THE
BṛHIHAJJĀTAKAM
OF
VARĀHA MIHIRA
Exclusively Distributed by
Munshiram Manoharlal
Publishers Pvt. Ltd.
54 Rani Jhansi Road,
NEW DELHI-110055, INDIA.
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FOREWORD

The Jyotiṣa Śāstra is counted as one of the six amgas of the Vedas. All the religious rites and sacrifices of the Hindus are guided by Astronomy and Astrology, both of which are included in the Jyotiṣa Śāstra. Indeed, Astrology is considered as the eye of the Vedas.

Astrology is the oldest of all sciences. Its history is traced back to the Vedas whose wise Rishis, by the expansion of their consciousness, could reach the Shining Ones. From India the belief in Astrology spread to China, Babylonia and Chaldea; whence it spread to Egypt, Greece, Rome, and throughout the whole world. Once it taught the people to lift their aspirations by faith, hope, and reverence, through the stars and the planetary spirits to the One and Universal Self.

The hoary saints of the ancient ages, fraught with wisdom, held that “an affinity existed between the stars and the souls of men; that the ethereal essence is Divine; that the souls of men are taken from this reservoir and return to it at death; and that the souls of the more eminent of mankind are converted into stars.”

When we come to consider that Astrology was the beginning of nearly all that we hold valuable in art, literature, religion and science; that the asterisms and the constellations were our first pictures; and that Astronomy and Astrology sprang from India, we may judge of its value to humanity: nor shall we wonder at its survival amidst the fall of nations and the decline of mighty races.

There are two broad and rational principles on which Astrology is based.

The first principle upon which the science of Astrology rests is that of Vedânta, that the whole Universe is actually what the term implies—a unity; and that a law which is found in manifestation in one portion of the Universe must also be equally operative throughout the whole. While the Heavens form the macrocosm, man is the microcosm. Each man is a little world exactly representing the Universe. While all seem quiet without, there is an active world within. Such a world is visible to the inner sight of a Yogi. Those laws which are operative among the planetary bodies are also in force amongst ourselves.

The second principle is that, by a study of the motions and relative positions of the planets, the operations of these laws may be observed, measured and determined,
From these two principles, aided by observation and a metaphysical mind, the whole science of Astrology herein expounded can be deduced. Failure in Astrological predictions arises from error in calculation. A well-versed and conscientious astrologer is always to be consulted. Error in calculation is as sinful as the murder of a Brāhmaṇ. The best test that can be applied to Astrology, where first-hand knowledge is required, is that of experience.

In Hindu Astronomy the places of the planets and the other heavenly bodies are reckoned from the 1st point of the Nakṣatra Advinī, which is constant; whereas in the Western method the places are reckoned from the variable Vernal Equinox, one of the two points where the Ecliptic cuts the Equator. This point is the Western first point of Aries. It has a retrograde motion at the rate of 50° a year.

Taking entire human life into consideration, the true view is that a man is both a slave of the effects of his previous kārma in his past incarnations and is a free agent as regards fresh independent deeds, deeds which are in no way directed to thwart, to arrest, to alter, or in any way to modify or remodel the effects of his past kārma. But if he wishes to move along with the natural course of things he may do so and the course will become more easy and more smooth. This view will account for three things:—(1) the many apparently unaccountable failures of attempts, even when the individual tries his best; (2) the easy success on many occasions, even when the individual does not try his best; (3) the success that attends on proportionate labour. In the first case, the attempt was one aimed at moving against the current of fate; in the second case, it was one of moving down with the current; and in the third case, it was an attempt where free human agency can display itself.

Astrology gives us the knowledge of our past kārma, how to fight against it, as well as how to work out our fresh deeds, so that we can get rid of this wheel of kārma and be free.

The Brihat Jātaka of Varāha Mihira is generally considered all over India as one of the best and most authoritative treatises on the science of Hindu Horoscopy. In fact, Varāha Mihira is recognised as the greatest of the Indian Astrologers. There are four commentaries on this work. The well-known is that of Bhaṭṭa Utpala; another is known as Subodhini; the third is Mudrākṣari, and the fourth is known as Śripatiyam. The commentary of Bhaṭṭa Utpala is followed in this work.

The author has written a smaller work on Astrology known as Laghu Jātaka. Horoscopy is one of the three sections of Jyotiś Śāstra; and Śrī
Varāha Mihirāchārya has treated of all the three branches. The other two branches are Samhitā and Astronomy. On Samhitā, the author's treatise is known as Bṛihat Samhitā, and his Astronomical work is known as Pañcha Siddhāntikā. Varāha Mihira has also written a work on Yoga Yātram. Some say, he lived in the reign of Vikramāditya in the Court of Ujjain and is one of the nine gems (Navaratnas) of the Court. According to this, Varāha Mihira's age would be 24 Vikrama Samvat. Others hold that he lived about the time of 427 Šaka Era, or, 507 A.D, i.e., in the sixth century.

In conclusion, it may be added that Truth can never be destroyed and when we recognise in Astrology the law of the Almighty, we need some courage, as well as mental ability, before we commence the task of learning the harmony of the law of the Almighty. Yet the same energy that is expended in seeking to refute it would, if turned in the direction of learning its first principles, unbar the gate that leads to its understanding.
THE
BRIHAJJATAKAM OF VARAHA MIHIRA
A COMPLETE TREATISE ON HOROSCOPIC ASTROLOGY

FIRST CHAPTER
ON ZODIACAL SIGNS
First Planetary and Definitions

शारीरिकपरिवर्तित:शास्त्रोत्तरंसंगणर्यनस्मात्
मात्रेयास्मिवादंकलुक्त्यंयतंभर्तियथोपिषां
वोकानांप्रवलोन्धवसिद्धिविविधानेक्षर्या
शुभं
वाचंन:सदवर्तनेककिरणक्षेलाक्ष्मीयापो
रची:||

मूर्तित्वे, to unfold the different phases. शिल्पित: वैकालित्र, duly
arranged; intended entirely. बदन्ति: सर्वाहित्र, of the moon; of the bearer of
spots resembling a hare. Some read वण्यं: सर्वाहित्र, of the god Mahādeva,
who holds moon on his forehead. The Sun is considered to be one of the eight
forms of the God Śiva or Mahādeva. वर्तमा: the path; the Devayāna or
the path of liberation. वुल्लानमां: Apanarjanmanāṃ, of those having no more
future births. आत्मा, the Great Self, the Supreme Spirit. इति, thus.
आत्मविदा: of the knowers of Self, of those that have realised the Supreme
Spirit. रात्रि: the Sacrificial Deity. च, Chana and. वर्ण: Jajatām, of the
sacrificers; of those that perform sacrifices. भार्त, the Chief Supporter; the
Supreme. अमरंयोगिनी: अमरयोगिनी, amongst the Devas, planets and stars; the
Immortal Lights. लोकानि: Lokānāṃ, of the (seven) worlds. त्रितीयोऽन्तः: Pralayo
dhsvasthitivibhub, The Creator, Preserver, and Destroyer, च, Chana, and.
सन्नाता: under various names; in various ways. य, yah, who. षेत्रः षेत्र, in
the Vedas. स्त्री स्वान, the speech. नाय, unto us. स, he. दाता: Dadātu,
may grant. नेपिति: Anekakirāyaḥ, many-rayed. त्रिलोक्यास्त, the
lamp of the three worlds. रविः Rāvīḥ, the Sun,
1. May the radiant Sun grant me speech, the Sun who by his light illumines the three worlds and unfolds the different phases of the Moon; who is the Path of those that will have no more incarnations, the Self of the Yogins and the Sacrifice of the Sacrificers; the Up-holder of the Immortal Lights, the gods, planets, and stars; the Creator, Preserver and Destroyer of the seven worlds and who is sung in the Vedas under various names and in various ways.

Note:—The author, Varāhamihirāchārya invokes at the commencement, the blessings of Sūrya Nārāyaṇa.

The Jyotiṣ (Astronomy, and Astrology, considered as one in ancient times) is counted as one of the six angas or sub-divisions of the Vedas that every Brāhmaṇa must study for his welfare in this and in the other world, inasmuch as it ascertains the exact time when several sacrifices are to be performed and what will be the fruits acquired thereby. Thus the Jyotiṣ is recognised as the eye of the Vedas and as such its superiority is recognised over the other sub-divisions as written in the following verse.

शास्त्रार्थं सुभव ज्योतिः काहु कृत्यं न लक्षणं च कल्यं करते।
या तु शिक्षा वेदस्य सा नातिका पादप्राङ्कं छंद आचैवैवेषु॥

Thus has been said by the great seer Garga:

"The king who does not honour a scholar accomplished in horoscopy and astronomy, clever in all branches and accessories, comes to grief.

"Even those who, free from egotism and without anything to care for, lead a hermit's life in the wilderness, consult the man that knows the motion of the stars.

"As the night without a light, as the sky without a sun, so is a king without an astrologer; like a blind man, he errroth on the road.

"If there were no astrologer, the hours, dates, asterisms, seasons, and half-years would all be confused.

"Therefore a king should consult a learned and eminent astrologer if he desire victory, glory, fortune, enjoyments, and happiness.

—(Chap. II Brihat Samkhita verses 7-11).

N. B.—The earth is being always vitalized by the Immortal Lights from above, by the Sun, Moon, and stars in the ethereal space. All persons born under any particular influence in any particular time will have the characteristics of that particular influence for that particular
moment strongly marked in their individual nature. It has been found by a species of inner revelation that the people get their gross material elements mainly from the ethereal space, their desires and personalities from the Moon, their feelings and emotions from the stars, their mental feelings from the planets, and their spirituality from the Sun. So man must learn to rise, till having conquered passion, and having subdued the mind he stands forth free and untrammeled, free from Karma, the idea of fate, the outermost ring of limitation in life, stands in purity, perfect in wisdom, radiant, and in love supreme. Man to effect his liberation from future births must face his way towards the Sun and when he passes through this solar vesture, he reaches the final Goal, merging in the Supreme Spirit.

The word Astrology interpreted means the logic of the stars or "The reason of the stars." There is a general idea that Astrology teaches fatalism. There seem to be many arguments in favour of that idea, but those who have studied the subject from the deeper stand point, know that it does not teach absolute fatalism. All our mistakes are the results of ignorance. If we had more knowledge there would be less misfortune; therefore it is contended that if we have a knowledge of Astrology—which is a science of life—we should avoid many of our misfortunes. It is shown in the following chapters how that can be done.

शास्त्रीय—भूयोभी: पद्धुदिविभि: पद्धियिञ्ण होराफलजालये
शब्दन्यायसमन्वितेभु: बद्धशः शास्त्रेषु हादेष्वपि॥
होरातत्त्वमहार्थप्रतरणेभेभोधमानामहं
स्वतं वृत्तविचित्रमर्यम्बुचलं शास्त्रववं प्रारंभे॥ २ ॥

भूयोभी: Bhāyobhī, by many, by numerous. पद्धुदिविभि: Paṭubuddhibhiḥ, by clever intelligent thinkers. पद्धियिञ्ण Paṭudhiyāṁ, for clever intelligent persons. होराफलजालये Horāphalajālapaye, to expound the results of past actions (from the rising of a zodiacal sign at a particular moment). शब्दन्यायसमन्वितेभु: Sabdanyāyasaṁvītebhū, full of deeply reflected reasonable meanings. बद्धशः Bahuśaḥ, many a time. शास्त्रेषु Śāstraṣeṣu, astrological works, treatises. हादेष्वपि Driṣṭeṣu, after consulting with the Api, even. होरातत्त्वमहार्थप्रतरणे Horātantra mahārāpaṇaprațaraṇe, to cross the great ocean of astrological science. शास्त्रववं Vṛttavichitram, ornamented with various metres. शास्त्रववं, Sāstrarhulam full of much meaning, complete. प्रारंभे Praṇabhā, this sacred book, like a boat. शास्त्रववं प्रारंभे, I begin (to write.)
2. Though many clever thinkers have written various works on Astrology to explain to persons of great intellect this vast science, after pondering over authoritative kindred works full of logic and deep meanings yet the people were disheartened in their attempts to cross this ocean of horoscopy and for such I begin to write this concise yet complete treatise in varied metres and I hope it, like a boat, will safely carry them across.

Note:—There are well-known works of Parâkrama, Gârgha, Bâdevâryana, Satyâchârya, Yavanâchârya, Maya and others.

अद्वस्यहृदयहृदयाभिकल्पमेकै बांध्रंति पूर्वापरवर्षलोपात।
कसर्जितं दृष्टभेदे सदाविय यतस्य पर्कं समभिवनक्षं ॥ ३ ॥

हराः Horā, the word horā, हर् Iti, thus. अहोरात्रविकल्पम् Ahorātravikalpaḥ, synonym or abbreviation of the word Ahorātram. से Eke, some ; others. बांध्रंति Vâanchhanti, are inclined to take. पूर्वापरवर्षलोप्त Pûrvâpāravârshâlopât, by dropping the first and last syllables. कसर्जितं karmârjitaḥ, earned by deeds. दृष्टभेदे Parvâbhave, done in previous existences. सदाविय Sadâdi, good or bad. यत् Yat, whatever. तस्यa Tasya, of which; whose. पक्त किण Paktim, matured state, fit to bear any fruit. समभिवनक्षि, Samabhivyanakti, fully reveals; clearly manifests.

3. Some persons take the word Horā as an abbreviated form of Ahorātram (convenient for frequent usage); they drop the first syllable (m) 'a' and last syllable (m) 'tram' from the word Ahorātram. (And this they account for by saying that). This day and night makes these twelve zodiacal signs fully visible to us, that represent the matured state of all good and bad actions done in previous existences and now ready to yield their fruits.

Note.—Whatever works, good or bad, we did in our previous births, we get their fruits here in this birth. But we do not know beforehand what these fruits would be: hence we do this grahavi-chār, i.e., these astrological calculations. These works are of two kinds, strong and weak (म, चक्ष्य). The strong works produce दायक dadvaphala, i.e., periods of fruition given by the several planets; and when these are auspicious, royal marches, journeys, sacred pilgrimages and any other good works are to be taken in hand; and if
inauspicious, not to be taken in hand. The weak actions bear fruits that are determined by Āṣṭavarga, i.e., by the several positions of the seven planets and the Lagna, as described in Chapter IX. And when these signs are inauspicious, peace-offerings are to be made to the planetary deities to cast off their pernicious influences. In short, the strong are fated to occur and can never be modified; the weak ones can be avoided by proper sāntis. The word “hora” is really a Greek word and the author of this treatise was not ignorant of its origin. Therefore he says “some say hora is an abbreviation of Ahorātram” this is not really his opinion. Hora is the same word as the hour in English and “hora-śāstram” means the science of calculating time.

4. The signs of the zodiac, the Ram, etc., are represented successively by the nine pādās (feet) of the several stars commencing with Āsvini. And these signs are (imagined to be the several limbs of the) body of the Zodiacal Man (called Time-Person or Kālapuruṣa); such as the Ram, etc., are successively represented as the head, face, chest, heart, belly, waist, pelvis, the generative organ, the
thighs, the knees, the legs and the feet. The words Khṣetram, Grīham, Rikṣam, bham and bhavanam all denote the same meanings that a Rāsi denotes (i.e., a sign of the zodiac); these words are synonymous.

Note.—The twelve signs of the Zodiac are—(1) Meṣa, The Aries or Ram; (2) Vṛṣa, The Taurus or Bull; (3) Mithuna; The Gemini or Twins; (4) Karkaṭa, The Cancer or Crab; (5) Simha, The Leo or Lion; (6) Kanyā, The Virgo or Virgin; (7) Tulā, The Librā or Balance; (8) Vṛṣchika, The Scorpion or Scorpion; (9) Dhanu, The Sagittarius or Archer; (10) Makara, The Capricorn; (11) Kumbha, The Aquarius or Water-carrier; (12) Mīna, The Pisces or Fishes.

The several limbs of the Zodiacal Man are shewn in the annexed diagram—

THE ZODIACAL MAN.
CH. I, ON ZODIACAL SIGNS.


Each asterism has got four feet. 27 asterisms have 108 feet. And these are equally divided amongst the twelve signs. So each sign has got nine pada. Thus (1) Mea is represented by Asvini, Bharani, and one pada (i.e., one-fourth) of Kritika; (2) Vrisa by 3 pada of Kritika, Rohini, and 2 pada of Mrigasirà; (3) Mithuna by 2 feet of Mrigasirà, Ardra and 3 feet of Punarvasu; (4) Karkata by one foot of Punarvasu, Pushya, Ashlesha; (5) Simha by Magha, Purva Phalguna, and one foot of Uttar Phalguna; (6) Kanya by 3 feet of Uttar Phalguna, Hasta and 2 feet of Chitra; (7) Tula by 2 feet of Chitra, Svati, and 3 feet of Vishaka; (8) Vrischik by one foot of Vishaka, Anuradha, Jyeshta; (9) Dhanu by Mala, Purvashadha, and one foot of Uttarashadha; (10) Makara by 3 feet of Uttarashadha, Svarga, and two feet of Dhanistha; (11) Kumbha by 2 feet of Dhanistha, Sakabhipa, and 3 feet of P. Bhadrakapi; and (12) Muna, is represented by one foot of Purva Bhadrakapi, Uttar Bhadrakapi, and Revati.

Each sign of the zodiac is characterised by a special part of the human body; thus:—Mea is represented by the head; Vrisa, by the face; Mithuna, by the breast; Karkata, by the heart; Simha, by the belly; Kanya, by the hip; Tula, by the abdomen; Vrischik by the generative organ; Dhanu, by the thighs; Makara, by the knees; Kumbha by the legs, and Muna, by the feet. See the figure of the Zodical Man (Kala Purusa). And therefore when a malefic planet is in any sign, the part of the body characterised by that sign gets afflicted by a scar, or wound or marked by spots like those of a scar; and when a benefic planet rules any sign then the corresponding part of the body is seen to be fully developed.

Note:—The following table will be useful for purposes of ready reference:—

<table>
<thead>
<tr>
<th>Rashi</th>
<th>Sign</th>
<th>Part of body</th>
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<tr>
<td>1 Mea</td>
<td>Aries</td>
<td>Head</td>
</tr>
<tr>
<td>2 Vriasa</td>
<td>Taurus</td>
<td>Face</td>
</tr>
<tr>
<td>3 Mithuna</td>
<td>Gemini</td>
<td>Chest</td>
</tr>
<tr>
<td>4 Karka</td>
<td>Cancer</td>
<td>Heart</td>
</tr>
<tr>
<td>5 Simha</td>
<td>Leo</td>
<td>Belly</td>
</tr>
</tbody>
</table>
BRIHAIJATAKAM.

6 Kanyā   Virgo   Part of body.
    Raṣi.
7 Tūtā   Sīgna.
8 Vṛṣṇiḥka   Libra.
9 Dhanu   Scorpio.
10 Makara   Sagittari.
11 Kumbha   Capricorn.
12 Mīna   Aquarius.
13  Pices.

The twenty-seven Nāṣṭras or asterisms are:

1 Asvini (a)   Ariëtis.
2 Bharani (b)   Ariëtis and Musca.
3 Krittikā (c)   Tauri. Pleiades.
4 Rohiṇī (d)   Tauri, Aldebaran.
5 Māgasārā (e)   Orionis.
6 Āḍrā (f)   Orionis.
7 Pushanavati (g)   Geminall Pollux.
8 Pusya (h)   Cancri.
9 Asvini (i)   Hydræ 1 & 2 Cancri.
10 Magha (j)   Leonis, Regulus.
11 P. Phalguni (k)   Leonis.
12 U. Phalguni (l)   Leonis.
13 Hastā (m)   Corvi.
14 Cārtā (n)   Virgini, Spica.
15 Svaṭi (o)   Bootis, Arcturus.
16 Viśākhā (p)   Lyrae.
17 Anurādhā (q)   Scorpionis.
18 Jyeṣṭhā (r)   Scorpionis, Antares.
19 Māla (s)   Scorpionis.
20 P. Aṣādhā (t)   Sagittarii.
21 U. Aṣādhā (u)   Sagittarii.
23 Ēraṃa (v)   Aquilae, Altair.
24 Dhanūṣādha (w)   Delphinii.
25 P. Bhadrakāla (y)   Aquilae.
26 U. Bhadrakāla (x)   Pegasi and Andromedae.
27 Bovati (u')   Piscium.

The asterisms are denoted in diagrams in this book by a, b, c, d, &c., unless otherwise specified.

वसंतविलक-मस्त्यो घटी नृभिज्ञ गन्तवं सवर्णं
चापी नरोद्धजनो मकरो मृगास्यः ॥
तोऽलि सत्त्वसद्वा प्रतिगा च कन्या
शेषा: स्त्रोतमसहा: स्वच्छराश सवं ॥५॥

सत्त्वो Matayau, the two fishes (the tail of each being in the mouth of the other).
शेर दो महसुस करने का एक वाला द्राक्ष महसुस करने का एक वाला.
सत्त्व दो महसुस करने का एक वाला द्राक्ष महसुस करने का एक वाला.
शेर Sagadham, the man with club (in
his hand). कवी Sābīpaṇi, the woman with flute (in her hand.) श्री Chāpti, the man with arrow (in his hand). वृ: Naraś, the man. वर्णन: Asvajagnātha, the lower part of the body like that of a horse. मकरः Makara, (The sign Makara resembling the body of) the shark or crocodile. प्रसी: Mṛgāyaśa, the face like an antelope (or like an elephant). तायल Tauli, the man with a balance in his hand. ससससस ससससस ससससस ससससस ससससस ससससस ससससस ससससस ससससस ससससस ससससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस सससस वर्णन: Svanāmasadrisāh, resembling those that are signified by their own names. स्रव: Svaharās, moving (dwelling) in their own places respectively, (as seen in life). गा: Cha, and. गृह: Sarve, all (the signs).

5. The Pisces is represented by the twin fishes (the tail of each in the mouth of the other); the Aquarius, by a man carrying a water-jar; the Gemini, by a couple, man and woman, man with a staff and woman with a harp; the Sagittarius, by an archer with a bow, his upper part resembling a man and lower part a horse; the Capricorn is represented with a face like an elephant (or deer) and body like that of a shark or crocodile. The Libra is represented by a man with a balance (in his hand). The Virgo is represented by a virgin in a boat with ears of corn in one hand and fire in the other. The rest (i.e., the Ram, the Bull, the Cancer, the Leo, the Scorpio) resembling animals that are signified by their own names respectively. And all these twelve signs move in their respective spheres. (The dwelling places of the several signs are places appropriate to the several creatures.)

Notes.—The individual having Meṣa propensities roams and lives in forests; having Vṛiṇa tendencies lives in mountains and villages; with inclinations of Karkaṇa tries to live in water; of Simha, roams and lives in forests; of Kanyā, in particular localities as seen in life; of Tula, lives in markets and roads where various businesses are being transacted; of Vṛīchika, lives in holes and dens; of Dhanu, lives in villages; if of the first half of Makara lives in forests; of the second half of Makara, lives in

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1 The sign Meṣa is of the shape of a ram; Vṛiṇa, of the shape of a bull; Karka, of the shape of a crab; Simha, of the shape of a lion; and Vṛīchika, of the shape of a scorpion.
water; of Kumbha, lives in villages; and the individual with tendencies of Mina, lives in water.

See the Figure Zodiac, given below:

**THE ZODIAC**

राशिचक्र

This stanza as well as stanza 4 are chiefly useful in questions connected with horary astrology, in the discovery of stolen property and the like.

श्रोटक 1

चित्रिजसितज्ञचन्द्ररविसौम्यसितावनिजा: 1
सुरसमन्वतःसोरिसर्वक्ष्य यहांसारकपा: 11
श्राजस्त्रगतोत्तीलिचन्द्रमचवनादिनवांशविधिभिभवनसांशकाभिपथः स्वयम्हात क्रमशः 11 6 11

हैनिजसितज्ञतौसौम्यसितावनिजाः Khşitija sita jña chandra ravi saumya sitā vanijāḥ, Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, the Mars.
6. Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, Jupiter are successively the rulers of the twelve houses, Meṣa, Vṛiṣa, Mithuna, etc., as well as of the Navāṃśas and Dvādaśāṃśas of the houses. The rulers of the nine Navāṃśas of Meṣa, Makara, Tulā, and Karkaṭa are the same who rule the nine houses beginning with Meṣa, Makara, Tulā and Karkaṭa, respectively. This is the rule about the Navāṃśakas\(^2\) (nine equal parts of a sign.) The rulers of the twelve parts of each house are the rulers of the twelve houses commencing with that house.

(The rulers of the nine Navāṃśas of Meṣa are also the rulers of the nine Navāṃśas of Simha and Dhanu; similarly of Makara are also those of Vṛiṣa and Kanyā; of Tulā, are also of Kumbha and Mithuna; and of Karkaṭa, are also of Vṛiṣchika and Mina.)

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\(^1\) A house is divided into two, three, nine, twelve and thirty equal parts. When it is divided into two equal parts, each part, a space of fifteen degrees, is called a horā (hour); when divided into three equal parts, each part is called a Drekkan, Decanāṣṭe, a space of ten degrees; when divided into nine equal parts each part or space of 3° 20' is called a Navāṃśaka, ninth part; when divided into twelve equal parts, each part or space of 2° 50' is called a Dvādaśāṃśaka, twelfth part; when divided into thirty equal parts, each part or space of 1° is called a Trīṃśāṃśaka, a thirtieth part.

The rulers of the Navāṃśakas and Dvādaśāṃśakas are treated of in this verse. The rulers of the Trīṃśāṃśakas and Decanatos will be mentioned in verses following.

\(^2\) The only thing to be noted here is that the ruler of the first Navāṃśaka of any house is the ruler of the Cardinal sign. If the house be cardinal itself, then its ruler is taken as the ruler of its first Navāṃśaka and if the house be fixed or common then the ruler of the fifth or the ninth house from it which is the ruler of cardinal sign, that is to be taken as the ruler; e.g., Taurus is a fixed sign; and the ninth house from Taurus is Capricorn, a cardinal sign; therefore Saturn, the ruler of Capricorn is the ruler of the first Navāṃśaka of Taurus and so on.
The Rulers of Dvādasāmśakas can be made out easily. See the Tables.

These Navāṃśakas, etc., are dealt with to show that one planet is not to be considered alone, the supreme ruler of any house. Other planets' influences are also felt in that very house.

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<td>Saturn</td>
<td>Jupiter</td>
<td>Mars</td>
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<td>Mercury</td>
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<tr>
<td>12th</td>
<td>Jupiter</td>
<td>Mars</td>
<td>Venus</td>
<td>Mercury</td>
<td>Sun</td>
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Notes.—The Navamśas: Each sign being divided into 9 equal parts and there being 12 such signs, there are in all $12 \times 9$ or 108 such divisions in the ecliptic. We have already seen that the ecliptic contains 27 $\times$ 4 or 108 Nakṣatrapādas; it follows therefore that a Navamśa is a Nakṣatrapāda, i.e., one-fourth of a lunar mansion. The 108 Navamśas beginning from the first point of Meṣa bear the same names as the twelve signs of the Zodiac counted over and over again: the first Navamśa of Meṣa is Meṣa itself; that of Vṛiṣa is Makara; that of Mithuna is Tulā, and that of Karkaṭa is Karkaṭa itself. The same order holds for the 4 signs from Simha to Vṛiṣchikha and for the 4 from Dhanu to Mīna. In other words, the four sets of Trikoṇa or triangular signs begin with the same Navamśas: that is, the Trikoṇa signs of Meṣa, Simha, Dhanu begin with the Navamśa of Meṣa. Vṛiṣa, Kanyā, Makara begin with the Navamśa of Makara. Mithuna, Tulā, Kumbha begin with the Navamśa of Tulā; and Karka, Vṛiṣchikha, Mīna begin with the Navamśa of Karka.

The rulers of the Navamśas and Dwādaṃśas are the same as the rulers of the signs. These are mentioned in the text in the order of the signs. It will be found that the Sun and Moon have each a house, whilst the other planets have each two houses. These houses are known as the planet's own houses or Svakṣetras; thus:—

Mars is the ruler of Meṣa and Vṛiṣchikha.
Venus is the ruler of Vṛiṣa and Tulā.
Mercury is the ruler of Mithuna and Kanyā.
Jupiter is the ruler of Mīna and Dhanu.
Saturn is the ruler of Makara and Kumbha.
The moon is the ruler of Karka and the Sun is the ruler of Simha.

पुष्पिताम्भ: ।
कुजरविज्यमिन्ध्रशुभमभा: पवनसमीर्ध्यकोषिज्ञूकलेया:
श्रयुजितुप्रिजुमभे विपर्ययःस्था: शशिभव्यालिभ्यान्तवृत्तसंधिः॥१॥

कुजरविज्यमिन्ध्रशुभमभा: Kujārvija gurujiśa-ākrabhāgāḥ, Mars, Saturn, Jupiter, Mercury and Venus successively are the rulers of). पवनसमीर्ध्यकोषिज्ञूकलेया: Pavana-samlraṇa Kaurpijākaleyāḥ, the five, five, eight, seven and five (trīṃdāṃśakas, i.e., the thirty parts in which a sign is divided). चक्रित Ayuji, in the odd sign (i.e., Aries, Gemini, Leo, Libra, Sagittarius, Aquarius signs). चक्रित तु Yuji tu, but in the even signs (i.e., Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces signs). ते Bhe, signs of the Zodiac. विन्यासः Viparyayasthāḥ, in reverse order. शशिभव्यालिभ्यान्तवृत्तसंधिः Śaśibhavanālījñābhāgāntam, the endings (last Navamśa) of Cancer, Scorpio, and Pisces. अवधारण: Rikhāasandhibh, the junctions of the asterisms,
7. In the odd signs Mars is the ruler of the first five of the thirty sub-divisions (in which a sign is equally divided); Saturn, the ruler of the next five; Jupiter, the ruler of the next eight; Mercury, the ruler of the next seven; and Venus, the ruler of the last five degrees. But in the even signs these are reversed, i.e., Venus is the ruler of the first five, Mercury is the ruler of the next seven, Jupiter of the next eight, Saturn of the next five and Mars is the ruler of the last five degrees. The endings (last Navâṃśas) of the signs Cancer, Scorpio, and Pisces are also the junctions (Saṅdhis) of the asterisms, i.e., of Asleśâ, Jeṣṭhâ, and Revatî stars.

Note.—There are differences of opinion in the divisions and their rulers when the even signs are concerned. Some take both the rulers and the divisions reversed simultaneously; some take the rulers only reversed and the divisions kept the same; some take the divisions reversed and the rulers kept the same. But the meaning stated above and shewn in the following table is the most reasonable.

<table>
<thead>
<tr>
<th>Rulers in odd signs.</th>
<th>1st five parts.</th>
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<th>Rulers in even signs.</th>
<th>1st five parts.</th>
<th>2nd seven parts.</th>
<th>3rd eight parts.</th>
<th>4th five parts.</th>
<th>5th five parts.</th>
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The junctions of Cancer and Leo, of Scorpio and Sagittarius, and of Pisces and Aries are called Chakrasaṅdhis; and these are also the junctions of the asterisms. These are also called Gaṇḍantas गण्डन्तास lasting for a period of one ghaṭi.

The Triṃśāṃśa division is used by the author in his chapter relating to the female horoscopes.
8. The twelve signs are also termed Kriya, Tāvuri, Jituma, Kultra, Leya, Pathona, Jūka, Kaurpyā, Tauksika, Akokero, Hridroga, and Antyabham.

Note.—These are all Greek names of the twelve signs or houses of the Zodiac—a circumstance clearly indicating that the Greeks were in closer touch with the Hindus some read Pārthona for Pathona.

9. A sign (when divided into three equal parts) gets each of its three parts termed Dreśkaṇa, Decanate; similarly each of its two equal parts is termed Horā; each of its nine equal parts is called a Navāṃsa; each of its twelve equal parts is called a Dvādasāṃsa; and each of its thirty equal parts is called a Triṃśāṃsa. A planet is said to be in its Varga (position of auspiciousness) if it be in its Decanate,
Horâ, Navâṃśâ, Triṃśâṃśa, Dvâdaśâṃśa and own sign (Kṣetra). The term Horâ means both the rising sign and one-half of a sign of the Zodiac.

Note.—A house has six fold divisions:—First, the entire house, called Kṣetra; second—The semi-house, each half is called Horâ; a Lagnam; third, one-third of a house, each position being called a Dēśakān or Decanate; fourth, one-ninth of a house called Navâṃśaka; fifth, one-twelfth of a house, each division being called a Dvâdaśâṃśaka; sixth, one-thirtieth of a house, each division being called a Triṃśâṃśaka. These six divisions are called the Sādvargas of a planet.

10. The six signs Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricornus are termed night signs; these are potent during the night; they, excepting the Gemini, rise with their backs or rear facing us. The other signs, i.e., the Leo, Virgo, Libra, Scorpio, and Aquarius are called day signs; these are potent during the day. They rise with their heads facing us. Gemini also rises, with its head facing us. The Pisces rise in the horizon with their heads and backs both facing us at the same time.

Note:—Royal marchings, general marches on any occasion, going out on any important business should be done when the corresponding signs are powerful. Success is then ensured as the result. Otherwise failure and the routing of the forces will be the end.
11. The signs (from Meṣa) are alternately malefic and benefic; male and female; moveable, fixed and common; Meṣa, Vṛiṣa, Mithuna, and Karka with their fifth and ninth houses are respectively the rulers of the east, south, west and north sides. The Sun and Moon are respectively the rulers of the two halves of any odd sign; and the Moon and the Sun become the rulers of the horns of any even sign. The Decanates are ruled by the lords of its own, fifth, and ninth houses.

*Note.*—These classifications of the twelve signs of the zodiac play a most important part in the delineation of nativities, and unless the true nature of each sign is thoroughly understood, a correct judgment cannot be given; therefore it is necessary that the twelve signs are to be studied as exhaustively as possible. It is impossible to understand the twelve signs as one whole, without perfect knowledge; but we may know a great deal of the whole by studying the signs in part. Taken in their entirety the signs of the zodiac represent (i) the desire nature, composed of the feelings, passions, and emotions of the world's humanity; (ii) the whole of the personal consciousness that is dependent upon the senses for its experiences.

These parts are then studied, the twelve signs being separated into pairs of positive and negative; then into four groups, known as the triplicities; finally into three distinct divisions, known as qualities.
The divisions of these signs into malefic and benefic, positive and negative, male and female go to shew that the persons born under their influences are of cruel or gentle nature; are of positive or negative characteristics, having male or female principles in preponderance. In making a distinction between positive and negative signs, we may consider the former as more directly concerned with the life side of evolution, and the latter with the form aspect. The energies and life-giving properties are represented by the positive signs, and the medium or form through which the life works, by the negative signs. The divisions into four trinities cardinal, fixed, and common shew the three qualities of those born under their influences, i.e., their activity, solidity, and indecisiveness or mutability expressed through their several parts governed by their respective signs. Their divisions into four directions give us the clue to the knowledge in what direction a stolen article is carried away by any thief or in what direction the door of a lying-in-chamber is to be located or in what direction a man ought to commence his journey to ensure success. Their divisions into horas indicate a man energetic, expressive, if born under the Sun hora; or gentle and recipient, if born under the Moon hora. Meṣa, Mithuna, Simha, Tula, Dhanu, and Kumbha are fierce male signs. Vṛśa, Karka, Kanyā, Vṛśchik, Makara, and Matsya are gentle and feminine signs. Meṣa, Karka, Tula, and Makara are cardinal signs. Vṛśa, Simha, Vṛśchika and Kumbha are fixed signs. Mithuna, Kanyā, Dhanu and Mīna are common or mutable signs.

Meṣa, Simha, and Dhanu represent east; Vṛīva, Kanyā and Makara represent south; Mithuna, Tula, and Kumbha represent west and Karka, Vṛīṣchika and Mīna represent north directions.

**TABLE OF HORĀS.**

<table>
<thead>
<tr>
<th>Houses</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruler of 1st Hora...</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
</tr>
<tr>
<td>Ruler of 2nd Hora...</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
<td>Moon</td>
<td>Sun</td>
</tr>
</tbody>
</table>

Degrees: 15

**TABLE OF DRESDKĀNAS.**

<table>
<thead>
<tr>
<th>Houses</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruler of 1st Dreskana.</td>
<td>Mars</td>
<td>Venus</td>
<td>Mercury</td>
<td>Moon</td>
<td>Sun</td>
<td>Mercury</td>
<td>Venus</td>
<td>Mars</td>
<td>Jupiter</td>
<td>Saturn</td>
<td>Saturn</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Ruler of 2nd Dreskana.</td>
<td>Sun</td>
<td>Mercury</td>
<td>Venus</td>
<td>Mars</td>
<td>Jupiter</td>
<td>Saturn</td>
<td>Jupiter</td>
<td>Mars</td>
<td>Venus</td>
<td>Mercury</td>
<td>Moon</td>
<td>20</td>
</tr>
<tr>
<td>Ruler of 3rd Dreskana.</td>
<td>Jupiter</td>
<td>Saturn</td>
<td>Kāruṇa</td>
<td>Jupiter</td>
<td>Mars</td>
<td>Venus</td>
<td>Mercury</td>
<td>Moon</td>
<td>Sun</td>
<td>Mercury</td>
<td>Venus</td>
<td>Mars</td>
</tr>
</tbody>
</table>
12. Some astrologers take the first half of a sign under its own lord, and the second half of that sign under the lord of the eleventh house from that sign. They also take the Decanates to be under the rulers of its own, twelfth and eleventh houses, respectively.

Note.—This is the view of Garga and men of his school. But the author's opinion is that expressed in stanza 11 in which he is supported by the opinion of Satyāchārya.

13. The Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn get exalted in the houses Meṣa, Vṛṣa, Makara, Kanya, Karkaṭa, Mithuna, and Tula. And, Divyakaradi, the Sun, &c., (i.e., the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn). Ānūra Tūmpā, get exalted; Trinavakavimāṭhibhī, by the first ten, three, twenty-eight, fifteen, five degrees respectively; these degrees are the highly exalted positions. Te, those planets, Aṣṭabha, the seventh (descending) planet considered as debilitated.
the first three degrees of Vṛiṣa; the Mars, in the first twenty-eight degrees of Makara; the Mercury, in the first fifteen of Kanyā; the Jupiter, in the first five of Karka; the Venus, in the first twenty-seven degrees of Mīna; and the Saturn, in the first twenty degrees of Tulā. The seventh houses reckoned from above are the debilitated houses (i.e., houses of detriment). And the highly debilitated degrees are the same as those given above.

Note.—Exalted and highly exalted positions are those when the planets exercise their benefic, and highly benefic influences. The reverse is the case when these are debilitated and highly debilitated positions when the planets are very weak and carry malefic influences. The following table is given for convenience of reference:—

<table>
<thead>
<tr>
<th>Planets</th>
<th>Exalted signs</th>
<th>Debilitated signs</th>
<th>Highly exalted or debilitated degrees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Meṣa</td>
<td>Tulā</td>
<td>10</td>
</tr>
<tr>
<td>Moon</td>
<td>Vṛiṣa</td>
<td>Vṛischika</td>
<td>3</td>
</tr>
<tr>
<td>Mars</td>
<td>Makara</td>
<td>Karka</td>
<td>28</td>
</tr>
<tr>
<td>Mercury</td>
<td>Kanyā</td>
<td>Mīna</td>
<td>15</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Karka</td>
<td>Makara</td>
<td>5</td>
</tr>
<tr>
<td>Venus</td>
<td>Mīna</td>
<td>Kanyā</td>
<td>27</td>
</tr>
<tr>
<td>Saturn</td>
<td>Tulā</td>
<td>Meṣa</td>
<td>20</td>
</tr>
</tbody>
</table>

वसंतातिलक—वर्गोन्नयमाध्यरहस्याविद्यम् पूर्बमध्यपर्यन्ततः गुणमाला
नवभागसंज्ञा: ॥ सिंहो युग्मप्रथमप्रह्याग्नितितलब्धिुक्भीः
कोणभवनानि भवन्ति सूर्यात् ॥ १४ ॥

वर्गोन्नयमाध्यरहस्याविद्यम्, highly suspicious degrees. चराग्रहिधादिशु, in the cardinal houses, etc. (i.e., in the cardinal or angular, fixed, and mutable houses, respectively.) पुरुषस्वर्णम: Parāmadhyaparyaptatāḥ, the first, middle, and end Spaces of 3° 20'; the 1st, 5th, and 9th Navāmeṣe. बुध: Sūbhaphalāḥ, bearing suspicious results. नवभागम: Navabhāgasājāḥ, the ninth part; a space of 3°20', the Navāpās. शिखर: Śīphāḥ, the Leo. व्रीणप्रातामितिकुम्भप: Vṛiṣṇapathamāṇuḥharyāmpataulikumbhāḥ, Vṛiṣa, first (i.e., Meṣa), sixth (Kanyā), Dhanu, Tulā, and Kumbha signs. त्रिकोपभवनानि Trikoṇaṇaṇaṇā, the houses termed Mūlatrikona or triplicities. भवन्ति Bhavanti, are considered as. सूर्यात् Sūryāt, reckoned from the Sun.
14. In the cardinal signs, the first Navamśa (space of 3°20', ninth part) is termed Vargottama or degrees bearing highly auspicious results. In the fixed signs the fifth Navamśa (or middle space of 3°20') is called Vargottama. In the mutable signs the ninth Navamśa (or last 3°20' space) is Vargottama. The Simha is considered as the Mūla trikoṇa house of the Sun; Vṛṣa, of the Moon; Meṣa, of Mars; Kanya, of Mercury; Dhanu, of Jupiter; Tula, of Venus; Kumbha, of Saturn (i.e., these planets are considered supremely high benefics when posted in the houses above mentioned.

Note:—The Vargottama places are:—The first Navamśas of the 4 moveable signs Meṣa, Karka, Tula, and Makara, the 5th Navamśas of the four fixed signs Vṛṣa, Simha, Vṛṣchika, and Kumbha; and the 9th or last Navamśas of the four common signs Mithuna, Kanya, Dhanu and Mina. These Navamśas will be found to bear the same names as the signs themselves, e.g., the first Navamśa of Meṣa is Meṣa, the first of Karka is Karka and so on. The 5th Navamśa of Vṛṣa is Vṛṣa; of Simha is Simha and so forth; the 9th Navamśa of Mithuna is Mithuna; and so on. The following list contains the Mūla trikoṇa signs of the planets.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Sun—Simha</th>
<th>Mūla trikoṇa sign</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Moon—Vṛṣa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mars—Meṣa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mercury—Kanya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jupiter—Dhanu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Venus—Tula</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Saturn—Kumbha</td>
<td></td>
</tr>
</tbody>
</table>

क्षणानि शुभास्पदायाः: नित्यमेके \15\}

श्रेष्ठम्: Horādayāḥ, the houses commencing from the Lagna or rising sign.
15. The nature of the twelve houses commencing with Lagna or the rising sign is thus described:—The Lagna or the first house governs body; the second house, relatives; the third house, brothers; the fourth house, friends; the fifth house, sons; the sixth house, enemies; the seventh house, wives; the eighth house, death or terminus vitæ; the ninth house, auspicious qualities and the general state of the moral conditions; the tenth house, profession, honours, dignity; the eleventh house, income and finance; the twelfth house indicates expenditure. The sixth, tenth, eleventh, and third houses are called Upachaya (improving) houses; some authors say that they are not always improving.

Notes.—The remaining houses, i.e., other houses than the sixth, tenth, eleventh and third are called Apachayāni or houses of loss. Profitable houses bring in friends and other desirable things; houses of loss bring in unfortunate events in the loss of friends and high positions.

The following is a list of the natures of the several houses of the zodiac from the Ascendant.

Ascendant or 1st house—Physique; Body; Health.
2nd house—Family relations, wealth, eyes, speech; truthfulness.
3rd house—Brothers, bravery, meals.
4th house—Friends, education, mother, cows, dwelling places, carriage, comfort.
5th house—Sons, intelligence, previous karma.
6th house—Enemies, kinsmen, diseases.
7th house—Wife, generosity, respect.
8th house—Death, duration of life.
9th house—Deeds of virtue, father, medicine.
10th house—Avocation, knowledge, clothes, income.
11th house—Gain, earning.
12th house—Loss, bad deeds, travels.

Garga and other astrologers are of opinion that the 3rd, 6th, 10th, and 11th houses cease to be Upachaya houses if malefic planets or planets which are unfriendly to the rulers of these four houses should either occupy such houses or aspect the same. But the author does not agree with Garga and he is supported in his views by Satyāchārya and by Yavaneswara.
16. The nature of the twelve houses is now described differently:—First the Ascendant or Lagna house denotes determinative strength; the second house, wealth; the third house, valour; the fourth house, residence, home life; the fifth house, sons; the sixth house, wounds and injuries; the seventh house, wife; the eighth house, weak or assailable point; the ninth house, religion, father or preceptor; the tenth house, honor, respectability; the eleventh house, acquisition, gain; and the twelfth house, expenditure, loss. The fourth and eighth houses from the Ascendant are termed Chaturasra or square signs; the seventh house is termed Dyūna; the tenth house is termed Ājñā (or command).

Note.—The naming of the 4th, 8th, 9th and 10th houses, should be taken as more convenient words for a sentence.

इसके तुल्य अन्य कठोर, अटककर चतुर्दशकं यथाबिच्छिन्नकं: सप्तमलम्बूरुष्लिङ्गमासम् इति
तेषु यथासिद्धते बलायः कीटनारंबुचरः पशवक्ष्‍ष इति
नंकणकाक्रंद्र-चतुश्यायसंपन्नो, कन्तकया, केन्द्रा, (अन्गूण) चतुष्याया (क्वत्रक्ष) तथा (स्मृत्यावृत्त: षृर्गमलागुसचार्थकहाब्यान्तम्, तेषु, लग्न, चतुर्थ तथा तेषु दशाः) में तेषु, (धनं) तेषु दशाः, (स्मृत्याबिशिष्ट: यथाभूष्ठि: तेषु, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:) तेषु दशाः, (स्मृत्याबिशिष्ट:)}
17. The seventh, rising, fourth, and tenth signs are called Kanṭakas, Kendras (angular), or Chatuṣṭayās (squares). The insect, human, aquatic and bestial signs become strong when they occupy the 7th, 1st, 4th and 10th houses, respectively.

Notes:—Vṛiṣṭhika is an insect or centiped sign and is strong in the seventh house. Mithuna, Kanyā, Tulā, and the upper part of Dhanu and Kumbha are biped or human signs and get strengthened when they become the rising sign. Karka, Mīna, the lower part of Makara are aquatic signs and become strong when they become the fourth house. Meṣa, Simha, Vṛiṣā, the lower part of Dhanu and the first half of Makara are quadruped signs and become strong in the tenth house.

18. The houses next to the angles are known as the Paṇapharas or Succedent houses. The houses next to the Succedent houses are termed the Āpoklīms or Cadent houses. The fourth house is known as Hibukam, Ambu, Sukham and Veṣma. The seventh house is known as Jāmitram; the fifth house is called Trikoṇam; and the tenth house is known as Meṣuṛaṇa and Karma.

Note.—The second, fifth, eighth and eleventh houses are known as the Succedent houses. The third, sixth, ninth and twelfth houses are known as the Cadent house. Paṇapharas and Apoklīms are Greek terms.
19. The Lagna or the rising sign becomes strong when well aspected or occupied by its own ruler, or Jupiter, or Mercury; but it is not so, when seen by the other planets than those above mentioned. All the signs become strong, when they are in the Kendras or angles, i.e., (Lagna, fourth, seventh and tenth houses). The human signs are strong during the day; the quadruped signs during the night, and the insect signs are powerful in the morning and evening (during the twilights). The numbers five, six, seven, eight, nine, and ten each multiplied by four are respectively the (lagna) manas (measurements in degrees) of the first six signs from Meṣa; and these reversed become respectively the lagna manas of the last six signs. The third house is known as Dyuṣchikyam; the ninth house is known as Tapāḥ, Tritrikoṇam.
Note:—The rising sign if not aspected by its Lord, Jupiter, or Mercury, becomes weak.

The signs when in the succedent houses are not so powerful as in the angular houses; they are weaker still in the cadent houses.

Some authors interpret thus:—The human signs are strong in the angular houses, the quadruped signs are strong in the succedent houses and the insect signs are strong in the cadent houses. But this is not approved by the author. By the human signs are meant 3 (Mithuna), 7 (Tulā), 6 (Kanyā), the upper half of Dhanu and Kumbha; by the quadruped signs are meant 1 (Meṣa), 2 (Vṛuṣa), 5 (Simha), the upper part of Makara and the latter part of Dhanu; and by the insect signs are understood 4 (Karkata), 8 (Vṛischiḥ) the latter half of Makara and 12 (Måha sign).

1. The following table shows the measurements in degrees of the twelve signs that they subtend at the centre:

<table>
<thead>
<tr>
<th>Signs</th>
<th>Degrees in circular measure</th>
<th>Chaṇḍāksā.</th>
<th>Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meṣa</td>
<td>...</td>
<td>20</td>
<td>Måha</td>
</tr>
<tr>
<td>Vṛuṣa</td>
<td>...</td>
<td>24</td>
<td>Kumbha</td>
</tr>
<tr>
<td>Mithuna</td>
<td>...</td>
<td>28</td>
<td>Makara</td>
</tr>
<tr>
<td>Karka</td>
<td>...</td>
<td>32</td>
<td>Dhanu</td>
</tr>
<tr>
<td>Simha</td>
<td>...</td>
<td>36</td>
<td>Vṛischiḥ</td>
</tr>
<tr>
<td>Kanyā</td>
<td>...</td>
<td>40</td>
<td>Tulā</td>
</tr>
<tr>
<td></td>
<td>180°</td>
<td></td>
<td>1800 Chaṇḍāksā (or 10800 minutes in cir, meas.)</td>
</tr>
</tbody>
</table>

The six signs cover 180° at the centre in circular measure.

The 360 degrees (circular measure) of the zodiacal circle are described in the course of the day and night, i.e., in 24 hours or 24 × 60 minutes (time measure)

Therefore we can put—

360° (circ. meas.) = 24 × 60° (in time).
   or 360 × 60° (circ. meas.) = 24 × 60 × 60° (in time)
   or 1° (circ. meas.) = 4° in time
   : As one Prāna = 4° (in time) (assumed),
   : 1° (circ. meas.) = 1 Prāna (in time).

60 Ghaṭikā = 24 hours = 24 × 60 minutes
   : 1 Ghaṭikā = 24° = 24 × 60° = 24 × 15 Prānas,
   = 360 Prānas in time = 360° in cir. meas.
   = 6° in circular measure,

: 1 degree (circ. meas.) = 1 ghaṭikā = 1 × 24° = 4° = 4 × 60°
   = 4 × 15 Prānas = 10 × 6 Prānas (in time).

Now 1 chaṇḍāksā = 6 Prānas (in time) (assumed).
   = 6 minutes (in cir. meas.)

: 1 degree (circ. meas.) = 10 chaṇḍāksā (in time),
Thus we see that the degrees of Aries, Taurus, &c., (20°, 24°, &c.) multiplied by 10 give chaśākās of Aries, Taurus, &c. (200, 240 in time).

The times of rising of the several signs are different at different places; therefore the doubt may be entertained, why are these constant figures inserted here?

The answer is:—these figures are useful in finding out the relative lengths of the several parts of a human body, which is long, which is short, and which is of middle size (see verse 23. Chapter V of this treatise); in case of re-determining lost horoscopes see stanza 4, Chapter 26 of this treatise); or in similar other questions of horary Astrology of lost articles, whether they are long, short, or of middle size, whether they are square or circular, gross or fine and so forth.

It is to be carefully noted that the times of rising of the several signs in the horizon are to be calculated separately for each place according to the strict rules of Astronomy. See the Surya Siddhánta (stanzas 42-44, Chapter 3), the English rendering of which verses is given below:—

"To find the right ascensions of the first 3 signs of the Ecliptic. Verse 42. (In order to find the right ascensions of the ends of the three first signs of the Ecliptic, i.e., Aries, Taurus and Gemini, find the declinations of the said ends) then multiply the sines of one, two, and three signs by the cosine of the greatest declination of the Sun separately, and divide the products by the cosine of the declinations (above found), respectively: the quotients will be the sines of the arcs; find the arcs in minutes. (These arcs will be the right ascensions of the ends of the three first signs of the Ecliptic.)

"To find the rising periods of those signs at the Equator (43).

The number of minutes contained in the first right ascension (above found) is the number of Prānas which Aries takes in its rising at Lanka or the Equator; then take the first right ascension from the second and the second from the third; the remainders in minutes will denote the numbers of Prānas in which Taurus and Gemini rise at the Equator. (The numbers of the Prānas, thus found, contained in the rising periods of Aries, Taurus, and Gemini at the Equator are 1670, 1795 and 1935, respectively.

"To find the rising periods of three signs at a given place.

(In order to find the rising periods of the first three signs of the Ecliptic at a given place of North Latitude, find first the ascensional differences of the ends of the said signs at that place and subtract the first ascensional difference from the second and the second from the third. The first ascensional difference and these remainders are severally called the
CH. I, ON ZODIACAL SIGNS.

Charakhandâs of the said signs for the given place.) Subtract the Charakhandâ (of the first three signs) for the given place from the rising periods at the Equator: the remainder will be the rising periods in Prânas of the said signs at the given place.

"To find the rising periods of the rest.

44. The rising periods of the first three signs of the Ecliptic at the Equator successively increased by their Charakhandâs give in a contrary order the rising periods of the following three signs (i.e., Cancer, Leo, and Virgo.)

The rising periods of the first six signs, thus found, answer in an inverse order to those of the latter six signs, Libra, &c., for the given place—(Bapu Deva Sâstri).

मंटकांका—रक्त: श्रेष्टः: शुक्लनिम्बः: पाटलो चौपांशुक्लितः
कुष्ठा: कनकसहः: पिंगल: कचूरशः || बबुरु: स्वच्छ: प्रथमः
नावेशु वर्णः: प्रथलं स्वाम्याशाश्यं विनंतिहृताःक्रियां
च वेषिः: || २० ||
इति श्रीवराहसारस्यायायाये प्रक्षिप्तवत्तं
प्रथमः: || १ ||

रक्त: Raktâḥ, bloody red. श्रेष्टः Svetaḥ, white. शुचिनिम्बः Sakatanunibbâḥ, yellow, of the colour of the parrot. पाटलो: Pâtalalâḥ, pink, pale red, of the colour of Pâtali (trumpet flower). चौपांशु Dhûnrapându, pale, smoke coloured. कुष्ठा: Chitrâḥ, variegated in colour. कनकसहः: Kriṣṇâḥ, black. पिंगल: Kanakasârîsâḥ, golden colour. कचूरशः: Pingalâḥ, tawny colour; auburn colour; yellowish, reddish brown; of the colour of the husk of paddy. बबुरु: Karburâḥ, gray.  च चा, and. भबुरु: Babhrâḥ, of the colour of the body of mongoose. स्वच्छ: Svachchâḥ, of the colour of the body of clear white fishes. प्रथमः Prathamâḥ, of the colour of Prathamabhavanâdyesa, Meṣa, etc.; the twelve houses commencing with Meṣa. चा: Varpâḥ, colours. चा: Plavattvam termed Plava (depressed). स्वाम्याशाश्यं Svâmyâshâkhyam, termed after the names north, south, west or east whichever is the direction of their ruler. दिनकरयुतातधितीयं Dinakarayutâtâbhât, from the sign occupied by the Sun. द्वितीयम् Dvitiyâm, the second. चा, and. भबुरु: Veṣib, known as Veṣib.

20. The colours of the twelve signs, Meṣa, Vriṣa, etc., are respectively—(1) blood red (Meṣa), (2) white (of Vriṣa), (3) yellow (of Mithuna), (4) pink (of Karka), (5) smoky (of Simha), (6) variegated in colour (of Kanyâ), (7) black
(of Tulâ), (8) golden (of Vṛischi), (9) of a tawny colour (of Dhanu), (10) gray (of Makara), (11) of mongoose colour (of Kumbha), and (12) of the colour of fishes, sparkling white (of Mina). The Plava designations of the several houses or signs are termed after the names of the directions governed by their rulers.\(^1\) The house next to that occupied by the Sun is called Vesi.

End of Chapter I on Zodiacal Signs by Śrī Varāha Mihira.

**Note:**—1 The Houses Meṣa or Vṛischi are governed by the planet Mars; Mars rules the south; therefore the Plava designation of Meṣa or Vṛischi is south. The following table shews the details:—

<table>
<thead>
<tr>
<th>Signs</th>
<th>Meṣa, Vṛischi</th>
<th>Vṛisî, Tulâ</th>
<th>Mithuna, Kanyâ</th>
<th>Karka</th>
<th>Dhanu, Mina</th>
<th>Makara, Kumbha</th>
<th>Simha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rulers</td>
<td>Mars</td>
<td>Venus</td>
<td>Mercury</td>
<td>Moon</td>
<td>Jupiter</td>
<td>Saturn</td>
<td>Sun</td>
</tr>
<tr>
<td>Plava designation</td>
<td>South</td>
<td>Agni (south)</td>
<td>North</td>
<td>Vâyavya (north-west)</td>
<td>Īśān (north-east)</td>
<td>West</td>
<td>East</td>
</tr>
</tbody>
</table>

Rāhu is the ruler of South-west or Nāṣrita kōpa.

The chief use of these Plava designations is to find out the articles that are lost or stolen; in what direction the thief has fled, or in journeys and marches which direction is auspicious, and so on.

Given below are some synonymous terms, which will be found convenient for reference:—

1. Hora, Lagna, Ascendant,
2. 3rd House, Deśāchikya,
3. 4th House, Hībukām,
4. 5th House, Trikopa,
5. 7th House, Dyunam,
6. 9th House, Trikopa,
7. 10th House, Meṣṭhāgama,
8. 12th House, Viṅghama,
9. 4th and 8th Houses, Chaturaaras,
10. Lagna, 4th, 7th and 10th houses, Kanjaka, Kendra, Chateṣṭya,
11. 2nd, 5th, 8th, 11th houses, Paśpharas succeedent houses,
12. 3rd, 6th, 9th, 12th houses, Apoklimas, cadent houses,
13. Lagna, Tanu, (Physique), Kalpa (prowess),
14. 2nd House, Kuṭumba, Sva,
15. 3rd House, Sahaja, Vikāma,
CH. I, ON ZODIACAL SIGNS.

16. 4th House, Bandhu (friends), Vesma, Sukha.
17. 5th House, Buddhi, Putra.
18. 6th House, Ari, Kṣeta.
19. 7th House, Dārā (wife), Chittota, Jāmitra.
20. 8th House, Maraṣa (death), Randhra.
21. 9th House, Subha, Gura, Tapas.
22. 10th House, Āspada, Karma.
23. 11th House, Bhāva, Āya.
24. 12th House, Vyāya (Expenditure).
25. 3rd, 6th, 9th and 11th and houses are called upachaya houses.
26. 1st, 2nd, 4th, 5th, 7th, 8th, 9th, 12th houses are called apachaya houses.

The terms up to the number 9 are simply names. Those from 9 to 26 indicate also the effects on the life of the individual born.

Note:—45. How to find the Lagna or the point of the Ecliptic just rising at a given time from sunrise. Rule:—From the Sun’s longitude ascertained at the given time, find the Bhukta and Bhogya times in Prānas in the following manner. Find the sign in which the Sun is and find the Bhukta degrees or the degrees which the Sun has passed and the Bhogya degrees or those which he has to pass. Multiply the numbers of the Bhukta and Bhogya degrees (separately) by the rising period of the said sign (at the given place) and divide the products by 30. (The first quotient is the Bhukta time in Prānas in which the Sun has passed the Bhukta degrees, and the latter is the Bhogya time in Prānas in which he has to pass the Bhogya degrees.

46 & 47. From the given time in Prānas (at the end of which the Lagna is to be found) subtract the Bhogya time in Prānas and the rising periods of the next signs (to that in which the Sun is, as long as you can, then at last you will find the sign the rising period of which being greater than the remainder you will not be able to subtract, and which is consequently called the Asuddha sign or the sign incapable of being subtracted, and its rising period the Asuddha rising). Multiply the remainder thus found by 30 and divide the product by the Asuddha rising period: add the quotient, in degrees, to the preceding signs (to the Asuddha sign) reckoned from Aries: (and to the sum apply the amount of the precession of the equinoxes by subtraction or addition according as it will be additive or subtractive): the result (thus found) will be the place of the Lagna* at the eastern horizon. If the time at the end of which the Lagna is to be found, be given before sunrise, then take the Bhukta time (above found)

* (Thus there are two processes for finding the Lagna, one when the given time is after sunrise and the other when it is before sunrise, and which consequently called Krama or direct and Vyutkrama or indirect process, respectively—B. D.)
and the rising periods of the preceding signs, to that which is occupied by the Sun in a contrary order from the given time; multiply the remainder by 30 and divide the product by the Asuddha rising period; subtract the quotient, in degrees, from the signs (reckoned from Aries to the Asuddha sign inclusive); the remainder inversely applied with the amount of the precession (of the equinoxes) will be the place of the Lagna at the eastern horizon.

Example:—Find the Lagna at 5 hours 15 minutes (true local time or observed time at the place of question) after the sunrise, the sun’s longitude being 8 signs 20 degrees, and the latitude of the place being 22 degrees 30 minutes.

First find the rising times of the several signs at 22°30’ latitude. These are:—Meṣa, 1373 prānas (sidereal); Vṛiṣa, 1549 prānas; Mithuna 1836 prānas; Karkāṭa 2038 prānas; Simha 2037; Kanyā 1967; Tulā 1967; Vṛiṣchika 2037; Dhanu, 2038; Makara 1836; Kumbha 1549; Mīna, 1373 prānas. These Prānas (each Prāna = 4° in sidereal measure).

The Sun here is in the sign Dhanu, a Saggittarius 10 degrees of which are yet to be passed over by the Sun.

Now if the 30 degrees of the sign Sagittarius take 2038 prānas to rise, what will 10 degrees take? Thus the Bhogyā time is 679½ prānas. The time after sunrise is 5 hours 15 minutes = 315 minutes = 4725 prānas (each prāna = 4 seconds).

Given prānas = 4725.
Deduct Bhogyā time = 679½.
The rising of the 1st point of Makara = 4045½.
Deduct the rising prāna of Makara = 1836.
The rising of the 1st point of Kumbha = 2309½.
Deduct the rising prāna of Kumbha = 1549.
The rising of the 1st point of Mīna = 660½.

Now the rising prāna of Mīna = 1373; it cannot be deducted from 660½; therefore the sign Mīna is called the Asuddha sign. How much of it has risen above the horizon can be got by the following Rule of Three:—

1373 Prānas are required for 30 degrees to rise; how many degrees will be required for 660½ prānas. The Mīna risen above = \( \frac{660\frac{1}{2}}{1373} \times 30 = 14° 26' 8'' \) Mīna is the Lagna.

Remark.—The Sun’s longitude given in our Almanac is reckoned from the first point of the constellation Aries, the Nakṣatra Asvini, the fixed point (not from the vernal Equinox, the variable). The rising Prānas are always calculated from the vernal Equinox, the variable point. Therefore,
first add the Ayanamsa (at present) or the amount of the precession of the Equinoxes to the longitude of the Sun. And get the Lagna by the above process. Lastly, subtract the Ayanamsa from the Lagna and you will get the Niraya Na Lagna (from the fixed point Asvini). The “Precession of the Equinox” is the slight retrogression of the vernal Equinox of 50° per annum; at present it amounts to about 20 minutes from the 1st point of Asvini. If the time given be before sunrise, do the processes as given in the Rule. Draw out the zodiacal circle. Put the Sun in the Hemisphere below the horizon and consider the signs towards the eastern point. You will understand the rule easily.

If the time be given by the clock, apply the equation of time to get the solar local time (“apparent or observed time at the place of question) and then proceed with the operations.

2nd example:

Required the Lagna Sphutam, that is, the longitude of the Ascendant at 39 gh. 30 v. gh. from sunrise on Friday, the 28th May 1886, for a place whose latitude is 11°.

From the Almanac we find that the Sun entered Taurus at 56 gh., 40 v. gh., on the 12th May, and quits the sign at 12 gh. 27 v. gh. on the 13th June. Therefore time taken by the Sun to move through the sign Taurus

\[ = 3 \text{ gh.} 20 \text{ v. gh.} + 31 \text{ days} + 12 \text{ gh.} 27 \text{ v. gh.} \]

\[ = 31 \text{ days} 15 \text{ gh.} 47 \text{ v. gh.} = 1,12,500 \text{ v. ghs.} \]

Time from sunrise on the 28th May to the end of the Sun’s course through Taurus = 16 days 12 gh. 27 v. gh.

\[ = 58,327 \text{ v. ghs.} \]

Time of oblique ascension of Taurus for latitude 11° = 5 gh. 6 v. gh.

\[ = 306 \text{ v. gh.} \]

Therefore time of oblique ascension of the portion of Taurus to be passed over by the Sun on the morning of the 28th

\[ = \frac{506 \times 88,327}{1,12,500} = 2 \text{ gh.} 39 \text{ v. gh.} \]

Subtracting this from 39 gh., 30 v. gh. we get time of oblique ascension of signs from Gemini = 39 gh. 30 v. gh. – 2 gh. 39 v. gh. = 36 gh. 51 v. gh.

From Tables we find that the time of oblique ascension of signs from Gemini to Scorpio = 31 gh. 36 v. gh.
Therefore the time of oblique ascension of portion Sagittarius that has risen above the horizon

\[=36 \text{ gh. 51 v. gh.} - 31 \text{ gh. 36 v. gh.}\]

\[=5 \text{ gh. 15 v. gh.} = 315 \text{ v. gh.}\]

Time of oblique ascension of the 30 degrees of Sagittarius for latitude 11° is 5 gh. 21 v. gh. = 321 v. gh.

Therefore portion of Sagittarius that has risen above the horizon \[= \frac{30 \times 315}{331} = 29^\circ 26'\], Sagittarius being the 9th sign from Aries.

Lagna sphutam required is 3° 29' 20'.

The other planets' sphutam processes are too complicated to be given here. The reader is referred to the Sūrya Siddhānta or to Siddhānta Siromani.

How to cast an Horoscope or to construct a map of the Heavens at the time of birth.

Mode I, used in U. P. and Oudh.*

*Remarks:—The Sun is denoted in the diagrams by I; the Moon, by II; Mars, by III; Mercury by IV; Jupiter by V; Venus by VI; Saturn by VII. Rāhu (moon's Ascending mode) by VIII; Ketu (moon's descending mode) by IX.

The 12 Houses or signs beginning with Meṣa (Aries), Vṛiṣa (Taurus), Mithuna (Gemini), etc., are represented in the diagrams by 1, 2, 3, etc.

The 27 starās or Nakṣatras, or asterisms are denoted in the diagram by a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, d, or in capital letters Α, Β, Ζ, &c.

Draw the figure I as annexed.

The twelve Houses are shown here. The Ascendant is put on the top House; and the name of the Ascendant is put in figures; 1 denoting Meṣa or Aries, 2 Vṛiṣa, 3 Mithuna, 4 Karka, 5 Śimha, 6 Kanyā, 7 Tula, 8 Vṛiṣchika, 9 Dhanu, 10 Makara, 11 Kumbha, and 12 Mina. The House or sign Mina is here the Ascendant and its number 12 is put into this House. Put down 1, 2, 3, etc., opposite the hands of the watch; these will represent Meṣa, Vṛiṣa, Mithuna, etc.

The positions of the several planets are then inserted in their proper places. The Houses and the signs are identical in the Hindu method.
The details of the planets are shown separately as in the annexed table.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sign</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>11</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>Degrees</td>
<td>1</td>
<td>2</td>
<td>27</td>
<td>0</td>
<td>4</td>
<td>26</td>
<td>19</td>
<td>29</td>
</tr>
<tr>
<td>Minutes</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>59</td>
</tr>
<tr>
<td>Seconds</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Mode II, used in Bengal.
See the annexed Figure 2.

The figure is square or circular as liked by the astrologer; but the 12 Houses are marked as here. The sign Meṣa is always at the top; then the other Houses follow in due order. The Ascendant is indicated by the word "I am" put in the House which is the ascendant at the time of birth. The planets are then inserted in the several Houses, from the Calendar. The Nakṣatras of the planets are inserted in figures in their due order. On either side is written the measure of the day of the birth and the day after or before birth according as the Nakṣatra of the birthday continues the next day or continued the day previous. The measure is 33 Dandas 19 Palas; and so on.

Day measure: Śakābdā 1814.

Birthday: 1 21 39 16 30
day next birthday:

<table>
<thead>
<tr>
<th></th>
<th>6 11 15</th>
<th>7 12 16</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 4 17</td>
<td>9 9 17</td>
<td></td>
</tr>
<tr>
<td>4 29 1</td>
<td>7 47 43</td>
<td></td>
</tr>
<tr>
<td>2 1 22</td>
<td>43 3 23</td>
<td></td>
</tr>
</tbody>
</table>
The figures in the first vertical row denote the day of the week, the tithi or lunar day, and its measure; e.g., by 6 is denoted the Friday; by 8 is denoted the eighth day of the bright fortnight; and the tithi lasts for 4 dandas and 2 palas. The second vertical row:—11 indicates P. Phalguni Nakṣatra; 4, 29 and 1 indicate 4 dandas 29 palas and 1 vipala, the duration of that Nakṣatra. The third vertical row:—15 indicates the Vajra Yoga; 17 and 1 indicate 17 dandas and 1 pala (the duration of the Yoga) 22 represents the 22nd date of the month. The figures at the middle indicate the year 1814 Saka Era; 1 indicates the month of Vaisākh; 21 denotes the 21 days of that month passed; 39, 16, and 30 indicate 39 dandas 16 palas and 30 vipalas of the 22 Vaisākh when the birth took place.

The true positions of the planets are taken from a reliable Calendar (and put in a separate table) thus:—

<table>
<thead>
<tr>
<th>Planets</th>
<th>Sun</th>
<th>1 sign 21 degrees</th>
<th>15 kalas and 2 vikalas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moon</td>
<td>5</td>
<td>5</td>
<td>17</td>
</tr>
<tr>
<td>Mars</td>
<td>9</td>
<td>16</td>
<td>22</td>
</tr>
</tbody>
</table>

and so for Mercury, Jupiter, Venus, Saturn, and the Moon’s Ascending and Descending Nodes called Rahu and Ketu.

Mode III, used in Southern India and recommended by Jaimini, the author of astrological aphorisms. See Fig. III given below:—

<table>
<thead>
<tr>
<th>VI LAGNA</th>
<th>I</th>
<th>II</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The twelve Houses or signs are always written as here. The word Lagna is written in the house which becomes the Ascendant. The several planets are also inserted in the several houses at that time.
CHAPTER THE SECOND.

ON THE PLANETS.

First Principles and Definitions—(cont'd.)

शा०वि०—कालात्मा विनक्तमनस्‌सुहिन्य: सतवं कूजो जो बचो जीवो ज्ञानसुके सितथं मदनो दुक्हू विनेशात्मजः !
राजानौ रविशीत्यु चित्तुतो नेता कुमारो बुधः
सूरिर्वन्वण्ड्गत्कतथं सतिवै प्रेष्यः सहस्राश्यूजः ! १ १

कालात्मा Kalātma, the soul of the Zodiaca's Man or Kālapuruṣa (Time Person).
विनक्तम Manab, the mind. विनेशात्मजः Tukanagub, the Moon.
शान सतवं, strength, energy, courage, vigour. कुजो Kujab, Mars. बुधः Jñah,
विनेशात्मजः Mercury. जानु: Vachah, the speech. जिव Jivah, the Jupiter. ज्ञानसुक्तेः knowledge and happiness,
सतिवै Sitah, the Venus. चा, and. मदना Madana, the God of love; the love; desires; passion.
दुक्हम Duñkham, pain; sorrow. दृष्टिभास Dīnasatmaja, Saturn.
राजासु राजासु, kings; the royal personages. नर्तिस्तु Ravisatiguba, the Sun and Moon.
कुजो Kujab, the Mars. तेजः Netā, the general commander. रक्ष रक्ष रक्ष रक्ष, the prince.
बुधः Budha, the Mercury. सरी Sarih, the Jupiter.
दुक्खानंद Dānavapujitah, the Venus, worshipped by the Dānavas. चा, and.
शान सतिवै प्रेष्यः, the ministers, the councillors. प्रेष्यः Presyab, the messenger;
सहस्राश्यूजः the servant.

1. The Sun is the Soul of the Zodiaca's Man (Kāla
Puruṣa); the Moon is his mind; Mars, vigour; Mercury,
speech; Jupiter, the knowledge and happiness; Venus, the
love and desires; Saturn is the sorrow. Of the planets, the
Sun and the Moon are the kings; Mars is the commander-
in-chief; Mercury, the first prince; Jupiter and Venus are
the ministers; and Saturn, the servant.

Notes.—The body of the Zodiaca's Man (the Time personified),
the outside of it, the outer vesture was represented in the first chapter
by the twelve signs (externally), and now the inner aspect or the
inside of it, the inner vesture is represented by the several planets
(internally). Inasmuch as the planets are the governors of the signs,
they are very aptly described as the internal rulers of the body. Thus
Time pervades both the outside and inside of this universe. When the
planet in any house is afflicted, the inner feeling corresponding to that
gets afflicted; and when the planet is strong, the inner feeling also gets
strong. Saturn when under the influence of a benefic planet obeys its
orders; and when under the influence of a malefic planet, obeys again
its (contrary) orders; i.e., does its duty as it is joined with a good or bad
planet.

2. The other names (syonymus) of the several
planets. The Sun is named also Heli, the Moon is named
Śūryaśmi, Mercury is named Hemna, Vit, Jīna, Bodhana,
and Chandraputra (the son of the Moon) Mars is named
Ara, Vakra, Krūradrik, Āvaneya. Saturn is named Manda,
Koṇa, Suryaputra (the son of the Sun), Asita.

वोति—जीवोद्विरा: सूर्युर्वृत्तां पतीज्य: शुक्रो भ्यूर्जयुः
-सुत: सित आस्फुजिः ॥ राहुस्तमोपरसराष्ट्र शिः
-कवीः केतु: पर्यायमन्युरस्त्रल्य वेदेछ नोकान ॥ ३ ॥

क्ष: Jivāḥ, Jupiter. क्ष: Angirāḥ, Angirāḥ. क्ष: Suraguru, Suraguru,
the guru or the teacher of the Devas. क्ष: Vachasampati, Vachasampati
or Vāchaspati. क्ष: Iyāḥ, Iyāḥ. क्ष: Śukraḥ, Venus. क्ष: Bhṛgṛuḥ, Bhṛgū.
क्ष: Bhṛgṛuṣaṭaḥ, Bhṛgṛusuta. क्ष: Sitāḥ, Sita (the white planet).
क्ष: Asvajit, Asvajit. क्ष: Cha, also. क्ष: Rāhuḥ, the Dragon's head; the Moon's
क्ष: Cha, also. क्ष: Śikhti, Śikhti. क्ष: Itri, thus क्ष: Ketub, the Dragon's tail.
The Moon's Descending Node. पर्यायम् Paryāyam, synonyms. अन्यम् Anyam, other.
उपलब्ध्या Upalabhya, finding out, ascertaining, knowing. वोद्ध Vodh, is to be told.
चा Cha, and. लोकाः Lokāḥ, from other Sastras or authoritative persons.

3. Jupiter is also named Angirā, Suraguru, Vāchaspati or Ījya; Venus is Bhrigu, Bhriguśuta, Sita, also Āspuḥjit. The Dragon's Head or the Moon's Ascending Node is Rāhu, Tana, Agu, and Asura. The Dragon's tail or the Moon's Descending Node is named Sikht. There are various other synonyms, one should ascertain them from other Sastras and accept them.

शालिनी—रक्षयामः भास्करो गौर इन्द्रुङ्गेष्वांगो रक्तगोरिक्ष वकः॥
वूर्ववस्यामो ज्ञो युग्मरागताः स्यामः शुक्रो
भास्करः क्रृष्णेवः॥ २. ॥

रक्तायामः Raṅga-raha, reddish; dusky red; orange; of a red and dark brown colour. भास्करः Bhāskara, the Sun. गौर Gaurah, white. इंदुः Indu, the Moon.
नायचमः Nāyachām, not very long. चा Cha, and. शुक्रः Shukra, Mars. इन्द्रुङ्गाः Dūrveda, green like the colour of Dūrved grass. ज्ञो Jñā, Mercury. गुरुः Guru, Jupiter. शालिनी-सरप्तग्रहः, white, according to some, yellow like molten gold. चवः शुक्रः, dark blue चवः Śukra, Venus.
नायकः Bhāskariḥ, Saturn. क्रिष्णदेहः Kṛṣṇadēha, black.

4. (Now the colours of the several planets are described.) The Sun is of a red and dark brown colour; the Moon is of white colour. Mars is red; its stature is not very long. Mercury is green like the colour of Dūrved grass and Jupiter is white. Venus is dark blue and Saturn is of black colour.

Note:—The native derives the colour of his body from the planet that is powerful in his nativity.

शालिनी—वर्षोत्सासितानांतिरक्रिष्णिन्याकीर्पितिचिश्चासिता ।
वहंदधनश्चर्जेनियोधर्माधृविचिश्चासितका: सुर्यविनाय:ः क्षमान् ॥
प्रापगः राविविद्वकलोहिततमः सौरेन्दुविविस्तुरः ।
चर्येः इत्यंहस्तुः सुताक्ततन्यः पापा हुष्टते युर्युः ॥ ३. ॥

सूर्य: Vṛṣṇiḥ, colours. तारामतिरतिहरितविषयात्प-तांतिश्रासिताः, of copper red, white, bloody red, greenish, yellow, variegated, and
black colours. Vahnyambagnijakesavendraśachikāḥ, Agni (Fire), Varuṇa (water), Kumāra Kārtikeya, Viṣṇu, Indra, Indrāni Śachi and Prajāpati Brahmā. Sūryakānināṭḥāḥ, The Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, being successively the lords (of the several colours, etc.) Another meaning is:—Being the lords of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn. Kramāt, successively. Pragādyāḥ, Rulers of the east, south-east, south, south-west, west, north-west, north and north-east, respectively. Raviśūkuralohitātamaḥ sauanduvitāsrayaḥ, the Sun, Venus, Mars, Rāhu, Saturn, the Moon, Mercury, Jupiter. Kaṃḍendvarkamahisutārkanayāḥ, the waning Moon, the Sun, Mars, Saturn, Pāpāḥ, the malefic; the malefic planets. Budhāḥ, Mercury. Taś yutab, when joined with them.

5. The Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn preside respectively over the following colours:—copper red; white, bloody red, greenish, yellow, variegated, and black colours. (1) Fire (Agni), Water (Varuṇa) Kārtikeya, Viṣṇu, Indra, Śachi, and Prajāpati Brahmā are respectively the rulers of the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. (2) The Sun, Venus, Mars, Rāhu, Saturn, the Moon, Mercury, and Jupiter are respectively the rulers of east, south-east, south, south-west, west, north-west, north, and north-east directions. (3) The waning Moon, the Sun, Mars, and Saturn are considered as the malefic planets; Mercury when joined with any of these is considered malefic.

Note:—(1) These are useful in ascertaining the colour of stolen articles and in determining the colour of the flowers to be used in the worship of the planets.

