रीवनयो गुहुः प्रवेशकाले फलदौ मतवैमः इ।
मध्यस्थिते जीवसिौ शनीन्तू तिरामण्गी न्द्रः सक्केदविकाले इ॥

Also जात्रपरिज्ञान, II, 82.—
धान्यमभवनोपगता नभोगः
धान्यभूतिवनयो शनिश्वरस्मी इ।
लीलाधुरेस्त्रास्वच्छो फलवः भ्रमेण
तारासुः सक्केदालगदाः स्वातः इ॥

52
CHAPTER XXIII

अनिष्टाध्यायः

This chapter deals with अनिष्ट (Anishta) or malefic yogas. The first sloka gives a clue to ascertain when a person will be wiveless and sonless. In the next sloka are mentioned three yogas which lead to the loss of the wife during the lifetime of the husband. The third sloka gives two yogas, under the first of which the person born is one-eyed and becomes mated with an one-eyed wife; under the second the person born has a wife defective in some limb. The fourth and fifth slokas mention some yogas under which a person becomes bereft of wife and children or comes in possession of a barren wife or has intrigues with other women. In the sixth sloka are described certain yogas leading to family extinction, and yogas under which a person is born as the son of a maid servant, or does base acts. The next three slokas refer to yogas leading to various kinds of diseases such as paralysis, rheumatism, pleurisy, tuberculosis, bronchitis, etc. In slokas 10-13 are mentioned certain yogas producing blindness; ear complaint, unsightly teeth, trouble with goblins, windy complaints and epileptic fits. Yogas leading to other deformities such as irregular teeth, bald headedness, weak sight, etc., and accidents leading to loss of limbs are referred to in the fifteenth sloka. The sixteenth sloka deals with yogas leading to a person's captivity and his imprisonment. Certain yogas leading to servitude and dependence are described in slokas 14 and 17.
Sloka 1.—A person can have prosperity (sons, wife, etc.), according as the 5th or the 7th house calculated from the Lagna or the Moon at the time of his birth is occupied or aspected by a benefic planet or by its lord; if otherwise, he can have no son or wife. If, when the Sun occupies Virgo identical with the rising sign, Saturn is in Pisces, the latter planet will cause the death of his wife. And Mars in the 5th house in the pervious yoga brings about the death of the son.

Notes.

If the ruler of the 9th house is placed in the 5th or the 7th bhava from the Lagna, it will bring all kinds of prosperity. The same holds good for the Moon. This is one interpretation. Here शुभ (Subha) is taken to mean the 9th house.

Second interpretation. If Jupiter, the Master of Benefics (शुभानां पति: Subhanam patihi) is placed in the 5th or the 7th house from the Lagna or the Moon, the yoga causes also every kind of prosperity.

Third interpretation. If planets ruling the इष्टस्थाना: (Ishtasthanas, viz., places other than the 3rd, the 6th, the 8th and the 12th) be placed in the 5th and 7th houses from the Lagna or the Moon, then also prosperity is indicated.

Fourth interpretation. If the ruler of the house occupied by Venus be placed in the 5th or 7th bhava from the Lagna or the Moon it leads to prosperity. Here शुभपति (Subhapati) is split up into श्रवणि (Su), शुक्र (Sukra), भ (Bha) and पति (Pati).
Another view. if the ruler or nakshatra occupied by Venus be placed in the 5th or the 7th [from the Lagna or the Moon, then also prosperity is indicated. (The rulers of Nakshatras are according to विमोक्तिः—Vimsottari System).

In all the above interpretations, the planet or planets concerned may take the role of aspecting instead of occupying.

In the absence of the above yoga, the man is sure to be unhappy.

If Virgo is to rise with the Sun in it and Saturn be in Pisces, the native will kill many wives. If Virgo is to rise with Mars in Capricorn, such a person will lose many sons who are born.

It may however be asked “Why does Saturn in Pisces with the Sun in Virgo as Lagna kill wives?” The answer is, Saturn, as ruler of the 6th, in the 7th and in opposition to the ruler of the 12th is bad. To be more explicit, the ruler of bad houses should not be in Subha Sthanas (*शुभस्थान*) or good houses.

The Sun and Saturn in opposition will indicate more than one wife especially in dual signs.

Mars in the 5th may be good for finance; but it is certainly bad for issues and will always kill children.

*Cf. साराची—*

भौमः पञ्चमम्बने नातं जातं विनाशयितं पुनरं।
हस्ते गुरुण्य प्रथमं सितेन न च सर्वसंतः।॥

Mars coming into the first portion of the 5th bhava will kill the first son; coming into the mibble portion, he will kill the middle son, and if he comes into the last portion, he will kill the later issues. Further, Mars will always kill children between the ages of 1 and 3 years, (*Cf. एकं ठीनवार्तिसति:*, etc., Ch. VII, sl. 9 supra. According to this principle, the Moon rules for the first year and Mars rules for the next two years. Therefore children will be killed within three years by Mars.

**मुक्तकृत्ति—**

चन्द्राः संभवहुमुन्नार्यस्यायुक्तशीता स च चावितं तद्यथाविश्वेति सः।
कन्योत्ते सतिवती सळोक्तिकृते श्चार्ययुति: सुतुष्टि: सुलोगे कुजः स्थालः॥
विद्याम्रम चन्द्रगुंध च मूर्तिस्ताय्रां वुचा भवतर्गानां गणनि।
स्वर्गामर्शायययाहयुक्तद्वार प्रमोदन्तरस्य स्थापितेहि भावः॥

कल्याणवर्मन (Kalyana Varman), the auother of सरावली (Saravali), says that there are 12 kinds of sons which a person may be destined to have. They are (1) औरस (Aurasa) a son born to a lawfully married wife; (2) शेतणज (Kshetraj), one that is born to a wife through a brother or other kinsman of her husband duly appointed to raise up issue for him; (3) दत्त (Datta), one that has been received as a gift from his natural parents for being adopted; (4) क्रीत (Kreeta), one that has been pur chased for purpose of the continuance of the family; (5) कृत्रिम (Kritrima), a grown-up son adopted without the consent of his natural parents; (6) अधमप्रभव (Adhamaprabhava), an offspring born to a low-caste woman through a Brahmin; (7) गुडहोत्तम (Gudhotpanna), a son born secretly of a woman when her husband is absent, the real father being unknown; (8) अपविद्ध (Apaviddha), a son that is abandoned by the father or mother, or by both, and adopted by a stranger; (9) पौनरभव (Paunarbhave), a son of a widow remarried; (10) कानीत (Kaneena), the son of an unmarried woman; (11) सहोद (Sahodha), the son of a woman pregnant at marriage; (12) दासोप्रभव (Dasiprabhava), the son of a female slave. The particular kind of son that one may get is thus described in Saravali.

सुतभवं सुभयुक्तं सुभद्रं च सुभक्ष्मिमं चेर्मु।
तेयं प्रसबं डुळ्या मवलवस्य न वियरीते॥
एकतमें गुहुरोगे सुभराजश्वीयो भवेतु।
प्राप्तवर्द्धत्वं वल्लोगाजितेश्विपि च सोऽयै॥
संख्या नरांजस्य वैभ्यांशेषे तावती सदा रूपः।
शृंगेश्वे तद्विहितम रिखा पार्वश्वेष्वरवे र्त्ते॥
सौरश्रीं सौरगणे बुधद्भो गुहकुजारेश्वी।
नेत्रासं जनसितो बौधरश्व गणो राष्ट्रिज्ज्ञ॥
मालं सुभक्ष्मिमयुक्तिदिति यदि ज्ञात्वरथ पुत्रः॥
दृष्टशुप्रोत्ति: क्रीत्य ज्ञात्व सृपतं स्वातः॥
Such of those in whose horoscopes the 5th house is occupied or aspected by benefic planets or is itself an auspicious sign (being owned by benefics), will certainly be blessed with one or other of the 12 kinds of sons described above. If it be otherwise, there will be no issue.

If the 5th house, counted either from the Lagna or the Moon whichever is stronger, happen to be a Varga of Jupiter and should also be a benefic sign or be aspected by benefic planets, the person concerned will have an शौरस (Aurasa) son.

The number of sons that a person may have is that signified by the number of benefic Navamsas that have elapsed in the 5th bhava. The number will be doubled if the bhava be also aspect-
ed by benefics. The number lost will be ascertained through the number of malefic Navamsas traversed, and the number will be doubled if the bhava be also aspected by malefics. Also Cf. जा पा. XIII—46, 47.

If the 5th house belong to a Varga of Saturn and be aspected by Mercury but not by Jupiter, Mars or the Sun, the person concerned will have a क्षेत्रज (Kshetraja) son. The same will be the case if the house in question belong to a Varga of Mercury, be aspected by Saturn and be at the same time devoid of the aspect of Jupiter, Mars or the Sun.

If Saturn should own the 5th house and also occupy it and if the Moon should aspect the said house, the person concerned will get a दत्तक (Datta) son. If Mercury should take the role of Saturn in the above yoga the native will get a क्रीत (Kreeta) son.

If the 5th house with Saturn in it be in the Saptamsa of Mars and be not be aspected by any of the remaining planets, the person concerned will get a क्रित्रिम (Kritrima) son.

If the 5th house be in a Varga of Saturn or be occupied by the Sun, with the aspect of Mars on it, the son of the person concerned will be an अधामप्रभव (Adhamaprabhava).

If the Moon should occupy in the 5th house an amsa of Mars and be aspected by Saturn and not by any of the other planets, the son of the person concerned will be a गुडहोपना (Gudhotpanna).

If Mars occupy the 5th house identical with the Varga of Saturn and be aspected by the Sun, the person concerned will get a son of the अपविध (Apavidha) class; so declares sage Karuna.

The son of a person will be a पौनाप्रभव (Pounabhave) when, in his nativity, the Moon is the 5th house in a Varga of Saturn and in conjunction with that planet, and is also aspected by Venus and the Sun.

If the 5th bhava be in the Shodasamsa of the Sun and be occupied or aspected by him, the son of the person concerned will be a कानीन (Kaneena).

If the 5th house belong to a Varga of the Sun or the Moon and be aspected by the Moon or the Sun respectively and if the
bhava be at the same time aspected by Venus, the native will have a son of the सहोद (Sahodha) class.

If the 5th house being a malefic sign be occupied by three or more malefics in strength and has no benefic aspect on it, the person concerned will not have any son.

If the 5th bhava happens to be in the Navamsa of Venus and has the aspect of that planet on it, the issues will be of the दशमय (Dasiprahava) class. Some say that the same should be predicted through the Moon also; i.e., when the 5th bhava is in the Navamsa of the Moon and is also aspected by that planet.

If the 5th bhava being in a Varga of Venus or the Moon be at the same time aspected or occupied by these planets, the issues will generally be daughters. The same will be the case if the sign representing the Varga in question be even, otherwise, the issues will be all sons.

The author of Saravali gives some details regarding one's wife, viz:—

इद्धि यथा वाचक: सदाभिमिस्त्र द्राघ्या कल्पनेन च तथाकर्त्ती।
एवं गुह्यद्वितीय गणेश विलोकिते वा तत्वं ग्रीयो भवनवर्गेहित्सब्धानि:।
एवं कृत्याणि लग्नाभ: रविज्ञ विद्वेष्य वशयोगान्।
श्राविज्ञायां: कल्पनेभयों पुनर्मुख: स्यात्।
भवन्यभावाग्निहित्सेयां भवन्यां निरीक्षणाद्वाराश्च।
एकौ शुभकर्माणि गुरुद्विश्वास्यापि जानिष्ठे।
प्रायेन चन्द्रनिरोधायें गुफ्तस्थापि जानिष्ठे।
दुःखे वा बहुल्यो भवन्यां शुके विदेशेषण।
गुरुशुक्यों: सन्नानि शुभकर्माणि तज्ज्ञानस्यंत्युनां।
शुके वेद्यापायन्येष्विद्वेष्यापि वर्गित केतुमालाश्च।
Sloka 2.—If in a person's nativity the 4th and 8th houses reckoned from Venus be both occupied by malefics, the wife will die by a fire accident. Her death will be due to a fall if in the above horoscope Venus be posited betwixt two malefics. The death will be (by hanging) through a rope if Venus be not associated with or aspected by benefics.

Notes.

Cf. ग्री—

ष्टतृथपिकामः: शुकालोगरागहुःवाखनात्।
तेषां दशस्तु मन्यन्ते तथा शुकेः संपादतः।
शुकै स्थानागढ़ीने पाण्ड्यार्यावर्मो भवेत्।।

Also, गुहाकर—

पूष: सिवादास्युकानामाः: स्वाहोगृहमायुपमायुक्त मुक्त:।
शुगी तु वालोकन्योगहीने भार्गोस्तिरिशिशहनिपातव:।।

Suppose there are two malefics, Saturn and Mars' posited in the 4th and 8th places counted from Venus; we may say that the native will lose his wife by fire before he completes 32 years. We say 32 years, because, Venus in the above yoga is afflicted and according to the नैसर्गिक्दशा (Naisargika dasa) it is Venus that controls life till 32 years.

लमाद्रयारिगतयो: शशितिग्रहस्यो:।
पतन्या सहैकनन्तनस्य बदलित जन्म।।
दूनस्यान्वयामपश्चसन्स्थयोवः
शृङ्कारवासिकलदारस्यशनित्य बातायु।। ३ ॥

Sloka 3 —When the Sun and the Moon occupy one of them the 12th and the other the 6th house from the Lagna, the person born will be one-eyed and will have the unique fortune of possessing a one-eyed wife as well. When Venus and the Sun conjointly occupy the
7th, the 9th or the 5th bhava, the person born under this yoga will have a wife defective in some limb.

NOTES.

The Sun is in the 12th house from the Lagna in I and 12th from the 7th in II.

The Moon is in the 12th from the 7th in I and 12th from the Lagna in II.

The principle is clear from the above.

The left eye will be affected by the above yoga. In the other case the Sun in the 2nd and the Moon in the 8th (the 2nd from the 7th) will affect the right eye.

If Venus be in conjunction with the Sun in the 5th, 7th or 9th house from the Lagna, the wife will always be ailing. (विकृति =suffering).

Also गारी (for the latter half of the Sloka.)

पञ्चमेष तवमेष शुनें समेतौ सितमालकरौ ।
यत्स्य त्यातं तत्वेद्धार्यं तस्यैकानन्तरविचरितं ॥
Sloka 4.—When Saturn is rising and Venus is in the 7th house and in a Rākṣasantaḥ (Rikshasandhi, identical with the end of Cancer, Scorpio or Pisces), the wife will never conceive if the 5th house is not occupied by any benefic planet. If malefics be placed in the Lagna, 7th and 12th, severally or conjointly and if the waning Moon be in the 5th house, then the person born will have neither wife or children.
I. Yoga for having a barren wife.
II. Yoga for having neither wife nor child.
It must be sunset scenery.

सृणाकर—
भस्माधिरो दैवयुरी समाये निमांकुशूतादवद्वे प्रवाहते ।
वन्यापतेर्जीवं तदा वदनित युमेनि चेद्रश्युतं सुलक्षणम् ॥

सांरावली—
मुग्रेषे रक्षितन्ये गण्डान्ते भगेवे कलबर्गते ।
वन्यापतिसत्तः स्थाधाति न सुकृष्ठं युमेषुकुलं ॥
वधायकमनस्ये पाये: क्रीणे निषाके धीष्ये ।
झीहीनो महांत नरः पुज्येव विवर्जिते नूतम् ॥
मौसे कलासर्ये नित्यं वियुतो भवेत् क्षित्या पुरुषः ।
प्रवते वा जनविद्ये योपिद्वद्वे न देहस्ये: ॥

असितकुजयोष्णेब्यस्तावे सिते तदवेशिते
प्रसयविगस्तौ चेत्तेन्द्रू हर्या सह शुर्श्रुरः ।
भुगुखशिनोपरस्तेऽभायो नरो विसुतोविव वा
परिणतनुरुस्मयोद्वै शुमेन स्मादापति ॥ ५ ॥

Sloka 5.—If at a person's birth Venus occupy in the 7th house an amsa of Saturn or Mars and be aspected by any of those two planets, the person concerned will go with other people's wives. If Saturn and Mars occupy the 7th house in conjunction with the Moon, and Venus being in a Varga of Mars or Saturn be aspected by Mars or Saturn, the person will be an adulterer and so also his wife. If Venus and the Moon be together in a house and Mars and Saturn occupy the 7th house from them, the person born will have neither
wife nor children. If a male planet and a female planet be together in one house and if Mars and Saturn occupy the 7th place from them and be subject to benefic aspect, the person concerned will marry at an advanced age a young damsel.

NOTES.

If Venus be in the house of Saturn or Mars and be afflicted by Saturn or Mars by opposition, the man will become immoral.

[वर्ग (Varga) means also house].

If the Moon be in conjunction with Saturn or Mars in the above case, he will be immoral along with his wife.

Another interpretation. If the Moon be in the house of Saturn or Mars receiving an opposition aspect from Saturn or Mars, the wife will be immoral. If both Venus and the Moon be in the house of Saturn or Mars and receive an opposition aspect of Saturn or Mars, then both man and wife will be immoral. If Venus and the Moon in conjunction in the 7th house be afflicted by Saturn and Mars, the man will not marry at all. If in the above case Mars and Saturn receive an aspect of a benefic (Jupiter alone is meant here), then the man will marry late in life a young woman and will not have issue.

Also सारः

ययामर्मित्योंगसंहृतये तद्वलोकिते शुके
जातो भवत्वसत्य पल्या सह पुण्यः पुरुषः
Sloka 6.—If at a person’s birth the Moon, Venus and the malefics (viz., the Sun, Mars and Saturn) are posited in the 10th, 7th and 4th houses respectively, he will be the extinguisher of his family. If Saturn occupying a Kendra position with respect to the Lagna aspect a sign which happens to be the decanate sign occupied by Mercury, the person born will be an artist. If Venus occupies in the 12th house a Navamsa of Saturn, the person born will be the son of a maid servant. If the Sun and the Moon be in conjunction in the 7th house and be aspected by Saturn, the person born will do base deeds quite unsuited to his rank.

NOTES.

The undermentioned Yoga leads to the extinction of a family. The man will not have issues. Issues, even if born, will
die in the life time of the father. If Saturn be placed in a Kendra from the Lagna and is to aspect the Rasi owning the Drekkanaka occupied by Mercury, the man is sure to be a sculptor. If Venus be in the 12th house and in a Navamsa of Saturn the man will be the son of a servant-woman. If the Sun and the Moon in conjunction in the 7th be aspected by Saturn, the man will do sinful deeds.

Also

Also

Also

Also

Also

1 सीरेण हेद्दयो: is another reading.
Sloka 7.—If Venus and Mars occupy the 7th house at a person’s birth and be aspected by a malefic planet, the person born will suffer venereal disease. If the Moon in Cancer or Scorpio or in their Navamsas be afflicted by (the association of) a malefic, the man will suffer from intestinal disorders, *e.g.*, diabetes, piles, hernia, and kidney troubles. If the Moon be rising in the Lagna, the Sun be in the 7th and Mars and Saturn be in the 12th and the 2nd, the man will be a leper (*white leprosy*). If the Moon be in the 10th house, Mars in the 7th, and Saturn in the 2nd (from the Sun), the man suffers from Paralysis or Rheumatism.