(2) From the powerful planet at the time of one's birth, it can be ascertained which particular Deva a person would worship.

(3) These are useful in determining the position of the entrance of the delivery room of a woman and in discovering the direction of the escape of the thieves.

(4) Jupiter, Venus, and Mercury when in conjunction with either of these (i.e., Jupiter or Venus) are benefic planets.

The Moon is called waning from the eighth day of the dark fortnight to the eighth day of the bright fortnight, when she is inauspicious;
after these, the Moon is called waxing or full when she is considered auspicious and benefic.

Yavanēsvaratāchārya and others say that the Moon is always considered benefic; though her auspiciousness may be greater or less on certain days.

The native becomes good or bad according as the planets at his birth are benefic or malefic.

\[\text{�्रोटक—\text{वृद्धसूर्यसुतो} नायुपकाल्यो} \text{ शाशिशुक} \text{ युवती नराश्क रेषा:} \text{ निबिम्बस्तरयोरि} \text{ रुद्रस्तरानां वशिनो मूमिसुतावयः} \text{ क्रेमसः} \text{ ६ ६} \]

6. Mercury and Saturn are considered hermaphrodite planets. The Moon and Venus are considered young female planets. The rest (i.e., the Sun, Jupiter and Mars) are male planets. Mars, Mercury, Jupiter, Venus, and Saturn are respectively the rulers of fire, earth, ether, water, and air (or Vāyu).

\[\text{Note:—Mercury is a female hermaphrodite and Saturn is a male hermaphrodite.} \]

\[\text{Also the Sun is fire and the Moon is water.} \]

\[\text{उपजातिका—विप्रायति: श्रुकयुरु कुजाकीं गरी वृद्ध-} \]
\[\text{खेत्यसितोऽवजानाम्} \text{ ७ ७} \]

\[\text{नाराश्क रेषा:} \text{ निबिम्बस्तरयोरि} \text{ रुद्रस्तरानां वशिनो मूमिसुतावयः} \text{ क्रेमसः} \]

\[\text{Also the Sun is fire and the Moon is water.} \]

\[\text{उपजातिका—विप्रायति: श्रुकयुरु कुजाकीं गरी वृद्ध-} \]
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\[\text{नाराश्क रेषा:} \text{ निबिम्बस्तरयोरि} \text{ रुद्रस्तरानां वशिनो मूमिसुतावयः} \text{ क्रेमसः} \]
Moon, the Sun, and Jupiter. चंद्रम, ज्योतिः, देय व्रष्टिः, Mercury and Venus. वृष्टिः कुजार्क, Mars and Saturn. यथाक्रमो यथाक्रमम, in order. यथास्तमांसि सात्वराजसमांशि, are of Satva, Rajas, and Tama qualities; represent the qualities of goodness or purity, activity, and inertia.

7. Venus and Jupiter are (the lords of) the Brāhmaṇas, Mars and the Sun are (the lords of) the Kṣatriyas; the Moon (of the) Vaiśyas and Mercury (of the) Śūdras. Saturn is (the lord of the) lowest caste persons, e.g., Chāndālas, Māgadhás and Niśādas. The Sun, the Moon, and Jupiter represent the Satva or the goodness and purity; Mercury and Venus, the Rajas or passionate activity; Mars and Saturn represent the Tamas or darkness and inertia.

Note:—Knowledge is obtained of the caste of persons that have stolen or injured any property on seeing which planet is the most powerful in the querent's nativity.

A man becomes Sātvik, Rājasik, or Tāmasik according to the nature of the Triṃśāṣam, which the Sun is found to occupy or according to the nature of the planet that is most powerful in his nativity. Yavanaśāvara is of opinion that Mars is Sātvik.

The nature of the three guṇas or qualities is thus described:—A Sātvik is kind, steady, truthful, honest and upright, and is devoted to the Brāhmaṇas and Devas. A Rājasik is poetic, of sacrificial spirit, attached to women, and heroic. Persons of Tāmasa quality are illiterate, lazy, wrathful, addicted to much sleep, deceitful, and cunning.
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<td>Satabhiṣṭa</td>
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N.B.—This Gaṇa table is from the other astrological works.
Table showing the castes of the several signs occupied by the Moon during birth time.

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<td>Dhanu</td>
<td>Mithuna</td>
<td>Kanyā.</td>
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**Bhūṣaṇa** Madhupiṃgaladri, auśurn-eyed, having eyes of yellowish colour like that of honey. **Bhūṣaṇa** Chaturasvatust, of square body; (i.e., height being equal to the distance between the extremity of one hand to that of the other, both the hands being stretched far and wide); of the length of the two arms stretched out. **Bhūṣaṇa** Pittapramukt, bilious. **Bhūṣaṇa** Savitṛ, the Sun. **Bhūṣaṇa** Alpakacchā, of scanty hair on one’s head. **Bhūṣaṇa** Tanuvrīrattan, of body, thin and round; round and slender. **Bhūṣaṇa** Bahuvātikāphā, having too much phlegm and wind, much windy and phlegmatic. **Bhūṣaṇa** Prājñā, clever; intelligent; learned. **Bhūṣaṇa** Cha, and. **Bhūṣaṇa** Śaṅk, the Moon. **Bhūṣaṇa** Mṛdudvā, of gentle speech, of soft voice. **Bhūṣaṇa** Śūddhādri, of good-looking eyes; of beautiful eyes.

8. The Sun has his eyes somewhat yellow, his height equal to the length of the two arms stretched out, his nature bilious, and very little hair on his head. The Moon has a body round and slender, her temperament much windy and phlegmatic, intelligence great, voice soft and gentle and eyes lovely.

**Svāgata—Krūradra** tathābhūtvatsvārā: Ṛṣitaḥ: Sūccheta: 
Krūradri, of cruel eyes, of diplomatic eyes. **Svāgata**: Tarunamūrtiḥ, of young formation; youth. **Svāgata**: Udāraḥ, generous. **Svāgata**: Paitiḥaḥ, bilious. **Svāgata**: Suchapalaḥ, very restless, very unsteady. **Svāgata**: Kriśāmadhyāyaḥ, of slender waist. **Svāgata**: Śilīṣavāk, of a tremulous voice, somewhat choked by intense
9. Mars has cruel and deceitful eyes, is of quite youthful appearance, generous, bilious, versatile, unsteady and of thin waist. Mercury has his voice tremulous, choked by intense feelings, is always humorous and joking and is of bilious, windy and phlegmatic temperaments.

\[\text{वंशस्य—ब्रह्मत्तु: पित्तलमुर्द्धजेतच्यो ब्रह्मस्पति: श्रेष्ठमाति:कपालस्मकः} \quad \text{॥ सूक्ष्ममुख: सुखी कान्तवपु: सुलोचन: कफानिलासात्मसिद्ध-कमूङ्जः} \quad \text{॥ १० ॥}
\]

\[\text{मंत्र:} \quad \text{Brahmathu, corpuscular; having a big body. विलुङ्ग्वेदः: Pingalamaruddhajekasah, having yellow eyes and hairs on the head. श्रेष्ठमाति: Bhrihaspatib, Jupiter. कपालस्मकः: Sreshthamati, of superior intellect; having high intellectual powers. मण्डपः: Kaphatmakah, phlegmatic. पु: Bhurigah, Venus. सूक्ष्ममुख: Sukhi, happy. कान्तवपु: Kantaupah, having a beautiful body, सुलोचन: Sulochanah, with eyes lovely. कफानिलासात्मसिद्ध-कमूङ्जः: Asitavakramuruddhajah, of black, curling hairs.}
\]

10. Jupiter has a big body, yellow hairs and yellow eyes, superior intellect and a phlegmatic nature. Venus is ease-loving and happy, has a body beautiful and eyes lovely, a nature phlegmatic and windy, and hairs black and curling.

\[\text{Note:} \quad \text{Jupiter is the biggest of all planets. This was known to the Hindus long long ago.}
\]

\[\text{वेव०ति—मंकोलसः कपिलद्रु कुशविषर्गात्रः स्थूलद्विजः पुष्परोमक्षोनिलासमा नाथस्वस्थ्यस्वकृतवच्च श्रुक्कस्वते च मा मन्दाकाच्छन्नुभुधक्षुरुसेव्यभुमा:} \quad \text{॥ ११ ॥}
\]

\[\text{मंडः: Manda, Saturn. आसाह: Alasah, lazy. कपिलद्रु: Kapiladri, of tawny eyes. कुशविषर्गात्रः: Krishadryghatraha, lean and tall. स्थूलद्विजः: Stholadvijah, of long teeth. पुष्परोमक्षोनिलासमा: Parumaromakashab, the hairs of the body and head being coarse and hard. मन्दाकाच्छन्नुभुधक्षुरुसेव्यभुमा: MantrakachandrabudhabhusuresuryabhauMasah, Saturn, the Sun, the Moon, Mercury, Venus, Jupiter and Mars.}
\]
11. Saturn is lazy, of tawny eyes, slender and tall, of long teeth, the hairs on the head and the body being very coarse and he is of windy temperament.

Saturn presides over muscles, the Sun over bones, the Moon over blood, Mercury over skin, Venus, over semen, Jupiter over flesh, and Mars over the marrow of the bones.

Note:—The physique and the body of the native correspond to the ruler of the rising Navamsa or the rising sign, whichever is powerful; he becomes of like figure, and that part of his body becomes hard which corresponds to the powerful planet during birth. These are also useful in questions on Horary Astrology, concerning the nature and the appearance of the thieves or when questions are asked on diseases, the rulers of the rising sign or of the rising Navamsa affecting the corresponding parts of the body.

शारो विश्र—वेतास्वाभिविधारकोशशयनलियत्युक्तरेः
कमात्। वचां स्थूलमुक्तमाध्यिकहृतं मध्यं हस्तं स्फातितम्।
तात्रू स्थानानिकेश्यिनकरजतान्यकोष मुक्तसिषा।।
श्रेष्ठाणि: शिरिराव्। अघुरुच्चज्वलविषूयतु वा।।

वेतास्वाभिविधारकोशशयनलियत्युक्तरेः: Devāṃvagniśvaśāśayānaksityutkareśāḥ, rulers of temples (sacred places or places of pilgrimage), water, fire, amusement, courts, treasury or store-room, bed rooms, and barren places, or lands where sweepings are gathered. कमात् Kramaṭa, in due order; successively. वचां Vastram, cloth; clothes; garment; raiment. स्थूलामुक्तमाध्यिकहृतं Sthūlamuktamādhyikahrutam, coarse, new, partially burnt (at one corner), and wet (just squeezed out of water). मध्यं Madhyam, tolerably new; not quite new nor quite old. हस्तं Drīḍham, strong. स्फातितम् Sphatitam, torn. अघुरुच्चाकायि Anagūruchchākāyi, gem (or jewel or pearl), gold, white copper and silver. (White copper is an amalgam of 25 parts of zinc or tin and 75 parts of copper). अघुरुच्च अकायि Arkāṭ, commencing with the Sun, etc. मुक्तायि Muktyai, pearl and iron. तात्रू Sāturāṇa, or by their rising Dṛṣṭāṣṭa or Decanates (in case there be no planets rising). शिरिराव् Śīrāvadayaḥ, the six seasons. (1) the Śīrśa (the winter), (2) the Vasanta (the spring), (3) the Summer, (4) the Rainy season, (5) the Autumn, and (6) the Hemanta (the cold). The Śīrśa is Māgh and Phālguna; the Vasanta is Chaitra and Vaiśākha; the Summer is Jaiśa and Aṣādha; the Varṣa is Śrāvaṇa and Bhādra; the Sarat is Āśvin and Kārtika; the Hemanta is Agraḥāyaṇa and Pauṣa. कृष्णचातुर्थिः Kṛṣṇachāturṭhā, Saturn,
12. (Now the places over which the several planets preside are being mentioned in due order). The Sun presides over temples and sacred places; The Moon, over wells and water; Mars, over the fiery places (i.e., cooking houses); Mercury, over amusement courts; Jupiter, over the store-room or the treasury; Venus presides over bed rooms, and Saturn over barren places or those places where sweepings are gathered. Now the clothings which the several planets like are being mentioned:—The Sun likes coarse cloth of thick threads; the Moon, quite new cloth; Mars likes cloth partly burnt (at one corner); Mercury, wet cloth (that is just squeezed of water); Jupiter likes cloth not quite new nor quite old; Venus likes strong ones; and Saturn likes torn clothings. Now the metals presided over by the several planets are being mentioned:—The Sun presides over copper; the Moon likes gems; Mars, gold; Mercury white copper; Jupiter likes silver; Venus, pearl and Saturn likes iron.¹ Now the several seasons indicated by the several planets or their Decanates rising in the eastern horizon are being mentioned. Saturn or its Decanate rising on the horizon indicates Śiśira (the winter season); Venus indicates the spring; Mars indicates summer; the Moon indicates the rainy seasons; Mercury, autumn; Jupiter indicates Hemanta (the dewy season) and the Sun or his Decanate rising on the horizon indicates summer or very hot season. (If there be no planets rising on the horizon, then the ruler of the rising Decanate indicates the weather).²

Note:—(1) The object of this verse is to point our attention to those places where deliveries of children are likely to happen, where articles stolen or missing are carried or where thieves have made good their escapes and also to the clothings that are to be used in the lying-in-room. We infer also what metals are to be kept in the lying-in-room, also what
articles are missing or stolen and if the planets are in their upachaya grihas or improving signs, those articles would be recovered; else they would not be recovered.

The rulers of the Rig, Yajur, Sāma and Atharva Vedas are, as stated in the Svalpajātaka, Jupiter, Venus, Mars, and Mercury. If the thief found be a Brāhmaṇ, then his Sākhā or Veda can be determined by this rule.

(2) Attention should be given to the last stanza; its use is chiefly felt in the re-construction of lost horoscopes; see Chapter the twenty-sixth. If there be many planets in the rising sign, the most powerful planet will influence the seasonal weather; some say that the rising Decanate influences the weather; the planets are not taken into account at all; but this is not the opinion of the author. If there be no planets in the rising sign then the ruler of the rising Decanate influences the weather, and then only.

The 6 seasons:—(1) The Śīśira or the winter season (15th January to 15th March) comprising the two months when the Sun is in the signs Makara and Kumbha; (2) The Vasan or the spring season (15th March to 15th May) comprising the two months when the Sun is in the signs Mīna and Mēṣa; (3) The Ğrīṣma or the summer season (15th May to 15th July) comprising the two months when the Sun is in the signs (Vṛīṣa and Mithuna). (4) The Varṇa or the rainy season (15th July to 15th September) comprising the two months when the Sun is in the signs Karka and Simha; (5) The Śarvat or the autumn (15th September to 15th November) comprising the two months when the Sun is in the signs (Kanyā and Tūlā); and (6) the Hemanta or the cold season (15th November to 15th January) comprising the 2 months when the Sun is in the signs Vṛīshchika and Dhanu.

When Jupiter is in his house, he presides over gold.

प्र० विषो—त्रिवशश्रृंखलासमानवस्तुसमानवस्तुसमानताः

वर्णाभिमिश्रितं। परे च ये क्षमशेषभवति

किला वीच्छवेशिका। ॥ १३ ॥

तिर्थक्षेत्रोपकाशिरामी त्रिदशाष्ट्रीकुपचातुसारासाप्तमानी, third and tenth, fifth and ninth, fourth and eighth, and seventh houses, (reckoned in the left-hand direction from the exact position of the planet). नवन्तवथर अवलोकयान्ति, look; aspect. चरणाभविर्धिठ, with one-fourth, one-half, three-fourth, and full aspects, (respectively); with one-fourth aspects repeated at every time.
CH. II, ON THE PLANETS.

(succesively). रविजमार्गंयरूप्यितं; रविजमार्गंयरूप्यितं; Saturn, Jupiter, Mars. रूप्यितं Pare cha ye, and the other planets that follow (i.e., the Sun, Moon, Mercury and Venus). रूप्यितं Kramādāḥ, regularly, successively; in seriality. रूप्यितं Bhavānti, become. रूप्यितं Kila, verily; certainly; as they say. रूप्यितं Vikṣaṇe, (on) aspecting. रूप्यितं Adhikāḥ, (yielding) more full results.

13. All the planets (excepting Saturn) aspect the third and tenth houses, (or the planets in these houses) from their positions at that time (reckoned in their left-hand directions) with one-fourth sight (and yield one-fourth results); all the planets (except Jupiter) aspect the fifth and ninth houses (from them in left hand directions) with half sight (and yield one-half results); all the planets (except Mars) aspect the fourth and eighth houses with three-fourth sight (and yield three-fourth results); and all the planets aspect the seventh house with full sight (and yield full results).

Saturn aspects the third and tenth houses with full sight; Jupiter aspects the fifth and ninth houses with full sight; Mars aspects the fourth and eighth houses with full sight; the other planets Sun, Moon, Mercury and Venus aspect the seventh house with full sight.

Note:—Rāhu looks on the 5th, 7th, 9th and 12th houses with full aspect; 2nd and 10th houses with three-fourth aspect; 3rd, 4th, 6th and 8th houses with half aspect; 1st and 11th houses with no aspect. Rāhu’s aspect is counted in a right hand direction.

Ketu has got no aspect at all. See the Table of Aspects.

The above interpretation is supported by Sāravali and Gārgi and various other authors. But some interpret it a little differently:—all the planets aspect the 3rd and 10th houses with a quarter sight, the 5th and 9th houses with half a sight, the 4th and 8th houses with three-quarters of a sight and the 7th house with a full sight. But the results (fruits of the aspect) given by Saturn are one-fourth (when he aspects well), by Jupiter, one-half, by Mars, three-fourth, and by Sun, Moon, Venus and Mercury, the full amount. But this is not generally accepted.

Notes:—By aspect is meant a certain zodiacal distance intervening between two planets or between one planet and any point of a house. Each aspect corresponds to the relation of one house to another. The
aspects of planets are reckoned in the left hand directions from their the then position; only the case of Rahu is the opposite. The houses that have no aspect from any planet, do not derive any results, or fruits from these planets.

Suppose A to be a point in the ecliptic occupied by an ascending planet; divide the ecliptic into 12 equal parts of 30° each, beginning from A. So that the 12 points of division will be those respectively marked by A, 30°, 60°, 90°, 120°, 150°, 180°, 210°, 240°, 270°, 300°, and 330° and for purposes of planetary aspects, these points are respectively the middle points of the 1st, 2nd, 3rd, 4th, &c., to 12 houses. So that a planet at A aspects with a quarter sight the middle points of the 3rd and 10th houses, i.e., the points marked 60° and 270° respectively; similarly it aspects with a half sight points marked 120° and 240°; with three-quarters of a sight points marked 90° and 210° and with a full sight the point marked by 180°.

The degree of aspects for other places may, according to some, be determined by Proportion or Rule of Three, from the degree of aspects of the next points before and behind. As regards the special aspects of Saturn, Jupiter, and Mars, a similar course should be adopted. But if one planet aspects another planet, then subtract the longitude of the former from that of the latter, i.e., take the distance between the two planets in degrees and calculate the degree of aspect as stated above. But others hold that the planets have no aspect at other places than those specified in the text.

14. The Sun denotes the six months, i.e., the summer and the winter solstices (Uttarāyana and Dakṣināyana); the Moon denotes moments or two ghaṭikās or forty-eight
### Table of Aspects.

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<tr>
<th>Planets</th>
<th>Situation</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
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<th>7th</th>
<th>8th</th>
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### Table of the seasons, metals, &c., of the Planets.

<table>
<thead>
<tr>
<th>Situation of Planets</th>
<th>Sun</th>
<th>Moon</th>
<th>Mars</th>
<th>Mercury</th>
<th>Jupiter</th>
<th>Venus</th>
<th>Saturn</th>
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</thead>
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<td>Natural aspect</td>
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<td>7</td>
<td>4 and 8</td>
<td>7</td>
<td>5 and 9</td>
<td>7</td>
<td>3 and 10</td>
</tr>
</tbody>
</table>
minutes; Mars denotes a day; Mercury denotes a season (of two months); Jupiter, a month; Venus, a fortnight; and Saturn denotes a year. The Sun presides over sharp and pungent taste, the Moon, salty; Mars, bitter, Mercury, on mixture, i.e., on all the six tastes mixed; Jupiter presides over sweet, Venus, sour; and Saturn over astringent tastes.

Note:—On questions of theft, journeys, warfare, profit, and on ceremonies to make the conception a success and on the coming in or going out of any guest from or to distant places, the first stanza of the verse is referred. First find out the ruler of the rising Navāṃśa; then see where this ruler exists, i.e., after how many Navāṃsas this ruler exists; after the same number of ayanas (of six months), the point in question is to take place. Thus when any horoscopic map is missing, it can be recovered by similar calculations. See the Chapter on lost horoscopes.

The mentioning of the six rasas determines which rasa is imbibed by a pregnant woman during her conception; it will correspond to the planet that would be powerful in the horoscope cast at that time.

Or if a question be asked what food is appropriate at any time, then find out which is the rising planet or the rising Navāṃśa at the time of query; this will indicate the taste of the food.

(शादि विदे)—जीवो जीवयुः सितंतुतनयो ज्यक्का विमोक्षा: कमादीत्रका विदकुञ्जरिनिभ्रमच सुहदवः केषांचिवेव मन्तम्॥ सत्योके सुहदवविषयकोयभवनायान्व्यास्मात्वयांकिमपा: स्वो-शायु: सुल्भाः स्वल्पम्: स्वल्पायविधेर्नान्य्यविनिधानंशायति ॥ १५ ॥

शेष: Jīvaḥ, Jupiter. सेवके Jivabudhau, Jupiter and Mercury. सितंतुतनय: Sitandutanayau, Venus and Mercury. विदे Vyarka, all the planets excepting the Sun. विमोक्ष: Vibhaumāḥ, all the planets excepting Mars. शेषान् Kramāṭ, in due order. सत्योके Vindvarkāḥ, all the planets excepting the Moon and the Sun. केषांचिवेव: Vikujendhinivah, all excepting Mars, the Sun and Moon. शायु: Subhidaḥ, friends. केषान्ति Keśāṃciti, of some. अव ईव, this अव Matam, the opinion. सत्योके Satyoki, according to the sayings of Satyāchārya (in his Horaśāstra). शेष: Subhidaḥ, friends. स्वल्पायविधे Trikoṇabhavanāḥ, from the Trikoṇa house. शेष: Svāt, from its own. स्वल्पायविधा: Svāntyadhikharapāḥ, the rulers of the second, twelfth, fifth, ninth houses. स्वल्पायविध: Svoccháhuvuśaukhapāḥ, the rulers of its exalted house, eighth and fourth houses. शेषान्ति: Svalakṣaṇanavidheḥ, from the rule indicating the friend's houses. अव Na, not,
15. (Now are being enumerated the planets that are friendly or harmonious and those that are unfriendly towards each other) Jupiter is friendly to the Sun; Jupiter and Mercury, to the Moon, Venus and Mercury to Mars. The planets excepting the Sun are friendly to Mercury; the planets excepting Mars are friendly to Jupiter; the planets excepting the Sun and Moon are friendly to Venus; all the planets but the Sun, Moon and Mars are friendly or harmonious to Saturn. (This is the opinion of one class of authors). (1) According to the opinion of Satyāchārya (in his Horāsāstra) the friends of any planet are the rulers of the second, twelfth, fifth, ninth, eighth, and fourth houses reckoned from the Mūlatrikōṇa house of that planet, as well as the ruler of its exalted house, provided they do not conflict with the rulers of the remaining houses. (2)

Note:—(1) The other planets are the enemies. In the first half of the verse the friends and enemies only are considered; no indifferent planets are considered.

According to Yavaneśwara, Jupiter is friendly to the Sun; the rest are the enemies to the Sun. The planets excepting Mars are friendly to Jupiter. The planets excepting the Sun are friendly to Moon. The planets excepting the Sun and Moon are friendly to Venus. Venus and Mercury are friendly to Mars. Mercury and Jupiter are friendly to Moon; all the planets excepting Mars, Moon and the Sun are friendly to Saturn. The others are enemies.

(2) The same may be expressed otherwise: the rulers of the remaining houses are the enemies of a planet, provided they do not conflict with the rulers of the seven houses described above.

The explanation of the second half of the verse is given thus:—Take the case of Mars. Meṣa is the Mūlatrikōṇa of Mars. The ruler of the fourth house from Mars is Moon, the ruler of the fifth is Sun; of the ninth, twelfth is Jupiter. These are friends to Mars. The ruler of the 3rd and 6th house from Meṣa is Mercury. Not being mentioned in the rule, Mercury is enemy.
The ruler of the second and fifth houses from Meṣa is Venus. Now the second house is mentioned in the rule and the seventh house is not mentioned; hence Venus is indifferent to Mars. Again the 10th and 11th houses from Meṣa are not mentioned but the 10th house is the house of exaltation of Mars and therefore is mentioned; hence Saturn is indifferent. In other words where the planets are found mentioned in two houses, they are friends; where the planets are unmentioned in the two houses, they are enemies; where the planets are mentioned in one house and not mentioned in the second house, they are indifferent. This is the meaning of “Svalaksāṇavidhiḥ.”

**TABLE OF THE FRIENDLY, UNFRIENDLY AND INDIFFERENT HOUSES OF THE SEVERAL PLANETS.**

|--------|-------|-------|-------|----------|----------|--------|---------|-------|-------|

शाहो वित्रो—शाह्रू मंविसितीय समर्च शरिजो मित्राणि रेषा रेषे-स्तीश्यांशुहिमिरिमज्जर श्रुहढो शेष्या: समा: शीतगो: ||
जीविकुद्ध्वकः: कुजस्त्र सुहढो जोसरि: सितार्क्क समि मिष्टे सुर्यसितीय व्रुधस्त्र हिम्य: शाह्रु: समाश्चापे || १६ ||
सूरे: सौम्यसितार्की रविमुद्धो मध्योपपे तन्यन्या सौम्यार्की सुहढो समि कुजयुहृ शुकस्त्र शेषार्की ||
शुकलो सुहढो सम: सुर्युहः सौरस्त्र चान्येपर्यो ये प्रोका: स्वत्रिकोणमादिदु पुन्वेतभू मया कीतता: || १७ ||

कर. Satrū, enemies. चार्मिति Mandasitau, Saturn and Venus. कर. Samah cha, indifferent; neutral. विजिता: Sadijaḥ, Mercury. विजिति Mitrāṇi, friends, allies. कर. Seṣāḥ, the rest (i.e.,) Moon, Mars, Jupiter. कर. Raveh the Sun's; to the
Sun. तिथियांः: तिरुक्रणाकार, the Sun. दिवशिषण: Himaraśmījāh, Mercury. च चा, and. गुरुः Subhrīdau, friends. शेषः: Śeṣā, the rest, i.e., Mars, Jupiter, Venus, Saturn. वर्णः: Samāḥ, neutral. निषेचः: Hitagobh, to the Moon. जितेयपाकारः Jīvendīṣpa-kārāḥ, Jupiter, Moon and Sun. कुज़या, of Mars. शेषः: Subhrīdāḥ, friends. ज्ञाहः, Mercury. अधिकारिक: Aribh, enemy. निषेचः: Sītārki, Venus and Saturn. वर्णः: Samāḥ, neutral. शेषः: Mitre, friends. Sūryasitau, the Sun and Venus. शेषः: Budhaaya, of the Mercury. निषेचः: Himaguh, Moon. शेषः: Śatrub, enemy. वर्णः: Samāḥ, neutral. च चा, and. अधिकारिक: Apare, the rest i.e., Mars, Jupiter, and Saturn. वर्णः: Sūreb, of the Jupiter. निषेचः: Saumyaśitaun, Mercury and Venus. वर्णः: Aribh, enemies. निषेचः: Ravisutaub, Saturn. शेषः: Madhyāb, neutral. अधिकारिक: Apare, the rest, i.e., Sun, Moon and Mars. तु, but. अन्यथा Anyathā, otherwise, i.e., friends. शेषः: Sāmāḥ, Mercury and Saturn. शेषः: Subhrīdau, friends. वर्णः: Samāḥ, neutral. कुज़या, of Mars and Jupiter. शेषः: Sūkṣraya, of the Venus. शेषः: Sosau, the rest, i.e., the Sun and Moon. वर्णः: Aribh, enemies. शेषः: Sākṣajau, Venus and Mercury. शेषः: Subhrīdau, friends. वर्णः: Samāḥ, neutral. शेषः: Suragurub, Jupiter. निषेचः: Saurasya, of the Saturn. च चा, and. अन्यथा Anya, the rest, i.e., the Sun, Moon, Mars. अधिकारिक: Arayabh, enemies. तु, these. अन्यथा: Praktaḥ, mentioned before. अतिक्षितप्रकाश Svarikopabhaḍiśu, in the rule “from its trikopa house, &c.,” mentioned in the preceding verse. तु, Sūrab, again. तेते, these. अन्यथा Aml, those rules. या Mayā, by me. किरितब: Kiritab, mentioned (again now.)

16 & 17. Saturn and Venus are the enemies of the Sun; Mercury is his neutral; and Moon, Mars, and Jupiter are his friends. The Sun and Mercury are the friends of the Moon; the rest, i.e., Mars, Jupiter, Venus, and Saturn are indifferent to the Moon. Jupiter, Moon and the Sun are the friends of Mars; Mercury is his enemy; Venus and Saturn are neutral to Mars. The Sun and Venus are friends to Mercury; Moon, enemy; and Mars, Jupiter and Saturn are indifferent to Mercury. Mercury and Venus are the enemies of Jupiter; Saturn, indifferent, and the Sun, Moon and Mars, friends to Jupiter. Mercury and Saturn are friends to Venus; Mars and Jupiter, indifferent; and the Sun, Moon are enemies to Venus. Venus and Mercury are the friends of Saturn; Jupiter, indifferent; and Sun, Moon and Mars are enemies to Saturn. These have been already mentioned in the preceding verse in the rule “from its own trikopa house, &c.,” those very things are again cited here as an instance serving a table.
18. Planets occupying the 2nd, 12th, 11th, 3rd, 10th and 4th houses from a particular planet are the then friends of that planet and the rest are his the then enemies. Some authors are of opinion that the planets occupying the exalted sign of a particular planet are also the then friends of that planet. Combining together the three permanent relations as given in stanzas 16 and 17 with the two relations for the time now given, we may determine the five following relations existing between planets: Atimitra (very friendly), Mitra (friendly), Sama (neutral), Satru (inimical) and Atisatru (very inimical).

Note.—Stanzas 16 and 17 relate to the three relations of permanent friendship, neutrality and enmity. Stanza 18 relates to the two relations of temporary friendship. Combining the two together, we get the following results:

<table>
<thead>
<tr>
<th>Under stanza 16 and 17</th>
<th>Under stanza 18</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Friend) Mitra</td>
<td>Mitra (friend)</td>
<td>Atimitra (over friendly).</td>
</tr>
<tr>
<td>(Enemy) Satru</td>
<td>Satru (enemy)</td>
<td>At Satru (over inimical).</td>
</tr>
<tr>
<td>(Neutral) Sama</td>
<td>Mitra (friend)</td>
<td>Mitra (friendly).</td>
</tr>
<tr>
<td>(Neutral) Sama</td>
<td>Satru (enemy)</td>
<td>Satru (enemy).</td>
</tr>
<tr>
<td>(Friend) Mitra</td>
<td>Satru (enemy)</td>
<td>Sama (neutral).</td>
</tr>
</tbody>
</table>
Remark:—These points are useful in questions on birth time, journeys, marriage, or any query.

स्वाभिष्रतस्वतिकोणानयांपि: स्थानवल्ल स्वप्तोपगतिश्च ।
विद्य बुधांगिड़ि रविभूमिं सूर्यसुयं शिरशीतकरो च ॥ १६ ॥

स्वाभिष्रतस्वतिकोणानयांपि: Svachchaahritavatrikonanavâmsaibh, by virtue of their being posited in their exalted house, in their friends' house, in their own mula-trikona house, in their own Navâmśa. अतः Sthanabalab, strength due to position; local or positional strength. स्वाभिष्रतस्वतिकोणानयांपि: Svagrihoparatalib, by virtue of their being located in their own houses. चCha, and. दिक्षाः Dikṣa, (are powerful) in the east, south, west, and north directions respectively. भुजरिकेश बुधाः गिरससु, Mercury and Jupiter. शरिसतासु, Sun and Mars. श्रीसतासु, Shriyasatā, Saturn. सितान्ततासु, Sitaśtakarana cha, and Venus and Moon.

19. Any planet when stationed in its exalted house, or in its (the then) friend's house, or in its mula-trikona house, or in its Navâmsa or in its own sign becomes powerful by virtue of its position or location (Sthanabal). In the four cardinal directions East, South, West and North, Mercury and Jupiter, Sun and Mars, Saturn, Venus and Moon are successively powerful. (Dikbal) (1).

Note.—Here it should be noted that the house Simha which is called the mula-trikona of the Sun is also the house of the Sun; the house Meṣa is the mula-trikona as well as the proper house of Mars; the Kanya is the exalted, mula-trikona, as well as the proper house of Mercury; the Dhanu is the trikona as well as the proper house of Jupiter; the Tula is the trikona as well as the proper house of Venus. These specialities are not mentioned in the verse.

Mercury and Jupiter get power in the Eastern direction, i.e., when they are situated in the Ascendant or Lagna. The Sun and Mars are powerful in the Southern direction, i.e., when situated in the tenth house. Saturn is powerful in the West, i.e., in the seventh house. Venus and Moon are powerful in the North, i.e., in the fourth house. The planet in the house seventh from that in which it is powerful, is weak; and in the intermediate house its strength goes on decreasing in due proportion.

See the annexed Figure. V, IV represent Jupiter, Mercury; I, III
represent Sun, Mars; VII represents Saturn; VI, II represent Venus, Moon.

(1) That is: they then possess Dikbala. According to some commentators, Mercury and Jupiter are powerful when in the Eastern triangular signs of Aries, Leo, and Sagittarius. The Sun and Mars are powerful when in the Southern triangular signs of Taurus, Virgo and Capricorn. Saturn is powerful when in the Western triangular signs of Gemini, Libra, and Aquarius; and the Moon and Venus are powerful when in the Northern triangular signs of Cancer, Scorpio and Pisces.

वोषधक—उदगयने रचितितमयुली वक्तसामागमा: परिशोषा: ॥
विपुलकरा युधि चोचरसंस्थायथेचित्तवैर्युता परिकल्प्या: ॥२०॥

राहु Udagayane, in the northern path of the Sun; i.e., in any of the six signs beginning with Makara, in any of the signs Makara, Kumbha, Mina, Meṣa, Vṛiṣa, and Mithuna. उदाहरणम: Raviśitamayukthau, the Sun and Moon. उदाहरणम: Vakra-\text{samagam\textsuperscript{a}abh\textsuperscript{a}}, when the planets are retrograde or united with the Moon. परिशोष: Parīṣeṣṭabh, the rest, i.e., Mars, Mercury, Jupiter, Venus and Saturn. विपुलकर: Vipulakarabh, brilliant; highly lastrous. युधि Yudhi, in the battle; in the planetary conjunction. चा Cha, and. चतुरस्त्र Uttarasa\text{ṁsthyābh\textsuperscript{a}}, when they happen to be northward. चतुरस्त्रयुधि: Chāṭṭāvīryauyyuta\textsuperscript{a}, endowed with vigorous effort; victorious or powerful by virtue of effort or motional strength. परिकल्पित: Parikalp\textsuperscript{a}bh\textsuperscript{a}, are to be considered. Consider.

20. The Sun and the Moon possess Cheṣṭābala or strength by virtue of their motion when they are in the Northern path, i.e., in any of the 6 signs—10th, 11th, 12th, 1st, 2nd and 3rd signs. The other five planets Mars, Mercury, Jupiter, Venus and Saturn possess it when retrograde or when conjoined with the Moon; or when they are very brilliant or when they happen to go northward in planetary conjunction (which is called here the fight amongst the planets).

Note.—When the five planets Mars, Mercury, Jupiter, Venus and Saturn are in the second quadrant of their orbits, the Šīghra Kendra being
taken into account, they generally become highly lustrous. Then they are about to take a retrograde direction. Here the battle referred to is this:—When two or three planets are seen in the sky near one another, one of them happens to be so placed in connection with the two luminaries, the Sun or the Moon, that it reflects the greatest light and thus is seen very brilliant; then this brilliant planet is called victorious in the battle over the other planets which get dwindled in their lustre and generally go towards the south. It is the Venus only that is always victorious, even when she goes to the south.

 atleast: Śatikujassurāḥ, Moon, Mars and Saturn. चतुर्थ: Sarvadā, always; during the day as well as during the night. य: Jñāb, Mercury. यम: Aṃdi, during the day. त: Cha Anya, and the rest, i.e., the Sun, Jupiter, and Venus. बहुसित: Bahulasitagatāḥ, during the dark and bright fortnights (respectively). श: Syuḥ, become. कृत: Krūrassaumyāḥ, the malefic and benefic planets. क्रमेन: Kramesa, successively; in due order. वद्याय: Dvayana divasa horā màsāpāḥ, by the rulers of the 2 yanas, i.e., two summer and winter solstices (years), days, hours and months. कालविषय: Kālavītyam, power by virtue of time; temporal strength. सारवुप्तिक: Sarubugusahasādyāḥ, Saturn, Mars, Mercury, Jupiter, Venus, Moon and the Sun. विभ: Vṛiddhitib, more and more. विलय: Vīryavantab, become powerful.

21. The Moon, Mars, and Saturn possess Kālabala, i.e., become (temporarily) powerful during the night; Mercury is always powerful whether during the day or during the night; the Sun, Jupiter and Venus are powerful during the day. The malefic planets, i.e., the Sun, Mars, and Saturn, are powerful during the dark half of the month and the benefic planets, i.e., Moon, Mercury, Jupiter, and Venus, are powerful during the bright half of the month. The ruler of the years, days, hours, and months are powerful in their own years, days, hours and months, respectively.
Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are each naturally more powerful than the immediately preceding planet in the order stated, i.e., Saturn is the weakest or least powerful; greater than Saturn is Mars powerful and so on and the Sun is the strongest (1).

Thus ends the Second Chapter on the First Principles and Definitions regarding the Planets in Bṛhajjātakam by Śrī Varāhamihirāchārya.

Notes:—(1) Such strength is known as Naisargikbala or natural strength. Some authors maintain that the Moon is malefic and powerful during the dark fortnight. Yavaneswara says thus:—"Before the commencement of the first day of the bright half of the month, on the tenth day of the dark fortnight the Moon is half strong; on the second of the dark half is fully strong and most auspicious; on the third day is less strong and when viewed by Mercury, is always strong."

From the last stanza of the verse we infer that when many planets are equally strong on other considerations, then the casting vote of their superiority is given by their superiority in the order of their natural strength.

Here the fruits or the results arising from the four kinds of strength of the planets are not mentioned by the author. They are thus stated in Skārvatī: "Planets when exalted give glory and superhuman power; when in their mūla-trikopā houses give ambassadorship or the post of a Commander-in-chief; when in their own houses give wealth, grains, prosperity and happiness; when in their friends' houses give fame and valour, happiness, fire, and wealth from the king; and when in their own Navāmsas make a person famous."

The Sūkṣma Jātaka says thus:—

The Moon and Venus are strong in the female signs; the Sun, Mars, Jupiter, Mercury and Saturn become strong when they occupy the male signs. These become strong also when viewed auspiciously by the benefic planets, when they occupy their friends' houses, their own exalted houses or their Navāmsas.

The fruits (phala) obtained by any individual born under the various benefic aspects of a planet are stated thus:—

(1) The benefic aspect of a strong planet makes a man obtain name, fame, wealth, health, prominence, good look, gentleness, prosperity and happiness.
(2) Planets when in their proper male or female signs bring to a native honour and respect from the public; make him skilled in fine arts, music, sculpture and painting; make him tranquil, vigorous, energetic, religious, and mindful of his after-life.

(3) Planets when powerful by Dikbala make a man go out hopeful to the proper direction where he gets clothings, ornaments, conveyances and friends.

(4) Planets when powerful by Cheštābala give a man sometimes kingdom, sometimes worship, sometimes fame and sometimes various useful articles.

(5) Planets when retrograde, powerful, and auspicious give kingdoms; when they are inauspicious make a person idle, of ill-luck, wander about fruitlessly and fall under various calamities and disasters.

(6) The Sun being auspicious makes a man healthy and comfortable, victorious in battles, gives him kingdoms, all his foes being vanquished.

(7) Planets when powerful by day or by night give one lands, elephants, and make one powerful over one's enemies and enjoy one's kingdom with subjects.

(8) Planets ruling the corresponding years, months and days give a man four times what is his due, and in their Daśā periods, give him friends, wealth and fame.

(9) Planets that are the rulers of the corresponding fortnights make a man the destroyer of his enemies, give him jewels, clothings, elephants, and prosperity; give him wives, wealth, lands and spotless fame.

(10) Planets when they are powerful in all respects make a man always a hero of spotless fame and lustre, give him kingdoms, friends and all his desires and objects beyond their expectations.

(11) The benefic planets being auspicious make a man observe good conduct, his family rites, customs and practices; make him courteous, friendly, pure and clean, of handsome features, energetic, learned, devoted to the Brāhmaṇas and Devas and fond of good clothings, garlands, ornaments, and a favourite amongst his people.

(12) The malefic planets becoming powerful make a man covetous, addicted to vile actions, selfish, vicious, quarrelsome, lazy, cruel, deceitful, dirty, prone to do mischief and kill others, and treacherous.

(13) A male planet in a male sign makes a man resolute and self-possessed, fond of wars and battle, powerful, heartless, harsh, cruel and illiterate.
(14) A female planet in a female sign makes a man womanish, coward in battles, fond of water, flowers, and clothings, gentle and endowed with sweet jingling voice and loving smiles.

Remark: — Before applying the astrological truths contained in the subsequent pages, the reader must consider the strength or weakness of each house of its ruler, and of the planets occupying or aspecting such house. For these various other purposes it will not do to have a mere Rāsi chakra or Navāṃśa chakra to represent roughly the planetary positions. The actual longitudes (sphuṭa) of the planets and of the Ascendant from the 1st point of the Nakṣatra Āśvini should be known.
CHAPTER THE THIRD.

ON THE MANIFOLD BIRTHS,

_i.e., On animal and Vegetable Horoscopy._

وارतिकृतमहेनिविदितरलेकलर्यच्छामेयः कृषिवे चतुष्ठयागटे
तदवेलक्राद्वी II चन्द्रप्यागदिरघ्नाग्नागसहनरुपं सतं व्रेधवि
भवेत्ति वियोणिनियं: II १ II

अन्तः: क्लराग्रहीं, by the malefic planets, _i.e.,_ by the Sun, Mars, or
Saturn, Mercury joined with any of the above, or waning Moon. उत्तमिः:
Subalibhi, endowed with power; when powerful (_i.e.,_ when situated in their
own houses, or exaltation degrees, or in their friends' houses, or aspected by
their friends). विकामिः: Vibalaib, deprived of power; when weak, _i.e.,_ when stationed
in their enemy's houses, or in their detriment signs or aspected by their
enemies. च्वा, and. जीविः: Saumyai, by the benefic planets; _i.e.,_ the waxing
Moon, Jupiter, Venus, or Mercury not joined with the Sun, Mars and Saturn.
किवे निव्विवेलक्राद्वी, the natural eunuchs (_i.e.,_ Mercury or Saturn).
चुवास्वियागागे, Chatushlayagate, situated in the four cardinal centres or
angles. तदवेलक्राद्वी Tadavekramat vā, or when (the Lagna is)
aspected by Mercury or Saturn. चन्द्रप्रक्षारघस्मावरतस्मातः
Wer Chandra pagadvirasa bhāgasamānarūpam, the manifold births of insects, birds,
fixed trees, &c., resembling what is indicated by the Dvādasāmś, where the Moon
exists. आदि Satvam, a living being; animal, beast, or plant or trees. वदेत
Vadet, one is to ascertain. यदि Yadi, if. वेद Bhavet, be. अस्य, that. विभिन्निषः:
Viyonisampjñāḥ, coming under the term Viyoniyoga, _i.e.,_ conjunctions of planets
suited to produce manifold births as enumerated above.

1. When, at the time of birth or query, the malefic
planets become powerful and the benefic planets weak and
if the eunuch Saturn or Mercury be stationed in any of the
four angular houses, there is the first case of Viyoniyoga;
or when the Lagna or Ascendant is aspected by Saturn or
Mercury (the malefic planets being powerful and the benefic
planets weak) there is the second case of Viyoniyoga. In
either of these two cases, when the Moon is situated in any Dvādaśāṁsa (indicative of manifold birth) the birth of any insect, bird, or animals or trees, &c., will be that indicated by the particular Dvādaśāṁsa.

Note.—If the Moon be in Meṣa Dvādaśāṁsa, the birth of a goat, sheep etc., is to be inferred; if the Moon be in Vṛṣa Dvādaśāṁsa, cow, buffalo etc., are to be born; if in Karka, tortoise etc., are to be inferred; if in Simha, then lions, tigers, dogs, cats, etc., are to be inferred; if in Vṛśchik, then snakes, scorpions etc., are to be inferred; if in the latter half of Dhanu, then horses, asses etc., are to be inferred; if in the first half of Makara, deer, elephants are to be inferred; if in the latter half of Makara, frogs and aquatic animals are to be inferred; if in the Mīna Dvādaśāṁsa, then fishes and others of like nature are to be inferred. These judgments are to be then and then only given when there is in the horoscopic map during the birth time or during the time of enquiry either of the two cases of Viyoniyoga mentioned in the verse.

If the Moon be in human signs, then the birth of a human being is to be inferred.

In the second yoga, the planets Mercury and Saturn may remain in any of the houses; it is not necessary that they should be situated in the four cardinal houses; what is required that they are to aspect any of the 4 Kendras, especially the Lagna.

Suppose, for instance, at the time of birth the Moon occupies the 20° of the sign Simha. As a Dvādaśāṁsa contains 21° degrees, the 21° of Simha is the ninth Dvādaśāṁsa of Simha. As the names of the Dvādaśāṁsas of Simha begin from Simha, the ninth Dvādaśāṁsa is that of the sign Mīna. The creature born will therefore be a fish.

Besides, the number of the offspring will be that represented by the number of Dvādaśāṁsas passed over by the Moon. Of these the number of odd Dvādaśāṁsas will represent the male issues, and the number of even Dvādaśāṁsas will represent the female issues, the number that will die shortly after birth will be that of the number of the Dvādaśāṁsas that might be occupied by the malefic planets or that might otherwise become weak.
weak. व च य, and. केन्द्र: शभानाः, the benefic planets. ल्ह्यः Lagna, the Ascendant, the rising sign. व च य, and. विषयः Visyanisaṃjñākam, as understood by Visyonisaṃjñā; the rising sign should be other than Mithuna, Kanya, Tula, the second half of Dhanu and Kumbha. इत्यत्र Dṛṣṭvā, on finding. त्य त्य Atra api, in this case also. विषयः Visyonisa, the manifold births of animals or vegetables as stated above. अस्थितिः Aṣṭās, the astrologer is to pronounce (his judgment).

2. When the malefic planets are powerful in their own Navāṃśas, and when the benefic planets are weak, due to their being in the malefic planet’s Navāṃśas, and when the Lagna is other than the human signs (1) then there is the third case of Viyoniyoga; and the astrologer is to pronounce his judgment of manifold births of animals, &c., according to the nature of the Dvādaśāṃśa that the Moon then occupies.

Note:—(1) The rising sign should be Meṣa, Vṛṣa, Karka, Siṃha, Vṛṣabhika, the 2nd half of Dhanu, Makara or Mina.

By the Viyonisaṃjñāk Lagna is meant the Lagna or Ascendant when it is—not any human sign.

उः जार०—कग्मः शिरो वकीले द्योज्ये पावांशकं प्रयुक्तनो-ः पाशे॥ कुलिस्तव्यपारा मेधुमुक्को रिफक्युच्छामिफ्याश चतुष्पासः॥ २२॥

किंत्: Kriyā, the sign Meṣa. किंत्: Śirāḥ, the head. वक्राले Vaktragale, mouth and neck. व: Vṛṣabha, the sign Vṛṣa. अनये Anye, the other signs. त्वमां Pādampāsakam, the two feet and the two shoulders. त्वम Prīṣham, the back. त्वम: Urvāḥ, the breast, the bosom. त्वम: Atha, thus in order. त्वम Pārāve, the two sides. त्वम: Kukṣīḥ, the belly, the abdomen, the womb. त् Tu, so. त्वमां भए Apanāṃghrī, the anus and the feet. त्वम: Atha, thus. भए Medhrmuśkau, the generative organ and the testicle. भए Sphikpuchham, the buttocks and the tail. भए Ith, thus. भए Aha, say. भए Chatuspadāne, the body of a quadruped.

3. (Now the several parts of the body of a quadruped are represented by the several signs of the zodiac.) The sign Meṣa represents the head; the sign Vṛṣa represents the face and the neck; the sign Mithuna represents the forelegs and the shoulders; the sign Karka represents the back; the sign Siṃha represents the breast; Kanyā, the
two sides; Tulà, the belly; Vṛischika represents the anus; Dhanu, the hind legs; Makara represents the generative organ and the testicles; Kumbha, the buttocks; and the Mina represents the tail.

Note.—In the case of bipeds everything resembles that of a quadruped; only the front legs are to be substituted for the wings on those portions of the body whence come out the two wings.

This stanza will also enable us to ascertain the colour or wounds of particular parts of the creature’s body from the nature of the powerful planet.

वैश्वदेवी—लग्नाशकाद्रु प्रहयोगेश्चकाश्रद्रा वर्णनवेहलयुक्तक्षियोनो || दृष्टत्थ समानान्नवेश्वत्ससंख्य्याय रेखां वदेसमरंसर्वेयोऽर्द्धे || ६ ||
most powerful planet amongst them is to be inferred. If the rising Navâmsa be occupied by its ruling planet or be aspected by its ruling planet, then that colour is to be given preference over all others. The number of stripes on the back of the creature will be according to the number of the planets in the 7th house.

Notes:—(1) The colour will be that of the sign whose Navâmsa is the rising Navâmsa.

Sârâvali says:—Jupiter gives yellow colours; Moon, white; Venus, variegated; the Sun and Mars, red; Saturn, black; Mercury, spotted.

वंशास्य-खगे द्रक्षाध बलसंयुतेन वा घ्रेष्युक्ते चरमा-शकोद्व्रये || कुथारके के विश्रुगःः स्थलांबुजःः शान्तिचरंतिक-लणयोगसंभवः: ||

चरे हजरे Khage Drikâpa, (on the rising of) the bird Decanate. The second Driškâpa of the sign Mithuna, the first of Sirâs, the second of Tulâ, the first Driškâpa of Kumbha, any one of these is called the bird Driškâpa. The first Navâmsa, i.e., first space of 3°20' (three degrees and twenty minutes) of the rising sign or Lagna, is called the first Driškâpa; the next space of 3°20' (three degrees and twenty minutes) is called the second Driškâpa; the next or third space of 3°20' (three degrees and twenty minutes), is called the third Driškâpa.

वजलंथेव Balasamyutana, occupied by the powerful planets. अ व, or. जीव Graheya, by the planets. गुरु Yukte, united with. राजकोलेव Charabhâmsakodaye, on the rising of the Navâmsa of the moveable signs. गुरुणे Budhamâke, on the rising in the horizon of the Navâmsa of the planet, Mercury; i.e., on the rising of the Navâmsa of any of the two signs Mithuna or Kanyâ. अ व, or. विल: Vibhâgah, birds. अवलुप्त: Sthalamâbujah, land birds; or water birds. नामावर्तालयानं: Sanaścharenndvīkṣaṇayogassārāhavah, united with or aspected by Saturn or Moon.

5. If either a bird Decanate (1) or a Chara Navâmsa (2) or a Navâmsa of Mercury (3) rise in the horizon and be occupied by powerful planets, the creature born would be a land bird, provided that the rising Decanate or Navâmsa be either occupied or aspected by Saturn; and a water bird, if it be occupied or aspected by the Moon.
Notes:—(1) The second Decanate of the sign Mithuna, the first Decanate of the sign Simha, the second Decanate of Tulà, and the first Decanate of Kumbha are bird Decanates.

(2) The Chara Navâmsâ is the Navâmsâ of the moveable signs.

(3) The Navâmsâs of Mercury are those of the signs Mithuna and Kanyâ.

60 ति—होरेन्दसूरिरविविक्षिलेस्तः तोये स्थले तत्-भवोऽधकृतः प्रभेव: || लगादृ ग्रहः स्थलजलजलचत्पतिस्तु यावांस्ता-बन्त एव तरव: स्थलतोयायता: || 6 ॥

होरेन्दसूरिरविविक्षिलेस्तः: Horendusûriravibhibhiḥ, the Lagna, Moon, Jupiter and the Sun. विली: Vibalabh, being weak. तरवः Taruvâm, of the trees. स्थल: Toye Thale, growing in water or land. तान: Tarubhavabh, the growing of trees (in land or water depends on the nature of the rising Navâmsâ). अष्टाक्षरितां: Aṣṭākṣrītaḥ, depending on the nature of the rising Navâmsâ; (if the rising Navâmsâ be one of land, trees will grow on land, and if it be one of water, trees will grow in water). वैद: Pravedab, difference. लगादृ: Lagnât, from the Lagna. ग्रहः: Grahab, planet. स्थलजलजलचत्पतिस्तु: Sthalalakarpatish, the ruler of the rising Navâmsâ. तृ: but. तावां: Tavaataḥ, so many in number. तस्तेऽर तस्तेऽ: Tawantat, so many in number. स्थलतोयायता: Sthalatojâtâḥ, growing on land or water.

6. (On a query being asked, one is to infer that) it is the birth of a tree, if the Ascendant, Moon, Jupiter, and the Sun be all weak at that moment; and if the rising Navâmsâ be watery, then such trees would grow in water; if earthy (1) then such trees would grow on land. The number of trees on land or in water is to be inferred from the number of houses that the ruler of the rising Navâmsâ is separated from the Ascendant.(2)

Notes.—(1) The watery Navâmsâs are those of Karka, the second half of the Navâmsâ of Makara, and the Navâmsâ of the sign Mina. The other Navâmsâs are those of land.

(2) For instance: Suppose the 20° of the Karka sign is rising; the rising Navâmsâ is the 6th and therefore that of Jupiter or of the sign Dhanu; it is a land Navâmsâ. The tree will therefore be one growing on dry land. The lord of Dhanu is Jupiter. Suppose Jupiter to occupy Kumbha at the time. From Karka to Kumbha are 8 signs. The number of trees will therefore be 8.
Again from Sārāvali we get this:—If the ruler of the rising Nāvāṃśa be either in his exalted sign or retrograde in his motion, the number already obtained should be trebled; but if the ruler be in his Vargottama or in his own Nāvāṃśa or sign or Decanate, such number should be doubled. For instance, in the above example if Jupiter should either be retrograde in motion or occupy his exalted sign Karka, the number, viz., 1 from Karka should be trebled. This will give us 3. But if Jupiter would occupy the 6th Nāvāṃśa of Mithuna (one of his Nāvāṃśas) the number is $12 \times 2 = 24$. And so on.

7. When the ruler of the rising Nāvāṃśa is the Sun, solid trees (such as Sceesum, &c.) are produced; if the ruler be Saturn, ugly and useless trees (such as Kusa, &c.) are produced; if it be Moon, trees of sweet juice, such as, sugarcane &c., are produced; if it be Mars, thorny trees, such as, Bābul are produced; if it be Jupiter, trees bearing fruits such as mango, etc., are produced; if it be Mercury, fruitless trees bearing only flowers are produced; if it be Venus, the ruler of the rising Nāvāṃśa, flowery trees are inferred; moreover Moon gives rise to gummy trees, such as, Chir, Deodar; and Mars to bitter trees, such as, Nim, &c. (The conditions given in the preceding verse remaining the same.)
8. If the ruler of the rising Navâṃśa be a benefic planet occupying a malefic sign (1) the tree will be a superior one growing on a bad soil, the reverse being the case, i.e., when the ruler of the rising Navâṃśa is a malefic planet occupying a benefic sign, inferior trees are produced on a good soil. The number (and quality) of trees are also the number (and the nature) of Navâṃśas by which the ruler of the rising Navâṃśa is displaced from his Navâṃśa.

Notes—(1). The other conditions given in stanza 6 remaining the same.

Thus ends the third Chapter on Animal and Vegetable Horoscopy by Śrī Varāha Mihira of Avantika.
CHAPTER FOURTH.
ON IMPREGNATION.
Or on the time of Conception.

वंशार्थ-कृष्णदेहेतु: प्रतिमातस्यर्थ्वं गते तु पीड़यन्तसुमुखः
राजयितो। चतुर्नयथारङ्गे शुभ्युप्रग्रहेण्ये नरेण्य संयोगमुपेति
कामिनी। ॥ १ ॥

कुजुन्दुहेतास: Mars and Moon are the causes. मित्र-ग्रहं प्रति-
मासामार्तवं, of the monthly menses. के Gate, when situated. तु, but.
कृष्ण Pūjakām, in the houses of no profit; in the Anupachaya houses; in the
signs 1, 2, 4, 5, 7, 8, 9, 12 from the house where the Moon was situated at the
time of birth. अनुपचायो युम्बाडिहतास, Moon. तात: Atah, from this.
अन्यथा Anyathā, otherwise situated. खण्डन्तस्यातो शुभप्रग्रहेक्पिते, aspected by benefic
dominant planets, (i.e., Jupiter). तेष: Nareṇa, by man. आयाम Sāpyogām, intercourse.
उपाति. Upaṭṭi, gets, is to have. कामिनी Kāmini, the woman.

1. Mars and the Moon are the causes of the monthly
menses.(1) And if during any menstruation period the Moon
occupy any Anupachaya houses (i.e., 1, 2, 4, 5, 7, 8, 9, 12,
houses from the woman’s Janma Rāṣi, i.e., the Moon-occupied
sign during her birth time) and be aspected by Mars,
the conception will take place. (2) If the Moon occupy the
Upachaya houses, (i.e., 3, 6, 10, 11 houses) from the hus-
bond’s Janma Rāṣi and if she be aspected by a benefic male
planet (Jupiter) in his horoscope, the conception will take
place from intercourse with her husband (3) (4).

Remarks.—The more literal translation of this verse would be as
follows:—

The menses that appear as monthly, because of Mars and the Moon(1)
bring about conception when the Moon is in one of the Anupachaya
signs.(2) If the Moon be otherwise and be aspected by a benefic main
planet,(3) there will be sexual union between a woman and her husband.

Notes.—(1) Menses appear in women whenever the Moon is aspected
by Mars, that is especially when the Moon occupies the 4th, 7th, or the
8th house from Mars. In connection with this subject, the author of Sārvali says:

"The Moon is water: Mars is fire, a mixture of water and fire is bile; when the bile mixes with the blood, menstrual discharge occurs."

(2) If, when aspected by Mars, the Moon happens to occupy one of the Anupachaya signs in the horoscope, or nativity of the woman, at the time of the appearance of the menses, conception will follow. The Upachaya signs are the 3rd, 6th, 10th and 11th house from the Ascendant; and the other signs are known as Anupachaya signs.

(3) That is from the time the woman bathes on the 4th day, when the Moon reaches one of the Upachaya houses in the horoscope or nativity of the husband. And then there will be the sexual union between the husband and wife if the Moon be aspected by powerful Jupiter.

(4) The Commentator adds as follows:

"If the Moon be aspected by the Sun, the woman will have sexual union with a royal officer; if aspected by Mars, then with a sensualist; if aspected by Mercury, then with a person of fickle mind; if aspected by Venus, then with a beautiful person; if aspected by Saturn, then with a servant; and if aspected by several malefic planets, the woman will become a harlot."

इङ्नवज्ञा—यणास्तराशिर्भिधुनं समेति तथैव वाच्यो
मिथुनस्ययोः। ॥ छल्लूषयहलोकितसंयुतेतेस्ते सरोष इत्येकः
सविलासहस्तः॥२॥

यथा, in the way; in whichever manner. यथा: Asatāśib, the seventh sign from the Ascendant (during the time of cohabitation or when a question is made). मिथुनम, male and female. समेति Sameti, have their mutual intercourse; cohabit with each other. तद्यथा, in the same manner. एव्य, certainly. वैक: Vāchyā, should be judged, spoken of. मिथुनस्ययोः: Mithunaprayogāḥ, the application of the couple; cohabitation; impregnation. वस्तनमणे/श्रवणेस्ते अशदग्रहालोकितसंयुतेष्य, when united with or aspected by an evil planet. एते Aste, the seventh sign. सारोष्य: Saroṣaḥ, angrily; quarrelling. इष्टादिः: Iṣṭaḥ, when united with or aspected by a good planet. सविलासहस्तः: Savilāsahāsāḥ, with amorous playfulness and laughter.

2. The nature of cohabitation of a male and a female will be according to the nature of seventh sign from the Ascendant during the time of impregnation or enquiry. If the seventh sign be occupied or aspected by an evil planet,
cohabitation takes place in an angry and a quarrelsome state; if the 7th sign be aspected by a benefic planet, the cohabitation takes place with amorous playfulness and smiles.

Note.—The commentator adds that if the setting sign be occupied or aspected by both malefic and benefic planets the union will be attended with both joy and displeasure.

वंशस्थ—रविदृशुकावानि: स्वभागगैःखरो त्रिकोषोदयसं-
सित्येतपिवा। भवत्यपत्य द्भ्वियिजिनामामि करा हिमांशोविभ-
शामिवाफला: || 3 ||

रविदृशुकावानि: Radvindusānkāvanījāh, Sun, Moon, Venus, and Mars (being situated).
स्वभागगैः Svabhāgagāih, in their own Navāṃśas, śūrd Gurus, Jupiter being situated in.
त्रिकोषोदयसं सित्येतपिवा Trikonopdayasamsthite, being situated in any of these houses, e. g., the 5th, ninth, houses from the Lagna or in the Lagna. भवत्यपत्य द्भ्वियिजिनामामि करा हिमांशोविभ-चश्चयावाफला: || 3 ||

3. If at the time of cohabitation or during the time of query, the Sun, Moon, Venus and Mars occupy their Navāṃśas, (1) or if Jupiter be in the Lagna or in the 5th or the 9th house from it, the conception will turn out a successful one. To persons of no virility, the above Yoga (planetary combination) will be of no use as the Moon’s rays are to the blind.

Note.—The commentator Bhattotpala remarks that there would also be conception even when these four planets are not in their Navāṃśas, provided the Sun and Venus would occupy the Upachaya signs in the horoscope of the man and at the same time be in their Navāṃśas, or if Mars and Moon would occupy the Upachaya signs in the horoscope of the woman and at the same time be in their Navāṃśas.

वंशस्थ—विवाकरेन्द्रो: स्मर्गो कुजाक्षों गवप्रवा पुक्ल-
योषितोस्तवा। व्ययस्वगो मुल्यकरो यूतो तथा तवेकचूक्ष्या
मरणाय कल्यितो || 2 ||
Divākarendvoh, from Sun and Moon respectively. Smaragam, situated in the seventh house. Kujārkajau, Mars and Saturn. Gadapradun, cause (to the persons) disease and suffering (in their own months.) Pungalayosītal, to the males and females respectively. Tadā, then (in their own months.) Vyayavyagau, in the second and twelfth houses. Mrityukaru, cause death. Yata, united with one. Tathā, and. Tadeka dhrisīyā, and being aspected by another. Marapāya, for death. Kalpita, intended.

4. If there be in the seventh house from the Sun during the time of impregnation or enquiry Mars or Saturn, then disease and suffering come to the male (in the months of Mars and Saturn); and if there be Mars or Saturn, in the 7th house from the Moon then disease comes to the female (in their months). Again if there be Mars and Saturn one in the second and another in the twelfth house from the Sun, then death comes to the male (in their own months); and if there be Mars and Saturn, one in the second and another in the twelfth house from the Moon, then death comes to the female (at that time). Again if the Sun be in conjunction with any of the two, Mars or Saturn, and be aspected by the other, then death comes to the male and if the Moon be in conjunction with one (of Mars or Saturn) and aspected by the other, then death comes to the female. (1)

Note:—(1). In the month of either Saturn or Mars, whichever is powerful.

वंशरथ—विवाहकृतुती पित्राचातुसंजीति । शरीरवचकृती निषिद्ध	
तदपर्यंतत्। पित्राचातुर्ध प्रतिसंजीति ।
शाळवा यातु

divākarendvoh, during the day; to persons born after impregnation during the day. Arkaśukrau, Sun and Venus. Pitṛimatrisṛṣṭi, termed father and mother. Śanasiṣharendu, Saturn and Moon. Nidī, during the night; to persons born after nocturnal intercourse. Tadviparyyā, in the reverse cases, i.e., during the nocturnal and diurnal conceptions instead of the diurnal and nocturnal as mentioned before. Pitṛivyamāтри

In the above text, the author discusses the effects of various planetary positions on health and fate, emphasizing the importance of Mars and Saturn in the seventh house and the roles of the Sun and Moon in conjunction with these planets. The text suggests that if a person is born under a planet in its own month, they may experience disease or suffering. If Mars or Saturn is in the seventh house, it indicates a male might suffer, and if the Moon is in conjunction with Mars or Saturn, it affects the female. The text also notes the significance of the Sun in conjunction with Mars or Saturn, leading to death. The note at the end clarifies that this effect is strongest in the month of Saturn or Mars, whichever is present.
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5. In the case of the conception (1) by day, the Sun represents the father and Venus the mother. During nocturnal conception, Saturn represents the father and Moon the mother. During the night conception the Sun represents the paternal uncle, and Venus the mother’s sister (maternal aunt); and during the day conception Saturn represents the paternal uncle, and Moon the mother’s sister (maternal aunt). If the planets representing the father and the paternal uncle occupy the odd signs, or if the planets representing the mother and the maternal aunt occupy the even signs at the time, then the father and paternal uncle, or the mother and maternal aunt would be happy. (2).

Notes:—(1) Or birth, according to the commentator Bhaṭṭoji.
(2) In the odd signs during the conception by day the Sun is benefic to the father; during the night conception, benefic to paternal uncle.

In the even signs during the day conception the Sun is benefic to mother; during the night conception, to maternal aunt.

In the odd signs during the night conception Saturn is benefic to father; during the day conception, to paternal uncle.

In the even signs during the night conception, the Moon is benefic to mother; during the day conception, to maternal aunt.

In the even signs during the day conception Venus is benefic to mother; and during the night conception, to maternal aunt.

वंशार्थ—प्रभुभङ्ग्रहश्वयमदस्तन्त्रमर्मफलवेत्ति गुज्यद्वितिमाता-ते। उदयराशिसहिते च यमेश्वरितोहुपतिभूसुतवदे॥

वहिश्चाभिसद्धि, about to enter the Ascendant, wishing. आत्मार उदयराशिः, the Lagna or Ascendant: some say the 12th house; some say the 2nd house. कर्म: Asadbhī, by the evil planet. शत्रु Marapam, death. विशे अयः, not coming. उदयराशिसहिते Udayaśīsahite, when in the Ascendant. च श्री, and. श्री Yamo, Saturn. श्री Sūri, female; wife; the pregnant woman. विरहितुष्मुष्मु, Vagalitoṇupati bhūsuta dṛṣṭe, on being aspected by the waning Moon and Mars.
6. When an evil planet is about to enter the Ascendant (i.e., when it is in the second house from the Ascendant) (1) and when the Ascendant is not well aspected by any benefic planet, then the pregnant woman is to meet with her death. Another case is this when Saturn is in the Ascendant and it is aspected by the waning Moon and Mars, then also the wife will die (2).

Notes:—(1) The twelfth house is meant here according to some commentators.

(2) Before delivery time according to commentator.

These planetary combinations are here referred to according to the commentator during the conception time or the time of enquiry, or time of birth.

\[ \text{१० ली०—पापद्यमध्यसंसरितो लम्बन्तु न च सोय्यवीतितो} \]
\[ \text{युगपत्तमनाव वा वेदार्थी गर्भयुता विषयते} \]

वेळे पापद्यमध्यसंसरित समस्तिते, situated between two evil planets (whether by signs or by Navāṃśas). श्रेष्ठ Laghondū, the Ascendant and Moon (both or any one of them) ना ना the, and not. श्रेष्ठविभिषीकरण Saumyavikṣītā, aspected by a benefic planet. युगपत्तमनाव, both at the same time. बलवत्तम Prithak eva, any one of them separately. वा Vā, or. वेदार्थ Vadet, should be judged. नारी Nāri, the female; the wife. गर्भयुतावादत Garbhāvatā, with child in the womb. विपद्यते Vipadyate, dies; comes to danger.

7. If the Ascendant and the Moon, both or any one of them, be situated between the evil planets and not aspected by any benefic planet, then the pregnant woman with the child in her womb encounters death (before delivery and in the month of the powerful malefic planet).

Note:—As the malefic planets in the present case can only be three, viz., the Sun, Mars, and Saturn, both the rising sign and the Moon can be between them at the same time, either when they are together or occupy two alternate houses. The Commentator adds that malefic planets might occupy either the 12th and the 2nd houses from the Ascendant or the Moon or both, or they might occupy the Navāṃśas on either side.

These planetary combinations are referred to during conception time or the time of query.
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ैतानिया—कूरे शरिनश्चन्द्रयें गमनादा निधनाधिते कुजे।
बंध्वत्स्यायोऽऽकृजाक्योऽऽ: चीणोऽऽ: निधनाय पृवेषतु॥ ॥

सूरे क्रुः, evil planets. समस्थ: सांत्रिम, from the Moon. ॠत्रे Chaturthage, situated in the fourth house. प्रत्यारहा, from the Ascendant. ॠत्रे Vâ, or. निर्माणुरे Nidhanârâte, situated in the eighth house; ॠत्रे Kuja, Mars. समक्ष: Bandhvastya-gayoh, situated in the fourth and twelfth houses respectively. समक्ष: Kujârâyoh, Mars and the Sun. समक्ष: कृष्णेणa, and the Moon waning. समक्ष Nidhanâya, for death. पृवेष पूर्ववत, as before.

8. If any evil planet be seen in the fourth house and Mars in the 8th house from the Moon or from the Ascendant or if there be from the Ascendant, Mars in the fourth and the Sun in the twelfth and the Moon be waning, then in these (three) cases, the pregnant woman dies with child in her womb.

Note:—These are the planetary positions at the time of conception or at the time of enquiry.

ैणौ लीणौ—उदयाष्ट्यायोऽऽकृजाक्योऽऽनिधनाराज्ञन शास्त्रकुलं ववे-
तथा। मासाधिपताय निधनः तत्काले लब्ध्यं समाविष्टेऽऽऽ॥ ॥

समानाने: Udayâstaga-yoh, in the Ascendant and Descendant. समाने: Kujâr-
âyoh, Mars and the Sun. समस्थ Nidhanâ, death. समस्थ सांत्रिम, from the weapons. समाने Vadet, should declare. समाने Tathâ, in the manner (as before). समस्थ मासाधिपताय, the planet, the ruler of any month. समस्थ Nipitâ, afflicted. समाने Tatkâle, in that corresponding month. समस्थ Sravana-yoh, abortion; miscarriage. समस्थ Samâdhi-yoh, should pass his opinion.

9. If there be Mars in the Ascendant and Sun in the Descendant, then the pregnant woman is to meet with her death from weapons and the abortion takes place in that month when the ruler (1) of that month is afflicted.(2)

Notes:—(1) For the rulers of the several months of pregnancy see stanza 16 of this Chapter.

(2) The planet is said to be afflicted when it is defeated by any other planet in its lustre and brightness when they come together as it were for fight (in planetary conjunction) or when it is obscured by Dragon's Tail or Ketu, or when it is united with meteors, or when it is united with the Sun, the waning Moon, or united with them during solar or lunar eclipses.
10. If there be benefic planets (Mercury, Jupiter or Venus) in the Ascendant or with the Moon or if the benefics exist in the fifth, ninth, seventh, second, tenth and fourth houses from the Lagna or the Moon, (1) the foetus in the womb gets fully developed and there will be safe delivery, provided there be evil planets in the third and eleventh houses (from the Moon or the Lagna) and the Moon or the Ascendant be also aspected by the Sun. (2)

Notes:—(1) Or if some benefics be in the Ascendant and some benefics be with the Moon. According to the commentator.

(2) Some say “by the Jupiter” and not by the Sun; but this is opposed to Sārāvali.

शा १०—श्रोजर्षेन पुरुषांशकेशु बलिभिरनमार्क्यविहुभिम्।
पुजन्म प्रबर्ततंशंकागतेतुयुमेषु तेयोपित:।
युर्वकौ वियमे नरं शासितीने वक्षरं युमे रित्रयं।
इष्ठगस्या युज्विस्माच्याद्यमलोकुः कृविति पले स्वके।। ११ ॥

नवाहः Ojarkṣa, in the odd signs. पुरुषाः Puruṣāमासेशु, in the odd Navāmāsas.
बलिशिः Balibhiḥ, by the powerful. लाग्नार्कगुरुविदृधिः Lagnārkaragurvindudhiḥ, by the Lagna, the Sun, Jupiter, and Moon. पुजन्म Purjanaṁ, male birth. प्रवदेत Pravadet, should declare. साप्तमासकागतिः, in the even Navāmāsas. युग्मेशु Yugmeṣu, in the even signs. ताइḥ, by them, i.e., the powerful Ascendant, Sun, Jupiter, and Moon. योडः Yoṣitaḥ, female birth. हुसेन Gurvarkau, Jupiter and the Sun. विषमे Viṣame, in the odd signs. नारा Naram, male. शासिताḥ Šaśisitaḥ, Moon
CH. IV, ON IMPREGNATION.

and Venus. वक्र: Vakrāh, Mars. च: Cha, and, युग्म: Yugme, in the even signs. स्रीय: Strīya, female. द्यान्यानाथ: Dyaṃgaṇaṭha, in the common signs, i.e., Mithuna, Kanyā, Dhanu and Mīna. बुधविक्षणत: Budhavikṣṇat, on being aspected by Mercury. च: Cha, and, यमालन: Yamālana, the twins. कुर्व: Kurvanti, produce. इक: Pakṣe, towards the side. स्वारक: Svāra, in their own, male or female Navāmsās as the case may be.

11. (Now from the impregnation time, birth time or questioning time male or female or twin births are being ascertained). If there be seen during the map of the impregnation, birth, or questioning times the Ascendant, Sun, Jupiter and Moon all powerful and in the odd signs in their odd Navāmsās, then male birth is to be inferred; if there be the Ascendant, Sun, Jupiter and Moon all powerful and in the even signs and in the even Navāmsās, the female child is to be inferred. (1). Or if there be Jupiter and the Sun powerful in the odd signs (only) then the male issue is to be judged; and if there be seen Moon, Venus, and Mars powerful in the even signs, female birth is to be inferred. Again if there be Jupiter, Sun, Venus and Mars in the common signs (i.e., Mithuna, Kanyā, Dhanu, or Mīna), and in the odd or even Navāmsās, as the case may be, and these again be aspected by Mercury, then twin birth is to be inferred. If the Sun and Jupiter be in Mithuna and Dhanu in the odd Navāmsās and if the Sun and Jupiter be aspected by Mercury, then the two males are to be born; again if the Moon, Venus and Mars be in Kanyā or Mīna signs in the even Navāmsās, and Moon, Venus, Mars be aspected by Mercury then the two females are to be born. And if there be both the influences by parts, then one male and another female are to be inferred (2).

Note.—(1) If some of the planets be in the male and some in the female signs or Navāmsās, then the sex of the issue will be that which predominates.

(2) The issue will be male twins as well as female twins if all the four common Navāmsās be so occupied. This is the opinion of some authors.
(उष्णद्रव्या)—विभाय लश्य विषमम्‌संस्थः सौरोदनि पुंजनम्‌
करो बिलमात्‌ शोकअहायामवलोक्य वीर्य वाच्यः प्रसूती
पुष्योऽनान्यो वा || १२ ||

विभिन्न Vihāya, avoiding, not taking into account. वा Lagnam, the Ascendant.
विशिष्टम्‌: Viṣṇumarkaṁśatamāḥ, situated in the odd signs, i.e., third, fifth, seventh,
ninth and eleventh houses. वि: Sūryaḥ, the Sun. वि: Api, also. पुंजनम्‌
Pūjanamakam, the cause of male birth. विभिन्न Világū, counted from the
Lagna or Ascendant. शास्त्रमयोऽ प्रोक्तानाम्पूर्वम्‌, of the planets, previously
stated. विशिष्टम्‌ Avalokya, on looking; on judging. वि: Viryaḥ, the strength.
वि: Vāchyaḥ, should be decided. अवृत्त Pusatā, during the birth time. पुरुषः
Pūraśah, male. अवृत्त Anagana, female. वा वा, or.

12. Leaving aside the Ascendant, if there be seen
Saturn in any of the odd signs (i.e., the third, fifth, seventh,
ninth, eleventh house) from the Lagna, then male birth,
otherwise female birth is to be inferred. Now if the case
be that males or females both are likely to be born, on looking
at a nativity, then judge which planet is strongest
and pass your verdict accordingly, whether a male or a
female will be born.

Note.—This verse is to be considered when the conditions of the
preceding verse are not applicable.

शास्त्रमयोऽ अन्योन्य यदि पश्यत: शशिरवी वचार्कितोऽ
स्मात्पि वक्रो वा समं दिनेशमस्मे चन्द्रोदयोऽ चेत सियतो ।
युग्मोजर्जयगतार्पि दुर्शशिष्या भूम्यस्मेजनेन्तितो
पुरुषावे सितलाधश्यतिकिर्या: पद्मक्षेत्रीयंगा: स्मृता: || १३ ||

कविता Anyonyam, each other. वि: Yadi, if. पद्मा: Paśyataḥ, looking. विशिष्टम्‌
Śaśiravil, the Moon and the Sun. वि: Yadi, if. विशिष्टम्‌: Arkaśaṁya, Saturn
and Mercury. वि: Api, also. वि: Vakraḥ, Mars. वा वा, or. विशिष्ट Samagam, situ-
ated in the even signs. विशिष्ट Dineśam, the Sun. वि: Asama, in the odd signs.
विशिष्ट चन्द्रोदयाः, the Moon and the Lagna. वि: Chet, if. विशिष्ट Sītataḥ, situ-
ated. विशिष्ट Yugaṁjūrākṣataḥ, occupying the even and odd signs
respectively. वि: Api, also. विशिष्ट Induśaśijau, Moon and Mercury. विशिष्ट Bhumyaṁ
dōjena, by the Mars. वि: Ikṣita, on being aspected. वि: Pumabhaṁ,
in the odd Navāmāsas. विशिष्टमयोऽ: Sitalagamāyaṁkiranāḥ, Veṇus, Ascendant, and
Moon. स्युः Syuḥ, be. ज्ञानेयः Kībabayogāḥ, conditions of being impotent or eunuch. च च ः Cha, and.' स्युः Syuḥ, remembered

13. (Now the six conditions of the birth of an eunuch are being stated). The Moon in the even signs and the Sun in the odd signs fully asp ecting each other (1). Saturn in the even signs and Mercury in the odd signs asp ecting each other (2). Mars in the odd signs and asp ecting the Sun in the even signs (3). If the Moon and the Lagna be in the odd signs and be asp ected by Mars in any even signs (4). The Moon in the even signs and Mercury in the odd signs and these be asp ected by Mars (5). Venus, Ascendant, and Moon be in the odd Navāṃśas in the odd signs (6). Then eunuchs will be born.