**Notes**

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<td>Lagna Moon</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Saturn</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A man defective of limb

**गुणाकर:—**

शुक्रार्योमेद्वगोऽः खल्दश्योऽः
ल्याक्षितैङ्कुमक्षिरांश्चते समापे
Sloka 8.—* If at a birth the Moon be posited between two malefics (Mars and Saturn) and the Sun occupy sign Capricorn, the person concerned will suffer from Pleurisy, Tuberculosis, Bronchitis, Scrofula, or Asthma (diseases of the chest). If the Sun and the Moon are placed in each other’s houses or Navamsas the man suffers from Tuberculosis. If the Sun and the Moon in conjunction be in the same sign either in Leo or Cancer, he will have a longstanding disease and will be a weakling.

Notes.

* If the Moon be in the Lagna in the above case, the man will suffer from Pleurisy. If the Moon be in the 4th house in the
above case, he suffers from Tuberculosis. If the Moon should occupy the 6th house, he suffers from Bronchitis. If the Moon be in the 8th house he suffers from Scrofula. If the above said Moon be in conjunction with the Sun in Capricorn, the man will suffer from Asthma. A reference to the भावाध्याय (Bhava Adhyaya)—Chapter XX and Chapter VI—will give a clue to this meaning.

Also जातकलितक—

In साराश्र्वी the same effect is given for a different yoga.

If the Sun and the Moon occupy either Leo or Cancer, the person concerned will have Consumption as a consequence. Cf. जातकपथिरारताः—
Sloka 9.—If at a person’s birth the Moon be in the middle of (5th Navamsa of) Sign Dhanus in conjunction with Mars and Saturn or be aspected by them singly or conjointly, he becomes a leper. The same effect will happen if the Moon under the above conjunction or aspect occupy a Navamsa belonging to Pisces, Cancer, Capricorn or Aries. If Scorpio, Cancer, Taurus and Capricorn happen to be the 5th or 9th house from the Lagna and be occupied or aspected by all the malefics (some aspecting and some occupying), the man is sure to be a leper.

Notes.

Should the Moon in the yoga described in the first half of the sloka be also aspected by any of the benefics, the native may not suffer from leprosy, but may have itches resulting from scratching. So says Yavanacharya. Cf.

शीतानां वे मेषसुगंधकं वा चन्द्रास्तिर्मितो ज्ञैव हि पापहर्षः।
किलासुक्ताविविधंत्वेहमिश्रितं कण्ठफिकारिण वा ||

श्रुण्णकः—

शीतानां तुर्गमध्यक्ष्यांसंख्ये
मीनाजनकुछिरांश्यं च कुशी ।
मौमारसूसहितेन्यत्तमेन दृष्टे
कण्ठपुनो भवति सीन्यानिरीक्षिते तु ||
श्रीमेनोपायेऽविनकोदातुक्रियापि: ।
सहरैरात्यते कुशी परवाय विक्रियाते: ||
Sloka 10.—If the Sun, the Moon, Mars and Saturn are placed in the 8th, the 6th, the 2nd and the 12th houses (in any order), the man will lose his eye-sight by (due to the excess of) bile, phlegm or wind pertaining to the most powerful of the four planets.

**NOTES.**

If the powerful planet be the Moon, blindness will be the result of phlegmatic affections; If such planet be Mars, it will be due to bilious affections; if it be the Sun, then by heat; and if it be Saturn, it will be caused by windy affections.

Here is an example—

<table>
<thead>
<tr>
<th>Moon (11°)</th>
<th>Saturn (21°)</th>
<th>Mars (6°)</th>
<th>Ketu (29°)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jupiter (13°)</td>
<td>Birth 30th Sept. 1879-8-12 a.m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rahu (29°)</td>
<td>Lagna (17°)</td>
<td>Venus (5°)</td>
<td>Mercury (10°)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sun (15°)</td>
<td></td>
</tr>
</tbody>
</table>


Sloku 11.—If the malefic planets occupy the 9th, the 11th, the 3rd, and the 5th houses in any order according to circumstances and be not aspected by benefic planets, they conspire according to their strength to do damage to the organ of hearing of the person born; if they occupy the 7th house and be without benefic aspect, they make the teeth unsightly.

Notes.
The man will suffer from ear-complaint with certainty. The 3rd and the 11th houses stand for ears - 3rd for the right ear and the 11th for the left. (Cf. also Western astrology). Varahamihira seems to extend the principle to the 5th and the 9th houses also. Diseases of teeth and tongue are indicated by the 7th house (Ch. V, 24, Fig. 1). This is also the principle of Western Astrology. Cf. Alan Leo,

“Malefics, unaspect by benefics, occupying the 7th house will bring about tooth diseases (deformity or otherwise)”.

Gunaakar would include the Moon also in the yoga causing damage to the ear. Cf.
Sloka 12.—If the Moon is rising in the Lagna in conjunction with Rahu with malefics in the 5th and 9th, the person born will be troubled with goblins or devils. If the Sun is rising in the Lagna and be placed in Parivesh (Parivesha), the man is sure to be born stone-blind.

Notes.
Parivesh (Parivesha) is halo round the Sun or the Moon and can be calculated according to Arya Bhatta (अर्यभट्ट). The following quotation from नारद will be found interesting:—

व्योतिनिर्विन्ध—

किरणाबायुविहल मूर्छिता मण्डलीकृता: ।
नानावर्णीकृतये परवेश: श्यीन्यो: ॥
ते रसनीचंडाण्डकोटाध्यक्षकापिला: ।
सपीतसुकवर्णाः प्रागादि दिष्टु वृक्षिदा: ॥
सुखद्वः प्रतीयन्त न संपूर्णकल्पनतः ।
श्रमद्विषयः विनश्चः श्रीरतेलसमुसरिनः ॥
चाप्स्यमाट्यस्यज्ञातवाणमः दृशः ।
अनेकादशपरिवेशो नुपातकांनु ॥
अन्नोकऽपत्यसंकल्पो धृमाः कलहप्रियः ।
मयूरपर्यंतकादः पीतवणोऽद्वित्रिक्षणः ॥
आहितं प्रतिद्रोमं चन्द्राकर्कर्णाणि यदा ।
परिभिषे नृपवर्ध शस्त्रो लोकहरृ यथा ॥
ह्वमण्डलसुमूनाथपण्ड्रो भिुमविणः ॥
परिवेशगतः सौरिः छुदधान्यविनाराणः ॥
रणकऽदमूर्मिजो जीवः सवेशामामयपदः ।
हः सत्यार्थिः श्रूको नुपणां कलहमदः ॥
परिवेशगतः केतुद्चिंचिष्कर्कादः ।
पीडाय नृपवर्ध राहुमक्षेत्रेऽनु क्षरोति च ॥
हृत्यनृपवर्धकं भित्रीलकपल्लदः ।
हुवितं कलहानच परिवेशगात्यः ॥
चर्माः परिभेषस्था नृपस्य मरणपदः ।
परिभेषगतः पञ्च जलप्रज्ञस्य यथा ॥
एवं बक्रनमपातेष्मावं फलितरुपमा ।
नृपति श्रुतातिनां परिभेषे प्रथक्कृतम् ॥
परिभेषेप्रधि विष्णुमां फलमेवं द्वोक्षिणः ।
परिभेषे बिज्ञानां नेष्टः प्रविशराजिः ।
पञ्चमः लितस्य हादुमो नुपतेर्त्यः ॥
अष्टयः युधराजस्य परिभेषेप्रविश्वषः ।
ततविष्णु लितिः नृपाणामहुः ॥
पुरोहितस्य दर्दायां विनाशाय समेतस्य ।
सैन्योभिर्योदच्चाय नृपरो ध्यापि वा ॥
राजपत् यशोत्कृतथाय परिभेषे गद्यवः ।
परिभेषेः पञ्चदायां भिक्षिनाः गायत्रिः ॥
परिभेषस्य मध्ये वा छादे रेवा स्वेच्छाधिः ।
स्थाशिनां मध्यमा नेष्टा यात्रिनां पार्थसरित्यः ।
It is not necessary in the second yoga that malefics should be present in the 5th or the 9th house.

The 5th house is the house of sub-conscious brain and the 9th is the house of super-consciousness. Bhattotpala would interpret सुरास्यगेन (Surasyage) as राहुग्रास्ते (Rahugraste). This is not acceptable, because, there are many people troubled with ghosts or spirits without being born on eclipse days.

Sloka 13.—If Jupiter occupies the Lagna and Saturn be in the 7th house the person born suffers from windy complaints and rheumatism. If Jupiter is in the Lagna and Mars is in the 7th house, the man will (be insane or) get epileptic fits. If Saturn is in the Lagna and Mars occupies the 9th, the 5th or the 7th house, the effect will be similar. (Cf. Western astrologers who say that malefics should not be posited in the Lagna, the 5th or the 9th). If the waning Moon in conjunction with Saturn occupy the 12th house, the man suffers similarly.
Sloka 14.—If the Sun, the Moon or Jupiter be the lord of the Navamsa occupied by the Moon at a birth and at the same time one of these planets be in depression or inimical house (or their Navamsas), the person
will serve under other men. If the planet be Jupiter, the native will be the son of a highly-placed servant. If it be the Moon, the native will be the son of a person placed in an ordinary position in service. If it be the Sun, then the father of the native will be in a low position in service.

Notes.

The above yogas hold good if any of these three planets, viz., Sun, Moon and Jupiter, own the Rasi occupied by the Moon. This is supported by Western Astrologers.

राजयंश (Rasyamsapa) may be split up into राजय (Rasyapa) and अंश (Amsapa).

The Sun in the above case represents a dependent position for the father at the time of the birth of the native. The Moon in the above case makes the father start in life after the birth of the native. Jupiter indicates that the father of the native is in a prosperous condition at the time of birth itself. In the case of Sun in the above, we shall have to say that the father of the native has not yet entered life.

The Commentator Bhattotpala has another interpretation:

Consider how many out of the following planets, viz., (1) the lord of the Navamsa occupied by the Moon, (2) the Sun, (3) the Moon and (4) Jupiter, are occupying their depression or inimical Navamsas at a person’s birth. If it be one, the person must be declared to be under the service of another for earning his livelihood; if there be two such planets, the person must have been bought by another for some money, and is therefore a sort of-slave to him; if there be 3 or all the four occupying depression or inimical Navamsas, he must be declared to be the son of a slave.

मुनकः—
चन्द्रिकातः सर्वकालिकैः स्वरीचनाष्टार्तिनवार्तः।
भृत्रित्रस्मत्रुपरिस्थति (१) वेयः कमापतिविहः कैनगर्वार्तः। ||
Sloka 15.—If Aries, Taurus or Sagittarius is rising and be aspected by malefics, the person born will have irregular teeth. If Aries, Scorpio, Leo, Capricorn, Aquarius (signs ruled by malefics) or Taurus or Sagittarius be rising and be aspected by malefics, the person concerned will be bald-headed. If the Sun be in the 5th or the 9th house and be aspected by malefics, the person will be of weak sight. If Saturn should be in such a position, the person will be afflicted with many complicated diseases; if Mars should be in such a position, the person is sure to have an accident maiming him of some limb permanently.

Also जातकलिङ्ग—

पापेष्टे गोजचापे लेभे विकरचानान् ।
चपें गत्त्युभमेङ्गे वा खल्लात: पापवीष्टे ॥
शीष्मेगे रावी पापदेश्व स्वार्देश्वणः ।
वहनखल्ल्याधिष्ठानास्तु कुले म्वेन्तु ॥

व्ययसुत्वनरसम्बन्धारसौधे—
मेतान्नमाननिष्ठज्ञं विकल्प्यम् ॥
Sloka 16.—If, at a person's birth, all the malefics are in the 12th, the 5th, the 2nd and the 9th, the man is imprisoned. The kind of restraint employed will correspond to the nature of the rising sign. Again, if the rising decanate at a birth happen to be a सर्प (Sarpa-serpent), निगल (Nigala-setters) or आयुध (Ayudha-weapon) Drekkana, and if the sign owning the decanate be also aspected by malefics, the person will suffer imprisonment.

Notes.

In the above translation, of the 4 houses, viz., 12th, 5th, 2nd and 9th, 5th and 2nd or the 12th and 9th may be considered as going together. If malefics occupy the 12th and the 9th (houses in the visible portion of the zodiac), the man's public reputation is affected by being imprisoned for a criminal offence. [The 9th house stands for character, reputation and honor.] If malefics are in the 2nd and the 5th houses, the credit will be affected by the man being imprisoned in a civil jail (probably for not paying a debt).

The सर्प (Sarpa) decanates are: the second and third Drekkanas of Kataka, the first and the second Drekkanas of Vrischika and the third Drekkana of Meena. The निगल (Nigala) decanate is the first Drekkana of Makara. The आयुध (Ayudha) decanates are: the third Drekkana of Mithuna, the first and third Drekkanas of Dhanus and the third Drekkana of Makara. (Vide Chapter XXVII infra).

There is however some diversity of opinion about these:

The Drekkana swarupa (द्रेक्कनास्वरूपे) is thus described in जातकपारिजात (Jatakaparijata):

कृतोद्धारिता हुगणा मध्यवस्तुसत्यमाण्या जुटना।
विविधितियो रुग्गलेपूर्वसः क्रमेण स्थलो निगलो विद्विष्।
According to बलभद्र (Balabhadra), the first and second Drekkanas of Kataka, the first and second of Vrischika and the last of Meena are सर्प (Sarpa) Drekkanas: For he says—

"कर्त्तिक प्रथममहत्तियो दशिकरूप प्रथममहत्तियो मीनस्यान्त्यक्रेते पञ्च सप्तक्रमणः:"

The latter half of the sloka in the text may also be interpreted thus: If the afflicting planets be in सर्प (Sarpa) decanates, the man undergoing imprisonment will be subjected to lead the life of inactivity; if in निगल (Nigala) decanate, he will be in fetters; if in आयुध (Ayudha) decanates, he will suffer from instruments (i.e., will suffer whipping, etc.).

These yogas happen only at the time of progression (when the Moon has progressed). The positions of the planets at birth like the above show only a predisposition to have these effects.

Also जातकतिलक—

व्ययुतार्थचर्मवेदी पापैर्वन्धनमभवेन ।
घनुप्रक्षाललमे तु बल्धनं तद्व रच्चुजम ॥
युगमस्न्यातुलकुमेव लक्ष्ये निगोद्रवयय ।
कर्कशिलह्वये दुर्गरे रोच स्वामूर्धेवदधिन ॥

प्रकाशचनोपस्मारती श्रीयी च निश्चापति
सरवितर्ये कनालोकं गते परवेष्टे ।
रवियमकुजः सौम्याहाँतिनेतमथलमाथ्रिते-
श्रुतकस्मतु: पूवोविश्वेषराध्यमध्यमः ॥ १७ ॥
Sloka 17.—If the Moon be in conjunction with Saturn, the person concerned will be harsh in speech, (that may also mean that he is blunt). If the Moon in conjunction with Saturn be aspected by Mars, he will have epileptic fits and will speak fretfully or will stammer. If the Moon being in conjunction with Saturn and aspected by Mars be also in परिवेश (Parivesha), the man finds it very difficult to speak, loses the faculty of memory and at the same time gradually wastes away. If the Sun, Saturn or Mars be placed in the 10th house from the Lagna and be unsuspected by any benefic, the man will be in service. The Sun represents a high grade of service; Mars indicates middle position. Saturn indicates a situation of a very low order.

Notes

पूर्वोदिष्टेः: (Purvoddishtaihi) has reference to the Sun, Saturn and Mars referred to above. All the three planets cause service. The degree is indicated as above, the Sun, giving help through superiors; Mars giving help through equals; and Saturn giving little or no help. पूर्वोदिष्टेः: (Purvoddishtaihi) also refer to what has been said in Chapters I, II, V, VIII, X, XI and XII.

The commentator Bhattotpala interprets पूर्वोदिष्टेवराष्ट्रमवथमा: (Purvoddishtairvaradhamamadhyamaha) thus: If one out of the three planets (Sun, Mars and Saturn) be posited in the 10th house without a benefic aspect, the person will be honorable in service; if two of the said planets be in such a position, the person will be a servant of middle rank, and if all the three planets should occupy the 10th house and have no benefic aspect on them, the person concerned will be a servant of very low rank.

श्रवणकर:—

दुराच्योस्मासस्फुटितिनियंत्रणलोध क्षयकारी
लम्बेशद्विजेद शक्तिन्ति परिवेशद्विविलिनि।
Also Jātakatilakṣṇa—

मन्दीकारे: शुभार्दपयत्स्थितेर्तको भवेत् ।
भ्रेणेके स श्रेणे द्वार्यां मन्योत्स्ममिभिः ॥

For परिवेच see notes on Sloka 12 supra.
CHAPTER XXIV

स्रीजातकाश्यपः

THE HOROSCOPES OF FEMALES.

The Science of stars has much to do with females as with males. It is therefore natural that this chapter should deal with the horoscopes of females. Every horoscope has to be viewed in two lights. They are, one by itself and the other by the light it throws upon the corresponding male horoscope. The fortunes of the male are so intertwined with his consort that it will not be too much to say that no male horoscope can correctly be understood without reference to the female, nor can a female horoscope be understood independently of the male horoscope. In other words, the two horoscopes are always complementary rather than contradictory. They supplement one another.

There are sixteen slokas in this chapter. As they have been elaborately explained and commented upon in their proper places, no attempt need be made here to give a running summary of every sloka. What I have said in the above paragraph is explained by Sloka 1 which says "all those effects till now described in the case of a male horoscope which are suitable to females should be taken to be applicable to them alone and those effects in a female horoscope which are suitable to males should be applicable to their husbands."
Sloka 2 and the five succeeding ones enable us to picture to our minds through the Jatakas, the personality of the Jatakees. "If the ascendent and the Moon are in even signs," says the 2nd sloka, "the woman born will be truly feminine in character. Sloka 3 says that when the Lagna or the Moon is in a sign belonging to Mars the female born in a Trimsamsa of Mars will be ill-behaved. The other slokas deal elaborately with several other characteristics of female horoscopes, the nature of the husband one will have, the yogas that lead to widowhood, her moral purity, children, longevity, etc. The last sloka says that, when a malefic planet occupies the 7th house, the woman concerned will devote herself to asceticism. It may be pointed out that the yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl and the time of gift and the time when a query is made regarding her.

The beginning of marriage in India was coterminous with the dawn of history and ever since, the fortune of men have ever been bound up with their wives and vice versa. Even to-day the bond that ties the couple has been the wonder and despair of the world at large. It is this feature of Indian character, this chapter so elaborately explains.