Note.—These Napunāśaka Yogas take effect only in the absence of male and female Yogas.

शाहविवि—युग्मे चायते सतीयो तथोजमबाये युज्ञांरजीनोदया लम्बेनू न्यारिनीस्चितो च समःगो युग्मेनु वा ग्रामण:। कुर्यस्तेमिन्युनं महोदयं गतान्यगंगान्नकान्यर्यति स्वांश्ये ले त्रितयं ज्ञांशकवशायुग्म त्वमेश्वः: सम्बुं ॥ १४ ॥

युग्मं Yugmam, in the even signs. चायते Chandrama, Moon and Venus. तथा Tathā, so, as. अधिवनि Ojabhavane, in the odd signs. स्युः Syuḥ, exist. ज्ञानेयः Jñārajivodayaḥ, Mercury, Mars, Jupiter and the Ascendant. ज्ञानेयः Jagnernā, the Ascendant and Moon. ज्ञानेयः Jñānirikṣitaḥ, aspected by a male planet. च च ः Cha, and. ज्ञानेयः Jagnernā, in the even signs. स्युः Syuḥ, Yugmesu, in the even signs, i.e., Mercury, Mars, Jupiter and the Ascendant being in the even signs. वा Vā, or. प्रापिना Prāpinaḥ, being powerful. कुः Kuryuḥ, produce. ते Te, they. मिथुनम् Mithunam, couple. त्रितयं Tritayam, the planets, Mercury, Mars, Jupiter and the Ascendant being situated in. ज्ञानेयः Jagnernākavādat, in the common signs in the corresponding Navāṃśas. भविः Paśyati, asp ecting. स्वांश्ये Svāmān, situated in its own Navāṃśa. ज्ञानेयः Jñānā, Mercury. न्युनं Nūnum, Tritayam, three births at the same time. ज्ञानेयः Jagnernākavādat, on account of the Mercury being situated in any particular Navāṃśa. युग्मं Yugmam, two births, two males or two females corresponding to the particular Navāṃśa. स्वांश्ये Svāmān, all of one nature, i.e., three male or three female births.
14. (Now two, three births are being stated). If there be in the even signs Moon and Venus, and in the odd signs be Mercury, Mars, Jupiter, and the Ascendant, then a couple, one boy and the other girl, are to be stated; again if there be in the even signs the Ascendant and Moon and these be aspected by a male planet, then also a couple as before is stated. This also is to be the case, i.e., a couple is to be born, if Mercury, Mars, Jupiter and the Ascendant be powerful in the even signs. Now three births will take place when Mercury, Mars, Jupiter and the Ascendant be in the common signs in the corresponding Navampsas, and these again are aspected by Mercury in his Navamsa; and in this last case the following particulars are to be noted:—in whichever Navamsa Mercury is situated, two male or two female births will take place, according as the particular Navamsa occupied by Mercury is indicative of male or female characteristics; and the third will be of the opposite sex. Again three male or three female births are to be judged when the planets Mercury, Mars, Jupiter and the Ascendant are situated in the common signs, all of one characteristic mark, either male or female (1).

Note.—(1) If Lagna and all the planets occupy the common Navamsas and be aspected by Mercury in his Navamsa, the issue will be three children: of these two will be male children if the Navamsa occupied by Mercury be that of Mithuna, and two will be female children if such Navamsa be that of Kanya. Again, if when Mercury occupies the Navamsa of Mithuna, the other planets and Lagna occupy the Navamsas of Mithuna and Dhanu, all the three will be male children; and if, when Mercury occupies the Navamsa of Kanya, the other planets and Lagna occupy the Navamsas of Kanya and Mithuna, all the three will be female children.

These are stated more clearly in the following:—

If Mercury, situated in the Mithuna Navamsa, aspect the Ascendant, Mars, Jupiter situated in the common signs, then two boys and one girl are to be judged. If Mercury situated in Kanya Navamsa aspect the
planets and Lagna as before, then two female and one male births are to be stated.

If Mercury, situated in the Mithuna Navamsa aspect the Ascendant, Mars and Jupiter situated in Mithuna or Dhanu Navamsas, then 3 male births are signified. If Mercury situated in Kanya Navamsa aspect the Ascendant etc. in Kanya or Mina Navamsas, then 3 female births are signified.

उपजातिका—वनुधरस्थाय्यत्वते विलम्बे प्रह्सस्दंशोपगतेनवर्ते—
लिण्ते: || जेनार्किविविष्युत्तन दृष्टे: संति प्रभूता चैरि कोषा-
संस्या: || १५ ||

भविष्यते DhanurBharanya, of the sign Dhanu. भविष्यते Antyagate, the last Navamsa. भविष्यते Vilagne, being the Ascendant. भविष्यते: Grahaib, the planets as in the preceding verse; Mercury, Mars, Jupiter. भविष्यते: Tadasaopagataib, situated in the last Navamsa, or Dwādadāipasa of the sign Dhanu. भविष्यते: Báliṣṭhāiḥ, being powerful. भविष्यते: Jñānārκeśa, by Mercury and Saturn. भविष्यते: Virayuṭena, getting powerful. भविष्यते: Driṣṭiḥ, being aspected. भविष्यते: Santi, are produced. भविष्यते Prabhūtā, many, i.e. seven, ten. भविष्यते: Api, also. भविष्यते: Koṣasamsthān, situated in the womb.

15. If the last Navamsa of the sign Dhanu begin to rise, if all the planets Mercury, Mars, Jupiter occupy the Navamsa of the sign Dhanu and be powerful (together with the Ascendant), and if the rising sign be aspected by strong Mercury and Saturn, the conception will be of more than three children (five, seven, or ten).

कुटकः—कललघनादकुरासिशिचर्मांगजेतरत्नता: वितक्कजीव-
सूर्यचन्द्रर्किष्कुथा: परत: || उदयपचनवसूर्यनाथवा: कमशो गविता
भविति शुभाशुरं च माताधिपते: सद्रशम || १६ ||

कललघनादकुरासिशिचर्मांगजेतरत्नता: Kalalaghanād-kurāsthīchārmāṅgagachetanatāḥ, of the first month, the beginning, the period of embryo formation, i.e., mixing of the blood and spermmgenetale; the second month, the formation of flesh, i.e., when the two things get solidified; the third month, the formation of limbs, when hands etc. , come out; the fourth month, when bones are formed: the fifth month when skin is formed; the sixth month, when hairs begin to grow; and the seventh month, intelligence or consciousness is infused. सिताकुजारकिसुर्यचन्द्रर्किष्कुंधा: Sitaka
kujaityasurṣuryachandrārkikudhā, Venus, Mars, Jupiter, the Sun, Moon, Saturn and
Mercury. चं.: Parātaḥ, and of the following. कृत: Udayapachandraśūryanāthaḥ, the ruler of the Ascendant, at the time of the conception, Moon, and the Sun are the rulers. क्रम: Kramaśaḥ, successively. गदित Gāditā, are said. भवति Bhavanti, become. सुभक्षुभुब्धम Subhākṣu-bhūbam, good and bad results; the suffering, or development of the foetus in the womb. च चा, and. अलंकिति: Māndhīpateḥ, according as the rulers of each month (were ill or well at the conception time.) चश्च सद्रिद्धम, like, resembling.

16. Venus is the ruler of the first month after the conception when the embryo in formed, i.e., when spermagenetale and blood mix with each other; Mars is the ruler of the second month, when the above things are solidified into flesh; Jupiter is the ruler of the third month when limbs, i.e., hands, mouth &c., are formed; the Sun is the ruler of the fourth month when bones are formed; the Moon is the ruler of the fifth month when the skin is formed; Saturn is the ruler of the sixth month when hairs begin to grow; Mercury is the ruler of the seventh month when consciousness is infused into the child; the ruler of the Ascendant during the conception time, is the ruler of the eighth month (when food is being taken through the navel chord); the Moon is the ruler of the ninth month (when motion is produced, movements are felt in the womb): and the Sun is the ruler of the tenth month (when delivery takes place). The foetus in the womb fares well or ill as the then ruler was well or ill at the conception time. If the ruler of any month be afflicted at the time of conception (in the fight with other planets &c.), then miscarriage takes place in that month; if any ruler be weak then the foetus suffers in his month and if the ruler be strong, the foetus gets fully developed.

Note:—According to Yavaneśvara the ruler of the first month is Mars and that of the second month is Venus. If the Sun be powerful the child would resemble its father, and if the Moon be powerful, the child would resemble its mother. The health and disposition of the child follow those of its parents at the time of conception.
CH. IV, ON IMPREGNATION.

17. If there be Mercury in the fifth and ninth houses (1) from the Ascendant and all the other planets be weak then 2 heads, 4 hands 4 feet are produced. If there be Moon in the sign Vriṣa. and if malefic planets be in the last Navāmśas of Karka, Vṛishikha, and Mina signs, Bhasandhigaiḥ, in the last Navāmśas of Karka, Vṛishikha, and Mina signs, Šubheksitab, aspected by benefic planets. शेष चेत, if. चुप Kurnt, produce. Giram, speech. Chirat, after a long time.

Notes:—(1) According to some commentators, the word Trikoṇa in the text is Mūla Trikoṇa, i.e., in the sign Kanya here. But this is not the opinion of Garga.

(2) But if malefic planets ascept the Moon, the child will never speak; if both malefic and benefic planets ascept the Moon, the effects will follow the powerful planets.
Svarkṣe, in its own house; in the sign Karka. श्रीमिनि Śrīmin, on the Moon being, 
स्वाते Tanughe, in the Lagna or Ascendant. मंदामहेया drīṣṭa, aspected 
by Saturn and Mars. पंगध Pangadh, lame, crippled. मिनि Mina, in the sign Mina 
or Pisces. यमाधिकुजाक, by Saturn, Moon and Mars. विक्षिते Vikṣite, 
being aspected by. लगासामसखा, situated in the Ascendant. समप 
ध्वा, in the last Navamśas of Karka, Vṛiśchika and Mina. पिपेप Pāpe, evil planets, 
i.e., one of the planets Sun, Mars, and Saturn. श्रीमिनि Śrīmin, Moon. चा, and, 
जङ्जङङ, deaf. सत्य Syāṭ, become. ना, not. चैः Cheṣ, if. सामियाद्रीष्टाः, aspected by benefic planets.

18. If there be Saturn and Mars in the Navamśas of Mercury or in his signs, i.e., Mithuna and Kanyā (1) then the child comes out of the womb with teeth. If there be Moon in the rising sign Karka and if she be fully aspected by Saturn and Mars, hump-backed child comes out of the womb. If there be Moon in the sign Mina or Pisces rising in the horizon, and if it be aspected by Saturn, Moon, and Mars then lame, crippled child is born. If there be a malefic planet (2) and the Moon, in the last Navamśas of Karka, Vṛiśchika and Mina, then deaf child is born. In all these four cases, if there be benefic aspect of good planets (3) then the result is somewhat modified for the better; nay, if aspected by strong Jupiter, the effects will not occur.

Note:—(1) Or both the signs and Navamśas according to some commentators.
(2) One of the three planets, the Sun, Mars and Saturn.
(3) If aspected by Jupiter, the effect will not occur.

वोथक—सौरशांकोंदिवकरांस्ते वामनको मकरांत्यविलेसे ।
धामनमोयवेद्येश्व दुकायोः: पप्युतेमुजांशिरिः: स्यातुः II ष्ठ II

Saurāsāṁkātvākaraṇaṇāḥ, on being aspected by Saturn, Moon and Sun. वाणाकाश, dwarfish; of low stature, of 52 Angulas high. वरा Makaraṇtyavilagāne, the Ascendant being the last (i.e., ninth) Navamśa of the Makara (Capricornus) sign. धन्वनमोदयागाधि Drikānaiḥ, on the rising of the second, third and first Dṛṣṭāṅga in the horizon; or it may mean on the (rising) Decanate of the fifth, ninth, and the first house successively. चैः: Pāpayutaḥ, united with (here, aspected by) evil planets Saturn, Moon and the Sun as before. According to some, occupied by the malefic Mars. सुनांचिद अभ्यासः: Abhujāṃghrśirāb, without arms, legs, and head. सत्य Syāṭ, become; are produced; are born.
CH. IV, ON IMPREGNATION.

10. If the last Navâṃśa of the sign Makara (Capricornus) begin to rise and if it be aspected by Saturn, the Moon and the Sun, then the issue will be a dwarf. If, during the time of impregnation or the questioning time, the (rising) Dreskāṇa of the fifth house from Lagna be occupied by Mars and again aspected by Saturn, Moon and the Sun then handless (armless) beings are born; if the (rising) Dreskāṇa of the ninth house from the Lagna be occupied by Mars and if it be aspected by Saturn, Moon, and Sun then beings without legs are born; if the (rising) Dreskāṇa of the Lagna or the Ascendant be occupied by Mars and it be aspected by Saturn, Moon and the Sun then headless beings are born. (This is the most reasonable interpretation and agrees with the opinion of Garga).

Another meaning:—If the first Dreskāṇa rises and second, third Dreskāṇas be united with an evil planet then 10 arms are seen; if the second Dreskāṇa rises, and the first and third Dreskāṇas be united with evil planets then 10 legs are seen; and if the third Dreskāṇa be the Ascendant and the first, second Dreskāṇas be united with or aspected by evil planets then no head is visible.

A third meaning:—

If the second Dreskāṇa rises in the horizon and it be aspected by Saturn, Moon and the Sun then the native is without hands; if the third Dreskāṇa rises and it be aspected by Saturn, Moon and the Sun, then the native is without legs; if the first Dreskāṇa rises with the above mentioned conditions then the native is without a head.

Note:—The second and the third meanings are to be taken of the 2nd half of this stanza, a fourth meaning is sometimes given as follows:—

If Mars occupy the 2nd or the 3rd or the 1st Decanate of a rising sign, then no arms, no legs, no head are successively visible. But this is opposed to the opinion of Gārgī.
20. If Leo be the rising sign occupied by the Sun and Moon and if it be aspected by Saturn and Mars, then totally blind child will be born. (If there be in the above case the Sun only in the Ascendant, then right eye only is deprived; and if there be Moon only, then left eye is deprived (1). And if the rising sign, in the above case, be aspected by benefic planets, then swollen eyes (2) are seen. Again if there be in the twelfth house the Moon (aspected by the evil planets Mars and Saturn) (3) then the left eye is deprived; and if, in the above case, the Sun exist instead of the Moon, then the right eye is deprived. All the bad planetary influences mentioned in this and the preceding verses from 17th stanza, when aspected by benefic planets, are somewhat moderated; not entirely removed. (If proper precautionary measures are taken, then bad influences may be almost averted).

Notes:—(1) According to commentator.
(2) Or with a mote in its eyes; or with one eye smaller.
(3) According to Subodhini Commentator.
21. Find out the number of the particular Dwâdaśâmsâ occupied by the Moon at the time of conception or query in any zodiacal sign. Note this sign. Count from this (noted) sign (1) as many signs onward as the number of Dwâdaśâmsâs already found. When the Moon comes to such (last obtained) sign (2) the birth of the child will occur.

Again, the birth will occur by day or by night according as the rising sign (3) at the time is a day or a night sign. The hour of birth from sunrise or sunset may be calculated from the portion of the rising sign (4) that may have arisen above the horizon (at the time of query or conception). Thus it is said by different authors (the author of Sârávali and others).

Note.—(1) The meaning given above is also favoured by Gârgi.

Different authors have expressed different opinions on this point. Some render the meaning thus:—(a) Find out the number of the particular Dwâdaśâmsâ occupied by the Moon at the time in any zodiacal
sign. Note the zodiacal sign whose name the Dvādaśāmśa bears. Count from the next sign as many signs as the number of Dvādaśāmśas by which the Moon may have advanced in any particular sign. When the Moon comes to such last sign the birth of the child will occur. Some render the meaning thus:—(b) Count from the sign Meṣa or Aries as many signs as the number of Dvādaśāmśas already found. When the Moon comes to such sign, the birth of the child will occur.

(2) In the tenth month from the time of conception. The ninth month is also by some taken into account.

(3) and (4) Some authors take the Navāṃśa instead of the sign.

Remarks.—In this stanza the author proposes to discover the time of child birth from the time of conception or query.

Suppose the Moon to occupy, say, the 8th Dvādaśāmśa of the sign Kumbha. This Dvādaśāmśa is known as the Dvādaśāmśa of Kanyā. According to the meaning given in the text the 8th sign from Kumbha is Kanyā. The child will therefore be born when the Moon passes through the sign Kanyā.

According to Note (1)α. The 8th Dvādaśāmśa of the sign Kumbha is known as the Dvādaśāmśa of Kanyā. The sign next to the sign Kanyā in the Zodiac is the sign Tulā. As the Moon occupies the 8th Dvādaśāmśa in Kumbha, the 8th sign from Tulā is the sign Vṛiṣa. The child will therefore be born when the Moon passes through the sign Vṛiṣa.

The Commentator adds that the particular star which the Moon would occupy at the time of birth might be discovered from the advance made by her in the particular Dvādaśāmśa occupied by her. For instance, suppose the Moon to occupy the middle of the 8th Dvādaśāmśa in Kumbha. The middle of the sign Vṛiṣa is the 2nd quarter of the star Rohini; so that at the time of birth of the child the Moon will occupy the asterism Rohini.

Again, if the rising sign for instance be the sign Dhanu, a night sign, the birth will occur at night. The time of birth from sunset should be calculated by proportion from the time by which the portion of Dhanu may have risen above the horizon, the period of oblique ascension of the sign representing the period of the whole night.

Remarks.—The signs Simha (Leo), Kanyā (Virgo), Tulā (Libra), Vṛischik (Scorpio) or Kumbha (Aquarius) are strong during the day; so if the impregnation Ascendant be any of these signs, then birth will take place during the day. And by how many degrees in time of this Ascendant that have passed the horizon, by so many corresponding degrees of day or night having been passed, the delivery will take place.
The signs Meṣa (Aries), Vṛṣa (Taurus), Mithuna (the Gemini), Karka (Cancer), Dhanu (the Sagittarius) or Makara (Capricornus) are strong during the night.

The sign Mīna (Pisces) is strong during the day or during the night. Here the delivery may take place during the day or during the night.


dayātma mātrāmśe satamāsē ch māde yādev bhavita

mālīnī—udvayati mātrāmśe satamāsē ch māde yādev bhavita

niṣhekā: suṁtridhvāttreyāṇa II shāsimi tu viṣhēreṇa dvāravatvē pṛkū- 

vāntīgāvādāmāhī bīlām suṁtrikālāṃdī yākya II 22 II

itrā śrīvarāhīdhitārāchāryāryatīti. bṛuhjālayā nitye-

kāryaśākyātārabhyātāt: II 4 II

udayati Udayati, rises in the horizon. 

uddhāmśe, the Navāṃśa of Saturn. 

aptasmāsthe in the seventh house from the Ascendant, i.e., in 


niṣhekā: impregnation, conception. Sūtiḥ, the delivery of the child; 

the pregnant woman. Abdatrayaṇa, in three years; after three years. 

Sāśāni, Moon. Tu, but. Vidhibh, rule. Eṣāḥ, this. Dvādāte 

abde, in twelve years. Prakuryāt, gets (delivery). 

Nagitām, what has been said. Iha, in this (chapter). Chintyam, should be thought over. 

Sūtikālo, delivery time. Api, also. 

Yuktyā, with discretion and judgment.

22. If during the impregnation time, there begin to 

rise the Navāṃśa of Saturn(1) and if Saturn be in the Descen- 
dant, then delivery will take place after three years. If there be rising the Karka Navāṃśa and Moon be in the 

Descendant, then delivery will take place after twelve years. 

Whatever have been stated in this chapter are to be thought 

over and judgment should be given with discretion(2).

Notes.—(1) That is, the Navāṃśa of Makara or Kumbha.

(2) e. g., Yogas relating to the birth of children with extra or 
defective organs are to be taken to refer as much to the time of birth as to 
the time of conception. As regards such Yogas as those relating to the 
 miscarriage of pregnancy and the like, they are to be taken to refer to 
the time of conception above. As regards the happiness of the father, 
mother, paternal uncle, maternal aunt, they are to be taken to refer to 
the Lagna, &c., at the time of birth and also after the time of birth. 
Whatever seems impossible is not to be told.

Thus ends the Fourth Chapter on Impregnation in Śrī Brihat Jātaka 
by Śrīc Varāha Mihirāchārya.
CHAPTER FIFTH.

ON BIRTH MATTERS.

(On women recently delivered; or laid in confinement.)

श्रुत्सुप्व—पितुर्जीत: परोक्षस्य लग्नमिवावपशयति ||
विदेशस्यस्य चस्मे मध्यायु भ्रष्टे दिवाकारे || १ ||

ि: Pitub, father's. का: Jatah, is produced; is born. षोभव परोक्षस्य, absence. कतः Lagnam, the Ascendant. को Indra, the Moon. अपस्याति, not seeing; not aspecting. विदेशस्य Videśasthasya, gone to another (different) place; not at home; gone to a foreign or distant country. कर्ते Charabbe, situated in cardinal or moveable sign. कतः Madhyat, from the tenth sign; from the zenith or m. c. को Bhrashte, fallen from (i.e., when in the 11th, 12th or 9th, 8th signs). दिवाकारे Divākare, the Sun.

1. If, at the time of the birth of a child, the Ascendant be not aspected by the Moon, then the child is born when the father is away from the house; if, moreover, the Sun be in the eleventh or twelfth house or ninth or eighth house and be situated in a moveable sign, then the father is away in distant land.

Note:—If the Sun were in a fixed sign, all the other conditions remaining the same as before, the father was in his own native town but not where the child was born. If the Sun be in common signs, then the father was not in his native town, nor in foreign place, but in a place somewhere between the two, might be returning to his country.

श्रुत्सुप्व—उदयस्येरि वा मंदे कुजे वास्तं समागते ||
सूर्यते वांत: चनायनेष्ये श्राद्धकुमाशक्रयों: || २ ||

शस्त्रेऽUdayasthe, in the Ascendant. जाति Api,'even. सा Vā, or. सा Mande, Saturn. मुः Kuje, Mars. सा Vā, or. कतः Astam, in the Descendant. कतः Samūgate, gone towards. कतः Sthite, situated in. सा Vā, or. कतः Anta, between. कर्ते Kṣapāntahe, the Moon. शष्ठसुप्वस्यः Śaśamāsaṣṭaṣukrayoh, between Mercury and Venus.

2. On the Saturn being situated (at the time of birth) in the Ascendant, or on the Mars being in the Descendant, or
on the Moon lying between Mercury and Venus, one should infer that the father was away when the child was born.

Note:—If, Mercury or Venus, or both be in the 12th house from the Moon, and the other be in the second house, then the Moon is said to be lying between Venus and Mercury. If in one sign Moon lies between Venus and Mercury, she is also taken as lying between Venus and Mercury.

शासांके पापलग्ने वा दृश्यकेशातिमागे इ
शुभे: स्वायाय्येतेज्ताः: सर्वस्त्रोपिगीपि वा इ इ

दशाविके साताम, on Moon being. पापलागे, in the evil Ascendant. दा वा, or. व्रीशिकेशातिमागे, in the द्रेष्कण of Mars. शुभे: सुभाई, on the benefic planets being. मांजिते: प्रायस्थावती, in the second and eleventh house. जाटा, the one born. सर्पा, the serpent; or like the serpent in form. तद्वेष्टी, surrounded by snakes. और. दा वा, or.

3. If, at the time of birth, the Moon be in the द्रेष्कण of Mars and if there be benefic planets in the second and eleventh house from the rising sign then the native will be a serpent. Again, if in the evil Ascendant, be rising the द्रेष्कण of Mars and if there be benefic planets in the second or eleventh houses, then the native is born with a snake coiled round his body (1).

Notes:—Another meaning—If there be Moon in the evil Ascendant or in the द्रेष्कण of Mars, and if there be benefic planets in the second or eleventh house then the native is a snake or one coiled by a snake.

(1) This meaning is proper and is supported by Garga and Sārāvali. The द्रेष्कणs of Mars are the 1st द्रेष्कण of Meṣa, the 2nd of the Karka, the 3rd of Simha, the 1st of Vṛışchika, the 2nd of Dhanu, and the 3rd of Mīna. The evil Ascendant or the sign of a malefic planet:—Meṣa, Karka (when it is waning Moon), Simha, Vṛışchika, Makara and Kumbha; Kanyā and Mithuna, when occupied by an evil planet, are also taken as evil Ascendants.

चन्द्रहश्च-चतुष्पदागते भानो शेषेंच्येंसमतानः: इ
द्वितीयेश्च यमली भवत: कोशाविडितः इ इ

चन्द्रहस्त चतुष्पदागते, in the quadruped signs, i.e., Meṣa, Vṛışa, Simha, latter half of Dhanu and first half of Makara. दा भानु, on the Sun being. शेषाविडिते: शेषाविडिते: व्रीशिकेशातिमागे, in the common signs. दा चा, and. शेषाविडिते: द्वितीयेश्च यमली भवत: कोशाविडितः इ इ
Yamalau, twins. यमाल: भस्वत, be born. केतरैणुः कोशवेश्वराम, surrounded by the womb.

4. If there be Sun in the quadraped signs (Meṣa, Vṛīṣa, Simha, latter half of Dhanu or upper half of Makara) and the other planets all powerful and in the common signs then the issue will be twins.

धारे सिंहे वृषे लघे तत्स्ये सौरैण्यव तुंजे ॥

राष्ट्रीशक्तिर गाले जायते नालवेधितः ॥ ४ ॥

धागे Chhāge, in the sign Meṣa. विने Simha, in the sign Simha. के Vṛīṣa, in the sign Vṛīṣa. के Lagna, being the Ascendant. तत्स्ये Tatathe, if there be. दशे Saure, Saturn. ज्युटे Athavā, or. ज्युटे Kujo, Mars. राज्यार्थिे Raṣṭyārṣadriśe, corresponding to the rising Navāṃśa, i.e., corresponding to that part of the body of Kāla Purāṇa (Zodiacal Man) denoted by the rising Navāṃśa. गृहे Gātre, in that part of the body. जायते Jāyate, is born. नालवेधितः Nālaveśṭitāḥ, with the umbilical cord twined round.

5. If, at the time of birth, the sign Meṣa, Vṛīṣa, or Simha be the rising sign, and if it be occupied by Mars or Saturn, then the child born will be coiled round by the umbilical cord on that part of its body corresponding to that of the Zodiacal Man indicated by the rising Navāṃśa (1).

Note:—(1) If the Navāṃśa of Meṣa be the rising Navāṃśa at the time, then round his head; if it be that of Vṛīṣa, then round the face, and so on, following the division of the body referred to in stanza 4, Chapter I.

वंशायन-न लग्नमिठुं च युस्मरीचते न 'व रज्ञांके
समागतम् ॥ सपापकोषकेस युतोव च शासी परेष
जाते प्रवद्वतिः निश्चयत् ॥ ६ ॥

१ Na, not. लग्न Lagnam, the Ascendant. इन्द्र Indum; the Moon. ३ Chā, and. ज्युटे Gurub, Jupiter. एतरे निरिक्ष, aspects, see. ३ Na, not. वाय Vā, or. गुरु शासंक, the Moon. राज्या Raviṇā, by the Sun. समागत Samāgatam, approached by; united with. सपाप Sapāpakāḥ, united with the evil planet, Mars or Saturn, ज्युटे Arkeṇa, with the Sun; by the Sun. ज्युटे Yutab, united; conjoined. ज्युटे Atha. and. वाय Vā, or. ज्युटे Saal, Moon. परेष Pāraṇa, by another person; not by the proper father. जात Jātam, produced. निश्चयति Pravadanti, declare, निश्चयतिः Nischayat, with certainty.

6. If, at the time of birth, the Ascendant and the Moon be not aspected by Jupiter, then the child born is
certainly illegitimate (bastard); (1) or if there be together the Sun and Moon (in conjunction) and if they be not aspected by Jupiter, then also illegitimate child is born; or if the Sun be in conjunction with the Moon and they also be united with Saturn or Mars, then also the illegitimate child is born.

Note:—(1) If the Ascendant and Moon be in the Navamsaka, ruled by Jupiter, then the child is not illegitimate.

If Jupiter aspect either the one or the other, the child will not be illegitimate.

According to Yavaneswara, if either the Ascendant Navamsa or the Navamsa occupied by the Moon be that of Jupiter, the child will not be illegitimate.

According to Gargi, if the Moon occupy a sign of Jupiter, or if she be in conjunction with Jupiter in any other sign, or if the Moon be in the Drekana or Navamsa of Jupiter, the child will not be illegitimate.

7. If, at the time of birth, there be in the evil signs, i.e., 1, 5, 8, 10, 11 signs, Saturn and Mars, and again these planets be situated in the seventh, ninth, or fifth houses from the Sun, then the father of the child will be in custody at the time. This state will take place in a foreign place if the Sun be in a moveable sign; in his native place if the Sun be in a fixed sign; and on his way if the Sun exist in a common sign.
8. The full Moon being in Karka sign, Mercury being the Ascendant, and Jupiter in the 4th house from the Ascendant, the delivery takes place in a boat. Such will be the case also if the Ascendant be watery and Moon in the Descendant.

9. If a watery sign begin to rise, the birth will certainly occur on the banks of waters, if (1) the Moon be also in a watery sign, or (2) if the Moon be full and aspect the rising sign, or (3) if the Moon be in the 10th or 4th house or in Lagna.
10. If the Moon be in the Ascendant and if Saturn occupy the 12th house from the Lagna and be aspected by a malefic planet, then delivery will take place in a jail. Again if either the sign Vrişchika or Karka begin to rise and be occupied by Saturn and aspected by the Moon, the birth will occur in a ditch.

11. If Saturn be in the watery Ascendant and if it be aspected by Mercury, then delivery takes place in dancing halls; if aspected by the Sun, in temples; if aspected by Moon, delivery takes place in sterile or sandy soils.

12. If a human sign be rising and if Saturn remains there, and Mars aspecting it, delivery will take place in burning ground; Venus and Moon aspecting, delivery will take place in beautiful spots or houses; Jupiter aspecting,
in sacred places of fires; Sun aspecting, in palaces, temples or cowsheds; and Mercury aspecting, delivery takes place in workshops.

वैतालीया—राशियंशसमानगोचरे मारेज जन्म च चरे सिध्ये ्यहे इ स्वल्पांशगते स्वमंविरे बलयोगात्फलंशक्कर्तव्योः ॥ १३ ॥

सर्वस्मृतिभाषी रामायणामानगोचरे, corresponding to the Ascendant, and the rising Navamśa, i.e., corresponding to what is indicated as liked by the Ascendant or Navamśa in the verse 5, Chapter I, Khacharāscha Sarve. जन्म Mārga, on the way. जन्म Janma, birth. चारे Chare, moveable; the Ascendant being one of the moveable signs. चारे Chare, fixed; the Ascendant being one of the fixed signs. ग्रीहे Grihe, houses. ग्रीहे Grihe Svarṣaṁśagatae, when situated in the rising Navamśa of the Ascendant. नवमश्च Nāvamśa, in their own houses. नवमश्च Nāvamśa, Balayogott, according to the strength of the Ascendant or the rising Navamśa. प्रत्येक Phalam, result; i.e., delivery. असारकर्दमः: Aṃśakarṣayoh, between the Ascendant and its rising Navamśa.

13. The birth will occur in places (1) represented by the rising sign or Navamśas, whichever is powerful. If such sign or Navamśa be a moveable one, the birth will occur in roads; if fixed, then, within a building (2). If the rising Navamśa be a Vargottama one, the house will be one’s own property.

Notes:— (1) These places are those referred to in stanza 5, Chapter I. We will give here the several places appropriate to the several signs of the zodiac.

Meṣa represents the sheds of the sheep, mountains, the residence of an army, a fire place, metal mines, and mines where precious stones are found.

Vṛṣa represents forests, bottom of hills, places frequented by the elephants and cattle and dwelling places of the farmer.

Mithuna represents places frequented by women learned in music and painting for purpose of either play or to carry love messages to lovers.

Karka represents rice-fields, tanks, sand-banks, and places frequented by the nymphs.

Simha represents forests, inaccessible places, caves, mountains covered with forests, and places frequented by forestmen.

Kanyā represents places overgrown with grass, women’s sleeping apartments, and female schools,
Tulā represents custom houses, middle streets, bazaars, roads leading to towns, market-places, high ground and places where crops grow.

Vṛṣchika represents caves, fortified towns, ditches, places where there are poisonous stones, hills; snake holes and scorpion holes.

Dhanu represents good and even places where there are horses or cavalry men or armed men, places of sacrificial fire or where vehicles are kept.

Makara represents rivers, gardens, forests, tanks, water-banks and ditches.

Kumbha represents places frequented by birds, by women, by dealers in liquor or by gamblers.

Mina represents temples, places frequented by the Brāhmaṇa, holy waters, rivers, and seas.

(2) If both fixed and moveable, the birth would occur in the outer verandah of the house.

बैतालीया—नामार्क्ककायोस्वत्ताणि च विस्कृयंते—
बलया || द्विदसमराजसंत्रिणि शैराढ्यः सुखभावन सम्यक् || ५ ७ ||

विभावः: आर्ककायो, Mars and Saturn being in one sign. तिर्लिग्ने, Trikonage, in the fifth and ninth houses. चार्च चंद्रे, the Moon. दस्ते, Aste, in the seventh house; in the Descendant. ॥ Cha, and. विहरति, Virijyate, left; forsaken; deserted. ॥ ऋष अम्बाय, by its mother. ॥ तुष्ये, Driṣṭe, aspected. कटारकान्तिलाम हमाराजामाण्त्रिपाद, by the Jupiter. ॥ शेषांकृति: दिर्गहयु, long-lived. ॥ यज्ञित्व, Sakhabhāk, happy. ॥ Cha, and. ॥ Smritab, should be remembered or considered.

14. Mars and Saturn being in one sign and the Moon (1) in the fifth, ninth or seventh house from them, the child will be forsaken by its mother; but if Jupiter aspecting the Moon, then the child, though abandoned by its mother, will enjoy happiness and long life.

Note:—(1) According to some other reading “if the Moon or the Sun occupy the 5th or the 9th house.”

वसंतविलकाः—पापेश्चते तुहिनगायवते कुलेष्टे वयाको
विनवयायति कुजार्क्कजयोस्तत्थाया || सौम्येष्वपि परयति तथाविवद-हि-स्वयमेति सौम्येतेयायप्रहस्तश्चताय: || १५ ||

सखिः पापेश्चते, aspected by evil planets, i.e., Sun or Saturn. तुहिन-गायवते, the Moon (occupying). ॥ वदे, Udaye, in the Ascendant; in the rising sign.

कुजे, Mars (being). दस्ते, Aste, in the Descendant. ॥ Tyaktab, forsaken.
If the Moon occupy the Ascendant and be aspected by a malefic planet (Mars or Saturn), Mars at the same time occupying the Descendant, the child deserted by its mother will die.

Again if the Moon occupy the Ascendant and be aspected by a malefic planet (the Sun), Mars and Saturn at the same time occupying the 11th house from the Moon, the child deserted by its mother will die.

In the above two cases, if the Moon be also aspected by a powerful benefic planet (Jupiter), the deserted child will fall into the hands of the class of men represented by the aspecting benefic planet and will live; in this latter case, if the aspecting malefic planet be powerful, the deserted child will fall into the hands of others and will perish.

Birth will take place in one's father's or uncle's house if a paternal planet (Sun or Saturn) be powerful; in one's mother's or maternal aunt's house if the maternal planets (Moon or Venus) be powerful. If all the benefic planets be in their detrimental houses, then delivery will...
take place under trees, in wooden houses; and if the Ascendant and the Moon be not aspected by at least three benefic planets in one sign, then delivery will take place in deserted places where there are no bodies; (and if aspected by many good planets in one house, then birth will take place in places where there are many persons).

17. There will be darkness, no lamp (a) in the delivery place if the following conditions prevail:— (1) if the Moon be in Saturn's Navāṃsa, (2) or if the Moon be in the fourth house (b) from the Ascendant, (3) or if the Moon be aspected by Saturn, (4) or if the Moon be in the Navāṃsas of watery signs, (c) or (5) if the Moon be united with Saturn.

The delivery will take place on ground covered with leaves of trees, if three benefic planets occupy their detrimental houses (d). The child will come out of the womb in the manner in which the rising sign reaches the horizon (e).
The mother will suffer much from travail if Saturn (or malefic planet) and the Moon occupy the same sign or if malefics occupy the 4th or the 7th house from the Ascendant.

Notes:—
(a) If the Sun be powerful and be aspected by Mars, there will be no darkness; or if the Moon be aspected by the Sun, there will be no darkness. These are respectively the opinions of Sārāvali and Yavanaśāra.

(b) Yavanaśāra used the word kendra, meaning the 1st, 4th, 7th, and 10th houses.

(c) Water Navāpāsas are those of Karka and Mīna (here).

(d) Sārāvali has the word "Neecha Samsthe, i.e., if the Moon be in her Neecha sign, viz., Scorpio.

(e) That is, if the sign be one that rises with its head, then the head of the child will appear first; if the sign be one that rises with its back, the leg of the child will appear first; and if it be one that rises with both its head and leg, as the sign Mīna, the hands will appear first. According to certain commentators this part of the text is interpreted as follows:—If the body of the rising sign be in his direct course, the birth will be a natural one; and if in his retrograde motion, the birth will be an irregular one. This meaning has the support of Manitthā.

`Indrabhjana—Snehah: shaṣāκāudvayācha vartinipokṣaṣvukṛtāṃ vaṣānchāraya: || Ṝdraṃ candrastraṇi kendrasṛṣṭēdayaṃ prahāvaṃ śamrajyānī vindetvar || 18 ||`

Snehah, oil in a lamp. Śaṣākā, from the position of the Moon in the sign which she occupies, i.e., according as the Moon is in the beginning, the middle, or the end of the sign, so the oil is full, half full or empty. Udayāt, from the Ascendant. Cha, and. Vartiḥ, the wick of a lamp. Dpah, lamp. Arkayuktarkāvaradāt, according to the sign where the Sun exists. Chāryā, moveable, fixed or common. (If moveable sign, then the lamp was being removed from one place to another; if fixed, the lamp was fixed in a corner; if common, the lamp was just placed in a corner after its removal.) Some are of opinion that the lamp is faced to the direction that is denoted by the sign where the Sun exists, some again say that the lamp is faced to the direction which the Sun in his diurnal revolution at present indicates. The Sun faces towards 8 directions respectively during the eight praḥaras, one praḥara being equal to 3 hours. Some again say, that the colour of the wick of the lamp resembles the colour of the Ascendant. Dvāram, the door. Cha, and.
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18. The oil in the lamp of a lying-in room will be full, half-full, or nearly empty if the Moon be at the beginning, middle or end of any sign (1). The wick will be full, half, or nearly exhausted according as the Ascendant is just rising, half risen or nearly wholly risen (2). The lamp is being moved, or stationary or just being fixed according as the sign where the Sun exists is cardinal, fixed, or common. The lamp will be fixed to that direction where the Sun points in the course of his diurnal revolution (the Sun points successively to eight directions in eight praharas.) The entrance door to a lying-in chamber will be in the direction of the powerful planets occupying an angle or kendra and if there be many planets, then in the direction of the most powerful planets (3).

Notes:—(1) According to Sāravali, if the Moon be full, the oil will be full and the quantity of the oil varies with the illuminated portion of the Moon’s disc. Bhatta Utpala, the commentator, objects to this view, for he says that if such were the case, children born on new Moon days should always be born in the dark—this cannot be.

(2) The length of the wick varies with the position of the point of the rising sign in contact with the horizon. The wick is of the colour of the rising sign.

(3) If there are no planets in the kendras, the entrance will be in the direction of the Ascendant or its Drādāśāṃsā.

शा: वि०—जीवों संस्कृतमक्ते स्त्रियितुते द्वारे नवे नवो नवतोऽगौरी
काशीनं न हृदं रवीं शशितुते तत्रेकशिल्प्युत्रवम् ॥ रस्यं
विन्युतृतं नवे च सुगुंधे जीवे हृदं मंदिरं चक्षुपेथोऽवंधे-
रचना सांततपूर्वा वेवे ॥ १६ ॥

केश जित्राम, ‘old; used as such, on many previous occasions as such. संस्कृतम, thoroughly repaired. केश अरक्ष, Saturn. केशुकु तातु, Mars.
केशङ्गम, burnt by fire. केश नवम, new. केश श्रीगु, Moon. केशगुरा
केशवाह्यम, of wood. केश ना द्रिघम, not strong. केश रावण, the Sun. केशु
Saśisute, Mercury. तत Tit, that lying-in chamber. नामकरणः Naikasīlpyudbhāvam, of varied workmanship. रामयम Ramyam, pleasant and delightful. चित्रयुतम Chitravyutam, of various ornamentations. नवन Navam, new. ऋ Cha, and. भ्रिगु Bhriguje, Venus. ज्वल Jive, Jupiter. औषध Drichtam, solid, lasting for many years. मंदिरं Mandiram, the lying-in room. चक्रसाहित्य Chakrasāhitya, in the horoscope. By the other planets near the most powerful planet in the horoscope that fixes the lying in room. ऋ Cha, and. याथोपदेशार यथोपदेशार यथोपदेशार Yathopadesadarschanam, the arrangement of the rooms as deduced from the directions given above. सामान्य Sāmāntapūrvām, on all the four sides of the lying-in room, the other rooms adjoining the lying-in chamber, in due order. वदत Vadet, say.

19. If Saturn be the most powerful in one's nativity, the delivery takes place in a chamber that is old but thoroughly repaired. If Mars be powerful, the lying-in chamber will be partly burnt; if the Moon be powerful, then it is a newly-built chamber; if the Sun be powerful, the birth will occur in a chamber built of wood but weak and fragile; if Mercury be powerful, then in a chamber of nice workmanship of various workmen; if Venus be powerful, then in a beautiful chamber newly built and adorned with pictures; and if Jupiter be powerful, the delivery takes place in a strong durable chamber. The other rooms on all the four sides of the lying-in chamber are also judged from the other planet's positions in one's nativity (from the most powerful one in due order).

Notes:—According to Śrāvalī, if the Sun occupy the sign occupied by the most powerful planet as given in the text, the delivery will occur in the room set apart for the worship of the Devas; if the Moon occupy the sign occupied by the most powerful planet, the birth will occur in the bath room or where water is kept; if Mars, then in the kitchen or where sacred fires are kept; if Mercury, in the bed room; if Jupiter, in the treasure-room or store-house; if Venus, then in the playground; and if Saturn, the birth will occur in the place where all sweepings are gathered.

The commentator adds if there be 3 or more planets in the 3 signs beginning from that occupied by the most powerful planet, there will be rooms on the eastern side of the nature of the planet; if in the next 3 signs, there will be rooms on the south-eastern side; if in the next three, there will be rooms on the western side; and so on; and if in the last three, there will be rooms on the northern side.
Again, according to Laghu Jātaka, if Jupiter at the same time be in the 10th house from the Ascendant and at the same time exalted having passed over the exaltation degree, the birth will occur in a two-storied house; if he be under the exaltation degree, the birth will occur in a three-storied house, and if in the exaltation degree, then in a four-storied house.

Again, if the sign Dhanu be powerful, the birth will occur in a house consisting of 3 inner verandahs; if Jupiter occupy the 10th house from the Ascendant or one of the signs, Mithuna, Kanyā and Mina, the house will be one with two inner verandahs.

20. The Ascendant being Meṣa, Karka, Tulā, Vṛiṣchika, or Kumbha or any of its Navāṃsas (1) the lying-in chamber will be situated towards the east, (2); the Ascendant being one of the signs Dhanu, Mina, Mithuna or Kanyā, towards the north; the Ascendant being Vṛiṣa, towards the west; the Ascendant being Makara or Simha, towards the south.

(1) Whichever is powerful.
(2) The eastern portion of the house.

The eastern, etc., directions of the lying-in chamber in the dwelling house, i.e., the directions (east, east-south, south, south-west, west, north-west, north, north-east, east, south-east, south-west)
north-west, north, or north-east of the dwelling house,) where the lying-in chamber is situated. द्रवः: Kriyādayaḥ, the twelve signs, Meṣa, etc. द्रवः Drav, two and two. कण्गतः: Konaṅgatāḥ, towards the corners, i.e., south-east, south-west, north-west, and north-east corners. द्विमुर्तयाः: Dvimūrtayaḥ, the common signs. चातुर्ग्रहः Sayālaḥ, the cot on which slept the child with the mother. चातुर्ग्रहः Api, also. वास्तुवतः Vastuvat, like the dwelling house. चातुर्ग्रहः Vadet, is to say. चातुर्ग्रहः: Pādaḥ, the four legs of the cot. चातुर्ग्रहः: Saṭṭrinavāntyasaṅghitaiḥ, considered as the sixth, third, ninth, and twelfth houses from the Ascendant.

21. The sign Meṣa or Vṛiṣa being the Ascendant, the bed of the mother will be towards the east of the lying-in chamber; Mithuna being the Ascendant, towards the south-east; Karka or Siṁha being the Ascendant, towards the south; Kanyā being the Ascendant, towards the south-west; Tulā, or Vṛiṣchika being the Ascendant, towards the west; Dhanu indicate the north-west; Makara or Kumbha, the north; and Mīna towards the north-east. The same rule holds good for the place in the bed or cot where the mother might lie. As regards the cot again, its two front legs will point towards the directions indicated by the 12th and 3rd houses from the Ascendant, and its two hind legs towards the quarters indicated by the 6th and 9th houses (1).

Notes:—(1) In other words, the 12th and the 3rd houses indicate the position of the fore legs; the 9th and 6th houses indicate the hind legs; the 3rd and 6th houses indicate the two right legs and the 12th and the 9th houses indicate the two left legs. Also the Ascendant at birth time and the 2nd house represent the head of the cot, the 4th and 5th house represent the right side; the 7th and 8th houses represent the part between the two hind legs, and the 10th and 11th houses represent the left side. Now whatever portion of the cot may be represented by the common signs, there the cot will be bent down a little, and this will not be the case if such sign is either occupied or aspected by its ruler or by a benefic planet.

Again, there will be defects, knots, cracks, holes, etc., in those parts of the cot which are represented by signs occupied by malefic planets and this will not be the case if such malefic planets be in their exaltation signs, in their Mūla Trīkoṇa signs, in friendly signs or in their own houses.
22. The number of women close by the woman recently delivered (including midwives) is as many as there are planets in the houses between the Lagna at birth time and the house occupied by the Moon. Of these, outside the lying-in room would be as many women as there are planets in the visible half of the Zodiac; and inside would be as many as there are planets in the invisible (i.e., the lower) half of the Zodiac. Some writers are inclined to take just the reverse.

Note:—The age, caste and colour of the women are similar to the corresponding planets; if the benefic planets occupy the signs from the Lagna to the Moon, the midwives and other women will all be beautiful, well dressed and adorned; if malefic planets occupy the signs, the women will be dirty, ugly and with no ornaments. Some writers say that the women inside correspond to the planets in the visible Zodiac and the outside women correspond to the planets in the lower port of the Zodiac. Varāha Mihira does not concur to this. If any of the planets be in its exalted portion or retrograde position then the number of women is to be trebled; if any of the planets be in its Dṛśkṣya, or in its own Navamśa or in its own sign then the number of females is it to doubled.

चंद्रमलयधीयुप: स्वाधीयुपङ्काततुल्यवपृव: ||
चंद्रमृतनवर्तवपन्व: कादिविलग्नविभक्तभगात्र: || 22 ||

Lagnanavāpaśapataulyatanub, resembling the ruler of the rising Navāma, verse 8, Chapter II in form and appearance, becomes Syāt, becomes. Vṛyautagrahatulayavapuh, of a body resembling that of the strongest planet in one’s nativity. Chandrasametanavāpaśapavarnah, colour resembling the ruler of the Navāma where Moon exists. (See verse 4, Chap. II.)
23. The child resembles, in structure and other peculiarities of the body, the ruler of the rising Navamsa or the Ascendant (whichever is powerful, vide verse 8, Chapter II) or, if these be weak, resembles the most powerful planet in its nativity. The colour of the child is similar to the ruler of the Navamsa occupied by the Moon (verse 4, Chapter II). And the separate limbs would be according to the corresponding parts of the body of the Zodiacal Man (verse 4, Chapter I). (1) the Ascendant representing the head.

Note:—(1) The Lagna represents the head; the 2nd, the face; the 3rd, the chest; the 4th, the heart; the 5th, the belly; the 6th, the waist; the 7th, the abdomen; the 8th, the private parts; the 9th, the scrotum; the 10th, the thighs; the 11th, the knees; the 12th, the legs and feet. If the ruler of a long sign exists in a long sign, the part corresponding will be long; if the ruler of a long sign exists in a short sign, the part will be of middle size and so on (vide stanza 19 of Chapter I).

In stanza 19 of Chapter I, the relative magnitudes of the several signs of the Zodiac were given as follows:—

<table>
<thead>
<tr>
<th>Division I</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meṣa</td>
<td>20 Mina</td>
</tr>
<tr>
<td>Vṛiṣa</td>
<td>24 Kumbha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Division II</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mithuna</td>
<td>28 Makara</td>
</tr>
<tr>
<td>Karka</td>
<td>32 Dhanu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Division III</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simha</td>
<td>36 Vṛiṣchika</td>
</tr>
<tr>
<td>Kanyā</td>
<td>40 Tulā</td>
</tr>
</tbody>
</table>

Of these the 4 signs referred to in Division I are known as short signs. The 4 of Division II are known as signs of middle length and the 4 of Division III are known as long signs. So that the part of the body will be long or short according as the sign representing it is long or short. If the ruler of a short sign occupy a long sign, or if the ruler of a long sign occupy a short sign, the size of the part of body represented will
be of middle length. If several planets occupy a sign, the most powerful of them shall be taken into account, and if no planets occupy a sign the size of the part of body will simply follow that of the sign.

According to some the colour must be determined from the sign occupied by the Moon, \textit{vide} stanza 20, Chapter I. To this the commentator objects. For he says there are no people of the colour of the parrot. In determining the colour, the country, the climate, occupation, the colour of the father, mother and the like should be taken into account.

24. (Now the different parts of the body are represented according to the rising in the horizon of the three Dreśkāṇas of any sign). When the first Decanate rises in the horizon, the Ascendant represents the head, the second and twelfth sign representing right and left eyes; 3 and 11, the ears; 4 and 10, nostrils; 5 and 9, cheek; 6 and 8, jaws; 7, face. When the second Decanate rises in the horizon, the Ascendant indicates the neck; 2 and 12, the shoulders; 3 and 11, arms; 4 and 10, the sides; 5 and 9, the breasts;
6 and 8, belly; .7, navel. When the third Decanate rises in the horizon, the Ascendant represents the abdomen: 2, and 12, the generative organs and anus; 3 and 11, the right and left testicles; 4 and 10, the right and left thighs; 5 and 9, the knees; 6 and 8; shankles; 7, feet. In all these cases the right part of the body is denoted by the signs from the Lagna to the seventh sign and the left part of the body is denoted by the signs from the 7th to the 12th, respectively.

Note:—The object of the verse is to fix the scars or marks in any part of the body of the new-born child.

25. The rising Decanate, if united with evil planets, produces scars due to hurts, wounds in the corresponding parts of the body as determined in the preceding verse; if united with benefic planets or aspected by them, produces moles,
black marks or clots of hair such as til, &c. If the planets be in their own houses or Navamsas or in the Navamsas of fixed signs, then the marks are natural, seen from birth; otherwise, the marks are produced subsequently due to some wounds or other causes (1). If Saturn be the cause, the mark arises out of hurts from stones or by the wind. If Mars be the cause, the mark arises out of hurts from fire, weapons or poisons. If malefic Mercury be the cause, then falls on the earth are the causes of marks: If the Sun be the cause, marks arise from hurts by wooden materials or quadruped animals. If the waning Moon be the cause, then horned animals or aquatic animals are the sources of marks. There will be no wound in those parts of the body which are represented by signs occupied by the benefic planets.

Note:—(1) That is, in the Daśa periods of the several planets.

इहरिरी—समनुपस्थित यस्मिनभागे त्रय: सबुधा महा
भवित नियमात्मावानि: श्रोभष्णुभयु वा । अष्टकस्बुधः
षष्टे वेधे तनोभेसमाधिभो तिलकमशाखुद्रः: सौम्येयुद्ध स लक्ष्यभानृ। ॥ २६ ॥
इति श्रीवराहमित्तिराचर्यसतीते वृहुजातके जन्मविधिनामा-
ध्याय: पञ्चमः: ॥ ५ ॥

समनुपस्थिताः: Samanupatitāḥ, are seen; exist. सलिला Yasmin, in whatever.
अवे Bhagé, portions ; right or left sides. त्र: Trayāḥ, the three. समु: Sabudhāḥ,
with Mercury. ग्रह: Grahaḥ, planets. नियमात्मा Bhavati, arises. नियमात्मा नियमात्मा,
according to rule, certainly ; with all certainty, surely. तद् Tasya, their ; of them ;
the marks due to scars or other wounds as described before. अवाप्त्तिः Avaptaḥ,
receiving ; getting ; having ; on being endowed with ; possessing. अवेश सुभेशः,
benefic (planets). अवेश सुभेशः अस्वभेशः, malefic. अवेश सुभेशः, or.
सुभेशः Vinakrīt, scar-producing cause; agent causing marks, e., black spots, &c.
अवेशः अस्वभेशः, malefic planet. अवेश शष्ठे, the sixth house from the Ascendant.
ध्याय: वास, Dehe, on the body.
ध्याय: वास, from the Ascendant. अवेश शष्ठे, Bhagamāritae, on the portion of the
body indicated by the corresponding sign as inferred from verse 4, Kālāngāni,
Chapter I. तिलकामासिकित Tilakamāsākrit, producer of black mark, Tila,
26. On whichever part of the body (represented by the sign, see stanza 24 of this Chapter) right or left, is seen the planet Mercury joined by the three other planets, benefic or malefic, there will surely be seen marks caused by wounds or moles, etc. If the malefic planet causing marks, be situated in the sixth house from the Ascendant, then on that part of the body as denoted by verse 4, Chapter I, will be seen scars (1). But if a benefic planet aspects the malefic one then a dark and a white mole will be seen; but if the sixth house be occupied by benefics, then will be seen simply a clot of hair.

Note:—(1) In the Dash period of the most powerful planet.

Thus ends the Fifth Chapter of Brihajjātaaka on Rules regarding births by Śrī Varāha Mihira of Avantika.
CHAPTER VI.

ON BALĀRIṢṬĀ OR EARLY DEATH.

विधुन्माला—संघ्यायं हिंसदीधितिहरापारेंभांतगतेनिष्ठनाय। प्रत्येकं शाश्वापसमेतं केंद्रैवं स बिनाशत्स्वेति।

संघ्यायं Sandhyāyāṁ, in the twilight period, i.e., in the morning or evening, that period which precedes the moment (1½ ghāṭas earlier) when the Sun has just half risen and that which succeeds the moment when the Sun has just half set during which the stars are invisible. ब्रह्मविनयप्रणीतः प्रत्येकं पद्माकांस, the last Navāṃśas of signs. द्वाग्रह गोदापित, the last Navāṃśas of signs. द्वाग्रह गोदापित, the last Navāṃśas of signs. द्वाग्रह गोदापित, the last Navāṃśas of signs. द्वाग्रह गोदापित, the last Navāṃśas of signs. प्रत्येकं पद्माकांस. the last Navāṃśas of signs. प्रत्येकं पद्माकांस. the last Navāṃśas of signs. प्रत्येकं पद्माकांस. the last Navāṃśas of signs. प्रत्येकं पद्माकांस. the last Navāṃśas of signs.

1. The new-born child will die soon after birth, if he be born in the twilights in the morning or evening, when there is rising the horā of the Moon (1) and when the evil planets are situated in the last Navāṃśas of the signs. Similar will be the result if at the time of birth, the Moon exists in one angle and 3 evil planets in the three other angles, respectively.

Note:—(1) In the odd signs the second horās, and in the even signs the first halves are known as lunar horās.

इं ० व०—चक्षु पूव्यापरभागेशु कृष्णो सौम्येशु च कीटलोमे। चिन्त्रं विनाशं समुपेति जात: पायविलम्बास्तमोऽस्मितकं।

जन Chakrasya, of the Zodiacal circle. पूव्यापरभागेशु Pūrvāparabhāgagēṣu, situated in the first or eastern and second or western halves (of the Zodiac) respectively. The second half begins with the 4th house from the Ascendant and ends with the 10th house. The remainder is the first half. How many degrees of the Ascendant have risen above the horizon so many degrees should
be deduced from the fourth sign and corresponding corrections made in the 10th sign. Some again remark that the first half is counted from the Ascendant to the seventh house and the second half, the remainder. क्रुशेः, the malefic planets occupying. साम्येः, the benefic planets occupying. प्रभा, and.

वृश्चिकः, on the rising in the horizon of Vṛśchikā and Karka signs (these are the two meant here according to Bādarāyana). रूप, Kṣipram, soon.

विनास, death. समुपात, will meet with. जनेषु, Jataḥ, the newborn child.

प्राप्तिः, the malefic planets occupying. विल्गनात्मयाभितय, situated (वित्तम्) in the Ascendant and in the Descendant. Some say, situated in the Ascendant or in the Descendant.

Some say, when the malefic planets are on the two sides (वित्तम्) of the Lagna or of the Descendant, respectively, i.e., when there are the malefic planets in the second and twelfth houses in one case; and where there are evil planets in the sixth and eighth houses in another case; in both these cases respectively the child will die soon.

Some give a third meaning:—When all the evil planets occupy the second house and are about to rise (वित्तम्) in the horizon or when all the evil planets occupy the eighth house and are about to disappear in the horizon. Some say again, when all the evil planets occupy the twelfth or the sixth houses respectively from the Lagna, for those are about to appear and disappear in the horizon respectively. These different interpretations hang on the several meanings of the word वित्तम्: Abhitah. प्रभा, and.

2. If there be malefic planets in the first or eastern half of the Zodiac (i.e., from the 10th sign to the 4th sign from the Lagna) and if there be benefic planets in the second or western half of the Zodiac (i.e., from 4th sign to the 10th sign from the Lagna) while the Ascendant is Karka or Vṛśchikā sign, then the child born will soon die. Again, if there be evil planets in the twelfth and in the seventh houses, from the Ascendant, the child will soon die (1).

Notes:—(1) Some commentators take “If there be evil planets in the twelfth house or in the seventh house from the Ascendant, there will be early death. Again some commentators take “If malefic planets occupy the 12th and 2nd houses or the 6th and 8th houses from the rising sign, the child would die. Some again write “If malefics occupy the 2nd, 12th, 6th and 8th houses, the child will die early.” According to Gārgi, the child will die in each of the following cases, (1) all the malefic planets occupying the 6th and the 12th houses, (2) the 8th and 2nd houses, (3) the 12th and 2nd houses; (4) the 8th and 6th houses.
CH. VI, ON BALARISTA OR EARLY DEATH.

अनुपन्ध—पपापृवद्यास्तंगती कृरेश युनक्त शाशी। वृद्धां
शुभेच्छे यदा मृत्युश्च बवेदाचिरात। ॥ २ ॥

वीरी पाप, the malefic planets being situated. उदयास्तातगति Udayāṣṭagata, in the Ascendant and Descendant. सुद्रेश कृष्ण, with a malefic planet. सूा Yuta, Ca, and united with. सक्षी वाल, the Moon (being). सर्व Driṣṭā, aspected by. सस्त्रूस्त्र Subhah, by the benefic planets. सत Na, not. यदा Yada, when. मृत्यु Mrityù, death. सस्त्र Subhah, Chaya, and. (सस्त्र) Bhavet, will overtake. अचिरात Achirāt, soon.

3. Death will soon overtake the new-born child if there be a malefic planet each in the Ascendant and the Descendant and if the Moon be at the same time attended by an evil planet and not aspected by benefic planets.

अनुपन्ध—चतुष्ठी तिथिगो व्ययोपपदास्तगतीः। केदार्युप
शुभायश्च न चेतु तिथिः निधनं प्रवैदेत। ॥ ३ ॥

केदः Kṣiśa, waning. विद्या Himagan, the Moon. भय Vayage, occupying the twelfth house from the Ascendant. पाप Pāpa, the evil planet occupying. उदयास्तातगति Udayāṣṭagata, the Ascendant and the eighth house. केदार Kendra, in the angles. सुद्र Subhah, the benefic planet. सस्त्र Subhah, Chaya, and. सत Na, not. चात्र Chat, if. वीर Kṣipram, soon. निधन Nidhanam, death. एकद Pravodayat, declare.

4. If there be in the twelfth house from the Ascendant the waning Moon and the evil planets be seen in the Ascendant and the eighth house and if there be no benefic planets in the angles, the child will die soon.

अनुपन्ध—कृरेश संयुत: शाशी समान्तमृत्युश्च।
कर्तकाक्षेत्री: शुभेच्छीविचित्र: युनक्त। ॥ ४ ॥

कृष्ण Kṛṣṇa, by the evil planets. सूा Yuta, the Moon. सर्वसतापुरुषनाश: Smarāntyamrityulagnagah, occupying the seventh, twelfth, eighth and first houses. कांशक Kāntakata, the angles. बाहिः Bāhī, outside. सस्त्र Subhah, by the benefic planets. शयित्वा Avikṣita, not aspected. सस्त्र चात्र सस्त्र Mrityuda, causing death.

5. If the Moon be joined with an evil planet and if she exist in the seventh, twelfth, eighth or in the first house, and if she be not aspected by the benefic planets, also if there be no benefic planets in the angles, the child will die soon.

N. B.—If there be good planets in the angles, then the child survives.
6. If the Moon occupy the sixth or the eighth house from the Ascendant and be aspected by any of the evil planets the child will die soon; if the Moon be aspected by the benefic planets when she is in the sixth or in the eighth house, the child lives for eight years and then dies. If the Moon in the above case be aspected by both the good and the evil planets, the child lives half the period of eight years (i.e., 4 years) and then dies. If in the sixth or eighth house there be any benefic planet Mercury, Jupiter or Venus aspected by powerful evil planets the child lives for one month only. If the ruler of one's Ascendant be in the seventh house and be defeated in battle (by an evil planet), the child lives for one month and then dies.

N. B.—Note should be here made that if the Moon in the sixth or eighth house be not aspected by any evil or good planet then there is wanting that union of circumstances which causes death; the child does not die. Also if the Moon, in the above case be in the house of a benefic planet or united with good planets, the child does not die. If a child be born in the dark fortnight during day-time, the child (according to Māndavya) does not die; if a child be born in the bright fortnight and in the night time, the child does not die even if the Moon be in the 6th or 8th house and aspected by both the good and evil planets,
The battle of the planets, i.e., the planetary conjunction, takes place in the sky; when two or more planets come near each other, that planet is said to be defeated whose lustre is diminished and which goes towards the south, is retrograde in motion, or of small size. Venus is always victorious, even if she be in the south.

मंकः—लमः चायेः शापिनि निधनं रन्ध्रकेन्द्रेषु पायेः।
पापान्तस्य निधनाहितुकक्षुनस्यं च चन्द्रे।।
एवं लमः भवति मदनचिह्द्रसंस्येषद्वं पपेमात्रा साधुः
वति न च शुभेर्विचितः
शक्तिमुद्रः॥ ७ ॥

को Lagne, occupying the Ascendant. को क्रीड़ा, the waning crescent. को Saśini, the Moon occupying. को Nidham, death. को Randhra Kandresu, in the eighth house and in the four angles. को Pāpa, by the malefic planets. पपांतस्य Pāpāntyasthe, between the malefic planets. पपांतस्य Pāpāntyasthe, between the malefic planets. को Nidham, death. को Nidham, death. को Nidham, death.

7. If the waning Moon be in the Ascendant and the malefic planets exist in the eighth, and the angles, the child soon dies. Again, if Moon exists between the evil planets and occupies the eighth, fourth or the seventh houses, the child dies. Again, if Moon exists in the Ascendant between the two evil planets and if the malefic planets occupy the seventh or eighth house and the Moon be not aspected by powerful benefic planets, the child dies with its mother (if aspected by the powerful good planets, the child dies, the mother is saved.)

इन्वः—राशिं तेन सदिश्रीत्वेत्तये चंद्रे बिकोष्टोपगतेषु
पायेः।। पायेः: प्रवात्याशु शिशुर्विभोगमस्ते च पापेतुहिनां
शुल्गने॥ ८ ॥

को याद्यांगः, occupying the last Navāṃśas of any sign. को Sadbhī, by the benefic planets. को Avikṣyamāṇे, not being aspected. को Chandre,
the Moon (occupying). विस्फोटमेती: Trikopolopagatī, occupying the fifth and ninth houses from the Ascendant. अ महान, and. जवो: Pāpaṁ, the malefic planets (occupying.) जवो: Pāpaṁ, with life. जवो: Prayatī, departs. जबु आते, soon. जवो: Śīrṣā, the child. विशेषम् Vīyogam, separation. जवो Aste, occupying the Descendant. अ महान, and. जवो: Pāpaṁ, by the malefic planets. भविष्यति Tuhināṁśu, the Moon. जवो Lagnē, in the Ascendant.

8. If the Moon occupy, at the birth time, the last Navāmśa of any sign, and be not aspected by any benefic planet and also the malefic planets exist in the 5th and 9th houses, the child soon dies. Again the Moon being in the Ascendant and the malefic planets in the Descendant, death ensues of the child.

हृतिरंजी–स्वरूपसहिते प्रस्ते चंद्रे दुष्को निधनाधिते जननित्तयोंस्मृतुल्लेन वो तु समाप्ति: // उदयति रवि: शिवात्सा वा त्रिकोणविनाशगोरिन्धनमशुमेवायपि: शुभस्थिर युति चित्ते // ६ ॥

वृत्तार्थिः Asūbhassāhite, united with evil planets; united with Saturn. वेती Grastē, with Rāhu; eclipsed. Rāhu = the Moon's Ascending Node. भिः Chandre, the Moon occupying. जवो Kujo, Mars occupying. जवो: Jananiṣayō, of the child and the mother both. शुभ Mrityuḥ, death. जवो: Lagnē, in the Ascendant. जवो: Ravaṇ, the Sun. जवो: Tu, but. वजस सान्त्राजाति, caused by weapons. जवो: Udayāt, rises; जवो: Ravaṇ, the Sun. जवो: Śīrṣā, the Ascendant. जवो: Ravaṇ, the Sun. जवो: Śīrṣā, the Ascendant. जवो: Ravaṇ, the Sun. जवो: Śīrṣā, the Ascendant. जवो: Ravaṇ, the Sun. जवो: Śīrṣā, the Ascendant. जवो: Ravaṇ, the Sun. जवो: Śīrṣā, the Ascendant. जवो: Ravaṇ, the Sun. जवो: Śīrṣā, the Ascendant. जवो: Ravaṇ, the Sun. ॥ ॥

9. If, during birth, the Ascendant be occupied by the eclipsed Moon and a malefic planet (Saturn) and the 8th house be occupied by Mars, the mother and child both will die. If instead of the Moon, there be Sun in the above case, death will occur by weapons. Again, if the Ascendant be occupied by either the Sun or the Moon, and there exist in the 5th, 8th and 9th houses all the malefic planets, and if the Sun or the Moon be not aspected nor attended by any powerful benefic planet, the above result will take place (1).

Note.—(1) Some take there the death of the child only and not of the mother.
10. If there be, at the birth time, Saturn in the twelfth house, the Sun in the ninth house, the Moon in the Ascendant and Mars in the eighth house respectively and powerful Jupiter does not aspect these, the child soon dies. (If Jupiter aspects some and does not aspect others or if weak Jupiter aspects all, then the child meets with death but not so soon. To aspect all the four planets Jupiter must occupy the 5th house) (1).

Notes:—(1) If powerful Jupiter aspect all the four planets, then the child will be saved.

11. If at the time of birth, the (waning) Moon be in the Ascendant or fifth, seventh, ninth, eighth or twelfth house and united with an evil planet and be not united with nor aspected by any of the powerful planets Mercury, Venus or Jupiter, then death ensues soon after birth.
12. (In the above planetary combinations) death overtakes the child within one year after birth, when the Moon goes to the house which was occupied by the most powerful planet at birth time causing such death, or when she goes again to the sign which she herself occupied at birth, or to the rising sign at the time, provided she becomes powerful and aspected by powerful malefic planets (1). So the sages say. (This verse is stated with an object to fix the exact period of death, that was not stated in the preceding 11 verses predicting the death of the child.)

Notes:—(1) The Moon makes about 13 revolutions in the course of a year. Whenever the Moon in the course of motion becomes powerful and is aspected by powerful malefic planets on reaching one of the three places mentioned in the text, death will occur.

The conditions, rather planetary positions, that counteract the early death combinations stated in this Chapter, are now being stated by the commentators (taken from other authoritative sources).

1st Jupiter in the Ascendant and also very powerful averts early death.
2nd. If the ruler of the Ascendant during birth time be very powerful, be aspected by benefic planets in the angles and be not aspected by any malefic planet, early death ceases.

3rd. Though the Moon occupy the 8th house, early death is averted if the Moon occupy the Decanates of Venus, Jupiter, or Mercury.

4th. There will be no early death if the full Moon exist in a benefic house, between the benefic planets and if she be aspected by Venus.

5th. If Mercury, Venus or Jupiter occupy any angle and be very powerful, there will be no early death even if any of these be accompanied by a malefic planet.

6th. Though the Moon occupy the 6th house, the death is averted if the Moon occupy the Decanates of Jupiter, Venus or Mercury.

7th. If the full Moon exist between two benefic signs or planets, early death is averted.

8th. The full Moon (in a bright fortnight) averts early death. If, during the waning Moon the birth occur by day or during the waxing Moon the birth occur by night, then there will be no early death even if the Moon occupy the 6th or the 8th house.

9th. Powerful Jupiter in the angles and aspecting the full Moon averts death.

10th. Jupiter, Moon, Venus and Mercury, all being situated in the benefic's house, in the benefic Navamsas or in their Decanates the danger is averted.

11th. The ruler of the Moon-occupied sign or a benefic planet occupying any of the angles, averts early death.

12th. The malefic planets, if seen in benefic Vargas and at the same time if aspected by benefic planets occupying also their benefic Vargas, early death ceases.

13th. If Rahu (the Moon's Ascending Node) occupy the 3rd, 6th or 11th house and be aspected by the benefics, early death ceases.

14th. If all the planets occupy the signs that rise with their faces in front, there will be no early death.

15th. If, during the birth time, the victorious benefic planet (in planetary fight) be aspected by other benefics, then the danger is averted.

16th. If the full Moon be favourably aspected by all the planets in the Zodiac, then the death is averted and the child gets influence like that of a king.

Thus ends the Sixth Chapter on Symptoms of the approaching Death of a child by Śrī Varāha Mihirāchārya.
CHAPTER VII
ON THE LENGTH OF LIFE OF A CHILD.

i.e., on āyurdāya.

पुष्पिताम्ब्र—सयवनमवित्य शस्किपुरंविवसकराबिवंत्सरा:
प्रविष्टः॥ नवतिथिविषयाधिभूतस्वत्यवसकराबिवंत्सरा:
ददाभि:स्वलुंग-मेषु॥१॥

वस्तुतःसहितः: Mâyavavanamanittha Śaktipûrva, by Maya, Yavana, Maniţha and Sakhipûrva. Maya, the Asura, got the knowledge of Astronomy revealed to him by the God Sûrya himself. Yavana is a foreign Astrologer. Maniţha is an Āchārya in Astrology. Śaktipûrva is Parāsāra, whose father is Śakti. Divasakarâdiṣu, to the planets, the Sun, etc. i.e., the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. श्रद्धा: Vatsarâ(?), the maximum number of years ordained to the above planets. यथा: Pradîṣṭâḥ, are stated. नवतिथिविषयांविभूतस्वत्यवसकराबिवंत्सरा: Navatithivisayàvibhûtatarudraśahitaḥ, nine, fifteen, five, two, five, eleven, ten together with. ददावि: Daśabhîḥ, ten. स्वतुंगवेशु Svatuṅgaveṣu, in the exalted degrees of their own signs, respectively.

1. The maximum number of years ordained to an individual by the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, when they are in their exalted degrees, are respectively, nineteen (19), twenty-five (25), fifteen (15), twelve (12), fifteen (15), twenty-one (21), and twenty (20), as stated by Maya, Yavana, Maniţha, Śaktipûrva and other Āchāryas on Astrology.

Notes:—There are three systems as to how the length of the human and the other animal lives are determined from the planetary position at the time of birth; these are called Āṃśāyu, Pindāyu, and Nisargāyu. The author here tries to establish the Āṃśāyu, rejecting the other two. But as the rules of proportion are clearly shown in the Pindāyu and Nisargāyu systems, the author first explains these and then he deals with the Āṃśāyu system. These Pindāyu and Nisargāyu systems are advocated by the ancient authors Mayâchârya, Yavanâchârya, Maniţhâchârya, Parâsâra, the son of Śakti Āchârya and others.
CH. VII, ON THE LENGTH OF LIFE OF A CHILD.

The years ordained by the Sun in his exalted degrees are ... 19

" " " Moon " " " ... 25
" " " Mars " " " ... 15
" " " Mercury " " " ... 12
" " " Jupiter " " " ... 15
" " " Venus " " " ... 21
" " " Saturn " " " ... 20

The exalted signs with the exalted degrees of the several planets are given in stanza 13, Ch. I.

Before the length of life can be ascertained, the years given above have to be subjected to various reductions.

मौकां—नीचे तोऽद्र हृसति हि तत्क्षांतरस्यानुपातो व्योरा सब्न्ध्राप्रतिमसपरे राषितुल्यं वर्तित। हित्वा वकं रिपुप्रहरितेहित्यवे स्वतिभागः सूयोर्चिश्रस्युतिषु च दलं प्रोज्भम् युक्कर्तुष्ट्र।

चे Niche, in their detrimental degrees. When the planets, the Sun, etc. go to their lowest detrimental degrees in their houses of detriment (six signs distant from their exalted degrees). एत Ataḥ, of this; of the maximum number of years stated before. एथ Ardham, the half. पुत्रि Hrasati, is diminished. एथ Hi, certainly. एथ Tataḥ, then. एथ Cha, and. एथ अष्ट्य Ambarasthe, situated within (anywhere in the six signs from the exalted to the debilitated house). केष्ठ Anupātaḥ, according to proportion; according to the Rule of Three. केष्ठ Hora, the Ascendant, the life granted by the Ascendant. एत Tu, but. एत परिमण्डित्व Amāpratimam, according to the rule of Navārānas, i.e., as many Navārānas of the Ascendant have risen above the horizon, so many years, months, etc., are the life granted by the Ascendant. एत Apare, others; Maṇītha and men of his school. एत्त्वः Rādiṭulyam, equal to the number of signs, i.e., as many signs, degrees, minutes have risen above the horizon, so many years, months, days, etc., are the life granted by the Ascendant. एति Vadanti, say. एति Hitvā, leaving out of account. एति Vakram, the planets while in their retrograde position. एत्त्वः Ripagrihagataḥ, owing to their being in their enemies' houses. एति Hiyate, loses. एत्त्वः Svatribhāgaḥ, the third part of its fixed period of life. एत्त्वः एत्त्वः Sūryochinkhaidyutiṣu, while in the Descendant, when one's lustre is overpowered by that of the Sun, i.e., when one is descending below the horizon. एथ Cha, and. एथ Dalam, the half. एति Projjhya, leaving out of account; not considering. एतिः परुषु Sukrārkaputraḥ, Venus and Saturn.

2. The planets, when they run to their lowest detrimental degrees, grant only half the period of life mentioned in the preceding verse; and at places intermediate, grant
the number of years proportionately (1). The number of years granted by the Ascendant is the same as the number of Navamsas of the Ascendant that have risen above the horizon (2); according to others (Manittha and men of his school) it is the same as the number of signs from the beginning of Meṣa to the Ascendant on the horizon (3). When the planets are in their inimical houses, they lose a third of their period save those that are then retrograde (4); the planets descending and when their lustre is obscured by the light of the Sun, lose half their period, except Venus and Saturn.

Notes:—(1) Suppose for instance, Mars to occupy 4°9'0''-0'' i.e. the ninth degree of Simha. Required the number of years granted by him to the individual born. The exalted degree of Mars is the 28th degree of Makara and his detrimental degree is the 28th degree of Karka. When in the detrimental degrees, Mars grants half of what he grants in the exalted degrees, i.e., \( \frac{1}{2} \times 15 = 7\frac{1}{2} \) years. From the 28th degree of Karka to the 9th degree of Simha is 11th degrees. From the 28th degree of Makara to the 28th degree of Karka is 180 degrees. So that every degree gives us \( \frac{7\frac{1}{2}}{180} \) years. What will 11 degrees give? 11 degrees give us \( 11 \times \frac{7\frac{1}{2}}{180} = 5 \) months 15 days. Adding this to 7\frac{1}{2} years, we get 7 years 11 months and 15 days as the life granted by Mars. The years of the other planets may be similarly ascertained. These years are subject to certain reductions as will be seen further on.

(2) The author gives here what is known as Lagnāyurdāya, i.e., the number of years granted by the rising sign, as if it were another planet. A sign of the Zodiac consists of nine Navamsas and therefore gives us 9 years. So that if the 10th degree of Simha is rising, the number of years granted by the Ascendant is derived from the following proportion:—

\[ 3°20' : 10° : : 1 \text{ year} : z \text{ (number of years granted by the Ascendant)} \]

\[ \therefore z = \frac{10 + 60}{360} = 3 \text{ years.} \]

(3) In other words each sign of the Zodiac gives a year; so that if the 10th degree of Simha, the 5th sign from Meṣa be rising, the number of years given by the Ascendant = \( 4 \frac{10}{36} \) years = 4 years 4 months. The commentator adds that in the case of the life granted by the Ascendant, the rule given in note (2) should be followed, if the rule of the
rising Navamśa be powerful; and that given in this note should be followed if the ruler of the rising sign be powerful.

(4) The period here referred to is that granted by the planet after being corrected according to note (1).

A planet is said to be descending and his light overpowered by that of the Sun when it is within the degrees from the Sun as per following table:

<table>
<thead>
<tr>
<th>Mars when within 17 degrees from the Sun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mercury</td>
</tr>
<tr>
<td>Mercury retrograde</td>
</tr>
<tr>
<td>Jupiter</td>
</tr>
<tr>
<td>Venus</td>
</tr>
<tr>
<td>Venus retrograde</td>
</tr>
<tr>
<td>Saturn</td>
</tr>
<tr>
<td>Moon</td>
</tr>
</tbody>
</table>

Remarks:—The word vakra is used to mean here the planets when retrograde. Some, e. g., Bādarāyaṇa and others take it to mean the planet Mars, i.e., Mars in the inimical house does not lose any number of years. But this view is not favoured by Varāha Miśra.