यच्चकलं नरभवे ज्यौममक्ष्णानां
तद्विद्धपतिषु वा सकलं विद्ययम् ।
तासां तु भर्तिमरणं निधनं वपुस्तु
लोकसुगमं ज्यौमन्यास्मभे पतिम् ॥ २ ॥

56
Sloka 1.—Of the effects that have been described till now in the case of male horoscopes, all those that may be found (in female horoscopes) suitable to females should be declared as applicable to them alone; the rest should be ascribed to their husbands. The death of the husband is to be deduced through the 8th place (from the Lagna or the Moon whichever is strong). Matters relating to her appearance, beauty, etc., should be determined from the Lagna and the sign occupied by the Moon. It is from the 7th place (from the Lagna or the Moon whichever is stronger) that her welfare (happiness) and the (nature of the) husband should be ascertained.

NOTES.

The effects may be divided into 3 classes, viz., (1) those that have to be applied to women, (2) those that concern men alone and (3) those that may be applied to both, Suppose for instance that there is चन्द्राधियोग (Chandradhiyoga, vide Chapter XIII 2 supra) in a woman’s horoscope, while the same is absent in that of her husband. The native being a female, the effects described for the अधियोग (Adhiyoga) cannot be applied to her. In such a case, the effects of the yoga should be declared for her husband not with standing the absence of such a yoga in his horoscope.

Also Cf. जातकवारिजाता XVI, 4, 5 and 6—
श्रीणां जनमां नृघोष्यते यत्तत्वतः योजयेतुः
वायां रेगुमायते द्विमोक्ष मृत्युः वीराधिकात् ।
Whatever effect may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband. The good and the evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place form the Lagna or the Moon that all that is worthy or unworthy in the husbands should be ascertained and the death of the husbands is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighed by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

Of the Lagna and the Moon, find which is the stronger. It is with reference to this that the luck, beauty and strength of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well-being or the reverse of the husband can be determined from the 9th bhava.

Some hold that widowhood is found out through the 8th bhava; beauty, fame and fortune through the Lagna; the son through the 5th: wedded happiness with the husband through the 7th; asceticism as well as the exceeding tranquillity of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.
Sloka 2.—If both the Ascendant and the Moon are in even signs, the woman born will be truly feminine in character. If in the above, benefic planets should also aspect the Lagna and the Moon, she will possess excellent qualities, be of steadfast virtue and well-ornamented. If the Lagna and the Moon are in odd signs, she will be masculine in form and masculine in her bearing, and if they be aspected by or associated with malefic planets, she will be devoid of good qualities (will be profligate).

Notes.

Of the two signs, viz., Lagna Rasi and the Janma Rasi, if only one of them be even while the other is odd, or one of them be aspected by a benefic while the other is under the aspect of a malefic, the woman concerned should be declared to partake the characteristics of both male and female.
Cf. Also जातकारिजात, XVI, 7.—

युग्मे द्रमिनिःकरौ यदि वर्षोऽस्थि: स्वार्ति तस्मात् हृदायां तदां तत्
सौम्यालोकितसंयुतो गुणपति साध्वी च संज्ञायत।
वोक्षेषु गुरुपारार्थव चपला पुंचेष्टिता पापिनी
पाप्योपायरेण वेदितयुग्ये जाता दुराचारणी।

If the Lagna and the Moon be in an even sign, the female born will have the form and characteristics of the best of her sex. If they be aspected by or associated with a benefic planet, she will possess excellent qualities, of steadfast virtue and be prosperous. If the sign occupied by them be an odd one, she would be masculine in form, fickle-minded, masculine in her bearing and sinful; and if they be aspected by or associated with malefic planets, she will be profligate.

क्षेत्रेऽ दुःष्ट ग्रजितीह दास्यः
साधी समाया कुचिरित्रियुक्तः।
भूम्यालिकुः कर्मश्चार्केषु
वकार्तिजीवेतुजमार्गावानाम्।

Slōka 3—When the Lagna or the Moon (whichever of them is stronger) is in a sign belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; virtuous, if in that of Jupiter; deceitful, if born in that of Mercury; she will be of a wicked disposition if the Trimsamsa of birth be that of Venus.

गुणाकरः—

क्षेत्रेऽवेद्य दुःष्टार्यायाते ब्रह्माण्डायः कुचिरित्रियुक्तः।
क्षेत्रेऽ दुःष्ट इतस्तथा साधी दुईसुशुकाच भवतः हासि।
Also सारावली—

Also जातकपारिताल XVI, 12.—

When the Lagna or the Moon, whichever of them is stronger, is in a Rasi belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; worthy and virtuous if in that of Jupiter; depraved if born in that of Mercury; addicted to a paramour if the Trimsamsa of birth be that of Venus.

दुष्य पुनर्भुः सुगुणा कलासः

रूपाता गुणशासुरपूजिते ।

स्वात्कापटी क्षीषतमा सती च

वैचे गुणाद्या प्रविक्रियकाम ॥ ॥

Sloka 4.—In a Rasi owned by Venus, a female born in a Trimsamsa of Mars will be wicked; she will be remarried if born in a Trimsamsa of Saturn; she will be endowed with all good qualities if born in a Trimsamsa of Jupiter; skilled in all the arts, music—vocal and instrumental—if born in a Trimsamsa of
Mercury; and famous for her good qualities if born in a Trimsamsa of Venus. When the Lagna or the Moon’s Rasi is a sign owned by Mercury, the female born in a Trimsamsa of Mars will be dishonest; if born in a Trimsamsa of Saturn, she would be of the nature of a hermaphrodite; if in a Trimsamsa of Jupiter, she will be chaste; if in a Trimsamsa of Mercury, she will have many good qualities; and if the Trimsamsa of birth be that of Venus, she will commit adultery.

Also साराबली—

... तथा क्षेत्र दृष्ट निम्पणा गुणशालकी च स्वयं गुणेयुगुणेषु वनिता पुनर्षुः।
स्वकंपर्षी गुणयुताय सतिः बुधकृत्यं
विशिष्ट मानविभरणा च नर्गुणं च॥

Also Cf. जातकप्रारंभ, XVI, 13, 14.—

लम्बे भार्तेनांशेः तहथा नुष्ट तुष्टयुक्तक्षेत्रे सप्ताहिकत पुरुषरत्नोर्षे रुपरूपगुणः शते।
सीमायुक्तमुदात्रावलिकनुन्दकासवित्वत्व|पिया
षुकौशलैं बुधवस्मम च सुम्बा लोकप्रिया जयते॥

In a Lagna owned by Venus, a female born in a Trimsamsa of Mars will be vicious and quarrelsome; she will be chaste if born in a Trimsamsa of Jupiter; remarried if in that of Saturn; she will be fond of all the arts, music—vocal and instrumental—
if born in a Trimsamsa of Mercury; if the Trimsamsa of her birth be owned by Venus, she will be fond of wise men, a favourite of her husband and liked by people.

When the Lagna is a sign owned by Mercury, the female born in a Trimsamsa of Mars will have sons; if born in a Trimsamsa of Saturn, she will be a widow, have her children still-born or of the form of a eunuch; if in a Trimsamsa of Jupiter, she would be chaste and devoted to her husband, if born in that of Mercury, she would be vile, famous and handsome; if the Trimsamsa of birth be that of Venus, she will be conspicuous for her elegant attire, ornaments, cattle and wealth.

Sloka 5.—When the Lagna or the Moon happens to be in a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be self-willed and uncontrolled; if the Trimsamsa be that of Saturn, she will kill her husband; if the same belong to Jupiter, she will be endowed with many good qualities; if the Trimsamsa be that of Mercury, she will be skilled in the arts; if the Trimsamsa of birth be that of Venus, she will be unchaste. When the Lagna or the Moon happens to be in a sign owned by the Sun; and the Trimsamsa of birth that of Mars, the
female born will be of a masculine disposition; if the Trimsamsa belong to Saturn, she will be unchaste; if to Jupiter, she will be the beloved of a royal husband; if the same belong to Mercury, she will be masculine in her ways; and lastly if born in a Trimsamsa of Venus, she will have intrigues with a man of low caste. When the rising sign or the sign occupied by the Moon is owned by Jupiter, the female born in a Trimsamsa of Mars will be endowed with many good qualities; if she is born in a Trimsamsa of Saturn, she will not indulge much in sexual intercourse; if born in a Trimsamsa of Jupiter, she will have many good qualities; if in that of Mercury, she will have proficiency in worldly knowledge; and if in that of Venus, she will be chaste. When the Ascendant or the sign occupied by the Moon belongs to Saturn, the female born in a Trimsamsa of Mars will be a maid servant; if her birth be in a Trimsamsa of Saturn, she will be addicted to a man of low caste; if in that of Jupiter, she will be devoted to her husband; if in Mercury’s, she will be wicked; and lastly if in a Trimsamsa of Venus, she will be barren.

NOTES.

Bhattotpala splits the words विज्ञानयुक्तासती (Vignanayuktasati) into विज्ञानयुक्ता (Vignanayukta) and असती (Asati), meaning thereby that a woman will be unchaste if, when her Lagna or Moon’s Rasi is owned by Jupiter, she is born in a Trimsamsa of Venus. There does not appear to be any good authority to warrant this. My interpretation is supported by the following quotation from ब्रह्मसर—

ब्रह्मसर्व्राघ्नि कथा परिचारिणी नुविल्पाता ।
सौराणक्षे दुरीद्रा कथापतनी स्वत्तन्त्रसिता स्यात ॥

57
The same effect is said to happen if, instead of Vrishabha or Tula being the ascendant and Kumbha the rising Navamsa, the ascendant is Aquarius and the 8th Navamsa of it (i.e. Taurus) is rising. Cf. जातकपारिजात XVI, 35.

When Venus and Saturn occupy each other’s Navamsa or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust.

Sloka 8.—When the 7th house is without strength, unoccupied, and without benefic aspect, the female born will have a contemptible wretch for her husband; if Mercury and Saturn be in the 7th house, the husband of the woman concerned will be impotent. When the 7th house is a movable sign, the husband will always be away from home. If the Sun aspected by a malefic planet occupy the 7th house, the woman concerned is abandoned (by the husband). If Mars be in the 7th and be aspected by a malefic, she becomes a widow while young. If Saturn should occupy the 7th aspected by a malefic planet, she lives to an old age remaining unmarried.
Notes.

The principles enunciated in this Chapter can be applied to men as regards the number of wives they will have and their relationship with them.

Also see जातकारिः, XVI, 48, 23—

यथा मन्त्रधमिरे गवंशे श्रुते खलोमिरे
सौम्बवोमनवासधितिरिथि मर्यम नरः को मेवतः।
When the rising sign belongs to Saturn and is strong, the female born in a Trimsamsa of Mars will be distressed; if her birth be in a Trimsamsa of Saturn, she will be disliked by her husband; if in that of Jupiter, she will strictly adhere to the customs or usage of her family; if in Mercury's she will know all things but unchaste; if in a Trimsamsa of Venus, she will be barren and profligate; the effects due to Trimsamsa should be announced after correctly weighing the influence of the Lagna and the Moon.

शशिलकसायुकः फलं त्रिशास्त्रकृतिदम् ।
बलावलविकलपेन तयोर्हलं विचिन्तयेत् ॥ ६ ॥

Sloka 6.—The effects described as due to the Trimsamsa rising at birth (उपनिर्विशेषः Lagna Trimsamsa) or those mentioned for the Trimsamsa occupied by the Moon at the time will come to pass according as the one Trimsamsa or the other is stronger.

NOTES.

Slokas 17 and 19 of Chapter I will enable us to find the strength of the Lagna. To find out if the Moon is strong, refer to Chapter II—20.

शुणाकरः—
त्रिशास्त्रो तु क्षमसुवालिमहाणा—
सुर्य चैव तत्वस्ते त्रिशास्त्रोपायेत् ॥

दक्षस्थापक्षितंस्वा परस्परांशे
शौके वा यदि घटराशिसंवृतांशः ॥
श्रीभि: श्रीमदनिद्वशनलमसीतः
संवान्तः नयति नद्राक्तविश्विचाभि: ॥ ७ ॥
Sloka 7.—If at a woman's birth the rising sign be that of Venus and the rising Navamsa be owned by Aquarius and if Venus and Saturn are either in exact opposition (each aspecting the other) or are occupying each other’s Navamsa, she will be afflicted with too much lust and will allay her passion with the help of other females acting the part of a male.

Notes.

हकूसंस्थ (Driksamsttha) means ‘placed in exact opposition’ for then only they can mutually aspect each other. Sani and Sukra placed in exact opposition one of them occupying a sign owned by Venus may aspect the other (by 7th house aspect). With Vrishabha or Tula as Lagna and Kumbha Navamsa rising, Varahamihira describes two yogas, viz., (1) Venus and Saturn in exact opposition and (2) Venus and Saturn in each other’s Navamsas.

Bhototpala would have the two yogas thus: (1) Saturn and Venus occupying each other’s amsas and at the same time mutually aspecting; (2) Lagna being a sign owned by Venus and the Navamsa of Kumbha rising. In the first yoga if Saturn and Venus should occupy each the other’s Navamsa, they cannot have mutual aspect as exact opposition is not possible. In the second yoga, the data given, viz., a sign of Venus as Lagna with Kumbha Navamsa rising, do not appear to be enough to warrant the resulting effect described in the sloka.

Also सारावः —

हकूसंस्थति यदि परशुभगसंस्थि
झौके च दृष्टिभगाववे घटाहे ।
Also supports this view. For he says—

Also सारावली—

Also Cf. जातिकारिजात, XVI, 15, 16, 17, 18—

When the Lagna is a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be endowed with physical strength; and if the Moon be aspected by
malefic planets, she will take delight in ministering to the amuse-
ments of her paramours; if the Trimsamsa be that of Saturn, she
will become a widow; if the same belong to Jupiter, she will be
short-lived and will have few children; if of Mercury, she will be
skilled in the arts; if the Trimsamsa of birth be that of Venus,
she will be lustful.

\[
\text{भांतूर्विन्द्रके तनौ शार्यिनी वा भूतन्त्रस्वंतकोऽवन}
\text{नारी पुष्पढीतिस्थिता च कुल्ला मन्त्रांसक दुःखिता ।}
\text{जीवांशे नुपवहुः गुणवती सौभाग्य पुंसेडिता।}
\text{दुःखा चातुरविन्द्रत्व कुलिनेहानिता रोगिणी ॥}
\]

When the Lagna or the Moon happens to be in a sign owned
by the Sun, and the Trimsamsa of birth that of Mars, the female
born will have a masculine disposition. If the Trimsamsa belong
to Saturn, she will be unchaste and unhappy; if to Jupiter, she
will be the beloved of a royal husband and endowed with good
qualities; if the same belong to Mercury, she would be masculine
in her ways and vicious; and lastly, if born in a Trimsamsa of
Venus, she will be attached to an unworthy husband and will
suffer from diseases.

\[
\text{बागीश्वर युहोदये वसुमतीर्त्रय भागोडः}
\text{विश्वमता परिवारिणी रचितुकुमांशे दृष्टा भवेत् ।}
\text{जीवांशे धनवकामुक्तश्वती साहसिक संपूजिता।}
\text{साध्वी दानवमर्मिणः सुतवती सद्भुतवानित्रिता ॥}
\]

When the rising sign is owned by Jupiter, the female born in
a Trimsamsa of Mars will be renowned and have a following;
she will be indigent if born in a Trimsamsa of Saturn; if the
Trimsamsa of birth be Jupiter's, she will have an abundance of
wealth, clothing and ornaments; if she be born in that of
Mercury, she will be virtuous and highly respected; if in that of
Venus, she will possess children, good clothing and ornaments.

\[
\text{क्षे मन्त्रुर्वे बलश्वनिज्ञज्ञानं लक्षणं शोकिनो}
\text{मन्त्रांशे सति दुःखेञ्च मित्रकुलमांतरस्तु गुरोऽ।}
\text{सर्वजा कुल्ला बुधांशजनिता शुभकल्य सती}
\text{इन्द्रसूक्तियोगदत्त शरण्या सितांशं च वदेन ॥}
\]
When the 7th bhava is without strength, unoccupied, and aspected not by a benefic but by a malefic planet, the female born will have a contemptible wretch for her husband; when Mercury is in the 7th bhava, the husband will be impotent.

If the Sun occupying the 7th bhava be aspecting by inimical planets, the female born will be cast away; if Mars occupy a similar position, she will become a widow or her husband and herself will become mutually embittered; when good and bad planets occupy the 7th bhava, the female concerned will remarry; when Saturn in the 7th bhava is aspected by an inimical planet, she will attain to a good old age and yet without becoming a widow.

Śloka 9.—When malefic planets occupy the 7th bhava, the female born will become a widow; if the planets in the 7th house be of a mixed sort, she will remarry; if there be in the 7th house a weak malefic planet aspected by a benefic one, the female born will be put away by her husband; if Venus and Mars occupy each other’s Navamsa, the woman will be addicted to other men; if these two planets be associated with the Moon in the 7th house, she will associate with other men at the instance of her own husband.
When a malefic sign representing the 7th Bhava is occupied by Saturn, the female will become afflicted with widowhood. If Venus and Mars occupy each other's Rasi or Amsa, she will be a coquette and addicted to a paramour. If the Moon also should be associated with these two planets in the 7th bhava, she will lead a depraved life along with her husband.

If all the malefic planets be in the 7th bhava from the Lagna, the female born will become a widow; if the planets in the 7th bhava be mixed, the female concerned will remarry; if malefic planets occupying the 7th bhava be weak, she would be repudiated by her husband.

When the Moon occupies the 7th bhava from the Lagna in conjunction with Venus and Mars, the female-born will associate...
with another man at the instance of her husband. The same effect follows when the Moon occupies in the 7th bhava a Navamsa owned by Saturn or Mars.

Sloka 10.—When a sign of Saturn or Mars is the Lagna and the Moon or Venus (according as the birth is by night or day) aspected by a malefic planet occupies it, the female born in the yoga will lead an unchaste life with the mother; when the setting Navamsa belongs to Mars and is aspected by Saturn, she will have a diseased womb; if the Navamsa under reference belongs to a benefic planet, she will have handsome hips and be much liked by her husband.

Notes.

Mother is indicated by Venus in day-births and by the Moon in night-births (Chapter IV—5 infra). Lagna must be one of Aries, Scorpio, Capricorn and Aquarius; Venus or the Moon as the case may be should occupy the Lagna and be aspected by a malefic planet. The female owning this nativity becomes immoral along with the mother. If a Navamsa of Mars be setting and be aspected by Saturn, she suffers from diseased organs. If the Descendant be in a शुभग्रहनवांस (Subhagrahanavamsa) or be occupied by benefics, or the ruler is aspected by benefics or in शुभांस (Subhamsa), she is loved by her husband.

The first पद (Pada) of the sloka has been interpreted by Bhattotpala thus; "When a sign of Saturn or Mars is the Lagna
and the Moon and Venus aspected (both of them) by a malefic planet occupy it." This is not acceptable.