प्रद्धर्षिकी—सर्वाद्वैत्रिकत्रयांपवर्मानम्। सत्स्वर्ध हस्तिति तथाकरारिग्नाणामेकौंकशं
हृति बली तथाहृत सत्यः। ॥ ३ ॥

वैधितितिस्वा्रपर्वम्: Sarvādvāraśaṇapaṇaḥcaṣṭha bhāgāḥ, the full, the half, the third, the fourth, the fifth, and the sixth part of the life periods. काल्यां, are lost, are diminished. वैयायान Victus ḍhavanā, commencing from the twelfth house, i.e., from the twelfth, eleventh, tenth, ninth, eighth, and seventh houses, respectively. षष्ठी Asati, of the malefic planets. चतुर्थ Vānam, counted in the left-hand direction. चतुर्थ Satsu, of the benefic planets. चम Ardhham, half of the periods (as stated above with regard to the malefic planets) will be lost. हस्ति Hrasati, are diminished. तथा Tathā, similarly (in cases where). एकप्रत्ययम् Ekāṅgāṅgāṅm, of the planets when they are all situated in one sign. एकाः Ekoṣam, the portion (i.e., the fractional part) that was previously assigned to one of the planets (that is the most powerful). हस्ती Harati, disappears, loses. भल Ball, the most powerful. तथा Tathā, thus. अः Āha, said. साय Satyāh, Satyāchārya, the famous Astrologer.
3. Of the malefic planets the whole of their life periods is lost when any of them is situated in the twelfth house; of the malefic in the eleventh house, half; in the tenth house, one-third; in the ninth house, one-fourth; in the eighth house, one-fifth; and in the seventh house, one-sixth of their life periods is lost. Of the benefic planets, they lose half in the twelfth, one-fourth in the eleventh, one-sixth in the tenth house; one-eighth in the ninth; one-tenth in the eighth house; and one-twelfth in the seventh house (i.e., half of the above periods) (1). If many planets exist in one sign, only the most powerful planet loses its due portion as assigned before. Thus says Satyāchārya. (This is also the opinion of Varāha Mihira).

Note:—Where the amount of reduction was stated to be full in the case of a malefic planet, it is only half of that in the case of a benefic planet; where it was stated to be one-half in the former case, it is only one-fourth in the latter case, and so forth.

व० तिः—साध्वोवितोवितनवांशहतात्सस्मस्तान्यागोद्युक-शतसंख्यपैति नाशाम्। कृरे विलक्खरहिते विचिना त्रवेन सोमेयित्रे दलमत: प्रलयं प्रयाति ॥ 2 ॥

By multiplying the total number of years already obtained by the number of the Navāṃśas between the commencement of Meṣa and the rising Navāṃśa of the Ascendant. (The rising Navāṃśa though not risen fully is to be taken into account). कर्त्तव्य Samastāt, the full life periods, the total number of years granted by all the planets. को: Bhāgaḥ, divided by. नाकासालो अष्टयुक्तसत्तसंख्यम्, one hundred and eight (108) (the total number of Navāṃśas of the Zodiac). शेष Upaiti, gets. नाम Tam, removal; decrease; subtraction. कृरे Krūre, any of the malefic planets, Sun, Mars, Saturn (here the waning Moon is not taken into account). विलक्खरहिते Vilakkharte, when in the Ascendant during the time of birth. विचिन Vidhinā, by (this) rule. तृ Ta but. वेन Asena, this. वेनयेयस्ते Saumyekṣite, if aspected by benefics. कृम Dalam, half. कृम Ataḥ, of this. सात् तथाति Pralayam prayāti, is lost; is subtracted.

4. If the Ascendant be occupied by a malefic planet, then multiply the total number of years (of all the planets)
already obtained by the number of Navāṃsās between the beginning of the sign Meṣa and the rising Navāṃśa of the Ascendant (1); divide the product by 108 (the total number of the Navāṃsās in the Zodiac). The quotient will be the number of years to be deducted from the total number of years already obtained. But if a benefic planet aspects the malefic above-mentioned, only one-half of what was stated above is to be deducted.

Notes:—This reduction is a very important one; it is called Sārdhodita reduction or Kṛūrodayaharaṇa, or the reduction due to the malefic planet being in the Ascendant.

(1) According to some the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navāṃsās of the rising sign that have risen above the horizon and dividing the product by 108, the total number of the Navāṃsās of the Zodiac.

When both the benefic and the malefic are in the Ascendant, then the planet that is nearer to the eastern horizon is to be considered and not the others. If the malefic planet is nearer, then correction is to be made; if there be benefic, then no correction is to be made. This is the opinion of the commentator.

Example:—The position of the planets and the Ascendant during the birth time is given in the following table; find how long will the individual live?

<table>
<thead>
<tr>
<th>Planets</th>
<th>Sun</th>
<th>Moon</th>
<th>Mars</th>
<th>Mercury, Jupiter</th>
<th>Venus</th>
<th>Saturn</th>
<th>Ascendant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sign</td>
<td>0</td>
<td>1</td>
<td>10</td>
<td>11</td>
<td>9</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Degree</td>
<td>0</td>
<td>2</td>
<td>28</td>
<td>24</td>
<td>4</td>
<td>26</td>
<td>19</td>
</tr>
<tr>
<td>Minute</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>7</td>
</tr>
</tbody>
</table>

Here the first Navāṃśa of the sign Kumbha is the Ascendant. The Sun, the Moon, and Venus occupy the exalted degrees; Mercury, Jupiter and Saturn occupy their debilitated degrees and Mars occupies the 28th degree of the sign Kumbha.

Now as the Sun, the Moon and Venus are in their exalted degrees, their years are respectively 19, 25, and 21; and as Mercury, Jupiter and Saturn occupy their debilitated degrees, their years are one-half of their
maximum years, i.e., one-half of 12, 15 and 20 or 6, 7½, and 10 respectively. Now the 28th degree of the sign Makara is the exalted degree of Mars, and as he occupies the 28th degree of Kumbha, he is removed from the exalted degree by exactly 30 degrees. His maximum number of years when in the 28th degree of Makara being 15; 30 degrees or a sign gives us \( \frac{15}{3} \times \frac{1}{3} \) or 1 year 3 months. Subtracting this from 15 years we get 13 years and 9 months as the years of Mars. As the Ascendant Kumbha was just rising, it gives us no years; so that, at this stage, the planetary years stand as follows:—

The Sun—19 years.  
Moon—25 years.  
Venus—21 years.  
Mercury—6 years.  
Jupiter—7 years 6 months.  
Saturn—10 years.  

and Mars 13 years 9 months. Now as Jupiter, a benefic planet, occupies the 12th house from the Ascendant, his years suffer a reduction of one-half of their length; so that after the reduction he gives us only 3 years and 9 months; again, as all the planets occupy friendly signs, no reductions for enemies’ houses need be made. Saturn being within 10 degrees from the Sun is a Descending planet and therefore his years suffer no reduction. So that Saturn gives us 10 years. Thus we have the following:—

The Sun—19 years.  
Moon—25 years.  
Venus—21 years.  
Mercury—6 years.  
Jupiter—3 years 9 months.  
Saturn—10 years.  
Mars—13 years 9 months.  

Total ... ... 98 years 6 months.

Now as Mars, a malefic planet, occupies the rising sign, the total number of 98 years and 6 months have to be subjected to a reduction known as malefic planet’s rising reduction. In other words, the 108 Navāṃsās of the ecliptic represent the total number of years. Now there are \( 10 \times 9 + 1 = 91 \) Navāṃsās between the first point of Meṣa and the last point of the rising Navāṃśa of Kumbha. The quantity of reduction therefore is \( \frac{91}{108} \times 98\frac{1}{2} \). Therefore the years remaining after the reduction = \( \frac{17}{108} \times \frac{197}{2} \) = 15 years 6 months and 10 days = the length of life required. (This is evidently less than 20 years).

Remarks.—When any number of degrees, minutes are to be converted into the number of Navāṃsās, reduce to minutes and divide by 200 (the number of minutes in the Navāṃśa 3°20’). The result of division will give the number of Navāṃsās.

This reduction system that has been applied to the number of years of all the planets, is to be applied to the number of years of each planet to get the corrected number of years granted by each planet,
5. Now the maximum lengths of lives of different creatures are being stated:—Men and elephants live highest up to 120 years and 5 days; horses, thirty-two years; camels and asses, twenty-five years; bullocks and buffaloes, twenty-four years; dogs (and animals with claws), twelve years; goats, rams and deer etc., sixteen years.

N.B.—These animals seldom live to such an extent. These figures are mentioned for the sake of calculation. Whatever calculations are done with regard to men, their highest lives being taken as 120 years 5 days, the same calculations are to be done with regard to the lives of other animals by Rule of Three thus:—if 120 years 5 days represent so many for men, what will 32 years represent for horses; and so on.
6. The person born under the ninth Navamśa of the sign Mina (the Pisces) as the Ascendant, when Mercury is situated within the twenty-fifth minute of the sign Vṛiṣa, and when all the remaining planets are in their exalted houses, attains the maximum length of life, i.e., lives up to 120 years and 5 days.

Note.—The planetary positions are shown here under which a man born attains the maximum life, i.e., 120 years and 5 months. How this is obtained is shown in the following:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sign</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Degrees</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Minutes</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

The positions of the planets, the Sun etc. and the Ascendant are shown in the above table. All of them are in their highly exalted degrees except Mercury. Now to find the life of Mercury:

Mercury's position ... ... ... 1 0 25 0
Mercury's detrimental degrees ... ... 11 15 0 0

Difference ... ... ... 1 15 25 0
=2725 minutes.

Now by Rule of Proportion,

\[ \frac{6}{2725'} \quad : \quad \frac{6}{z} \]

or \[ 10800' : 2725' : : 6 : z \]

or \[ z = 1 \text{ year } 6 \text{ months } 5 \text{ days.} \]

This is to be added to the minimum life of Mercury, six years. We get, then, 7 years 6 months 5 days as the life of Mercury.

Now a reduction known as Chakrapātabharapa is to be made from the years of Mars and Saturn, these two malefic planets occupying respectively the 11th and the 8th houses from the Ascendant,
Thus:—Mars being in the eleventh house from the Ascendant, half of his full life 15 years is lost (see verse 3).

.: The life of Mars = 7 years 6 months.
Saturn being in the eighth house, one-fifth of its life is lost.
.: The life of Saturn = 16 years.
The life of the Ascendant in years equals the number of the Navāṃsas, i.e., = 9 years.

Now sum up the lives of all:

<table>
<thead>
<tr>
<th></th>
<th>Years</th>
<th>months</th>
<th>days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>19</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Moon</td>
<td>25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mars</td>
<td>7</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Mercury</td>
<td>7</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Jupiter</td>
<td>15</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Venus</td>
<td>21</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Saturn</td>
<td>16</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lagna</td>
<td>9</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>0</td>
<td>5</td>
</tr>
</tbody>
</table>

The highest life that a human being can attain.

Here the corrections due to enemies’ houses (Śatrakṛṣṭaharanā) Descending planets, (Aṣṭaṅgataharaṇā) and malefic planet rising reductions (Krodhayaharaṇa) are not to be made.

It should be noted here that Mercury cannot exist in the sign Kanyā, its exalted house. For Mercury is seen close to the Sun; hence its position is assumed in the twenty-five minutes of the sign Vṛiṣa.

If Mercury’s position be 1-4-0-0, then following the above calculations we get 7 years 7 months 18 days as the life of Mercury. In this case the highest life comes to 120 years 1 month 23 days.

Some authors say that all the planets are to be taken in their highly exalted degrees: but this cannot be possible.

Remarks:—Some authors urge that the Moon occupies the Venus’ house (Vṛiṣa); Moon being the enemy of Venus, 1/2 reduction is to be made from the life of the Moon. Thus the maximum longevity is not attained. Venus is not also the friend of Moon. This is one defect in the Piṇḍāyu system. This is not valid; as the houses occupied are certainly friendly.

शालिनी—श्रायुर्वां विप्पायुतेऽपि चेवैं वेबवामि सिंह- सेनश्रे चकेः। वोपक्रीषां जायतेस्न्तावरिष्टे हिलवा नायुविरि:।
स्थायधस्तं || १५ ||
7. This maximum length of life is also determined similarly by Viṣṇugupta, Devasvāmī and Siddhasena. The main defect in this system of Piṇḍāyu, is that it does not give us in any case years less than 20; the age up to eight, the period of early death being not here taken into account (as none of the Āyurdāya rules are applicable to early death).

Note.—The author here and in the next stanza shows the defect of this Piṇḍāyu system.

The commentator, however, considers that this verse is interpolated; it is not of Varaha Mihira; the commentator shows by example that the Piṇḍāyurdāya does give years below 20. He takes the following horoscope. The first Navamsa of Kumbha is the Ascendant. The Sun, Moon and Venus occupy their exaltation degrees; Mercury, Jupiter and Saturn occupy their debilitated degrees and Mars occupies the 28th degree of sign Kumbha.

<table>
<thead>
<tr>
<th>Mithuna</th>
<th>Sun, Meṣa, Saturn.</th>
<th>Vṛṣa, Moon,</th>
<th>Mithuna.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Venus, Mercury.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kumbha Mars Lagna.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Makara Jupiter.</td>
</tr>
<tr>
<td>Dhanu.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rāśi Chakra.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vṛdechika.</td>
</tr>
<tr>
<td>Tula.</td>
</tr>
</tbody>
</table>

Karka. 
Silpha. 
Kanya.
days. It is not proper to put Mars, a malefic planet, in the Ascendant; putting a malefic planet in the Ascendant means reducing the life of an individual to an enormous extent. The object of Varāha Mihira is not so. When he takes for his example, the Mina sign as the Ascendant in the horoscope given under verse 6, he has taken it without any malefic accompanying it. So you must omit also the malefic planet (Mars) in your example: then the number of years does not come below twenty. Other authors have taken the following horoscope where many planets are in their detrimentous houses.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sign</td>
<td>6</td>
<td>7</td>
<td>3</td>
<td>5</td>
<td>9</td>
<td>5</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Degrees.</td>
<td>9</td>
<td>2</td>
<td>27</td>
<td>20</td>
<td>8</td>
<td>26</td>
<td>19</td>
<td>0</td>
</tr>
</tbody>
</table>

We get the planetary years after all the reductions are done thus:

- Sun .... .... .... .... 4 years 9 months.
- Moon .... .... .... .... 0 " 0 "
- Mars .... .... .... .... 6 " 0 "
- Mercury .... .... .... .... 5 " 11 "
- Jupiter .... .... .... .... 7 " 6 "
- Venus .... .... .... .... 8 " 9 "
- Saturn .... .... .... .... 10 " 0 "
- Lagna .... .... .... .... 0 " 0 "

The total number .... 42 years 11 months.

Taking all the possible features against the circumstances, when the life of an individual comes to the lowest, we do not get twenty years at the lowest, as mentioned in verse 7 but somewhat more than thirty.

There is another fault of the verse 7. How is the number twenty obtained? Again suppose we get the number twenty as the lowest term of life by the Pīṇḍāyu method; now it is very easy to account for the death of persons between the age 8 and between the age 20. There are certain Mrītyu yogas (Planetary combinations on death) when the planets cause death in their Dāśa period or Autārakā period as written by Bādarāyana, which may come any time between the age 8 and between the age 20.

Hence taking all the circumstances into account the commentator thinks that this verse 7 is not written by Varāha Mihira but interpolated here.

शालिनी—यस्मिन्योगे पूर्णमायु: प्रदिष्टं तस्मिन्योकं चकवतित्वम्। चन्द्रेण्य तेषु दोषः परोदिपि जीवलायुः। पूर्णमाण्यं विनापि || 11 ||
8. The planetary positions under which the maximum longevity is said to be attained are the very positions, other authors say, under which a kingdom is attained. Now many persons live to the maximum periods without having any wealth. This then is the defect on the very face of the Piṇḍāyu system.

Note:—Look to the horoscope given under verse 6 of this Chapter You will find there six planets exalted. Now Bādarāyaṇa says:—When six planets are exalted, the individual born becomes the ruler of the three worlds. Now we see many persons living the maximum life and therefore in their horoscope six planets must have been exalted; i.e., they should have obtained kingdom; but they are poor. This is then the second fallacy in this Piṇḍāyu system. This objection is not valid since, the commentator thinks, one set of planetary combinations can give a very long life, though not necessarily giving rulership over a vast dominion. The following horoscope is discussed here:—

<table>
<thead>
<tr>
<th>Planets</th>
<th>Sun</th>
<th>Moon</th>
<th>Mars</th>
<th>Mercury</th>
<th>Jupiter</th>
<th>Venus</th>
<th>Saturn</th>
<th>Lagna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sign</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Degrees</td>
<td>10</td>
<td>8</td>
<td>28</td>
<td>15</td>
<td>5</td>
<td>27</td>
<td>20</td>
<td>29</td>
</tr>
<tr>
<td>Minutes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20</td>
<td></td>
<td>59</td>
</tr>
</tbody>
</table>

The planetary years after the first correction are:—

<table>
<thead>
<tr>
<th></th>
<th>Years, months, days, ghaṭis,</th>
<th></th>
<th>Years, months, days, ghaṭis,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>17 years 5 months.</td>
<td></td>
<td>Venus ... 19 2 26 30</td>
</tr>
<tr>
<td>Moon</td>
<td>22 &quot; 11 &quot;</td>
<td>Saturn  ... 13 4 0 0</td>
<td></td>
</tr>
<tr>
<td>Mars</td>
<td>18 &quot; 9 &quot;</td>
<td>Lagna ... 9 0 0 0</td>
<td></td>
</tr>
<tr>
<td>Mercury</td>
<td>7 &quot; 0 &quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jupiter</td>
<td>13 &quot; 9 &quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Now the other corrections:—

Jupiter in the 9th house from the Ascendant; a reduction of \( \frac{3}{4} \)th the number of years is to be made. Therefore the number of Jupiter’s years = 12 years 0 months 11 days 15 ghaṭīs.

Moon being in the 7th house from the Ascendant, \( \frac{1}{2} \) reduction is to be made. Therefore the number of years for the Moon = 19 years 1 month 5 days. No other corrections need be made here. For Jupiter is Sun’s friend; Venus is for the time being friendly, due to its being situated in the Mūla Trikoṇa house; Mars is in the enemy’s house (i.e., of Saturn); but being retrograde, no reductions are made and because it is Mars, therefore it is exempted. Mercury is the friend of Jupiter. The Sun is also the friend of Jupiter. Venus is also in the ally’s house; for Venus is the friend of Mars. Saturn is in Kumbha, in his own house.

Thus, after all the necessary corrections being made, we get the planetary years as follows:

<table>
<thead>
<tr>
<th>Planet</th>
<th>Years</th>
<th>months</th>
<th>days</th>
<th>ghaṭīs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>17</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Moon</td>
<td>19</td>
<td>1</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Mars</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mercury</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Jupiter</td>
<td>12</td>
<td>0</td>
<td>11</td>
<td>15</td>
</tr>
<tr>
<td>Venus</td>
<td>19</td>
<td>2</td>
<td>20</td>
<td>30</td>
</tr>
<tr>
<td>Saturn</td>
<td>13</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lagna</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The total No. of years = 110 10 12 48

Thus we see that we get in this planetary combination a very long life. But there is Kemadruma Yoga here. (The Kemadruma Yoga will be discussed afterwards in the Nābhasa yoga Chapter). Those born under Kemadruma Yoga become poor, miserable, mean and doing servile works even if they belong to the royal family. Therefore, the commentator thinks that the seventh and eighth stanzas are not of Varaha Mihira; they are interpolated.

Some may think that this Kemadruma Yoga is not applicable, because the Moon is occupying the angular house; not so; for the Moon is counted with the Ascendant; it is not counted separately. The Moon awards results with the Ascendant; she cannot give a separate result; similarly the Moon cannot give a separate result, due to her being placed in the seventh house from the Ascendant.
Swamteen, according to his own authority, not according to others’ opinions. श्री अनिति, certainly. अन्तः आता, said. चौदौरणी ज्योतिष्मी, the author Jyotishmī. चक्रवर्ती ग्रहाण्यम, the life period granted by a planet. चक्राण्यम: Paramāṃsa, of the maximum length of life, i.e., 120 years 5 days. स्वतंत्र्यम्, one-seventh part. स्वतंत्र्यम्, Grahabhuktanāvāmśarādītulyam, number of years, months the &c., granted by any planet being the same as the number of Navāmśas passed over by that planet from Meṣa Naṃśa up to the planet. स्वतंत्र्यम्, the opinions of many Ācāryas, युक्तिः Sampāti, receives the favor of, सत्यāvākyam, the opinion of Satya Āchārya.

9. Jīva Sārmā expresses his opinion that one-seventh of the maximum period of human life (120 years 5 days + 7 = 17 years 1 month 22 days 8 ghatīs, and 34 palas) is the maximum number of years for each planet when in his exalted degrees (1). Satya Āchārya holds that the number of years granted by any planet is the same as the number of Navāmśas passed over by that planet from the Meṣa Naṃśa. (2). Satya’s view is approved by many authorities.

Notes:—(1) According to Jivasarmā the planets, when debilitated, grant half of 17 years 1 month 22 days, 8 ghatīs and 34 palas. The number of years in the intermediate houses is to be obtained by proportion as shown in the Pindāyu method.

The other reductions, (i.e., the (1) Satruktetraharaṇa reduction, (2) the Chakrapātaharaṇa reduction, (3) the Kruādaharaṇa reduction, (4) the Aṣṭāṅgaharaṇa reduction), are to be made also as before and then the resulting length of life ascertained. Jīva Sārmā is not supported by any other Ācārya.

(2) Count from the Meṣa Naṃśa immediately preceding; so that no planet can give more than 12 years. Here the Aṃśāyu method to ascertain the longevity of any individual is being described. Find out the Naṃśa where any planet (whose life is to be determined) is situated. The whole number of Naṃśas will give the number of years and the fractional part will give the number of months, days and ghatīs of the planet under question, e.g., The longitude of a planet is 7 signs 25 degrees 10 minutes and 0 seconds. Here leave the signs and take the
degrees, minutes and seconds into account. Of 25° 10' 0", the planet has
passed the seventh Navamśa and is in the eighth Navamśa, (each Navamśa=3° 20'). The seven Navamśas (23° 20') give 7 years. The remainder
1° 50'=110 minutes; divide it by 200 (the number of minutes in one
Navamśa); we will get 11/2 year=6 months, 18 days. Adding this to
7 years, we get 7 years 6 months and 18 days as the planetary life. See
the next stanza and its notes.

śrārya—satvokte prahūmiṣṭa līśīḍhukvā šatadvyanātamsa
māṇḍalāgyāvidhidhuvā: śu: šeśādu maśāvā: || 10 ||

śrārya: Satyokte, in the method enunciated by Satyāchārya (in the preceding verse). śu: Graham, the longitude of the planet whose years are to be deter-
mined. śu: Iśṭam, desired; under question. śu: Liptākṛtvā, converting
into minutes. śu: Śatadvyaena, by two hundred. śu: Aptaṁ, what is obtained
by division. śu: Mandalabhāgaviśuddha, divided by twelve. śu: Abdāḥ,
the number of years (granted by the planet). śu: Sūḥ, become. śu: Śeṣāt, from
the remainder. śu: Tu, also. śu: Māsādyāḥ, months, days, etc.

10. According to Satyāchārya, convert the Sphuṭa or
the longitude of the planet into minutes; divide the number
of minutes by 200; the quotient will represent the number
of Navamśas passed over by the planet from the first point
of the sign Meṣa. Divide this by 12; the remainder will
give the number of Navamśas from the Navamśa of Aries;
this number is the number of years and fraction of a year
granted by the planet.

Note.—Suppose the longitude of the Sun to be 115 degrees 13
minutes. This converted into minutes gives 6,913 minutes. Now as a
Navamśa contains 200 minutes, the number of Navamśas passed over by
the Sun from the first point of Meṣa = \( \frac{6913}{200} = 34 \frac{119}{200} \). Dividing this by 12, we
get as remainder 10 \( \frac{119}{200} \) Navamśas from the next preceding Navamśa of
Meṣa. This then represents the years of the Sun which will be found
to be 10 years 6 months 23 days and 24 ghāṭīs; and so on for each planet.

This is the opinion of Varāha Mihra, Yavaneswara, Satyāchārya,
Bādarāyaṇa, and many other famous astrologers. This is called the
Aṃśāyu Method.

vanasthā—svarūpakoṣṭhaṁ njisūntamasthānaṁ riṣām
bhavatbhāpyātīte samamakṣāyāṁ sthāpyāyāṁ
aṁśāyuṁ || 11 ||
Srutasagavakropagataiḥ, when situated in one’s highly exalted degrees, or when in one’s retrograde position. Trisamburgṣam, the planetary years of the previous verse multiplied by three; thrice. Dvīḥ, twice. Uttamasvāṃṭakabhatribhāgagaiḥ, when situated in their own Vargottam Navāṃśas, their own houses, their own Dṛṣṭākāṇḍas. Iyān, this. Vīṣeṣaḥ, particularity; point of difference, special feature. Tu, but. Bhadattabhāṣīte, according to the statement of Satyāchārya. Samānaṃ, equal; the same. Anyāt, the others (i.e., the other reductions). Prathame, before; according to the opinion of Maya and Yavana, etc. Api, also. Udgritam, said (in the Piṇḍāyurveda method.)

11. Again the planets, when highly exalted or retrograde, give thrice the number of years (obtained in the Aṃśayu method in the preceding stanzas) as their periods; and when in their own Vargottamas, or own Navāṃśas, or own houses, or in their Decanates, give twice the number of years (assigned in the preceding stanza) as their periods. This is the special feature in Satyāchāryaś Aṃśayu method. In other respects it is the same as the Piṇḍāyurveda method. In other respects it is the same as the Piṇḍāyurveda method. [i.e., the several reductions (1) stated before are to be made here also].

Note:—(1) The reduction known as due to the malefic planets being in the Ascendant (Krūrodayaharaṇa) does not apply to Satyāchārya’s method (vide stanza 12).

II. २०—किं तत्र भाषाप्रतिं दृश्यति दीर्घनित्ता राशि-
सम्बं च होरा । जूतोवये चोपचय: स नाथ कार्य च नाथेवे:
प्रथमोपविज्ञे: || १२ ||

Kīm, now. Tu, but. Atra, in this method of finding out the life period granted by planets according to Satyāchārya. Bhāṃśapratimam, the number of years corresponding to the number of Navāṃśas of the Lagna or Ascendant that have risen above the horizon (calculated from the sign Meṣa). Dadāti, grants. Viryānvitā, very powerful; i.e., if aspected by the ruler of the Ascendant, Jupiter, and Mercury or united with them. Rādisamam, number of years corresponding to the number of signs. Cha, and. Horā, the Ascendant. Krūrodaye, any evil planet being in the Ascendant. Cha, and. Upachaya, increase; addition (here reduction is referred). Sa, that; reducing, diminishing. Nā, not. Atra, in this Satyāchārya’s method. Kāryam, done. Cha, also. Nā, not. Adbaiḥ, the years (not being subjected to several reductions). Prathamopadiṣṭaiḥ, as before stated in the 1st stanza of this Chapter.
12. Now the life period granted by the Ascendant is being stated according to Satyāchārya's method. If the Ascendant be very strong (on being aspected by its own ruler, Jupiter or Mercury) then it grants so many years as the number of signs that have been passed over from the 1st sign Meṣa, and the months, etc., obtained by the number of Navāṃsas (1) Here if any evil planet be in the Ascendant, no reduction on that account is to be made as had been done in previous cases by the rule Krūrodayaharana in verse 4. The years stated in the first stanza of this Chapter ought not also to be used in other reductions (2).

Notes:—(1) If the rising sign be not powerful, then the number of years, months, etc., is obtained from the number of Navāṃsas of the Ascendant that have risen above the horizon.

(2) Satyāchārya's special years (vide stanzas 10, 11) are to be subjected to several reductions.

13. Amongst these three opinions, that of Satyāchārya is the best; but the fault of Satyāchārya's method is that it involves many (1) multiplications. (If any planet be in its own house, multiply the planetary years by two; if that planet be in its own Navāṃśa, multiply the planetary years again by two; if that planet be in its own Dṛṣṭāṅga, multiply again by two; if that planet be in its own Varga-tama, multiply again by two; if that planet be retrograde
or be in its highly exalted degrees, multiply by three; and so on. These cases are settled by the statement in the second half of this verse). This is not so:—In cases of multiplications by several numbers, only one is to be made, that by the highest number. This is also the opinion of Āchārya. (Where many multiplications by two are advised, only one is to be done; where multiplications by two, three are advised, only multiplication by three is to be made. Similarly where subtractions (2) or divisions are to be made many times; only one is to be done, that which is the highest; i.e., where half, or one-third is to be taken, only one-half is to be taken. In some cases, multiplications, divisions are both advised. In these cases first make the highest division and then make the highest multiplication). (2)

Notes:—(1) Suppose Mercury to occupy the sign Kanyā, which is his exalted as well as own house. It would seem that under stanza 11 Mercury's years should first be trebled and then doubled. Is this to be done? Again suppose Mercury to occupy the last Navāmśa of the sign Kanyā, which is his Vargottama position. His years, it would appear, have to be doubled on that account. Already we found that, for being in his house, his years had to be doubled. The question is, whether the years of Mercury have to be doubled twice. Again, suppose Mercury while occupying the Kanyā, his exaltation sign, is also retrograde in his motion for which his years have to be trebled. Are his years then to be trebled twice? No.

If any period has to be doubled twice or thrice, it will be enough if it be doubled but once, and where the period has to be trebled twice or thrice, it will be enough if it be trebled but once. Again, if any period has to be both doubled and trebled, it will be enough if it be only trebled.

(2) When a planet is in one's enemy's houses, in the detrimental house, and in the Descending houses, only once the subtraction is to be performed. If there be Chakrapātahāraṇa also, that is to be made first; and then only one other subtraction is to be made.

Remarks:—Though the author Varāha Mihrā is in favour of this Aṃśāyu system, still where the Ascendant is very powerful, the Aṃśāyu method is adopted; and where the Sun is very powerful, there Piṅḍāyu
method is adopted. This is the opinion of Manittha and Sārāvalī. Others say the calculations should be made on both the systems; and the Daśās and the Antardasās determined. The commentator prefers the Satyāchārya’s method.

14. इति श्रीवराहमिहिराचार्यप्रणीते ब्रह्मजातके ग्राहयुर्वायायायः सतम: ॥ ७ ॥

14. (Now the planetary combination is being described where the period of life cannot be ascertained by calculations) Jupiter and Moon, in the eleventh, Venus, Bhrigu, and in the angles, Jupiter, Mercury, Bhrigu, Venus. In this world, in this life, Ayurāyā, rules from the calculations (as stated above). Without Syāt, comes out to be.

Note:—In other words, the ordinary Ayurāyā rules for ascertaining the length of a man’s life do not apply to the horoscope mentioned in this last stanza.

The whole period of life got by calculations in this chapter is actually seen in cases where the individual lives according to the Śāstric rules and rites. But if the individual lives an immoral, unclean life, this period gets diminished. This is also stated in the Vedas.

End of Chapter VII on Ayurāyā or the length of life of any individual.

Remarks:—The division of life into Daśās as given by the author is hardly studied by the Indian astrologers, evidently from the difficulties in
its application. These astrologers, as a class, employ the exceedingly simple division of life into what is known as Udu or Nakṣatra Daśās. These Nakṣatra Daśās are again divided under three separate headings:—
(1) Triṃśottari Daśā, (2) Viṃśottari Daśā, and (3) Aṣṭottari Daśā. The triṃśottari Daśā method is rarely used; the Viṃśottari system is prevalent in the Deccan and the United Provinces; and the Aṣṭottari system is prevalent in Bengal. The Viṃśottari system is now-a-days finding its way in Bengal too.

We will dwell first on the Viṃśottari system and then on the Aṣṭottari system.

The Viṃśottari system:—According to this system the maximum period of human life is 120 years. This period is divided into 9 parts presided over by the seven planets and by Rāhu and Ketu, the Ascending and the Descending Nodes of the Moon. They come in the following order and their years are also given below:—

(1) The Sun ... 6 years. (5) Jupiter ... 18 years.
(2) The Moon ... 10 years. (6) Saturn ... 19 years.
(3) Mars ... 7 years. (7) Mercury ... 17 years.
(4) Rāhu ... 18 years. (8) Ketu ... 7 years.
(9) Venus—20 years.

The ruler of the Daśā period at the time of birth is ascertained from the Nakṣatra which the Moon occupies at that time. If, therefore, at the time of birth, the Moon occupies one of the three asterisms Kṛttikā, U. Phalguni, and U. Aṣāḍhā, the Daśā period is that of the Sun.

Robiṣṭa, Hastā, and Śravaṇa
Mṛgāsīḍha, Chitā and Dhanishta
Āḍra, Śrīva and Śatābhiṣa
Punarvasu, Viṣākha, and P. Bhādrapada
Papya, Anuradha, and U. Bhādrapada
Aśleṣa, Jyesṭha, and Revati
Aśvini, Magha, and Māla
Bhaṣarṣi, P. Phalguni, and P. Aṣāḍhā

Moon.
Mars.
Rāhu.
Jupiter.
Saturn.
Mercury.
Ketu.
Venus.

How much of the period of a particular Daśā has elapsed and how much remains at the time of birth must be ascertained from the portion of the Nakṣatra passed over by the Moon and the portion remaining at the time. This may be roughly ascertained from the time taken by the Moon to go over the portion of the Nakṣatra, the whole time in which the Moon passes through a particular Nakṣatra (as given in the calendar) representing the full period of a Daśā; suppose an individual is born under the Uttara Phalguni Nakṣatra and suppose the Moon to take 65 dandas 18
palas and 2 vipalas to go over the Nakṣatra Uttara Phalguna and she has already passed over a part of the Nakṣatra denoted by 44 daṇḍas 28 palas and 32 vipalas when the individual was born, required the Daśā period remaining at the time of birth to be enjoyed by the native. The Daśā is here that of the Sun, the Nakṣatra being U. Phalguna.

Now the time in which the Moon will go over the remaining portion of the Uttara Phalguna Nakṣatra = (65 daṇḍas 18 palas and 2 vipalas) — (44 daṇḍas 28 palas and 32 vipalas) = 20 daṇḍas 43 palas and 30 vipalas.

65 daṇḍas 18 palas and 2 vipalas represent the whole period, i.e., 6 years of the Sun; what will 20d. 43p. 30v. represent?

Therefore the Daśā period of the Sun to be enjoyed by the individual = \frac{6 \text{ years}}{65d. 18p. 30v.} \times 20d. 43p. 30v.

= 1 year 10 months and 25 days.

To this must be added in the order stated above, the Daśā periods of the Moon, Mars, Rāhu, etc., till the whole life period granted by the planets is reached, i.e., up to the Daśā of that planet when the individual’s death will occur. The fruits of these Daśās then will be written in the horoscope.

Again, the nine Daśā periods are each divided into 9 sub-divisions known as Antardāśās, the ruler of the first Daśā being the ruler of the Daśā period and the rulers of the Antardāśās which follow are the same as the rulers of the Daśā periods which follow; so that the Antardāśās of the Daśā period of the Moon are those of the Moon, Mars, Rāhu, Jupiter, Saturn, Mercury, Ketu, Venus and the Sun. The length or duration of the Antardāśā periods bears the same proportion to each other as the lengths of the Daśā periods. For instance, required the length of the Antardāśā period of the Moon in the Daśā period of the Sun. The Daśā period of the Moon is 10 years and the Daśā period of the Sun is 6 years; that of all the planets is 120 years; then make the proportion:—The maximum life 120 years, give 10 years as the Daśā of the Moon; what will 6 years, the life period of the Sun, give to Moon?

Years.

\[
\frac{120}{6} :: \frac{10}{x} \quad \text{(Moon’s. Antardāśā period)}.
\]

\[
x = \frac{6 \times 10}{120} = \frac{1}{2} \text{ year or 6 months}.
\]

Again, each of the Antardāśā periods is further sub-divided into 9 parts in the same proportion, known as Pratyantara Daśās or Sākṣmā periods.
The following table is for ready reference when the Antardaśās are to be found:

<table>
<thead>
<tr>
<th>Antardasa</th>
<th>Years</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun, Sun</td>
<td>0 3 0</td>
<td>0 6 0</td>
<td>11 12</td>
</tr>
<tr>
<td>Moon, Moon</td>
<td>0 10 0</td>
<td>0 7 0</td>
<td>11 18</td>
</tr>
<tr>
<td>Mars, Mars</td>
<td>0 4 0</td>
<td>0 6 0</td>
<td>19 27</td>
</tr>
<tr>
<td>Rahu, Jupiter</td>
<td>0 10 24</td>
<td>1 4 0</td>
<td>19 27</td>
</tr>
<tr>
<td>Saturn, Mercury</td>
<td>0 11 12</td>
<td>1 7 0</td>
<td>19 27</td>
</tr>
<tr>
<td>Ketu, Venus</td>
<td>0 10 6</td>
<td>0 7 0</td>
<td>19 27</td>
</tr>
<tr>
<td>Venus, Sun</td>
<td>0 1 6</td>
<td>0 1 6</td>
<td>19 27</td>
</tr>
<tr>
<td>Mars, Rahu</td>
<td>0 1 6</td>
<td>0 1 6</td>
<td>19 27</td>
</tr>
</tbody>
</table>

**THE ASTOTTARI DASA SYSTEM.**

According to this system the maximum period of human life is 108 years; this period divided into 8 parts (instead of 9 as in the Vimsottari system) presided over by 7 planets and by Rahu (Ketu is not taken into account).
They come in the following order and their years are given below:

- The Sun ... 6 years.
- The Moon ... 15 years.
- Mars ... 8 years.
- Mercury ... 17 years.

Saturn ... 10 years.
Jupiter ... 19 years.
Rāhu ... 12 years.
Venus ... 21 years.

The ruler of the Daśā period, at the time of birth, is ascertained from the asterism which the Moon occupies at the time. If, therefore, at the time of birth, the Moon occupy any of the three asterisms Kṛttikā, Rohiṇī, Mrīgasīrā, the Daśā period is that of the Sun.

- Ārdrā, Punarvasu, Puṣyā, Aśleṣā
- Maghā, P. Phalgunt, U. Phalgunt
- Hastā, Chitrā, Svāti, Vīsākhā
- Anurādhā, Jyeṣṭhā, Mālā
- Pūrvāsādhā, U. Āśādā, Āravāṇā
- Dhanāṣṭhā, Sāhabhiṣṭā, Pūrva Bhādrapada
- U. Bhādrapadi, Revati, Aḍvīṇī, Bhrāṇī

Moon.
Mars.
Mercury.
Saturn.
Jupiter.
Rāhu.
Venus.

Now if there be any of the three Nakṣatras, Kṛttikā, Rohiṇī or Mrīgasīrā occupied by the Moon during the birth time of any individual, the Sun's Daśā is prevalent; 6 years is the Sun's Daśā; therefore each Nakṣatra enjoys 2 years for the Sun's Daśā. So on for the other Nakṣatras; as:

<table>
<thead>
<tr>
<th>Planet's Daśā period</th>
<th>The number of Nakṣatras covering that period</th>
<th>each Nakṣatra's Daśā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moon's Daśā 15 years</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Ārdrā, Punarvasu, Puṣyā, and Aśleṣā ( moons-occupied Nakṣatras)</td>
<td>4 8 years 0 months,</td>
<td></td>
</tr>
</tbody>
</table>

as the Daśā of Ārdrā or Punarvasu, or Puṣyā or Aśleṣā.

How much of the period of a particular Daśā has elapsed and how much remains to be enjoyed at the time of birth by the native must be ascertained from the asterism and portion of the asterism passed over by the Moon and the asterism and portion of the asterism remaining to be passed over at the time. This may be roughly ascertained, thus:

Suppose a child is born on the 22nd Jaistha—39 danjas 16 palas and 30 vipalas in the year 1814 Saka era under Uttara Phalgunt. Find out how much Daśā and which planet's Daśā has to be enjoyed yet by the child. Referring to the above list of the Daśas of the planets we find the three asterisms Maghā, P. Phalgunt, and U. Phalgunt are under the Daśā period of Mars. So the Daśā under question is that of Mars. On the date 22nd Jaistha, the duration of P. Phalgunt was 4 danjas 29 palas and 1 vipala, the duration of U. Phalgunt on that date was therefore (60 danjas—4 danjas 29 palas 1 vipala =) 55 danjas 30 palas and 59 vipalas, and its duration next day was 9 danjas 47 palas 30 vipalas, the whole duration of U. Phalgunt being 55 danjas 30 palas 50 vipalas + 9 danjas 47 palas and 3 vipalas = 64 danjas 35 palas 2 vipalas, the time taken by the Moon
to pass over the Naksatra U. Phalgunt. The birth took place at 39
dandas 16 palas and 30 vipalas. Therefore the portion of the Naksatra
U. Phalgunt yet to be enjoyed by the child is (64 dandas 35 palas 2
vipalas) — (39 dandas 16 palas 30 vipalas) — (dandas 29 palas 1
vipala) = (64 dandas 35 palas 2 vipalas) — (34 dandas 47 palas 29
vipalas) = 29 dandas 47 palas 33 vipalas.

Now 64 dandas 35 palas 2 vipalas, the measure of U. Phalgunt
represent 2 years 8 months (4 x 8 years), how many years will 29 dandas
47 palas and 33 vipalas represent? the answer is 1 year 2 months 22
days 50 dandas and 50 palas the Daśa period of Mars. Then ascertain
the period of death; under whose Daśa period death will occur. See Mrityu
Yogas. Then write down the fruits of the Daśas of the several planets.

Again the eight Daśa periods are each sub-divided into 8 sub-divi-
sions known as Antardasaśas, the ruler of the first Antardasaśa being the
ruler of the Daśa period and those of the Antardasaśas which follow are the
same as the rulers of the Daśa periods which follow. The length of the
Antardasaśa periods bear the same proportion to each other as the lengths of
the Daśa periods, e.g., determine the Antardasaśa of Mercury in Sun’s Daśa.

108 years represent the Sun’s Daśa period 6 years; how much will
17 years the Daśa period of Mercury represent? — 3 x 17 years or 11 months
and 10 days will represent the Antardasaśa of Mercury.

Again each of the Antardasaśa period is further sub-divided into 8 parts
in the same proportion known as Pratyantardasaśa periods or Sūkṣma periods.

The following table represents the Antardasaśa periods.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>y. m. d.</td>
<td>y. m. d.</td>
<td>y. m. d.</td>
<td>y. m. d.</td>
<td>y. m. d.</td>
<td>y. m. d.</td>
<td>y. m. d.</td>
<td>y. m. d.</td>
</tr>
<tr>
<td>Sun</td>
<td>0 4 0</td>
<td>0 10 0</td>
<td>0 10 0</td>
<td>0 10 0</td>
<td>6 20 0</td>
<td>0 20 0</td>
<td>0 8 0</td>
<td>0 1 0</td>
</tr>
<tr>
<td>Moon</td>
<td>0 10 0</td>
<td>0 2 0</td>
<td>0 1 0</td>
<td>0 1 0</td>
<td>0 2 0</td>
<td>0 2 0</td>
<td>0 1 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>Mars</td>
<td>0 5 10</td>
<td>0 1 0</td>
<td>0 7 20</td>
<td>0 8 10</td>
<td>0 1 0</td>
<td>0 7 20</td>
<td>0 1 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>Mercury.</td>
<td>0 11 10</td>
<td>3 10</td>
<td>0 3 20</td>
<td>0 3 20</td>
<td>0 8 10</td>
<td>0 8 10</td>
<td>0 7 20</td>
<td>0 1 0</td>
</tr>
<tr>
<td>Saturn.</td>
<td>0 6 20</td>
<td>0 3 0</td>
<td>0 6 20</td>
<td>0 6 20</td>
<td>0 8 20</td>
<td>0 8 20</td>
<td>0 8 20</td>
<td>0 1 0</td>
</tr>
<tr>
<td>Jupiter.</td>
<td>0 1 20</td>
<td>0 2 0</td>
<td>0 1 0</td>
<td>0 1 0</td>
<td>0 1 0</td>
<td>0 1 0</td>
<td>0 1 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>Rāhu.</td>
<td>0 8 0</td>
<td>0 1 0</td>
<td>0 10 0</td>
<td>0 10 0</td>
<td>0 10 0</td>
<td>0 10 0</td>
<td>0 1 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>Venus.</td>
<td>1 2 0</td>
<td>1 1 0</td>
<td>0 6 20</td>
<td>0 6 20</td>
<td>0 8 20</td>
<td>0 8 20</td>
<td>0 8 20</td>
<td>0 1 0</td>
</tr>
</tbody>
</table>

| 3 years | 3 years | 8 years | 17 years | 10 years | 18 years | 12 years | 21 years |

Under Rāhu’s Daśa period the individual is liable to quarrel with his
friends for his wife and her ornaments. There is fear from being struck
with weapons; the individual becomes fearful, powerless, deprived of
friends, wealth, health and his life is in danger.
CHAPTER VIII.

ON PLANETARY DIVISIONS AND SUB-DIVISIONS OF LIFE, KNOWN AS DASAS AND ANTARADASAS.

मालिनी—उदयरविशाषांकप्राणि केन्द्रसंस्थायः प्रथमचयसिः
मध्येत्येच दशः फलानि न हि न फलविपकः केन्द्रसंस्थाय
भवे भवति हि फलान्ति: पूर्वामापोक्रिमेत्यपि II ॥ ॥

उदयरविशाषांकप्राणिकेन्द्ररासरसखालि, the Ascendant, the Sun or the Moon, (whichever of these three is most powerful); then the planets residing in the angles; then those in the succedent or fixed houses (2, 5, 8, 11); then those in the cadent or mutable houses (3, 6, 9, 12), all reckoned.

Prathamavayasi, in the first part of life. केन्द्रेत्येच, in the middle part of life. कंद्रे Anye, in the latter part of life. घरः Dadyuh, give; grant. फलानि Phalāni, effects; results; fruits. * Na, not. नि Hi, certainly.

* Na, no. फलविपकः Phalvipākaḥ, period when the planets are ready to yield fruits. केन्द्रविधात्र्दायवात्वो, on there being no planets in the angles (from the strongest planet). भवति Bhavati, arise; accrue. नि Hi, certainly. फलान्ति: Phalapaktiḥ, ripening of fruits, becoming ready to yield fruits. फलान्ति Phalapaktiḥ, results like the preceding ones, fruits similar to those in the earlier period.

ये कलोक्ष्यते Apoklimi Anpi, even if the planets be situated in the cadent houses (3, 6, 9, 12). If the planets be not situated in the angles, the fruits will be given by the planets in the succedent houses; if they are not found in the succedent, the fruits will be given by the planets in the cadent houses.

1. The Ascendant, the Sun, or the Moon whichever of these three is the strongest, first acts on the life of any individual (and continues to act for a period equal to the number of years obtained in the preceding Chapter as his planetary years) and yields fruits according to its nature; this period is known as the Daśā of that planet. Then act the planets in the angular houses (1, 4, 7, 10 houses reckoned from the house of the strongest) (according to their superiority in strength, vide next stanza) in the middle part of his life and award fruits proper to their natures respectively; next come the planets in the succedent houses.
(2, 5, 8, 11 from the house of the strongest); and lastly work the planets in the cadent houses (3, 6, 9, 12 from the house of the strongest) in the latter part of the life of that individual. (These several periods of the several planets are called the Daśās or the planetary Divisions of life). In case there be no planets in the angles, the planets in the succedent houses will act in their places and award fruits; and if there be no planets in the succedent houses, the planets in the cadent houses will act in their places and award appropriate results).

Notes.—The first point to determine is which planet's Daśā period comes first; which planet's Daśā comes second; which planet's Daśā comes third and so on.

Determine first which of the following three is most powerful—the Rising sign, the Sun or the Moon. His Daśā comes first. Second comes the most powerful of the planets that are occupying the Kendra houses, from such powerful rising sign or the Sun or the Moon. Then the other planets of the Kendra houses come in their seniority of strength; but if the planets be all of equal power, the Daśā period of the planet, whose period is the longest comes first; and if the planets be of equal power and period, then the period of the planet which rises first, i.e., reappears after its conjunction with the Sun, comes first. Then comes the periods or Daśās of the planets occupying the succedent or Panaphara houses in the order above stated; and lastly, these of the Apoklima or cadent houses come.

Remarks:—If there be no planets in the angles, will this part of life be void of any planetary influences? No, the planets in the succedent (and if their house be without any planets) or cadent house will at once come in and exert their influences. If there be planets in the angles and no planets in the succedent or cadent houses, the planets in the angles will exert their influence throughout the remaining part; so that no period of life will be void of any planet's influence. If there be no planet in the angles or succedent houses, then the planets in the cadent houses work throughout the remaining part of life. If there be no planets in the cadent houses, the planets in the succedent houses will go on working throughout the remaining part of life.

This is also the opinion of Yavaneswara and others.

General Remarks:—The first thing to be noted is that during the working period (Daśā period) of any planet other planets also work. The
ruling planet of the period works first for a part of its period; then the other planets as mentioned in the 2nd verse work during the remaining part. These periods are called Antardasás. The Antardása of the ruling planet is called the Múla or Primary Antardása and the Antardásás of the other planets are called the subsidiary Antardásás.

It is owing to these Antardásás that the period of working (Daśá) of any planet is not one of continuous pleasure or of continuous pain; other planets intervene and thus make the period bright or dark at intervals as the case may be.

इ० वे०—चारुष: क्रतू येन हि यत्रेव कल्पण दश ता प्रव-लस्य पूर्वीमू. । साम्ये बहुनां बहुवर्षस्य तेषा य साम्ये प्रथमो-विन्तस्य ॥ २ ॥

अष्ट: Ayuh, life; number of years granted by a planet after corrections (according to the rules in the preceding Chapter.) क्रू Kritam, granted; ordained. यः Yena, by whichever planet. हि Hi, certainly. यः Yat, whatever (number of years.) तत् Tat, the same number of years. एव Eva, certainly. कल्प्या Kalpya, are to be reckoned; are to be considered. एक Daśa, the period of working; the Planetary Division of life. सा Sá, the period; the Daśa. प्रान्तस्य Prabalasya, of the strongest planet, of the planet that is very powerful. पुरवम् Púrvam, first (acts and produces results.) साम्ये Sāmye, on being equally strong. भूषणं Bahuvarśadasaya, of that planet which ordains the greatest number of years as life. तेषां Teṣāṁ, of these. चa Cha, and. साम्ये Sāmye, on being equal on account of their granting the same number of years as the life period. प्राप्तिस्य Prathamaditasya, of that planet which rises first in the horizon.

2. The periods of the several Planetary Divisions known as Daśás are the same as the planetary years found in the last Chapter. Again, of the several planets occupying the angular, succedent, or cadent houses, the Daśá period of the strongest planet appears first, next appears that of the planet next in power and so on; but if the planets be all equally strong, the Daśá period of the planet whose period is the longest comes first; and if the planets be equally strong and lasting, then the period of the planet which rises first (i.e., reappears after its conjunction with the Sun) comes first.

Note:—The planets are to be reckoned equally strong when their position in their friends’ houses, fifth and ninth houses, their houses of
exaltation, their favourable aspects, when their strength as regards position, direction, energy and time, all taken together are equal. Some planets are naturally strong; and in that case when all planets are equally strong as far as the above considerations are made, still by virtue of the natural strength one is superior. Suppose one, for instance, Saturn is strengthened by three other favourable positions and Mars is strengthened by only two other favourable positions, yet Mars being naturally stronger than Saturn, Mars in this case is equal to Saturn.

The planets are said to rise on the horizon either when they rise first naturally in the east above the horizon or when they rise in the west just after sunset.

व० तित०—एकांगोर्द्द्विमपहुँच देवति स्वं वर्षां त्रिकोण-
द्वहागः स्वर: स्वराशयम्। पावं फलस्य चतुर्स्वगतः सहोरास्वेवां
परस्परान्तः परिपाभयति। ॥ ॥

स्मरणः Ekarkṣagāh, the planet that is situated in the same sign (with the Daśāpati or the then ruler of the Daśā period). छ Arddham, half of Antardāśā of the Daśāpati. छुदम Apahṛitya, taking; appropriating for its own purpose. छाती Dadāti, grants. छ Tu, but. छ Svam, its own; (the Antardāśā period) of the planet that is in the same sign as the ruler of the Daśā period. छाय Trayaṃśam, one-third (of the Antardāśā period of the Daśāpati). छिचिप्रलय: Trikoṣagrīhaghā, when the planet is in the fifth and ninth houses from the house of the Daśāpati. स्मरण: Smaraghā, when in the seventh house from the Daśāpati. छामस Smaramśam, one-seventh part (of the Antardāśā period of the Daśāpati). छाता पादम, one-fourth (of the Antardāśā period of the Daśāpati). छाता Phalasya, of the fruits; of the result; of the period of the Daśāpati. छतुर्वार: Chaturasragataḥ, when the planet is in the eighth and the fourth house from the Daśāpati. छाता Sahrāḥ, the planets that are with Ascendant, here the Ascendant is considered as the Daśāpati. छ Tu, but. छEvam, in this way; in the manner mentioned above. छिचिप्रलय: Paramparagataḥ, situated in houses in the order stated above. परिपाभयति Paripāchayanti, award results according to their natures respectively; bears fruits according to their own natures.

3. The Daśā period (i.e., the planetary division of a life) of any planet is divided into sub-periods. These sub-periods, called Antardāśās, belong first to the Daśāpati itself or the ruling planet; then to the planet occupying the same house as the Daśāpati; then to the planet occupying the 5th or 9th house from the Daśāpati; then to the planet occupying the seventh house; and lastly to the planet
occupying the 4th or 8th house from the Daśāpati. If there be several planets in the same house with the Daśāpati, the most powerful amongst them will only have the Antardāsā period. Similarly, if several planets occupy the 5th or 9th houses, or the 7th house, or the 4th or 8th house from the sign occupied by the Daśāpati, the ruler of the Antardāsā in each of the houses is the most powerful planet. If there be no planets in one or two of these houses, the Antardāsā period of the planets in the remaining houses only should be taken.

Now, the Antardāsā period of the planet that is in the same sign with the Daśāpati is half of the Antardāsā period of the Daśāpati; the Antardāsā period of the planet that is in the 5th and 9th house is one third the Antardāsā period of the Daśāpati; in the 7th house, one-seventh; in the 4th and 8th houses from that of the Daśāpati, one-fourth of the Antardāsā period of the Daśāpati. When the Ascendant is the Daśāpati, the planet with the Ascendant or situated in the order above stated, will award its Antardāsā results (as specified).

Note:—The several Antardāsā periods are in the proportion 1 : 1\text{ }\frac{1}{3} : 1\text{ }\frac{1}{7} : 1\text{ }\frac{1}{4} \text{ representing the Antardāsā period of the Daśāpati. If there be many planets in the houses under consideration, the strongest one in each house awards its Antardāsā results for a period as stated; not the others. This is also the opinion of many other authors and is the correct one. There are some authors who advocate that all the planets in the same sign should share the number of years due to them; not the strongest only; others there are who say that one share is to be taken only, but that should be proportionately distributed to all. These views are not correct.}

II. 80—स्थानान्यजैत्तानि सत्वेणौत्त्वा सत्यायणमेवेदिव-जितानि । दशान्वयिष्ये युधका यथांशं तैत्वदेवेक्षते दशाप्रमेवः।

स्थानानि सिद्धान्ती, the numbers corresponding to the houses, e. g., half, one-third, one-seventh and one-fourth. एके एथा, and; afterwards; then. चतुर्दशीत्ति एवं tथी, these. एक्षणितम् Savarnāitrā, converting them so as to have the same denominators.
Sarvāpi, all the numbers corresponding to the planets' situations. Adhāshchedavivarjetāni, depriving their fractions of their denominators, i.e., taking the numerators only. Daśābdapiṇḍe, on the life period granted by any Daśāpati or the ruling planet. Guṇakāḥ, the multipliers. Yathāmāsam, the numbers in the numerators (being respectively the multipliers). Chhedāḥ, the divisor being. Tadaikyena, their sum; the sum of the numerators (being the divisor). Daśāpraveday, the number of years, the Antardasa of each planet respectively.

4. The fractions (1, ½, ⅓, ⅙, and ⅛), should all be reduced to have a common denominator with different numerators. The Daśā period of the Daśāpati should be divided by the sum of the numerators and the quotient when multiplied by the several numerators will give the periods of the Antardasa of the other planets.

Notes:—Suppose, for instance, there are planets in the several places referred to in the last stanzas, excepting the 7th house from the sign occupied by the Daśā ruler. The periods of the four Antardasas—those of (1) the Daśā ruler; (2) the planet with it; (3) the planet occupying the 5th or the 9th house from it; and (4) the planet occupying the 4th or the 8th house from it are in the proportion of ⅓, ⅔, ⅗, ⅘. Reducing these fractions to those with a common denominator, we get 12, 6, 4, 3; in other words, the Antardasa periods are in the proportions of 12 : 6 : 4 : 3. The sum of these numbers is 25; if therefore the Daśā period of the Daśāpati be divided by 25, and the quotient multiplied 12, 6, 4, and 3, we shall obtain the periods of the four Antardasas respectively.

Remarks:—Each case is now separately dealt with:

Example.—(1) Suppose there is only one planet with the planet Daśāpati and there are no other planets in the houses above mentioned. In this case proceed as follows. Put for Daśāpati ⅛. Put for the other planet which absorbs half the period of the Antardasa of the Daśāpati ⅚. Thus put ⅗. Convert these fractions to have the same denominators. Thus we get ⅓, ⅙. Take away the denominators, and we get the numerators, 2 and 1 as the multiplier and their sum (2 + 1 = 3) 3 as the divisor. Here suppose the life period granted by the Daśā ruler is 3. Now multiply 3 by 2 and 1 respectively and divide by 3 we get 3×2 and 3×1 equal to 2 and 1 thus 2 (two years) are the Antardasa of the Daśāpati and 1 year 0 months 0 days and 0 ghatis represents the Antardasa of the planet that is with the Daśāpati. Thus it is evident that the secondary planet absorbs half the Antardasa (⅗ × 2 = 1) of the Daśāpati.
(2) Suppose there is one planet in the 5th or 9th house from the Dasāpati and there are no other planets in the 4th, 8th or 7th house or with the Dasāpati. Put for Dasāpati $\frac{1}{4}$ and for the other planet $\frac{1}{2}$. Bring these to a common denominator $\frac{3}{4}$, $\frac{1}{4}$. Three and one are respectively the multipliers and 4 is the divisor. Suppose years months days, 4-0-0-0, ghaṭīs is the life period granted by the ruling planet. Multiply it by 3 and 1 divide by 4. We get 3 and 1. Thus 3 years 0 months 0 days 0 ghaṭīs are the Antardasā of the ruling planet and 1 year, 0 month, 0 days, 0 ghaṭīs are Antardasā of the subsidiary planet.

(3) Suppose there is a planet in the fourth or eighth house from the Dasāpati and there is no other planet with the principal planet or in any of the other houses above mentioned. Proceed as follows. Put for the Dasāpati $\frac{1}{4}$; and for the subsidiary planet $\frac{1}{4}$; make these have a common denominator $\frac{4}{4}$, $\frac{1}{4}$. 4 and 1 are the multipliers and 5 is the divisor. Suppose 5 to be the Dasā, i.e., the life period granted by the ruling planet. Then $\frac{5 \times 4}{5} = \frac{20}{5} = 4$ and 1. Thus 4 years, 0 months, 0 days, 0 ghaṭīs = the Antardasā of the ruling planet and 1 year 0 months 0 days, 0 ghaṭīs = the Antardasā of the subsidiary planet.

(4) Suppose there is a planet in the seventh house from the ruling planet and no other planet with the ruler or in the 9th, 5th, 4th, 8th house. Proceed as follows $\frac{1}{4}$, $\frac{1}{4}$; make these a common denominator thus: $-\frac{1}{4}$, $\frac{1}{4}$. Then 7 and 1 are the multipliers and 8 is the divisor. Suppose 8 years 0 months 0 days 0 ghaṭīs = Mūla Dasā. Then $\frac{8 \times 7}{8} = \frac{56}{8} = 7$ and 1. Thus 7 years are the Antardasā of the ruling planet and 1 year is the Antardasā of the subsidiary planet.

(5) Suppose there is one planet with the ruler (Dasāpati) and another planet in the fifth or ninth house and no other planet in 4th, 8th, or 7th house. Proceed as follows. Put $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{2}$; make these of a common denominator, $\frac{3}{4}$, $\frac{3}{4}$, $\frac{4}{4}$; then 6, 3, and 2 are the multipliers and their sum 11 is the divisor. Suppose 11 years as the life or Dasā of the ruler. Then $\frac{11 \times 8}{11}$, $\frac{11 \times 3}{11}$, and $\frac{11 \times 2}{11}$ = 6, 3, and 2, representing the Antardasā of the ruler, the planet with the ruler and the planet in the 5th or 9th house respectively.

(6) Suppose there is a planet with the ruler and there is a planet in the 4th or 8th house from the ruler and there are no other planets in the 9th, 5th or 7th house. Proceed as follows:—Put the fractions thus $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{2}$; make these of a common denominator $\frac{3}{4}$, $\frac{3}{4}$, $\frac{4}{4}$. Thus 8, 4 and 2 are the multipliers and 14 is the divisor. Then suppose 14 as the life period of the ruler. Now $\frac{14 \times 8}{14}$, $\frac{14 \times 4}{14}$, $\frac{14 \times 2}{14}$ = 8, 4 and 2 representing the Antardasā in
years of the ruler, the planets with the ruler, and of the planet in the 4th or 8th house respectively.

(7) Suppose there is a planet with the ruler and there is another planet in the seventh house from the ruler and no other planets in the other houses above mentioned. Put the fractions thus, 1, 1, 1; make them of a common denominator \(\frac{14}{14}, \frac{7}{7}, \frac{6}{6}\). Thus 14, 7 and 2 become the multipliers; and their sum 23 is the divisor. Suppose 23 is the Dasā of the ruler; then \(\frac{23 \times 14}{23}, \frac{23 \times 7}{23}, \frac{23 \times 2}{23}\) or 14, 7, and 2 are the Antardasās of the ruler, of the planet with the ruler, and of the planet in the 7th house from the ruler.

8. Suppose there is a planet in the 5th house and there is another planet in the ninth house from the ruler and no other planets anywhere in the aforesaid other houses. Put the fractions thus 1, 1, 1; make them of a common denominator \((3 \times 3 = 9)\) 9 thus \(\frac{9}{9}, \frac{8}{8}, \frac{3}{3}\). Thus 9, 3 and 3 are the multipliers; and 15 is the divisor. Supposing 5 the life period of the ruler, we get \(\frac{5 \times 9}{15}, \frac{5 \times 8}{15}, \frac{5 \times 3}{15}\), or 3, 1, 1 as the Antardasās of the ruler, and the two other planets.

9. Suppose there is a planet in the 5th or 9th house from the ruler, and also another planet in the 4th or 8th house from the ruler and no other planets in the other houses of reference. Put the fractions thus: — 1, 1, 1; make them of a common denominator, \(\frac{12}{12}, \frac{12}{12}, \frac{12}{12}\). Thus 12, 4, 3 are the multipliers; and 19 is the divisor. Supposing 19 years the Dasā of the ruler, we get \(\frac{19 \times 12}{19}, \frac{19 \times 4}{19}, \frac{19 \times 3}{19}\) or 12, 4 and 3 as the Antardasās of the ruler, and the planet in the Trikona and of the planet in the 4th or 8th house respectively.

10. Suppose there is a planet in the 5th or 9th house from the ruler and another planet in the 7th house. Put the fractions thus: — 1, 1, 1; make them of a common denominator, \(\frac{31}{31}, \frac{31}{31}, \frac{31}{31}\); the numerators 21, 7, and 3 are the multipliers and their sum 31 is the divisor. Supposing 31 years to be the life period granted by the ruler we get \(\frac{31 \times 21}{31}, \frac{31 \times 7}{31}\) and \(\frac{31 \times 3}{31}\) or 21, 7, 3 as the number of years, the Antardasā of the ruler and the subsidiary planets respectively.

11. Suppose there is a planet in the 4th and also a planet in the 8th house from the ruler. Put the fractions thus, 1, 1, 1; make them of a common denominator 16 thus \(\frac{16}{16}, \frac{16}{16}, \frac{16}{16}\). Then 16, 4, 4 are the multipliers and 24 is the divisor. Supposing 6 to be the life period granted by the ruler, we get \(\frac{6 \times 16}{24}, \frac{6 \times 4}{24}, \frac{6 \times 4}{24}\), or 4, 1, 1, as the Antardasās of the ruler and the two other planets, respectively.
12. Suppose there is a planet in the 4th or 8th house from the ruler and also one planet in the 7th house from the ruler. Put the fractions thus: $-\frac{1}{7}, \frac{1}{8}, \frac{1}{4}$; make them of a common denominator $\frac{36}{56}, \frac{36}{56}, \frac{36}{56}$. Thus 28, 7, 4 are the multipliers and their sum 39 is the divisor. Supposing 36 years the life period granted by the ruler we get $\frac{36 \times 28}{56}, \frac{36 \times 7}{56}, \frac{36 \times 4}{56}$ or 25 years 10 months 4 days and 36 ghaṭiṣ; 6 years 5 months 16 days and 9 ghaṭiṣ; 3 years 8 months 9 days and 15 ghaṭiṣ, as the Antardasa of the ruler and the other planets respectively. Thus far 3 planets are taken on supposition.

13. Suppose there is one planet with the ruler or Daśāpati and there is one planet in the 5th and another planet in the ninth house. Put the fractions thus $-\frac{1}{5}, \frac{1}{8}, \frac{1}{4}$; make them of a common denominator $\frac{18}{50}, \frac{18}{50}, \frac{18}{50}$; the numerators 18, 9, 6, 6 are respectively the multipliers and their sum 39 is the divisor. Supposing 13 years as the Daśā of the Daśāpati we get $\frac{18 \times 18}{50} = 6$ years as the Antardasa of the ruler. Similarly $\frac{18 \times 9}{50}, \frac{18 \times 6}{50}, \frac{18 \times 6}{50}$ or 3, 2, 2 years are respectively the Antardasa of the other planets.

14. Suppose there is one planet with the ruler, one planet in the 5th or 9th house, and one other planet in 4th or 8th house. Put the fractions thus $\frac{1}{5}, \frac{1}{8}, \frac{1}{4}$; make them of a common denominator thus: $-\frac{18}{50}, \frac{18}{50}, \frac{18}{50}$. Thus 24, 12, 8, 6 are the multipliers and their sum 50 is the divisor. Supposing 36 years as the Mūla Daśā or the life period granted by the ruler, we get $\frac{36 \times 24}{50}, \frac{36 \times 12}{50}, \frac{36 \times 8}{50}, \frac{36 \times 6}{50}$ or 17 years 3 months 10 days 48 ghaṭiṣ; 8 years 7 months 20 days 28 ghaṭiṣ; 5 years 9 months 3 days and 36 ghaṭiṣ; 4 years 3 months 25 days and 12 ghaṭiṣ as the Antardasa of the ruler and the subsidiary planets.

15. Suppose there is one planet with the ruler, and one planet in the 5th or 9th house, and one other planet in the 7th house. Put the fractions thus $\frac{1}{5}, \frac{1}{8}, \frac{1}{4}$; make these of a common denominator $\frac{12}{36}, \frac{12}{36}, \frac{12}{36}$; thus 42, 21, 14 and 6 are the multipliers and 83 is the divisor. Suppose 16 years as the Mūladasa of the ruler. We get $\frac{16 \times 42}{83} = \frac{16 \times 21}{83} = \frac{16 \times 14}{83}$, or 8 years 1 month 4 days 42 ghaṭiṣ; 4 years 0 months 17 days and 21 ghaṭiṣ; 2 years 8 months 11 days and 34 ghaṭiṣ; 1 year 1 month 26 days 23 ghaṭiṣ as respective Antardasa.

16. Suppose there is one planet with the ruler and one planet in the 4th and another planet in the 8th house. Put the fractions thus $\frac{1}{4}, \frac{1}{8}, \frac{1}{4}$; make these of a common denominator $\frac{12}{36}, \frac{12}{36}, \frac{12}{36}$. Thus 32, 16, 8, 8 are the multipliers and 64 is the divisor. Suppose the life
period of the ruler is 36. Then by the above mentioned processes 18 years, 9 years, 4½ years, 4½ years are the Antardāsās of the ruler and planets respectively.

17. Suppose there is one planet with the ruling planet, one in the 4th or 8th house, another planet in the 7th house. Put the fractions thus $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$; or $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$. Thus 56, 28, 14 and 8 are the multipliers and their sum 106 the divisor. Supposing 36 years the life period of the ruler, we get by the above process, 10 years 0 months 6 days 48 ghaṭīs; 9 years 6 months 3 days and 24 ghaṭīs; 4 years 9 months 1 day 42 ghaṭīs; 2 years 8 months 18 days 6 ghaṭīs as the respective Antardāsās.

18. Suppose there is one planet in the 5th, one planet in the 9th and another planet in 4th or 8th house. Put the fractions thus, $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$, or $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$. Thus 36, 12, 12, and 9 are the multipliers and 69 is the divisor. Supposing 23 as the life period of the ruler, we get 12, 4, 4, 3 years as the respective Antardāsās.

19. Suppose there is one planet in the 5th or 9th house and one planet in the 4th and another planet in the 8th house. Put thus $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$ or $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$; we get 48, 16, 12, 12, as the multipliers and 88 as the divisor. Suppose 22 years the life period of the ruler; we get 12, 4, 3, 3, as the Antardāsās of the ruler and the other planets.

20. Suppose there is one planet in the 5th or 9th, one planet in the 4th or 8th, another planet in the seventh house. Put thus: $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$, or $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$. We get 84, 28, 21, 12 as the multipliers and 145 as the divisor. Take 36 as the life of the ruler. We get 20-10-7-51, 6-11-12-38, 5-2-16-58, 2-11-22-33 as the respective Antardāsās.

21. Suppose there is one planet in the 4th, one planet in the 8th and one planet in the 7th house. Put thus $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$; or $\frac{11}{1}$, $\frac{11}{2}$, $\frac{11}{2}$. We get 112, 28, 28, 16 as the multipliers and their sum 184 as the divisor. Suppose 36 years as the life of the ruler. We get 21-10-28-42; 5-5-22-10; 5-5-22-10; 3-1-16-8 as the Antardāsās respectively.

22. Now 5 planets are being taken. Here only the fractions are put. From the fractions one is to infer the positions of the planets. $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{1}$, $\frac{1}{4}$; multipliers 24, 12, 8, 8, 6 and divisor 58.

23. Fractions $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{1}$; multipliers 42, 21, 14, 14, 6; divisor 97.

24. Fractions $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{1}$; multipliers 24, 12, 8, 6, 6; divisor 56.

25. Fractions $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{1}$; multipliers 56, 28, 14, 14, 8; divisor 120.

26. Fractions $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{1}$; multipliers 84, 42, 28, 21, 12; divisor 187.
27. Fractions $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$; multipliers 144, 48, 48, 36, 36; divisor 312.

28. Fractions $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$; multipliers 84, 28, 28, 21, 12; divisor 173.

29. Now six planets are taken. Fractions $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$; multipliers 252, 126, 84, 84, 63, 36; divisor 645.

30. Fractions $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$; multipliers 183, 84, 56, 42, 42, 24; divisor 416.

31. Fractions $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$; multipliers 96, 48, 32, 32, 24, 24; divisor 256.

32. Fractions $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$; multipliers 84, 28, 28, 21, 21, 12; divisor 194.

32. Now 7 planets are taken. Fractions $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}$; multipliers 108, 84, 56, 42, 42, 24; divisor 472.

Thus there arise 32 cases in all. There are 4 cases of two planets; 7 of three; 9 of four; 7 of five; 4 of six and 1 of seven.

Thus all the possible cases have been discussed.

चैतलीय—सम्यग्मलिन: ख्यूंगभागे संपूर्ण बलवार्जितस्य रिक्ता। नीचांशगतस्य श्युभभागे ज्ञानिन्द्वितफला द्वा प्रसुभीभ। ॥ ५ ॥

सम्यग्मलिनः Samyagbalinaḥ, the period of the planet that is all powerful, (occupying the exaltation degree of its exalted sign). स्वतुष्णे Svatumgabhāge, when the planet is in its highly exalted degrees. सम्पुर्णा Sampūrṇā, named “Sampūrṇā,” i.e., All-complete. सन्तवर्जितas Balavarjitasya, the period of that planet which is without any strength; the period of a very weak planet. रिक्ता Riktā, is termed “ riktā”, i.e., All-empty.

नीचांशगतस्य Nichānagatasya, the period of the planet when situated in the degrees of detriment or in the Navāṃśas of detrimental sign. सत्रुह्वो Satrubhāge, in the houses of enemies or in the enemies’ Navāṃśas. ज्ञेयस् Jñeyaś, is known. अनितपफलाः Aniṣṭapaphalā, bearing evil results in the shape of loss of wealth or loss of health. दशा Dasā the Dasā period (as well as the Antardāsā period). दशा Praśū
tae, during any man's birth time.

5. The Dasā (and the Antardāsā) of the strongest planet when exalted and in its exalted degrees is termed Sampūrṇā. The Dasā of the weak planet when debilitated and in detrimental degrees is termed Riktā. The Dasā of the planet when in its enemy’s Navāṃśa and also
in its debilitated house and in detrimental degrees is termed Aniṣṭa.

Note.—When the Daśā or Antardasā is Sampūrṇa, one gets wealth, health, happiness, and prosperity.

The Daśā period of a planet occupying simply its exaltation sign and not very powerful is known as Pūrṇa. The person will get health, wealth, in due time.

The Daśā period of a weak planet occupying simply its detrimental sign is known as Riktā. During this period one will suffer the loss of wealth and the loss of health. So in Aniṣṭa Daśā also; but to a greater degree.

इङ्गवर्ज्जा-अष्टैसा तुंगवरोहिष्यंज्ञा मय्या भवेल्ला सुदुर्दण
भागे । श्रोहिष्यी निम्नपरिचुतस्य नीचारिमांशेषयथमा
भवेल्ला II 6 II

भैल—Bhrāṣṭasya, when going away from; when descending. शूष्य Tuṅgāt, from the highest exaltation. यमनस्कर्षा Avarohisanjñā, termed ‘descending,’ नम् Madhyā, middling; fair; average. शेत Bhavet, becomes. शा Sā, that. शुद्धमनस्कर्षा Suḥriduchchabhaṣe, when in its friend’s quarters, when in its own Navāṃśakas or when in its own house. शोभितो Arohṇi, ascending. निम्नपरिचुतश् Nīmanparichyutasya, when quitting the lowest degrees of detriment (towards the exaltation). शेतविरंधिनिश्च Yadrinīḥ, in the detrimental degrees, in its enemies’ quarters or Navāṃśas. शा Adhamā, worst. शेत Bhavet, becomes. शा Sā, that; the then Daśā period is called).

6. When a planet is in its descent from the highest degrees of exaltation, its Daśā period is known as ‘descending,’ (till it reaches the lowest degrees of detriment). When in course of its descent, it comes to its ally’s quarters or in its own or ally’s Navāṃśas, the Daśā is called ‘fair or average.’ When a planet is in its ascent from its lowest degrees of detriment, it is termed ‘Ascending’ and when in course of its ascent, it comes to its enemies’ quarters or enemies’ Navāṃśas, its state is termed the ‘Adhama.’

N.B.—The planet yields bad results in its ‘descending’ Daśā and good results in its ‘ascending’ Daśā. The planet is somewhat better in its average Daśā. The results in the Aniṣṭa Daśā in the preceding verse are to be considered as more painful than the results in ‘Adhama’ as stated in this verse.
7. The planet situated in the exalted portion, Mūlatrikōna, own house, or ally’s house, if found to occupy the detrimental ṛavāṃśa or the enemy’s ṛavāṃśa will yield in his Dāśa or Antardāśa period mixed results, e.g., will give wealth but at the same time will inflict diseases. Similarly if the planet be situated in an enemy’s house or in the house of detriment, and also occupies the exalted ṛavāṃśas or ally’s ṛavāṃśas or his own ṛavāṃśas then, too, mixed results will be awarded. The results will be highly auspicious, in auspicious, mixed, and worst according to their designations respectively. Now will be stated in their proper order the Dāśa and the Antardāśa results.

Notes.—The name “Ṣampūrṇa” indicates vast prosperity. Pūrṇa indicates prosperity. Adhamā indicates misery or destruction and very little prosperity. Rikta indicates misery and poverty. And Miśrāphala indicates mixture of both good and evil.

बैतालीय—उम्मेदभमद्ध्यपुजिता दैष्कायेधरभेषु चोलक-मातू ॥ अशुभेष्टस्मा: स्थिरे कमाभोराया: परिकल्पिता वशा ॥ १७ ॥

कर्म Udbhaye, in the common signs; in the dual signs; when the Ascendant is a common sign. अशुभे अधामामाध्यपुजिता, worst, fair and best.
8. The Daśāpati being the Ascendant, what will be its Daśā? When the Ascendant is a common sign, the first Dṛṣṭakāṇa is worst; the second Dṛṣṭakāṇa is mixed, partly good and partly bad; and the third Dṛṣṭakāṇa is good. If the Ascendant be a cardinal sign, the first Dṛṣṭakāṇa is good, the second is mixed, and the third Dṛṣṭakāṇa is worst. If the Ascendant be a fixed sign, the first Dṛṣṭakāṇa is inauspicious, the second is good, the third is mixed.

Note:—In other words, if the rising sign be one of the common signs, Gemini, Virgo, Sagittari, and Pisces, the Lagna Daśā is known as Adhamā if the rising Decanate be the 1st; Madhyamā if it be the 2nd; and Uttamā or Pūjītā if it be 3rd. Again, if the rising sign be one of the moveable signs Aries, Cancer, Libra, and Capricorn, the Lagna Daśā is known as Uttamā if the rising Decanate be the 1st; Madhyamā, if it be the 2nd; and Adhamā, if it be 3rd. Lastly, if the rising sign be one of the fixed signs Taurus, Leo, Scorpio, and Aquarius, the Lagna Daśā is known as Adhamā or Asabha if the rising Dṛṣṭakāṇa be the first; Uttamā or Iṣṭā if it be the 2nd; and Madhyamā or Samā if it be the 3rd. These names indicate the nature of the Daśā period, e.g., Adhamā indicates misery, Madhyamā, indicates partly good and partly evil; Uttamā indicates prosperity.

शार वी—एक ही नवविशालतिश्वतिशुर्यितविविधवारीयां कमावन्दादेवेदशुककजीविविधवारीयां समाः। ले: स्वेषः पुष्टभ-लानि तर्कजनितः पक्षिद्वायाः: कमावते लक्षवशा शुभेति यवना नेत्र्वति केवलत्वाः॥ ६ ॥

स एकम, एक ही द्वार, द्वार। नवविशाल: Navavirśālatiḥ, nine and twenty. शार वी श्वतिशुर्यितिश्व नवविशालतिश्वरिायां कमावन्दादेवेदशुककजीविविधवारीयां समाः। ले: स्वेष: पुष्टभलानि तर्कजनितः पक्षिद्वायाः: कमावते लक्षवशा शुभेति यवना नेत्र्वति केवलत्वाः॥ ६ ॥

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resulta. निर्णययामिति: Nisargajananitih, when coinciding with the natural Daśās. चक्षु: Paktib, maturity. दृष्टस्मात: Daśāyām, of the Daśās or the planetary periods as stated in the previous Chapter. क्रमात: Kramā, regularly; in seriatim. अंते: Ante, the period that is over 120 years. लग्ना: Lagna Daśā, the natural Daśā of the Ascendant, the Ascendant’s natural period. जन्म: Subhā, auspicious. इति: Iti, thus (is the opinion). यवन: Yavanā, (of) the author Yavanāchārya. Na, not. इच्छाम्: Ichhanti, wish. केचित्: Kechit, some authors, Šrutikirti and others. तथा: Tathā, in the same light; auspicious.