If planets in conjunction with Venus and the Moon occupy amsas of Saturn and Mars, and be aspected by malefics, the female born will abandon the traditional virtue of her caste, taking to horlotry in company with her mother.

When a Navamsa of Mars occupying the 7th place from the Lagna is aspected by the Sun and Mercury, the female born will have a diseased womb: but when the Navamsa under reference belongs to a benefic planet, the female concerned will be much liked by her husband and blessed with children; else she will become an object of aversion to her husband.
Sloka 11.—If at a woman's birth the 7th house or the setting Navamsa belongs to Saturn, her husband will be an old man and a fool. If the 7th house or the setting Navamsa be that of Mars, her husband will be fond of other women and will be of an irascible temper. If the 7th house or the setting Navamsa be a sign owned by Venus, she will have a very good looking and a loving person for her husband. If it be a sign owned by Mercury, her husband will be very learned and clever.

Cf. सारावैकि—

चूने त्यामुः सौरग्रहे स्यापकांशके नाथः।
श्रीलोकः क्रोधयः कुजस्वतः नवांशके भर्तो॥
शुक्रग्रहःथ नवांशकस्तिर्मीयसंयुक्तो भर्तो।
नेपुणविभायनयुत्स्थ्रैः बौहेाधवा नवांशः वा॥

स्मृतावशगतो मन्दस्व चान्द्रे
त्रिदशगुरौ गणचान्न जितेन्द्रयश ॥
अतिमुदुरतिक्षणसारे
भवति गुहेःस्तमस्यस्पर्शस्नाके वा॥ १२॥

Sloka 12.—If the 7th house or the setting Navamsa be a sign owned by the Moon, the husband of the woman will be love-sick and gentle. If it be a sign owned by Jupiter, the husband of the woman concerned will be a person of some mark and will have passions under his control. If the sign of the Navamsa be Leo, the
A woman's husband will be exceedingly soft in his disposition and will be engaged in many works.

*Cf.* साराक्षि—
सदनातो शुद्रुष्टि: शशितेष्ठ नवान्सः कर्ता।
गृहसिद्धमण्डायथवा गुणवान्वितोत्तरिश्रो भवति।।
अतिकर्मणुवत्तिक्र्ष्णो राविशेषपत्यवाणः कर्ता।।
समर्दभन्यनेतैविनिर्यं स्त्रीणं समर्द्धायैः।।

Also गुणाकरः—
भानुरोऽद्वराणां सुदुर्यः कुशुः कोऽधन: स्त्रीशूः लोचः:
बौद्धे विहानुः सुदुर्यःतिपितिगुरोः सदगुणः शान्तमूर्ति:।।
शौके सोभाय्युक्तों भवति हि च श्वेतरु मुखांमक्तः।।

ईण्यान्वितासुखपरा श्रविगुल्लोऽ
जेन्द्रोऽऽ कलाकृति निषुः सुलिता गुणाख्या।।
हुक्ष्योऽस्तु हुंचिरा सुभगा कलाकृति
श्रोणेंकबुज्ज्ञासुधराष्ट्रविशयः गुमेषु।। १३।।

*Sloka* 13.—When the rising sign at the birth of a female is occupied by the Moon and Venus, she will be jealous and spiteful; she will be fond of ease and comfort. If Mercury and the Moon be in the Lagna, she will be skilled in all the arts, endowed with good qualities and happy. If Venus and Mercury occupy the Ascendant, she will be beautiful, loved by her husband, and will be skilled in the arts. If the three benefics (Mercury, Jupiter and Venus) occupy the Lagna, the female born will be endowed with all kinds of wealth, happiness and good qualities.
Notes.

Also साराबो—

ईद्यानविवता शुभकर्ता ल्यो सितचन्द्रयोक्तारे-द्वस्थ
सुखिता कलासु कळसा गुणभावसहित विनीता स्थान
श्रुःुधर्षोरित्ति हलिचा सुभगा कलासु नितुणा च
दास्यम्बरसौह्युता श्रुःुषु वापेपु विपरोता।

Conjunction of three benefics is exceptionally good in bringing the person to the top.

Cf. जातकआर्काल—

मारथे तु श्रुःुचत्रेः गुणवती राजो भवेद्वृत्तोः।

Conjunction of Venus and the Moon is bad. The principle of this Sloka can also be applied to a male horoscope. In fact most of the slokas in this Chapter equally apply to men.

क्रूरेद्वमेहिः विद्ववता निधनेश्वरोऽशे
यस्य स्थितो वयस्ति तस्य समे प्रतिहताः।
सत्कथजेशु मरणं स्त्रयेत्र तस्या:
कन्यालिंगोहरिति चाल्पसुत्तवाविन्दोः।।१४।।

Sloka 14.—When the 8th bhava is occupied by a malefic planet, the woman concerned becomes a widow and the widowhood will occur at the age (period after marriage) signified by the ruler of the Navamsa occupied by the lord of the 8th house; when benefic planets occupy the 2nd house at the same time, the woman
herself will die before her husband and she will have few children when the Moon is in Virgo, Scorpio, Taurus or Leo.

Notes

The period given for each planet in Chapter VIII—9 is the period when widowhood occurs.

If born with any one of the signs Virgo, Taurus, Leo and Scorpio as the Lagna and a malefic planet in the 8th bhava and a benefic planet in the 2nd bhava, she dies without undergoing widowhood and without issue.

Also

When auspicious planets occupy the 2nd bhava, say the revered seniors, the female concerned will have her death at the time of the ripening of their Dasas and during the Antardasa and Apahara of the planet occupying the 8th bhava, its lord or the lord of the Navamsa wherein is the lord of the 8th bhava (whichever of them may have predominant strength).
Sloka 15.—When Saturn has but medium strength; when the Moon, Venus and Mercury are weak, and when the remaining planets are possessed of real strength, the female that is born in an odd Lagna will associate with many men. When Jupiter, Mars, Mercury and Venus are strong and when the rising sign is an even one, the woman born will become celebrated for her knowledge of every science developing ultimately into an expounder of the Vedanta Philosophy.

Also Saravali—

Also Jatavaparipatkam, XVI, 9, 10 and 40—

When the Lagna is odd; masculine planets predominate in strength; when the Moon, Mercury and
Venus are strong and when Saturn has ordinary strength; the female born will be a dependant and her husbands will be many.

When the Lagna is in an even sign, and when Mars, Mercury, Jupiter and Venus have the greatest strength; the female born will be virtuous and become widely celebrated for her conspicuous ability to understand the intrinsic qualities of all things.

When the Moon occupies Katak (Kataka) identical with the rising sign and when Venus, Mercury, Jupiter and the Moon are strong, the female born will be profoundly learned in the several sciences and arts, and renowned for her spiritual influence.

Sloka 16.—When a malefic planet is in the 7th house, the woman concerned will, without doubt, devote herself to the asceticism answering to the planet in the 9th house. The yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl, the time of her gift and the time when a query is made regarding her.

Notes.

Any planet—whether benefic or malefic—will not bring about widowhood but will make the women born more devoted
to her husband. She will sacrifice herself for him according to the philosophical temperament denoted by the planet in the 9th house as described in Ch. XV, Sl. 1.

An important principle is enunciated here. There must be a planet in the 9th—positive Trikona of the zodiac—to give good results at the time of marriage, betrothal, etc., or at the time of talk regarding marriage.

Also सारावली—
कूरे जामिन्त्रगते नवमे यदि खेचरो मवति नूतमः ।
प्रागस्यामाप्रोति तताव नवमे महसंभवेनैव ॥
जनमकाः बिबाहे च चिन्तायां वरणे तथा ।
चिन्त्यं ब्राह्मणं तु दलोंकं धते तत्त्विवेषपि ॥

Also जातवारिजाति, XVI, 40, 42—
कूरे मन्मथगे बिल्लङ्ग्रमकः भण्डारिणिधिः खेचरे:
प्रज्ञामुपयाति जनमसङ्के पाणिमहें चिन्तयेतु ॥

When a malefic planet is in the 7th bhava, the female concerned will devote herself to asceticism corresponding to the planets if any in the 9th bhava. The yogas enumerated hitherto are to be considered in connection with the time of birth and the time of gift of a girl in marriage.

जनमयाज्ञानकाः च चिन्तायां वरणे तथा ।
श्रीरावचं चिन्ता बुधेनेषु घटे तत्त्विवेषपि ॥

The foregoing inquiry in regard to females is applicable, as is said by a wise sage, to the time of their birth, the time of their marriage, the time of query and the time of going in quest of them and may lead also to the revelation of the character of their husbands.
CHAPTER XXV

नैसर्याणिकाध्यायः

This Adhyāya deals with the native’s exit from the world. It enables the reader to correctly guess the time when, the place where, and the manner how, death happens. From the first eleven slokas one is also able to fairly divine the particular disease which the native suffers from and which culminates in death. Unnatural deaths—by drowning, by being a prey to wild beasts, by fire, torture, suicide by hanging or falling, decapitation owing to royal displeasure—can also be ascertained. The 12th sloka gives a clue to determine the period of unconsciousness one may have before death.

The next sloka deals with the kind of transformation the body undergoes after death—whether it is burnt or buried or exposed to the Sun and wind to be eaten by beasts and vultures, etc.

The last two slokas enable one to find out what his past birth was and what his future birth will be, whether he will attain final emancipation, etc.

स्तुत्युक्तयुग्महेष्येन बलिमित्तद्रातुतोपोद्वर
स्वतंत्रस्मरणात्मजो बहुमनो वीर्यान्तित्वेंद्रियिमि: ।
अन्यम्यवायुवज्जोल्लकरमयस्त्रयस्तुदूरक्तुवादेः
प्रभृतेनिन्यन्ते भविष्यदेव परस्त्राव्यावहेन्द्रियिति ॥ ॥

Sloka 1.—When the 8th house being unoccupied is aspected by a strong planet, the humour belonging
thereto becomes inflamed in that part of the body which the Rasi of the 8th house represents, and death is thereby produced. When there are several strong planets aspecting the 8th house, the humours peculiar to them become morbid and produce death. But if that house be occupied, and the occupying planet be the Sun, death will be due to fire; if the Moon, it will be by water; if Mars, by a weapon; if Mercury, by fever; if Jupiter, by an ailment not accurately ascertained; if Venus, by thirst; and if Saturn, by hunger. And according as the 8th house is a movable, fixed or a mutable sign, death will be in a foreign place, in one's own house, or on the road.

Notes.

The Sun = bile.
The Moon = wind and phlegm.
Mars = bile.
Mercury = bile, wind and phlegm.
Jupiter = phlegm.
Venus = wind and phlegm.
Saturn = wind.

If planets are not posited in the 8th house or are not aspecting it, the 8th house causes diseases as above according to the nature of the ruler of that house. If planets aspect the 8th house or if planets occupy the 8th house, they cause the diseases (the strongest of the planets acting best) in those parts of the body typified by the sign representing the 8th house. The Sun represents fire; therefore it will be by fever, etc. The Moon represents watery diseases such as loose motions, diarrhoea, dysentery, blood impurities, etc. Mars will cause accidental deaths, epidemics as cholera, plague, etc. Mercury will produce fever of brain or smallpox. Jupiter will cause mental worry, or some unknown diseases. Venus will cause thirst by excessive 

ks, and Saturn, by starvation or excessive eating. If two or
more powerful planets aspect or occupy the 8th house, then two or more diseases afflict the man. If the 8th house happens to be a movable sign, the native will die in a foreign place. If it be an immovable one, he will die in his own place, and if common, very near his birthplace. If the planet be powerful, there will be death when engaged in good work; if it be weak, then when he is engaged in bad or indifferent work.

Also सारावकी—
सूर्यादि देवों निर्देशितां बच्चनः।
वद्वृत्तस्ताद्रुकोपांन्तरल्लभाय।

tantra of the celestial planets and the 8th house of the native.
Also जातकपरिजात—

tantra of the celestial planets and the 8th house of the native.
Also बृहसपाति—

tantra of the celestial planets and the 8th house of the native.
Sloka 2.—When the Sun and Mars occupy respectively the 10th and the 4th house at a person’s birth, his death will be caused by the fall of a stone from the top of a mountain. When Saturn, the Moon and Mars are in the 4th, the 7th and the 10th houses respectively, he will die by falling into a well. When the Sun and the Moon are in Virgo and are aspected by malefic planets, death should be traced to the evil deeds of his own relations; (or he may commit suicide owing to differences with them). If the rising sign be a dual Rasi, and the Sun and the Moon occupy it, he will perish by being drowned in water.

NOTES.

Varahamihira here talks of accidental deaths. If the yogas mentioned in this and the succeeding slokas are found to be applicable in any horoscope, the effects mentioned in the first sloka need not then be applied.

In the first yoga, it is not necessary that Mars and the Sun should respectively occupy the 4th and the 10th houses; they may occupy any of the houses either singly or together.

Also साराबली—

Also साराबली—

Also साराबली—

Also साराबली—

Also साराबली—

Also साराबली—

Also साराबली—

Also साराबली—
Sloka 3—When Saturn occupies Cancer and the Moon Capricorn at the birth of a person, his death will be caused by dropsy. If the Moon be in a sign of Mars between two malefic planets, he will die by a weapon or by fire (or he will die of tetanus or by shortage of blood). When the Moon occupies the same position in Virgo death will be due to vitiated blood or emaciation. If the Moon be in a sign owned by Saturn in the same position, his death will be by a cord (by hanging), by an accident near fire or by a fall (from a high place).
Sloka 4.—When two malefic planets occupy the 5th and 9th houses and are not aspected by benefic planets at a person's birth, his death will be in captivity. When the decanate of the 8th house is what is termed सर्प (Sarpa), पाजा (Pasa) or निगदा (Nigada), the death will be the same as before. When the Moon is in Virgo occupying the 7th house in conjunction with a malefic planet, Venus in Aries and the Sun in the rising sign, the person concerned will come by his death in his own house through a woman.

NOTES.

Sloka 16 of Chapter XXIII and 6 of Chapter XXI deal with the yogas of imprisonment. If in the above yogas, there be a strong malefic in the 5th or 9th, such planet causes death to the person while so imprisoned, provided the malefic planet is not aspected by benefics. If the 22nd decanate (the first decanate of the 8th house) be सर्प (Sarpa) पाजा (Pasa) or निगदा (Nigada), death will be painful. This refers to the above yoga. If the Moon be in Virgo and in the 7th house in conjunction with a malefic and if the Sun be in the Lagna and Venus in Aries, death is due or can be traced to his wife or woman or lady-love either by being poisoned by her or himself committing suicied on account of her bad conduct, etc.

It may be interesting to note here that of all the zodiacal signs Virgo (कन्या Kanya) alone has been prominently mentioned in Sloka 2, 3 and 4 in the 3rd पदा (Pada) of each sloka.
in connection with accidental death. Western authors also say that Virgo causes accidents when afflicted by malefic planets in squares. (Cf. Arcana.)

Also सारावली—

नवमस्तुतोर्बुधोऽपि: वाक्रहस्त्योर्मृत्युभवेन्दुस्युः।

d्रेकौः: पार्वत्यज्ञानिगृहिःश्रवस्वायर्मुः।

मीनेनेत्रेद्रिकात्रज्ञातरत्वेव नेत्रेवे।

श्रोतुकं हि मरणे समायुरे स्वात्सवेषे।

शूलोद्विजततुः सुखेद्विनिते स्वर्यंकिते वा न येमे

समाक्षीविहिंदशुभिष्कु युनात्पत्यावबिख्रेयमां।

वन्येः च सर्बक्ष्यत्वनिते श्रीगतदुहतहिते

कप्रेत्सणिहः प्रयात्ति मरणे स्वैर्यामेनेकते।

Sloka 5.—If at a person's birth the Sun or Mars be in the 4th house and Saturn in the 10th, he will be impaled. If the three malefic planets named above simultaneously occupy the first, the 5th and the 9th houses in conjunction with the waning Moon, death will be by impalement. If the Sun be in the 4th house, and Mars be in the 10th and aspected by the waning Moon, the same death will befall the person. If in the yoga last mentioned, Mars be aspected by Saturn instead of by the waning Moon, the person will die from the effects
of a collision with a piece of timber, or death may be caused by his being beaten by wood.

NOTES.

* Saturn will have to occupy the Lagna, the 4th or the 8th house. In the first two yogas, the death need not necessarily be by impalement. The person may die by accident.

Also ग्रामकी—
रूढःरे सुखेद्वारं वियतित यमे क्षीणचन्द्रसंयुक्तः।
पपित्तेंद्रियोपन्यासः कुरुक्षेरवतीयादीन्द्रियादिवर्मणपाँम्।
हिंदुकेस्वरं वियतित छुजे क्षीणे-नुमयै-संकेतवेत संदिष्टे।
कांडेनाभिहतः: सन्निधयते जातो न सन्नेहः।

रण्ड्राःपदामहुकु मुनु-पुरुशाभायः।
प्राणीयचन्द्ररुद्धिराक्षिरदिमीश्युतः।
तेरे तत्मनानन्द्रवृत्तसंस्कृतः।
पुरुषामान्यनंतरारितिनक्षु-नानतः। ॥ ६ ॥

Sloka 6.—When the waning Moon, Mars, Saturn and the Sun occupy the 8th, the 10th, the 1st and the 4th houses at a person's birth, he will die being beaten to death by a club. If the same planets occupy the 10th, the 9th, the 1st and the 5th houses, his death will be due to suffocation by smoke, to fire, to imprisonment or to thrashing.
The commentator Bhattotpala would place the planets, viz., Moon, Mars, Saturn and Sun respectively in the 8th, the 10th, the 1st and the 4th houses in the first yoga and in the 10th, the 9th, the first and the 5th houses in the second yoga; in that case the Moon cannot be waning as he will be in the 5th house from the Sun in the first case and in the 6th house in the second case.
Sloka 7.—If at a person’s birth Mars, the Sun and Saturn respectively occupy the 4th, the 7th and the 10th houses, his death would be brought about by a weapon, fire or the displeasure of a king. If Saturn, the Moon and Mars be in the 2nd, the 4th and the 10th bhavas respectively at a person’s birth, he will perish in consequence of worms in a wound (i.e. by an operation or by insect bites).

Also साराभी—

हितकाल्कर्मस्मिति: कुजमानुशनैंसर्वंबवति मृत्युः।
आयुधंहतुसुधेनिक्तोपपरस्म: सदा पूप्तामु परस्म:।
कमोनुबित्तंस्य: कुजेन्द्रमन्दः: क्षणं किमिक्षतोतन्त: ॥

खस्येकसंबन्धनजे रतातलगते यानप्रपातादायो
यन्त्रोपेतनजः कुजेस्तमयं सोरेन्द्रसाधयेऽः।
विष्णूधे रुदिराकंकितन्तसेकरणजांकाजोरक्षस्य-विनाा गालितेनुज्युरुचिरेन्योमास्तमन्दचाहयान ॥ ८ ॥

Sloka 8.—When the Sun is in the 10th house and Mars in the 4th at a person’s birth, his death will be by a fall from a vehicle. When Mars is in the 7th house, the Sun, the Moon and Saturn are in the Lagna, the person concerned will be put to death by an instrument
of torture. When Mars, Saturn and the Moon respectively, occupy Libra, Aries and a sign belonging to Saturn, or when the waning Moon, the Sun and Mars are in the 10th, the 7th and the 4th houses, respectively, the person concerned will die in the midst of filth and faeces.

**Notes.**

If the Sun be in the 10th, Mars in the 4th, the man will have a fall from a vehicle and die. If the 4th is a quadruped, death will be caused from a four-footed animal, and so on according to the nature of the Rasi. If Mars be in the 7th and Saturn, the Moon and the Sun are in the Ascendent, the man will have an accident near a machinery and die, or he may undergo an operation and die.

If Mars be in Tula, Saturn in Mesha and the Moon in Makara or Kumbha, the man will die uncared for after badly purging. This yoga arises by the planets being in the Rasis. If weak Moon, the Sun and Mars are placed in the 10th, the 7th and the 4th respectively, the man will die under similar conditions.

**Also साराक्षी**—

लघुप्रेक्ष्णं दुःखं चा सुरामण्डलस्वाधे ॥
सातमचन्द्र भौमे क्षीणं दुःखबालरक्रमिचारं ॥
मरणं जातिस्व वद्युट्थलीक्षवधमवधयं ॥
तुड़ाणं दिवरे याते कुजर्वं भास्करे सिद्धे ॥
चतुरे सांपृवहं प्रायो विषमये मरणं भवेन् ॥
Sloka 9.—When the waning Moon is aspected by Mars in strength and Saturn occupies the 8th house, the person concerned will suffer from piles or fistula and die of worms or an operation or of an application of a caustic substance.

Notes.
The man will die from hernia, piles, kidney diseases after an operation.

Also सारात्रूक्ति—
बलिना महाविदन श्रीगंगः निधनानां निधनानां श्रीगंगाः सङ्कृतः।
गुरुमहाविदनां श्रीगंगाहार्यं भवति ॥

There is a slight difference in the yoga given in जालकपारिजात—
"बलिना श्रीगंगाः न श्रीगंगाः निधनानां निधनानां निधनानां निधनानां निधनानां निधनानां निधनानां ॥
गुरुमहाविदनां श्रीगंगाः सङ्कृतः सङ्कृतः सङ्कृतः ॥
Sloka 10.—When the Sun and Mars are in the 7th bhava, Saturn in the 8th and the waning Moon in the 4th at a person's birth, his death will be caused by birds. If the Sun, Mars, Saturn and the Moon occupy respectively the 1st, the 5th, the 8th and the 9th houses, the person concerned will die by falling from a precipice, by the fall of a thunderbolt, or of a wall.

Also सारावली—

Also चर्चारे रचायो तथो निम्ते रक्षिं संभवे
रसालठ्ठे हिमणी भूते पक्षिमृत्युं भवेत्
ब्रह्मचक्रिक्षेत्रेऽ ब्रह्मार्किन्द्रितते भवेत्
मृत्युः स्थायीलपतेन शक्तिक्षुत्वातिपातः

व्रतिश्च कथितस्तु करणं
द्रष्काणो निधनस्तु धारिति
तस्याविषयतंभेतोधपि वा
निर्याणं स्थितम् प्रच्छंदिति
Sloka 11—(Where the foregoing tests do not apply), the cause of death is declared to be the 22nd decanate from that of the Lagna. The lord of this 22nd decanate or of the sign containing it produces death according to its characteristics.

Notes.

In the absence of the yogas mentioned in Slokas 2 to 10, we have to apply this principle and not otherwise. The 22nd decanate from the Lagna drekkana causes the disease according to the nature of the ruler of that decanate with certainty. If the ruler of the 22nd decanate be the Sun, he causes fever as stated in Sloka 1. Similarly in the case of the other planets mentioned therein. The ruler of the 8th house modifies the influence of the 22nd decanate. This is implied in सबोजिविवा (Bhavopivva).

Take for example—Lagna Aries 25°. The 22nd decanate is the 3rd decanate of Scorpio which is ruled by the Moon. The ruler of the 8th house is Mars. Therefore death is accidental, unexpected or short because it is Mars. The Moon gives water diseases and as Mars modifies the Moon to a certain degree, we may say death will be due to loose bowels, urinal complaints (sudden stoppage of urine, etc).

Also साराविजी—

उदयलक्ष्यमित्रलक्ष्यमि निवियविद्यं: ज्योतिःमात्तितिमं वकः ।
तद् धरो वा यृतिस्थियो वा निर्यायमात्मियगुणावृद्धाति ॥

For the cause of death due to each of the 36 Drekkana happening to be the 22nd Decanate, the following slokas from the same work will be found to be useful:—

मेघे एवं त्रेक्काणे कुरमहाबोधिते च संयुक्ते ।
अर्धश्रोतिश्रद्धैर्मि सर्वं तु रुपम् समाहितम् ॥
विचादिद्वितीयभागे मरणे जब्नमिहिमारण्यः
एवं दूसीभागे तदाक्रममप्रतिपादः
करभाजङ्करोऽरूपेयो युज्युर्माया ध्वस्थः
पितामहत्वतचोराद्वितीयभागे ध्वस्थेऽः
विवालः दूसीभागे यज्ञस्वसवाजिपतकः
पुंशां भवति हि मरणं रणङ्गस्वितं महाक्रिक्षः
आये विद्युन्ययः कासश्वासोजः भवति
सत्युष्मिहिसविशादाद्वितीयभागे च सत्पिताया
वनवासिचछदुःरणावर्णपर्वतनाग्रणासत्यारणां
भवति हि सत्यः पुंसामाते भागे तु जुडुपास्व
प्राणेऽण मयचपानात् कर्णकद्धोपेण वा तथा वधातः
भवति हि कर्मकारे मुख्युर्मातः तृष्णीभागे तु
अशिषातापादिपाषणाम्ये अघाये अंसय समाशिष्ठा
बिहारःप्रभुदुःसुकृतन्त्रोपेण व धताये
संज्ञशाहवज्ञःालिसाधः च भंगःके मन्त्रेनुसारः
मध्ये तृषणीभागे ज्ञाणांखऽतो वनोक्षे
विषायश्चरोऽक्षाईङ्गिराधासा तथा च पाताला
अन्ये सिंहयः भवति हि सत्युः सत्येः
आये कन्यायः असत्करोऽसत्वार्काविशालासुः
वायुमुर्गीरिजुनवनजो मध्ये भूपातमात्वाया
करभाजङ्करोऽद्वितीयभागे तथावतान भौतितीयभागे
अन्ये कन्यायः तृषणा सत्यः तर्कः
आये वण्डृशमने युवतितिचुत्तप्षित्वाहितोपेण
मध्ये तु जत्तरोगः वायुमुर्ग सत्येऽः
आयेद्विन्द्रभागे विषायश्चरोऽरूपेण
मध्ये तु वञ्चायभागे चोष्कवाणारुङ्गार्धनेयः
अन्ये तृष्णीभागे ज्ञानारुङ्गार्धनेये
भवति हि मरणं द्वाता तृष्णा ज्ञानारुङ्गार्धनेयः
प्राणायायः च्यः के गुदामुक्षमयेवविचित्रोऽः
मध्ये विषायश्चरोऽरूपेण
अन्ये तृष्णीभागे ज्ञानायः चोष्कवाणारुङ्गार्धनेयः
Sloka 12.—From all this we have to determine generally this निर्याण (Niryan) or exit from the world as occurring at a place whose surroundings will be indicated by the planet occupying the Lagna or by the planet ruling the rising Navamsa as also by those that are in conjunction with or aspecting these. The unconscious state at the time of death lasts for such time as is measured by the rising period of the portion of the Lagna below the horizon. This period becomes doubled when the rising sign is aspected by its lord and trebled when aspected by benefic planets generally.
NOTES.

Bhattotpala interprets the first half of the sloka thus: The exit from the world will occur at a place appropriate to the Rasi occupied by the lord of the rising Navamsa, with such circumstances as are the result of occupation or aspecting by planets of the 8th house or the absence of both (Vide Sloka 1 and 11) and states that the following are the places appropriate to the several signs: Aries, Place frequented by sheep; Taurus, Place frequented by oxen; Gemini, a house; Cancer, a well; Leo—a forest; Virgo—a water-bank; Libra—a bazaar; Scorpio—a hole; Sagittarius—a place frequented by horses; Capricorn—watery tracts; Aquarius—a house and Pisces—watery places.

But the above does not seem to be the correct view. The following view which is advocated by Varahamihira in Chapter II sloka 12 seems to be the correct one: The Sun—temples; the Moon—a fertile place (green all round); Mars—operation theatres, kitchens, store houses, factory, etc., Mercury—playgrounds; Jupiter—treasury rooms; Venus—well-furnished rooms; Saturn—dirty places.

The place of death and surroundings will be indicated by the planet in the Lagna or the one ruling its rising Navamsa. If there be no planet in the Lagna, the ruler of the sign occupied by the planet owning the Lagna or the rising Navamsa will depict the surroundings of the place of death. If any planets aspect or occupy the house where the ruler of the Lagna or its Navamsa is situated, they also indicate the place of death in addition to what has been stated above. Suppose for example, the Moon indicates the place of death according to the above principle and together with it Saturn as per last principle. We have therefore to say that death takes place at a spot where it is green (Moon) but dirty (Saturn).

The period of unconsciousness will be the time taken for the portion of the rising sign below the horizon to rise. If the rising sign be aspected by its lord, the period is doubled. If aspected by a benefic, it is trebled. If by two benefics, 6 times and so on. Malefics aspecting the rising sign will not deprive consciousness.
The oblique ascension of the remaining portion of the sign rising on the Lagna corresponds to the time taken by it to rise in the East. Take an example, Aries 25° is rising. The remaining portion is 5°. The time taken for 25° of Arise to rise in the East will be 20 minutes generally (calculating at 2 hours for the whole sign of Aries to rise). The period of unconsciousness, undergoes multiplication twice or thrice, etc., because of the ruler and a benefic throwing their aspect on the Lagna. The multiplication should be done once only. Suppose the Lagna is being aspected by its lord. You have to multiply the period by 2. At the same time, say, a benefic is also aspecting the Lagna. By the rule above, the period is to be multiplied by 3. By natural process, the period will thus have to be multiplied by $2 \times 3$. This is not so. It will be enough if it is multiplied once by $5 (3+2)$.

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Also सारावली—

Also सारावली—

Also सारावली—

Also सारावली—

Also सारावली—

Also सारावली—
Sloka 13.—According as the decanate of the 8th bhava (i.e., the 22nd from the Lagna) turns out to be a fiery, a watery or a mixed one, there is a transformation of the dead body by its being turned into ashes, or being thoroughly wetted and softened in water, or being dried up by exposure to the Sun and wind. If the decanate of the 8th house happens to be a व्यालद्रेक्काण (Vyaladrekkana), the body is eaten by beasts and birds of prey, is assimilated into their bodies and thrown out as excrement. Thus, the final stage of the dead body has to be thought out in the manner stated above. The following is the essence of what has been culled from higher works (such as ज्योतिषकर्मविपाक—Jyotisha Karma Vipaka) regarding past and future life.

Notes.

For fiery (कृरा-Krura or दहन-Dahana), watery (जल-Jala) and mixed (सिर्स-misra) decanates, see the following from जालकपारिजात—

कष्टीरवाणिघटकेष्वागानाधि
मीनालिंगविश्वविभवताः ह्रगणाः ।

कृरा भवति चककय सरीरस्वस्य
मण्डलस्थितश्रविश्व बहुसः प्रवद्वति सन्तः ॥

कृरार्मीनालिंगो द्रगणो
मीनाक्षणादिरसिद्धभूमि च ।

गोयम्वोरलम्बर्तिविभागी
भवति पद्मोम्बरा ह्रगणः ॥

मेयाक्षणोक्ष्यमार्गाधितया
तुलाथरस्तियुपपर्वभागः ।

चाराक्षणालोकतरलम्बर्तियात
ह्रगणसंस्कारः प्रसंस्वतिष्व सीम्यः ॥
For convenience, they are shown in the following statement:

**Drekkanas.**

<table>
<thead>
<tr>
<th>Krura or malefic</th>
<th>Jala or water-bearing</th>
<th>Saumya or benefic</th>
<th>Vimisra or mixed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leo (1)</td>
<td>Cancer (1)</td>
<td>Aries (2)</td>
<td>Capricorn (3)</td>
</tr>
<tr>
<td>Aries (1)</td>
<td>Pisces (1)</td>
<td>Sagittarius (2)</td>
<td>Aries (3)</td>
</tr>
<tr>
<td>Aquarius (1)</td>
<td>Pisces (2)</td>
<td>Taurus (2)</td>
<td>Cancer (3)</td>
</tr>
<tr>
<td>Scorpio (1)</td>
<td>Virgo (2)</td>
<td>Aquarius (2)</td>
<td>Taurus (1)</td>
</tr>
<tr>
<td>Capricorn (1)</td>
<td>Taurus (3)</td>
<td>Capricorn (2)</td>
<td>Sagittarius (1)</td>
</tr>
<tr>
<td>Pisces (3)</td>
<td>Gemini (3)</td>
<td>Libra (1)</td>
<td>Gemini (2)</td>
</tr>
<tr>
<td>Scorpio (3)</td>
<td></td>
<td>Virgo (1)</td>
<td>Libra (2)</td>
</tr>
<tr>
<td>Leo (3)</td>
<td></td>
<td>Gemini (1)</td>
<td>Leo (2)</td>
</tr>
<tr>
<td>Libra (3)</td>
<td></td>
<td>Sagittarius (3)</td>
<td></td>
</tr>
<tr>
<td>Cancer (2)</td>
<td></td>
<td>Virgo (3)</td>
<td></td>
</tr>
<tr>
<td>Scorpio (2)</td>
<td></td>
<td>Aquarius (3)</td>
<td></td>
</tr>
</tbody>
</table>

= 11  = 6  = 11  = 8  

Total = 36

For र्षाङ (Vyala) or serpent decanates, see notes to Ch. XXIII-16 Supra.

The 22nd decanate is the cause of cremation, burial or otherwise according to the nature of its ruler or according to planets posited therein. A malefic planet causes cremation, A benefic causes burial. If a mixed planet (like Mercury), then the body will be exposed to dry away. Lagna Aries 25°. The 22nd decanate is owned by the Moon. Therefore as per above rule, the native should be buried.

The following are the exceptions to the above rule:

1. If the 22nd decanate be a सङ्घ (Sarpa) one, the body is eaten by vultures, dogs etc.
(2) If there are malefics in the 8th house, cremation must be predicted.

Also जातकोपारिजात—
क्रूरपापसौभायंशतुर्गौरिवृंशिकित्यंक्रके
नाशे याति श्रीरमब्रजसंस्कृतश्रुतमुल्ये: कमालः ॥

गुरुहुस्वातिशुकौ धर्ममोक्ष ययाती
विपुषितरत्रस्य नारकीयांश गृहुः ॥
दिनकरशिरीशविशिष्टविश्वनाथाः
प्रवरसमनित्तकासुल्हासादुः ॥ १४ ॥

_Sloka 14._—Of the Sun and the Moon, find out which is stronger. If the lord of the decanate occupied by the stronger of these two planets be Jupiter, the deceased should be made out as a person come from the world of immortals. If the Moon or Venus be the lord of the decanate in question, the deceased came from the world of Manes. If the Sun or Mars be the lord of the particular decanate, the deceased in the previous birth belonged to the world of mortals. If Saturn or Mercury be the owner of the decanate in question, the departed person came from the infernal regions. In the previous birth, the rank of the departed was high, mediocre or low according as the owner of the drekkana
under consideration was in his exaltation point, had fallen off therefrom or in the depression point.

**Notes.**

Determine the past birth from the ruler of the decanate occupied by the Sun or the Moon (whichever is powerful) and predict accordingly the particular लोक (Loka) from where the soul is come.

The last quarter. Another interpretation. If that planet is in mid heaven, he should have held a good position; if culminating, a bad position, and so on.

**Sloka 15.—** The refuge of the departed is the lord of the Drekkana of the 6th house (i.e., the 16th decanate from the rising decanate) or of the 8th house (i.e., the 22nd decanate from the rising decanate) or the planet occupying the 7th bhava (Bhattacharya adds the 6th and the 8th bhavas also). Whichever of these planets is found to be strongest, to the world thereof does the departed person go. If Jupiter is in his exaltation and occupies the 6th bhava, a Kendra position or
the 6th bhava, the departed person will attain final emancipation. The same happens also if the rising sign is Pisces and the rising Navamsa is that of a benefic planet and Jupiter occupies it, while planets other than Jupiter are without strength.

NOTES

रिपुरंद्रत्रयमासप (Ripurandhratryamsapa) may also be interpreted as the ruler of the decanate of the 6th or the 8th bhava counted from the 7th, i.e., of the 12th or of the 2nd bhava, (This agrees with the western view that the 12th and 2nd houses indicate future births and the 6th and the 8th indicate past birth). Planets placed in the 7th will indicate also future birth.

Exceptions.—Exalted Jupiter in the 6th, the 8th or in a Kendra position will make the native attain bliss. If Pisces be rising in a Navamsa of a benefic, it leads to bliss. In the above two exceptions, the other planets must not be powerful as Jupiter.

(N.B.—Bliss मोक्ष Moksha) is higher than देवलोक (Devaloka)
This is clearly hinted by Varahamihira talking of Moksha (मोक्ष) as distinct and quite apart from the slokas containing देवलोक (Devaloka), पितुलोक (Pitruloka), etc.

गुणाकरः—

रब्रोन्द्रयोस्तटदानाथ—
वशादनुक परिक्त्यमयः।
पक्षमात्राध्यायता च तेषाः—
सुधर्यंते नीष्र्यसार्ष्टि स ||

82
CHAPTER XXVI

नष्टजातकाद्यायः

This Chapter consists of 17 stanzas laying down rules for the recording of horoscopes of persons the time of whose birth is not known. The several stanzas describe the process of fixing the positions of the several planets as they should have been at the time of birth of any individual and of deducing therefrom the year, the अयन (Ayana) or half year, the रितु (Ritu) or one-sixth part of the year, the month, the day and the hour.

It is not out of place, nay, it is really very appropriate, to remark here that the rules for recording the horoscopes of persons whose time of birth is not known from a feature peculiar to the Hindu systems of Astrology. Such rules do not exist in the case of Western systems of Astroligy. In the absence of such rules the science of Indian Astrology would have been incomplete.

आधानजन्मापरिवोधकाले
संपृष्टतो जन्म बदेहिलमानु ।
पूर्वपरास्त्रे भवनस्य विन्या-
ज्ञानाबुद्धगक्षिणेम प्रयत्तिम् ॥ १ ॥

Sloka 1.—When neither the time of impregnation (आधान Adhana) nor the time of birth (जन्म Janma) is known, an astrologer ought to make out the chart of the querist from the rising sign at the time of query. If the ascendant be the first half of a sign, the birth should
be declared to have been in the Uttarayana; if it be the latter half, the birth should have been in the Dakshinayana.