9. Now the natural Daśās or life periods of the planets are being stated. The first year after birth belong to the Moon; next two years belong to Mars; next nine years to Mercury; next twenty years belong to Venus; next eighteen years to Jupiter; next twenty years to the Sun; and next fifty years belong to Saturn. Thus one hundred and twenty years are the sum total of the natural Daśās of the several planets. If the planetary periods or Daśās as determined in the preceding Chapter (1) coincide with these natural Daśās regularly, then the period gets full advantages and becomes prosperous. The closing period and that over 120 years belong to the Ascendant’s natural Daśā and it is auspicious; this is the opinion of Yavanāchārya. Other authors do not like this.

N.B.—When a natural ruler is strong and situated in Upachaya houses, the results are auspicious and when the natural ruler is weak and in Apachaya house, the results are inauspicious. This is true with all the natural rulers.

(1) A similar remark applies to the AntarDaśā periods.

शायो विरो—पाकस्वामिनि जममे सुहुदि वा वर्गोस्य सौ- मयेपि वा प्रारण्या शुभदा दशा निमित्तशुल्काभेकु वा पाकवे। मिर्कोशोपचयश्रिकोषमदने पाकेश्वरस्य स्थितक्षणं: सत्पलबोध- नानि कुरते पापानि चालोन्यथा। न०।

पाकस्वामिनि Pakasvāmini, the ruler whose Daśā or AntarDaśā has commenced. जम: Lagnage, when in the Ascendant. शुभदा Subhīdi, the ally (of the ruler, whose Daśā has commenced). न०: Vā, or. वां Varga, the Varga (of the ruler, whose AntarDaśā has commenced). जम: Asya, of the ruler whose AntarDaśā has
commenced. देव Saumye, the benefic planet. वि Api, even. व Vā, or. श्रावण Prārabhā, the beginning of the period, Antardasa. शुभa Subhādā, auspicious, producing beneficial effects. चा Dasā, the Dasā or Antardasa period. भ्रमणविरुध्द Tridasaśādābheṣu, in the third, tenth, sixth and eleventh houses. व Vā, or. जनव Pākape, the ruler, whose Dasā or Antardasa has begun. निकेशाशक्षिप्रियोपनिषो Mitrochopachaxaṣtriṣikopamadane, in the ally’s house, or in the exalted house, or in the Upachaya house, or in the fifth, ninth or seventh houses. गोकुलम Pākeśvarasya, the ruler of the Antardasa. ज्ञ निषिद्ध, when situated. चन्द्र Chandraḥ, the Moon. शास्त्रादिकति Satpahabodhanāni, suspicious results. मूढे Kurute, manifests. शास्त्रि Pāṇāni, insuspicious results. चa Chā, and. आट आट, from this. अन्यथा Anyatha, differing, i.e., when the Moon is in the ruler’s detrimental or enemy’s house or in the same house with the ruler or in the 2nd, 4th, 8th and 12th houses, then the results are bad, even when the commencement of the Dasā is lucky.

10. The Dasā period (a) is an auspicious one when the Dasāpati (1) is in the Ascendant or when its ally or any of its Vargas (2) or any benefic planet is in the Ascendant; or when the Dasāpati occupies the third, tenth, sixth, or eleventh houses from the then Ascendant.

If the Moon resides in the Dasāpati’s the then houses of friendship, in its exalted or in its Upachayas houses or in the fifth, ninth and seventh houses from the Dasāpati then happiness and prosperity are markedly manifested (3). Contrary effects, i.e., misery and suffering are visible when the Moon resides in houses other than those mentioned above.

Notes:—(a) Or the Antardasa period.

(1) This is interpreted to mean the rising sign at the moment of the commencement of the Dasā period; so that the hour of commencement of a Dasā period must first be ascertained and a figure of the heavens drawn up for the hours.

(2) Varga: If, for instance, the Ascendant be the sign, Horā, Decanate, Navamsa, Dvādasamsa, or Triṃśamsa of the Dasā ruler.

(3) If either the friendly planet or the benefic planet occupying the Ascendant be an Atimitra planet to the Dasā ruler, such period will be a very prosperous one. If such benefic planet be an Atimitra planet, the period will not be a prosperous one; but if the planet be a neutral one, just the effects of the Dasā period will occur.
The Commentator says:—

When the ruler of the Antardasa is in its enemy's houses or in the detrimental houses, then the evil effects are produced when the Moon resides in the Dasapati's enemies' houses, or in the detrimental houses, or lives in the same house with the ruler or in the 2nd, 4th, 8th, or 12th houses from the Ascendant then bad effects are visible though the beginning is auspicious.

Time is measured in four ways:—(1) Solar, (2) Savana, (3) Nakshatra, and (4) Lunar. By Solar day is meant the period when one degree is passed over by the Sun. When the Sun makes a complete circuit of the Zodiac, it is called a Solar year of 365 days. By Savana day is meant the period from one rising of the Sun to the next rising. It is sixty ghatis. And 360 such days make one Savana year. Here in this verse Savana time is the standard according to which astrological calculations are made. Thus from the Khandas during the birth time of any individual, prepare the Dasa periods; next is to be ascertained when the period of a Dasa or Antardasa commences.

शास्वत विषय दिनमुद्रा स्वरूप दशा मानार्थसौद्यावनां विश्वा कौजो वृष्टि विविध विविध विद्युक्तित्वा।

durgarabhya-patralale krisi kari sitarkari sah ।

कश्यप मानार्थसौद्यावनां।

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शास्वत Prakriti, just commenced; just entered (if at the commencement of the Dasā period of a planet). निश्चय Himagau, Moon. दशा Dasā, the life period. स्वरूप Savarikha, in her own house; i.e., in the sign Karka (Cancer). मानार्थसौद्यावनां Mānārthasavahā, giving honour, wealth and happiness. त्रिशिक Mars' houses, i.e., in the signs Meṣa and Vṛśchika. दशा Dasā, makes one vicious. मित्र श्रीम, wife. बुधवार बुधवार in the houses of Mercury, i.e., in the house Mithuna and Kanya. विद्युक्तित्वा Vidyūkhtitva, giving learning; friends and wealth. दुर्गरभा Durgarabhayathayā, close to forts, forests, roads, and houses. कृषि Kṛṣi, cultivating lands. सिम्ह Simha, in the sign Simha. शिखर Sitarkar, in the signs of Venus, i.e., in the signs Vṛśa and Libra. आनन्द Adhikāra, giving articles of food, sweets and delicious eatables. कृस्त्रिय Kuṣṭrīyā, giving ugly wife. म्रिष्टव्रत Mrigakumbhaya, in the houses Mriga and Kumbha, i.e., Capricorn and Aquarius. गुरु Gurus, in the houses of Jupiter, i.e., in the houses (Sagittarius) Dhanu and (Pisces) Mina. मानार्थसौद्यावनां Mānārthasavahā, carrying honour, wealth and happiness.

11. If, at the commencement of any planet's Dasa period (or Antardasa periye), the Moon be situated in the
house Karka (Cancer), she brings honour, wealth and happiness; if at the time, the Moon be in the houses Meṣa (Aries) and Vṛśchika (Scorpio), the wife of the individual will become unchaste; if in the houses Kanyā (Virgo) and Mithuna (the Gemini) she gives learning, friends and wealth; if in the sign Simha (Leo), makes one cultivate land near fortified places, forests, road, and dwelling houses; if in the houses Vṛṣa (Taurus) and Tulā (the Libra), gives sweet articles of food; if in the signs Mrīga (Capricorn) and Kumbha (Aquarius) gives bad ugly wife and if in the houses Dhanu (Sagittarius) and Mīna (Pisces), carries honour, wealth and happiness.

Note:—When this auspicious beginning of the Antardāśā happens in an auspicious moment, the effects are better and far excellent, and when the inauspicious beginning happens in an unlucky moment the bad effects are rendered far worse; and mixed results follow when they follow a middle course.

शाविरी—सौर्य स्वर्नखूंडतर्चनककरोग्यमूपाहृवेसक्षेत्रम्
पृयमजलसमुःसमरः
ख्याति: प्रतापोष्णत:। भायोपञ्चपना
रिश्वर्द्रहुतमूपोत्र्वा व्याप्तस्यार्थी पापरत:। स्वभृत्यकलहौ
हृत्कोडपिक्यामयः।। १२ ॥

Sauryām, during the Sun's Daśa or Antardāśa period. सौर्यम, wealth. श्राविरीम्: Nakhadantacharmakanakakrauryādhvātihbhūpāhabhāvāh, arising from the sale of fragrant scents, nails, elephant's tusks, tigers' or other animals' skins, gold, wicked actions, or from roads, kings, or battles. त्रिखयम्: hot temper. श्राविरीम्: Dhairyamayasramudyamaratiḥ, persevering, courageous, and always active. क्षयिति: Khāyati, a man of fame. श्राविरीम्: Pratāpannatiḥ, prosperity on one's own exertion. श्राविरीम्: Bhāryā-putradhanārājasnāntabhugbhāpodbhāvāh, arising from wife, son, wealth, enemies, weapons, fire, kings. क्षयिति: Vyāpadaḥ, dangers, serious calamities. क्षयिति: Tyāqī, generous; charitable; when the auspicious Daśa prevails, then one gives in good causes and under good circumstances. When the unlucky Daśa prevails, then one gives away things in bad causes and under bad circumstances. क्षयिति: Pāparatiḥ, addicted to vices. क्षयिति: Svārityakalahaḥ, quarrels with one's own servants. क्षयिति: Hṛṣṭkroḍapuspāmayāḥ, diseases of heart and abdomen or belly.
12. During the Sun’s auspicious Daśā or Antardāśā period, one acquires wealth by dealing in fragrant scents, nails, ivory articles, hides, (e.g., tigers’ and other hides) and gold; or one will get wealth by cruel deeds, (by exacting taxes from) thoroughfares, through kings, or battles. One becomes cruel, of firm and patient disposition, incessantly active and enterprising, gets fame and prosperity by one’s own exertion and valour.

During the Sun’s inauspicious Daśā or Antardāśā one gets calamities through one’s wife, children, one’s own wealth, enemies, weapons, fire, or kings. One is also prone to be munificent for a good cause in auspicious Daśās and for bad purposes in case of inauspicious Daśās; one is addicted to vices, quarrels with one’s own servants, and will become afflicted in mind and will be liable to be attacked with chest diseases and those of belly.

Notes:—Mixed results, partly good and partly bad, will follow where there is a mingling of auspicious and inauspicious causes. Discretion is to be used in judging of the effects.

शादि वि-इंद्रो: प्राप्त दशां फलानि लभते मंत्रविजयाक्षु-द्वानीचौऽर्विकारविभुयुस्मक्तीदतिलावरमें:। निद्रास्प-श्रद्धद्विजातारति: भृजन्म मेधाविता कीर्त्यायंपतलयों च बलिभिवेंर स्वपपलेण च || १३ ||

शादि: Indoh, of the Moon. श्रद्धा Prāpya, on having. दशा Daśā, the Daśā or the Antardāśā. फलानि Phalāni, the results. लभते Labhato, gets. मंत्रात्मकाकालक्रम Mantradvipajātyuddhavāni, the sacred Mantras from the Brāhmaṇas. श्रद्धात्मकाकालक्रमानि: Ikṣukātriyāravatrastrakṣumkrṣāttilānnārāmaiḥ, good profits from molasses, curds, clothing, flowers, amusement, seasmum, food, and strength. भृजन्म मेधाविता कीर्त्यायंपतलयों च: Nidralasyāmrjuddvijāmararatiḥ, sleep, idleness, forbearing nature, attachment towards Devas and Brāhmaṇas. श्रद्धा Strijanma, daughters. भृजन्म मेधाविता कीर्त्यायंपतलयों च: Nidralasyāmrjuddvijāmararatiḥ, sleep, idleness, forbearing nature, attachment towards Devas and Brāhmaṇas. किर्त्यायंpतलयों च: Nidralasyāmrjuddvijāmararatiḥ, sleep, idleness, forbearing nature, attachment towards Devas and Brāhmaṇas. श्रद्धा Strijanma, daughters.

Cha, and. बलिभिवेंर स्वपपलेण च: Balibhibh, with the strong. भृजन्म मेधाविता कीर्त्यायंpतलयों च: Nidralasyāmrjuddvijāmararatiḥ, sleep, idleness, forbearing nature, attachment towards Devas and Brāhmaṇas. किर्त्यायंpतलयों च: Nidralasyāmrjuddvijāmararatiḥ, sleep, idleness, forbearing nature, attachment towards Devas and Brāhmaṇas. श्रद्धा Strijanma, daughters.

Cha, and.
13. During the Moon’s auspicious Dasa or Antardasa, the individual will be blessed with the Mantrams from the twice-born (the Brähmana) and will derive profits by dealing in molasses, curds, butter, clothings, flowers, amusements, sesameum seed, food and his personal strength; he will respect the virtuous Brähmana and Devas; he will acquire an increase of wisdom, wealth and renown.

During the Moon’s inauspicious Dasa or Antardasa one will indulge in laziness and sleep; will be of a forbearing nature; will get daughters and lose his quick intelligence, wealth and renown; and will be involved in enmity with the strong and with his own relations.

II 14 II

Bhammasya, of Mars; during Mars’s Dasa, auspicious and inauspicious, respectively.

अर्विमर्दाब्धपसाहजास्थिताविकाजायिः: Arvimardabdhapasahajakṣityāvikājaiḥ, by crushing enemies: from kings, brothers, earth, and woollen things obtained from sheep’s wool. धनम्: Dhanam, wealth. प्रद्वेश: Pradveṣaḥ, enmity. सुद्वधागुरुद्वेदित्रता: Sutadvarasahajaitaḥ, with sons, friends, wives, and brothers. ब्रमणविद्वादित्रत: Vidvadgarudvēdritāḥ, disagreement with literary persons and religious teachers. त्रिपुरातिक्रियांत्यांत्यां: Tripurātikrīyaṁtripitabhaṅgajanitaḥ, arising out of hunger and thirst, fever from spoilt blood, bilious disaffections, and boils. रोग: Rogāḥ, diseases. अधिकारिणिः: Adhikārīnīḥ, pleasure in committing sins. पुरुषयाताक्षप: Purusyaśataikśpaṇi, of harsh speech and cruel temper.

14. During Mars’s auspicious Dasa or Antardasa, one gets wealth through defeated enemies, kings, brothers, lands and woollen articles and goats.

During Mars’s inauspicious Dasa or Antardasa one hates one’s own sons, friends, wives, brothers, literary persons and religious teachers; will suffer from diseases caused by hunger and thirst, spoilt blood, bilious disaffections; fevers
and boils, from illegitimate intercourses and friendship with wicked persons and vicious acts. One will become harsh in speech and cruel.


during Mercury's auspicious or inauspicious. during Mercury's auspicious and inauspicious. praises from literary persons. much intellect. one gets wealth from ambassadorship, from friends, preceptors, and ; acquires name and fame amongst literary persons and obtains brass utensils, gold, mules, lands, good fortune and happiness. One is also very witty, serviceable, of much intellectual power, and attains success in doing religious deeds.

During Mercury's inauspicious or , one becomes rough in speech, suffers from grief, imprisonment, pain of mind and diseases due to the disorders in bile, phlegm, and wind.

15. During Mercury's auspicious or , one gets wealth from ambassadorship, from friends, preceptors, and ; acquires name and fame amongst literary persons and obtains brass utensils, gold, mules, lands, good fortune and happiness. One is also very witty, serviceable, of much intellectual power, and attains success in doing religious deeds.

During Mercury’s inauspicious or Antardaså, one becomes rough in speech, suffers from grief, imprisonment, pain of mind and diseases due to the disorders in bile, phlegm, and wind.
16. During Jupiter’s auspicious Daśā or Antardasā, one acquires reverential feelings, learning, prowess, intellect and beauty. One gets wealth through one’s own power; by being beneficial to others, energetic; from Vaidik mantras; from kings, studies, and recitation of sacred formulæ. One gets gold, horses, sons, elephants, and raiments, and becomes friendly to great kings.

During Jupiter’s inauspicious Daśā or Antardasā, one gets mental pain in solving subtle problems, eye diseases and enmity with religious disbelievers.

17. During Venus’ Daśā or Antardasā, auspicious or inauspicious. वितरि: Giratari, taste for music; pleasure in music.

प्रमोदसुरभिद्रव्याशङ्कनामः सत्रात्मानमिन्द्रास्त्रित्रागमाः: attainment of pleasures and amusements, fragrant articles, sumptuous fooding, drinking, clothings, fine appearance, valour and women, jewels, games, nice beddings, etc., to increase one’s passion, knowledg
desires, and friends. कृषिविक्रये in buying and selling. कृषिविक्रय: Kṛṣṇidhiprāptiḥ, tilling, and attainment of hidden treasures and wealth. धनावस्य, of wealth. अगमाḥ, getting. विंद्रविस्फानिषददधर्मरहस्यतः, with the crowd, with the king, with the hunter, and irreligious persons. वायवम, enmity. शुच, suffering pain. सनहात, out of too much affection, love.

17. During Venus’ auspicious Daśā or Antardasā, one is fond of music, will enjoy pleasures and amusements, obtain fragrant articles, fooding, drinking, clothing, women, gems and jewels, acquirements (e.g., fine appearance, valour, i.e., tending to incite lust), knowledge, objects of desires and friends. One becomes clever in buying and selling, tilling and attains hidden treasures and wealth.

During Venus’ inauspicious Daśā or Antardasā one is involved in quarrels with the public, king, hunter and irreligious folks and suffers pains from undue feeling of love.

शान्ति—सौरिया प्राप्य लज्जानिहियीष्ठ्रामद्वारानाथाय: ।
श्रेष्ठप्राप्यानि निलयमोह- मलिन्यापप्रतितत्त्राध्रामानु ।
मृत्युपथलकलबन्धनमपि माहोति च व्यञ्जनाताः ॥ १८ ॥

सौरिया Sauri, during Saturn’s Daśā and Antardasā, auspicious and inauspicious. अगमाḥ, on getting. विंद्रविस्फानिषददधर्मरहस्यतः, acquiring of asses, camels, hawks, buffaloes and old wife. श्रेष्ठप्राप्यानि निलयमोह- Mṛtyupathalakalbandhanamapi maahohiti ch vyajjanatās. श्रेष्ठप्राप्यानि निलयमोह- Mṛtyupathalakalbandhanamapi maahohiti ch vyajjanatās.

18. During Saturn’s auspicious Daśā or Antardasā, one gains asses, camels, hawks and other birds, old wife and
worship from villagers or townsmen where many people of
the same caste reside, and also coarse grains such as jowâr
and bâjrá, &c.

During Saturn's inauspicious Daśâ or Antardasâ, one
gets calamities from cough, jealousy, wind, anger,
delusion, miserableness, idleness, and fatigue (1); one also
gets reproaches from servants, children and wife, and suffers
from defective organs.

Note:—(1) The individual will suffer from phlegmatic and windy
complaints; will be jealous, angry, distracted in mind, dirty, exposed to
danger, idle, suffer from grief, and be much troubled.

उपजातिका—वशाशु शस्ताशु शुभानि कुर्वत्यनियंत्सज्जा
स्वशुभानि चेवम् । सिध्धाशु सिध्धाणि दशाफलानि होराफलां
लज्जपते । समानम् ॥ १६ ॥

Daśas, during the Daśā period. चेवम् सांताशु, auspicious. शुभानि सुभानि,
good, beneficial. कुर्वत् Kurvanti, do; effect; produce. अनिष्टासर्जनाशु, when
inauspicious. अशुभानि अशुभानि, bad. चेवम् Cha evam, and thus. शुभाशु मिरासु,
mixed, of the nature of good and bad mixed. मिरापि Miârapi, mixed. दशाफलाशु Daśaphalani, results; fruition; fruits in Daśā periods. दशाम दशाम, the
result of the Ascendant. लज्जपते: Lagnapateḥ, of the ruler of the Ascendant. समानम्
Samanam, equal, similar.

19. The planets in their auspicious Daśâs when in the
auspicious houses, e.g., Upachaya houses, when not descendent,
in the exalted houses, and in their auspicious Vargas,
produce good and beneficial effects.

The planets in their inauspicious Daśâ or Antardasâ
periods, i.e., when in the inauspicious houses, e.g., when
defeated, or when descendent, or when in the detrimental
houses produce bad effects in their Daśâs. When the
causes are good as well as bad, the effects are also mixed.
The effects of the Ascendant Daśâ are the same as those of
its ruler's Daśâ.

शालिनी—संज्ञाध्याये यद्य यत्रव्युमुक्तं कमाजीवो यथा
यस्योपशिष्टः । भावस्थानालोकयोगोज्जवं ५ तत्तत्सर्वतप्य
योज्यं वशायाम् ॥ २० ॥
20. The materials, copper, etc., favourite to any planet, mentioned already in the Chapter on Sanjñā or designations or whatever occupations advised under each planet (in the following chapters), the natures of the 12 houses, the mutual aspects of planets and their combinations, all these are to be reckoned into account, when judging of the effects, of the Daśa, i.e., fruition period of any planet. If the Daśa period be auspicious, these materials will be gained by the native; else they will be lost. When the combinations are of a mixed character, the result will be mixed.

Notes:—As stated already, the character, whether benefic or malefic of a Daśa period is to be determined from the technical names given to the ruler of the period. Vide stanzas 6 and 7. Again, if, at the time of birth, any of the planets occupy the Upachaya houses, be of bright discus and of distinct motion, the effects will be good in their Daśa periods. But if the planets suffer defeat in conjunction, be of disagreeable appearance or of small disc, the effects will be bad in their Daśa periods. The planets which, at the time of the commencement of their Antardasas periods, might be aspected by benefic planets or occupy the Vargas of benefic or very friendly planets, are powerful and will not cause death; if they are situated otherwise they will cause death.

II 21 II

Chhāyām, the light, the reflection in this body. Mahābhūta- kritām, caused by the primary elements, earth, water, fire, air, and Akāśa. Cha, and. Sarve, all the planets. Abhivyamjayanti, manifest, make visible.
21. All the planets on attaining their Dasa's reflect in our bodies their respective qualities smell, taste, appearance, touch, and sound generated out of the primary elements, earth, water, fire, air and Akasa and that can be perceived by nose, tongue, sight, skin, and ears.

Note.—If the reflection caused by a planet be good, the results will be good; otherwise, bad; and if the combination of planets be of a mixed character, the result will also be mixed. This verse is specially intended to find out the Dasopatis where the Dasa's of planets are unknown during the birth time. They can be inferred indirectly by the reflections caused by the planets as described above. The quality of earth is smell and this can be perceived by nose; similarly the quality of water is taste and can be perceived by tongue; the quality of fire is appearance, form and can be recognised by sight; the quality of air is touch and can be perceived by touch and the quality of Akasa is sound and can be perceived by ears. Now the question is:—Find out which planet's Dasa is working at any time. The Answer is:—Find out which element is working predominantly and the planet corresponding to that element has its Dasa at that time. Suppose nice smell is perceived, then the planet Mercury is working. If one likes sweet things at any moment, then the Moon or Venus is working. If the appearance of the body be beautiful and of good complexion, know that it is caused by fire and the Sun or Mars is working then. If the touch be gentle, then Saturn's Dasa is working, and if the voice of any person be sweet at any time, Jupiter is working. If these reflections be good, then the Dasa is good; otherwise, of a bad or mixed character as the case may be.

Remarks.—Physical man is a composition of the five elementary principles—earth, water, fire, air and Akasa (ether); Mercury presides over earth; Venus and the Moon over water; Mars and the Sun over fire; Saturn over air; and Jupiter over Akasa. In the Dasa period of a particular planet, his elementary principle will predominate and the complexion of the person during such period will be that due to the particular elementary principle. Varaha Mihira in Chapter 68 of his Brihat Samhita (stanzas 90 to 93) has thus stated in detail the complexion due to each of the seven planets.
"The complexion discernible in shining teeth, skin, nails and hairs of the body and of the head will be attended with prosperity; it is caused by the element of earth; it makes the person happy, rich and virtuous."

"The complexion which is glossy, white, clear, green, and agreeable to look at is caused by the element of water; it will make all creatures possessing it happy and successful in all their attempts and will produce wealth, comfort, luxury and prosperity."

"The complexion which is fearful, unbearable, of the colour of the lotus, gold, or fire and indicating strength, power, and valour, is caused by the element of fire, and it brings success to a person and enables him to gain his desired object."

"The complexion which is dirty, not glossy, black and of bad scent, is caused by the element of air; it will cause to the person death or imprisonment, disease, ruin, and loss of wealth."

"The complexion which is of the colour of crystal, noble, clear and indicating wealth, and generosity, is caused by the element of ether; it gives a person all that he desires."

Now suppose the Dasā period to be that of Mars, his element is fire; the complexion caused by the elementary principle of fire described above, will be the complexion of a person in the Dasā period of Mars and so for the other planets.

Again, the property of earth is smell, discernible by the nose; that of water is taste, discernible by the tongue; that of fire or light is shape or appearance, discernible by the eye; that of air is touch, discernible by the body; and that of Ākāsa is sound, discernible by the ear. Suppose the Dasā period to be that of Venus; his element is water; the quality belonging to water is taste, discernible by the tongue. Therefore in the Dasā period of Venus, the person will eat juicy meals according to his desire. In the Dasā period of Jupiter (Ākāsa-sound) the person’s speech will be sweet and agreeable to the ear; in the period of Mercury (earth-smell) the person’s body will be with an agreeable odour; in that of Mars (fire-shape) he will be of agreeable appearance; and in that of Saturn (air-touch) he will be of soft body. From a careful observation of these qualities the particular Dasā period of a person may also be determined.
As the Daśā of a planet is auspicious, so the inner self of the person is also pleased and happy, and all sorts of pleasure and wealth are incoming at that time (1). Therefore when one knows the present state of one’s mind or the results that are being experienced at that time, one can at once tell what the Daśā is and which planet is working. If the planet be not sufficiently strong, then its Daśā is also weak and can be perceived while in a dreamy state or in mind only, not actually carried out in practice.

Note.—In all these cases it should be remembered that when the planetary combinations are partly good and partly bad, the results also become so.

(1) If the Daśā period be inauspicious, the inner self also feels itself weak and unhappy; and if the Daśā period be of a mixed nature, the inner self also feels itself so.
23. When one planet gives two equal contradictory results, then no results are carried into effect. When two contradictory results are not of the same strength, the more powerful one is carried into effect. One planet does not destroy another planet’s effect, though one is equal and contradictory to the other. Both these bear fruits in their own Daśās or fruition periods respectively.

Note:—Suppose one planet gives wealth by one sort of reasoning (under one set of planetary combinations) and this very planet takes away wealth by another sort of reasoning (under another set of planetary combinations) and both the reasonings are equally strong; in this case, no coming of wealth nor loss will take place. But if one reasoning be stronger, then gain or loss as the case may be will take place. Suppose one planet gives wealth; another planet takes it with equal force; in this case fruits will not be nullified. Wealth will come and go respectively in each planet’s fruition period (Daśā).

Thus ends the Eighth Chapter in Brihat Jātakam dealing on Daśās and Antardasās by Śrī Varāha Mihirāchārya of Avantika.
CHAPTER IX

ON AŚṬAKA VARGA.

शाहे विरुद्वादकरः प्रथमायबंधुनिधन्ध्राज्ञातपोवृणगो बकास्वाच्छिव तदनेव रबिजाच्छुक्रात्स्मारंत्यारिषु। जीवाद्मभुतात्मायशुभनु दशश्यायारिहः शीतगोरेवेवांत्यतपः सुतुपु च युभाल्यात्मसांवंद्रवियः। ॥ ५ ॥

वाचः Svāt, from its own (position). The sign where any planet resides during the time of birth is called that planet’s own position. Here the Sun’s position (i.e., the sign occupied by the Sun) is meant. आर्क: Arkab, the Sun. अध्यक्षायमात्रक: Prathamāyabandhumidhanadvajñātapodyunagha, in the first, eleventh, fourth, eighth, second, tenth, ninth and seventh houses reckoned from the Sun’s own position, (it is auspicious). वाक्र: Vakrāt, from the Mars. यवत: Svāt, own position. इव: Iva, like. तदवत: Tadvat, similar to that (the Sun.) एव: Eva, certainly. राविजात: Ravijāt, from Saturn. शुक्र: Sāukrāt, from Venus. शास्तायरिह: Smarāntyāriṣu, in the seventh, twelfth and sixth houses. यवत: Jivāt, from Jupiter. धर्मसुताया/स्त्राः: Dharmasutāyastrā, in the ninth, fifth, eleventh, and sixth houses. दशमकतिः: Daśatryāyāriṣu, in the tenth, third, eleventh and sixth houses. संयोग: Sātak, from the Moon. एव एव: Eṣu eva, in these also. अन्त्यापापबुतेः: Antyapatabutē, in the twelfth, ninth, and fifth houses. य च: Cha, and ; in the case of Mercury also. बुधात: Budhāt, from Mercury. लागोत: Lagōt, from the Ascendant. आसान्त्य: Sabandhvantyagha, with the fourth and twelfth houses in addition; (in addition to the houses from the Moon).

Now the benefic and malefic places of a planet with reference to the eight positions (the positions occupied by the seven planets and the Ascendant at the time of birth) are being described. The sign where any planet exists during the birth time is called that planet’s own position.

The benefic or malefic results arising from the positions of the seven planets with respect to each other or with respect to the Ascendant as described here, are called the Gochara results.

As the eight positions are considered in this Chapter, i.e., the seven positions of the seven planets and the Ascendant, this Chapter is called the Chapter on Aṣṭaka Varga (the eight positions)

1. The Sun in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from his position (i.e., the sign occupied by
him at birth time) produces auspicious results; if in the remaining houses, produces inauspicious results. The Sun in the same places (i.e., 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th) from Mars and Saturn produces good, benefic results; if in the other houses, evil results. When the Sun is in the 6th, 7th and 12th houses from Venus, the results are auspicious; elsewhere inauspicious. When the Sun is in the 5th, 6th, 9th and 11th houses from Jupiter, the results are auspicious. When the Sun is in the 3rd, 6th, 10th and 11th houses from the Moon, the results are auspicious. When the Sun is in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses from Mercury, the results are auspicious. And when the Sun is in the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Ascendant, the auspicious results are produced; in the houses other than those mentioned, evil results are produced.

Note:—This is the Aṣṭaka Varga of the Sun. This is also the opinion of Satyāchārya. The auspicious houses of a planet are known as the benefic places and the inauspicious houses as the malefic places of a planet.

शापि वि०—लमात्वदृढरितेश्यायागः साप्तशीघ्रभेदाय चारावच्छसी स्वात्तास्ताविदिव साप्तशस्त्र रेवः: प्रदत्त्यायायन्यो यमातः।
धीयायायायामकांदकेव शशिजाष्टीवादुन्व्यायायस्तगः केत्रस्वरः
सितादु धर्मसुधीयायायास्यान्तगं: ॥ २ ॥

कान्ति Lagṇāt, from the Ascendant. चात्रादिरज: Saṭṭridāṣṭṣya-gaḥ, in the 6th, 3rd, 10th, and eleventh houses. शासनदिनिन्त्रू Sadhanadīnīntrā, in the 2nd, 5th, and 9th houses in addition to those mentioned above. चा, चा, चा Arāt, from the Mars. चा शान्ति, the Moon. चा शस्, from her own position. शासनदिनन्त्रू Sāstādiṇu, in the 7th and 1st houses in addition. शान्तचादु, Saṭṭasaptasau, in the 8th and 7th houses in addition. चा: Raveḥ, from the Sun. चा: चा: चा: Saṭṭrya-dhīṣṭhaḥ, in the 6th, 3rd, 11th and 5th houses. चा: चा: Yamaḥ, from Saturn. चा: चा: चा: चा: Dhīṣṭrya-dhīṣṭamakāṃṣṭakeṣu, in the 5th, 3rd, 11th, 8th, 1st, 4th, 7th and 10th houses. चा: चा: चा: चा: Sitājāt, from the Mercury. चा: चा: Jivāt, from Jupiter. चा: चा: Vyayāṣṭiṣṭaṃ, in the 12th, 11th and 8th houses. चा: चा: Kendraṣṭhaḥ, in the 1st, 4th, 7th and 10th houses. चा: चा: चा: Sitāt, from Venus. ॥

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Tu, but. Dharmasukhadhitrtyāśpadanamgagāḥ, in the 9th, 4th, 5th, 3rd, 11th, 10th and 7th houses.

2. The auspicious results are produced when the Moon lies in the 6th, 3rd, 10th and 11th houses from the Ascendant; or in the 6th, 3rd, 10th, 11th, 2nd, 5th and 9th houses from Mars; or in the 6th, 3rd, 10th, 11th, 7th and 1st houses from her own position; or in the 6th, 3rd, 10th, 11th, 8th and 7th houses from the Sun, or in the 6th, 3rd, 11th and 5th houses from Saturn; or in the 5th, 3rd, 11th and 8th, 1st, 4th, 7th and 10th houses from Mercury; or in the 12th, 11th, 8th, 1st, 4th, 7th and 10th houses from Jupiter; or in the 9th, 4th, 5th, 3rd, 11th, 10th and 7th houses from Venus.

Notes:—This is also the opinion of Satyāchārya. This is the Aṣṭaka Varga of the Moon. When the Moon lies in houses other than those mentioned above, inauspicious results are seen.

3. The auspicious results are produced in the following cases. When Mars is the 3rd, 6th, 10th, 11th and 5th houses from the Sun; or in the 3rd, 6th, 10th, 11th
and 1st houses from the Ascendant; or in the 3rd, 6th and 11th houses from the Moon; or in the 1st, 4th, 7th, 10th, 8th, 11th and 2nd houses from his own position; or in the 9th, 11th, 8th, 1st, 4th, 7th, and 10th houses from Saturn; or in the 6th, 3rd, 5th, 11th houses from Mercury; or in the 6th, 12th, 11th, and 8th houses from Venus; or in the 10th, 12th, 11th, and 6th houses from Jupiter.

Note:—This is also the opinion of Satyāchārya. Thus is the Āṣṭaka Varga of Mars.

4. The auspicious results of Mercury are produced in the following cases.

When Mercury is in the 2nd, 1st, 11th, 8th, 9th, 4th, 3rd and 5th houses from Venus; or in the 2nd, 1st, 11th, 8th, 9th, 4th, 10th, and 7th houses from Saturn or from Mars; or in 12th, 6th, 11th and 8th houses from Jupiter; or in the 9th, 11th, 6th, 5th, and 12th houses from the Sun; or in the 9th, 11th, 6th, 5th, 12th, 1st, 10th and 3rd houses from its own
position; or in the 6th, 2nd, 11th, 8th, 4th, and 10th houses from the Moon; or in the 6th, 2nd, 11th, 8th, 4th, 10th, and 1st houses from the Ascendant.

Note:—This is also the opinion of Satyāchārya. This is the Aṣṭaka Varga of Mercury.

5. The auspicious results are produced in the following cases:—When Jupiter is in the 10th, 2nd, 1st, 8th, 7th, 11th, and 4th houses from Mars; or in the 10th, 2nd, 1st, 8th, 7th, 11th, 4th and 3rd houses from his own position; or in the 10th, 2nd, 1st, 8th, 7th, 11th, 4th, 3rd, and 9th houses from the Sun; or in the 5th, 2nd, 9th, 10th, 11th, and 6th houses from Venus; or in the 3rd, 6th, 5th and 12th houses from the Moon; or in the 3rd, 6th, 5th and 12th houses from Saturn; or in the 10th, 5th, 2nd, 4th, 11th, 1st and 9th houses from Mercury; or in the 10th, 5th, 6th, 2nd, 4th, 11th, 1st, 9th, and 7th houses from the Ascendant.

Note.—There are some differences here with Satyāchārya. This is the Aṣṭaka Varga of Jupiter.
6. These are the following auspicious cases:—When Venus is in the 1st, 2nd, 3rd, 4th, 5th, 11th, 8th, and 9th houses from the Ascendant, or in the 1st, 2nd, 3rd, 4th, 5th, 11th, 8th, 9th and 12th houses from the Moon; or in the 1st, 2nd, 3rd, 4th, 5th, 11th, 8th, 9th, 10th houses from her own position; or in the 4th, 3rd, 5th, 9th, 10th, 8th, 11th houses from Saturn; or in the 8th, 11th, 12th houses from the Sun; or in the 9th, 10th, 11th, 8th, 5th houses from Jupiter; or in the 5th, 3rd, 11th 9th, and 6th houses from Mercury; or in the 3rd, 9th, 6th, 5th, 11th and 12th houses from Mars.

Note.—This is in accordance with Satyacharya, and is the Ashtakavarga (i.e., the benefic places) of Venus.
7. The following are, the auspicious cases:—When Saturn is in the 3rd, 5th, 11th, and 6th houses from its own position; or in the 3rd, 5th, 11th, 6th, 10th, and 12th houses from Mars; or in the 1st, 4th, 7th, 10th, 11th, 8th and 2nd houses from the Sun; or in the 3rd, 6th, 10th, 11th, 1st, and 4th houses from the Ascendant; or in the 9th, 11th, 6th, 10th, 12th, and 8th houses from Mercury; or in the 3rd, 6th, and 11th houses from the Moon; or in the 6th, 11th, and 12th houses from Venus; or in the 11th, 112th, 5th, and 6th houses from Jupiter.

Note.—This is the Ḡajakavarga of Saturn.

Iti Iti, thus. निगदितम्, Nigaditam, said. इष्टम्, Iṣṭam, whatever is auspicious; the suspicious cases. ना, Na, not. इष्टम्, Iṣṭam, auspicious. अन्यत्, Anyat, not mentioned. विचयं, Viṣeṣāntar, after the required correction; what remains as net balance, especially after correcting the auspicious and inauspicious results; the sum total that
is left as balance whether auspicious or inauspicious or neutral. अधिकारमिकार

Adhikaphalavīptaka, the excess in the good and bad results, all considered together; the net result, whether good, bad, or neutral. जनमभाद: Janmabhāt, from the signs where the planets were found during birth time. तत्र Tatra, at any sign in question. ददयु Dadyuḥ, produced; gave; yielded. उपचायग्रिहामि

trasvocchagnīḥ, in the Upachaya houses (from the Ascendant or the Moon) or in the allies' houses, or in the houses of exaltation. पुष्टम Puṣṭam, get very much increased. इष्टम, the auspicious result. तु Tu, but. अपचायग्रिहांि

cārāṇginiḥ, in the Apachaya houses, (from the Ascendant or the Moon) enemies' houses, or houses of detriment. न Nā, not. উপচায়া 

Upachaya, good auspicious results as desired. The auspicious results here are not of the best order as might be desired; they are rather of inferior or bad order.

8. Those that are mentioned above are productive of auspicious results; and those that are not mentioned, are full of inauspicious results. Thus at any sign, of all the good or evils taken collectively as indicated by the planets at birth time, only so much of either as remains after cancellation is seen to bear fruit. The net good results, when in the Upachaya houses (houses of profit, i.e., 3rd, 6th, 10th, and 11th), in the allies' houses, and in the houses of exaltation, are rendered successively auspicious whereas those in the Apachaya houses (houses of loss), in the enemies' houses and in the houses of detriment are much weakened. (The net bad results are rendered more malefic in the Apachaya houses and somewhat improved in the Upachaya houses etc.).

Note:—The manner in which cancellation of good or evil is done is shown thus:—The good results are indicated by dots (०) and the bad results are indicated by vertical lines (Ⅰ). Deduct the number of dots from the number of lines, if the number of lines exceed; or the reverse, if the number of dots exceed. The balance will indicate the good or bad that will actually come to pass. If the number of dots be eight then the fullest amount of good will come to pass. If the number of dots be six after cancellation, then three fourths good will be visible; if the number of dots be four, half the good results will come to pass; if the number of dots be two, one-fourth good will be seen. Thus is calculated about the lines also. Now let us take an example. The horoscope here referred to is
given in the annexed diagram; and here the Aṣṭakavarga of Mars has been exemplified. Thus:

![Diagram of Aṣṭakavarga](image)

In the 1 house of Meṣa, 5 lines and 3 dots are seen. Cancel three lines with three dots. There remain two lines. Thus the native suffers always one-fourth evil whenever Mars happens to move through the sign Meṣa or Aries. And so with other signs. Wherever the dots and lines are equal, i.e., four in number, then neither good nor evil is visible. Apart from the Aṣṭakavarga, whenever there is contradiction in the similar results, (by other yogas) then no results will be visible; this is to be understood. For instance, by one sort of planetary combination, one is to acquire gold; and by another sort of combination, one is to lose gold; in this case no gold will be obtained by the native.

The Aṣṭakavarga tables are generally prepared with the number of benefic dots alone marked in them, the number representing the malefic lines being the difference between the number 8 and the number of dots.

The A. V. (Aṣṭaka Varga) tables are useful in the prediction of most of the important events of life. Regular treatises by Parāśara and others exist on this branch of horoscopy, which should be consulted for full particulars.

In predicting the length of life, Antardāsā, and all other benefic or malefic results, these Aṣṭakavarga results are first determined to ascertain which planets are benefic (or malefic) in which houses, as they pass round the heavens; and then ultimate results are judged.
CHAPTER X.

ON AVOCATION

Or Means of Wealth.

प्रदेशिकी--भ्रात्सिद्: पितृपितापतिश्रुतिमिलात्रात्स्रीमतकज-नाष्ट्वाकराथ्; इहर्वद्रोहिशारगैतविकल्पनीया भेंड्रोपथपति-गांशनाथबर्मण ॥ १ ॥

संख्या: Arthāptiḥ, the acquisition of wealth. पितृपितापतिश्रुतिमिलात्रात्स्रीमतकज-नाष्ट्वाकराथ्: from father, father's wife (mother), foe, friend, brothers, wife, and servant. विकल्पन: Divākārādyāḥ, under the influence of the Sun, etc.; i.e., of the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. भेंड्रो: Horendvoh, from the Ascendant and the Moon. गांशन:Dasamagataiḥ, in the tenth house. विकल्प: Vikalpaniḥ, to be considered. भेंड्रोपथपति-गांशनाथबर्मण: Bhendvarkāspadapatigāṃsāntathvāryāḥ, under the influence of the rulers of the Navāmsākas where the rulers of the tenth houses from the Ascendant, the Moon and the Sun severally are residing.

Now the Chapter on the means of acquiring money is commenced. Here the planets are described as the bestowers of wealth in two ways. The planet in the tenth house from the Ascendant or the Moon bestows wealth. In case there be no planet in the tenth house, the ruler of the Navāmsāka where the lord of the tenth house from the Ascendant, the Moon or the Sun resides, is the bestower of wealth.

1. If there be Sun in the tenth house from the Ascendant or the Moon during one's nativity, then wealth comes from father; if there be Moon, then wealth is obtained from mother; if Mars, then wealth is got from enemy; if Mercury, friends give wealth; if Jupiter, brothers; if Venus, wife; if Saturn, servants give wealth. In case there be no planets in the tenth house, then the ruler of the Navāmsāka which is governed by the lord of the tenth house
from the Ascendant, the Moon or the Sun bestows wealth in the way above described (1).

Note:—If there be one planet in the tenth house from the Ascendant and if there be another planet in the tenth house from the Moon, then it should be understood that both the planets bestow wealth in their respective Dasās. If there be many planets, then all of them give wealth in their respective Antardasās. It is also to be noted that the meaning that the most powerful of the planets bestow wealth and not the other planets, is not tenable here, since there are various ways of acquiring money and the planets are so many sources whereby money can be had. Besides one planet overpowering another and making it ineffective is not meant here.

(1) Suppose the sign Karka is the Ascendant; the 10th house from Karka is Meṣa; the ruler of Meṣa is Mars; suppose Mars to occupy the Navāṃśa of Dhanu; the ruler of Dhanu is Jupiter and the avocation stated for Jupiter (see 3rd stanza) will be the avocation of a person. It also follows that a person’s avocation will be all the three stated for the rulers of the Navāṃśas occupied by the rulers of the 10th houses from the Ascendant, the Moon and the Sun.

प्रहर्षिणी-अक्रमे तृणकनकोर्जेमेषजायतक्रज्ञांश्रेष्ठ- 
जागिननाथयाच । धातवंशिप्रहर्षरक्षाहसः: कुजांशे सौम्यांशे लिपि-
गणितालिकायशिल्पः ॥ २ ॥

अक्रमे Arkāmśe, on the Sun being the ruler of the Navāṃśa where the ruler of the tenth house from the Ascendant, Moon, and the Sun resides. त्रिपुष्करणकृष्णनाथमेषजायत: Trṣukanakornabheṣajāyatiḥ, by means of scents, gold, woollen articles, drugs and practice of medicines. चांद्रमाकृष्णनाथमः Chandrāmśe, on the Moon being the ruler of the Navāṃśa. क्रिष्णाप्रकाशत्रज्ञानानाधिन्यत: Kṛṣījilajāmānganāsrayat, by means of cultivation, trade in conchshells; pearls &c., things of the sea; or from women; or by giving shelter to women and others. चान चां चाः Cha, and. धात्वग्निप्रहर्षरक्षाशासः: Dhātvagnipraharaṇasāhasaḥ, by dealing with metals, earthen pots or ornament and other mineral ores, by cooking or other acts in contact with fire, by acts of bravery or warfare with swords and other weapons. कुजाम्शे Kujāmśe, on Mars’ Navāṃśa, i.e., on Mars being the ruler of the Navāṃśa where the ruler of the tenth house from the Ascendant, the Moon, or the Sun resides. सौम्याम्शे Saumyāmśe, on Mercury being the ruler of the Navāṃśa where the ruler of the tenth house from the Ascendant, the Moon and the Sun resides. लिपिगणितालिकाशिल्पः Lipiganitādikāvyaśilpaḥ, by means of writing, mathematical knowledge, poetry, or fine and mechanical arts.
Now is described the second way how wealth is acquired, i.e., when the planet is the ruler of the Navāṃśaka where the ruler of the tenth house from the Sun, Moon and the Ascendant resides.

2. On Sun being the ruler of the Navāṃśa, (1) the native earns money from scents, dealings with gold, woollen materials, drugs; on Moon being so, money is got from cultivation, selling conch shells, whalebones, pearls, &c. (articles of the sea), from women, and from protecting others. On Mars being such, from metals, cooking and all sorts of action in connection with fire (2) from bravery and using weapons. On Mercury being such, from reading and writing arithmetic, poetry and fine or mechanical arts (3).

Notes:—(1) That is, the ruler of the Navāṃśa occupied by the ruler of the 10th house from the Ascendant, the Moon, and the Sun.

(2) The native may be the driver of a fire engine or a dealer in matches and the like.

(3) e.g., painting, bookbinding, arrow-making or the making of flower wreaths, sandal paste, perfumes, and the like.

3. On Jupiter being the ruler of the Navāṃśaka where the ruler of the tenth house from the Ascendant, the Moon and the Sun resides, one earns money from the Brāhmaṇas,
Devas, or learned men; from mines or dealings with substances from ores; or from religious sacrifices, gifts, austerities, pilgrimages or serving religious preceptors; on Venus being such, money is obtained from dealing with jewels, silver, etc., from cows and also from buffaloes (1); on Saturn being such, from hard labour, marching on roads, or by hunting and acts of torture (2) or by lower acts unsuited to his rank. Thus persons acquire wealth by avocation stated for the rulers of the Navaṃśas occupied by the rulers of the 10th house.

Notes:—
(1) Some take the word to mean "queens"
(2) Either by self-torture or by torturing others.

इति श्रीवराहसिद्धिराचार्यप्रश्नाणात्रेते ब्रह्मजातके कर्मो-जीवाध्यायो वशम: ॥ १० ॥

निरुक्तस्य: Mitrārisvagriha-gataib, when found in friend’s, foe’s, or in one’s own house. वि: Grahāri, by the planets (in the Navaṃśaka where the ruler of the tenth house from the Ascendant, Sun or Moon) resides. तित: Tataḥ, from those friend’s, foe’s or one’s own house respectively. विष: Artham, wealth; money; livelihood. तु: Tungasthe, in one’s exalted position. बलिन: Balini, becoming powerful; well aspected by other powerful planets. च: Cha, and. वास्त्रेऽ: Bhāskara, the Sun. शस्त्रेऽ: Svavfryat, by one’s own efforts; by one’s own prowess. अयस्वेऽ: Ayasthaib, when in the eleventh house. अयस्वेऽ: Udayadharāritaih, in the Ascendant or the second house. अयस्वेऽ: Saumyaib, by the benefic planets. अयस्वेऽ: Sarṣchintyam, to be thought. अयस्वेऽ: Balasahitaib, well aspected by the other powerful planets. अयस्वेऽ: Anekkadhā, from various sources. स्वाम: Svam, wealth; the money.

4. When the ruler of the Navaṃśaka where the ruler of the tenth house from the Ascendant, the sun and Moon (1) resides in friend’s house, wealth is obtained from friends; if in enemy’s house, enemies give wealth; if in one’s own house,
then wealth is got from one's own house; when the above-mentioned ruler is Sun and it resides in the exalted house, i.e., in the sign Meṣa and favourably aspected by other benefics, then wealth is got by one's own prowess. If there be, during his birth time, in the eleventh, second houses, or in the Ascendant the powerful benefic planets (i.e., well aspected by strong planets) then one gets wealth easily from various sources, (i.e., in any avocation he chooses to follow).

Notes:—(1) Or the planet which occupies the 10th house from the Ascendant or the Moon.

Thus ends the tenth Chapter on Avocation by Varāha Mihira.
CHAPTER XI.
ON RĀJA YOGĀDHĀYA
Or on the Birth of Kings.

वैतालीय-प्राचुर्य्यवन: स्वतूङ्गः कृहे: कृष्मतिमेष्टीपति: ।
कृष्णस्तु न जीवशर्मण: पचे वित्त्यधिप: प्रजायते ॥ १ ॥

॥ प्रहुः, said; declared. रत्न: Yavanāḥ, Yavanāchārya, the famous astrologer Yavanāchārya and others. वातृपति: Svatuṣagasya, when in their own exalted houses. हृ: Krūrāṭ, by three or more malefic planets. श्वर्त्वति: Krūramatī, cruel; tyrannical; wicked; hot tempered; impetuous. महापति: Mahāpatiḥ, king; lord of the earth; sovereign. हृ: Krūrāṭ, by the three or more malefic planets. ॥ Tu, but. ॥ Na, not. जीवशर्मण: Jīvaśārmāṇaḥ, according to Jīvaśārmā, the astrologer. चेपक्षा, opinion. वित्त्यधिप: Kāśyapāḥ, kings. याज? प्रजायते, are born.

When the planets three or more are in their respective exalted houses, then sovereignty is obtained. This is in all Jātaka (astrological) works. Now the point of difference according to Yavanāchārya is being stated.

1. Yavanāchārya and others are of opinion that when three or more malefic planets are in their own respective exalted houses, then the cruel and tyrannical kings are born(1).

But according to Jīvaśārmā, no kings at all are born by such malefic planets(2).

Note:—(1) According to Yavanāchārya and others, when the three or more malefics are in their exalted positions, sovereigns are born but cruel; when the three benefics are exalted, sovereigns become virtuous; and when both benefic and malefics are exalted, sovereigns partly virtuous and partly wicked are born. But (2) according to Jīvaśārmā, no kings are born; they become wealthy like the kings; and they are also angry, quarrelsome, and cruel. Varāha Mihira is of the opinion of the Yavanas,
2. Sixteen cases of Rājayogas or kingships arise when the four planets Mars, Saturn, Sun and Jupiter are all exalted or when any three of them are exalted, one of the four or three above mentioned being then the Ascendant. Any two or one of the aforesaid planets when exalted, one of these two being the Ascendant at the same time, bring out also sixteen cases of kingships provided the Moon occupy her own house Karka.

**Note:**—The first sixteen cases are being enumerated:—

**FOUR PLANETS EXALTED AND ONE ASCENDANT,**

1. Sun in Meṣa (Ascendant); Jupiter in Karka, Saturn in Tulā, Makara in Mars.
2. Jupiter in Karka (Ascendant), Saturn in Tulā, Mars in Makara, Sun in Meṣa.
3. Saturn in Tulā (Ascendant), Mars in Makara, Sun in Meṣa, Jupiter in Karka.
4. Mars in Makara (Ascendant), Sun in Meṣa, Jupiter in Karka, Saturn in Tulā.

**THREE PLANETS EXALTED, AND ONE OF THESE THE ASCENDANT,**

5. Sun in Meṣa (Lagna); Jupiter in Karka, Saturn in Tulā.
6. Sun in Meṣa (Lagna); Jupiter in Karka, Mars in Makara.
7. Sun in Meṣa (Lagna); Saturn in Tulā, Mars in Makara.
8. Jupiter in Karka (Lagna); Saturn in Tulā, Mars in Makara.
9. Jupiter in Karka (Lagna); Saturn in Tulā, Sun in Meṣa.
10. Jupiter in Karka (Lagna); Mars in Makara, Sun in Meṣa.
11. Saturn in Tulā (Lagna); Mars in Makara, Sun in Meṣa.
12. Saturn in Tulā (Lagna); Mars in Makara, Jupiter in Karka.
13. Saturn in Tulā (Lagna); Jupiter in Karka, Sun in Meṣa.
14. Mars in Makara (Lagna); Sun in Meṣa, Jupiter in Karka.
15. Mars in Makara (Lagna); Sun in Meṣa, Saturn in Tulā.
16. Mars in Makara (Lagna); Saturn in Tulā, Jupiter in Karka.

The second sixteen cases are being enumerated, thus:

(a) MOON IN KARKA; TWO PLANETS EXALTED; ONE BEING THE ASCENDANT.
1. Sun in Meṣa, (Lagna), Jupiter in Karka, Moon in Karka.
2. Sun in Meṣa, Jupiter and Moon in Karka (Lagna).
3. Sun in Meṣa, (Lagna), Moon in Karka, Saturn in Tulā.
5. Sun in Meṣa, (Lagna), Moon in Karka, Mars in Makara.
6. Sun in Meṣa, Moon in Karka, Mars in Makara (Ascendant).
10. Mars in Makara (Ascendant), Moon in Karka, Jupiter in Karka.
12. Saturn in Tulā (Ascendant), Moon in Karka, Mars in Makara.

(b) MOON IN KARKA; ONE PLANET EXALTED AND ASCENDANT.
13. Sun in Meṣa (Ascendant); Moon in Karka.
14. Jupiter in Karka (Ascendant); Moon in Karka.
15. Saturn in Tulā (Ascendant); Moon in Karka.
16. Mars in Makara (Ascendant); Moon in Karka.

चन्द्रवार्जितां वर्गोत्तमान्ते, जग्ने बंद्रे वा चन्द्रवार्जितां: ॥

चन्द्राचेत्येहृद्वृद्धं नुषा द्वारिष्णिः: स्वर्ग: ॥ ३ ॥

वर्गोत्तमान्ते: Vargottamagatē, posted in Vargottama. The first Navāṁśa of Meṣa, Karka, Tulā or Makara is their Vargothāna respectively; the fifth Navāṁśa of Vṛṣa, Simha, Vriśchika and Kumbha is their Vargottama respectively and the last (i.e., the ninth Navāṁśa) of Mithuna, Kanyā, Dhanu and Mīna is their Vargottama respectively. वृष: Lagne, in the Ascendant. चं चं: Chandre, on the Moon being. वा or. चं द्रवर्जितां: Chandravarjitaṁ, on the absence of the Moon. चं द्रवर्जितां: Chaturdasyaiḥ, by the four, five, six, planets. चं: Grahiṁ, by the planets. चं जीत: Briṣṭe, aspected. चं: Nripaṁ, kings. द्वारिष्णिः: Dwāravīmaṁatiḥ, twenty-two. स्मित: Smṛtik, considered.
3. If the Ascendant or the Moon be in Vargottama position (in the Navamsasakas where the sign Ascendant or the Moon in her Navamsas give most auspicious results) and if these be at the same time aspected by 4, 5, or 6 planets excepting the Moon, then twenty-two cases of Rajayogas arise in each case (forty-four cases arise when both the Lagna and the Moon are considered).

**Note:**—15 cases arise when four planets aspect the Ascendant or Moon Vargottama, six cases arise when five planets aspect, and one case only when six planets aspect. These are now being mentioned:—

**FOUR PLANETS ASPECTING; MOON NOT IN THE ASCENDANT.**

| 1. | Sun, Mars, Mercury, Jupiter, Venus. |
| 2. | Sun, Mars, Mercury, Venus. |
| 3. | Sun, Mars, Mercury, Saturn. |
| 4. | Sun, Mars, Jupiter, Venus. |
| 5. | Sun, Mars, Jupiter, Saturn. |
| 7. | Sun, Mercury, Jupiter, Venus. |
| 8. | Sun, Mercury, Jupiter, Saturn. |
| 10. | Sun, Jupiter, Venus, Saturn. |

**5 PLANETS ASPECTING.**

| 17. | Sun, Mars, Mercury, Jupiter, Saturn. |

**6 PLANETS.**

| 22. | Sun, Mars, Mercury, Jupiter, Venus, Saturn. |

Similarly these 22 cases also arise when there is Moon in the Ascendant. Thus 44 cases in all. If each of the twelve houses be taken in succession, then $22 \times 12$ cases arise in one, i.e., 264 cases; and so 264 cases in the other, making in all 528 cases.
4. Saturn in Kumbha sign, Sun in Meṣa, Moon in Vṛiṣa and one of these three being the Ascendants also, Mercury in Mithuna, Jupiter in Simha, and Mars in Vṛiṣchika, (3) three cases of king-making combinations arose. Saturn and Moon being exalted and one of these being the Ascendant, Sun and Mercury in the sign Kanyā, the sixth sign, Venus in Tulā, Mars in Meṣa, and Jupiter in Karka, two cases of king-making combinations arise.

Note:—Some take the sixth sign as the one from the Ascendant and not the sign Kanyā as the sixth sign. But this is not reasonable. For Venus being in the Ascendant Tulā, the Sun cannot be taken as residing in the sixth house from Tulā, i.e., Mina. The author Bādarāyaṇa takes the sixth sign to mean Kanyā.

शिखरिणी—यमे कुम्भेःके जे गावि शाशिनि तैरेव तनुगैतृयुकि
किस्मालिन्यः शाशिजयत्तर्क्तृपत्यः। यमेनूत्रज्ञेः सविद्व-शाशि
जो षट्यमवे तुलाजेन्दुचले: ससितकुज्जीविश्च
नर्मयः। ॥ ५ ॥

कः Yama, Saturn occupying. कः Kumbhe, the sign Kumbhe. कर्न Arke, the Sun occupying. कः Aje, the sign Meṣa. कर्न Gavi, the sign Vṛiṣa. कर्न Saśini, the Moon occupying. कः Tailb, by them; by any one of them. कर्न EVA, certainly. कर्न Tanugali, in the Ascendant. कर्न Nriyuksihrālisthni, posted in Mithuna, Simha, and Vṛiṣchik. कर्न Śaśi jaguravakri, Mercury, Jupiter, and Mars (being posted in). कर्न Nripatayā, kings; three cases of kingship. कर्न Yarnendō, Saturn and the Moon being. कः Tuṅge, exalted. कर्न Angē, the Ascendant. कर्न Savitrisadājan, Sun and Mercury being. कर्न Śaśita-bhavane, in the sixth house Kanyā. कर्न Tulājendukṣetastra, in the signs Tulā, Meṣa, and Karka. कर्न Susitakujjatvāi, with Venus, Mars, and Jupiter. कर्न Narapau, two cases of kingship.
Yamalagne, Saturn in the Ascendant Makara. Others hold one of the two signs Makara and Kumbha as the Ascendant. च चा, and. कुपतिह, king. पतिः: Patiḥ, lord. भूमि: Bhūmeṣa, of the earth. च चा, and. अन्याय, the second case of Rājayoga. कैसितिसुतनविलाग्न, Mars being the Ascendant. कैसितिसुतनविलाग्न, Mars being the Ascendant. सादानी, together with the Moon. सादानी, together with the Moon. हे ते Sauchāndre, with the Moon. हे ते Sauchāndre, with the Moon. सूरस, Saturn being. सूरस, Saturn being. चापदधारेस, in the Descendant. चापदधारेस, in the Descendant. सुरपतिगुराण, Jupiter being. सुरपतिगुराण, Jupiter being. स्वतांगस्थ, being exalted. स्वतांगस्थ, being exalted. भद्र, the Sun being. भद्र, the Sun being. उदयम, rising in the horizon. उदयम, rising in the horizon. उदयम, rising in the horizon. उदयम, rising in the horizon. उदयम, rising in the horizon. उदयम, rising in the horizon. उदयम, rising in the horizon.

5. Mars exalted in Makara, the Sun and Moon in Dhanu, and Saturn being in the Ascendant Makara, the lord of the earth is born. Second case:—Makara being the Ascendant, the Moon and Mars being in Makara, Sun in Dhanu, a king also is born. Third case:—Meṣa being the Ascendant and the Sun being in Meṣa, Jupiter in Dhanu, the Moon and Saturn in Tula, a king again is born.

शिखरिण्यः—द्रष्यं सेवं लगं सविवृद्धीक्षेत्रां शैयं: 
सूद्दायायायख्येम्भित नियमानुमानवयत: ||
मृगे मेंदे लगे सहजः 
रियुरम्यन्वयगते: शांताकायः; व्यातः प्रथिषुभयशा: पुमलः 
परति: || ॥ ॥

के व्रिषे, the sign Vriṣa being. के व्रिषे, the sign Vriṣa being. श्य नाग, Sendau, with the Moon. के नाग, being the Ascendant. सबितिक्षेपानानि: Savitriguratorkṣepāntanaś, Sun, Jupiter and Saturn being respectively. सुरहिधायाकाठावित, posted in the fourth, seventh and tenth houses, i.e., in the signs Simha, Vrischika, Kumbha. भवति: Bhavati, becomes. निश्चितः: Niyamat, certainly; undoubtedly. कलाकारः: कलाकारः: मानवपतिः, ruler of men. मृगे: Mrige, the sign Makara. मृगे: Mrige, the sign Makara. के मान, Saturn occupying. के मान, Saturn occupying. के लाग्न, becoming the Ascendant. सहाजरिपुधर्मन्ययागाति: Sahajaripudharmanvyayagaṭāti, in the third, sixth, ninth, and twelfth houses. रियुतेः: रियुतेः: सादांकाद्यानि: the Moon, Mars, Mercury, Jupiter occupying respectively. विशिष्टः: Khyātaḥ, famous; far-famed. प्रथिषुभय: Pritthugupayatasī, whose goodness and prowess are spread far and wide. पुनालापतिः: Puṇgalapatiḥ, lord of men.

Two cases of Rājayoga are being described here.

6. The Ascendant being the sign Vriṣa and the Moon occupying it, the Sun being in the sign Simha, Jupiter in Vriṣchika, and Saturn in Kumbha, the ruler of men is
certainly born. The second case is mentioned in the following:—The Ascendant being Makara and Saturn in it, also Moon, Mars Mercury, and Jupiter in Mīna, Mithuna, Kanyā, and Dhanu respectively, the world renowned lord of men whose prowess and goodness have spread far and wide, is born unto this earth.

रेह नरपि, किन्तु भृजन मुखगते भूमितने स्वयं
गति तने मुण्डाशिरीजावल नृपति।। जलत्किरी रहणी
शसिष्टिर्वल्लप हिवुके बुधे कण्याग्ने भवति हस्ति नृपोजन्योपित
गुणावन।। ७।।

रे हाये, the sign Dhanu. रे सेन्दी, with the Moon. रे जीवे, Jupiter
being. प्रत्यक्षी म्रिगामुक्कागते, in the first half of Makara. ब्रह्मचर्ये भूमितसने,
Mars being. संदर्भी सतामगस्ता, exalted in their own houses respectively. अनि
Lagna, the Ascendant, i.e., Venus or Mercury in their exalted houses and
becoming the Ascendant. ब्रह्मुक्कागते व्रिजनुमकाल, Venus or Mercury
becoming. का अत्र, in this. रे नरपि, two cases of Ājñayogas. नरपि
Sutastha, in the fifth house (from Kanyā; i.e., in Mīna). नरपि वकरकान, Mars and Saturn.
सुतासना: गुरुदासितां, Jupiter, Moon and Venus. रे च चापि, also. रे हिवुके,
Hivuke, in the 4th house, i.e., in the sign Dhanu. रे बुधे, Mercury being.
क्षणाने कण्याग्ने, in the Ascendant Kanyā. रे भवति, gets born. रे हि,
certainly. रे नरपि, king. रे अन्यां, second. रे च चापि, also. गुणावन,
well qualified.

7. Jupiter in Dhanu, and the Moon being in it, Mars
in the first half of Makara, Mercury or Venus being exalted
in their own houses, two cases of kingship arise, one when
the sign Mīna is the Ascendant, and second when the sign
Kanyā is the Ascendant. Third case:—Kanyā, the Ascendant
and Mercury in it, Saturn and Mars in Makara; and Jupiter,
Moon and Venus in the sign Dhanu, then in this case a
well qualified king is born.

शिवारियी—भवे सेन्दी लग्ने घटमुग्मुगमेन्द्रेण सहितः—
यमाराक्षोंदुस्म खल मनुज: शास्ति क्षुवषाम्।।
चन्द्दे सारे मूती गणिष्ठतं चामरगुवातः।।
सुरुङ्गे वा लग्ने ग्रहिणपतन्योपिप गुणावन।। ८।।
8. The Ascendant being the sign Mina with the Moon in it, Saturn in Kumbha, Mars in Makara and the Sun in Simha produce rulers of the earth. This is the first case. Mars in Meṣa the Ascendant, Jupiter in Karka produce powerful kings. This is the second case. Jupiter in Karka the Ascendant and Mars in Meṣa produce also rulers of the earth. This is the third case.

9. Jupiter in the Ascendant Karka and the eleventh house, the sign Vṛiṣa, being occupied by the Moon, Venus and Mercury, and the Sun being in the sign Meṣa produce powerful kings.
respectively. कि Yadi, if. कह Tadā, then. पृष्ठ Prithuyasaḥ, far-famed; world-renowned. प्रथिवी Prithivīaḥ, lord of the earth.

10. Saturn in the Ascendant Makara, Mars in Meṣa, Moon in Karka, the Sun in Simha, Mercury in Mithuna and Venus in Tulā produce famous rulers of the soil.

ञञुष्णुम्—ञ्वोच्चसंस्ते चुथे लगे. मुगो मेपुराकारिते ||
सजीवस्ते निशानाथे राजा मंदारयो: सुते || १ १ ॥

चलो स्वोच्चसमाप्ते, in its own exalted house, i.e., in the sign Kanyā. नल्लुनु Budhe, Mercury being. लगे Lagne, the Ascendant. पुरुष Bhrigu, Venus. मोक्षसारलेवे Maṣṭānāsārite, in the tenth house, the sign Mithuna. साज्जा Sajjā, with Jupiter. लगे Astā, in the seventh house; the sign Mīna. भिखरावे Niśānāthe, the Moon. राजा Rāja, king. मंदारयो: Mandārayoḥ, Saturn and Mars. सुते Sute, in the fifth house, the Sign Makara.

11. Mercury in the Ascendant Kanyā, Venus in the sign Mithuna, Jupiter and the Moon in the sign Mīna, Saturn and Mars in Makara, a person born becomes a king.

मालिनी—ञरपि खलकुलजातां मानवा राज्यमाजः किमुत
नुष्कलालोध्या: प्रोक्तम्यालयोगोऽध्या: ||
नृपतिकुलपतितः: पाणिवा
वक्त्यमायैष्वरधितं नृपतितुल्यतेष्वभूमापलुच्च: || १ २ ॥

आपि Apī, even. खलकुलजातां: Khalakulajātāḥ, born in low families. मनवावः, persons. राज्यमाजः: Rājyabhājaḥ, become kings. शिष्य Kimuta, what to say; there is nothing to be said against. प्रोक्तम्यालयोगोऽध्या: Proktabhūpālayogaiḥ, under the planetary combinations already stated (indicating future kingships). नृपतिकुलपतितः: Nripakulamuttāḥ, born of a royal family. पाणिवा: Pārthivāḥ, kings. वक्त्यमायैष्वरधितं नृपतितुल्यतेष्वभूमापलुच्च: Vakṣvānapāpaiḥ, now to be described. भावति Bhavati, become. भिक्षुमकर्तुष्ण: Nripatitiyāḥ, rich like kings. ते Teṣu, in them. नृपतिकुलापुत्राः: Abhūpālaputraḥ, persons otherwise than the sons of kings.

12. Persons born under the various Yogas above stated will become kings, though they come out of low families. If such persons are born of a royal family they will doubtless be kings. We shall now proceed to describe certain Yogas, persons born under which will become kings if they belong to a royal family; otherwise they will become immensely rich like kings.
CH. XI, ON RAJA YOGADHYAYA.

13. Three or more planets when exalted or in their own houses and also endowed with power (by virtue of time, &c.), persons born of a royal family become kings, and others become wealthy. If these three or more be devoid of strength (by virtue of time, &c.) then persons of the royal family do not become kings but wealthy. If 5, 6, or 7 planets be exalted or in their own houses or in their Mulaatrikona houses, then others also, even if they do not come out of the royal family, become kings. (If in either case the number of powerful planets be less than three or five, the persons described above will not become kings but will become only rich.)

14. The Sun and Moon being in the Ascendant Meșa, Mars in Makara, Saturn in Kumbha, and Jupiter in Dhanu, make kings the persons born of a royal family only.
Note:—Some read सो instead of सं. Then the Sun enters in the sign Simha and Moon in Meṣa becomes the Ascendant. This is also correct.

बिचुन्माला—स्वरूपे ग्रहे पातालस्ये धर्मस्थानां प्राते चंद्रे ||

दुचिक्याङ्गाप्रातिसामैः रेतेर्जीतः स्वामी भूमे || १५ इ ||

कृष्णa Sravke, in her own sign; in the sign Vriṣa or Tula. शुषक Sukre, Venus being. अर्जुनe Pāṭālasthe, in the fourth house from the Ascendant. ज्ञेयं Dharmasthānam, the ninth house. ज्ञेय Prāpte, seen. च Chandre, the Moon occupying. दुचिक्याङ्गाप्रातिसामा: Duṣṭikyāṅga-prāptiprāptaiḥ, in the 3rd, the Ascendant, and eleventh houses. ज्ञेय: Seṣāiḥ, by the remaining planets, i.e., Sun, Mars, Mercury, Jupiter, Saturn. ज्ञेय: Jātēḥ, person born; native. ज्ञेय Svāmi, lord. ज्ञेय: Bhūme, of the earth.

15. Venus in her own sign (Vriṣa or Tula) and in the fourth house from the Ascendant; the Moon in the ninth house; the other planets, viz., the Sun, Mars, Mercury, Jupiter, and Saturn being in the 3rd, 1st, and 11th houses, persons of royal family become kings; others become wealthy like kings.

Note:—Kumbha may be the Ascendant, or Karka may be the Ascendant. These are the two cases.

नवमालिका—सौम्ये बीर्ययुते तनुयुक्ते बीरयोऽवृष्टेः च शुभे

शुभायते || धर्मस्थायिकांगवस्त्रवर्गिकां नुस्त्यो: दुष्यिवीशा: || १६ इ ||

सौम्यe Saumye, on Mercury becoming. विर्ययुते Virayute, strong (by virtue of time, &c.). तनुयुक्तe Tanuyukte, in the Ascendant. विर्ययुते Virādyute, strong. च Oha, and. शुभe Subhe, the benefic planet Jupiter or Venus occupying. दुष्यिवीशा Subhayate, in suspicious signs; in religious signs; in the 9th sign. Some read शुभायते Sukhayate, i.e., benefics in the 4th house. दुष्यिवीशा Dharmārthopachayeṣu, in the 9th, 2nd, 3rd, 6th, 10th, and 11th signs. नुस्त्यa Naṣa, the remaining planets. शुभायते Dharmātmā, virtuous. रशa Nripaiṣṭha, prince. रशa Prithivīṭa, lord of the earth.

16. Mercury becoming strong and occupying the Ascendant (1) and a benefic planet Venus or Jupiter being also strong and occupying the ninth sign (2) and the other planets (3) occupying as far as possible the 9th, 2nd, 3rd, 6th, 10th and 11th houses (4), princes become virtuous rulers of the earth.
Notes:—(1) This may be any one of the 12 signs. (2) Some read देवते, i.e., the benefic planets being in the 4th house. (3) When one or more of the other planets according to the Commentator. (4) One of these houses according to the Commentator.

वशस्य-वृषोदये मूर्तिधनारिलाभेणे: शस्यांकजीवार्क्षसूता-परेरूपे। सुखे गुरौ खे शशितीक्षण्यविथितो यमोद्ये लाभगत-वृषोदये। ॥ १७ ॥

वृषोदये, the Ascendant being Vriṣa. मूर्तिधनारिलाभेन: Mārtidhamakā-लकाभगाविः, in the Ascendant, second, sixth and eleventh houses. सार्वलक्ष्य-लकाभगाविः: Saṁkajāvārkaśatā-पराराय, the Moon, Jupiter, Saturn, and also others, i.e., Sun, Mars, Mercury, Venus. निम्प, king. अबुलुष, in the fourth sign. गुरू जून, Jupiter being. खे क्षेत्र, in the tenth house. सार्वलक्ष्यविः Saṁkajāvārkaśatā, Moon and the Sun. यमोद्ये, the Ascendant. लकाभगाविः: Labhagāvā, in the eleventh house. निम्प, king. आपराय, the remaining planets, i.e., Mars, Mercury, and Venus.

17. The Ascendant Vriṣa with the Moon, Jupiter in Mithuna, Saturn in Tula, Sun, Mars, Mercury and Venus in Mina, make princes kings. Others become wealthy like a king. Second case:—Saturn in the Ascendant, (1) Jupiter in the fourth house, the Sun and Moon in the tenth house, Mars, Mercury and Venus in the eleventh house make also princes kings.

Note:—(1) This may be any one of the 12 signs according to Commentator.

वसन्ततिलक-सूपरयायतनुगा: शशिमंडक्षीवा जारी जने सितरवी हिंचुके नर्त्रमु ॥ वकासिती शशिमंडक्षीत्वसिद्धास्म्या होरासुक्ष्मयप्रवर्तितविषाद: प्रक्षेपशुम ॥ १८ ॥

सूपरयायतनुगा: Meṣuparayatanugā, in the tenth and eleventh houses and in the Ascendant. शशिमंडक्षीवा: Saṁkajāvārkaśatā, the Moon, Saturn and Jupiter respectively occupying. नर्त्रमु: Jāraṇu, Mercury and Mars being. धना, in the second house. शनिव मित्र, Venus and the Sun being. हिंचुके Hibuk: in the fourth house. रात्रिकाल: Narendram, king. अपराय Vakrāstau, Mars, and Saturn being. सार्वलक्ष्ययसित्वास्म्या: Saṁkajāvārkaśatā, the Moon, Jupiter, Venus, the Sun, and Mercury being. होरासुक्ष्मयप्रवर्तितविषाद: Horāsukṣmaśubhahāpptigatāḥ, in the Ascendant, fourth, seventh, ninth, tenth, and eleventh houses, respectively. जैन जैन, Prajēṣaṁ, ruler of subjects.
18. The Moon in the tenth house, Saturn in the eleventh house, Jupiter in the Ascendant, Mercury and Mars in the second house, Venus and the Sun in the 4th house make princes kings. Second Case:—Mars and Saturn in the Ascendant, the Moon in the fourth house, Jupiter in the seventh house, Venus in the ninth house, the Sun in the tenth, Mercury in the eleventh house make also princes kings. Others become wealthy like kings.

स्वागता—कर्तमद्युतपाकवस्थायों राज्यलक्ष्यरथवा प्रव-लस्य राजुनीच्युतप्रियतवस्थायों चित्रसंघ्रियवस्था परिकल्पना ||१६||

वर्तमानवस्थायों Karmalagnayatapakadasayam, during the Dasā or the Antardasā of the planet that is in the Ascendant or during the Dasā or the Antardasā of the planet in the 10th house from the Ascendant. राज्यलिपि: Rājyaabhil, the acquisition of sovereignty or kingdom. राज्यम: Athavā, or. राज्यम Pravalaśya, during the Dasā of the planet that is most powerful. शत्रुक्षरुफळसतकां गुरु Sutrutilchagrihaya-tadasayam, during the Dasā or the Antardasā of the planet residing in the house of the enemy of the king-making planet or in its detrimental house. चित्रसंघ्रिय चित्रसंघ्रिय Chhidrasamārayadasā, the weak period during the Dasā when kingdom might be lost and when making friendship or taking refuge under other powerful victorious kings is advisable. चित्रसंघ्रिय Parikalpya, to be considered over.

19. The kingdom will be obtained when the Dasā or the Antardasā comes of the planet that is in the Ascendant, (1) or in the 10th house from the Ascendant, or in that of the most powerful planet (2). The kingdom might be lost also during the Dasā or the Antardasā of the planet that is in the enemies' houses or in the detrimental houses (3); if it be not powerful then resort to other just and powerful kings should be had recourse to.

Notes:—(1) If there be planets both in the Ascendant and in the 10th house or if there be several planets in either, then in the Antardasa period of the most powerful of them.

(2) If there be no planets both in the Lagna and in the 10th house.

(3) If such planets be powerful, the king will lose his kingdom permanently; and if they be not powerful, he will recover it by the help of his allies.
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МАЛИНИ—युद्ध-सत्तमये रक्षकोषे वियति विवसनाये मोगियो जन्म विद्यात्। श्रमवजयुतकोनेन: कृतसंस्तेश पार्रवेजजति शारदस्युस्वाविमात्मस्थमभक्तः॥ २० ॥

इति श्रीवाराहिमिहिरिविरचिते ब्रह्मजातके राजयोगाध्याय: एकादशः॥१२॥

नुससकर्माणे Gurusitabudhalaghe, on Jupiter, Venus or Mercury being in the Ascendant. वर्तमाने Saptamaaste, in the 7th house. अक्षप्रते Arkapatra, Saturn being. वियति Viyati, in the tenth house. वित्तव्रते Divasanâthe, on the Sun going. नेविन्म Bhoginâm, of those that are devoted to enjoyments; the enjoyers of the senses; of the epicures. जमा Jamma, the birth of. विकस Vindyat, know. शशांपात्रागः Sabhabalayutakendraiḥ, when the powerful, auspicious signs are in the angular houses. श्रुतिः प्र कृतसंस्तेशाही cha, and in the malefic signs. भाग: Pāpaibhiḥ, when the malefic planets reside in. जमा Vrajatī, gets; goes into. शशांपात्रागः Sabaradasyuvāmitām, the chief of hunters and dacoits. केस्तः पर Arthabhāk cha, and becomes wealthy.

20. Jupiter, Venus or Mercury in the Ascendant, (1) Saturn in the seventh house, the Sun in the tenth give birth to epicures (i.e., men of enjoyments). When the powerful benefic signs form the angular houses (Kendras) (2) and the malefic planets occupy the malignant signs, persons born become rich and turn out the chiefs of the hunters and dacoits.

Notes:—(1) The interpretation given of this portion of the text is objected by some on the ground that when Venus and Mercury (the inferior planets) occupy the rising sign, the Sun cannot occupy the 10th house, a place more than 60 degrees removed from them. Accordingly the following interpretation is proposed:—“If the rising sign be the house of Jupiter, Venus, or Mercury.” Bhattaautpala, the Commentator, while granting the validity of the objection, says that the interpretation has the support of Gārgī whom he quotes. Varāha Mihira, while admitting the impossibility of the Yoga, says that his task is simply to state the views of the ancient writers and nothing more.

(2) This portion of the text is interpreted by some as follows:—

“When powerful benefic planets occupy the Kendras.” But this interpretation is opposed to Gārgī whom the Commentator quotes.

Thus ends the eleventh Chapter on Rājayoga by Śrī Varāha Mihira of Avantika.
CHAPTER XII.

ON NĀBHASA YOGAS.

Or on Particular Heavenly Combination.

श्रौपचादरसिक-नवदिग्वसतवाश्वकाशिकोणिकिता द्वितीयतिबितकाल्पं ज्यु: । 
वचनेतिज्ञेयणा हि पद्धारी सा कथिता विस्तरतोः ॥ 
तत्समा: ज्यु: ॥ १ ॥

नवदिग्वसताः: Navadigvasavaḥ, the numbers nine, ten, and eight, respectively; 9, 10, 8. 
त्रिक्ऩिवदेयाः: Trikṣṇaivedaḥ, by three, three and four respectively; by 3, 3, 4. 
श्रूपिताः: Guṇitāḥ, multiplied by. 

dvitrīchaturviolpajāḥ, arising out of the combinations of the first two, first three, and first four numbers (indicating the number of the four varieties of heavenly combinations). The first variety is called Ākṛiti Yoga or the combination consequent on a specific form; and its number is 20. The second variety is called the Samkhya Yoga or the combination consequent on numbering; and its number is seven. The third variety is called Āśraya Yoga or the combination consequent on dependence on another; and its number is three. The fourth variety is called Dala Yoga or the combination consequent on the troop of planets all being arranged so as to produce good or bad effects; and its number is two. Now it will be seen easily that the number 27 is got by adding 20 and 7; the number 30 is got by adding 20, 7, and 3; and the number 32 is got by adding 20, 7, 3, and 2 respectively. यवनावः: Yavanāvah, by the astrologer Yavanāchārya and other ancient astrologers. त्रिक्षण Trikṣṇa, thrice. 

dś: सत्तु, six hundred. दा, the Nāvata Yogas. काहाथ: Kathā, said ; mentioned. 

विशारद: Vistaratabh, in detail; extensively. अत्र: Atra, here; in this treatise. 

tatsmaḥ, those in brief. ज्यु: Syuḥ, are (described).

1. The numbers nine, ten and eight (9, 10, 8), multiplied respectively by three, three, and four (3, 3, 4), give rise to the numbers (i.e., 27, 30, 32) indicating the sums of the first two, first three and the first four combinations. Yavanāchārya and others treat extensively of 1,800 varieties of various such combinations. What is described in this treatise is a summary of them, (but containing the essence of 1,800 varieties).

Note.—The heavenly combinations (Nāvata Yogas) are conceived to be of four kinds:—The first kind is called Ākṛiti Yoga; the second kind
is called Samkhya Yoga; the third kind is called Astraya Yoga; the fourth kind is called Dala Yoga. The first one has twenty sub-divisions, the second one, seven sub-divisions; the third one, three; and the fourth one has got two sub-divisions. These will be described in details shortly; their fruits too will be described. Yavanacharya's 1,800 varieties will also be dealt with in the Notes at the end of this Chapter.

Om prachandrasik-rugumusalamb nalastr sanctioned- Graham yogam II kendra: svasthuryeelaajhri sakshath kathito parasharsh II 2 II

Rajjuh, named Rajju, (i.e., rope, cord, tie). Musalam, named Musalam (club). Nala, termed Nala (a tube). Charadyaib, according as the planets are in the moveable, fixed, or common signs. Satyabh, Satyacharya, the astrologer. Cha, and. Arayaj, Astrayaj, arising out of Astraya, or of dependent position. Jagdha, Jagda, said; mentioned. Yogam, combinations. Kendraig, the angles. Sadasyutaib, when occupied by benefic or malefic. Dalakayau, termed Dala Yoga. Srakasraup, named otherwise Garland Yoga or Serpent Yoga. Kathita, Kathitau, said. Parasara, by Parasara, the Astrologer.

2. Satyacharya says:—The Astraya Yoga is termed Rajju (rope), Musalam (club), or Nala (tube) according as all the planets (1) are found in the moveable, fixed or common signs. Again, Parasara says that Dala Yoga is then formed when the planets reside in the angles. The Dala Yoga is termed Srak Yoga (combinations looking like a garland) when the benefic planets (2) reside in the angles and it is also named Sarpa Yoga (combinations looking like a Serpent) when the malefic planets (3) reside in the angles.

Notes.—The author here begins with Astraya and Dala Yogas, the 3rd and the 4th variety of Nabhasa Yoga.

(1) When all the planets are found in one, two, three or four moveable signs, it is called Rajju or Rope combination; similarly, when all the planets are found in one, two, three, or four fixed signs, it is termed Musalam (club) combination; and when all the planets are found in one, two, three, or four common signs, it is named Nala (tube) combination. Some say when all the planets are found in all the 4 moveable signs it is called Rajju and so on; but this is not proper, as not being countenanced by higher authorities Garagi and others. Persons born under Rajju Yoga
are fond of gambling and residing in foreign or distant lands and get wealth; those under Muśala Yoga get honor and wealth; those under Nala Yoga get lean or fat bodies; they become clever, amass wealth and derive enjoyments.

(2) When the benefic planets Mercury, Jupiter, and Venus are in any three angles, it is termed Garland combination; and (3) when the malefic planets Sun, Mars, and Saturn reside in any three angles, it is termed Serpent combination. Here any three angles are taken into account and not all the angles for this reason: the Moon is considered benefic in the light half and malefic in the dark half of the lunar month. And when the benefics reside in the three angles and the waning Moon in the fourth angle, it is known as Serpent Yoga; or when the malefics reside in the three angles and the waning Moon in the fourth angle, even then it is known as Serpent Yoga. And this is countenanced by higher authorities Gārgī, Parāśara, etc.

Sraēa-Yoga or Garland-Yoga produces auspicious good effect and Serpent Yoga evil effects.

उपजालितका—योगा ब्रजेश्वरयज्ञ: समत्वं यवाब्जवांड-जगोलकायं: || केन्द्रोपगः प्रोक्तफलली वलाख्यावित्याहुरन्ये न प्रृथक्फलली तौ || २ ||

 Yogā, combinations. कंति Vrajantī, go to. ब्रजेश्वरaya Yoga, called Rajju, Musalam, and Nala Yogas. समत्व Samatvam, equality; sameness. यवाब्जवांड-जगोलकायं: Yavābjavajraṇḍajagolakādyāiḥ, with Yava (barley), Abja (lotus), Vajra (thunderbolt), Anḍaja (bird), Golaka (globe) combinations, etc. केन्द्रोपगः Kendrapagaiḥ, due to the planets being stationed in the angles. प्रोक्तफलली the effects, auspicious or inauspicious as the case may be, already mentioned. वलाख्यāvalakṣaṇa, termed Dala Yoga. इतै Ith, thus. अहुः Ahuḥ, said; mentioned. अन्य Anye, other astrologers. Na, not. प्रक्तम Prakṣphalalau, producing separate effects. तु they.

3. Other astrologers say that the Aśraya Yogas (the Rope, Club, and tubular combinations) do not differ at all from the Yava (barley), Abja (lotus), Vajra (thunderbolt), Anḍaja (bird), Golaka (globe) and the like Yogas (see the next stanzas), and that when the effects of planets occupying the Kendras (or angles) are described, the effects of Dala Yogas are also described and they produce no separate effects.
Notes:—In this stanza the author states the reason why certain astrologers have not mentioned at all in their works, the Āśraya and the Dala Yogas. It may be asked why then Varāha Mihira has mentioned these in his treatise? The reply is, there are special reasons for their being mentioned separately here. The Āśraya Yogas may be these and may not be these; hence the author has deemed it advisable to treat them separately. For instance, if all the planets occupy the signs Mithuna and Dhanu—2 of the common signs—when one of these is also the rising sign, the Yoga is known both as Vajra and Nala; but if any other sign be the rising sign, it is not a Vajra Yoga but only a Nala Yoga.

As regards the Dala Yogas, it is said that other writers have described the effects of benefic and of malefic planets occupying the Kendras and as these are also the effects of the two Dala Yogas they have omitted to treat them separately; the author here treats of these separately in order to make it known that the two are Nābhasa Yogas and as such their effects are felt throughout life (i.e., in all the Dātas). The other Yogas produce effects in their respective Dāta or Antardāta period and do not produce any effect when that Dāta period is over.

The special reasons for taking the Āśraya and Dala Yogas separately will be further discussed in the notes at the end of this Chapter.

व०३०—आसन्नक्रेँद्रभवनद्वयोऽर्गवायक्यस्तन्वस्तगेषु \ शक्रं विह्रगः \ खंबेश्वोः \ \ श्रंगातरकः \ नवमपंचमलकसंस्तेष्यान्यगेह्ल-मिति \ प्रवक्तिः \ तत्ज्ञः \ \ ॥ ॥

अपकाणकेनन्द्रब आसन्नक्रेँद्रभवन, when in the two adjacent angular houses, (all the planets occupy). गदायः, Yoga termed Gadā (club). तन्वस्तानपा\  in the Ascendant and Descendant, (all the planets occupy). खं सकाताम, Yoga termed Šakātam (cart). \विह्रगः, Yoga termed Vihaga (bird). खंबेश्वोः: Klabando, when in the tenth and fourth houses, (all the planets reside). 

Sringātakam, Yoga termed  Sringātakam; नवमपंचमलकसंस्तेष्यान्यगेह्ल-मिति \ प्रवक्तिः \ तत्ज्ञः \ \ ॥ ॥

Navamapāñchamalagnasarāshthāya, in the ninth, fifth, and the first houses, (all the planets reside). लगनायगासिए, in the other triangular houses, i.e., the other ninth and fifth houses than those counted from the Ascendant. This may be in 3 ways:—(1) the 2nd, 6th and 10th houses, (2) the 3rd, 7th and 11th houses, (3) the 4th, 8th and 12th houses. 

Halam, Yoga termed Halam. ताजी, thus. \प्रवदाति \ Pravadanti, say. शक्र: \ Taji, astrologers well versed in their sciences.

4. The Yoga is known as Gadar when all the planets are in the two adjacent angular houses; (1) termed Šakātam
when all the planets are in the Ascendant and the Descendant; known as Vihaga when all the planets are in the tenth and fourth houses; termed Śrīṅgāṭakam when all the planets are in the fifth, ninth houses and in the Ascendant; and the Yoga is known as Halam when all the planets are in the other triangular houses, i.e., other fifth and ninth houses, than those stated above (2). Thus say the well-versed astrologers.

Notes:—(1) The author now proceeds to describe the 20 Ākriti Yogas; 5 of them are described in this stanza. There are 4 varieties in the Gāḍā Yoga. (1) Gāḍā (Lagna, fourth); (2) Saṃkha (fourth and seventh); (5) Bavraka (seventh and tenth); (4) Dhvajā, (tenth and Lagna). The Yavanakas consider these 4 as 4 distinct Yogas and call them respectively as Gāḍā, Saṃkha, Bavraka and Dhvajā.

(2) This may be in 3 ways.
All the planets may occupy.
(1) the 2nd, 6th and 10th houses.
(2) the 3rd, 7th and 11th houses.
(3) the 4th, 8th and 12th houses.

वैतालिया—शकटांडजवच्छुभामध्यमेव्वजं तद्दिवर्नरितांगेयाँ: ॥
कमलं तु विभिन्नस्तिथिस्विपरीति तथावि केत्रबाह्यत: ॥ ५ ॥

कक्षांश्च शकापांचाणयात्र, like शकार्ता and अण्डाजः (as described in the preceding verse). सूक्ष्मः: सूक्ष्मः, by the benefic and malefic planets respectively. वा Vajram, Yoga termed Vajra (thunderbolt). द्विविषयः: Tadviparttagaśih, when posted in the reverse order (from the Vajra:yoga). या: Yavaḥ, Yoga known as Yavah. वा Vajram, Yoga termed Kamala (lotus). विभिन्नस्तिथिः: Vimiśrasarṣṭhitah, when all the planets, benefics and malefics, are stationed (without any restriction) in all the angular houses. वा Vāpi, Yoga termed Vāpi. कपत, all the planets. वा Yadi, if. तदादाः: Kendrāḥhyatab, in the other houses than the angles; in the four succedent or in the 4 cadent houses.

5. The Vajra Yoga takes place when the benefic planets are in the Ascendant and Descendant and the malefic planets are in the fourth and tenth houses (no planets being in the other houses); the reverse of this is Yava Yoga, i.e., when the malefics are in the Ascendant and Descendant and the benefics are in the fourth and tenth houses. The Yoga is known as Kamala or Avja, when all the planets are scattered
without any restriction in all the angles and nowhere else; and the Yoga is termed Vāpa when all the planets are interspersed in houses other than the angles (i.e., in the four succedent or in the 4 cadent houses.)

Note:—Four Ākṛti Yogas are described in this verse. Thus far nine (5 + 4) Ākṛti Yogas are described.

चतुर्थेऽऽवने सूर्योज्जसितो भवत्: कथम् ॥ ६ ॥

6. These Vajra and other Yogas I have taken from the ancient Sāstras by Maya, Yavana and others. The discrepancy arises thus:—when the Sun is in the 4th (or 10th) house (with the malefics) how can Venus and Mercury be in the 1st or 7th house? (i.e., this is impossible, as Venus and Mercury cannot be so distant from the Sun) (1).

Note:—(1) According to Mr. Sundareswara Srouty of Trivadi, the Vajra and Yava Yogas refer to the positions of the planets in the Bhāra Chakra and not to their position in their Rāja Chakra as supposed by Varāha Mihira. He is therefore of opinion that Garga and other writers have not erred in treating these Yogas as possible ones.

7. When all the planets are found in the four houses consecutively from the Ascendant, the fourth, the seventh
and the tenth, the angular houses, respectively, the Yogas are termed Yupa, Iṣu, Sakti, and Danḍa one after another (1).

Note.—Four Ākṛti Yogas are described in this verse. Thus (5 + 4 + 4) thirteen Ākṛti Yogas in all are described.

(1) If all the planets occupy the four signs 1st, 2nd, 3rd and 4th, the Yoga is known as Yupa. If they occupy the 4th, 5th, 6th, and 7th houses, the Yoga is known as Iṣu; if they occupy the 7th, 8th, 9th and 10th houses, the Yoga is known as Sakti; and if they occupy the 4 signs 10th, 11th, 12th and the Ascendant, the Yoga is known as Danḍa.

8. If, as before, the seven planets reside in the seven houses consecutively, starting from the Ascendant, the fourth, the seventh, and the tenth houses respectively, we will have Nau (boat) Yoga, Kūṭa (mountain peak) Yoga, Chhatra (umbrella) Yoga, and Chāpa (arrow) Yoga. And if these seven planets be situated in the seven houses consecutively not starting from the Ascendant or the angles but from the succeedent or cadent houses, we get the Ardha-chandra (semi-lunar) Yoga.

Notes.—Here five Ākṛti Yogas (so far 18 Ākṛti Yogas) are described. Ardha-chandra Yoga is of eight sub-divisions, and these can be easily traced out. As there are 4 succeedent and 4 cadent houses, the Ardha-chandra Yogas are of 8 kinds:—six, all the planets may occupy (1) from the 2nd to the 8th houses, (2) from the 3rd to the 9th house, (3) from the
5th to the 11th house, (4) from the 6th to the 12th house, (5) from the 8th to the 2nd house, (6) from the 9th to the 3rd house, (7) from the 11th to the 5th house, (8) from the 12th to the 6th house.

अनुष्ठान—एकांतरगतिर्यत्वस्मृत: पद्यविधानिति: | विलक्षण- 
दिशितान्तिर्मितिकरमितिकस्त्रिजस्मृत: II 6 II

एकान्तरगति: Ekāntaragataiḥ, when situated in every alternate houses. अर्थात् Arthāt, (beginning) from the second house. श्रृंग: Samudraḥ, the Yoga known as Samudra Yoga (ocean). श्रुंगिति: Šrūngiḥkāritaḥ, situated in the six alternate houses. विलक्षण-दिशिति: Vilagnādiṣṭhitaḥ, situated in the houses commencing from the Ascendant. चक्र Chakram, termed Chakra (wheel) Yoga. द्वीतीय Iti, thus. अक्रितिसम्राह: Akritiṣaṁrahaḥ, all the Akriti Yogas thus described briefly.

9. When all the planets are found in the six (i.e., 2nd, 4th, 6th, 8th, 10th, and 12th) (1) houses, it is known as Samudra Yoga; when all the planets are found in the six (i.e., 1st, 3rd, 5th, 7th, 9th, and 11th) (2) houses, it is termed Chakra Yoga. Thus all the Akriti Yogas are described briefly.

Note,—Here 2 Akriti Yogas are described. Thus twenty Akriti Yogas in all are dealt with.

(1) Six alternate signs beginning from the 2nd house.
(2) Six alternate houses beginning from the Ascendant.

शालिनी—संस्कारायोग: स्यू: सत्रसत्त्र्यत्िसंस्कर्कारायाद्वृ- 
की दासिनी च। पाशा: केदार: शृव्ययोगो युंग्य च। गोलक्षण्या- 
न्ययेनसुक्तानविभाष्य II 10 II

संस्कार: Sankhya-yogāḥ, all the Sankhya Yogas. श: Syuḥ, are these; are the following. संस्कारायोग: Saptasaptarakṣasamstaśiḥ, the seven planets being situated in the seven signs. उपसंह: Ekāpṇayāḥ, removing one (from the seven houses; six houses, five, four, three, and two one house, successively.) च: Vallaki, named Vallaki Yoga. दामिनि, known as Dāmini Yoga. च: Cha, and. मात्र: Phāṣaḥ, Pāsa Yoga. केदार: Kedāraḥ, Kedāra Yoga. श्रयोग: Śrīyogāḥ, Śīla Yoga. य: Yugam, Yoga Yoga. च: Cha, and. मात्र: Golaḥ, Gola Yoga. च: Cha, and. अन्य: Anyān, others. पूर्वक मुक्तान: Pūrvarakta, already mentioned. विहाया, avoiding; not taking into account.

10. Now the seven Sankhya Yogas are being described. When the seven planets are in any seven signs, it is known as Vallaki Yoga. When the seven planets are in any six
signs, it is Dāminī; in any five, Pāśa; in any four, Kedāra; in any three, Sūla Yoga; in any two, Yuga Yoga; and when all the planets are in any one sign, it is known as Gola Yoga. The Yogas already described, if they look like Sāmkhyā Yoga, are not to be taken into account under Sāmkhyā Yogas. (1)

Note:—(1) For instance, the Gadā, Sākaṭa, and Vihaga Yogas described in stanza 4 are to be treated only as such and not as Yuga yoga described in this stanza; the Śrīgaṭaka and Hala Yogas described in stanza 4 are to be treated only as such and not as Sūla Yoga described in this stanza. Again the Vajra, Yave, Kamala, and Vāpt Yogas described in stanza 5 as well the Yupa, Jām, Śakti, and Danda Yogas described in stanza 7 shall not be confounded with the Kedāra Yogas described in this stanza. And so on.

वं तिते—ईंशुविद्यानिरतोःऽवलिच्छ रज्जवं मानी धनी
च मुशले बहुकुलस्तकः। व्यङ्गः स्तेराक्यनिपुणो नलजः स्नात्यो
भोगाविन्तो भुजगजो बहुहुःखमास्यतु। ११ ॥

तैः ल्रयः, envious; jealous of the wealth of others. शिवलम: Videśānirataḥ, living in foreign or distant lands. कृपषिव: Adhvaruchiḥ, fond of travelling. ॐ Cha, and. र्व्म् Rajjvām, in the Rajju Yoga, (coming under Āśraya Yoga).

मनि, proud; respectable. धानी, wealthy. ओ Cha, and. मुशले, in The Muśala Yoga. बुक्षकतत: Bahukrīthyasaktat, capable of doing great works.

व्यंग: of defective body; of defective organs. स्नात्यो: Sthirāhyaminipataḥ, steady and clever. नलज: Nalajah, arising out of Nala Yoga. सत्त: Sragutthah, arising out of Srak or Garland Yoga. भोगाविनः: Bhogānivitaḥ, possessed of all enjoyments, living in comfort and luxury. बहुहुःख: Bhujagajah, arising out of Serpent Yoga. बहुहुःखमास्य: Bahudalakhabhāk, very miserable. सत्त: Syāt, become.

11. Those born under Rajju Yoga are envious, fond of travelling, and live in foreign or distant lands; those born under Muśala Yoga are respectable and wealthy; and capable of doing great works. Those born under Nala Yoga are defective in body, steady and clever. People born under Srak or Garland Yoga are possessed of many enjoyments and those born under Serpent Yoga get many afflictions and miseries.
Note:—In this stanza, the author describes the effects of the three Āsraya Yogas and of the two Dala Yogas.

चन्द्रुपद्म—चार्धयोक्तास्तु विफला भवन्वन्यस्विरूपिता: ||
मिथ्या वैस्ते फलं ददुरिस्मित्या: स्फोटप्रदः || १२ ||

चन्द्रुपद्म, what have been already described as to the effects of Āsraya Yoga. तू, but. विफल, not producing any result; ineffective. वाहिनि Vahniti, are. अन्याय, with other Yogas. विनिर्धार, resembling in form. लिखित: Miśāraḥ, like; resembling; similar in appearance. या, Yaiḥ, with whatever other Yogas. ते, those other Yogas. पाल, Phalam, fruits. ददुः Dadyuh, bear. अमिधार, not resembling with any other Yoga. स्फोटप्रदः Svaphalāpradāḥ, productive of its own consequences.

12. The Āsraya Yogas become ineffective, when they look like other Yogas. The other Yogas, with which the Āsraya Yogas happen to resemble, those other Yogas become operative and bear fruits. When the Āsraya Yogas do not bear any resemblance with other Yogas, it is then that the Āsraya Yogas produce results.

Note:—For instance, if a Rajju Yoga or a Muśala Yoga or a Nala Yoga partake of the nature of a Kūmala Yoga (see Stanza 5) it should be treated as the latter.

व० तितो—यज्ञ्वार्थभात्ततत्तमदर्शिविश्वासंतत्रूढः चक्राद्: ||
सृज: कुवार: || तूतोरङ्ग: कलहकृत्विहः प्रविधः: || श्रुतानां
विशिष्टाकलास्ये: || १३ ||

यज्ञ्वार्थभात्ततत्तमदर्शिविश्वासंतत्रूढः: Yajvārthaḥbhāk, will perform sacrificial rites, and will become rich. तत्तमद: Satatam, always. अधिक: Artharucchā, eager to amass wealth; eager to collect money. श्रुतानां Kūmala Yogas, under Kūmala Yoga. चक्राद् Tadvrittibhuk, earning one's livelihood by business in carts, hackney carriages, etc. श्रुतानां: Sakaṭajaḥ, of those born under Sakaṭa Yoga. श्रुतानां: Sarujaḥ, having always one bodily complaint or other; of diseased body. श्रुतानां: Kudāraḥ, having ugly and blameable wife; having a mean wife. श्रुतानां: Dūtaḥ, messenger; envoy; ambassador. श्रुतानां: Añanas, of wandering habits; fond of travels. श्रुतानां Kalahakṣī, quarrelous; quarrelsome. श्रुतानां Vihaṅge, under Vihaṅga Yoga. श्रुतानां: Praudājaḥ, mentioned. श्रुतानां Śrīmāṭaka, under Śrīmāṭaka Yoga. श्रुतानां Oṁraukkha, always happy; happy throughout their lives. श्रुतानां Kṛṣīkṣī, earning one's livelihood by agriculture. श्रुतानां: Halākṣye, under Hala Yoga.
13. Persons born under Gadā Yoga perform religious sacrifices, are always eager to collect wealth and they amass also much wealth; those under Sakaṭa Yoga earn their livelihood by means of trade in carts or hackney carriages, are always sickly, and possess ugly mean wives; those born under Vihaga Yoga become messengers, travellers, and are quarrelsome; those under Śrīpāgāṭaka Yoga are happy throughout their lives and those born under Hala Yoga are agriculturists.

Note:—In this stanza the author describes the effects of 5 Ākṛiti Yogas.

व० ति ॰—क्षेत्रत्रय-pūr्वेष्वर्णन: सुभगोऽविनिष्ट्वः सौरिजिनितोऽवप्य यथे सुलिते वर्णंत: || विष्णुवत्कीर्त्यांमितसौरिजिनितसौरिजिनितसौरिजिनित- सौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितसौरिजिनितमृत्यु: ||

14. Persons born under Vajra Yoga are happy in their young and old ages, become very lovely and great warriors; those born under Yava Yoga are vigorous and happy in their middle ages; those born under Padma Yoga acquire glory on all sides and their friendship and good qualities are unsurpassed; those born under Vāpi Yoga are somewhat rich, of good physique, keep their wealth hidden safely underground and do not subscribe any money in any cause (are misers).

Note.—In this stanza, the author describes the effects of 4 more Ākṛiti Yogas.
15. Persons born under Yûpa Yoga are generous, self-controlled and great sacrificers; those under Sara Yoga are mischievous, murderous, masters of prisons and makers of bows and arrows; those under Sakti Yoga are of low disposition, indolent, poor and unhappy; those born under Danda Yoga suffer bereavements from their nearest and dearest relations, and pass their days in servile works.

Note.—In this stanza the author describes the effects of 4 more Akriti Yogas.

15. persons born under Yûpa Yoga are generous, self-controlled and great sacrificers; those under Sara Yoga are mischievous, murderous, masters of prisons and makers of bows and arrows; those under Sakti Yoga are of low disposition, indolent, poor and unhappy; those born under Danda Yoga suffer bereavements from their nearest and dearest relations, and pass their days in servile works.

Note.—In this stanza the author describes the effects of 4 more Akriti Yogas.
16. Persons born under Nau Yoga get name and fame, sometimes happy, sometimes miserable, and they are misers; those born under Kūta Yoga meditate and tell lies and are the jail keepers; those born under Chhatra Yoga keep their relations happy and they themselves become happy in their old age; those born under Chāpa Yoga are great warriors and are happy in their childhood and in their old age.

Note.—The effects of four more Ākriti Yogas are described in this stanza.

व० तिः—स्त्रैंद्रेजः: सम्रगकांतवप: प्रवानस्तोयालये नर-पतिप्रतिमत्स्तो मोगी। चक्रों नरेन्द्रमुखायतुर्जितांतिर्यादियोऽभ्यत्त्वः
निन्दा: प्रियागीत्यूथ्यः ॥ १७ ॥

स्त्रैंद्रेजः: Ardhandujah, persons born under Ardhandu Yoga. सम्रगकांतवपः: Subhagakāntavapah, lovely and of fine appearance. प्रवान: Pradhānāh, worshipped by all; the chief amongst men; superior. नरेन्द्रमुखाय: Toyālaye, under Samudra Yoga. नरपतिप्रतिमत्स्तो मोगी: Narapatipratimah, like a king, enjoying like a king. चक्रों: Bhogī, enjoying; an epicure. चक्रों: Chakre, under Chakra Yoga. निन्दा: Narendramukūṭa-dyutiranjitāmghriḥ, whose feet are worshipped by the kings loving with their heads ornamented with jewels; become Mahārājādhirajās (due to their performing austerities and attaining knowledge). प्रियागी: Vīgodbhavah, persons born under Vīnā Yoga. प्रियागी: Nipuṇah, of subtle vision and judgment. प्रियागीत्यूथ्यः: Priyagītāryaḥ, fond of music and dancing.

17. Persons born under Ardhachandra Yoga are lovely and of fine appearance and superior to all persons; those born under Samudra Yoga become king-like and great epicsures; those born under Chakra Yoga become Mahārājādhirajās and their feet are worshipped by kings, wearing lustrous jewels on their crowns; and those born under Vīnā Yoga are discriminating and fond of dancing and music.

Note:—In this stanza the author describes the effects of the three Ākriti Yogas and of the first Sānkhyā Yoga.

व० तिः—वातान्त्यकार्यिणिनः: पशुपथ दार्श्न पाशे धनार्जः-
नविशेषवस्मृत्यवन्धः। केवलजः: कुषिकरः: सुवृष्णयोध्यः: शूरः: 
चतो धनरुचिचिर्बिपनश्च शृङ्खः ॥ १८ ॥
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इति Dātā, generous; kind-hearted. कल्याणीति: Anyākāryaniyataḥ, doing good to others; of philanthropic disposition. शुचि: Paśupāṭha, the protector of cattle; and the master of cattle. शिष्य Dāmni, under Dām or Rajju Yoga. शेष Pāśa, under Pāśa Yoga. चित्तविश्वासस्मृत्याः: Dhanājāna viśvāsadhīrītyabandhuh, earning money by honest means and doing good works with friends and servants. केदार: Kedāraḥ, persons born under Kedāra Yoga. कृषिकराः: Krṣikaraḥ, agriculturist. सङ्कुचितः: Subahūpayojyaḥ, doing good to many people. शता: Śataḥ, hero in battle. किया: Kṣataḥ, bearing marks of warfare in body. विद्धाणि: Dhanasrutiḥ, very eager to get money. शुचि: Vidhānaḥ cha, and poor; having no money. शुली: Śūla, under Śūla Yoga.

18. Persons born under Rajju (Dāmni) Yoga are generous, philanthropic, and warders of many cattle; those under Pāśa Yoga earn money with honest endeavours and are surrounded by friends and servants; those born under Kedāra Yoga are agriculturists and do good to many people; and those born under Śūla Yoga are great warriors, get marks of wounds on their bodies, eager to acquire money but they are without any money.

Note:—In this stanza the author describes the effects of 4 more Śaṁkhyā Yogas.

इति श्रीवराहमिहिराचार्यप्रगते व्रह्ज्ञातके नामसयोगा-भ्यायो द्रावश: ॥ १२ ॥

विश्वासस्मृति: Dhanavirahitaḥ, void of money. चक्रवर्त्ति: Pākhandaḥ, an heretic; a hypocrite; one not following the tenets of Veda; one acting in contravention of Vedic rules. शुचि Vā, or. शुचि Yuge, under Yuga Yoga. पु त्र: Tu, but. एत्य: Atha, and. शेष: Golaka, under Golaka Yoga. चित्तविश्वासस्मृतिः: Vidhanamalinaḥ, poor, dirty, and gloomy. अज्ञानोपधेशा: Ajñānopadēṣaḥ, illiterate. शुचि: Kṣataḥ possessing knowledge of bad workmanship; bad workman. शृव्य: Alasaḥ, idle, lazy; not capable of doing any work. अतनाह: Atanas, of wandering habits. इतi: Ith, thus. निविर्जन: Nigaditāḥ, said. शिष्य: Yogāḥ, the different combinations. शु: Sārdham, with. शु राम: Phalam, effects. इतi: Ith, in this Chapter. कथा: Nā-
vāsāḥ, heavenly. नियतापलदाः, always effective. न व इति Hi ete, these certainly. समस्तदासाः, in all the Dāsās throughout one’s life.

19. Persons born under Yuga Yoga are void of money, irreligious and not the abider of the Vedas; those born under Gola Yoga are poor, dirty and gloomy, illiterate, bad workmen, indolent and of wandering habits (1). Thus have been described the several Nāvasa Yogas with their effects. These bear fruits throughout one’s life, in all the Dāsās of human beings (2).

Notes:—In this stanza the effects of the remaining two Samkhyā Yogas are described.

(1) For bare subsistence.

(2) Except in case of Vajra and other Yogas (see stanza 14) whose effects will be felt, as stated in certain periods of a person’s life. So that wherever no periods are mentioned the effects will be felt throughout life.

Thus ends the twelfth Chapter on Nāvasa Yoga (miscellaneous heavenly combinations), by Śrī Varāha Mihirāchārya of Avantika.

Note:—It is to be remembered that this Nāvasa Yoga, as a rule, yields results throughout all the periods of life. Now the doubt arises:—in Vajra Yoga it has been mentioned that people are happy in their young and old age; how then this rule is applicable to the whole period of life? The answer is that the rule will be applicable there only where no definite periods of time are expressly stated. Again the doubt arises:—there are cases where it has been stated that the person will be happy throughout all the periods of their lives; now a person, in the midst of all sorts of happy circumstances, feels some mental pain and becomes miserable; or a person in the midst of all distressing circumstances, feels happiness in his mind; how is that possible? The answer is that this Nāvasa Yoga does not nullify the effect of Aṣṭaka Varga or other planetary combinations and therefore a man feels happiness in the midst of all contrary circumstances indicated in this Chapter.

In the 3rd Śloka of this Chapter, it has been mentioned that there are special reasons for mentioning Āṣraya Yoga and Dala Yoga separate from Ākṛita Yoga and Samkhyā Yoga. Now these reasons are being explained. When the Dala Yoga resembles the Samkhyā Yoga the effects of the Dala Yoga are visible and not those of the Samkhyā Yoga (see verse 10). This accounts for taking the Dala Yoga separate.
The Dala Yogas do not coincide with Asraya Yogas nor with Akriti Yogas. Where the Akriti Yoga resembles the Asraya Yoga, there the effects of the Akriti Yoga are visible. Where the Akriti Yoga resembles the Samkhya Yoga, even there the Akriti Yoga bears fruits (see verse 12). Here then one can argue that the Samkhya Yoga should not also be taken separately. As Samkhya Yoga has been counted separately, so Asraya Yoga may also be taken separately.

Now the meaning of the statement "Asraya Yoga becomes inoperative when it resembles other Yogas" should be made clear. Here it means that the Samkhya Yogas and the Asraya Yogas both are inoperative when these two resemble Akriti Yogas. Now suppose Asraya and Samkhya Yogas to coincide with each other. Are they to be treated as the former or as the latter? The Commentator says that if the coincidence refers to the Kedara, Sula, and Yuga Yogas, the Yogas are to be treated as Asraya Yogas only; but if it refers to the Gola Yoga it is to be treated as such, and not as an Asraya Yoga—otherwise there will be no room for Gola Yoga at all. Thus there is sufficient reason for taking the Asraya Yogas separately.

Now the 1,800 sub-divisions of Nava Yoga as enunciated by the ancient Yavanacharya, are being described. Taking any sign as the Ascendant, there are 150 sub-divisions (will be explained further on); then taking the twelve signs as Ascendants consecutively, there are $12 \times 150 = 1800$ sub-divisions. According to Yavana, there are 23 subdivisions in the Akriti Yogas; and 127 sub-divisions in the Samkhya Yogas; thus giving the number 150 ($127 + 23$). The Yavanas do not take Asraya and Dala Yogas into account. Varaha Mihira has mentioned 20 Akriti Yogas; but the Gada Yoga in it has 4 sub-divisions (as already stated). Thus $(19 + 4)$ 23 Akriti Yogas of Yavana are easily understood. One hundred and twenty-seven Samkhya Yogas are thus made out:—Taking one planet we get 7 cases: two planets we get 21 cases; three planets we get 35 cases; four planets 35 cases: five planets, 21 cases; six planets, 7 cases; seven planets, one case; thus making up the total $(7+21+35+35+21+7+1)=127$ cases. These numbers are thus obtained.

The first Samkhya Yoga treated of by Varaha Mihira is known as Vallaki Yoga; according to which the 7 planets might occupy any seven signs. This may be in many ways; but the Yavanas select only a few; as each of the seven planets might occupy the Lagna, the number of Yogas under this division is 7. Again the 2nd Samkhya Yoga treated
of by the author is one according to which the 7 planets are said to occupy any six signs. This may be in many ways; but the Yavanas select the following few: of the seven planets, five may occupy five houses and two more may occupy the Lagna. These two may be any two of the seven planets. The number of Yogas under this head will be the number of combinations of seven things taken two at a time = \( \frac{7 \times 6}{1 \times 2} = 21 \).

Again, the 3rd Samkhya Yoga is one in which the seven planets occupy 5 houses. This may be in many ways; but the following are selected:—4 planets occupying 4 houses and 3 more occupying the Lagna. These three may be any three out of the 7 planets. The number of cases under this head is the number of combinations of 7 things taken 3 at a time = \( \frac{7 \times 6 \times 5}{1 \times 2 \times 3} = 35 \). And so on.

6, 7, thus:—

\[
\begin{array}{c|c|c|c|c|c|c}
7 & 6 & 5 & 4 & 3 & 2 & 1 \\
\hline
1 & 2 & 3 & 4 & 5 & 6 & 7 \\
\end{array}
\]

Put 7, 6, 5, 4, 3, 2, 1, in one line; and below that line put 1, 2, 3, 4, 5.

When one planet is taken into account, take 7 and divide by 1, the number underneath; when two planets are taken into account, take 7, 6; and multiply; divide the product by the product of the figures underneath; thus \( \frac{7 \times 6}{1 \times 3} = 21 \); thus we get 21. And so on; \( \frac{7 \times 6 \times 5}{1 \times 2 \times 3} = 35 \); and so on. In other words, take the combinations of seven things taken one at a time take two at a time and so on. These are now shewn by the positions of the planets.

First case; one planet.

2. Moon.
3. Mars.
5. Jupiter.
7. Saturn.

Second case; two planets.

1. Sun, Moon.
2. Sun, Mars.
3. Sun, Mercury.
4. Sun, Jupiter.
5. Sun, Venus.
6. Sun, Saturn.
7. Moon, Mars.
8. Moon, Mercury.
10. Moon, Venus.
11. Moon, Saturn.
12. Mars, Mercury.
15. Mars, Saturn.
17. Mercury Venus.
18. Mercury, Saturn.
Third case; three planets.

1. Sun, Moon, Mars.
2. Sun, Moon, Mercury.
3. Sun, Moon, Jupiter.
4. Sun, Moon, Venus.
5. Sun, Moon, Saturn.
6. Sun, Mars, Mercury.
7. Sun, Mars, Jupiter.
8. Sun, Mars, Venus.
9. Sun, Mars, Saturn.
10. Sun, Mercury, Jupiter.
11. Sun, Mercury, Venus.
12. Sun, Mercury, Saturn.
13. Sun, Mars, Mercury, Jupiter.
15. Sun, Mars, Mercury, Saturn.
17. Sun, Mars, Jupiter, Saturn.
22. Moon, Mars, Mercury, Venus.
23. Moon, Mars, Mercury, Saturn.
25. Moon, Mars, Jupiter, Saturn.
27. Moon, Mercury, Jupiter, Saturn.
29. Moon, Jupiter, Venus, Saturn.
32. Mars, Mercury, Jupiter, Saturn.
33. Mars, Mercury, Venus, Saturn.
34. Mars, Jupiter, Venus, Saturn.
35. Mercury, Jupiter, Venus, Saturn.

Fifth case; 5 planets.

1. Sun, Moon, Mars, Mercury, Jupiter.
2. Sun, Moon, Mars, Mercury, Venus.
3. Sun, Moon, Mars, Mercury, Saturn.
4. Sun, Moon, Mars, Jupiter, Venus.
5. Sun, Moon, Mars, Jupiter, Saturn.
7. Sun, Moon, Mercury, Jupiter, Venus.
8. Sun, Moon, Mercury, Jupiter, Saturn.
10. Sun, Moon, Jupiter, Venus, Saturn.
11. Sun, Mars, Mercury, Jupiter, Venus.
12. Sun, Mars, Mercury, Jupiter, Saturn.
15. Sun, Mercury, Jupiter, Venus, Saturn.
17. Moon, Mars, Mercury, Jupiter, Saturn.

Fourth case; 4 planets.

1. Sun, Moon, Mars, Mercury.
2. Sun, Moon, Mars, Venus.
3. Sun, Moon, Mars, Saturn.
4. Sun, Moon, Mars, Jupiter.
5. Sun, Moon, Mercury, Jupiter.
6. Sun, Moon, Mercury, Venus.
7. Sun, Moon, Mercury, Saturn.
8. Sun, Moon, Jupiter, Venus.
9. Sun, Moon, Jupiter, Saturn.
10. Sun, Moon, Venus, Saturn.
11. Sun, Moon, Mars, Mercury, Jupiter, Venus.

Sixth case; 6 planets.

1. Sun, Moon, Mars, Mercury, Jupiter, Venus.
2. Sun, Moon, Mars, Mercury, Jupiter, Saturn.
3. Sun, Moon, Mars, Jupiter, Venus, Saturn.
5. Sun, Moon, Mercury, Jupiter, Venus, Saturn.
7. Sun, Moon, Mars, Mercury, Venus, Saturn.

Seventh case, 7 planets.

The following table shows the Divisions and Sub-divisions of the Nāvāsa Yogas:

(1) Ākriti Yoga

| 1. | Ghāṭī Yoga, all the planets in any two adjacent angles. |
| 2. | Śākaṇṭha Yoga, all the planets in the 1st and 7th houses. |
| 3. | Vīshāṅga Yoga, all the planets in the 10th and 4th houses. |
| 4. | Śrīṃkāṭaka Yoga, all the planets in the 1st, 5th and 8th houses. |
| 5. | Hala Yoga, all the (m) in 2nd, 6th, 10th houses. |
| 6. | Vajra Yoga, auspicious planets in the 1st and 7th and malefics in 4th and 10th houses. |
| 7. | Yava Yoga, benefics in 4th and 10th and malefics in 1st and 7th houses. |
| 8. | Kamala Yoga, all the planets prominently in 4 angles. |
| 9. | Vāpi Yoga, all the planets prominently in all the 4 succedent or 4 cadent houses. |
| 10. | Yāpha Yoga, all the planets in the 1st, 2nd, 3rd, and 4th houses. |
| 11. | Śara (Iṣu) Yoga, all the planets in the 4th, 5th, 6th and 7th houses. |
| 12. | Śakti Yoga, all the planets in the 7th, 8th, 9th and 10th houses. |
| 13. | Dānā Yoga, all the planets in the 10th, 11th, 12th, and 1st houses. |
| 14. | Nava Yoga, all the planets in the 1st, 2nd, 3rd, 4th, 5th, 6th and 7th houses. |
| 15. | Kūṭa Yoga, all the planets in the 4th, 5th, 6th, 7th, 8th, 9th and 10th houses. |
| 16. | Chhata Yoga, all the planets in the 7th, 8th, 9th, 10th, 11th, 12th, and 1st houses. |
| 17. | Chāpa Yoga, all the planets in the 10th, 11th, 12th, 1st, 2nd, 3rd and 4th houses. |
| 18. | Ardhasandhra Yoga, all the planets in the 7 houses beginning from the 4 Panaphara and 4 Ākṣikīma houses. |
| 19. | Samśadra Yoga, all planets in the 2nd, 4th, 6th, 8th, 10th, and 12th houses. |
| 20. | Chakra Yoga, all planets in the 1st, 3rd, 5th, 7th, 9th and 11th houses. |

(3) Sāḍkhyā Yoga

| 1. | Vaiśakī Yoga, all the planets in any 7 houses. |
| 2. | Dāmini Yoga |
| 3. | Paśa Yoga |
| 4. | Kedāra Yoga |
| 5. | Sūla Yoga |
| 6. | Yuga Yoga |
| 7. | Gola Yoga |

(5) Āśraya Yoga

| 1. | Rājju Yoga, all the planets in 1, 2, 3 or 4 movable signs. |
| 2. | Muṣala Yoga, all the planets in 1, 2, 3 or 4 fixed signs. |
| 3. | Nala Yoga, all the planets in 1, 2, 3 or 4 common signs. |

(4) Dala Yoga

| 1. | Sāgap Yoga, all the benefics in 1, 2, 3 or 4 angles and no malefic in the angles. |
| 2. | Sarpā Yoga, all the malefics in 1, 2, 3 or 4 angles and no benefic in the angles. |
CHAPTER XIII.
ON CHANDRA YOGA, OR LUNAR COMBINATIONS.

马拉尼—यथदसमवादिकस्यक्ष्यंतिरिस्वयं शरीरिनि विन-यविन्यासमेतुष्णानि। यत्र निशि च वंदे स्वेदिष्टिमित्रांशावे वा सुरूपसिद्धेन विन्यासमयासुवी च। ॥ १ ॥

चन्द्रकर्तलिखि Adhamasamavariṣṭhaṇi, worst, middling and best; poor, moderate or excellent. अर्ककेंद्रादिसा Arakendhrādīsamāth, situated in the angles, etc. (i.e., in the angles, succedent or cadent houses, respectively) from the Sun. शक्ति Śakti, the Moon occupying. विनायक्नामाधिनायिनी Vinayaknavāmakādhipiṇāhi, modesty, politeness, wealth, knowledge, intelligence, and cleverness. अहाणि Abhāni, during the day. निसि Niśi cha, and during the night (successively). चाँध्रे Chandre, the Moon being. स्वेदिष्टिम अधिमित्रामाशे, or in her own Navāṃśaka. अधिमित्रामाशे Adhimitrāmāsha, or in the Navāṃśas of her Adhimitra (or a very friendly planet). वाच Vā, or. सुरुपसिद्धे Suragurusatadriṣṭe, aspected by Jupiter and Venus respectively. विवर्त Vittavān, wealthy. स्वेदिष्ट Sakhi cha, and happy.

1. When the Moon is in any of the angular houses from the Sun, the native is wanting in modesty, politeness, wealth, knowledge, intelligence, and cleverness; if the Moon be in the succedent houses (2, 5, 8, 11) from the Sun, the native is possessed of the above qualities in a moderate degree; and if the Moon be in the cadent houses (3, 6, 9, 12) from the Sun, the native possesses the above qualities pre-eminently. Again if the Moon be in her own Navāṃśaka or in the Navāṃśas of her Adhimitra, the native, if born during the day, becomes wealthy and happy provided the Moon be aspected by Jupiter; or if the Moon be in her Navāṃśaka or in her Adhimitra’s Navāṃśas and if she be aspected by Venus, then the native becomes wealthy and happy, if the birth take place during the night.

Note:—This meaning is supported by Yavana, Gārgi and others; hence this meaning is correct. A man will have very little of the above qualities if the Moon occupy either the sign occupied by the Sun, or the
4th, 7th, or 10th sign from it. He will have these qualities in a moderate degree if the Moon occupy the 2nd, 5th, 8th or 11th sign from the sign occupied by the Sun; and he will have these qualities in a greater degree if the Moon occupy the 3rd, 6th, 9th or 12th sign from the sign occupied by the Sun.

वृत्तो-सौम्य: स्मरारिनिधनेश्वरथियोग इंद्रस्तितिपूर्व- सतिविचितिपालजन्म || संप्रस्तोऽन्ध्विभवा हृतशालवक्ष दीघारे- युयो विगतरोगमयाश्च जाता: || २ ॥

सौम्यः: Saumyśi, the benefic planets Mercury, Jupiter and Venus (being situated in). निम्नलिखिता Smararimidhanas, in the sixth, seventh and eighth houses. अद्यिन Adhiyoga, is known as Adhiyoga. तस्म: Indob, from the Moon. तस्म: Tasmin cha, and in this Adhiyoga; and the results of this Adhiyoga. धनुषपरचन्दितिपालजन्म ChmnupaschichvitsiptapalaJanma, indicating the birth of a commandor of an army, a minister of a king, or a king. नापरायणम: Sampanna- saukhyavibhāb, and having close intimacy with friends and enjoying great pleasures, power and property. तन्त्रम: Hataśatraváḥ, whose enemies are killed or crushed or subdued. चा, and. नापरायणम: Drghāyuṣāḥ, of long life; long-lived. विनदिका: Vigatarogabhāyāḥ cha, and free from diseases or fear.

2. When the benefics Mercury, Jupiter, and Venus are in the sixth, seventh and eighth houses from the Moon, the Yoga is known as Adhiyoga. Persons born under this Yoga become commanders of armies, king’s ministers, or kings (1); they will get intimate friends, great pleasures and wealth, will have their enemies crushed, will live long, free from diseases and fear.

Note:—(1) If the benefics are all very powerful by virtue of time, position, &c., then persons born will become kings; if the benefics be fairly powerful, then they become councilors, and if they be tolerably powerful, they become commanders.

There are seven sub-divisions, rather seven different combinations in this Yoga:—(1) When the benefics are all in the sixth house, (2) when all are in the seventh house, (3) when all are in the eighth house, (4) when all are in the sixth and seventh, (5) when all are in the sixth and eighth, (6) when all are in the seventh and eighth, and (7) when all are distributed in the sixth, seventh, and eighth.

In the astrological work known as Śrāvāli, the Adhiyoga is classed with Rajayoga when the planets Mercury, Jupiter, and Venus are not
Aṣṭāṅgata or setting planets, nor aspected by malefic planets. Mandāvya is of the same opinion.

Shaṭāvīra—Hitvārkam, not taking the Sun into account; excepting the Sun. Sunaphānaphādurudhurāḥ, known as Sunaphā Yoga, Anaphā Yoga, and Durudhurā Yoga, respectively. Svañtyobhayasthaḥ, in the second or twelfth houses or in both of them. Grahaḥ, the other planets (excepting the Sun) occupying. Sitaśeṣaḥ, from the Moon. Kathitaḥ, said. Anyathā, otherwise; if there be no planets in the second and twelfth houses from the Moon. Tu, again. Bahuvṛthā, by many astrologers. Kemadrumaḥ, known as Kemadruma Yoga. Anyāḥ, according to other astrologers, Gārgh, Parāśāra, etc. Tu, again. Asau, this (Kemadruma-yoga). Kendre, in the angles from the Ascendant, i.e., in the 4th, or 10th house from the Ascendant. Sitakare, the Moon occupying. Athavā, or. Grahaye, accompanied by any of the above mentioned planets, Mars, etc. Kemadrumaḥ, the Yoga Kemadruma. Na iṣyatā, not approved of; not liked, i.e., the Kemadruma Yoga is not formed; it ceases to exist. Kechit, some authors. Śrutakṛitī, Jivadarmā. Kendranavāṃśakeṣu, in the houses on both sides of the sign, whose Navāṃśa is occupied by the Moon. Cha, and. Vadanti, say. Uktiḥ, these views. Prasiddhāḥ, authoritative. Na, not. Te, these.

3. If the planets other than the Sun (i.e., Mars, Mercury, Jupiter, Venus or Saturn) occupy the second house from the Moon, the Yoga is known as Sunaphā Yoga; if the planets above mentioned (i.e., excepting the Sun) occupy the twelfth house from the Moon, the Yoga is known as Anaphā Yoga; again if these planets (excepting the Sun) be in the second as well as in the twelfth house from the Moon, the Yoga is known as Durudhurā Yoga (1). But if there be no planets (above mentioned) in the second as well as in the twelfth houses from the Moon, it is known by numerous writers as Kemadruma Yoga.

According to some astrologers (Garga and Parāśāra) if the Moon occupy the Kendra house (the angular
house) from the Ascendant or if the Moon be accompanied by any of the above mentioned planets, the Yoga ceases to be a Kemadruma Yoga.

According to others (Śrutakirti and others) these three Yogas take place when the above planets Mars, &c., occupy the Kendra houses (the angular houses, fourth, tenth, or both) from the Moon (2); while, again, according to some (Jivaśarma and others) these three Yogas take place when the above mentioned planets occupy the second and the twelfth houses from the sign whose Navamsa is occupied by the Moon (3). But these views are not considered as authoritative.

Notes:—(1) If the Sun be found with any of the other planets in these houses, there is no hara; the only thing to be remembered is that the Sun here is not at all the agent.

(2) That is, if the planets excepting the Sun occupy the 4th house from the Moon, the Yoga is known as Sunapha; if they occupy the 10th house from the Moon, the Yoga is known as Anapha, and if they occupy both the 4th and the 10th house from the Moon, it is known as Durudhura and if the 4th and 10th houses from the Moon be not occupied by planets the Yoga is known as Kemadruma.

(3) Suppose the Moon to occupy the Navamsa of Dhanu in Meṣa sign. Now if the planets excepting the Sun and the Moon occupy the 2nd or the 12th or both the 2nd and the 12th houses from the Dhanu sign, the Yoga is respectively known as Sunapha, Anapha and Durudhura; but if these two houses be not so occupied the Yoga is known as Kemadruma.
4. There are thirty-one (31) varieties of Sunaphā and thirty-one (31) varieties of Anaphā Yoga and there are one hundred and eighty (180) varieties of Durudhārā Yoga. These varieties are to be taken one by one and represented actually on paper or worked out according to mathematical rule (for finding the number of combinations of a given number of things taken r at a time).

Notes:—The three Yogas are formed by (1) Mars, (2) Mercury, (3) Jupiter, (4) Venus, and (5) Saturn. Now the 31 varieties of Sunaphā Yoga and 31 varieties of Anaphā Yoga are being shewn in the following table.

Put the numbers 5, 4, 3, 2, and 1 in one row; underneath another row of the same numbers reversed (1, 2, 3, 4, 5) thus:—

\[
\begin{array}{ccccc}
5 & 4 & 3 & 2 & 1 \\
1 & 2 & 3 & 4 & 5
\end{array}
\]

Then when one planet is taken into account, the number of combinations is \( \frac{5!}{4!} = 5 \); when two planets are taken in account, the number of combinations is \( \frac{5 \times 4}{1 \times 3} = 10 \). When three planets are taken in account, the number is \( \frac{5 \times 4 \times 3}{1 \times 2 \times 1} = 10 \). When four planets are taken, the number is \( \frac{5 \times 4 \times 3 \times 2}{1 \times 2 \times 1 \times 3} = 5 \). When five planets are taken, the number is \( \frac{5 \times 4 \times 3 \times 2 \times 1}{1 \times 2 \times 1 \times 3 \times 4} = 1 \). Thus the total combinations is 5 + 10 + 10 + 5 + 1 = 31. Graphically thus:—

Different combinations of Sunaphā Yoga,

1. Mars.
4. Venus.
5. Saturn.
7. Mars, Jupiter.
10. Mercury, Jupiter.
15. Venus, Saturn.
17. Mars, Mercury, Venus.
23. Mercury, Jupiter, Saturn.
27. Mars, Mercury, Jupiter, Saturn.

Different combinations of Anaphā Yoga—Same as Sunaphā Yoga,
Now about 180 varieties of the Durudhūrā Yoga:

Take the case in which the 2nd house from the Moon is occupied by a single planet; while it does so, the remaining four planets may occupy the 12th house from the Moon, 1, 2, 3, and 4 at a time. The number of these will be the sum of the number of combinations of four things taken 1, 2, 3, and 4 together. This will be found to be \(4 + 6 + 4 + 1 = 15\). So that for one of the five Sunaphā Yogas we get 15 Durudhūrā Yogas. The five Sunaphā Yogas of one planet will therefore give us \(5 \times 15 = 75\) Durudhūrā Yogas. Take one of the 10 Sunaphā Yogas of two planets from Mars to Saturn; the remaining 3 planets may occupy the 12th house from the Moon, 1, 2, and 3 at a time. The number required is the sum of the number of combinations of three things taken 1, 2, and 3 at a time. This will be found to be \(3 + 3 + 1 = 7\). Combining these with the 10 Sunaphā Yogas of two planets we shall get \(10 \times 7 = 70\) Durudhūrā Yogas. Similarly the 10 Sunaphā Yogas of three planets will give \(10 \times 3 = 30\) Durudhūrā Yogas; and the five Sunaphā Yogas of 4 planets will give us \(5 \times 1 = 5\) Durudhūrā Yogas. So that the number of possible Durudhūrā Yogas = \(75 + 70 + 30 + 5 = 180\).

Now 180 varieties of Durudhūrā Yoga are being mentioned graphically. \(M=\)Mercury; \(J=\)Jupiter; \(V=\)Venus; \(S=\)Saturn; \(Mr.=\)Mars.

1. \(Mr., M.\) 2. \(M., Mr.\) 3. \(Mr., M, S.\) 4. \(M, S, Mr.\) 5. \(Mr., J.\) 6. \(J, Mr., M.\) 7. \(Mr., V.\) 8. \(V, Mr.\) 9. \(M., M.\) 10. \(Mr., V, S.\) 11. \(S, Mr.\) 12. \(M., J.\) 13. \(J., Mr.\) 14. \(M., V.\) 15. \(V, Mr.\) 16. \(M., Mr.\) 17. \(S, S.\) 18. \(M., V.\) 19. \(S, V.\) 20. \(V, M.\) 21. \(J, M.\) 22. \(S., J.\) 23. \(V, S.\) 24. \(M, M.\) 25. \(J., V.\) 26. \(J., M.\) 27. \(V., M.\) 28. \(M, V.\) 29. \(J., Mr., S.\) 30. \(Mr., S, J.\) 31. \(J, M, V.\) 32. \(M, V, J.\) 33. \(J, M, S.\) 34. \(M, S, J.\) 35. \(J, V, S.\) 36. \(V, S, J.\) 37. \(V, Mr., M.\) 38. \(Mr., M, V.\) 39. \(V, Mr., J.\) 40. \(Mr., J, V.\) 41. \(V, Mr., S.\) 42. \(Mr., S, V.\) 43. \(V, M, J.\) 44. \(M, J, V.\) 45. \(V, M, S.\) 46. \(M, S, V.\) 47. \(V, J, S.\) 48. \(J, S, V.\) 49. \(S, Mr., M.\) 50. \(Mr., M, S.\) 51. \(S, Mr., J.\) 52. \(Mr., J, S.\) 53. \(S, Mr., V.\) 54. \(Mr., V, S.\) 55. \(S, M, J.\) 56. \(M, J, S.\) 57. \(S, M, V.\) 58. \(M, V, S.\) 59. \(S, J, V.\) 60. \(J, V, S.\) 61. \(Mr., M, J, V.\) 62. \(M, J, V, Mr.\) 63. \(Mr., M, J, S.\) 64. \(M, J, S, Mr.\) 65. \(M, V, S, J.\) 66. \(M, V, S, Mr.\) 67. \(Mr., J, V, S.\) 68. \(J, V, S, Mr.\) 69. \(M, Mr., J, V.\) 70. \(Mr., J, V, M.\) 71. \(M, Mr., J, S.\) 72. \(Mr., J, S, M.\) 73. \(M, Mr, V, S.\) 74. \(Mr., V, S, M.\) 75. \(M., J, V, S.\) 76. \(J, V, S, M.\)
5. Persons, born under the Sunaphâ Yoga, acquire wealth by their own exertions, become kings or like kings and are endowed with intelligence, fame and wealth. Persons, born under the Anaphâ Yoga, are men of influence and authority, good natured, healthy, far-famed, enjoying pleasures of the senses, dressing well, and enjoying peace of mind.
6. Persons born under Durudhura Yoga enjoy various pleasures arising from the possession of the produced articles, get wealth, horses, conveyances and faithful servants. Persons born under Kemadruma Yoga are dirty, miserable, morose, mean, poor, fond of doing servile works unsuited to their ranks and are wicked, even born of a royal family.

7. In the three Yogas above described if Mars be supreme, then persons born become energetic, heroic, wealthy and daring; if Mercury be supreme, people become clever,
polite in speech, and expert in fine arts. When Jupiter reigns, people enjoy religion, wealth, happiness and are honoured by kings; Venus reigning, people become addicted to women, get very much wealth and enjoy the senses verily.

 пу́питатама-пра́бхавапа́рича́дшо́памо́ка ра́бийано́ ।
 कार्यायक्षण्यमेश: ॥ अशुभक्षुद्वृध्यपोऽस्ति हस्य्मूर्तिगर्भिततनुष्ठः
 गोमन्ययान्यदृष्टम् ॥ ८ ॥

 साप्तिकांसूत्रकालम् Paravibhasaparichchandopabhokta, enjoying other's wealth and property. सिद्धां: Ravisnayata, Saturn; when Saturn is the chief in the planetary combination. चक्राच्यक्रित Bahukāryakrit, doing various works. गुरु: Gadesaḥ, lord of many people; the chief of parties of men. अदुभक्षु Adabhakrit, producing bad results, e.g., poverty, &c.; bringing in misery. चुँ: Udapah, the Moon. आहु: Ahni, during the day. द्रियमुर्तिः Drisayamūrtih, above the horizon (when the moon is visible). गलन्यम: Galitanaḥ, below the horizon (when the moon is invisible). ऊँ: Oh, and. शुभ: Subhaḥ, auspicious; producing prosperity; bringing in prosperity. अयान: Anyathā, otherwise. अयान: Anyat, the reverse effects. उयम: Uyam, are understood.

8. When Saturn is the ruler in the above Yoga, persons born enjoy others' wealth, property, and servants, do many works and get the leadership of lots of persons, (1). Under-the Moon's sway, if she be above the horizon persons born during the day become miserable; but if she be below, people become prosperous and happy; the reverse effect is to be understood in the opposite case (i.e., persons born during the night become prosperous and happy if the Moon be above the horizon and miserable if she be below the horizon).

Note:—(1) If two or more planets be Yoga planets, the effects described for them all will come to pass.

वा०ि०-लग्नावतीव वसुमानायुमायायः शांकारसिम्बध्यहैवाप्रयोगमेतः समस्मैः ॥ द्वारयं समोद्यवसुमायं तद्वन्ततायामनये-
व्यसत्वस्य फलेीविद्धस्ततेन ॥ ६ ॥
9. If all the benefic planets Mercury, Jupiter and Venus occupy the Upachaya houses from the Ascendant at the time of birth, a person will become exceedingly wealthy; if the benefic planets Mercury, Jupiter and Venus be all found in the third, sixth, tenth and eleventh houses (the Upachaya houses) from the Moon, then the people become wealthy; if two benefics be in these houses, less wealthy; if one, then very little wealthy (1). These effects take place in the face of other inauspicious results to be brought about by other combinations (2) (Kemadruma Yoga, for instance). So the result in this verse is very strong.

Notes:—(1) Or poor. If benefic planets occupy the Upachaya houses both from the Ascendant and from the Moon, a person will be exceedingly rich. (2) That is, suppose a person to be born in a Kemadruma Yoga and suppose the benefic planets to occupy the Upachaya houses from the Ascendant or from the Moon or from both, the person will become rich and not poor.

Thus ends the Thirteenth Chapter on the Chandra Yoga in the Brihajjātaka by Śrī Varāha Mihrāchārya.
CHAPTER XIV.

ANY TWO PLANETS IN ANY ONE SIGN.

शास्त्रोऽपि-तिगमान्त्रजनयत्वपेशङश्वित हि यत्राशकारं नरं भैमेनाधिरं बुधेन निपुणं धीरकौतितीस्म्यान्विततम्।
बूझं वाक्क्षत्तिनाथायान्निरतं शुके रंगायुधं-हन्धस्वं रविजेन धातुकुशलं भांडप्रकारेऽम्।।

तिगमावति: Tigmāmāvah, the Sun. जनयति, Janayati, produces. उपेसाशितति: Upēsāshihatta, when residing with the Moon. यत्राशिक मन्त्रिहनमकार, maker of various machines, fire-engines, &c., and clever in stone-work. नृह नाराम: Naram, the man (born). भैमेन Bhaumena, when residing with Mars. एक्ष आग्नान्त्व: Aghartam, vicious; addicted to sinful deeds. बुधेन: Budhena, when with Mercury. निपुणम: Nipuṇam, clever. धृष्टिप्राप्तिः: Dhṛṣṭiprāp提, endowed with intelligence, fame, comfort and friends. एक्ष चक्रार: cruel; wicked. वाकपतिः: Vākapati, when with Jupiter. अयाकृयानिरत्रभ: Anyakāryaniratam, engaged in doing other’s (unprofitable) works. एक्ष शक्रेन: with Venus. रंगायु: Rangāyudhāh, by wrestling and fighting with weapons. वाकपतिः: Labdhavam, getting money. रविजेन: Rāvijena, with Saturn. धृष्टिप्राप्तिः: Dhātukulālam, clever in dealing with various metals; skilled in metal-work. एक्ष नारामम: Bhāṇḍaprakāreṇa vā, or in making various potteries; or clever in earthenware works.

1. When the Sun is in the same sign with the Moon, persons born at that time become makers of fire-engines and various other machines (1) and they are clever in stone works; when the Sun is with Mars, persons become vicious; when with Mercury, men become clever and intelligent; famous and get comfort and aptitude to make friends with others; when the Sun is with Jupiter, persons become cruel and do other men’s works; when with Venus, people gain wealth by wrestling and fighting with weapons and when the Sun is in the same sign with Saturn, people are clever in metal-work and in earthenware works, i.e., in dealing with various metals and pottery work.

Note.—(1) Engines of destruction according to Commentator.
2. When the Moon is in the same house with Mars, persons born at that time become pimps and publicans, sellers of many implements, e.g., hammer, &c., and troublesome to their mothers; when the Moon is in conjunction with Mercury, persons become graceful in their speech, clever in acquiring money or in making literary interpretation, endearing and praised by all; when with Jupiter, people become heroic and powerful, illustrious scions, fickle, and get much wealth; when she is with Venus, people are clever in weaving, stitching, dyeing, &c., and buying and selling clothes; and if the Moon be with Saturn, people are born of twice-married women.
CH. XIV, ANY TWO PLANETS IN ANY ONE SIGN. 235

Mūlādīsinehakṣatātāh, with roots of various plants, &c. (leaves, flowers, gums, barks) and various sorts of (sweet scented or ordinary) oils. व्यवहाṛati Vyavaharati, deals; practises trade with. वणप, a trader. Bāhuyod-dhā, a wrestler. गान्द्रे Sarasumye, when united with Mercury. पुरुष: Purusha-dhyakṣyāḥ, ruler; a custodian of cities. बाहयो Sajive, when united with Jupiter. भवति Bhavati, becomes. नरापति, Narapatī, king. सामुद्र: Prāptavitāḥ, will acquire money. वि: Dvijāḥ, a Brahmin. वा, or. शाल Gopaḥ, cow-herd. माण Mallāḥ, a wrestler. अथा, thus. दक्ष, Dakṣāḥ, clever. परायुवसितराताह, addicted to others’ wives. दूषकम Dūṣakṛit, gambler and cheat. वालमेव Sāmurejye, with Venus. वृत्तान्त: Dukkhāṛatāḥ, afflicted with grief, miserable sufferer of pains. बहुमार्यम्: Atayasanāḥ, untruthful; liars of the first water, वस्वितीतanaye, with Saturn. भृत्ते Bhūmiye, Mars. विनिद्ध Ninditaḥ, cursed by all; reproached by all; low; vile. चCha, and.

3. When Mars and Mercury are in one sign, persons born become wrestlers and merchants, deal in roots of plants, leaves, flowers, gums, barks and in various sorts of ordinary or sweet-scented oils; when Mars is in the same sign with Jupiter, they are custodians of cities or kings or Brāhmaṇas, and get money; when Mars is with Venus in one sign, persons become wrestlers, cowherds, clever, addicted to others’ wives, gamblers, and cheats; and when Mars is with Saturn, people are afflicted with grief, full of miseries, untruthful, and reproached by all.

शाति विनो-तीमबे रंगचरो ब्रह्मसतयुते गीतधियो नृत्यव- द्वामी भूरापापं: सितेन म्रुदुना मायापददलयिः। तद्विस धनवदारवानहुःस्य: भुवकेश युक्षे युरोः ज्ञेय: रमःश्रुकरो: सितेन गदुकाभापोतानं ज्ञाटीर्पिः वा || 2 ||

वालमेव Saunye, Mercury being. वालमेव Ramgacharāḥ, a wrestler; a boxer. वालमेव Vrihaspati-yute, united with Jupiter. गतप्रियार: Gātapriyāḥ, fond of music. निष्वये Nityavīt, skilled in dancing. वांगमि Vāgmi, eloquent speaker; orator. भगसपाप, Bhagapapaḥ, owners of lands and chief amongst a number of followers. सितेन Sitena, with Venus. म्रुदुना Mrudunā, with Saturn. भांगमा: Māyāpāthāḥ, clever in cheating; a great cheat. भांग: Ramghakāḥ, disobeying the religious preceptors; disobedient. भाँग: Sadvidyaḥ, having higher knowledge; learned in various good subjects. भांग: Dhanadārvan, having wife and riches. भांग: Bahugūpah, well qualified in many subjects; variously qualified. भुवकेश: Sukṛṣṭa, with Venus. भुवकेश: Yukte, united with. भुवकेश: Guras, with Jupiter. भुवकेश: Juveśa, to be learnt; to be
4. When Mercury is in the same sign with Jupiter, persons born become great athletes, are fond of music, and well skilled in dancing. When Mercury is with Venus, persons born become eloquent, landlords and chief amongst great assemblages; when Mercury is with Saturn, a man becomes a great cheat, disobedient to elders and superiors. When Venus and Jupiter are in one sign, a man gets knowledge in some respectable department, possesses wife and wealth and many good qualities. When Jupiter and Saturn are in one sign, a man becomes a barber, a potter or a cook.

5. When Venus and Saturn are in one sign, persons born become short-sighted, earn money and increase it through their wives or young women, are authors and painters. When more than two planets are united, the results will also be according to the aforesaid results. (For instance, if there be three planets, three results are to be
mentioned, e.g., if the Sun, Moon and Mars be in one sign; here (1) the results of the Sun and the Moon, (2) the results of the Sun and Mars, and (3) the results of the Moon and Mars are to be taken into account. And so on.

Thus ends the fourteenth Chapter on the two Planetary Combinations by Varāha Mihiṣa in Bṛhajjātakam.
CHAPTER XV
ON PRAVRAJYĀDHYAṬYA

Or on Ascetic Yugas.

एकस्येक्षत्रादिरिमिबलयतेत्जाता: प्रथमवर्तीयां: ॥
शाक्याजीविकमिचुवृद्धचरका निर्ध्रेणथवन्याशना: ॥ माहेष्यः
यज्ञयुहुपाकरसितप्रामामाकर्दैनेञ्चमातृ ॥ प्रव्रज्या बलिमि:
समा प्रजितस्तत्स्वामिमि: प्रच्छृतिः ॥ १ ॥

मन्त्र: Ekastra, situated in one sign. चुधिकिमि: Chaturādibhiḥ, by four, five, six or seven planets; by the planets, whose number commences with four (i.e., four, five, six, or seven planets). बलयुतिव: Balayuta, strong by virtue of time, position, &c. जातिः: Jātā, persons born. द्रव्यस्िरिकु: Prithagvīraga, different (sorts of asceticism) according to the nature of the most powerful planet. श्यामललितितिः- शूरक: Śākyajīvikabhikṣuvriddhacharakaḥ nirgranthavanyāśanāḥ, (1) Śākya (a class of Buddhist ascetics, wearing red coloured cloths), (2) Ajitvīka (a class of Jain mendicants), (3) Bhikṣu (a class of Brāhmaṇ ascetics, holding one staff, called Ekadaṇḍī, these abandoning their homes and families and subsisting on alms), (4) Vṛiddha (Vṛiddha Śrāvaka, a class of Buddhist saints or votaries or otherwise called Kāpālikas, a class of Śakti followers.) (5) Charaka, a class of devotees wearing circular discus, (6) Nirgranthas or Nāgās, a class of devotees, quite naked and (7) Vanyāśanāḥ, a class of devotees or ascetics, living on fruits and roots only and engaged in Divine meditation. वायुपर्दुर्जन्याश्चकावितावर्दक: Māheya-
जगुरुख्रपाकारमिसप्राध्याकर्तानीति: Mahayajñagaṇa, under the presiding influence of Mars, Mercury, Jupiter, Moon, Venus, Saturn and the Sun, respectively. अभास्म: Kramāt, successively; in serialim. अभास्म: Pravrajyb, asceticisms. अभासि: Balibhiḥ, to the most powerful planet that decides the fate of asceticism. अभास: Samāḥ, corresponding to. अभासि: Parajita, when defeated (by other strong planets in planetary conjunction). अभासि: Tatāvamibhiḥ, by the lord of any other form of asceticism. अभासि: Prachyb, fall; renouncing the order of asceticism that was first accepted and reverting to his former condition.

1. When not less than four planets (4, 5, 6, or 7 planets) occupy any one sign at the time of birth, know that Pravrajyā Yoga (the planetary combination indicating asceticism) is to take place, as indicated by the strongest in the
group in that sign. (If the Pravrajya-making planets be all weak, the Pravrajya Yoga ceases. If one planet be found the strongest, the corresponding order of asceticism will be adopted; if two planets be equally strong, the two corresponding orders will be taken, one after another and so on) (1).

If Mars be the strongest of all the planets in the group, a person born becomes a Sâkya ascetic (a class of Buddhist monks wearing Bhâguâ or red-coloured cloth); if Mercury be the most powerful in one's nativity, a person becomes an Âjîtvika (a class of Jaina ascetics or class of Vaiśṇavites); if Jupiter be the most powerful, persons become Ekadaṇḍâs, (a class of the Brâhmaṇ Sannyâsins, leaving their homes and families and always engaged in Divine communion); if Moon be so, persons become Kâpâlikas (a certain class of Śâktas or worshippers of Śakti); if Venus reigns supreme, then Charakas or Chakradharas wearing circular discus are born; if Saturn be the strongest, then Nâgâs or naked ascetics are indicated, and if the Sun be the most powerful, then persons born become ascetics living on roots and fruits, engaged in Divine meditation. If such lord of one order of asceticism be defeated at the time of birth in planetary conjunction by the lord of another order of asceticism, then the person born will accept the first order, renounce it and adopt the second order and so on or revert to his former condition, if all the planets be defeated (2).

Notes:—(1) If all the Yoga planets be equally strong, the person born will take up each corresponding order during the Antardâsâ of the corresponding ruler and renounce the previous order.

(2) The person will take first the ascetic life indicated by the most powerful planets in its Dâsâ and Antardâsâ period, then that indicated by the next in power and so on, in the Antardâsâ periods of the respective planets. If the most powerful planet be one only and if that does not encounter any defeat in the battle of planetary conjunction, the native will continue to be an ascetic of one order till the moment of his death;
otherwise he will revert to his former state by a single powerful planet which does not suffer defeat in conjunction; the ascetic life assumed will continue till death.

The strongest planet descending by the planet whose lustre has been overpowered by the Sun (1). 

By the powerful planet. 

Wish to be initiated; desirous of being initiated.

Wish: When defeated (by other planets) in conjunction. 

Persons born under the most powerful but descending (1) (ascetic-producing) planet do not become initiated Ascetics (2) but they become the votaries (Bhaktas) of those who have entered into an ascetic order. Again, if the strongest planet be defeated in planetary battle (i.e., planetary conjunction) but if it be aspected by other planets (3), then a native becomes very desirous to get initiation into the holy mantras but they do not find themselves initiated (4).

Notes:—(1) In the verse the planet that has been overpowered by the lustre of the Sun is mentioned; this may occur at sunrise or at sunset; may, even some hours before that. But here the sunset is meant according to the Commentator.

(2) It may be that he may lead an outward appearance of asceticism without being initiated.

(3) The doubt here may arise, when the most powerful planet is stated to be defeated by other planets, it may be taken to mean (vide preceding stanza), that the native becomes an initiated ascetic and then renounces his order. But not so:—In this verse it has been specially stated "that when the strongest planet is defeated but aspected by another planet." This state of being aspected by another planet nullifies the meaning of the 1st stanza; and it should be taken to mean that the native becomes very eager to get initiation but he does not become successful. If the powerful planet were not aspected he would have been initiated, and after a time reverted to his former state, as mentioned in the 1st stanza.
(4) It may be that the person might lead outwardly an ascetic life but he will not get initiation.

मालिनी—जन्मेशोन्मृत्यूर्वयह्रोकैकुल्लत पर्यत्तारक्षितेन्मपं वा बलोन्महूः। दीर्घः प्रारम्भारक्षितादुकारसंस्ये भोमाक्षर्यो लोकिद्वै चंढे || ३ ||

संज्ञान: Janmeśab, the ruler of the sign which the Moon occupies during the time of birth. अन्तः: Arisyā, by other planets. यदी: Yadi, if. अद्र: Adṛṣṭa, not aspected. आयुष्मण्ड: Arkaputram, Saturn. प्रति: Paśyati, aspects. अर्किब: Arkiḥ, Saturn. सन्न: Janmapam, the ruler of the sign where the Moon resides during birth time. या वा, or. वेष्ण्व: Balonam, weak. दक्ष: Dikṣām, initiation. द्राप्ति: प्राप्ति, gets. ब्याग्नांशभव: Arkidīrkaṃśaṃśate, situated in the Decanate of Saturn. चिंचानां Bhumārkṛṣṇasārāṃ, and occupying the Navāmśa of Mars or that of Saturn, इदानूः Sauradṛṣṭe, aspected by Saturn (only and not by other planets). च Cha, and. चंध्रे Chandre, Moon.

3. If the ruler of the sign which the Moon occupies during the birth be not aspected by others and if it aspects Saturn, then the order of asceticism indicated by Saturn (1) will be entered into; or when Saturn aspects the above mentioned ruler and if that ruler be weak, then also the order of Saturn will be entered into. The same result also takes place if the Moon occupy the Saturn Decanate and the Navāmśa of Mars or that of Saturn, and if she be aspected by Saturn (only and not by other planets).

Note:—(1) And it will take place in the Antardāsa of Saturn or the ruler, whichever is powerful.

मालिनी—सुरुगुरुशिष्योराणायारक्षितादुद्धारु धर्मेऽनुरत्नार्कवृत्तस्मातः। नवसमवसन्तथे मंदरण्यैत्त्यत्रभवति नरपयोगे दीर्घति: पार्थिवेऽद्वै: || ४ ||

इति भ्रीवराहिमिश्चराचार्यप्रणीते बुभुज्जातके व्रजयायोऽगाध्याय: पंचवध: || १४ ||

कृपया उपयुक्त Suraguruśaśihoṛasa, on Jupiter, Moon and the Ascendant. अर्धीṣ्ट्यन्त: Arkidīrkaṃśa, being aspected by Saturn. आधरम् Dharmas, in the ninth house. गुरुः Gurūb, Jupiter. अथa, thus. निरपत्तनम् Nripatthinam, of kings. योग: Yogajah,
person born under any one King-making combination. त्र्यम्भरः तत्रथक्रित, pilgrim
and compiler of Śāstras and Darsanas (i.e., philosophy, etc.); pilgrim going from
one sacred place to another. यतः स्यः, becomes. नवमभवासमास्माते,
situated in the ninth house. मंडागे, Mandage, Saturn. अन्यः: Anyaṁ, by other
planets. अद्रेझे, Adriṣṭe, not aspected. भवति, Bhavati, becomes. नरपयोजे,
born under the combinations indicating kingship. दिक्षित: Dikṣitah, initiated in
the ascetic order. भर्तिवेद्यु: Pārthivendraḥ, king.