**Notes.**

Suppose there was a query at 5.5 p.m. (Standard time) at Bangalore on the 25th November 1925. The planets at that moment will have been posited as in the chart below:

<table>
<thead>
<tr>
<th>Moon 11° 20'</th>
<th>Lagna 1° 52'</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-5 p.m, on 25-11-1925 (Bangalore) Lat- 13° N.</td>
<td>Ketu 5° 41'</td>
</tr>
<tr>
<td>Rahu 5° 41'</td>
<td></td>
</tr>
<tr>
<td>Jupi. 28° 30'</td>
<td>Sun 10° 10'</td>
</tr>
<tr>
<td>Venus 27° 23'</td>
<td>Merc. 1° 50'</td>
</tr>
</tbody>
</table>

Taurus 1° 52' is rising. As per above rule, the time of birth of the querist should have been in the उत्तरायण (Uttarayana).

**शुष्ककः—**

जन्मविषयानवगमकालं जन्म वदन्ति हि प्रभविभिष्मात्।
प्रागपरालःविवेक्ष्य विभिष्मात् वहादिराघ्यमवेवायं तत्।॥

**Also सारावकः—**

जन्मविषयावद्यते प्रभविभिक्ष्यपरः भीतः॥
जन्मसमयेन नराजामः प्रभ्वेन सचित्नियम॥
प्रभविभिष्म पूर्वोद्देशुपुत्तरायणे॥
अभरे दक्षिणं भुवायणम संस्तुष्ट्ये भुवे॥
Sloka 2.—The position of Jupiter should be located in one of the 4 houses counted from the sign itself representing the Lagna, the 5th from it or the 9th from it according as the rising decanate happens to be the 1st, 2nd or 3rd (of the rising sign) respectively at the time of query. After thus determining the position of Jupiter, the astrologer by a look at the querist should guess his present age. The रक्तु (Ritu) at the time of birth should be determined by the ruler of the decanate rising on the Lagna or by the planet occupying the 1st house whichever is stronger. If the Sun be such a planet, it is ग्रीष्म (Grishma); the Ritus of the other planets have already been mentioned (ch. II·12 supra). If the Ritu thus found does not fit in with the Ayana of birth, but belongs to the other Ayana, the correct Ritu should be predicted by the solar transits (and not the lunar months) as explained in the next sloka.

NOTES.

In the example taken, the Lagna is Taurus, $1^\circ 52'$. It is in the first decanate of Taurus. Jupiter therefore was at the time of birth in one of the four houses counted from Taurus. His exact position was $\frac{1^\circ 52'}{10^\circ} \times 4 \times 30^\circ$ or $22^\circ-24'$ in Taurus.

Or, we may take one Dwadasamsa (द्वादशम्स) to be equivalent to one Rasi travelled by Jupiter. Taurus $1^\circ 52'$, will be in the 1st Dwadasamsa. Jupiter will therefore be declared to have
traversed \(1^\circ 52'\frac{2^\circ 30'}{30^\circ}\) in Taurus itself. If the Lagna had been in Taurus 14° say, it is the 6th (द्वादसांश) Dwadasamsa of Taurus (and the 2nd in Virgo decanate). Jupiter would then have been in the 6th sign from Taurus (or in the 2nd sign from Virgo, that is Libra and his exact position would have been \(1^\circ 30'\frac{2^\circ 30'}{30^\circ}\times 30'\) or 18°.

From the position of Jupiter as determined above and from the present position of Jupiter (i.e., at the time of query), the astrologer may approximately find out the age of the querist by his bodily appearance, whether as in the example the querist is 7 years old or 19, 31, 43, 55, 67 years and so on.

In Chapter II—12, the seasons indicated by the planets (other than the Sun) have been mentioned. The Ritus have to be determined by the strongest of the planets in the Ascendant or by the ruler of the decanate rising on the Lagna.

In the present case, no planet is posited in the Lagna. Therefore the ruler of the rising decanate has to be considered. It is Venus, thus indicating that the birth must have taken place in the Vasanta Ritu (वसन्तरूप).

Varahamihira seems to indicate by अर्कचारात्म (Arkacharat) चारणात्तेव: (Sauramanartavana), Fig. 1.
In the example, the querist should therefore have been born in the बसुन्त्र (Vasanta Ritu) that is in the Spring season in उत्तरायण (Uttarayna); that is in the month of March or April.

Also साराबधि—

Also साराबधि—

Varahamihira in his ब्रह्मसंहिता (Brihat-samhita) Ch. LXXX sloka 24 has divided the 120 years representing the maximum life of a human being into 10 equal dasa periods of 12 years each corresponding to the following ten divisions of the human body:

1. Feet and ankles.
2. Shanks and knees.
3. Thighs and genital argon.
4. The buttocks and navel.
5. The belly.
6. The heart and the breasts.
7. The shoulders and clavicle.
8. The lips and the neck.
9. The eyes and brows.
10. The forehead and head.

पदौ सुगुल्लो प्रथमं प्रबिंदं जंघे हितीयं तु सत्तवेके।
मेद्रोकुशुकाः वजस्तीयं नामि कति चेदिः पदुर्यान्त।
Suppose for instance the querist touches his navel. We should at once guess that Jupiter was in his 4th round at the time. The actual age of the person will $3 \times 12$ or 36 years plus the number of years taken by Jupiter to travel from the Rasi occupied by him at birth to the sign occupied by him at the time of query.

Bhattotpala adds that in the case of a querist who is more than 120 years old, there may not at all be any occasion to find out his lost horoscope.

\begin{quote}
\textit{चन्द्रव्रजीवः परिवर्तनीय:}
\textit{शुकारमन्दैरये बिलोमे।}
\textit{क्रेप्काणामस्ते प्रथमे तु पूते।}
\textit{मासोलुपात: निमित्तंविकल्प:} \ || 3 ||
\end{quote}

\textit{Sloka 3} — The Moon, Mercury and Jupiter are to be respectively exchanged for Venus, Mars and Saturn, when the seasons (Ritus) do not fit in with the अयन (Ayana) previously determined. The rising decanate determines the first or the second month of the Ritu (क्रतु) according as the first or the second half of the decanate is rising. The lunar day (तिथि-Tithi) of the birth should be determined from the rising decanate by rule-of-three process.

\textbf{Notes.}

Suppose in the above example 11° of Taurus had been rising; then it is the second decanate of Taurus, and this belongs to Mercury. Therefore the क्रतु (Ritu) typified is सरत (Sarat).
But this does not fit in with the उत्तरायण (Uttarayana) indicated by the first half of the Lagna (11°). We have to therefore substitute Mars for Mercury and read ग्रीष्मतु (Grishma Ritu), which will fit in with उत्तरायण (Uttarayana).

In our example, the Lagna is Taurus 1° 52’ which means that the first half of the first decanate is rising. The birth should therefore have taken place when the Sun was in Pisces.

To determine the lunar day of the month, we proceed thus:

Convert the degrees, minutes, etc., of the decanate rising into minutes. Subtract 300 if the minutes be more than 300. From the remainder find out the Tithi (तिथि) at the rate of 10 = 1 तिथि (Tithi).

Converting 1° 52’ of Taurus into minutes we have 112’. Therefore the Tithi of birth is \( \frac{112}{10} = 11 \frac{2}{5} \) or the 12th, i.e., Dwadasi (द्वादशी).

Also सारबद्ध—

Also सारबद्ध—

अत्यन्त बिद्यामें तु परिवर्त: परस्परम्

शिवहरामि: साप्त सिवलोहितस्यखे:।

द्रेक्षाणेषेष्व भवेत् पुरुषोऽस: परे पर:।

अनुपालातिथिः बुध्याम्।
Sloka 4—Even in this, the learned Brahmin sages who are well-versed in Astrology declare that the lunar day (तिथि—Tithi) is exactly equivalent to the number of degrees, minutes, etc., passed by the Sun. If day or night signs be rising at the time of query, the birth must be declared to have been at night or day respectively. (If a day-sign rises, then the birth was at night and vice versa). The degrees rising on the Lagna indicates the ghatikas after Sun-rise or Sun-set as the case may be.

Notes.

In our example, the Sun's position is 10°.10' in Scorpio. The lunar Tithi of birth according to the rule in this sloka will be एकादशी (Ekadasi). As the rising sign Taurus is a night sign, the birth must have taken place in the day time. As 1°52' of Taurus was rising, the birth must have been at $\frac{52}{60}^{5}$ ghatikas after Sun rise. This approximates to 45 minutes after Sun-rise on 26th March 1918. The positions of the other planets may be determined by a reference to the Ephemeris of the particular year.

Varahamihira thus far gives a clue to find out the positions of the Sun and the Moon, the position of Jupiter and the ghatikas that have elapsed (after Sun-rise or Sun-set) at the time of birth of the querist. In other words, from the position of Jupiter one will be able to locate correctly the year of birth; from the position of the Sun, the month of birth; and that of the Moon from the तिथि (Tithi) and that of the Lagna from the ghatikas after Sun-rise or Sun-set.

N.B.—The Astrologer should not himself be the querist in which case the predictions may not come out successful.
It should be noted here that the first four slokas of this Chapter give the principles of a system by itself.

Also saravali—

Also saravali—

Sloka 5—According to some, the lunar month (named after the star ending in bright half) of birth is deduced from the Navamsa occupied by the Moon at the time of the query. Again, find out which is strongest among the first, the 5th and the 9th houses of the chart at the time of query. The Moon will invariably be in this house and his exact position will correspond to the particular degree and minute of the sign representing the strongest house in question. Or the Moon may occupy the sign typifying the part of the body touched by the querist of his own accord.
NOTES.

Varahamihira here gives out another method adopted by some astrologers and with whom he does not apparently agree. For he has said केेे (Kechit) as distinct from बहुसायमा सुपेल (Bahu Samyam Samupaiti) used in VII—9. Supra.

शुकलान्तसंख्यामास (Suklanta Samgnam Masam) means (lunar) month named after the Star occupied by the Moon at Full Moon (the end of the bright half).

In the example taken it will be seen that the Moon is in the 4th Navamsa of pisces, i.e., Tula. The lunar month of birth may be चैत्र (Chaitra) or वैशाख (Vaisakha). The Stars composing the sign Libra are (Chitra) चैत्रा, स्वाति (Swati) and विशाखा (Visakha), the first two constituting 6 quarters (पाद-पाद) and the last, three. Thus two-thirds of the sign belong to Chaitra and one-third to Vaisakha. The Moon’s exact position is 1° 20’ in the 4th Navamsa, which is within the limit of त. Therefore the month of birth is चैत्र (Chaitra).

गुणाकरः

इन्द्र एवां नागास्बूद्धिः कृतिन्द्राक्षाक्षाविधिमात्र मासम् ।
स्पष्टीकरणं बुधमुख वर्षीया वर्षा-धर्मवेत्यायामान् ॥

Varahamihira in the following five slokas (viz. 6, 7, 8, 9 and 10) seems to suggest the application of the several principles to determine the कु (Ritu), मास (Masa) month, नक्षत्र (Nakshatra) star and लंग्न (Lagna) exact time of birth.

अयन (Ayana) and संवत्सर (Samvatsara) year (==position of Jupiter) mentioned in the first two slokas of this chapter should be made use of to supplement what is detailed here.

यावान गतः शीतकरो विलिया-
बन्द्राहर्वेत्तविति जनमराजिः ॥
सीनोदये मीनयुयुं प्रदियुं
महायहात्ताकारलेख चिन्त्यं ॥ ॥
Sloka 6.—Determine how far the Moon is away from the Lagna at the time of query. The position of the Moon at birth will be so far removed from the Moon at the time of query as the latter is from the प्रभुलाग्न (Prasna Lagna). If the Querist’s Lagna is Pisces, then the चन्द्र (Chandra) Lagna at birth should also be declared as Pisces. The sign at birth may also be determined by the articles of food if any that may be brought, any forms that may appear on the scene, or any cry that may be heard at the time.

Notes.

The position of the Moon at the time of query (in the example) was 11°11′—20′
The Lagna’s position was 1°—1°—52′
Difference = 10°—9°—28′
Adding therefore 10 signs 9°28′ to the प्रभु (Prasna) Moon, we get the Moon at birth to be (11—11°....20′ plus 10—9°—28′ or) 9—20°—48′. The correct position of the Moon being thus determined, there is no necessity for again finding out the Lagna (the exact time) of birth. But there is a slight exception to this rule. If the Lagna at the time of query be मीन (Meena), the Moon’s Lagna at birth is also Meena. For the other Lagunas, the astrologer may judiciously shift the Lagna a little bit this side or that side after personally inspecting the querist as well as the surroundings.

Also सारांकिः

यावधुतः इत्यादिन्यान्तः ततः
मीनोद्यते वर्षः अवसम्ये

Also सारांकिः

यावधुतः इत्यादिन्यान्तः ततः
मीनोद्यते वर्षः अवसम्ये

Also सारांकिः

यावधुतः इत्यादिन्यान्तः ततः
मीनोद्यते वर्षः अवसम्ये
Sloka 7.—The position of the rising sign at the time of birth of the querist will be similar to that of the rising Navamsa at the time of query.* Or, the Lagna at the birth will be so far removed from the sign occupied by the Sun at the time of query as the sign representing the decanate occupied by the Sun at query is from the rising decanate at the time of query †.

Notes.

* Taking the above example, the Lagna is Taurus 1° 52′. That is the 1st Navamsa (i.e., Capricorn) is rising. Capricorn happens to be the 9th from Taurus. Therefore the Lagna at birth is the 9th from Capricorn, that is Virgo.

† Another method is given here. Count the decanates from the decanate rising at the time of query to the decanate occupied by the Sun at the time. If the number exceeds 12, subtract 12. The remainder thus got will represent the distance (in signs) of the Lagna at birth from the sign occupied by the Sun at the time of query.

In the above example, it is the first decanate in Taurus that was rising. The decanate occupied by the Sun (7°10′—10°) is the 2nd decanate of Scorpio. Between these there are

2 decanates of Taurus,
3 " of Gemini,
3 " of Cancer,
3 " of Leo,
3 " of Virgo,
3 " of Libra, and
1 " of Scorpio,

or 18 decanates. The decanates occupied by the Sun at the time of query is thus the 20th decanate from the decanate rising at
the time. Since this is greater than 12, we have to subtract 12.

The remainder is 8. The Lagna at birth will thus be the 8th
from Scorpio, that is Gemini.

Cf. केरङ्ग्योतिल्प—

पूर्वाल्मनवाण्ष्य यो राशि संख्याया सम: ।

तामेछ्याँगते राश्यं वकायं ज्यम् पृष्ठत: ॥

यावसंख्या गते लक्ष्मीदेशक्षाणं रूपन्तत: ।

ताबलसंख्यागते राशी प्रमुखेम विनिर्द्वेशन् ॥

In the light of the first of the above slokas, the first portion
of Sloka 7 (of the Text) does qualify तस्मादवदेश्वाभित्वा वा विलयम् (Tasmadavadettavati va vilagner) and hence the difference from
Bhattotpala’s view.

गुणाकरः—

* पश्चोद्ये सूर्यगृहास्मोजे

चकादेवोज्जनम परार्द्धोऽस्यान्।

तात्विक षट्कः शाशुत्त्वमाति

रूपाकाशि: विकाशफलोऽधे।

तमेश्वरास्वतस्य लामाहुः

प्रणुष्ठत्वा ज्ञातस्वतस्मतिविद्म्।

तावतेल्वस्मे इद्यामारे हि तस्मान्

तावतेल्वस्य निर्द्वेशज्ञातस्माय। ॥

> We have been seeing that for every sloka of Brihatjataka,

गुणाकर (Gunakara), a later author, invariably has composed a
similar one conveying the same idea. It looks strange that there
is no sloka by Varahamihira conveying an idea similar to the
above sloka. Are we to infer that it is missing?

The sloka may be translated thus:

If the Lagna at the time of the query be an even sign, the
Lagna at the time of birth should be determined in the proportion
of 5 degrees for each sign in the six signs counted from the Sun's
sign (that is Leo). But if it be an odd sign, the Lagna at birth
should be determined in the same proportion in the 6 signs
counted from the 7th from Leo.
For example, suppose the प्रश्नलग्न (Prasna Lagna) to be the Cancer 18°. This is an even sign. The Lagna at birth should be sought for in the first six signs from Leo. As it is 18°, it is the 4th group of 5°; that is the 4th sign from Leo. The Lagna at birth is therefore, Scorpio.

Suppose the Lagna at the time of query to be Libra 6°. The Lagna at birth will be the 2nd sign from Kumbha, that is Meena.

Also साराबिं—

. . . . . . . . . . लायुक्तसाध्यायम् ।
आयानास्मातलयो ए यावकान्त प्राविचि ।।
विलंबं कवयेतप्राद्वं इति साध्यं निःशयं ।।

जन्मादिरवर्गगते सवीयं
छायागुल्मेकंहेतुसविशिष्यम् ।
आसीनसुमोथतितिहतांबां
छायासुखाशोदयं प्रदिष्यम् ॥ ८ ॥

Sloka 8.—Ascertain the exact position of the planet in the Lagna at the time of query. If there should be more than one planet, take only the strongest of them. Multiply this by the figure (measure) denoted at the time by the छायागुल्म (Chhayangula) and divide the product by 12. The remainder will represent the Lagna at birth. Again, if the querist at the time of putting the query is rising to stand (स्थिति—Thishtathi), then the Lagna at birth will be the same as the sign rising at the time of query. If at the time of query the querist has already stood (स्थित—Sthitha), then the Lagna at birth will be the 10th from the sign rising at the time of query. If it is घृं (Supta) instead of शिथ (Sthitha), then the Lagna at
birth will be the 4th from the प्रश्नम (Prasna Lagna). If the querist is आसीन (Asina—sitting), the Lagna at birth will be the 7th from the प्रश्नम (Prasna Lagna).

**Notes.**

छायांगुळ (Chhayangule) is a rod either 12 inches or 12 feet in length. Place such a rod at right angles to the earth. Find out its shadow in the same unit. The Shadow will be in measurable limit except at or near the two sandhyas. Determine the planet in the Lagna (and if there are more than one, the most powerful of them). Find its longitude in signs, degrees, minutes, from the beginning of Aries. [If two planets are equally powerful, both must be taken into consideration.] Multiply the longitude obatined for the planet by the measure obtained for the shadow. If the product is greater than 12, subtract from the same as many multiples of 12 as may be required.

Take an example, Suppose the Lagna to be 6°1'-52'' in the Chart under Sloka 1 instead of 1°1'-52'', the planets in the Lagna will be Mars 15°26' and Saturn 26°20'. Of the two, Saturn is necessarily the stronger. The longitude of Saturn from Aries is 6°2'6°-20'. The द्वायंगुळ (Chhayangula) at the time of the Lagna (about 3 a.m.) will be 11 say. Multiply 6°26'-20' by 11, we get 75°19'-40''. Taking away multiples of 12, we get the Lagna at birth to be 3°9'-40''.