4. If Jupiter, Moon and the Ascendant be aspected
by Saturn and if Jupiter be in the ninth house from the
Ascendant, and if there be one Rāja Yoga, then the person
born will roam about in places of pilgrimage and will read
and write Śāstras and will not become a king in spite there
be the combinations tending to make him a king. If Saturn
be in the ninth house from the Ascendant and if it be not
aspected by any other planet, and if there be any king-making
planetary combination then the person born will become a
king and will also take the order of asceticism; if there be
no king-making combination, then simply the ascetic life
will be lead.

Note:—Some render the meaning of the first half of the verse
thus:—if Dhanu, Mina or Karkaṭa be the Ascendant and be aspected by
Saturn, then the person born under a Rāja Yoga will not be a king but he
will be a Śāstrakāra or author of sacred scriptures. But this is not
generally approved.

Persons born under the first case will become like Kṣādra, Buddha,
Pāṇcha Śikha, Varāha Mihira, Brahmagupta, and others; persons born
under the second case will become like Janaka, Kāśirāja, Suchidhavaṇaja
and others. If there be two Rāja Yogas and one ascetic Yoga, the person
will become a king.

Thus ends the fifteenth Chapter on Asceticism in Bṛihajjātaka by
Śrī Varāha Mihirāchārya.
CHAPTER XVI.

ON THE MOON AND STARS.

म्बार्य—प्रियभूपन: सूरुपं सुभागो दच्छोधिनीस्व मति-
मांश । क्रतिनिक्षयसत्यारुगच्छ: सुक्षितश्र भरणीतु || 1 ||

विनूस: Priyabhūṣaṇaḥ, fond of dressing and decorating one's body. सूरुपं Surūpaḥ, handsome. सुभाग: Subhagāḥ, lovely; endearing. दच्छोधिनी Su dhoniṣeśa, under Dhoniṣeśa asterism; when Moon is in the star Dhoniṣeśa. क्रतिनिक्षयā Kritaniṣkhyayā, intelligent. सुक्षितश्र Cha, and. भरणीतु Bharanītu, in Bharani star; when the Moon is in the Bharani star.

The Moon and the star Dhoniṣeśa (Arietis.)

1 The combination of the Moon with the star Dhoniṣeśa (Arietis) during the birth time of any individual makes the character a lover of show, fine clothes and ornaments, an attractive personality, handsome and lovely; clever, skilful and intelligent.

The Moon and the star Bharanī (Musca). The combination of Moon with the star Bharanī (Musca) makes one firm in one's resolves, truthful, healthy, dexterous, free from grief and happy.

Note:—This Chapter gives the results when the Moon is found in each of the twenty-seven (27) Asterisms successively. In this verse the results are stated when the Moon lies in Arietis and Musca, (Dhoniṣeśa and Bharanī.)

म्बार्य—बहुभुखोभारसत्यारुगच्छ: क्रतिकासु विनूसत: ||
रोहितस्य सत्यशुचिचि: प्रियवर्त: स्थिरमतिः सुरूपशत्च || 2 ||

बहुभुख: Bahubhūka, eating much; voracious eater; glutton. भारसत: Paradāra-
rataḥ, addicted to other's wives. तेjasvī Tejasvī, energetic; spirited; mighty; 
splendid. क्रतिकासु Kritikāsū, in Kritikā star. When the Moon passes through Pleiades. सिमविक्ष्यात: famous. रोहितस्य Rohītasya, under the Rohini star; when the Moon passes through Rohini. सत्यशुचिचि: Satyasūchī, truthful
and pure; truthful and uncovetous. गृहस्तः: Priyāravadaḥ, sweet tongued; of smooth and persuasive tongue. विरामतिः: Shrîramatih, constant; not fickle; resolute. जुवः: Surūpab, of good appearance; handsome; lovely; elegant. ॐ Cha, and.

2. The Moon and the Pleiade (or the star Kṛittikā). This combination makes one a voracious eater, holding illicit intercourse with others' wives, very spirited and intolerant, and of wide celebrity.

The Moon and the star Rohini (Aldebaran). This makes one truthful, pure, uncovetous, clean, of smooth and persuasive tongue, of steady mind and heart, and of excellent appearance.

श्राव्यां-वपतत्तुरे भीरुः पदलस्याहि भनी श्रृते भोगी।
शरणानि: कुत्स्तो हिंसः पापवच रोद्रैः॥ ॥

श्राव्य: Chapalab, fickle; unsteady; wavering. पुरुष: Chaturāb, ingenious; crafty; shrewd. वेषेः Bhīruḥ, timid; afraid; shy; cowardly. भृ: Paśub, clever; skilful; expert. उत्साहिः Utsāhi, energetic; encouraging. धनः Dhāni, wealthy. म्रीगः Mrīga, under Mrīga asterism; when the Moon passes through Mrīgaśīrā. भोगि Bhogī, enjoyer; an epicure. शालिश: Śālīśa, deceitful and haughty. क्रिकाग्निः Kritakgnaḥ, traitor; treacherous; ungrateful. हिन्नः Himārab, cruel; mischievous; murderous. वर्व: Pāpaḥ, vicious. राउद्रक्ष: Raudrakṣa, when the Moon passes through Ārdra star.

3. The Moon and α Orionis (the star Mrīgaśīrā). This combination makes one flying and quick, like a deer, i.e., unsteady and ingenious, timid and shy, skilful, hopeful and energetic, rich, and a great epicure.

The Moon and α Orionis (the star Ārdra). The native will be vain and deceitful, treacherous, harmful, and vicious.

श्राव्यां-वांतः सुखी सुशीलो दुरेंथा रोगाभायिकापुस्त्र:।
श्रव्येन च संतुष्ट: पुनर्वत: जाते सनुजः॥ ॥

श्राव्य: Dāntaḥ, forbearing; whose passions are subdued. सुखः Sukhī, happy. सुशीलः: Suvīlaḥ, courteous; modest; polite; humble. दुर्मिलः: Durmedhāḥ, stupid; of a dull intellect; of wrong views. रोगः Rogabhāḥ, sickly; diseased; ill. रोषः: Pāśubh, thirsty. ॐ Cha, and. सुनुजः: Alpena cha, and with very little. सनुजः: Sanuṣṭaḥ, satisfied. पुनर्वतः Punarvasu, when the Moon passes through the Punarvasu star. जाते: Jáyate, is born. सुनुजः: Manujāḥ, person.
4. The Moon and the star Punarvasu (α Geminorum).
The individual born under this combination will draw the
mind away from evil deeds, will be happy, good-natured,
and humble but rather of dull intellect, sickly, thirsty and
contented with very little.

ख्रायी—शान्तताल्म सुभग: परिष्टो धनी धर्मसंश्चर्च यथे।
शङ्ख: सर्वभस्माप्य: कुर्तभुधशर्च मौजदे॥ ५ ॥

संतात्म, of a calm temper; one whose passions are subdued. युध:
Subhagā, lovely. अवस्थ: Pāṇḍitaḥ, well versed in Śāstras; learned; scholar.
चद: Dhanam, wealthy. धर्म: Dharmasamārtataḥ, virtuous. पुये: Puṣyā, when the Moon
passes through the Puṣyā star. क: Saṭṭhā, a cheat. वैस्वस्त: Svaḥabhaksapāpāt,
hoarding money and vicious; it may mean also, eating every thing and doing
evil deeds. श्रेष्ठः: Kritghnā dhūrtat, ungrateful and wily. युध: Chā, and. भृत्य
Bhaujaṃge, under the Aśleṣā star.

5. The Moon and the Star Puṣyā (Cancri). The
native enjoys mental quietness on account of the restraint
of his passions, is of lovely figure, well versed in his
Śāstras, wealthy, religious and observes religious rites and
ceremonies.

The Moon and the Star Aśleṣā (α 1 and 2 Cancri). The
man becomes wanting in honesty of purpose, eats all
sorts of food and does evil deeds, is wily and treacherous.

ख्रायी—बहुथुल्यवनो भोगी सुरविवित्तको महोत्म: पिण्ये।
स्पियवाच्याता युतिभानन्तनो नृपसेवको भाये॥ ६ ॥

समत्रस्थान: Bahubhrityadhanah, having very many servants and much wealth.
नेकर Bhogī, enjoyer; epicure. मुनिनिष्ठ: Sarapitribhaktāḥ, devotee of the Devas
and Pitrā. भवान: Mahodyamānāḥ, very energetic; a great, enthusiastic. सिवे Pitrye,
under the Star Regulus or Magha. विस्तम Priyavāk, of smooth and persuasive
tongue; sweet-speaking; affable; agreeable. दाता, generous; charitable.
स्विनिष्ठ: Dyuṭimān, handsome; majestic; beautiful. वन: Aṭṣanah, sojourner;
one of a travelling disposition. निर्मो: Nripassevakāḥ, devoted to the service of
kings; loyal. युध: Bhāgya, under Pūrva Phalguni Star.

6. The Moon and the Star Magha (α Leonis, 
Regulus). The man born under this combination will
become a great enthusiast, a great devotee of the Devas
and the Pitris (the Fathers), a thorough enjoyer of the sexual pleasures and will be attended by numerous servants and will possess immense wealth.

The Moon and the Star Pūrva Phalgunī (α Leonis). This combination makes one affable, charitable, illustrious and beautiful. One will be very prone to travel and will be a walker and engaged in honouring and paying one's service to kings.

7. The Moon and the star Uttara Phalgunī (ς Leonis). The native will be beautiful and lovely, earn money by his literary merits, will be an enjoyer of the senses, and happy.

The Moon and the star Hastā (ν or ς Corvi). This combination makes one liable to be very easily and intensely excited, bold and insolent, addicted to drinking habits, heartless and lastly a thief.

8. The Moon and the star Chitrā (Spica). This combination makes one fond of wearing variously coloured garments and garlands and makes the eyes and limbs well proportioned and elegant.
The Moon and the star Svāti (α Bootes; Arcturus). This makes one practise self-restraint, a merchant, generous-hearted, sweet speaking, and religious in spirit and actions.

9. The Moon and the star Visākhā (α or x Libra). This combination makes one jealous, avaricious, fair complexioned; one will speak nicely and persuasively to gain one's ends, and will bring about quarrels among men.

The Moon and the star Anurādhā (υ Scorpiionis). This combination brings forth wealthy persons living in foreign countries, and of travelling habits. These are unable to bear hunger.

10. The Moon and the star Jyeṣṭhā (α Scorpionis; Antares).

Persons born under the star Jyeṣṭhā have a few friends, are well contented, virtuous, but very angry.

The Moon and the star Mūlā (υ Scorpionis). Persons under the star Mūlā are haughty, respectable, wealthy, happy, not mischievous, one-minded; and these live in luxury.
11. The Moon and the star Pūrvāśādhā (Sr Sagittarii). This combination gives one an agreeable wife giving comfort and happiness, makes one proud, honourable and a staunch friend.

The Moon and the star Uttarāśādhā (Sr Sagittarii). One born under this combination becomes gentlemanly, obedient, religious, gets himself surrounded by many friends, becomes grateful, and he is beautiful and general y liked.

12. The Moon and the star Sravanā (a Aquilae). This combination makes one prosperous and fortunate, versed in the Vedas, gives one a noble and distinguished wife, wealth and fame.

The Moon and the star Dhaniṣṭhā (Sr Delphini). This combination makes one charitable, wealthy, hero, fond of music and desirous of wealth.
13. The Moon and the star Śatabhisā (α Aquarii). This combination makes one truthful, harsh in one’s speech, vicious, the conqueror of one’s enemies, bold and daring, very difficult of subordination, somewhat of an independent character.

The Moon and the star Pūrvabhādrapada (Pegasi). This combination makes one anxious and sorrowful; look on one’s wife as one’s master; one will also be wealthy, clever and uncharitable.

14. The Moon and the stars Uttarabhādrapada (α Andromedae) and Revati (π Piscium). Persons born under the star Uttarabhādrapada can speak on Sāstras or religious books fluently, are happy and blessed with many sons and grandsons, conquerors of enemies and are religious.
Persons born under the star Revati get all their limbs fully developed, look lovely and graceful, become heroes, pure and wealthy.

Note.—It should be borne in mind that the above described results will fully take place only when the Moon is powerful.

Thus ends the sixteenth Chapter on the Moon and Stars in Brihajjātaka by Śrī Varaha Mihirāchārya.
CHAPTER THE XVII.

ON THE MOON AND THE ZODIAC.

शास्त्र वि-हन्तात्राग्रहण्यः शाकलयुक्तः चिम्रप्रसारोक्तः।
कामी दुर्बलज्ञातुस्यायतः शूरोज्ज्ञावहस्तः।
सेवतः कुलली वहाक्कितस्तिरा मानी सहृद्याय्रः।
शक्त्य पाणितलेखकोतः तिचपलस्तोपेश्चतिमीः। किये ॥ १ ॥

संग्रहा! Vṛttatāmārādik, eyes round and ruddy. Uṣṇaśākalaghubhuk, eating vegetables warm and fresh but moderately. An abstemious vegetarian, taking fresh and warm things. विनयः: Kaşaprāṣādāḥ, very easily satisfied; feeling compassion too easily. अतः: A lions, wandering; vagrant. के: Kāmi, lustful; sensual. दुर्बलः: Durḥalājanuḥ, of weak knees; of meagre knees. आत्मला: Asthiradhanāḥ, of fluctuating wealth; at times wealthy, at times poor. पु: Śārab, hero; brave warrior. अम्गनावलल्लभ: Amgana-vallabh, cynosure of women; liked by women. शेषः: Sevāja, serviceable; knowing how to do service to others. कुम: Kunakli, with ugly nails. व्राणकितादिराहः: Vraṇāṅkita-adirāḥ, having scars on one's head. मानी: Māṇī, haughty, arrogant; respectable. भोजस्व: Sahothāgra, the eldest amongst brothers; superior amongst them. सक्त्या: Saktyā, with peculiar marks indicative of strength. पापिताय: Pāpitā, on one's palm. अम्फिया: Amkita, marked.

1. The Moon in the sign Meṣa, i.e., when Moon is in the sign Aries during the birth time.

This combination gives the native eyes round and ruddy, makes him a vegetarian and eat moderately fresh and hot things; and his nature is easily relenting. It keeps him very frequently out of doors, making him knock about here and there, prone to travel, and makes him lustful. His knees are meagre and weak; his wealth is not steady; he is a militant and a great hero and he is very much loved by the opposite sex. He knows very well how to serve others; his nails are ugly and there are many scars or marks of great wounds on his head. He is honourable, eldest amongst his
brothers and there are marks indicative of strength on the palm of his hand; he is very fickle and timid of water.

शा०वि०—कांतः केलगति: पृथूस्तबन: पृथास्यपाश्रयकित-स्वगी क्रेशसह: प्रभु: ककुदवान्कनयाप्रजः इलेष्मल: ||
ब्रूवेश्वयुतनामसझेविरहितः सोभाग्ययुक्तः चामि
दीतामि: प्रमदाप्रियः सिद्धरसुदनमयाघ्यासौंयो गवि ॥ २ ॥

कांतः: Kāntaḥ, lovely; beautiful. केलगति: Kēlagatiḥ, of playful motions and gestures. पृथू Prithuḥ, broad; wide; large. पृथस्तबन: Pṛthuṣṭabhan, thighs and face. पृथास्यपाश्रयकितस्वगी क्रेशसह: Pṛthāsya pāśrayakitaśvagī kṛēsah, having some marks on the back, face, and sides. प्रभु: Prabhuh, master. ककुदवाकākudaśvā, having one’s neck raised like that of a bull. इलेष्मल: Ilēṣmalah, having many daughters. सोभाग्ययुक्तः: Sōbhagyayuktaḥ, phlegmatic. प्रभु: Prabhuh, master. सोभाग्ययुक्तः: Sōbhagyayuktaḥ, phlegmatic.

2. The Moon in the sign Taurus or Vṛṣa during the birth time.

This combination makes one fine and lovely and of a beautiful gait, the thighs and face being broad, rather fleshy and heavy. His back, face and sides get marked with some signs; the individual becomes unselﬁsh and generous, capable to endure pain and suffering, can command and authorise over others; his neck is raised; he gives birth to many daughters and is phlegmatic. He will be separated from his former friends, from the money that he ﬁrst earns and from his ﬁrst born sons. He will be, however, a fortunate man, forgiving. His appetites will be strong; he will be liked by the other sex; he will become a staunch friend; and the middle and the latter part of his days will be spent happily.
3. The Moon in Gemini or Mithuna.

The native is greatly fond of women and clever in sexual union. His eyes are reddish; he knows Sāstras and can play the part of a messenger. The hairs on his head are curling; he becomes very clever and intelligent; he becomes very witty, a joker and a thorough gambler. His limbs are graceful; he is of smooth and persuasive speech; can eat much, is fond of music; knows well how to dance and joins in sexual union or friendship with eunuchs or timid persons; his nose is tolerably elevated.

शादिवि—अवक्रड्रुतगः: समुद्रतकिन्तु: वीनिरौतिन्तं सतुह- ध्वैक्षः प्रजुरालयजावनेः संयुश्यते चन्द्रवत् ॥
हृदः पीन्गलः समेति च वर्ष साक्ष सुहद्वलन- ।
स्तोणयोऽननतर: स्ववेषसहः जातः शादिवः नर् ॥ १ ॥

Prabhakradrutsaḥ, body crooked and going fast. Samunutarakaḥ, hips raised or elevated, having high hips. Sūryakāṇṭhaḥ, under one's wife; subject to the influence of women. Satisāturit, an excellent friend. Daivajñah, an astrologer. Prachurālayāḥ, owner of lots of

4. The Moon in Cancer.

The individual is in the habit of going fast and his body is not straight; (his body being somewhat crooked); his hips are elevated; he is completely under the grasp of his wife and other women. He is a good friend and astrologer. He possesses good many houses and there are many ups and downs in his wealth like the wanings and waxings of the Moon. He is of short stature, his neck is broad; he can be brought over, by sweet words; loves his friends very much; and is found engaged in making tanks and gardens that he likes.

5. The Moon in the Leo or Simha.

This makes the individual angry and hot tempered, his chin thick, his face broad, his eyes yellow and his
offspring very few. He is a hater of women, likes to eat meat and to reside in mountains and forests; and whenever any things are done unbecoming, he gets irritated for a long time. He gets trouble with hunger and thirst; his teeth get troubled and he is also involved in some mental trouble or other. But he is unselfish and charitable, is very high-minded, his intellect is calm and steady and his prowess is great. He is very obedient and respectful to his mother.

6. The Moon in Kanyā or Virgo.

This lunar position makes those born under it walk and glance at others with slowness and shyness characteristic of women, the arms and the shoulder hanging as it were loosely; the individual becomes happy, his body being soft and gentle; he is truthful, clever and skilled in various arts, i.e., dancing, music and painting, versed in Sāstras and religions. The native has excellent mental powers, is fond of love intercourses, gets wealth and houses from other sources. There is likelihood of going to distant or foreign lands and the native is very sweet speaking.
7. The Moon in Libra or Tula.

The person is very devoted in worshipping the Devas, Brähmanas, and saints, is wise, pure, uncovetuous but controlled by wife or women. He is tall; his nose is elevated. His limbs are weak and lean; he is given to travelling habits and is wealthy. He is of defective limbs, clever in buying and selling. He gets a second name in honour of some Deva. He is afflicted with maladies and is always ready to do good to his friends and kinsmen, though reproached by them and in the end forsaken by them.
auburn. कुराेचेष्टाः, not straightforward; wicked. जनाकुलिसरकांक, bearing marks of a fish, thunderbolt or bird (in hands or feet or some other limbs). च्यान: Chhannapapāḥ, secretly vicious. अल्जाता, born under Moon and Vṛiṣchika (Scorpio).

8. The Moon in Scorpio or Vṛiṣchika.

This combination makes the individual’s eyes and chest wide and spacious, thighs, knees and legs round and fleshy, makes him separated from his father and religious preceptor at an early age and afflicts the native with maladies. The individual is worshipped by royal families; he is yellowish in colour. His actions are not straightforward and he bears in his body some astrological marks of a fish, thunderbolt or a bird. The individual commits vicious deed hiddenly and in great privacy.

शारीरिक-व्यावहारिकवाचकों: पितृवनस्त्यागी कविवर्य-वाताः। वक्ता स्थूलसर्वोधरावरसंस: कऽमोऽऽत: शिल्पिविद्।
कुष्ठाय: कुनकी सामसतासुम: प्रागल्यावन्यावन्नविद्।
बन्धुदिद्व न चलात्सैत्य च कर्ण सात्स्त्रक्क्षात्योऽशाहः।

व्याधि: Vyādirghāsyaśirodharāḥ, face and neck very long or elongated.
श्रेष्ठा: Pitridhanaḥ, inheriting father’s property. त्वाति Tyāti, liberal; kind. कविः Kaviḥ, a literary author; a poet. श्रवणविन Vīryavān, powerful. वक्ता Vaktā, a speaker.
कुणकी Samāsalabhujaḥ, arms and hands long.
कुष्ठाय: Karmodyataḥ, energetic in actions. सिल्पिसिल्पिनुष्ठिः Silpavī, a sculptor; author and painter, etc. कुष्ठाय: Kujjāmāṭaḥ, shoulders depressed. कुनकी Kunakhi, having bad nails.
बन्धुदिद्वित: Samaśalabhujaḥ, arms and hands long. प्रागविन Prāgalbhavān, having genius; witty and mature.
कुष्ठाय: Dharmanvin, virtuous. प्रागविन Bandhuvī, having friends. ना Na, not. बलं Balāt, under compulsion. सामाति Samāti, comes (under control). च Cha, and. बलं Balānt, control. सान्नाव Sānne, with love; with sweet words. सान्त: Ekasādhyāḥ, practicable only.

9. The Moon in Sagittarius or Dhanu.

The individual’s neck and face are very long. He inherits his father’s property, is charitable and unselfish, and he is a literary author. He is of great prowess, and can talk well. His teeth, ears, lips and nose are large or thick. He
is found always ready to do many works and is a good sculptor. His shoulders are low; his nails are disfigured; his arms are long; he is witty and mature in his speech and manners; religious but hater of his friends and kinsmen. He can be influenced not by force but by sweet words.

10 The Moon in Makara or Capricorn.

The individual always cherishes and supports his wife and children, is an hypocrite in religion; the lower half of his body is lean and thin. His eyes are nice and graceful and his waist is slender. He is open to advice, and has a very retentive memory; he is fortunate but idle. He is unable to bear cold and is prone to travel. He is strong and liberal, and composer of literary works. He is covetous and holds illicit intercourse with taboed old women (of low caste). He is shameless and heartless.
11. The Moon in Aquarius or Kumbha.

The individual will have a neck like that of a camel; his nerves and veins, being very prominent and visible all throughout; his body will be hairy, hairs being rough and thick; he will be of a tall stature; his feet, thighs, back, hip, face and waist being long and broad; the native will be quite illiterate. He will hold illicit connection with others’ wives and will be involved with others’ wealth. He will be vicious and there will be many ups and downs in life. The native will have a liking for flowers, emollients and friends and will be able to stand the troubles of long marches on roads.

Mālinī—Jalaparādhanabhokta dāvāvāsopūrṇakā: samarācchā-śarirastūnganaśo bṛhukā: 11 abhimśavati saptaānābhirvidhānta-vr̥ttiruddhāntināśaṃbhoga pāṇditarāṅgarāyaḥ 11 12 11

Jalaparadhanabhoktā, enjoying others’ wealth or what is obtained by selling pearls, jewels or the produce of the sea. Dāvāvāsopūrṇakā: devoted to wife, property and clothings or dresses. Samarācchā: Samartharīśvararāja, of fully developed limbs and fair body. Tūṅganaśaḥ, having a prominent nose. Bṛhakūṭaḥ, of large head. Abhibhavati, overpowers. Šapatāni, enemies. Strījitaḥ, conquered by wife or other women. Chārudriṣṭiḥ, of eyes good looking.
beautiful and enjoying wealth and hidden properties. शिर: Paṇḍitaḥ, Pandit; a learned man. न Cha, and. अत्यारासान, in the last sign, i.e., when Moon is in the sign Mīna or Pisces.

12. The Moon in Pisces or Mīna.

The person born under this combination will earn money by the sale of pearls, jewels and other sea products; will enjoy money earned by other persons; will be fond of his wife, his property and clothings or dresses; his body will be evenly built and he will be beautiful; his nose will be long and prominent, and the native will possess a very big head. He will overpower his adversaries but he himself will be overpowered by his wife or other women. His eyes will be beautiful. He will enjoy the hidden wealth obtained accidentally and the beauty of his body. The native will also be a learned scholar.

अमरविलसित-वलयति राशि तवथ्यपालियाच स्वमलयुत: स्वाधिवितुष्णानं। कथिताकालानामविकललिवता शाखिवंतोज्ञने व्यनुपरिविलित्या: || १३ ||

इति श्रीवर्मिक्षितराचार्यष्टयम् वृहजातके चन्द्राशि-शीलाध्याय: सतवश: || १७ ||

चारि Balavati, on becoming powerful. श्री Rāṣau, the sign where the Moon is during the birth time. अत्यारासान Tadābhīpa, the ruler of the sign (above mentioned) Cha, and. सर्वशर: Svābalayaḥ, on becoming powerful. श्री Syāt, be. श्री Yadi, if. दुधिनां: Tuhināmāub, the Moon. अत्यारासान Kathitaphalānām, the fruits; results above mentioned. अत्यारासान Avikaladātā, the full bestower. विकिर् Ṣādīvāt, like the results of Moon. श्री Atāh, from this. अत्यारासान Anye, with other planets than the Moon. श्री Iti, thus. अनुपरिवेच: Anurāparichintiyāb, should be thus considered subsequently.

13. Now the results that have been already mentioned will be fully brought into display when (1) the sign where the Moon existed during the birth time, (2) the ruler of this sign, and (3) the Moon, these three be all powerful (not
afflicted in any way) and united or aspected by benefics. Such should be considered also, while judging of the other planets and the signs to be described in the following Chapter.

Note.—(a) If two of the three be powerful, the results will not be so full; if one only be powerful, the results will be very feeble and if none of the three be powerful, no effects will be seen.

Thus ends the Seventeenth Chapter of the Brihajjåtaka on the Moon and the signs, by Śrī Varāha Miḥirāchārya.
CHAPTER XVIII.

ON THE PLANETS AND THE ZODIAC.

श्रीप्रतिष्ठादसाति-प्रतिष्ठासाति-सुवर्ण-सुमुख-शक्तिन्द्रोऽस्तीक। किये त्वायुध-श्रीमुखुपुष्करणेऽहे। गवी वर्गसंग्रहन्धपायजीवी वनिताणिद्रा कुशलश्चेयवाये।

Translation:

Pratihataḥ, well celebrated. चुर: Chaturah, clever; skilful; intelligent. आताः: Aśanaḥ, walker; prone to travel; of travelling habits. अस्य: Alpavittah, slightly wealthy; not so wealthy. क्रियेऽथ Kriyage, when the Sun is in Aries. तु Tu, but. आयुधाभरीत Aluvādhabhārit, earning one's livelihood by using weapons of warfare; a military man; a soldier. विदुहस्ते Vitudahaste, not in the highly exalted degrees of Aries. गवी Gavi, in the sign Vriṣa; when the Sun is in Taurus. व्रातसलिपाशायजित्व Vastraśulipanāyajītv, a cloth merchant, or perfumery, or general merchant. वनितार्जित Vanitārjita, disagreeing with wife and other females. कुशलः Kuśalaḥ, well trained. कुशलश्च Kusālāḥ, well trained. गीतायां Geyātāyāṃ, in music and singing.

1. The Sun and the sign Meṣa or Aries.

When the Sun is in that portion of Aries which is not exalted, then the individual born will become celebrated, dexterous, somewhat crafty and of wandering habits; he will possess small wealth and will earn his livelihood as a professional soldier. (But when the Sun is in the exalted portion of the sign Meṣa or Aries, then the bad results, e.g. very little wealth and proneness to travel, &c., will not take place; the native will get more auspicious results.) (1.)

The Sun in Taurus.

When the Sun is in the sign Vṛiṣa or Taurus, the individual born will earn his livelihood as a cloth merchant or will sell sweet scents and oils or will become a general merchant. He will dislike the company of his wife or other females and will be skilled in singing and music.
Note.—A person born with the Sun exalted in Mēsa will be very rich, will remain in a place and will have numerous armed servants, will be celebrated and able.

शारो विदि—विभाज्योति,विक्षिप्तवामिनि,धुनेय भानेकुलीरि
स्थिते तीक्ष्णोऽस्य: परकार्यकृत्युमपः प्रेषिते संयुत्ते।
सिन्धुये वनशेषगोऽकृतरतिया,विन्नः पुमानः कन्याये
लिपिइल्यान कान्यगिथः तानान्निति: स्विन्यः॥ ॥

By this account, Vidyāyotiṣavittavān, a scholar, an astrologer, and a wealthy individual, भिन्ने Mithunage, in the sign of Mithuna. भानानुः, on the Sun being, कुले Kulīre, when the Sun is in Karka. कले Shite, being situated. तिक्षु Tīkṣṇa, fierce; सुर्योऽस्य: सूर्य, hot; व्रत्हातः, passionate. आश्वः Asvāh, poor;
कृत्यविन्न Parakāryakrit, servants of others; doing others' works. जन्मस्ते: Janmaśtasya, feeling exhausted from foot journey.

2. The Sun in the signs Gemini (Mithuna), Cancer (Karka), Leo (Simha), and Virgo (Kanyā) respectively.

The Sun in Mithuna:—Learned (in grammar or kindred subjects), versed in astrology and wealthy.

The Sun in Karka——Fierce; hot tempered, irritable; poor; agent or manager of others; earning one's livelihood by hard toils and fatigued by long marches on roads.

The Sun in Leo——Lover of mountains and forests and cowshed; very powerful and high-minded but illiterate.

The Sun in Virgo——Writer, painter, poet, mathematician, and well up in other subjects of knowledge. But he possesses a feminine body.
3. The Sun in the signs Tulā (Libra), Vṛiṣchika (Scorpio), Dhanu (Sagittarii) and Makara (Capricorn) respectively.

The Sun in Tulā—Distiller, vintner; always on foot on roads; a goldsmith; doing low services.

The Sun in Vṛiṣchika—Cruel; adventuresome, bold; earning money by selling poisons; skilful in the art of warfare. (The result might be that his earnings may be spent in vain).

The Sun in Dhanu—Worshipped by saints, wealthy, keen, intelligent, physician and artist or sculptor.

The Sun in Makara—Vile, low, illiterate, a merchant dealing in mean articles, somewhat wealthy, avaricious and taking benefit of other's fortunes and help.


to नीचो घटे तन्यभाव्यपरिच्छेत्योक्तस्तोयोल्यः पएवविभवो बनितावृत्तीत्यः। न चत्रमानवतनुप्रतिमेव विभागे नक्ष्मादिशे चुहिनरसिमिनेषयुक्ते॥ २ ॥

Notes.—Some read: विद्विषित्वस: Vrithārjitadhanah, one whose earnings are spent in vain for विद्विषित्वसः.

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10 ति—नीचो घटे तन्यभाव्यपरिच्छेत्योक्तस्तोयोल्यः पएवविभवो बनितावृत्तीत्यः। न चत्रमानवतनुप्रतिमेव विभागे नक्ष्मादिशे चुहिनरसिमिनेषयुक्ते॥ २ ॥

Notes.—Some read: विद्विषित्वस: Vrithārjitadhanah, one whose earnings are spent in vain for विद्विषित्वसः.
earning money by selling jewels, pearls or other sea-products. विनिताद्रिताःVanitâdritaḥ,
honoured by wife. अन्त्येःAntye, when the Sun is in the sign Mîna or Piscæ. नाक्षत्रमात्रा Nakṣatramātrāvañcâyatyate, corresponding to the portion of
the body of the Zodiacal Man (Kâlakapuruṣa) which the sign in question (the Sun and
Moon both existing here) indicates. विबंधे, part or portion of the body;
लक्ष्मीLakṣmî, mole or other signs; marks. अदितिःAdiṭe, tell; to be
declared. तुलिनादिरिदिनेयुक्तेTulinâdridinéayukte, the Sun and the Moon
united in the sign.

4. The Sun in Aquarius or Kumbha.
The individual born under this combination will do
deeds unsuited to his rank in life and will lose his sons
and fortune. He will become poor.
The Sun in the sign Pisces or Mîna.
The individual will become fortunate in acquiring
money by the sale of pearls, jewels, and other sea-products.
He will be very much honoured and loved by women
and will possess a mole or other marks on the part of
the body corresponding to that of the Zodiacal Man indicated
by the sign occupied by the Sun and Moon together.

श्रोटक-नरपतिसत्तोलकटनखमूपविक्षथनः जततनुश्रु-रमूरिविषयांश क्रमः स्वयंह॥
युवतिजितान्यसहस्रविषयान् विश्वासन् पर-
वारस्तानू कुक्षसुवेषणान्यक्षान्ति संयोजये॥ ५ ॥

श्रोतकःNarapatiscakritāḥ, honoured by kings. अति:Atiṇaḥ, walker; prone
to travel. चमुपवानिकाधनाःChamupavanikadhanaḥ, commander, merchant, and a
wealthy man. शास्त्रा:Kāṣṭatanuḥ, body with many scars or marks of wounds.
कृष्णःChaurabh, thief. भृत्रिजयानप्राप्त्यस्तीत्यस्य, having one's mind diverted to various
things; having one's senses directed to many things. Of divided attention and
hence somewhat of restless mind. चाChā, and. कोज़मःKojaḥ, Mars. स्वग्हे Svaghihe,
in his own houses, i.e., in the 1st and 8th houses; in Aries and Vîśchika.
युवतिजिताYuvatijitā, one subject to one's wife. सुह्रितसुSuhrītasu, towards friends.
विशमनविशमान, disagreeing; not on favourable terms. परादररातिःParādārātā, in
connection with other's wives. कुक्षसुवेषणान्यक्षान्ति Kukṣasuvēṣasahbruparpanān,
magician, fond of dressing, timid, and heartless. शिबधीSanibā, in the houses of
Venus, i.e., in Vîṣa and Tula, in Taurus and Libra. जानयतेJanayat, producées.

5. Mars in Meṣa (Aries) or Vîśchika (Scorpio) (Mars' houses).
The individual born under this combination will be
honoured by kings, will become the commander of an
army and will be a traveller. He will become a trader
and a rich person; get in his body marks of wounds in
some warfare; will be a thief; will possess many things
and enjoy many pleasures and hence his attention will be
divided.

Mars in Vṛṣaḥ (Taurus) and Tulā (Libra) (Venus’
houses).

The person will become subject to the influence of
women, will be on bad terms with his friends, will be
in illicit intercourse with others’ wives. The man will
become a magician, will be fond of good shows and fine
clothings, timid, and of coarse speech and no affection.

बृहज्जाताकम्

The person will become spirited and intolerant, will
get many sons, and no friends, doing good to others, and
clever in music, singing, and in the knowledge of warfare.
The individual will be a miser, fearless, and desirous of
wealth.

Mars in Karka (Cancer) (Moon’s house).
The native will become rich, will earn money by ship business and crossing seas, will be learned, will be of defective body and will turn out a wicked and deceitful person.

The native will become rich, will earn money by ship business and crossing seas, will be learned, will be of defective body and will turn out a wicked and deceitful person.

7. Mars in Siṃha (Leo), Dhanu (Sagittarius) Mīna (Pisces), Kumbha (Aquarius) and Makara (Capricornus) respectively.

Mars in Siṃha (Leo)—a person born under this combination will become poor, and enduring, a wanderer in the forests, and will possess a few wives and children.

Mars in Dhanu or Mīna—The native will get many enemies, will become a royal minister, will be well reputed, fearless and will get very few children.

Mars in Kumbha (Aquarius)—The individual born under this planetary combination will become afflicted with miseries, deprived of wealth and addicted to falsehood. He will be a traveller and of an independent temper.
Mars in Makara (Capricorn)—This combination makes the individual owner of abundance of wealth and sons, a king or like a king.

व० तित्व-यूत्तर्पणनरतनात्सिकौशरिनीः स्वा: कुञ्जकृष्ण-क्रस्तया: कुञ्जरेः। ब्राह्मणान्सुभाराजरथन्यानजेइः। शाक्रे ब्रजान्यायुभक्तितार्थ सौम्ये ॥ ५ ॥

सूर्यगुणस्य तत्त्रत्वम्: दु:धार्मिकपानसरतनाभिज्ञानसरानिवध्वाह, a gambler, debtor, drunkard, atheist, thief and an impoverished person. कुञ्जकृष्णक्रः: Kusumakarkridaśayaratāḥ, having a debauched wife, deceitful, and arrogant and addicted to falsehood. कुञ्जरेः Kujarkṣe, when Mercury is in Mars's houses, i.e., in Meṣa and Vṛiṣchika. खच्छः: Achāryaḥ, preacher; teacher; spiritual guide. ब्रजान्यायुभक्तितार्थे: Bhūtrisadāradasanārjanēśṭaḥ, having many children and wives and always engaged in earning money. शाक्रे Saukre, when Mercury is in Vṛiṣa or Tulā, Taurus or Libra. ब्रह्मणान्सुभाराजरथन्यानजेइः: Valānagurūbhaktiratāḥ, generous and a devotee to one's Guru, alms-giving and a religious person attached to his spiritual guide. चा Cha, and. शाक्रे Saumye, on Mercury being.

8. Mercury in Meṣa (Aries), Vṛiṣchika (Scorpio), Tulā (Libra) and Vṛiṣa (Taurus) respectively.

Mercury in Meṣa or Vṛiṣchika—This combination makes the native a gambler, debtor, drunkard, atheist, thief and an impoverished person. His wife will become debauched; he will become deceitful, insolent and addicted to falsehood.

Mercury in Vṛiṣa or Tulā—The man will become a preacher; will get many wives and children and will be already intent in earning money. He will be also liberal and very much devoted to his Gurū or spiritual preceptor.

उपेन्द्रव्यूः, विकर्तन: शाक्रकलाविविघ्न: प्रियाचन: सौस्थ्य-रतस्तृतीये। जलान्तित्वः स्वजनस्य शाश्वः शाश्वाङ्के शीतकर्षी-युक्ते ॥ ६ ॥

विकर्तन: Vikatthanaḥ, liar; garrulous; talkative. शाक्रकलाविविघ्न: Śāstrakalāvividgadhaḥ, versed in Śāstras or religious books and in fine arts, i.e., music, painting, singing, &c. शाश्वव्युत्थः Priyamvadaḥ, speaking sweet and appropriate words. शाश्वाङ्के: Šauksyaratāḥ, fond of pleasures; ease loving. चा Cha, when Mercury
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is in Mithuna or 3rd house. यत्तिः: Jalārjītsavāḥ, earning money by the sale of pearls, jewels and other sea-products. दक्षिणायनम्: Svajanasāya śatrūḥ, enemies to one’s own friends and relations. वसान्तक: Śāntakaśe, Mercury. शतकरक्षयूक्ते: Śatatarkarṣayuktē, when in Karka sign, the sign of the Moon.

9. Mercury in Mithuna (Gemini) or Karka (Cancer.)

Mercury in Mithuna.—The individual born under this combination will talk much (ironically), will become well versed in Śāstras and fine arts, music, painting, singing, &c., will speak sweet words and will always be fond of ease and convenience.

Mercury in Karka.—The person born will earn money by the sale of jewels, pearls and other sea products and will become an enemy to his own friends and relations.

प्रहृष्टिः—हृदेष्यो विधनसुहास्मोटाधिणाः: हृदेष्यः
स्वपरिमभोकरशिणां ले:। त्यागी जः: प्रहुरूपः: सुहां वसान्तानुः
युक्तिः विगतभयश्च पहायाः॥ १० ॥

स्त्री:—Strīdevyāḥ, disliked by women. विद्यामुक्तम्: Vidhansuḥkātmajāḥ, deprived of money, happiness and children. आजः: Ajnāḥ, one prone to travel; traveller; walker. जी: Ajnāḥ, illiterate; ignorant. जीतिः: Strīlolāḥ, hankering after women; eagerly desirous of women. स्त्रīवित्त: Svaparibhavāḥ, defeated by one’s own relations; suffering disgrace from one’s own relations. अक्षर: आर्करासिंजी: when Mercury is in the Sun’s sign, i.e., in the sign Simha or Leo. तात्वीत: Tyāgī, generous. जीतिः: Jīnāḥ, a learned scholar. प्रचारु: Prachāragnaḥ, well and variously qualified; possessing many virtues. जीतिः: Sukhāḥ, happy; living in comfort. तात्वीत: Kṣamāvaṇ, forgiving. जीतिः: Yuktiṣṭāḥ, knowing; reasoning; capable to make one understand through reasoning. तात्वीत: Vigatadvayāḥ cha, and fearless. तात्वीत: Saśthārāṇaḥ, in the sixth sign; when Mercury is in Virgo or Kanya.

10. Mercury in Simha (Leo) or Kanya (Virgo) respectively.

Mercury in Simha.—The person born will be disliked, rather hated by his wives or women; and will become deprived of money, happiness and children. He will be a traveller and an illiterate person. He will eagerly desire women, and suffer disgrace from his own relations.
Mercury in Kanyā.—The person born under this combination will become unselfish, generous, a learned scholar, endowed with many qualities, happy, forgiving, will know how to convince others by reasoning and will be void of any fear.

11. Mercury in Makara (Capricornus), Kumbha (Aquarius), Dhanu (Sagittarius) and Mīna (Pisces).

Mercury in Makara or Kumbha.—The man will be engaged in the services of others, poor, will have some tact for sculpturing, will be a debtor, and will attend on others’ calls for no fees.

Mercury in Dhanu.—The native will get honours from kings, will become learned in sciences and laws.

Mercury in Mīna.—The native will be an intelligent and faithful servant or will be able to befriend other men and will readily discover the views of other people and will also be an artisan of a low order.
SHAOVi©—SenaaniBhuvittad@ratanayah daata suMrust: cami
terjowaraUyaUnvtit: suruyori khyat: pumak@jme || kalPang:
tanay@Minbatnaystya@gi priy: sho@kme bo@yhe hriririhExa-
tm@MsuhstinevyayuK: suki || 1.2 ||

Vanca: Senant, commander of an army. Bhuvittad@ratanayah, having much wealth, many wives and sons. Datta, a generous person; a giver; donor. Subhritya, a good and faithful servant. Ksamt, forgiving. Tejodaragunivita, gifted with a beautiful spirited wife and with many qualities. Suragura, Jupiter. Ksyat, well renowned. Pumak, man; the individual born. Kanjabhe, in Aries and Scorpio; when Jupiter is in Meza and Vrischika, the Mars' houses. KalpaRagab, of strong and vigorous body; free from diseases. Sadhanarhithamis@taranayah, wealthy, having friends and children. Priyab, a giver, generous person. Sa@krabbe, in Venus's signs, i.e., in Vrisa and Tul@. Baudhe, in Mercury's signs, i.e., in Mithuna and Kanya; in Gemini and Virgo. Bhririparichched@tmajasubhit, having many clothes, houses, servants, wives, sons and friends. Sachi@yuktah, a minister, Sukh@, happy; living in comfort.

12. Jupiter in Meza (Aries) and Vrischika (Scorpio), Vrisa (Taurus) and Tul@ (Libra), Mithuna (Gemini) and Kanya (Virgo) respectively.

Jupiter in Meza or Vrischika.—Commander of an army, one having abundance of wealth and many wives and sons; a giver; a good and faithful servant; of a forgiving nature; having a spirited wife; eminent and endowed with many qualities.

Jupiter in Vrisa and Tul@.—The man born will possess a strong and vigorous body free from diseases, will always be in possession of wealth, will have friends and sons and will be unselfish, charitable, and liked by all.

Jupiter in Mithuna and Kanya.—The man will own many clothes, houses, servants, wives, sons, and friends. He will become a minister and will be happy.
13. Jupiter in Karka (Cancer), Simha (Leo), Dhanu (Sagittari), Mina (Pisces), Kumbha (Aquarius) and Makara (Capricorn) respectively.

Jupiter in Karka—The individual will be endowed with jewels, sons, wealth, property, wife, prosperity, influence, intelligence and happiness.

Jupiter in Simha—The individual born will become the commander of an army and will get also those mentioned under "Jupiter in Karka," i.e., jewels, sons, property, wife, prosperity, influence, intelligence and happiness.

Jupiter in Dhanu or Mina—The individual will become the head of an assemblage, or the ruler of a province, a minister to a king, a general and will be wealthy.

Jupiter in Kumbha—The individual will get jewel, sons, property, wife, prosperity, intelligence, and happiness, i.e., all that have been said in the case of a person born with Moon in the sign Cancer.
Jupiter in Makara—The individual will do acts low and unbecoming, will have little wealth and will be miserable.

The planet Mars in the sign of Makara brings misfortunes in life. Mars in Makara signifies enemies, losses, and hardships. It is also associated with the bringing of disease and death.

14. Venus in Meṣa (Aries), Vṛśchika (Scorpio), Vṛṣa (Taurus), and Tulā (Libra).

Venus in Meṣa or Vṛśchika—Addicted to others' wives, losing his property through their influence, and bringing disgrace on his family. Venus in Vṛṣa or Tulā—The individual will earn money by one's own prowess or intellect, will be honoured by kings, will be an head amongst his own friends and relations, will become famous and fearless.

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15. Venus in Mithuna (Gemini) or Kanyâ (Virgo), Makara (Capricorn) or Kumbha (Aquarius).

Venus in Mithuna, a royal officer, wealthy and versed in music, singing, dancing, &c.

Venus in Kanyâ, doing low and hard menial services.

Venus in Makara or Kumbha, of beautiful appearance, liked by all, under the grasp of women and unlawfully connected with debauched and bad women.

शिखरी—द्रिभार्योद्धरीमीहः प्रवलमदशोकक्ष शशिमे 
हरी दोषास्तेष्िः प्रवर्युवतिमयद्वतनयः। युष्णः पुष्यः स्वस्त्यरगाधि
सहिते वानवयोभयेविद्वानाध्यो नृपदनितपुजोजसिमिभुगः।

क्रियते: Dvibhāryaḥ, having two wives. वस्ति: Arthi, wanting, begging wealth. वेद: Bhīruḥ, timid; afraid of. विशेषणेयः Prabalamadasaṅkāḥ, very passionate and miserable; very haughty and morose. च Cha, and. शिष्ये Saśibhe, in Karka sign, i.e., when Venus is in the sign Karkaṣṭa or Cancer. अता Harau, in Simha; when Venus is in the sign Leo. विना: Yoṣāptārthāḥ, getting money through wife or women. विशेषणि: Pravarayuvatiḥ, the excellent wife being exalted as the most high. विशेषणा: Mandatamayaḥ, having few sons. युष्ण: Guṇāiḥ, owing to one's being qualified. पुष्य: Pujyaḥ, honoured, respected. युष्ण: Sasvāḥ, wealthy. पुष्य: Turagasaṁhita, in Dhanu; when Venus is in the sign Sagittarius. विशेषण: Danavagurau, Venus. विशेषणा: Jīhase, in the sign Mina; when Venus is in the sign Pisces. विशेषण: Vidvān, a learned man; a wise man; scholar. विशेषण: Ādhyāḥ, rich. विशेषण: Nripajana-pujāḥ, honoured by kings. विशेषणा: Atisubhagāḥ, very lovely; very beautiful; liked by all.

16. Venus in Karka (Cancer), Simha (Leo), Dhanu (Sagittarius) and Mina (Pisces).

Venus in Karka—This combination gives two wives, makes the individual desirous of money, timid, strongly passionate and awfully miserable.

Venus in Simha.—The individual born under this combination will get money through wife or women, exalt his excellent wife as the most high, and will possess few sons.
Venus in Dhanu—The person will be highly honoured by many on account of various good qualities and will be wealthy.

Venus in Mīna—The native will be rich, affluent, learned, honoured by kings and will be of beautiful appearance and liked by all.

चौ तिथि—मुख्योंस्तन: कपटवानिविस्तरणसेवे कोटेतु बंधवथः
भाकु चपलोध्यासर्च। निहर्षीसमारूढतनः: स्वरलितत्व लेखये
रच्छापत्तिभवति सुख्यापत्तिशर बोधे || १७ ||

पुत्र: Mūrkhaḥ, an illiterate; a fool. जन्तु: Aṭṭanaḥ, one prone to travel; a walker; a traveller. कपटवान: Kapṣaṇvān, a cheat; a deceitful person; a hypocrite. विरुद्ध: Visvhris, having no friends. के यम: Saturn. के आँ: in Meṣa; in Aries. के किते, (when Saturn is) in Vṛiśchika or Scorpio. तु, while; but. चन्द्र: Bandhavadvahāk, one who kills or binds; an executioner or hangman or one making captives; or one suffering imprisonment or blown. चल: Chapalāḥ, restless; fickle. चर: Aghrīṣṭaḥ, heartless. च: Cha, and. नि:हि:सुखार्थहानयाह: Nihṛṣukhayarthānayāḥ, a shameless, miserable, poor, and sonless person. ख़लित: Skhalitāḥ, illiterate; wanting knowledge and making mistakes. च: Cha, and. लेख्या: Lekhyā, in writing; in painting. र्राफः: Raksāpatiḥ, jailor. भवति: Bhavati, becomes. मुक्तिक: Mukhyāpattiḥ, a chief officer; a chief. च: Cha, and. बसुः Baudhe, (when Venus is) in the houses of Mercury, i.e., Mithuna or Kanyā, i.e., in Gemini or Virgo signs.

17. Saturn in Meṣa (Aries) and Vṛiśchika (Scorpion), Mithuna (Gemini) and Kanyā (Virgo).

Saturn in Meṣa—The individual born under this combination will become an illiterate, fool, a traveller, and a deceitful person. He will be deprived of friends.

Saturn in Vṛiśchika—The individual will be concerned with acts of killing or capturing, will be fickle and heartless; (or the individual will suffer imprisonment or receive blows.)

Saturn in Mithuna or Kanyā—The individual will be shameless, miserable, poor, and a sonless person. The man will make mistakes in writing and painting, will be an illiterate, a jailor, or will become a chief of an assembly or a chief officer.
संवाकांता—वर्षीयीष्ठो न बहुविभवो भूमिभावो बुधस्ये 
ख्यात: स्वोभे गणपुरबरामापुज्यायथवर्ष्णश्रेष्ठ ककिमयस्यो विकल 
वयनो मातृहीनोसुतोष्यः सिंहेर्मायो विशुखतनयो विधेय- 
कृत्स्नयुयुम्रेः || १५ ||

वर्षीयीष्ठ: Varjyastraśīṭaḥ, one practising illicit intercourses with women not 
fitted to be approached (women of low caste). न Na, not. बहुविभव Bahuviṃbhav, 
having much power or property. ख्यातः Khṛṣṭaḥ, having several wives. 
स्वातः Vṛṣasthe, when Saturn is in Vṛṣa or Taurus. ख्यातः Khṛṣṭaḥ, renowned; 
glorious. स्वोभे Svocche, in Saturn’s exalted sign, i.e., when Saturn is in 
Tulā or Libra. गृहपुरवान्तपुंशः Gṛha-puṛva-tapunjayaḥ, honoured as a chief by an 
assembly of persons, by the whole city, by the army, by the village. रथवान् 
Arthavān, wealthy. च Cha, and. कर्किपि Karkipī, (when Saturn is) in Karkaṇa 
or Cancer. अस्वातः Asvaḥ, poor. विकलदासानाहिः Vikaladaśanaḥ, having a few teeth. 
मात्रिनाः Mātrīnāḥ, motherless; separated from his mother. असुताः Asutaḥ, sonless. अस्वातः 
Asvaḥ, poor. कर्किपि Karkipī, (when Saturn is) in Leo. अनायाः Anāyaḥ, one 
who is not an Arya, not respectable; unworthy; mean; base. विसुक्कत 
Visukkata, having no happiness nor any sons. विस्तिक्रित Viṣṭikrīt, a bearer of 
burdens; a porter. सूर्यापुत्रे Sūryaputre, on Saturn residing in.

18. Saturn in Vṛṣa (Taurus), Tulā (Libra), Karka (Cancer) and Simha (Leo).

Saturn in Vṛṣa—Practising illicit intercourses with 
women of low caste not fitted to be approached, not all wealthy, 
having many wives.

Saturn in Tulā—very eminent, honoured as a chief by 
an assembly of persons, by the whole populace of the city, 
by the army, by the village, and very rich.

Saturn in Karka—Poor, having a few teeth and these 
defective, deprived of mother and sons; and illiterate.

Saturn in Simha—Illiterate and not honoured, unhappy, 
deprived of sons, and doing the work of a porter.

शाठो विठो—स्वंत: प्रस्याठितो नरेन्द्रभवने सत्यस्त्रायाधो 
जीवलेत्रातंत्रेक्षे पुरवलभामाम्बनेतात्त्वः। चन्द्रयविधिपरस्युत्: 
पुरवल्लमाधिर्मिशंद्रकु स्वच्छेत्रे मलिन: सिरारथवितिभवो भोका 
च ज्यत: पुमान् || १६ ||
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\( \text{स्वान} \) Svantaḥ, happy in latter age; or it may mean, having an excellent and noble death. \( \text{मन्यित्य} \) Pratyayitaḥ, one who is trusted; relied upon; confided in. \( \text{नारेन्द्रखण्डनादेव} \) Narendrabhānaves, in king’s palace; before the king’s presence. \( \text{सत्तुपत्तिक्षधनाभ्} \) Satputrajyākdhanaḥ, having good sons, a good wife, and good riches. \( \text{पुराबलग्रामार्ग्यान्ते} \) Purabalagramāgranṭā, the foremost leader in a town, army or village. \( \text{अथ} \) Athavā, or; here it does not convey any meaning. \( \text{अन्याचूर्द्धनायग्नार्म्यित्य} \) Anyastrīdhana-samārvitaḥ, united with others’ wives, with others’ riches; having in his lot these things. \( \text{पुराबलग्रामार्ग्यान्ते} \) Purabalagramāgranṭā, the chief leader amongst townpeople, army, or village. \( \text{मन्दद्रिक} \) Mandadrik, of small or defective eyes; weak-eyed. \( \text{स्वक्षेप्रेते} \) Svākṣetra, in his own signs, i.e., in Makara and Kumbha; in Capricorn or Aquarius. \( \text{स्वच्छ} \) Malinaḥ, dirty; impure; sullied; black; low; vile; base. \( \text{स्वत्वापनवीभवान्} \) Sthirārthāvibhavaḥ, having one’s riches, power and property remaining steady for a long time. \( \text{भक्ताः} \) Bhaktāḥ, the enjoyer. \( \text{चा} \) Cha, and. \( \text{जाताः} \) Jātāḥ, born. \( \text{पुमान्} \) Pumān, the individual.

19. Saturn in Dhanu (Sagittarius), Mina (Pisces), Makara (Capricorn) and Kumbha (Aquarius).

Saturn in Dhanu or Mina (Jupiter’s houses).—The individual born under this combination will get confidence in palaces or royal families, will have good sons, a good wife and an abundance of wealth, will become the foremost leader of a village or city people or of an army and will become happy in his old age or die an excellent and a noble death (i.e., not by any accident, e.g., lightning, injury, drowning, poisoning, or premature death).

Saturn in Makara and Kumbha (Saturn’s houses).—The individual will be in illicit connection with others’ wives, will gain wealth of other persons, will become the chief leader amongst the village or town people, or within an army; and will remain dirty and impure. His wealth and prosperity will remain steady and he will enjoy these things, acquired by him.

Note:—The effects will fully come to pass if the planet, the sign occupied by the planet and the ruler of such sign be all powerful; otherwise the effects will come to pass imperfectly and if none of the three be powerful, the effects will fail. Vide the last verse of the preceding Chapter.
20. The effects that have been mentioned under the heading “The Moon and the Zodiac” (in the preceding Chapter) will also be the effects when that sign becomes the rising sign or the Ascendant. The results that will be mentioned in the subsequent Chapter on Aspects will also be the results when the sign (where the Moon was found and aspected by any planet) becomes also the rising sign (and aspected by the same planet). Nay—the effects here are more due to the rising sign for, they extend to the 2nd, 3rd and other Bhāvas (houses). The natures of the twelve houses are also to be considered in connection with their rulers; e.g., when the rising sign is strong and its ruler is also strong, then the nature of the rising sign, i.e., the body, will also be perfectly strong; if the sign be strong, and the ruler a little less strong then the result will also be full; if one be strong and the other not strong, the result will be half weakened; if the two be not strong, then the result will not at all be visible (i.e., the body will not be strong). And so on with other houses of wealth (2), brothers (3), friends (4), (5) sons, (6) enemies, (7) wife, &c.
Note:—The effects are declared similar owing to there being no difference between their natures in the two respective cases; and also because the famous astrologers are of this opinion.

Satyā, the famous astrologer, writes the following when each sign becomes the Lagna or the rising sign:

...
A person, born when—

1. Aries is the rising sign:—will have ugly fingers, will be angry, quarrelsome, not keeping to his word, of billious and windy temperament, a miser, and will be afflicted with miseries. He will in his young age be separated from his parents and from his religious teacher, will have few children, will help his brothers and kinsmen, will be virtuous, will go abroad, and will do useless works. He will get for his partner a woman of a low estate, or a deceitful woman, or one of defective limbs, or one who was already married. His relations will be friendly. His death will occur either by weapons or by poison, or by billious complaints, or by those persons round him, or by fire, rain or by being shut up in a prison or by fall.

2. Taurus, the rising sign:—thick lips, large cheek, thick nose, and broad forehead; of phlegmatic and windy temperament; very charitable, spending very much; will have many daughters, and a few sons; will do wrong to his parents; will be engaged in various acts; will be irreligious, will be wealthy; always liking to keep his wife near to him; will suffer from weapons; and will cause injury to his kinsmen.
His cause of death:—weapons, ropes, or animals; or will die in foreign lands, or through overwork, water, or spear, want of food or exercise or through quadrupeds.

(3) Gemini, the rising sign:—of defective limbs, or of extra limbs; sweet tongued; doing special meritorious deeds, of a mixed temperament, will have two mothers, of small intellect, of small stature, will be a favourite of the sages and his preceptor; will have few brothers; not very active, will put others to pain and trouble; will be qualified; will be engaged in various works; will be virtuous, will squander away his earnings, will possess several wives and will have serious diseases. Cause of death:—Snake-bite, poison, animals, or water.

(4) Cancer, the rising sign:—will be wanting in concentration, will suffer diseases of genital organs, will be timid, grateful, of phlegmatic and windy temperament; crab-like tenacious; will follow wicked people and his enemies; will spend others’ wealth; will be haughty amongst his own friends and kinsmen; reproached by his relatives, will lose his children, engaged in important works in foreign lands; not of clear speech, a master over others; will have an unequal match, will be defeated by his enemies, and will be honoured by many. His cause of death:—throat complaints, rope, phlegmatic complaints, the fracture of bones, cuts, or dropsy.

(5) Leo, the rising sign:—will be of a hard nature, fond of meat, of bilious temperament, will be confidential about secrets, will do many works and support his large family, will be a miser, will be liked by all, well renowned, a man of resignation, able and energetic, and will be irreligious, will have several wives from various families, will have a diseased waist, knees and teeth. His cause of death:—weapons, hurtful animals, poison, wood, diseases, aquatic animals, or starvation.

(6) Virgo, the rising sign:—will be sweet tongued, will have a beautiful body, will have long legs, of a mixed temperament, of a respectable appearance, will have wounds, will be wealthy, a miser, liked by his kinsmen, will have many daughters, will not go on well with his brothers, will like to do virtuous acts, will not earn much and will be an artisan and capable in works. His cause of death:—quadrupeds, weapons, bilious attacks, grief, fall or rope.

(7) Libra, the rising sign:—will possess odd limbs, will be of a rough nature, of phlegmatic and windy temperament, will be fickle, of short neck, grateful, will get much wealth, will be respected for his acts of charity, will serve his religious teacher devotedly, will be respected by
his father, brothers and followers, will be fond of walking, will be virtuous: will be troubled by his kinsmen, will lose his wife, will be quarrelsome and will suffer from grief. His cause of death:—a famous man, his kinsmen, wild quadrupeds, perspiration, separation from his dear things, fasting or the fatigue through long journey.

(8) Scorpio, the rising sign:—will have a broad face, a big belly, and a conspicuous sinew proceeding from the vertebral column; will be of a rough nature and of a bilious temperament; will have his eyes yellow; will be slowly but quickly travelling; a master over others, will support a large family, will be disliked by his relatives, will spend much, will have many children, will not live happily, will have no enemies, will lose his virtues, will take care of oxen, will be morose and surly on account of his wife, will yield nothing to his enemies, will have his own men for his enemies; will suffer from many diseases and will yield to his foes out of fear of his body being cut to pieces. His cause of death:—imprisonment, blows, bad diseases, or fire.

(9) Sagittari, the rising sign:—will have thick lips, large teeth, long nose, of phlegmatic and windy temperament, a fleshy genital organ, thighs and arms, will have ugly nails, always ready to work, a hero in battle, will work under men of low caste, will lose his wealth through thieves, fire, or the king, will be learned, will be respected by many people, will give trouble to his brothers, will work in foreign lands, will be liked by the king, will be somewhat virtuous, will quarrel with his wife, and will have a diseased face. Cause of death:—quadrupeds, snakes, the king or imprisonment.

(10) Capricorn, the rising sign:—will have a thin nose, long face, arms and legs; of windy temperament, will have a face like that of a deer (or elephant), will be timid, fickle, will suffer imprisonment; will have a small family, small wealth; will be a miser, will have daughters, will lose his kinsmen, will live in plenty, will earn riches by his prowess, or by the king or through forest; will observe fasting; will have a wife of a low caste and be attached to her, will have a large body, few hairs, weak knees, and will complain of some diseases or other. Cause of death:—children, wind, weapons, the king, poison, fall, an elephant, an increase of bile, or dyspepsia.

(11) Aquarius, the rising sign:—will be dull, cruel, the eldest in his family, of bilious and windy temperament, will have a nose shaped like the flower of the sesamum plant, will squander away his wealth, will have many servants, will be hated by his kinsmen, preceptors, enemies
and friends; will be addicted to sinful acts, will have a fine body and wealth; a religious hypocrite, will make his wife worship the Devas, will get many sacred stones, symbolical of Devas and will suffer from phlegmatic attacks affecting the chest. Cause of death:—pains in the belly; vomiting; or drugs administered by a woman.

(12) Pisces, the rising sign:—will have thick lips, fish-like eye, and long nose, of phlegmatic and windy temperament; will be a sage; will have his skin very rough, and not of one mind and of active habits, will have much income and expenditure, will be respected by his servants and wife, will be virtuous, will have a good wife, will help his father, will join a woman of low deeds and will have very bad and cruel enemies. Cause of death:—disease, corruption of the blood, snake, lion, the chiefs of parties of men; venereal diseases, drugs, fasting, or exhaustion through long journey.

Thus ends the Eighteenth Chapter on the Planets and the Zodiac by Sri Varāha Mihiśāchārya of Avantika.
CHAPTER XIX.

ON ASPECTS.

शादौविंध्रे  मुरुपुष्यो  नृपोपमयुषी  स्तेनोधनरचाजगे  
निःस्वः  स्तेननमान्यभूपधनिनः  प्रेष्यः  कुजायाग्रीवः ।  
नृस्येयोन्यक्षार्धितवचुदार्श्वसातनवायोधनो  
स्वस्य  योड्हककविज्ञमूृत्योजोजीविध्योगिनिः । ।

Chandre, on Moon (residing). चूने  भुपपुष्यक,  king,  a  pandit  or  
scholar. चैतनमुषी  नरीपोपमामुषी,  king-like;  well-qualified.  चेन:  स्तेन,  a  thief.  
चेन:  अधनाभ,  poor.  चेन:  अजग,  in  the  sign  मेसा  or  Aries.  चेन:  निःस,  निःस,  a  thief,  
honoured like a king, king, wealthy man. चेन:  प्रेसा,  a  servant.  चेन:  कुजायाग्री,  respected  
by  the  several  planets,  Mars,  &c.  successively  (i.e.,  by  Mars,  Mercury,  Jupiter,  
Venus,  Saturn  and  the  Sun,  successively).  चेन:  गवी,  in  the  sign  व्रिषा  or  Taurus.  
चेन:  निझवान,  in  the  sign  मिथुन  or  the  Gemini.  चेन:  आयोगार्थायान,  a  professional  soldier,  
king,  scholar,  a  fearless  person.  चेन:  तुताया,  a  weaver. चेन:  अधनाभ,  poor.  चेन:  स्वक,  in  one's  own  
constellation;  in  Moon's  own  house,  i.e.,  in  the  sign  कर्क  or  Cancer.  चेन:  योड्हककविज्ञ,  a  soldier,  poet,  scholar,  king  or  landlord.  चेन:  अयोजिदिगिना,  a  professional  soldier  and  one  suffering  from  eye-disease.

1. When the Moon occupies the sign मेसा  or  Aries,  and  if  the  Moon  be  aspected  by  Mars,  the  individual  born  will  become  a  king—by  Mercury,  the  native  will  become  a  learned  scholar—by  Jupiter,  the  native  will  become  like  a  king—by  Venus,  the  native  will  be  endowed  with  many  qualities—by  Saturn,  the  native  will  be  a  thief—by  Sun,  the  native  will  become  poor,  will  have  no  property.

When  the  Moon  in  व्रिषा  or  Taurus  is  aspected  by  Mars,  the  native  will  become  poor—by  Mercury,  the  native  will  become  a  thief—by  Jupiter,  the  native  will  get  honours  like  a  king—by  Venus,  the  native  will  become  a  king—by  Saturn,  the  native  will  become  wealthy—by  the  Sun,  the  native  will  be  engaged  as  a  servant.
When the Moon in Mithuna or Gemini is aspected by Mars, the native will become a professional soldier or a seller of weapons—by Mercury, the native will become a king—by Jupiter, the native will become a scholar or learned man—by Venus, the native will become fearless—by Saturn, the native will become a weaver—by the Sun, the native will become poor.

When the Moon in Cancer or Karka is aspected by Mars, the native will become a soldier—by Mercury, the native will become a poet or literary author—by Jupiter, the native will become a scholar—by Venus, the native will become a king or landlord—by Saturn, the native will become a professional soldier—by the Sun, the native will suffer from eye diseases.

Note.—All that have been said of the Moon in the several signs aspected by several planets applies also to those signs respectively when they become the Ascendant. The Moon by aspecting the several signs of the Zodiac except the sign Cancer, produces malefic effects when such signs are the rising signs.

शालो वि०—ज्योतिःशैल्यनेतन्द्रनापितृपकीय: कुमारीहीरो तदनुपचमूपनेपुणुयुता: पदेश्यमें: स्थायक्ष्यः। जवे भुसांवर्णाः कारवाणिः शेषगतिः नेकुती कीट युमापित: नतर्ष: रुकको व्यंगोपधनो मूर्ति: || २ ||

ज्योतिःशैल्यनेतन्द्रनापितृपकीय: Jyotirjñādhyanaśraddhāprodhipakṣaḥ, an astrologer, a wealthy person, a king, a barber, a king, a king. बुधव: Baddhyāḥ, by Mercury, (Jupiter, Venus, Saturn, Sun, Mars) successively. ब्रह्माः Harṣa, in Sirisha ; when the Moon is in the sign Simha or Leo. तदनुपचमूपनेपुणुयुताः: when aspected by Jupiter, Venus, Saturn, Sun, Mars. शेरण्डुपदुपताः Bhūpasamāpanaipunayaṭaḥ, king, commander of an army, clever and skilful. शशिः Śaśi, in the sign Kanya or Virgo. बद्धव: Asubhāḥ, when aspected by the malefics, i.e., Saturn, Sun and Mars, respectively. श्रेयस्यः Sṛyāsyaḥ, one living under the shelter of women; serving under women. जुके Jūke, when Moon is in Libra or Tula. बद्धपशुराकाररामणिः Bhūpasvarcaśakaraśaṃśyaḥ, a king, a goldsmith and a trader. शेषफितसेठेक्षित, when aspected by the remaining, i.e., Saturn, the Sun or Mars. नाईक्षित, a low dishonest person; a murderer. किके Kike, when Moon is in the
sign Vrişchika or Scorpio. युगमपि, father of twins; some also render,
having two fathers and read ब्रुहितिः: one father real and another adopted by
religion. न: नाटकः, cha, and humble and obedient. वर: राजाः, a washer-
man. भाष: वय्यंगाः, one of defective limbs. चिन: अधिनाः, poor; indigent. ब्रुहिति:
भुपति, a king.

2. If the Moon in Simha (Leo) be aspected by
Mercury, the native will become an astrologer; if aspected
by Jupiter, wealthy; if by Venus, a king; if by Saturn,
a barber; if by the Sun, a king; and if by Mars, a king.

If the Moon in Kanyā (Virgo) be aspected by Mer-
cury, the native will become a king; if aspected by Jupiter,
the commander of an army; if by Venus, skilful in all
actions; if by Saturn, the Sun or by Mars, will be under
the protection of women (serving under them).

When the Moon in Tulā (Libra) is aspected by Mer-
cury, the native will become a king; if aspected by Jupiter,
a goldsmith; if by Venus, a trader; and if by the Sun,
Saturn, or Mars, an executioner, a very low dishonest
person.

When the Moon in Vrişchika (Scorpio) is aspected
by Mercury, the native will become the father of twins
(or he may get two fathers one real and the other adopted
by religion); if aspected by Jupiter, humble and obedient;
if by Venus, a washerman; if by Saturn, defective in his
limbs; if by the Sun, poor; and if by Mars, will be a
king.

Note.—The above effects are also visible when the corresponding
signs are the rising signs respectively.

शा० विं०—यास्युवर्षीजनायकृष्यं तुरगे पापेः सदस्म: शाठ-
शास्युवर्षीशरणरं घंटितथवयौन भूपो मुगे। भूपो भूपसमोदन्त्य-
दारांनि: शैष्यश स्वभरिवते ह्यात्यज्ञो नृपतिवृद्धश भजने पापशच
पापेचिसे॥ ३ ॥

शाश्वतीश: ज्ञात्युवर्षशायाः, a. supporter, or a chief protector of
a's family, a king, the refuge or supporter of many persons. शा० चा, and. तृती
Turage, when the Moon is in the sign Dhanu or Sagittarius. तुर: Pāpaḥ, aspected by the evil planets Saturn, the Sun and Mars. वर: Sadaṃbhāḥ, arrogant, vain. श्र: Saṭṭhaḥ, hypocrite. च: Cha, and. अथवा: राजा, राज्यता (rājā, rājya-tā) तथा गुरु: Atruvānasendra-pāp+dhihān+dravyonabhlūpah, a King-Emperor, a king, a pandit, a wealthy person, poor, or a king. नम्र: Maṅgaṇa, when the Moon is in Makara or Capricorn. नम्र: Bhūpah, a king. नम्र: Bhūpasamaḥ, one king-like. अन्यायार्थिन्योऽसि: Anyādārasaritah, one having illicit intercourse with others’ wives. श्र: Ṣoṣaḥ, by the remaining, i.e., by Saturn, the Sun or Mars. च: Cha, and also. च: Cha, and. ज्ञान: Kumbha-sthita, when Moon occupies the Kumbha sign. ज्ञान: Ṣāyaṇaḥ, one knowing how to make others laugh, how to give amusement to others; witty; sarcastic. च: Nripatiḥ, a king. श्र: Budhāḥ, one learned; pandit. च: Cha, and. अच: Jhāṣa, when Moon occupies the Mīna or Pisces. च: Pāpaḥ, vicious. च: Cha, and. अन्यायार्थिन: Pāpeśaḥ, aspected by the malefic, Saturn, Sun, or Mars.

3. If the Moon in Dhanu (Sagittarius) be aspected by Mercury, the native will become the chief in one’s family (i.e., will protect his kinsmen); if aspected by Jupiter, a king; if by Venus, the supporter of many men; if by Saturn, the Sun, or Mars, will be a hypocrite, vain, arrogant person, not doing good to any.

When the Moon in Markara (Capricorn) is aspected by Mercury, the native will become a Mahārājāh or the King-Emperor; when aspected by Jupiter, a king; when by Venus, a scholar; when by Saturn, a wealthy man; when by Sun, a poor man; and when by Mars, will be a king.

When the Moon in Kumbha (Aquarius) is aspected by Mercury, the native will become a king; when aspected by Jupiter, will be like a king; by Venus, in illicit intercourse with the wives of other men; by Saturn, Sun, or Mars, in illicit intercourse with others’ wives.

When the Moon in Mīna (Pisces) is aspected by Mercury, the native will become witty and sarcastic; when aspected by Jupiter, will be a king; by Venus, a scholar; by Saturn, Sun, or Mars, a sinner.

Note:—The same remarks hold good when the signs are the rising signs respectively. The Moon by aspecting the several signs of the Zodiac except the sign Cancer produces malefic effects when these are the rising signs.
4. The effects produced by the Moon occupying the solar or lunar horā of a sign during birth time will be benefic if she be aspected by planets occupying respectively the solar or lunar horās(1).

The effects produced by the Moon occupying any Drekkāṇa of a sign during birth time will be benefic if she be aspected by a planet that is the ruler of the above-mentioned Drekkāṇa(2).

The effects produced by the Moon occupying any sign will be benefic if she be aspected by planets occupying Moon’s own or allies’ houses(3).

The effects produced by the Moon occupying any sign and aspected by several planets as described above
in the preceding three verses are applicable in the case when the Moon occupies any Dwādaśāṃśa of that sign(4).

The effects produced by the Moon occupying any Navāṃśa of a sign and aspected by several planets will now be described in the following verses.

Notes.—(1) If the Moon be aspected by planets occupying horās whose rulers are different from the rulers of the horās occupied by her, the effects will be malefic. The same remarks apply to the rising horā.

If the planets referred to in the verse be benefic, the results are fully auspicious; if they be malefic, the results are middling; and so on.

(2) and (3). The same remarks apply to the rising Drēkkāṇa.

(4) The same remark holds with reference to the rising Dwādaśāṃśa. If the rising Dwādaśāṃśa be other than that of Karka, and if the rising sign be aspected by the Moon, the effects will be malefic; if the rising Dwādaśāṃśa be that of Cancer, and if the rising sign be aspected by the Moon, the effects will be benefic.

व० तितो—शारिचको वच्चिचि: कृशालो नियुद्दे भुपोपर्य-वान् कलहकृत् चितिजांशसंस्वे। मूर्कोन्नत्यादारिनेत: सुकवि:
सितंशे सत्काव्यकृतुत्संगपरोन्न्यकलजगर्च।।

चर्चिक: Arakṣikaḥ, city magistrate; or police Kotwal or magistrate. कुशिक: Vadaruchiḥ, a murderous person; executioner; one connected with the act of killing. नियुद्दे: Niyuddhe, in wrestling; in gymnastics. भुपोपर्य: Bhopāra, king. चर्चिक: Arthavān, one wealthy; one rich. वान्: Kalaḥakrit, quarrelsome. कलहकृत्: Kṣatryanāmasamastha, in the Mars’s Navāṃśa; when Moon is situated in the Navāṃśa of Aries and Vriśchika, the houses of Mars. मूर्का: Mūrkhaḥ, illiterate; stupid; fool. सुकविष: Anyadāraniratāḥ, in illicit intercourse with others’ wives. सुकवि: Sukavīḥ, good poet. सुकविष: Sitāpadā, (Moon) in the Navāṃśas of Vriṣa and Tula, (Taurus and Libra). सुकवि: Sukavikrit, very good poet. सुकविष: Sukhaparāḥ, indulging in pleasures. सुकविष: Anyakalatraqāḥ, in illicit intercourse with others’ wives. च: Cha, and.

5. When the Moon during birth occupy the Mars’ Navāṃśa in the corresponding Meṣa or Vriśchika portions and when She is aspected by the Sun, the individual born will become a city magistrate or kotwal; when aspected by Mars, an executioner; by Mercury, a gymnast, an athlete or a wrestler; by Jupiter, a king; by Venus, a wealthy
man; and when by Saturn, the individual will become a quarrelsome creature. If, at the time of birth, the Moon occupy the Venus' Navamsa in the corresponding Tulâ or Vrisha portions, and if She be aspected by the Sun, then the individual will become an illiterate fool; by Mars, addicted to others' wives; by Mercury, can appreciate poetry or other literary works; by Jupiter, can compose very nice poems or other literary works; by Venus, a sensualist; by Saturn, will be in illicit connection with others' wives.

बो ति—बौधे दि रंगचर्चःरकार्विद्वंद्रस्त्री गेयमछिल्यविणुषः
शिखिनि स्थिरेतुः | स्वांशुःल्यगात्रधनलुवधनपरिवर्षमुहः: स्त्रीपो-प्यथायनिरतरथच निरीक्षयमायेः || 6 ||

केवल Bandhe, in the Navamsa of Mercury, i.e., in the Mithuna and Kanya portions (Mercury's houses). हि, Hi, certainly. रंगचर्चःरकार्विद्वंद्रस्त्री Rangacharakarwa-vidramanthi, a wrestler, a thief, a physician, a minister. गेयमछिल्यविणुषः Geyamchillyvinius: Geyamchillyvinius: Geyamchillyvinius. शिखिनि Shunikini, on Moon occupying. शिखिनि Shunikini, on Moon occupying. स्थिरेतुः Svam, in one's own Navamsa. स्थिरेतुः Svam, in one's own Navamsa. स्थिरेतुः Svam, in one's own Navamsa. निरीक्षयमायेः Niriksyamaye, aspected.

6. When, during birth, the Moon occupy the Mercury's Navamsas, i.e., the corresponding Mithuna or Kanya portions, the native will become a wrestler, if She be also aspected by the Sun; will be a thief, if aspected by Mars; will be a first class poet, if aspected by Mercury; will be a minister, if aspected by Jupiter; a musician, if aspected by Venus; and will be an artist, if also aspected by Saturn.

When the Moon occupy her own Navamsa, i.e., the corresponding Karka portion, the native will be lean and thin, if she be also aspected by the Sun; will be a miser and greedy of wealth, if the Moon be aspected by Mars; will be an ascetic, if she be also aspected by Mercury; will be a chief, if the Moon be also aspected by Jupiter; will be
maintained by women, if aspected by Venus; and will be attached to one's duties, if the Moon be also aspected by Saturn.

7. If, at the time of birth, the Moon be in the Simha's Navamsa, the native will become of an angry nature, if she be also aspected by the Sun; dear to kings, if aspected by Mars; master of buried treasures, if aspected by Mercury; a master whose orders are obeyed, if aspected by Jupiter; will become sonless, if aspected by Venus; will do mischievous actions, if aspected by Saturn.

If the Moon be in Jupiter's Navamsa in the corresponding Dhanu or Mina portions, the native will become strong and famous if the Moon be aspected by the Sun; will know the art of warfare, if aspected by Mars; will become witty and sarcastic, if aspected by Mercury; a prime minister, if aspected by Jupiter; will become void of virility, i.e., eunuch if aspected by Venus; will become religious and charitably disposed, if aspected by Saturn.
8. If, at the time of birth, the Moon occupy Saturn's Navāṃśa, i.e., the corresponding Makara and Kumbha portions, the native will get few children, if she be aspected by the Sun; will become miserable and will get trouble in acquiring riches and property, if she be aspected by Mars; will become arrogant, if aspected by Mercury; will become a worthy man doing worthy acts becoming to his family, if Jupiter; will become a lewd, a debauchee, if aspected by Venus; become a miser, if aspected by Saturn.