आसीन (Aseena)=sitting—7th house. सुप्त (Supta)=Asleep—4th house. निद्रित (Thishtathi)=rising to stand—first house. शिथत (Stthita)=Having stood—10th house.

For the views expressed here compare Western Astrology wherein the principle that angular signs (केरळ—Kendra) at the time of query will act predominatingly in the case of consultor or object consulted is well enunciated.

*Cf. Also केरळाचारे—

विनियमो विद्यवान, प्रभु; सुमित्य केतुःक्रमाच।

केतुधात्तर्तमये प्रजाति महंतेन जगम॥
Sloka 9.—The signs Taurus and Leo are to be multiplied by 10; Gemini and Scorpio by 8; Aries and Libra by 7; Virgo and Capricorn by 5. The remaining signs should be multiplied by their respective numbers indicating their order counted from Aries, i.e., Cancer by 4, Sagittarius by 9, Aquarius by 11 and Pisces by 12. Thus should the several signs be multiplied when they happen to be the Ascendant. The planets Jupiter, Mars, Venus and Mercury should be respectively multiplied by 10, 8, 7 and 5 and the remaining planets should each be multiplied by 5 as in the case of Mercury, when these happen to be in the Lagna. When there are several planets in the Lagna, then each of these multiplications must be effected.
NOTES

Graha multiplication factors—

| The Sun  | 5  |
| The Moon | 5  |
| Mars     | 8  |
| Saturn   | 5  |

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<th>12</th>
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Suppose the Lagna to be 6-1°.52' and the position of the two planets Mars and Saturn in the Lagna to be thus:

Mars 6—15°—26'
Saturn 6—26°—20'

According to the principle laid down in this sloka, we have to multiply

6—1°—52' by 7 (figure for Libra),
6—15°—26', by 8 (figure for Mars) and
6—26°—20' by 5 (figure for Saturn).

The Lagna product is 42—13°—4'
The Mars product is 52—3°—28'
The Saturn product is 34—11°—40'

Adding we get 128—28°—12'.
Sloka 10.—Multiply the result obtained in the last sloka by 7; add 9 if the Lagna at the time of query be a moveable sign; if it be an immovable sign, no reduction or addition need be made. If it be a common sign, 9 has to be subtracted. Divide the result by 27. The remainder will represent the Nakshatra of the querist at the time of birth. Thus should calculations be made from the 7th, the 3rd, the 5th and the 6th houses of the Query Chart when the Nakshatra of the querist's wife, brother, son or enemy respectively has to be predicted.

NOTES.

The total obtained in the last sloka was 128—28°—12', or leaving off multiples of 12, 8 signs 28°—12'. This multiplied by 7 gives 62 signs—17°—24'. Since Lagna (Tula) is movable, add 9. The result is 71—17°—24'. Dividing by 27 asterisms (which
means the same thing as dividing by 12 signs), we get the remainder to be 11 signs—17°—24°, which will represent the exact position of the Moon. The Nakshatra will thus be रेषती प्रथमपाद (Revati—First quarter).

Also सारावसी—

The 11th, 12th, 13th and 14th slokas give a different method to find out the year, Ritu, month, etc.

Sloka 11.—[The product obtained (in the 9th sloka for Lagna) should be kept as it is without being subjected to the operations ordained in the 10th Sloka). Then, they should be severally multiplied by 10, 8, 7 and 5. Then, the process of adding 9 signs, leaving it as it is, or subtracting 9 signs according as the Lagna is a movable, immovable or a common sign, must be gone through. The result in each case should be converted into minutes. We thus get 4 different results which
enable us to find out the year, Ritu, month, Paksha, day or night, Nakshatra, the ghatika, the Lagna and the rising Navamsa of the Lagna.

**Notes.**

Let us take our example. The Lagna was 1°52' in Taurus. Multiplying by 10, we get 10 signs 18° 40'.

\[
\begin{array}{cccc}
10 & 18 & 40 & \mid 10 & 18 & 40 & \mid 10 & 18 & 40 & \mid 10 & 18 & 40 \\
10 & 8 & 7 & 106 & 6 & 40 & 84 & 29 & 20 & 74 & 10 & 40 & 53 & 3 & 20
\end{array}
\]

As the rising sign Taurus is an immovable one, we have to leave the result as it is without adding or subtracting 9.

Taking away multiples of 12, we have

\[
\begin{array}{cccc}
10 & 6 & 40 & 0 & 29 & 20 & 2 & 10 & 40 & 5 & 3 & 20
\end{array}
\]

\[
\begin{array}{cccc}
=18,400 & =1,760 & =4,240 & =9,200
\end{array}
\]

विप्रेयाद्रस्तेष्ववदावृतमासास्तथे च ।

अद्वेष्तपि मासाद्वृत्तियथा तथा स्मृताः ॥ १२ ॥

**Sloka 12.**—From the first result (ten-product), the year, the Ritu and the month of birth can be determined. From the second result (eight-product), the पक्ष (Paksha), whether bright half or dark half and the तिथि (Tithi) can be determined.

**Notes.**

First product (दशक Dasaka) =18,400'. Divide it by 60, we get remainder 40. The 40th year counted from प्रभव (Prabhava) is पराभव (Parabhava). Divide \( \frac{18,400}{6} \), we get a remainder 4. Counting from शिष्य (Sisira) the 4th कृष्ण (Ritu) is वर्ष (Varsha). \( \frac{18,400}{2} \) leaves a remainder 2, showing that it is the 2nd month of वर्षं तु i.e., लिङ्ग (Simha) month. The second produc;
Ashtaka (Ashtaka) is 1,760. Dividing by 2, there is a remainder 2.
Therefore it is Krishna Paksha (Krishna Paksha)—Dark half of the month. Dividing \[\frac{1,760}{15}\] we get a remainder 5 which means it was Panchami (Panchami).

\textbf{Sloka 13.}—From the 3rd product can be ascertained, whether the birth was in the day or night; as well as the particular asterism ruled by the Moon at the time.

**NOTES.**

The 3rd product (साप्तक-Saptaka) is 4,240. \(\frac{4,240}{2}\) leaves a remainder 2 which means it was a night birth. For the Nakshatra at birth, you can find it from the Ephemeris.

盛会सप्तकान्तिर्य च सप्तकन ॥

\textbf{Sloka 14.}—From the 4th product can be determined the Ghatika, etc., of birth and hence the Lagna and its Navamsa.
NOTES.

The 4th product (पंचक-Пanchaka) in the example is 9,200. Dividing this by 30, we get a remainder which means the birth was in the 20th Ghatika in the night. Divide 9,300 by 60. We get remainder 20 which means the 20th Vighatika in the 20th Ghatika was passing. The corresponding Lagna and its Navamsa can be easily calculated.

Another interpretation.

As there are only 6 Lagnas operating at night, divide 9,200 by 6. We get 2 remainder, which means two signs from Kumbha Lagna (as the month of birth was found out to be Leo and the sunset being with portions of (Aquarius). The Lagna is therefore Aries. The same figure 9,200 when divided by 9 gives a remainder 2 which means the 2nd Navamsa of Aries.

शुद्धि—

बैशोद्वङ्गादिसिद्धम् सरेष्ठ ॥

संस्कारनाममाशा दिशुण छायाहुलः समांतरः ॥

शेषं त्रिनक्कम्यक्ष्माठं तदनिष्ठादि ॥ १५ ॥

Sloka 15.—Take the संस्कारनाम (Samskaranaman) of the querist. Find out its matras (in number). Multiply this by 2 and add to the result the छायागुल (Chayangula) and divide the sum by 27 (if greater than 27). Find the remainder. This will represent the number of the Nakshatra counted from चन्द्रश (Dhanistha).

NOTES.

A different method for finding the star is advocated here.

A long vowel has got 2 matras, while a short one has one matra. Half a matra is allotted to a consonant.
In the नामसंस्कार (Namasamskara) ceremony the child gets generally 5 names—one from the mother, one from the father, one from the family God, one from the village God and one from the priest that is officiating. By संस्कारनाम (Samskaranam) here is meant the name given by the mother.

Suppose the name is रामकृष्ण. The matras here are $2 + 1 + 1 \frac{1}{2} + 1 = 5 \frac{1}{2}$. Suppose the चयाणगुल (Chayangula) is 6 at the time of query. Multiplying $5\frac{1}{2}$ by 2 and adding 6, we get 17. Counting 17 from धनिष्ठा we get उत्तरफल्गुनी (Uttaraphalguni) as the star of birth.

शुद्धक्रमः—

संस्कारनामो हिन्दुप्रथमो मात्रा

प्रभाक्ष्यकालपत्रेन भक्ता: ।

भिड्ञा धनिष्ठा वदन्ति नोपुं नारायणो देवबिलकृतं पूर्णम् ॥

दिनिनवरुद्धः सज्जितसंस्मृतिमुखानिता मथनिष्ठादि ॥ १६ ॥

Sloka 16.—The figures for the several directions, viz., East, South-East, South, South-West, West, North-West, North and North-East are 2, 3, 14, 10, 15, 21, 9 and 8 respectively. Multiply the number (of the particular direction which the querist faces) by 15 and add to it the number of persons facing the same direction at that time. Deduct 27 from the result. The remainder will represent the number of the Nakshatra at birth counting from धनिष्ठा (Dhanisha).
Suppose the querist faces North-west while two others are also facing the same direction at the time. The figure indicating North-west is 21. This when multiplied by 15 gives a product of 315. To this should be added 2 (the number of persons facing the same direction). The number is thus 317. Deducting multiples of 27, we get a remainder 20, which means the नक्षत्र (Nakshatra) is 20th from धनिष्ठा (Dhanishta), i.e., स्वाती (Swati).

Sloka 17.—Thus have I discussed नक्षत्रजातक (Nakshatrajata) as dealt with in various schools. After carefully examining these systems, a good student should adopt that method which suits best for the occasion.
CHAPTER XXVII

It will be useful for reference to consolidate here the several kinds of decanates as mentioned in this chapter.

There are 35 human decanates (all the decanates except the third of Scorpio), of which 23 are male and 12 female. Nine are quadrupeds and 4 are birds. Five are serpent decanates. Of the 36, 11 are armed. (vide Statement appended).

On the use of decanates, Bhattotpala has the following interesting note: The यात्रा (Yatra) or travel will be beneficial and fruitful if the decanate of the sign rising at the time of the intended travel is of the nature owned, occupied or aspected by benefics signifying flowers or pearls or precious stones. Again, if the decanates are owned, occupied or aspected by malefics, the journey will be fruitless and if the decanate in the above case is of the nature of a serpent or rope, then the travel will be the cause of enforced seclusion or or causing great physical troubles to the native.

_Cf._ The following sloka of Varahamihira in his work वात्रा—

द्रष्कावाचरेभ्यं गणसत्रयवं योजयेद्वृद्धिहोते
द्रष्काने चौमयढ़े कुसमसङ्ग्रहते रक्षाभावाभिते च ।
सौम्योत्तेष्व वयः स्वात्महरणवदये पापहेतु च महः
संज्ञोत्तेष्व वयः सैतसुमसङ्गरेते पापहेतु निपधः॥

---
"Again, the use of the decanates is in connection with the description or form of the thief," so says प्रथुयसस् (Prithuyasas) in शतपञ्चशिरिका (Shat panchasika).

अंशकांशायते दृश्यं व्रत्यं काबकाज्येन्तस्कराः स्प्तताः ।
राशिम्यं कालदिगुमेशा क्षयोष्कासिष्य भ्रमपात् ॥

Now in our opinion, decanates are also employed in the nativity to describe the nature, characteristics and the general fortunes of the native as in Chapter XXI–6–supra. The decanates will also determine the periods indicating illness and recovery thereof according to the owners Ch. II–12–supra.
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Note: The table represents the correlation between the celestial signs and their characteristics in the context of Ayudha or armed Serpent or Bird Quadruped or Third.
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**Sloka 1.**—The first decanate of Aries is a man wearing a white cloth round his waist, black in colour (like God Subrahmanya), able to protect many, fierce in appearance, with an axe in hand lifted up and of reddish eyes.

**NOTES.**

The language used is metaphorical through out in this Chapter. The author gives a description of the Zodiac as to how the several portions of the same are symbolised. It has to be inferred that a person born in this decanate will be a mighty man, a politician, ready to protect others, etc. The decanate is a male one and an आयुधद्रेक्काण (Ayudha Drekkan).

**Also सारावढी—**

उत्तर इत्यादीः क्षणोद्धरी संक्रमणः स्थानः
प्रयत्निमहिन्द्र्या मेधायः वन्यनाद्रुपणः

**Sloka 2.**—The middle decanate of Aries is a woman clad in red, fond of jewels and eatables, like a water
pot in form, with the face of a horse, suffering from thirst and standing with only one foot. So says Yavana.

**Notes**

This is the 2nd decanate of Mesha and is a female one. It is a quadruped decanate and belongs to Leo. It represents a woman ambitious of power, jewels, etc., unsettled in life, with a body not symmetrical, etc.

**Sloka 3** — The third decanate of Aries is described as a man cruel in disposition, skilled in arts, of a reddish colour, active but foiled in his attempts, and with a raised hand holding a stick. He wears red garments and is angry.

**Notes.**

This Drekkana is an अयुध (Ayudha) and a male one. The idea in this sloka without the figure is that this decanate represents a man who in spite of his talents fails in his attempts, goes after stealing and robs others.
गुणाकरः—

चण्ड: शूरः पिण्डक्ष्टिः किरार्धि ।
कर्मिनिस्त्रो रक्तवासिं धरते ।
प्रोषाणवः भमसाधुसङ्गतः
तेवे प्रदः स्विच्चन्त्रविभागः॥

The author of सारवठी (Saravali) attributes the following qualities to a person with the last decanate of Mesha rising.

गुणवान् परदौष्टर अवश्यत्तुतो नरेन्त्रसेवी स्वातः ।
वर्जनग्रिष्ठोपरितियमेष्टीयभागे प्रियादरोपश्चा॥

कुर्चित्तत्तत्त्रचा घटदेहा
दम्भपता वृषिताशननिता ।
आभरणायमिथ्वाहिति नारी
रूपमिदं वृषमे प्रथमस्य ॥ ४ ॥

_Sloka 4._—This is the figure of the first decanate of Taurus: A woman with her hair curled and cut, with a body like that of a water pot, wearing a garment partly burnt, thirsty, and intent on eating and fond of jewels.

गुणाकरः—

लह्नवक्षिक्षुरा घटायतिदृशयवस्थानिक्षिणी ।
योपित्राभिमानीतेसन्तु गोरिति प्रथमकर्म ह्राणकम् ॥

Also सारवठी—

प्रियाचनोज्यनाहि ब्रियोज्यनाहि दृश्य भृवान्तः
वक्षालंकारयुताय युवरीश्वरसारी स्वातः॥

क्षेत्रावल्यगृहेनुकलासो लाभे सशक्ते बुद्धाभ ।
रहस्यरूपहति गोपतितन्यं शुष्कप्रोट्टाद्वनो महावासः॥ ५ ॥
Sloka 5.—The second decanate of Taurus is represented by a man who is skilled in matters relating to wet lands, grains, house, cows and fine arts; he is well-versed in the use of the plough as well as in the keeping of conveyances. He possesses a neck similar to that of a bull; he suffers from hunger. He has got a face like that of a ram and wears dirty garments.

Notes.

This decanate is of the form of both a man and a quadruped. The ruler is Mercury.

Sloka 6.—The last decanate of Taurus is a man possessing a body like that of an elephant, with white teeth, with feet similar to those of a Camel, and a form brown in colour. He is fond of sheep and deer and his mind is agitated or perplexed.

Notes.

This decanate is both a male and a quadruped.
Sloka 7.—The first decanate of Gemini is symbolised by a woman with raised hands. She is fond of needle work. She is beautiful, and shows keen desire in adorning work. She has attained her puberty, but has no children. So say the sages.
Sloka 8.—The central decanate of Gemini is a man standing in a garden, clad in armour and armed with a bow; he is valiant and is a professional warrior. He has got a face like that of Garuda. He likes sporting. He is fond of his children. His mind is always towards ornaments and wealth.

Notes.

This decanate is a combination of a man and a bird and is armed.

शाराकालं गुणाकरः—

वाराहसंस्थः कामुकी चर्मर्थारी
लाक्षः शुरः पतिराजाननम् ।
पुत्रकीडामृणायं चिन्ताः
घरे वशयं वैज्ञानिकोऽविश्वासः ॥

सारावली—

दुराननन्तरः सौम्यवुः सूक्ष्ममूर्तिजतुः स्वातः ।
वन्यो मूर्तिमहाविन्दितीयभागे प्रतारावान सुधवः ॥

भृषितो वरुणवह्रुलो
बदुनूणकाचं सघनुष्कं ।
नृत्यवादितकलासु च विद्रानु
कायकुनिमधुनराष्यवसाने ॥ ९ ॥

Sloka 9.—The last decanate of Gemini is a man decked in ornaments, rich in jewels, fastened with a mail coat and a quiver, and carrying a bow. He is skilled in the arts of music and dancing and is a poet.
Notes.
The drekkana is of the shape of a man and is armed.

Sloka 10.—They describe the first decanate of Cancer as a man holding leaves, roots and fruits and having a body like that of an elephant, stationed amidst sandalwood trees in a forest and having feet like that of a camel. He has a face like that of a pig and a neck similar to that of a horse.

Notes.
This is a male decanate and is a quadruped.
शत्क्षेत्रयायः 528

पशार्चिता मूर्द्द्वनि भोगियुक्ता
श्री कर्कशारण्यमता बिरौति !
शाखां फलाशस्य समाविष्ठा च
मध्ये स्थिता कर्कटकस्य राशि: ॥ ११ ॥

Sloka 11.—The middle decanate of Cancer is represented by a woman with her head decorated by lotus flowers and carrying a snake with her. She is rough in her behaviour and is crying loudly alone in a forest. She is resting herself on a branch of the फलाश (Phalasa) tree.

NOTES.

This is a female decanate and is a सर्पद्रेक्कण (Sarpadrekkana).

शुण्डः—
कांतासम्बन्धे नव्योवनाभं विभार्ति सौलि मधिं सस्पंदवः ॥
फलाशा खां नुगता विरौति कुलोरम्भे जित्रशः पदिष्टः ॥

साराबलः—
लुधः स्वहतत्सरः स्वप्रसतः स्वीजितोसबिमली स्यातः ॥
सहजानिको बिहारी चंद्रो बहुरहितीये च ॥

भार्याभरणार्थमण्डव नौस्यो गच्छति सर्वेष्ठितः ॥
हैमेथ युद्दो विभूषणार्थिनिपातस्योन्यगतथ कर्कटे ॥ १२ ॥

Sloka 12.—The last decanate of Cancer is a man who has started on a boat in the ocean to procure ornaments for his wife. He has a serpent coiled round him. He is flat-faced and is wearing ornaments made of gold.
Notes

This is a male decanate and is a सप्तदेक्काण (Sarpadrekkana).

The sloka in this Chapter can, subject to the other planets in the horoscope, be used for describing the character, etc., of a man or a woman [as can be seen from the quotations from सारावली (Saravali) under each [sloka]. For example, this sloka in unfigurative language means, a man very much under the influence of his wife and who will undertake even perilous adventures in order to please her.

शाल्मलेश्वरि गृःघ्रजम्मुक्रः
श्च नरश सम्बन्धकारान्नितः ।
रौढ़ि मातृपितुत्रिप्रभोजितः
सिह्रुपायद्वाबमुच्यते ॥ १३ ॥

Sloka 13—The first decanate of Leo is of the form of a vulture and a jackal sitting over the शाल्मलि (Salmali, Silk-cotton) tree and resembles a dog as well as a man with dirty garments. He is crying aloud owing to separation from his parents.

Notes.

This decanate is a combination of पुरुष (Purusha), चतुष्पाठ (Chatushpadha) and पक्षिन (Pakshin).
Sloka 14.—The middle decanate of Leo is a man with the shape of a horse, and wearing on his head some flowers slightly whitish in colour; he also covers himself with deer-skin and a blanket. He is difficult to be found or met with like the lion. He carries a bow in his hand and his nose is somewhat bent.

Notes.

The decanate is a combination of पुरुष (Purusha) and आयुष (Ayudha).
Sloka 15.—The third decanate of Leo is represented by a man, with a face like that of a bear, whose movements and gestures are similar to that of a monkey. He carries with him a stick, fruits and flesh in his hand. He has a long beard and curled hairs.

Notes

A Combination of पूरुष (Purusha), आयुध (Ayudha) and चतुश्पाद (Chatushpada).

मुनि: परस्मकुर्य कहत: सम्बोधति कितयः।
नातनतुलीहिति: स्यामृताप्य: प्रग्नोभोद्ये॥

Sloka 16.—The first decanate of Virgo is symbolised by a young damsel holding a pot full of flowers, with her limbs fully covered up by dirty garments.
She desires to have cloths and wealth. She wishes to go to her father’s residence.

Sloka 17.—The middle decanate of Virgo is a man holding a pen in his hand; he is black in colour, and has his head tied with a cloth. He spends as well as earns. He carries with him a large bow, and his whole body is covered with hairs.

Notes.
A combination of युध्व (Purusha) and आयुध (Ayudha).
Sloka 18.—The last decanate of Virgo is represented by a woman, yellowish in complexion, with her body covered by fine garments which have been well-washed; she is tall and holds in her hand a water pot as well as a ladle. She is pious and is going to the temple.

Notes.
This decanate is of the shape of a woman.

Sloka 19.—The first decanate of Libra is of the shape of a man who has entered a shop on the way with a balance in hand. He is skilled in measuring and weighing and holds a weight in hand. He thinks of
his wares and of their exact prices. Thus opine the Yavanas.

Notes.
This decanate is of the shape of a man.

Sloka 20.—The middle decanate of Libra is of the shape of a man with a face like that of a vulture; he is hungry and thirsty and wants to fly away taking the pot along with him. He is thinking of his wife and children,

Notes.
This decanate is of the shape of a man and a bird.
Sloka 21.—It has been declared by the Yavanas that the concluding decanate of Libra is of the form of a man decorated with jewels and who is carrying with him a quiver and a mail-coat made of gold. He is monkey-like in appearance, carries fruits and flesh and stands frightening the deer in the forest.

Notes.

धनुधेर: किलरपुष्पकर: (Dhanurdhara kinnara-rupabhrinnara- ha) is another reading for the third quarter of the sloka.

The decanate is a mixture of a man and a quadruped,

Sloka 22.—The first decanate of Scorpio is represented by a beautiful woman shorn of her garments
and jewels and coming from the great ocean to the shore. She has been ejected from her position and her feet have been bound up together by a serpent.

Notes.
The decanate is of the shape of a woman and a serpent.

Sloka 23.—The middle decanate of Scorpio is represented by a woman desiring all kinds of comfort for her residence. She has a serpent coiled round her person for the sake of her husband. She has a body similar to that of a turtle or a water pot.

Notes.
This decanate is of the shape of a woman and a serpent.
Sloka 24.—The last decanate of Scorpio is of the shape of a lion with a face broad and flat like that of a turtle. He is scaring dogs, deer, pigs and foxes. He guards the sandal-wood regions.

Notes

This is a quadruped decanate.

Sloka 25.—The first decanate of Sagittarius is of the shape of a man with a body like that of a horse.
and holding a long bow in his hand. He stops in the hermitage and guards the several articles like the wooden ladles, etc., required for sacrifice and also attends to the needs of the ascetics residing in the hermitage.

Ntois

This decanate is a combination of a man and a quadruped and is armed.

Sl. 26

Sloka 26.—The Middle decanate of Sagittarius is represented by a woman, very beautiful in form, bright as gold or the Champaka flower, seated in a throne and middle in stature and separating the gems in the ocean.
Sloka 27 — The third decanate of Sagittarius is symbolised by a man with long hairs, golden and Champaka-like in colour, seated in a chief and prominent place with a stick in hand. He wears silk cloths and also a deer skin.

Notes

This decanate is a male one and is armed.
Sloka 28.—The first decanate of Capricorn is represented by a man full of hairs, with teeth similar to that of a crocodile and with a body like that of a hog. He carries with him a rope (by which an animal is tied of a pole) and a net. He is frightful to look at.

Notes.
This is a male decanate loaded with fetters.

Sloka 29.—The middle decanate of Capricorn is a woman skilled in all arts. with eyes as broad as the petal of a lotus, dark-blue in colour, aspiring for various things, decorated with ornaments and wearing ear-ornaments made of copper, gold or iron.

Notes.
This is a female decanate loaded with fetters.
Sloka 30 — The last decanate of Capricorn is a man with a body similar to that of a किन्नर (Kinnara *) and wearing a woollen blanket over his person. He has got with him an armour and a quiver, and carries on his shoulders a pot inlaid with precious stones.

**Notes**

This decanate is of the shape of a man and is armed.

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* A mythical being with a human figure and the head of a horse (अस्वमुख Aswamukha).
Sloka 31.—The first decanate of Aquarius is represented by a man anxious and troubled about procuring oil, liquor, water and food. He carries with him a blanket. He is clad in silk and also got with him the skin of a black antelope. He has a face similar to that of a vulture.

Notes.

The Drekkana is of the shape of a man as well as a bird.

Sloka 32.—The second decanate of Aquarius is a female seated in a carriage partly burnt and carrying Salmali (Salmali) wood in it. She is collecting metals and she is seen in the forest dressed in dirty garments with pots on her head.
NOTES.
This decanate is of the shape of a woman who carries fire.

स्वाभाविकः—
शस्यार्धशीषी। जातो। प्रदक्षिणे शोभायी योषा हरते बनन्ते ।
भाष्यः ज्ञातीर्थमेधाश्रमेश्वर च जित्तिनीय विज्ञबन्धु बदन्ति ॥

पारंपरिकः—
लीला। समर्थमधुरो रामे। लिङ्कोटक्षाधात्यचन्दनः ।
बद्रदाटकास्मात्मानं बहुसिद्धं। स्वाधिकोत्तरं तु ॥

श्यामः सरोमश्रवणः किन्नी ।
त्वरक्षनिया साप्तमलाविभिंति ।
भाष्यात्मान लोहिताक्षितिभिः
संवार्यन्त्राणातमी घटस्य ॥ ३३ ॥

Sloka 33. The last decanate of Aquarius is represented by a man black in colour, with hairs in his ears and wearing a crown or diadem; he is carrying (on his hand) metallic pots (vessels) containing barks (of trees), leaves, gum and fruits and which he is interchanging from one place to another.

त्रिपाठीः गः। नायाती त्रस्तावाहुः। स्वाधिकः न जनवः।
बहुदाटान्तरिणीयो विद्वारिताकाशो रतिविवर्त्तये ॥

मुहम्मदसुल्तानावणियन्त्राणात्मिकः
व्यक्तिचत्तः सत्वभूमान् ।
**Sloka 34.**—The first decanate of Pisces is symbolised by a man handling with his hands several articles consisting for the most part of ladles, pots, pearls, gems and conch shells and carrying ornaments. He crosses a lake (huge mass of water) by means of a boat for the sake of getting ornaments for his wife.

**Sloka 35.**—The second decanate of Pisces is declared by sages to be a young female sailing with her retinue to the other side of the ocean in a boat with a banner mounted on a very tall flag-staff and with a facial colour resembling that of the Champaka flower.
Sloka 36,—The last decanate of Pisces is a man standing naked in a forest near a hole with a serpent coiled round his body. He is very much agitated in mind being tormented by thieves and fire, and is weeping.

Notes

This decanate is of the shape of a serpent and a man.
CHAPTER XXVIII

उपमंडळरावधायः

राशिप्रेमेदो ग्रहयोनिमेदो
वियोनिजन्माथ निषेककालः
जन्माथ संधोमरण तथायुः
देशाविपक्षोऽभक्षवर्गसंगः

कर्मजीवो राजयोगः खयोगः
आन्द्रा योगः दिग्रहायांश योगः
प्रव्रव्याथी राशिश्रीलालिनि दृष्टि
आंवस्त्मदाशयोगेऽथ प्रक्रीणः

नेन्द्र्योगः जातकः क्रामिनीनां
निर्यां स्याभ्रजनम दक्षाणः
अध्यायान्ति विषयति: पश्चयुक्ता
जन्मन्येतत्त्वांक्रिक चापिवास्ये

Sloka 1-3.—In this, my work on Horoscopes, there
are 25 Adhyayas, viz., (1) राशिप्रेमद (Rasiprabheda) (2)
ग्रहयोनिमेद (Grahayonibheda), (3) वियोनिजन्म (Viyonijanma),
(4) निषेककाल (Nisheka Kala), (5) जन्मविष्य (Janma Vidhi),
(6) अरिश्वारिष्ट (Arishta Balarishta), (7) आयुर्वर्ध्य (Ayur-
दया), (8) दसविपक्ष (Dasavipaka), (9) अश्तकवर्ग (Ashtaka-
वर्ग), (10) कर्मजीव (Karmajeeva), (11) राजयोग (Raja-
yoga), (12) क्षयोग (Khayoga) or नाभस्योग (Nabhasayoga),
(13) चान्द्रयोग (Chandrayoga), (14) दिग्रहादि (Dwighrahadi)
गस, (15) प्रव्रज्या (Pravrajya) yogas, (16) राशिजीव (Rasi-
स्सेला), (17) दष्टिफ़ल (Drishtiphala), (18) भाव (Bhava), (19)
NOTE

RAJAPRADEH (Rasiprabheda)—the several divisions of the signs and their properties.

GRHAHONIBHEDA (Grahyonibheda)—the nature of the planets and their characteristics, etc.

VIYONIJNAN (Viyonijanma)—animal and vegetable horoscopes.

NILEKAKAL (Nileckakala)—time of conception.

JANMA (Janma)—time of birth.

SADYOMARAN (Sadyomaranam)—immediate death.

AYURDAYA (Ayurdaya)—the computation of the period of longevity of a person.

DASAVIPAKA (Dasavipaka)—planetary divisions and subdivisions of life known as dasas and antradasas.

ASHTAKAVARGA (Ashtakavarga)—the good and bad effects with reference to the 8 places—the 7 planets and the Lagna.

KARMAJEVA (Karmajeeva)—profession or occupation.

RAJAYOGA (Rajayoga)—yoga leading to Kingship.

KHAYOGA (Khayogaha) or NABBASA (Nabhasa) yogas.

CHANDRA YOGA (Chandra yoga)—position of planets with reference to the Moon—includes yogas such as ANAPHA (Anapha) SUNAK (Sunapha) and DURUDHARA (Durudhara), etc.

DWIGRAHADHIYOGA (Dwigrakahadiyogaha)—combinations of two or more planets in one house.

PRAVRAJYA (Pravrajya) yogas—ascetic yogas.

RASEELA (Raseela)—yogas formed by the planets, the Sun, the Moon, Mars, etc., in the several zodiacal signs. The 16th, 17th and 18th Adhyayas should have, originally constituted
one Adhyaya. The dispositions of the several signs of the zodiac when they are occupied by the various planets have been treated of in detail here.

द्रष्टिफल (Drishtiphal)—Effects of planetary aspects.

भावफल (Bhavaphala)—The effects of planets in the several mundane houses.

आश्रय (Asraya) yogas—The effects of planets by their being in the several Vargas, etc.

प्रकर्ण (Prakirna)—miscellaneous yogas.

अनिष्ट (Anishta) yogas—malefics yogas.

श्रीजातक (Stri Jataka)—Female horoscopes.

निर्याण (Niryana)—Death or exit from the world.

नष्टजातक (Nashta Jataka)—lost horoscopes.

द्रकान (Drikana)—On the drekkanas or decanates.

प्रभास्तिथिम दिवसः क्षणश
चन्द्रो विलम्बं त्वथ नग्रेदेवः।
शुद्धिर्गुणामथ चापवादो
विमिश्रकार्यं तनुवेयनं च ॥ ६ ॥

अतः एरं गुद्दलपुजनं स्यात्
स्वं ततः स्नानमिथि: प्रदिष्टः।
बाहो गुर्णामथ निर्गमांश
कमाल दिष्टः शकुनोपदेशः ॥ ५ ॥

विवाहकालः करण ग्रहाणं
प्रोक्तं प्रथकष्टिज्ञानाथ शाखा।
स्कन्देऽवेविन्योतिपसन्न्योद्धां
मया कङ्गो देववर्तां हिलाय ॥ ६ ॥
Sloka 4-6 — (The Chapters contained therein relate to) (1) प्रसन्प्रभेद (Prasnaprabheda), (2) तिथिभाल (Tithibalam), (3) बहम (Bham) Nakshatrabhidhanam, (4) दिवस (Divasa) or वारफळ (Varaphala), (5) क्षण (Kshana) or मुहूर्तनिर्देश (Muhurta nirdesa), (6) चंद्र (Chandra) or चंद्रभाल (Chandrabala) (7) विलान (Vilagna) Lagna nischaya, (8) लग्नभेद (Lagna bheda) that is the minute divisions of the same such as Hora, Drekkana, Navamsa, etc. (9) प्रश्नुज्जी the exact positions of the planets with their effects, (10) अपवाद (Apavada), (11) विमिश्रक (Vimisraka) miscellaneous, (12) तनूवेपन (Tanuvepanam) rc : tremor in the body, (13) गुह्यकपुजन (Guhyakapujanam), (14) स्वप्न (Swapnam)—on dreams, (15) स्नानविधि (Snana Vidhi) rules of ablution, (16) ग्रहेय (Grahaye Yagna), (17) निर्गम (Nirgama) Going out—that is rules to find out the best or auspicious time for starting on a journey; (18) सकुन (Sakuna) Omens; (19) विवाहकाल (Vivaha) Kalam—auspicious time for performing a marriage, and (20) ग्रहकरण (Grahekaran) — the method of calculating the accurate positions of the planets. This last, viz., ग्रहकरण (Grahekaran) has been treated of in great detail in my work पञ्चसिद्धांतिक (Panchasiddhantika). Thus an epitome of the Science of Astrology has been prepared by me in three sections viz., Astronomy, Horoscopy and Samhita for the benefit of the Students of Astrology.

प्रयुक्तिविचित्रितमः शास्त्रेनेतस्मस्तः
वदुर्लघुमेवें नत्यदेशार्थमेव ।
कर्तविद्ध हि समर्थ वीविशालामले
मय यदह यदुफळ सजनेः धन्यतां तद् ॥ ७ ॥
Sl. 9] अष्टाध्याय: 547

Sloka 7.—This entire science of Astrology has treated of in great detail by (Yavana and) other ancient writers. To correctly bring out the essence contained in their works, I have written these brief works. With the help of these, intelligent students can sharpen their intellects still further. If there should be anything inconsistent in what I have said, I crave the indulgence of my learned readers.

Sloka 8.—If any portion of the text be found to be omitted in the course of its communication by a teacher to his pupil or its transcription by a copyist, the learned reader should leave off all feelings of jealousy and get the same rectified by a reference to persons well-versed in the science. Further if there should be found in the text any errors, imperfections or omissions due to my laches, the learned readers will kindly make the necessary corrections and supply the needful.

गुणाकरः—

यथाज्ञानादिरुप्तं तत्तत्वस्वयमधि वताते सुमनसः।
विनाटो दोषाणामस्वत्वमेति वा तत्ताविता
न पर्यन्तः सथो जनपदुपदाप्रकाशतः॥

आदित्यदासनयस्तदवासनाभः

कथित्यथे सत्वतुल्यवर्षसादः॥
आदित्यकां महनिमातन्यवलोक्य सम्प-
भोरां नाराजमिदीरुचिरां चकार ॥ ९ ॥
Sloka 9.—Varahamihira, the son of the Brahmin Ādityadāsa received his education from his father and learned this science through the blessings of the Sun in the village of Kapittha, and while residing in Avanti (Avanti-Ujjain) wrote this beautiful work after a careful examination of the various works of ancient sages on the subject.

गुणाकरः—

आनेवति महासूक्ष्मकालिकः श्रीर्वर्णनामान्य-स्वरूपः सदरुपः समसूक्ष्मयोगोत्प्रथेतः।
श्रीनरुपणसंबंधः हिन्दोस्वति विग्रहोविवर्णः:
श्रीति येन विकृति: कुज्रे कुस्युरोऽहः परं प्राप्यति:।
तस्मादयुगदसदुपुरस्य (स्वरूपः):
श्रीशास्त्रिर्गुणान्त्वरा नानानां दिशिताः।
गोष्ठबालस्मलं सुमन्तरकोरा
वेदानिः श्रवणचतुष्ट: प्रिष्ठितः॥
श्रीनरुपणमेश्वरे-पञ्चाल्या वराहलेखः दिवं गतेषु ।
निर्देशः ये समवेश्य वाणी विग्रहवचार रचयां चकार॥
दश्वा वचस्ये सु पादमहापूर्वः विनोकीविकां
व्यासायाय वचनं पुर्वतो मुद्याःकोरार्जनः॥
तदुनुस्स्य गुणकर्त्तेण गणकान्तेनुष्णा जातकः
श्रीहर्षामस्तस्मासंस्कर्मचि व्योतिरित्वा श्रीतवे॥

dिनकरधुनिगुहिरणप्रणिपातकक्तप्रसादवितनेदयम्
शास्त्रसंसूक्ष्ममेवेण नमोस्तु पुजयेनेदयमः॥ १० ॥

Sloka 10.—Through the blessings obtained by the worship of the Sun and other planets, of Vasishta and other sages, and of my father, the preceptor, this scientific work came to be written by me. Salutation to the ancient writers of Astrology.