These effects are applicable also to the then rising sign. (1) Whatever effects have been described about the Moon in several Navāṃśakas and her being aspected by the planets Sun, Mars, etc., are applicable also to the Sun being in those Navāṃśakas and his being aspected by the Moon, Mars, etc.

Remarks.—(1) The aspect of the Moon is always considered inauspicious excepting when it is directed to that of the Karka (Cancer), when it is auspicious. The same remark applies to the rising Navāṃśa as to the Moon—but if the Moon aspect the rising sign when the rising Navāṃśa is other than that of Cancer, the effects will be malefic.

व० तिते—व्याक्तित्वमध्यकरणार्थो शुभम यदुकं तत्तुष्टिमध्यकरणार्थो शुभमुत्तमि| वीर्यांनितिते उकारापरितिनिर्संदिक्षितहर्षपूर्व राशिचक्षस्य फलमनिश्चलं दंवादि।६।

deśi śrivararakṣīmārūḍhārūḍhitakarakṣyāy: ekōnabīn: १६॥

Vargottamasvaparāgese, in vargottamas (the most auspicious degrees specified in the 1st chapter, verse 14), in one's own Navāṃśas and in
another's Navāṃśas.  

The results that have been mentioned here due to the Moon in the several Navāṃśas being aspected by several planets in the several signs are of two kinds, auspicious and inauspicious; e.g., becoming a king is auspicious and becoming an executioner is inauspicious and so on. Now when the Moon is situated in Vargottama, the most favourable position, then the auspicious results are rendered highly auspicious; when the Moon is situated in her own Navāṃśas these results are of a mediocre nature; and when the Moon is situated in another's Navāṃśas, the auspicious results are of a weak nature. As regards the inauspicious results, they are just the opposite; i.e., when the Moon is situated in the Vargottama, the inauspicious results are very weak; when the Moon is in her own Navāṃśas, the inauspicious results are middling; and when the Moon is in another's Navāṃśas, the inauspicious results are highly inauspicious (1).

If the ruler of the Navāṃśa where the Moon is situated be very powerful, it stops the results aforesaid as regards the signs and manifests the results of the Navāṃśas(2).

Notes.—(1) The same remark applies to the risingsign and the Sun.

(2) The effects of the half signs, Decanates, Dvādasāṃśas are not stopped; only the effects of the sign are stopped; and the results of the Navāṃśas are rendered visible, if the ruler of that Navāṃśa be very strong. In case the ruler of the Navāṃśa be not strong, the results of the sign are to be predicted, if the ruler of the sign be strong; and if both are strong, both the effects of the sign as well as the Navāṃśas are to be
predicted. Of the results of the corresponding rising sign, the Moon, and the Sun, whichever is very strong, the effects of that will become visible. The Navāṃśaka effects due to the Sun being in that Navāṃśaka are not to be taken here.

Thus ends the Nineteenth Chapter on Aspects by Śrī Varāha Mihirāchārya of Avantika.
CHAPTER XX.

ON THE PLANETS IN THE TWELVE HOUSES OR BHĀVĀS.

संदर्कान्ता—शूर: स्तव्भो विकलनयनो निर्धारकोऽवेय तनुस्ये
मेवे सत्त्वस्तिमितिरनयनः सिंहसंस्ये निरशांभः। नीचोऽपूर्वः
शालिश्रयहाते बुद्धबुद्धाचः पतंगे भूरिद्रव्यो नृपह्षाृतपनो वकारोगी
द्वितीये॥ १ ॥

शूर: Sūrab, a hero, a warrior, valiant man. शब्द: Slabdhaḥ, dull; slow at work, hard; obstinate. विकलनयन: Vikalanayanaḥ, of eyes defective. निरशांभ: Nirghriṣṭaḥ, heartless; cruel. शूर: Arke, on the Sun occupying. शूरे: Tanusthe, the Ascendant. शूरे मेश, the sign Meṣa or Aries. शूर: Svasaḥ, having riches. तिमितिर: Timirnayanagaḥ, one having maladies incident to eyes; having eye diseases. शूरे सिम्हारसप्तेष, in a Leo or Simha. शूर: Nāndhaḥ, blind at night; Moon-blind. शूरे निचे, in the house detrimental to the Sun, i.e., in the house Tula or Libra. शूरे: Andhaḥ, blind. शूरे: Asvaḥ, poor. शूरे: Saṣāgraṇaḥ, in the house of Moon, i.e., in the sign Karka or Cancer. शूर字符: Budbudakṣaḥ, with swollen eyes resembling a bubble; or having a mole in one's eyes. शूरे: Pataṅga, on the Sun going to. शूर字符: Bhūridravyaḥ, of considerable wealth. शूर字符: Nṛpahṛita-

1. If, at the time of birth, the Sun occupy the Ascendant, the individual born will become a hero, a valiant warrior, slow at work, dull; will get defective eyes, and will become merciless. This is true of all the signs becoming the Ascendant save the signs Meṣa (Aries), Simha (Leo), Tulā (Libra), and Karkaṭa (Cancer) when the results aforesaid will not be visible. The following will then be the results. If the Sun be in the Ascendant Meṣa, the individual born will become wealthy and his eyes will be diseased; if the Sun be in the Ascendant Simha, the native will become moon-blind; if the Sun be in the Ascendant Tulā, the native will become blind and poor; if the Sun be in the Ascendant
Karka, the eyes of the native will become swollen and watery like the bubble or there will be a mote in his eye.

When the Sun is in the second house from the Ascendant, the individual will get abundance of wealth but his wealth will all be taken away by the king. He will suffer also from diseases on his face.

**Sho’ipchāvattikaṇaṁ—Mātīvikramavānssūṭīyagekē vinuḥ: Pīhitamānasravarch ।**

**Sasūnto dhanaśālmotikāyone bhavaśravuj jitarcha** ।

**Shāstrayate II ॥ २ ॥**

Mātīvikramavān, intelligent and chivalrous; having intellect and heroic valour. Ṛtriyaṅge, when the Sun is in the third house from the Ascendant. Ārka, the Sun. Vinukham, unhappy; afflicted with grief and mental sufferings. Pīhitamānaśah, mentally disturbed. Chaturtīlahe, when the Sun is in the fourth house from the Ascendant. Sutah, sonless. Dhanavarjitaḥ, void of wealth. Trikope, when the Sun is in the fifth house from the Ascendant. Balavan, strong. Ṣatrijitaḥ, defeated by the enemies. Ṣatriyāte, when the Sun is in the sixth house from the Ascendant.

2. If, at the time of birth, the Sun occupy the third house, the native will become intelligent and powerful; in the fourth house, the native will become unhappy and mentally disturbed; in the fifth house, the native will become sonless, and deprived of money; and in the sixth house, the native will become strong but will be subjugated by his enemies.

**Remarks.**—ṣatrijitaḥ is read Ṣṛṣṭi: by some astrologers. The meaning then would be, the native destroying his enemies. Satyāchārya reads Ṣaṣṭhe Ripurakasakaghnaḥ: “Ṣaṣṭhe Ripurakasakaghnaḥ” meaning the Sun being in the sixth house, the enemies, diseases, and sorrows are all destroyed. But here the author has followed Yavanāchārya, the famous ancient astrologer and Suchidhvaṇa.

**वो पि—सहिर्मात्त: परिश्रम भद्गे पत्तें स्वल्पामजो निधनगे विकलेक्ष्मारसः।**

**धर्मे सुतार्थसुध्भामकृ सुखशौर्यभावले लाभेप्रभृत्तध्वन्यतांति****

**रिःसे II ॥ ३ ॥**
CH. XX, ON THE BHAVAS.

3. If, at the time of birth, the Sun be in the seventh house from the Ascendant, the individual born will suffer disgrace at the hands of women; if the Sun be in the eighth house, the native will get a few sons and his eyes will become unsteady and defective; if the Sun be in the ninth house, the individual will get wealth, sons, and happiness; if the Sun be in the tenth house, he will become strong and happy; if in the eleventh house, he will become very wealthy; and if the Sun be in the twelfth house, he will become a fallen and ruined man.

Remarks.—Satyāchārya says the result of the ninth house is disease, poverty and deviation from the good customs and observances. Some astrologers read शा सूमान्तजंडानवद्ग्रीनवधिरप्रेष्या: शशाळ्कोवे । सूरजाजोशगते नस्त्र: कुदुम्भी धने । हिङ्गो भासुगते सुश्रु सतनये तत्स्गुष्कानवानि नैकारित्तुकाक्यविद्वमस्तीक्ष्योजसश्चारिगे || २ ॥

शा सूमान्तजंडानवद्ग्रीनवधिरप्रेष्या: Mūkonmattajāndhabinabadhiraṃṣyāḥ, dumb, lunatic, stupid; blind, low and mean, deaf, or a slave doing servile works. सदाकोदये, on the Moon rising in the horizon or on being in any other rising signs than Meṣa, Vriṣa, and Kāraka. स्वर्काः Svrkājochhagatye, when Moon is in her own house, Kāraka, in Meṣa or in Vriṣa, her exalted house. भानु Dhanu, rich. भासु: Bahusutah, having numerous sons. भासु: Sasvaḥ, wealthy. भासु: Kupilā, having numerous relations. भासु: Dhanu, when Moon is in the second house
from the Ascendant. विव: Himśraḥ, mischievous, murderous. अनन्तरे Bhṛatrigate, when Moon is in the third house from the Ascendant. गुरु सक्षे, in the fourth house. कामने Satnaye, in the fifth house. सत्कूपीरन्तत: Tatproktyahāvānīvitaḥ, having those things that are understood by their names aforesaid, i.e., having happiness in the fourth and sons in the fifth house. वैष्ट: Naikāriḥ, having many enemies. मृदुकायायावनिमादनाव: Mrudukāya yāvānīmadanaḥ, of weak body, of weak appetite, of weak virility. तिक्ष: Tikṣghaḥ, hot tempered. अस: Alasaḥ, idle, lazy. च Cha, and. चत्व Arīga, in the sixth house.

4. If, at the time of birth, the Ascendant be, any sign excepting Meṣa, Vṛiṣa, and Karka, and if the Moon be in the Ascendant, the individual born will become dumb, or lunatic, stupid, blind, low, deaf or a menial slave. If the Moon be in the Ascendant Meṣa, the individual will get many sons; if in the Ascendant Vṛiṣa, will get wealth; and if in Karka Ascendant, will get wealth too. If the Moon be in the second house from the Ascendant, his family will become large; if in the third house, he will become mischievous, murderous; if in the fourth house, will be happy, will get kinsmen and houses; if in the fifth house, he will get numerous sons, intelligence and the like; if in the sixth house, the individual will get many enemies; his physical constitution will become soft and weak; his appetite will be also weak; his virility will be weak; his temper will be hot and he will spend his time idly.

शास्त्रो विचारे—अवृष्टी, ब्रह्मात्मा मवे बहुतिनित्वाच्यटधार्तवचाप्पमे।
संभाषणमजित्रवन्यन्यनधार्मिकतिये शीतगोऽत् निष्पत्ति
समुपेति धर्मणन्धीमेंथएः कम्भोऽह भावणातितो
भवगते युद्धोऽज्ञिनो व्यथे॥ ५ ॥

अ: Iṣyukāḥ, envious; jealous. शेष: Tivramadāḥ, very licentious; strongly passionate. ग: Made, in the seventh house. शुभः: Bhūmatilāḥ vyādhyārditaḥ, not one-minded and afflicted with maladies. च Cha, and. चत्वरे Aṣṭama, in the eighth house. सार्वतततमक्षुपत्रर्लावः Saubhāgyatmanajitrubandhuhdana-bhāk, enjoying happiness and prosperity, sons, friends, and relations, and wealth. शास्त्री Dharmasthithe, when Moon is in the 10th house from the Ascendant. शेष:
Sitgau, the Moon. सितगुष्य Nispattim, completion; success everywhere. सपुष्य Samupaiti, gets. यथापूर्वमेवः: Dharmadhanadhaśauryāḥ, with virtue, wealth, intellect and heroic valour. युध्य Yudha, united. तत्र Karmage, in the tenth house. क्षय Khyātaḥ, reputed. भावगुणविना: Bhāvagunāvīṇaḥ, endowed with profit and the like. भवगत Bhavagata, in the eleventh house. कण्ठ Kendraḥ, mean; mischievous. अन्यशिन: Angahinaḥ, of defective limbs. व्याव Vyaś, in the twelfth house.

5. If, at the time of birth, the Moon be in the seventh house from the Ascendant, the native will be jealous of other's property and will be strongly passionate; if in the eighth house, his mind will not be steady and he will be afflicted with maladies; if in the ninth house, the native will become fortunate and prosperous, will get sons, friends, relations and wealth; if the Moon be in the tenth house from the Ascendant, then the native will become successful in all his undertakings, and will be religious, wealthy, intelligent and heroic; if in the eleventh house, famous and always profiting; and if in the twelfth house, the native will be mischievous and of defective limbs.

व० तित०-ले तुजु चतत्तुर्धन्ते कवश्रो धर्मवान्वितिन- कर्मप्रतिमोज्यसंस्करण: । विििन्यनी प्रकाशप्रदितमंज्यरुपद्रमणि प्रिित्युगणः: परतोलाब्रजः ॥ ६ ॥

क्रि Lagne, in the Ascendant. क्रि Kuje, on Mars being. कसखस Kṣatataruṇaḥ, of scarred or wounded body. क्रि Dhamage, in the second house. क्रि Kadannah, eating very low meals and other coarse things. क्रि Dhrme, in the ninth house. क्रि Aghavān, vicious. दिनाकरप्रतिमणि: Dinakarapratimāḥ, having effects like those of the Sun being in those places. क्रि Anyasarṣāḥ: situated in the remaining signs (i.e., 3, 4, 5, 6, 7, 8, 10, 11, 12 houses). क्रि Vidvān, learned. क्रि Dhani, wealthy. प्रक्षप्रदितमंज्यरुपद्रमणि: Prakahalapranditamantryastruṇaḥ, a wicked of the first water, learned, minister, foeless person. क्रि Dhrmaprātiṣṭhānaḥ, religious (or having a knowledge of law), renowned. क्रि Paratāḥ, in the remaining signs (9, 10, 11, 12 houses). क्रि Arkavit, like those mentioned under the Sun's heading. ज जन, on Mercury being in.

6. If, at the time of birth, Mars be in the Ascendant, the native will get marks of wounds on his body; if Mars be in the second house from the Ascendant, the native will eat very low and coarse meals; if in the ninth house, the native will commit
sinful deeds, and if in the other houses (1), the results will be the same as mentioned under the heading of the Sun, i.e., unhappy in the fourth, sonless, moneyless in the fifth, strong in the sixth, under wife’s control in the seventh, few sons in the eighth, happy and strong in the tenth, wealthy in the eleventh, and fallen in the twelfth house.

Again if, at the time of birth, Mercury be in the Ascendant, the native will become a Pandit; wealthy in the second, wicked in the third, Pandit in the fourth, minister in the fifth, foeless in the sixth, virtuous and having a knowledge of law in the seventh, qualified and famous in the eighth, and like the Sun in the remaining houses, i.e., getting sons, wealth, happiness in the ninth, becoming happy and powerful in the tenth, wealthy in the eleventh, and fallen in the twelfth house.

Note.—(1) That is, the 3rd, 4th, 5th, 6th, 7th, 8th, 10th, 11th, and 12th houses.

इन्द्रवज्र-विद्वान्तुत्वावक्यः कुषणः सुखी च धीमानश्च।
पितृतोधिकरः तीर्थस्वास्त्वी साधनः सलाभः खलशच जीवे
कन्यायो विलासातः || ७ ||

क्षिति Vidvän, learned. सुवक्षिणः: Savākyabh, sweet speaking; of smooth and persuasive speech. क्रिपाणः: Kripāṇaḥ, miser. सुखी: Sukhī, happy. ṣ Cha, and. धिमानं Dhimān, intelligent. फिन: Asafāḥ, foeless. पितृति: Pitṛiti, than one’s father. अधिका: Adhikā, greater; superior. ṣ Cha, and. निखो: Nīkhaḥ, low, mean. तपस्विः Tapasvī, ascetic. सधानाः: Sadhanāḥ, wealthy. खलच: Khalāḥ, crooked; wicked; mischievous. ṣ Cha, and. जीवे Jīve, on Jupiter being in. क्रांतं: Kraṇaḥ, one after another. विलास सत हिलासप्रत्य: from the Ascendant.

7. The individual born will become a Pandit, if Jupiter be in the Ascendant; sweet speaking, if Jupiter be in the second house from the Ascendant; miser in the third, happy in the fourth, intelligent in the fifth, foeless in the sixth, superior in qualities to his father in the seventh, doing low, mean acts in the eighth, ascetic and devotee in the ninth, wealthy in the tenth, profiting in the eleventh house and wicked and doing fearful deeds in the twelfth house.
8. The individual born will become clever in love affairs and will live in comfort if Venus be in the Ascendant; will be fond of quarrelling and a sensualist, if Venus be in the seventh house; will become happy if Venus be in the fifth house. The results of the other houses are the same as those of Jupiter in those places; i.e., the individual will turn out sweet speaking, if Venus be in the second house, miser in the third, happy in the fourth, foeless in the sixth, mean in the eighth, ascetic in the ninth, wealthy in the tenth, profiting in the eleventh, and wicked in the twelfth house. The only peculiarity to be noted here is when Venus is in her exalted house the sign Mīna (Pisces), the individual will become wealthy, in whichever house from the Ascendant this be placed.

Remarks:—Some read युक्तक्षेत्रार्थाः to denote तत्वांक, for the latter portion of the second stanza. The meaning is the same.
slow and dull in speech. Gurasvarṣaṣćeḥaste, in the signs of Jupiter, in Saturn's own houses and exalted house; i.e., in the signs Dhanu and Mīna, Makara and Kumbha, and Tulā, i.e., in 7, 9, 10, 11 and 12 signs. Nripatsadhiśaḥ, like a king. Grāmapurāṇaḥ, head or ruler of a village or city. Suvidvān, a very learned scholar. Chārvamagah, of beautiful body. Dinakarasamāḥ, of like results that are mentioned under the Sun's heading in those places. Anyatra, in the remaining houses, i.e., in (2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 houses). Kathāḥ, said; mentioned.

9. If, at the time of birth, Saturn be in the Ascendant in any sign excepting Tulā, Dhanu, Makara, Kumbha, and Mīna, the native will become poor, always sickly, very lustful, very dirty and afflicted with maladies in childhood. He will be also slow and indistinct in speech. If Saturn be in the Ascendant Tulā, Dhanu, Makara, Kumbha, or Mīna, the native will become like a king, the ruler of a city or village, a Pandit, and will be of a beautiful appearance. The results of the other houses are the same as those of the Sun, i.e., the individual will become wealthy (wealth being snatched away by the king) and diseased in mouth, if Saturn be in the second house from the Ascendant; will become intelligent and powerful, if in the third; unhappy and sickly in the fourth; sonless, moneyless, in the fifth; powerful, defeated by the enemies, in the sixth; under wife's control, in the seventh; of few sons, and defective eyes, if in the eighth; will get sons, wealth, happiness in the ninth; will become happy and powerful in the tenth; will get wealth in the eleventh; and will become fallen, if in the twelfth house.

मालिनी-पुह्त्रिपरक्रीयस्वर्च्छुंगसिथितानां फलमनुपरिशिचित्य लग्नेदेहाविभावेः। समुपचयविषी सौम्यपापेषु सत्यः कथयति तिरीतरि रिः=फलद्वाप्नेषु। ॥ १० ॥

Suhridariṣṭāḥ Saṃjñātattvāṇām Saṃśayaśravaṇaṇām, whether the houses occupied by the several planets are their friendly signs or inimical or neutral signs or their own houses or their exaltation signs and the like. Phalam, effects; results; fruits. Anuparichintyam, are to be considered.
and other houses, i.e., by the body, wealth, &c. शुद्धचाराक्ति Samupachayavipatti, the increase and decrease respectively. साम्यपापस्य Saumyapāpeṣu, on the benefics and malefics occupying. श्रया Satyaḥ, Satyadhārya, the astrologer. विपरीत Viparitam, reverse. विरङ्कणतेषु Virāṅkṣaṇāṣṭāṣṭameṣu, in the 12th, 6th and 8th signs.

10. The results aforesaid in this Chapter are to be considered with respect to the natures of such houses, (body, wealth, &c.) and these are heightened or lowered according as the houses occupied by the several planets are their friendly signs or inimical or neutral signs or their own houses or their exaltation signs and the like; (e.g., the friendly houses will give full auspicious results and give less inauspicious results; the inimical houses will give inauspicious results; the house of detriment will give also the inauspicious results; the indifferent houses will give both the auspicious and inauspicious results; one's own house will give fully the auspicious results and the exalted houses will give an excess of auspicious results and so on)(1).

Satyadhārya says the auspicious planets in any house increase the nature (bhāva) of that house; and the inauspicious planets in any house decrease the nature of that house, excepting the sixth, eighth, and twelfth houses; the effects here are reversed (e.g., the nature of the twelfth house is expenditure; now if a benefic planet be in the twelfth house, the expenditure will be lessened and if a malefic planet be in the twelfth house, the expenditure will be increased; and so on) (2).

Notes.—(1) All this is according to Garga.
(2) According to Satya, if a benefic planet be in the 6th house, the enemies will decrease, i.e., be ruined and if a malefic planet occupy it, the enemies will increase. And so on.

श्रुतुद्वस्तु-उच्चत्रिकोपस्वसुहद्धत्तुनीचद्याहरिकृते: ||
शुभं संपूर्णपादोन्दरपद्य पनिन्दपल्लम् || ११ ||
इति श्रीवराहिमहिराचार्यप्रणाते दुष्टजातके भावान्
ध्वनी विष: || २० ||
situated in any of the 12 signs of exaltation, trikona, own houses, friends, enemies, and houses detriment. शुभम, auspicious. दक्षिणात्यचक्रायाप्रकाशस्य Sampūrṇapādonadalapādālpaniṣphalam, fruits or results as follows:—full, three-fourth, half, one-fourth, less than one-fourth, or nothing whatsoever (as the case may be).

11. (Two kinds of results we get from the horoscopes, one auspicious and the other inauspicious). Now the auspicious results that will be given by the planets will be given fully when the planets are exalted; when in Mūlatrikona, three-fourths of its full value will be given; when the planets are in their own houses, half will be given; when the planets are in their friends’ houses, one-fourth will come to pass; and when in the enemies’ houses, even less than one-fourth will be awarded; and when the planets are descending or in their detrimental house, no auspicious results will be awarded. The malefic planets do the reverse. Thus the Descending or detrimental malefics produce bad results to the fullest extent; the malefics in their inimical houses will produce one-fourth less bad results; in their ally’s houses will give one-half less bad results; in their own houses, produce one-fourth of the full extent; and in their Trikona or triangular houses less than one-fourth and when the malefics are exalted, they do not give any bad results (the evil effects will fail).

Thus ends the twentieth chapter on the influences of planets (Bhāvādhyāya) by Śrī Varāhāchārya of Avantika.
CHAPTER XXI.
ON ĀŚRAYA YOGA.

Or on the planets and the several Vargas.

पुनिष्ठाद्रा—कुलसमकुलमुख्यबंधुपूज्या धनिसुखिभोगिनिपा:
स्वभेकबुद्धना || परविभवसुहङ्गस्बंधुपोष्या गणपबलेश्नुपाश्र
मित्रभेषु || १ ||

कुलसमकुलमुख्यबंधुपूज्याः: Kulasamakulamukhyabandhuþujyàh, worthy of one's family,
or chief in one's family, or worshipped by friends (respectively). धनिसुखिभोगिनिपाः: Dhanisukhibhoginripiàh, one wealthy, or happy, or epicure or a king (respectively). स्वभेकबुद्धनाः Svabhaidvidhya, when one, two, three, four, five, six or seven planets
are in their own houses respectively. गणपबलेश्नुपाश्र Paravibhavaśauśityavasvabandhuþosyà, living on another's wealth, or supported by friends, or relations,
or brothers and cousins. मित्रभेषु: Ganaþabaleśanripàh, head of any assembly,
or commander of an army or a king. मित्रभेषु: Mitrabhéseu, in the friend's houses or
signs; when one, two, three, four, five, six or seven planets are in their friends' houses respectively.

1. The individual born will get average wealth and
dignity becoming to his family if one planet be found during
birth time in its own house; will become the chief member in
his family if two planets be found in their own houses; will be-
come honoured by his friends and kinsmen if three planets be
in their own houses; wealthy, if four planets exist; will live in
comfort and be happy, if five planets exist; will possess all
human enjoyments if six planets exist; will become a king, if
seven planets exist respectively in their own houses. Similarly
a native will be (1) a dependant and supported by other's
wealth, (2) will be supported by friends, (3) will be supported
by his own relations, (4) will be supported by his brothers and
cousins, (5) will become the head of many people, (6) will
become a general, and (7) will become a king if one, two, three,
four, five, six, or seven planets occupy respectively their
friends' houses.
2. If, at the birth time of a person, one planet be exalted and also aspected by a friendly planet, he will become a king; if, during birth, one planet be exalted and also accompanied by a friendly planet, the person will get abundance of wealth and will be honoured everywhere; if, during birth, one planet occupy either an inimical or a detrimental sign, the person will become poor; if two planets occupy either inimical or detrimental sign, the person will become afflicted with grief. If three planets occupy their inimical or detrimental signs, the person will become a fool. If four planets do so, the person will become afflicted with diseases; if there be five such planets, the person will suffer imprisonment; if there be six such planets the person will be a victim to much grief; and if there be seven, he will suffer the pains of death, or will incur the sin of putting one to death.

Note:—Mercury and the Sun cannot at the same time occupy their detrimental signs, i.e., Pisces and Libra respectively. Seven planets cannot therefore occupy their detrimental signs at the same time. In this, as in certain other cases, already stated, the author has simply quoted the views of former writers.
Upajātikā—� कुम्भलग्ने शुभमाह तत्यो न भागेश्वराय 
वजना वदनित। कर्त्यांशेमदो न तथातित राशेतितसंगस्तिति विख्यातः। न ॥

Na, not. कुम्भलग्ने Kumbhalagnam, when the sign Kumbha or Aquarius becomes the Ascendant. हृदः Subham, auspicious. यह Aha, told. कर Satyab, Satyacharya, the Astrologer. न Na, no, not; the Kumbhaagna is not auspicious. भागाभेदां Bhagabheda, due to its being divided in the Dvādaśāṁśa, i.e., into the Kumbha Dvādaśāṁśa. (The Kumbha Dvādaśāṁśa becoming the Ascendant is not auspicious). का Kaya, of what; of what sign (i.e., of all the signs), भागाभेदाः Bhagabheda, division into Kumbha Dvādaśāṁśa. न Na, not (in that way). तथा Tathā, in that way. कवि Atri, is. वि Rāṣeḥ, of whichever sign. अतिरिक्त Atiprasamgab, unwarrantable; unsupported. Tu, but. ति Iti, thus. विश्वगुप्त Vishvagupta, the Astrologer.

3. Satyacharya does not consider the Kumbha (Aquarius) Lagna (the rising sign) to be auspicious; but Yavanacharya is of opinion that when Aquarius is the rising Dvādaśāṁśa, then it is not auspicious; (1) the whole Kumbha Lagna is not inauspicious. Against this Yavanacharya’s opinion, Vishvagupta says which sign has not got such subdivisions as Aquarius Dvādaśāṁśas? Therefore the remarks of Yavanacharya are not at all warranted.

Remarks.—(1) If the Dvādaśāṁśa of the Kumbha Lagna be inauspicious, then all the other signs, on account their being also sub-divided into Kumbha Dvādaśāṁśas, are also inauspicious. So the above remark is going rather too much beyond the mark; as beneficent effects have been ascribed to several signs.

वृत्ति—यातेश्वस्त्र्वसमभेषु दिनेशहोरां ह्यातो महर्षो 
कलार्थयुतो अतितेजः। चान्द्री सुभेशु युजि मात्रे कान्तिसी 
र्यस्तीभामग्यधिमपुरवाक्युत: प्रजात:। न ॥

कश्यु Yāteṣu, on going into. छप्पु Asate, the malefic, the Sun. आसमाभेशु Asamabhēṣu, in the odd signs. दिनेशहोराम Dineshahoram, in the solar horas; in the first half of the sign. हृदः Khyātaḥ, celebrated. महाद्वारसत्तसु Mahādvarasatthasatya, endowed with abundance of energy, strength and wealth. अतितेजः Atitejaḥ, very powerful. चान्द्री Chāndrim, in the latter half of any sign. सुभेशु Subheṣu, the benefic (going). युजि Yuji, in the even signs. विश्वाभिभास्त्र्वसमभेषु:
4. When the malefic planets (e.g., the Sun) occupy the first half of any odd sign (the solar horās of odd signs) during birth time, the individual will become widely famous, energetic, strong, wealthy and very powerful. When the benefic planets occupy the first half of any even sign (the lunar horās of even signs) the individual will become gentle and delicate in constitution; fair in complexion; he will make friends with many; will be fortunate, intelligent, of sweet speech, and will be liked by all.

इंद्रज्ञा—तास्वेव हौरास्वपर्चर्चेषु ज्ञया नरः: पूर्ब्बग्रहोऽभ्या: क्षण: व्यत्यस्तहराभवनस्थितेषु मत्यः भवस्यकुरुणेव-
विद्विन्ना: || ५ ॥

तु Tāsu, in those. एवa, thus. हौरासु, in (those) half signs or horās. पर्चेषु Parākṣageṣu, (but) in the other planets’ signs. ज्ञया Jñaye, to be considered. नरः: Narāḥ, persons. पूर्व्वरुणेषु, in the aforesaid qualities. मद्यां: Madhyāṃ, mediocre; in a moderate degree. व्यत्यस्तहराभवनस्थितेषु Vyatystaḥ-
horābhāvanasthitēṣu, situated in the horās and houses different from those mentioned before; when both the horās and signs are different. मत्यः: Matyāḥ, persons. भवति Bhavanti, become. विद्विन्न: Uktaguṇaḥ, of the aforesaid qualities. विद्विन्ना: Viśvān, devoid.

5. If the horās occupied by the malefic and benefic planets be the same as mentioned above while the signs are different, (1) the person will possess the qualities that have been stated above respectively for the two Yogas in a mediocre degree; but if both the horās and signs be different (2), the effects will fail.

Note:—(1) i.e., if the malefics be in the second half (solar horā) of any even sign, the effects mentioned above will be reduced to half; so the results would be, if the benefics occupy the second half (lunar horā) of any odd sign (2). If the malefics be in the first half (lunar horā) of any even sign, the native will be deprived of the good qualities, energy, strength, wealth, etc., mentioned above. If the benefics be in the first half (solar horā) of any odd sign, the native will be deprived of the good qualities, gentleness, etc., mentioned above.
CH. XXI, ON ASRAYA YOGA.

6. If the Moon occupy either her own or a friendly (1) Decanate, the native will get good appearance and good qualities; if the Moon occupy an indifferent’s Decanate, the qualities also will be of a mediocre nature; if the Moon be in an enemy’s Decanate, the native will not possess any good appearance or any good qualities. The native will become hot tempered, wicked or cruel, if the Moon be in the serpent Decanate; will be very mischievous, murderous, if the Moon be in the armed Decanate; will be addicted to one’s religious preceptor’s wife, if the Moon be in the quadruped Decanate; and will become a traveller if the Moon be in the bird Dṛśkāṇā.

Note:—(1) Friendly at the time of birth, vide Chap. II, stanza 18.

Remarks:—The 2nd and 3rd Karka Dṛśkāṇā, the 1st and 2nd Vṛışchik Dṛśkāṇā and the 3rd Decanate of Mīna Dṛśkāṇā are called serpent Dṛśkāṇā. The first and third of Meṣa Dṛśkāṇā, the second and third of Mithuna, the second and third of Simha, the 2nd of Kanyā, the 3rd of Tula, the first and third of Dhanu and the 3rd of Makara are called armed Dṛśkāṇā.

Quadruped Dṛśkāṇās:—Second of Meṣa; second and third of Vṛṣa; first of Karka; first, second and third of Simha; the third of Tula; the third of Vṛışchika; the first of Dhanu and the first of Makara.

Bird Dṛśkāṇās:—2nd of Mithuna; 1st of Simha; 2nd of Tula; and the 1st of Kumbha. If the Dṛśkāṇa occupied by the Moon be of more
than one character, the person will be all that have been stated for each character.

शालिनी—स्ते भोका पंडिताध्यो नरेन्द्र: भीम: शूरो
विष्णुतात्त्वाति:। पापो हिंस्तोभीशच वगोऽमार्शेवार्षामीशा
राजिवदुःखादुशायोऽऽ। ॥ ७ ॥

शेष: Stenaḥ, thief. बौध Bhokta, enjoyer. अदिवरस: Paṇḍitādhyaḥ, learned, rich. शेष: Narendraḥ, king. शेष: Klībaḥ, a eunuch; hermaphrodite. पु: Sūraḥ, a hero; a valiant warrior. विशिष्ट Viṣṭikrit, a porter. वर्तमान: Dāsavṛttiḥ, a servant. जः: Pāpaḥ, vicious. विव: ṇ: Hīmarah, mischievous; murderous. शेष: Abhibh, fearlessness. च Cha, and. अनेतरसचाय Vargottamāṃśeṇu, in the Vargottama degrees. अस्मि Eṣṭām, of these (i.e., thief, &c.). ज्ञ: Iśāḥ, kings. अनेतरसचाय Rāśivat, having like results as those mentioned under the heading of signs. (The Moon and the Signs). ज्ञाते: Dwādaśāśāśaṇeḥ, in the rising Dwādaśāśāṇa of these signs.

7. Any person born in the rising Meṣa Navāṃśa (the sign Meṣa being not the Ascendant) will become a thief; in the rising Vṛiṣa Navāṃśa (the Vṛiṣa not being the Ascendant), an enjoyer; in the rising Mithuna Navāṃśa (the Mithuna not being the Ascendant), a learned Pandit; in the rising Karka Navāṃśa, wealthy; in the rising Simha Navāṃśa, a king; in the rising Kanyā Navāṃśa, a eunuch; in the rising Tulā Navāṃśa, fond of fighting in battles; in the rising Vṛiṣchika Navāṃśa, a porter; in the rising Dhanu Navāṃśa, a servant; in the rising Makara Navāṃśa, a sinner; in the rising Kumbha Navāṃśa, a mischievous person; in the rising Mīna Navāṃśa he will be fearless. Any person, born when the rising Navāṃśa is at the same time a Vargottama Navāṃśa, becomes the king of the respective classes of persons above mentioned, i.e., any person born in the rising Meṣa Vargottamaṇśa becomes the king of thieves and so on. (For the Vargottama, see verse 141, Chap I). Any persons born in any rising Dwādaśāṇa, will get the same results as those mentioned when the Moon is in that sign.
8. If Mars occupy his own Triṃśāṃsā, the individual born will get a wife, strength, ornaments, generosity, fire of energy and bravery. If Saturn be in his own Triṃśāṃsā, the native will be afflicted with diseases; his wife will die before him; his temper will be angry; he will be addicted to others’ wives; he will be miserable; will have a house, clothes, attendants and the like and will be very dirty.

Remarks:—The Triṃśāṃsā is not mentioned in the śloka; how then is this meaning conveyed here? In the results of Venus to be said in verse 10, this Triṃśāṃsā will be noticed subsequently.

9. If Jupiter occupy his own Triṃśāṃsā, the individual born will become wealthy, famous, happy and intelligent. He will also be lustrous and very energetic, universally
respected, healthy, always hopeful and ready to do any work and possessing all human enjoyments. If Mercury occupy his own Triṃśāṃśa, the native will become intelligent, artistic, hypocrite, literary author, arguer, workman (e.g., carpenter, &c.) versed in Śāstras and brave. He will also be very much respected.

Remarks—By “artistic” is meant here as skilled in music, dancing, painting, etc.

10. If Venus occupy the native Triṃśāṃśa, the individual born will get numerous sons, much happiness, health, fortune, and wealth and good appearance. He will become also wicked, his body being very fair; he will be gentle and delicate and he will be a great sensualist.

If the Sun be at the time of birth in Mars’ Triṃśāṃśa, the native will become a great hero; if the Moon be in Mars Triṃśāṃśa, the native will be confounded and dull.
the Sun be in Saturn’s Trimsāṃśa, the native will become wicked; and if the Moon be in Saturn’s Trimsāṃśa, the native will become an executioner. If the Sun be in Jupiter’s, the native will become well-qualified; and if the Moon be there the native will become wealthy. If the Sun be in Mercury’s Trimsāṃśa, the native will live in comfort and will be happy; and if there be the Moon, he will become a scholar. If the Sun be in Venus’s Trimsāṃśa, the native will possess a beautiful body and if there be Moon, the native will become lovely and liked by all.

Thus ends the Twenty-first Chapter on Āśraya Yoga in Brihajjātaka by Śrī Varāha Mihirāchārya.
CHAPTER XXII.

ON MISCELLANEous PLANETARY COMBINATIONS.

बैतालीय—स्वर्गेतुऽक्षमूल्यत्रिकोणमाण्य: कणटकेषु यात्रार्थाय महातिरिता:। सर्वे पुत्र तेजस्योऽन्यकराक: कर्मसङ्गु तेषां विशेषतः॥ १॥

स्वर्गेतुऽक्षम्यमुलात्रिकोणमाण्य: Svarkṣatunāgamālatrikoṇamāṇyaḥ, the planets residing in their own houses, or in their exalted houses, or in their mūlatrikoṇa (the primary triangular) houses. कणटकेषु Karṇateṣu, in the four angles commencing with the Ascendant. यावंतां Yāvantāṁ, as many as. आऽन्तिताः Āntitaḥ, are situated. सर्वे Sarve, all. ते Eva, certainly. ते Te, they. अन्ययकारकं Anuyakāraṅkam, Kāraṇa planets to each other; they being instruments of each other. कर्म Karmagab, the planet in the tenth house from another such Kāraṇa planet. तु Tu, but. ते Te Tē Saṅkāyam, of these Kāraṇa planets; of these angular planets. स्वर्गेतुऽक्षम्यमुलात्रिकोणमाण्यम् Svarkṣatunāgamālatrikoṇamāṇyaṃ, especially reckoned.

1. The angular planets (1) (from the Ascendant) when they are in their own houses, or when they are exalted or when they are in their Mūlatrikoṇa houses are said to be the Kāraṇa planets to each other, i.e., they become co-workers (mutually helping causes) in generating certain effects. Of these angular planets, the planet in the tenth house from another planet is reckoned as the special co-worker of that planet.

Note—(1) Planets occupying the angular or Kendra houses.

रथेद्वहताकर्कंतोवयात्वत्योऽपेयस्वर्गेतुऽक्षम्यकारकानाः कुजायमार्कस्तुः साक्स्यार्थाय सुमुः॥ २॥

स्वर्गेतुऽक्षम्यकारकानां Karkṣatadayagatā, the Ascendant being the Karka or Cancer. न Yathā, thus; for instance, युधे Udupe, the Moon (residing). स्वर्गेतुऽक्षम्य Svakṣetraḥ, when exalted. कुजायमार्कस्तुः Kujayamārkaśūryaḥ, Mars, Saturn, the Sun, and Jupiter. कर्क्काः Karkkāḥ, Kāraṇa planets; co-workers. निगदिताः Nigaditāḥ, are said to be; are known as. परस परसम Parasparam, amongst each other. त्रिगन्धानागास्यa Lagnagasya, of the planet that is in the Ascendant. नन्दन: Sakalāḥ, all the planets. अम्बरांम्बुग अम्बरांम्बुग Sabarāṃbugaḥ, in the tenth and in the fourth houses.
2. Suppose, for example, the Ascendant to be the sign Karka (Cancer) occupied by the Moon and suppose Mars, Saturn, the Sun and Jupiter to occupy respectively their exalted signs, then these four planets (Mars, Saturn, the Sun and Jupiter) are known as Kāraṇa planets or co-workers amongst each other (1). Moreover all the planets (2) occupying the fourth or the tenth houses are Kāraṇa planets to the planet occupying the Ascendant (the Ascending planet is not the Kāraṇa of them, i.e., the reverse does not hold).

Notes—(1) The following description represents the positions of the planets as stated in this verse:—e.g., the fourth house Cancer at the top represents the Ascendant; Moon and Jupiter are there; Cancer is the exalted house of Jupiter as well as the Moon’s own house. The seventh house Tula is Saturn’s exalted house; Mars is exalted in Makara, the 10th house and the Sun is also exalted in Meṣa, the 1st house. Moon and Jupiter are in the 4th house which is the Ascendant; Saturn is in the 7th house; Mars is in the 10th house and the Sun is in the 1st house which is Meṣa.

The Commentator infers from this stanza that the planets occupying their own houses, exalted and Mūlatrikoṇa signs are also mutually Kāraṇa planets if they occupy the angular signs from one another, though not the angular signs from the Ascendant.

All the planets whether they occupy their own signs, their exalted signs or their Mūlatrikoṇa signs or not, according to the Commentator.

अनुभुद्म्—स्वकोष्णोक्ष्चचागते हेतुर्व्यवहन्यं यदि कर्मं: ।
सुह्यतुमुखसम्पन्नः कारकचार्य स कित: ॥ ३ ॥

स्वत्रिकोष्णोक्ष्चचागते: Svatrikoṇoṣchchagat, the planets situated in their own houses, in their Trikona houses and in the exalted houses. यदि: Hetub, the helping cause. अन्योत्यं Anyonyam, amongst each other. यदि Yadi, if. चागते: Karmagāth, when in the tenth house (from such sign). सहितः Sahrit, the friendly planet. समीपस्वस: Tatguṇa-sampannāḥ, or the planet that is for the time being friendly. चार्य: Kāraṇāḥ, co-worker; the helping planet. च Cha, and. चित्र Apī, also. चार्य: Smritab, is reckoned to be.

3. If any planet occupy its own or its exalted or its Mūlatrikoṇa house (1) and moreover if it be situated in the tenth house from any other planet (also in its own, or its
exalted or its Mūlatrikona house), then the first planet on account of its being friendly or the then friendly (2) is known as the Kāraka of the second planet (i.e., the second is not the Kāraka of the first) (3).

Notes:—(1) But not occupying the angular houses from the Ascendant.
(2) Because it occupies the tenth house.
(3) The effects of the Kāraka planets are described in Varāha Mihira's work on Yoga Yātrā or marching occasions, in which it is said that when a prince loses his kingdom, he recovers it in the Antardātā period of a Kāraka planet; again it is said that a man enjoys comfort, wealth and success when the Moon passes through the house of a Kāraka planet, or through the 2nd house from that occupied by the Sun. Also that the journey may be a successful one, it shall be commenced when the Moon occupies either of the two places mentioned above, otherwise the traveller will meet with disasters on the way.

4. The individual, born when the rising Navamśa is a Vargottama one, or when the Moon occupies a Vargottama Navamśa, will be happy and prosperous throughout his life. Such also will be the results to one during whose birth time the 2nd house from the Sun may be occupied by benefic planets or whenever one of the 4 angular houses (1) be occupied by planets. The results will be also happy and prosperous if during the birth time there be Kāraka (co-working) planets in the signs (2).

Notes—(1) If one of the angular houses be occupied by a planet, the person will be happy; if two or more be occupied he will be happier still;
and if the planets be benefic, the person will be exceedingly happy and prosperous.

(2) The results will be more happy, if there be more favourable combinations.

वैतालीय-मध्ये वयस्तः सुखप्रवः केत्रस्था गृहजनन-लक्षणः। पृथिवेनयकोयक्षेगास्वस्वतेनः प्रथमेषु पाक्वः॥ ५ ॥

देशे मध्ये, while in the prime of manhood; in the middle age. वयः: Vayasyah, of the age; of the period of life. केत्रस्थः: Kendrasthāh, situated in any angular (cardinal) house. गृहजननलक्षणः: Gurujanmalagnnapāh, Jupiter, or the ruler of the sign occupied by the Moon during birth, or the ruler of the Ascendant during birth. पृथ्वीनयकोयक्षेगास्वतेन: Prithobhayakodaryakṣagāh, when situated respectively in the signs that rise in the horizon with their backs first, in the Pisces, and in the signs that rise in the horizon with their faces in the front (when the Dasāpati is about to enter his own period of awarding fruits). तुं: Tu, but. अन्ते: Ante, during the latter part of the Dasā period. अन्ताः: Antāḥ, during the middle of the Dasā period. प्रथामेषु: Prathameṣu, during the first part of the Dasā period. पाक्वः: Pākadāḥ, yielding results.

5. If, at the time of the birth, of a person any angular house be occupied by Jupiter, or the ruler of the sign occupied by the Moon during birth or the ruler of the Ascendant, the individual born will be happy while in his full vigour of manhood. Again, if at the commencement of a Dasā period, the Dasāpati (the ruler of such period) happen to occupy a back rising (Prīsthodaya) sign, (1) he will award his results at the end of the Dasā period. If such ruler occupy a front rising (2) (Sirodaya) sign, he will produce his effects at the beginning of his period and if the ruler occupy the double rising (3) (Sirapriṣṭhodaya) sign the effects will be felt in the middle of the Dasā period.

Notes:—The Dasā period is to be divided into three equal parts.

(1) The back rising signs are Meṣa, Vṛiṣa, Dhanu, Karka and Makara.

(2) The front rising signs are Mithuna, Simha, Kanyā, Tula, Vṛiṣchika, and Kumbha.

(3) The double rising signs are Mīna (see verse 10, Chapter I).
6. The Sun and Mars award their respective results immediately after entering a sign (i.e., while in the first third of a sign); Jupiter and Venus produce their effects when passing through the middle third of any sign; Saturn and Moon do so when passing through the last third of a sign and Mercury produces its effects throughout the sign.

Note: The sign is supposed here to be divided into three equal parts of 10 degrees each.

Thus ends the Twenty-second Chapter on Miscellaneous Yogas by Śrī Varāha Mihirāchārya of Avantika.
CHAPTER XXIII.

ON THE CHAPTER ON EVILS.

Or on Malefic Planetary Combinations.

शास्त्र विद्य-लम्बात्पुत्रकलन्त्रे. शुभार्क्षालेखवालोकिते
चंद्रावलय संपदार्थि हि तयोज्योज्यायथासंभवः। पाठोऽत्तत्रयोगे
रथी रिबुस्तो सीनसितीतो दार्शते पुत्रस्थानगतस्तु पुत्रमरणं पुत्रोत
वनेयच्छाति || १ ॥

कन्या लग्नः, from the Ascendant. दुन्नक्कर्षे पुरकालस्त्राभे, in the fifth
and seventh houses, the houses of son and wife respectively. शुभार्क्षिकु Subhapa-
tiprāpte, on being occupied by auspicious rulers. शुम्भ Athavā, or. सरसस्त्वे Ālokte,
being aspects by. चंद्र Chandra, from the Moon. बा Va, or. यादि Yadi, if. संपत्
Sampat, wealth; son or wife is here meant as the wealth, as the case may be. अस्ति Asti, comes. विः Hi, certainly. भौत: Tayoh, of them; sons or wife. जीवन Jīvyaḥ, are
to be considered. अन्यथा Anyathā, otherwise. असम्भव: Asambhavāḥ, not possible; not
having or possessing. पाठोनोदयायस्ते Pāthonodayage, the sign Kanya being the Ascen-
dant. रा Rivau, on the Sun being. राशि: Ravisataḥ, Saturn. राशिः: Mīnas-
thitaḥ, in the sign Pisces (the seventh from Kanya). दराहा Dārahā, killing the
wife, i.e., meaning the death of the wife. पुत्राय: Putarsthitāgataḥ, in the
fifth house from Kanya, i.e., in the sign Makara. चः Cha, and. पुत्राय: Pumarā-
ṭapam, the death of the son. पुत्र: Putarḥ, the son. अवनेष: Avaneḥ, of the earth. याची
Yachchati, gives; yields.

1. If, during the birth of a person, the fifth house from
the Ascendant or from the Moon be either occupied or aspected
by its ruler or any benefic planet, that man will have sons (1)
as his property; and if the seventh house be so occupied or
aspected, he will get a wife as his property. Otherwise (2),
he will get no sons nor wife (such events can be forecast
from the nature of other houses).

Again if the sign Kanya be the Ascendant and if the
Sun be there and Saturn occupy the sign Mīna, then the
person will lose his wife. Again if the sign Kanya be the
Ascendant and if the Sun be there and Mars occupy the sign Makara, the person will see the death of his son.

Notes.—There are twelve kinds of sons in the Hindu Law.
(1) Aurasa—The eldest legitimate son, born of the real father and mother.
(2) Kṣetraja—the offspring of a wife by a kinsman duly appointed to raise up issue to the husband.
(3) Datta—An adopted son with the consent of his natural parents.
(4) Kṛitrīma—a grown-up son adopted without the consent of his natural parents.
(5) Adhamsapravāya—an adopted son of a low-caste person.
(6) Gūḍhottapan—a son born secretly of a woman, when her husband is absent, the real father being unknown.
(7) Apaviddah—a son that is abandoned by the father or mother or by both and adopted by a stranger.
(8) Paunarbhava—a son born of a woman married again.
(9) Kānta—the son of an unmarried woman.
(10) Sahoḍa—the son of a woman pregnant at marriage.
(11) Kṛitaka—a son purchased from his natural parents.
(12) Dātipravāya—a son of a female slave.

Thus the commentary adds:—

Thus summarised by Vaiṣṇava. He is the ascendant son, primary to the others. The Sun is the ascendant and his son is the birth of Mars in Makara. The following twelve sons are described in Hindu law:

1. Aurasa: The eldest legitimate son, born of the real father and mother.
2. Kṣetraja: Offspring of a wife by a kinsman duly appointed to raise up issue to the husband.
3. Datta: Adopted son with the consent of his natural parents.
4. Kṛitrīma: Grown-up son adopted without the consent of his natural parents.
5. Adhamsapravāya: Adopted son of a low-caste person.
6. Gūḍhottapan: Son born secretly of a woman, when her husband is absent, the real father being unknown.
7. Apaviddah: Son abandoned by the father or mother or by both and adopted by a stranger.
10. Sahoḍa: Son of a woman pregnant at marriage.
11. Kṛitaka: Son purchased from his natural parents.

Thus the commentary adds:—
Thus the Sārāvalī writes:—If in one’s horoscope, the house of sons (i.e., the fifth house) be an auspicious one, or if it be either occupied or aspected by a benefic planet, the individual will have one or other of the twelve kinds of sons described above.

If the son’s house (i.e., the fifth house) from the Ascendant or from the Moon whichever is more powerful, be an auspicious one and if it be the Varga of Jupiter or be aspected by benefic planets, the issue will be Aurasa or a legitimate son. The number of sons will be the number represented by the Navāṃśa occupied by the benefic planet in the fifth house; again if the fifth house be also aspected by benefic planets, then the sons will be double of the aforesaid number. Again, if the fifth house be occupied by malefic planets, the number of sons represented by the Navāṃśa occupied by the malefics will die; and double that number will die if the house be also aspected by malefic planets.

If the fifth house be the house of Saturn, and if it be aspected by Mercury and not by Jupiter, Mars and the Sun, the issue will be Kṣetraja and will get the qualities of Saturn; if the fifth house be that of Mercury and if it be aspected by Saturn and not by Jupiter, Mars and the Sun, the issue also will be Kṣetraja but he will possess the qualities of Mercury.

If the fifth house be that of Saturn and occupied by Saturn and if it aspects the Moon, the issue will be Dattaka; if the fifth house be of Mercury and occupied by Mercury and if it aspects the Moon, the issue will be Krita.

If the last Navāṃśa of the fifth house be that of Mars and if there be Saturn in the fifth house and if it be not aspected by the remaining planets, the issue will be Kṛitrīma.

If the fifth house be the Varga of Saturn and if the Sun be there and if it be aspected by Mars, the issue will be Adhamaprayava.

If the Moon occupy the Navāṃśa of Mars in the fifth house and if it be aspected by Saturn and not by the remaining planets, the issue will be Gudhhotpatti.

If the fifth house be the Varga of Saturn and occupied by Mars and if it be aspected by the Sun, the issue will be Aṇaviddha. Thus says Charaka.

If the fifth house be the Varga of Saturn and occupied by Saturn and if it be aspected by Venus and the Sun, the issue will be Paunarpava.

If the fifth house be beyond the rays of the setting Sun and if it be
aspected by the Sun, or if it be occupied by the Sun, the issue will be Kāñcina.

If the fifth house be the Varga of the Sun and the Moon and if it be occupied by the Sun and the Moon and aspected by Venus, the issue will be Sāhoḍa.

If the fifth house be inauspicious and occupied by powerful malefics and if it be not aspected by any benefic planet and if Venus aspects the Venus Navāṃśa of the fifth house, the issue will be Dīśpravāva. Some read Moon, in the place of Venus aforesaid.

If the fifth house be the Varga of Venus and the Moon and if it be occupied or aspected by them, the issue will be females of the character indicated by those houses; or there will be male issues other than the twelve sorts above mentioned.

चतुर्दशनामः प्रेक्षितवर्षु च चामुङ्गित्छ ॥ शुक्रव्य जीवशास्त्राः सक्तेन शिवनिश्च शाम्यः कल्प्रमधवे च तथेऽवेन ॥ पूर्ण गुहेपित्रम च गंमधति विलकिते वा संख्यिते सहस्रवीणगणवाय ॥ पदार्थोयां घटाश्च ग्राह्योधर्मविन्यागातु ॥ शाहिनयितवे काठे भार्यां पुलां पुरां: स्वातु ॥ भवनाथिभीमानुः मतिः वार्नि नितीतस्वार्धाये ।

एकादश रविक्रोणिर्गुणवधिपापत्तिः ॥ नायेयः चन्द्रमूलायाधिपापत्तिः ॥ नाये च चत्रसिद्धपरिवर्तनकोऽपि नायेयः चन्द्रमूलायाधि-परिवर्तनकोऽपि ॥ शुक्रे च बुधुपल्ये मतिः शुक्रे विद्यायेः ॥ हृदौ च बुधुपल्ये मतिः शुक्रे विद्यायेः ॥ उदये शुक्राः ॥ नवमीन रविक्रोणी- मातृजीवक्षमानुः ॥ शुके वेदशामायाश्च नूंः वैतार्थप्रवेशाये ॥

Some describe in some details regarding one’s wife, thus:—

If the seventh house from the Lagna or from the Moon whichever is more powerful, be occupied by Venus, Moon, Jupiter and Mercury, or by any three or any two or any one of these, or if the seventh house be the house of any of these four or if it be aspected by all or any of these, the wives will be of the characters indicated by the Vargas of the influencing planets; and if there be evil planets, the death of wives is to be forecast.

If the seventh house be occupied by the Moon and Saturn, the wife will quit the husband and marry again.

The number of wives will be the number represented by the Navāṃśa occupied by the ruler of the seventh house or the number represented by the Navāṃśa aspected by the ruler of the seventh house.

If Jupiter or Mercury occupy the 7th house and the Navāṃśa of the Sun or Mars or if the Moon and Venus (Venus especially) be powerful or if they occupy or aspect the seventh house, the person will have several wives.

Under the influence of Jupiter and Venus, the wife will be of the same caste and rank; under the influence of the Sun, Mars, Moon or
Saturn, the wife will be of a lower rank. Under the influence of the powerful Venus or of the powerful Moon, the wife will become a prostitute. Thus the Ketumâla says.

प्रहर्षिणी—उपयुक्ते: सितचतुरसरसंसर्वसंतिमेवध्यासिते भूततन्येयथबोधयो। सौम्यभ्रूहरसह्वितसंनिरीचिते जायावधो वहननिनिपायस्माद:

काव्ये: Ugragrahais, by the malefic, Mars, Saturn, Sun. सितचतुरसरसंसर्वसंतिमेवध्यासिते: Sita-chaturasrasarvasamshita, situated in the fourth and eighth houses from Venus. कथिष्ठिद्वेदःMadhyasthit, if Venus be situated) between the malefics. भूततन्येयथबोधयो: Venus being. प्रक्षेप: Athavā, or. भ्रूह: Ugragraha, between the malefics. वहननिनिपायस्माद: Saunyagrahais, by the benefic planets. निर्मातिमेवधायसिते: Asaktasamprāra, not accompanied by nor aspected by. विनय: Jāyābadhah, the death of the wife. भूततन्येयथबोधयो: Dahanapattapājajah, resulting from fire, or from fall from a height or by hanging by ropes or so.

2. The person’s wife will die from fire if, during his birth time, malefic planets Mars, Saturn, or Sun be situated in the 4th and 8th houses from Venus; will die by falling (from some elevated place) if malefic planets be on both sides of Venus; or will hang herself by ropes if Venus be not accompanied nor aspected by any benefic planet. (These results will occur during the lifetime of the husband.)

Notes:—This is also the opinion of Gârgî, the famous astrologer. Some authors note here two Yogas only, which is not proper.

व० ति०—लोकार्थरितादि: शरिरांग्रस्मांध्र: पत्या सहूसकुयतस्य बद्वति जनम। चूतस्यांत्यमपांचमसंस्याओऽवै शुकाकेर्विकलवादसुरंगिता जातम्:

काव्ये: Lagnâ, from the Ascendant. विवाहारितादि: Vyârîgatayoḥ, in the twelfth or sixth house. मातिमारमयो: Šaditigmaramayoh, the Sun and Moon. जन्म: Patnyā, together with his wife. सहा, together with. विनयनासा: Ekanayanasya, of one-eyed beings. वातदि: Jadanti, say as Janma, birth. चूतस्यांत्यमपांचमसंस्याओऽवै: Navamanpañcamaasasamayoh, in the ninth or fifth house. वात, or. विकलपादि: Šukrāryayoh, Venus and the Sun. विकलपादि: Vikaladâram, of defective limbs. वातदि: Jatâ, say. जन्म: Jatam, born.

3. If, during the birth time of any individual, the 6th and the 12th houses from the Ascendant be occupied, one by
the Sun and the other by the Moon, (or both the planets in either the 6th or the 12th house), the person and his wife will each have one eye only. Again the person will be deformed if Venus and the Sun (both) (1) occupy one of the three houses, the 7th, the 9th or the 5th from the Ascendant.

Note:—(1) Venus or the Sun according to some. This is opposed to Gārgī, whom the Commentator quotes. Gārgī holds the opinion of the text.

4. If, during the birth time of any individual, Saturn be the Ascendant (1) and if Venus occupy the Chakrasandhi Navâṃsas and the 7th house from the Ascendant, the person’s wife will be barren, on condition that the fifth house be not united with any benefic planet. Again, if the malefic planets occupy the 12th and the 7th houses and the Ascendant, the waning Moon occupying the 5th house, the person will have no wife nor sons.

Note:—(1) It is clear that the Ascendant must be Vṛṣa or Kanya, or Makara, in which case the 7th houses will respectively be Vṛṣchika, Mithuna, and Karka; and the last Navâṃsas of these three houses are known as Chakrasandhis or Rikkṣandhis (see verse 7 san, Chapter I.)
5. The individual born will be in illicit intercourse with another man's wife if, during his birth time, Venus be in the Descendant and in Saturn or Mars’s Varga and also aspected by Saturn or Mars.

Both the individual and his wife will commit adultery if the Moon, Saturn and Mars be in the Descendant and Venus occupy Saturn or Mars’s Varga and be also aspected by Saturn or Mars.

The person will have neither wife nor sons, if Venus and the Moon occupy a sign, Saturn and Mars being in the 7th house from the Venus and the Moon (some say from the Ascendant).

The person’s wife will be an elderly woman and the man will marry late in life if when the male and female planets occupy a sign; Saturn and Mars occupy the Descendant and be aspected by benefic planets.
6. The individual born will make his family extinct with him, if, during his birth, there be Moon in the 10th house, Venus in the 7th house and the malefic planets in the 4th house; will become an artisan and painter if during his birth Saturn be in the Ascendant or any other angular house and aspect a sign whose ruler's Decanate is occupied by Mercury; will be born of a maid-servant if Venus exist in the 12th house from the Ascendant at birth and is also in Saturn's Navamsha; and will do menial deeds unbecoming of him if the Moon occupy the Descendant and be aspected by Saturn.
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चालाकपति: Pāplokitayoh, being aspected by the malefics. शिलास्य: Sitāvanijayoh, Venus and Mars. शताष्टयो: Astasrayoh, while descending; while setting. वाह्यवाहयुरक, having diseases from outside, e.g., elephantiasis and the like. चंद्रेश्वर: Chandre, on the Moon being in. कार्कात्यव्रिष्क्रिकाः, in the Karka or Vṛṣchika Navamsa. पालिः, by the malefics. स्यानुष्याधयुरक, having diseases not visible from outside; diseases of the genital organ. स्वित्र: Sūtrī, a white leper. नागरत्नः, Ribphhadhanamayoh, in the twelfth and second houses. अशुभ्यो: Asubhayoh, Saturn and Mars (respectively). चाँद्रो: Chandrodaye, on the Moon ascending. कास्चे रात्रिः, on the Sun descending. महाँ चांद्रेव, Chandre, on the Moon being in. छाः खा, in the tenth house. अस्वित्र: Avanije, on Mars being in. चाँद्रो: Astage, descending. अ खो, and. निस्त: Vikalaḥ, defective in body. याय: Yadi, if. अरक्ष: Arksajaḥ, Saturn. एविचाः, Vēṣigah, in the second house from the Sun, called Vēṣī.

7. If, during birth, Venus and Mars be in the Descendant and be afflicted (aspected by malefics), the individual will be afflicted with diseases visible from outside (such as elephantiasis and the like); if the Moon be in Karka or Vṛṣchika Navamsa and be united with malefics, the person will be afflicted with diseases not visible from outside (such as the diseases of the genital organ and the like).

The person will be attacked with white leprosy if the Moon be in the Ascendant, Saturn in the 12th, Mars in the 2nd and the Sun in the 7th house from the Ascendant; will be deformed if the Moon be in the 10th house from the Ascendant, Mars in the 7th house from the Ascendant and Saturn in the 2nd house from the Sun.

व० तितौः-अश्रवः: शालिन्यशुभ्योर्केत्त्रुगमेन पतंगे भासचरयलिङ्ग-कविद्रिघुलमाभजः। शोभी परस्परहासांगयो रविवाळो: केत्रुन-च्यवा युगपदेक्तायोः क्रशो वा || ॥

शती: Antah, occupying the middle position. शासी: Śāsī, on the Moon occupying. शुभेश्वर: Asubhayoh, between the malefics, Saturn and Mars. शुगी: Mrigage, in the Makara sign. अतं पतंगे, the Sun (called a bird). भारविज्ञ: Śrāvakṣayupākvidradhigulmabhajah, having diseases asthma, consumption, spleen, abscess, or a chronic enlargement of the spleen. शोषण: Śoṣa, consumptive.

कार्कात्य: Parasparagrīhāhmedagyoh, in each other's Navamsa, i.e., Sun in Moon's
Navāṃśa and Moon in Sun’s Navāṃśa. अस्त्र: रविन्द्रवं, of the Sun and Moon. शेषे क्रेत्रे, houses. एवम् अथावा, or. युगपत, at the same instant. संस्कृत: एकायो, in one sign; the Sun and Moon both in one sign, say Leo and so on.

8. The individual born will be afflicted with asthma, consumption, spleen, abscess, or a chronic enlargement of the spleen if, during his birth, the Moon occupy a place between Saturn and Mars and the Sun occupy the sign Makara; or the person will be afflicted with pulmonary consumption if the Sun occupy the Moon’s Navāṃśa and the Moon occupy the Sun’s Navāṃśa; or the person will be reduced to a skeleton if the Sun and Moon occupy together either Karka or Sipha.

व० स्वरुप-चन्द्रेरिवमधीत्वमकिंकरिकाणामागे कुटिल समन्दर-कुटिले तववेचिते वा। यारेयत्तिकोणमचकिक्ष्येदुष्टे च कुटिल च पापसहितेनकलोकितेव।

चन्द्रे Chandre, on Moon being in. नवांशवर्गातिर्जय आविंध्याज्ञानाय नवांशातिर्जय आस्वितंत्राज्ञानाय सतन्त्राज्ञानाय, situated in the fifth Navāṃśa (middle) of Dhanu (Sagittarius) or in the Navāṃśa of Mīna, Karka, Makara and Meṣa (any of these). कुटिल कुस्स्ति, leper. सामांतवादी त्रिकोणम, in the trikoṇa (triangular) houses; in the fifth or the ninth house from the Ascendant. ताष्ठिताष्ठिता: आलिकर्किव्रीशिय, by the signs Vṛṣchika, Karka and Vṛṣa occupying.

9. The individual born will be a leper if during his birth the Moon occupy the middle of Dhanu (i.e., the 5th Navāṃśa of Dhanu) or the Navāṃśa of the signs Mīna, Karka, Makara, or Meṣa, and be either accompanied or aspected by Saturn and Mars(1). Again, the person will be a leper if during his birth the 5th or the 9th house from the Ascendant be the signs Vṛṣchika, Karka, Vṛṣa, or Makara and be either occupied or aspected by Saturn and Mars (2).
Notes: — (1) According to Yavanāchārya, if the Moon be also aspected by benefic planets at the same time, the person may not get leprosy but itches, ringworms, &c.

(2) Some read Saturn or Mars.

व० तिंत्—निधनारिधिन्नव्ययस्थिता रविचन्द्रार्यमा यथा तथा। बलवृद्धिरोषकारणेन्जनुजाना जनयन्त्यनेत्रताम् ॥ १० ॥

निधनारिधिन्नद्राजिष्ठिता: Nidhanāriddhānayasyaśhitāḥ, situated in the houses eighth, sixth, second and twelfth. रविचन्द्रार्यायम: Raviācandrārayamāḥ, the Sun, Moon, Mars, and Saturn. यथा तथा Yathā tathā, irrespectively situated; placed anywhere (not with any order). बलवृद्धिरोषकारण: Balavadgrahadosarakāraṇīḥ, due to the excess of bile, phlegm, or wind, the humours of the body indicated by the most powerful of the above mentioned four planets. जनयन्त जनमुप्राम, of men. जनयती Jānayanti, produce. अनेत्रतम् Anētratam, blindness or diseases of the eye.

10. The individual born will become blind, if during his birth, the Sun, Moon, Mars and Saturn be in the 8th, 6th, 2nd and 12th houses in any way (i.e., irrespectively) and the blindness will be due to the excess of bile, phlegm, or wind whichever belongs to the most powerful of the four planets.

Note: — If the powerful planet be the Moon, blindness will be due to phlegmatic affections. If such planet be Mars, it will be caused by bilious affections; if it be the Sun, then by heat; and if it be Saturn, it will be caused by windy affections, by stones and the like.

बैतालीय–नवसात्तीसत्यायिता नव लोभेशुभु निरी-क्षिता:। निमयाच्यूऽवोपथात्ताव रविव्यक्तकार्त्ता सातमे ॥ ११ ॥

विशिष्टायायस्या नवमायासत्रिसत्रिष्यायता, in the ninth, eleventh, third, and fifth houses. न च तैः: Na cha saumyaḥ, and not aspected by the benefics. चुँ: Aśubhāḥ, the malefic planets (the Sun, Moon, Mars, and Saturn). निरिक्षिता: Nirikṣيتāḥ, aspected by. नियमां Niyamat, by causes (pertaining to the most powerful planet). श्रवणपागहातदाब: Šravanapāghahataddāb, originating diseases of the ears, i.e., deafness. रादाविक्रियायकाः Radāvākriyākāḥ, originating the diseases of teeth. च Chā, and. चाने Saptame, in the seventh house.

11. If, at the birth time, the malefics (the Sun, the Moon, Mars or Saturn) occupy the 9th, 11th, 3rd and 5th houses and be not aspected by benefics, the individual born will become deaf through causes indicated by the most
powerful planet; if such planets (1) be in the Descendant, the teeth of the individual will be weak and deformed.

Note:—(1) As described above, i.e., occupying the 9th, 11th, 3rd and 5th houses and not aspected by benefic planets.

12. The Moon being in the Ascendant and if she be then eclipsed and if Saturn and Mars be respectively in the 5th and 9th houses from the Ascendant, the individual born will get himself possessed by ghosts. Again, if, during the birth time, the eclipsed Sun be rising and if Saturn and Mars occupy respectively the 5th and the 9th houses from the Ascendant, the person will lose his eyes.

13. The individual born under Saturn in the Descendant, and Jupiter in the Ascendant will be afflicted with windy
complaints, gout, rheumatism, &c.; born under the Descendant Mars and the Ascendant Jupiter will become insane; born under the Ascendant Saturn and Mars in the 5th, 7th or 9th house, will become an idiot; will also become an idiot if born under the waning Moon and Saturn in the 12th house from the Ascendant.

14. The individual born will serve under other men for his livelihood if, during his birth, (1) the ruler of the Moon-occupied Navâma, (2) the Sun, (3) the Moon, or (4) Jupiter occupy either the Navâma of the ruler of his detrimental house, or any other enemy's Navâma; will become a slave (purchased per money value) if two of the aforesaid planets occupy either the one Navâma or the other; and if three of the aforesaid planets occupy the one Navâma or the other, the person will be the slave of a slave.
15. The individual born under the Ascendant Vriṣa, Meṣa, or Dhanu and aspected by the malefics will have ugly teeth; will be baldheaded if born under the Ascendant Meṣa, Simha, Vriṣchika, Makara, Kumbha, Dhanu or Vriṣa and aspected by the malefics; will be of weak sight, if born under the afflicted Sun in the 9th or 5th house from the Ascendant; will be afflicted (1) with various maladies, if born under the afflicted Saturn in the 5th or in the 9th house; and will be of defective limbs, if born under the afflicted Mars in the 5th or in the 9th house.

Note:—(1) Aspected by malefics.

पुष्पिताम्रा—व्ययुतधनधर्मगृहसेवितौभवनसप्राप्तनिवंचनं विकल्प्यम् ।
मुजगनिगड्यपाश्चिमकाश्वलबंधस्यनिरीतिविचारः
तद्भव॥ १६ ॥

व्ययुतधर्मगृहसेविते: Vyaśratabhānaḥ, in the twelfth, fifth, second, or ninth house. असुमयान: Asaumyaḥ, by the evil planets. भवनसप्राप्तनिवंचन: Bhavanasa-\mānasibhandham, to be captured and restrained as denoted by the nature of the rising sign, e.g., those born under the Ascendant Meṣa, Vriṣa, Dhanu, are confined by being bound with ropes; under Mithuna, Kanya, Tula, Kumbha, are loaded with fetters; under Karka, Makara, Mēṣa, shut up in a well-guarded place without being tied, as if a bird in a cage; under Vriṣchika, in a subterranean cell. विकल्प्यम् Vikalpyam, are to be thought. भूर्जागनिगड्य: Bhujaganigadapāsadhrity, suffering imprisonment of the nature denoted by Serpent Decanate and Fetter Decanate. दृष्टीं: Drikāṇāṇiḥ, by the ruler of the rising Decanate (under which an individual is born). बालवादसुमयनिरिक्षिताः Balavadassumyanaṁirikṣitāḥ, if strong and aspected by evil planets. च: Cha, and. तद्भव Tadvat, like that.
16. The individual born under the malefic planets occupying the 12th, 5th, 2nd, and 9th houses promiscuously will suffer capture and imprisonment as denoted by the nature of the rising sign (1). Again, if, during the birth time, the rising Decanate be either Serpent or Fetter Decanate (2) and if the sign (3) of its ruler be afflicted, the person will also suffer imprisonment of the nature of such sign.

Notes: —1) If the Ascendant be Meṣa, Vṛṣa or Dhanu, the person will be bound with ropes. If the Ascendant be Mithuna, Kanyā, Tula, or Kūrdba, he will be loaded with fetters. If the Ascendant be Karka, Makara, or Mīna, the person will be shut up in a fortress, but will be taken care of. If the Ascendant be Vriṣchika, the person will be kept in a subterranean cell.

(2) The Serpent Decanates: These are the first, second and third Decanates of Karka, the 1st and 2nd of Vriṣchika and the 3rd of Mīna.

The Fetter Decanate.—The first Decanate of Makara.

(3) That is, if the rising Decanate be the 1st Decanate of Karka, for instance, the ruler of such Decanate is the Moon whose sign is Karka. If the rising Decanate be the 2nd Decanate of Karka, its ruler is Mars whose sign is Vriṣchika; and if it be the 3rd Decanate of Karka, the ruler of such Decanate is Jupiter, whose sign is Mīna.

हरियो—पश्यवचनोपस्मारातः: चरी च निन्यापतो सर-बितनये वकालोकं गते परीवेये। रवियमकुजे: सौम्याहात्तैनेमः: स्थलमान्तिरितङ्गकमनजः: पृवोद्धितेवराधसमाध्यमः: || ५७ ||

इति श्रीबुध्नािािके निन्द्रायत्राः निवेदः: || ५३ ||

स्तवः: Parṇāvachanaḥ, using very harsh and rough words. अस्मायः: Apa-समाराताः, afflicted with epilepsy; having epileptic fits; dead. कष्टः: Kṣaṭ, consumptive. C Chā, and, निवासः: Neṣṭapta, Moon. परस्पराः Sarvitaṇya, Saturn. यक्षाः: Vakrālokaṃ gate, aspected by Mars. तला: Pariveśa, with halo all round. रविमकुजः: Ravīyamakujāḥ, by the Sun, Saturn or Mars. सामुयः: Saumyādhīṣṭaḥ, not aspected by any benefic. नाभाः: Nābhaṣṭhalaḥ, in the tenth house; in the sky overhead. आराती: Aśritaḥ, occupying. द्रव्यमक: Brūtskam manuṣyaḥ, the individual born becomes a servant of another. पुरवोद्धितः: Pūrvoddiṣṭaḥ, by the planets aforesaid.

17. The individual will be using very harsh words and will be afflicted with epilepsy and with consumption if
he be born under the Moon accompanied by Saturn, and aspected by Mars and surrounded by a halo (1).

The individual born under the Sun, Saturn and Mars occupying the 10th house from the Ascendant and not being aspected by benefic planets, becomes a servant of a dignified, average, and low rank as the case may be (2).

Notes:—(1) If the Moon be united with Saturn only, the person will be a man of harsh speech, if the Moon be united with Saturn and aspected by Mars, the person will be epileptic; if the Moon be united with Saturn, aspected by Mars and there is a halo also, the person will be consumptive.

(2) If one of the three planets Sun, Saturn, and Mars occupy the 10th house, the person will be a dignified servant; if 2 planets occupy the 10th house, he will be a servant of middle rank and if 3 planets occupy the 10th house, he will be a servant of a low rank.

Thus ends the Twenty-third Chapter on Evils by Varāha Mihirāchāraya of Avantika.
CHAPTER XXIV.

ON FEMALE HOROSCOPES.

यो तिः—विचरात्यलं नरमे चामंगनानं तत्राद्वेद्यतिभु
वा सकलं विशेषम्। तासां लुभर्णेन निधने वषुस्तु लघुदुग्ध
सुभगतास्तमये परिशु ॥ ॥

यद्य यदयत, ततोऽभीत। श्याम्यं भलंयं, तरं शरीरं नरायणवें, नाथ तत्तुशिष्या, तथा बसंतम्, तथा अभीत्तम, तथा स्त्रीयं, ततोऽभीत। वर्णं वर्णं, तत्राद्वेद्यतिभु, निधने वषुस्तु लघुदुग्ध सुभगतास्तमये परिशु ॥ ॥

1. Of all the effects that are declared in the horoscope of men, those only are applicable to women which are possible for them; the rest are applicable to their husbands. According to some, all the effects will affect the husband. The death of the husband shall be determined from the 8th house (from the Ascendant) in female horoscopes. Matters connected with the physique of a woman shall be determined from the rising sign and the sign occupied by the Moon; and matters connected with her prosperity and fortune and her husband's beauty, &c., shall be determined from the 7th house.

Notes:—Such effects as are declared in the king-making combinations, etc., are to be told with regard to the husbands; those that are declared under the Nābhāsya Yogas or Astral Combinations are applicable to both.
2. The woman born will possess a truly feminine form and look if the Ascendant and the sign occupied by the Moon be even; will moreover be of good character and will possess ornaments (chastity and other virtues being counted among the ornaments), if the above signs be aspected by benefic planets. But if such signs be odd, the woman will get a masculine appearance and possess male characteristics; and if they be either found with or aspected by malefic planets, she will have no qualifications and become vicious.

Note:—If the conditions be partly good and partly bad, the woman will be qualified partly with the above qualifications and partly with the above disqualifications.
3. The female born will become corrupt (even before marriage) if the Ascendant or the sign occupied by the Moon at the time of birth is either Meṣa or Vṛishika, and also if the rising Triṃśāṃśa or the Triṃśāṃśa occupied by the Moon be that of Mars; will be a maid-servant, if the above Triṃśāṃśa be that of Saturn; will be chaste and pure, if the above Triṃśāṃśa be that of Jupiter; will be tricky and tempting, if it be that of Mercury; will be of bad character, if it be that of Venus.

इङ्कास्त्रा-दुष्टा पुरुषः सर्वकारः स्यायता गुरुपान्ताथ्य-पुजितरेषः।
स्वाकाङ्क्षी कृत्वा सती च बौधे गुरुस्या विविक्तीयुक्तामाः॥१॥


4. The female born will be of a bad character if the Ascendant and the sign occupied by the Moon during birth be either Vṛiṣa or Tulā, and also the rising Triṃśāṃśa or the Triṃśāṃśa occupied by the Moon be that of Mars; if it be that of Saturn, she will marry a second time; if of Jupiter, she will possess good and virtuous qualities; if of Mercury, she will be skilled in music and dancing; if it be that of Venus, she will be renowned for her good qualities. Again she will be wily and deceitful if the Ascendant or the Moon-occupied sign at birth be Mithuna or Kanyā and also if the rising Triṃśāṃśa or the Triṃśāṃśa occupied by the Moon be that of Mars; will be a hermaphro-dite, if it be of Saturn; will be chaste, if of Jupiter; well qualified, if of Mercury, and she will, out of lust, commit adultery, if it be that of Venus.
5. The female born will act freely according to her own will if the Ascendant or the Moon-occupied sign at birth be Karkaṭa and if the rising Triṃsāṁśa or the Triṃsāṁśa occupied by the Moon be that of Mars; will murder her husband if it be that of Saturn; will possess many good qualities, if of Jupiter; will be a refined artist, if of Mercury; will be unchaste, if it be of Venus.

The female born will be of a masculine nature, if the Ascendant or the Moon-occupied sign at birth be Simha, and if the rising Triṃsāṁśa or the Moon-occupied Triṃsāṁśa be that of Mars; will be unchaste, if of Saturn; will be a queen, if of Jupiter; will have a masculine nature, if of Mercury; will be corrupt with men unapproachable, if of Venus.
The female born will possess many good qualifications if the Ascendant or the Moon-occupied sign at birth be Dhanu or Mina and if the rising Triṃśāṃśa or the Moon-occupied Triṃśāṃśa be that of Mars; will cohabit shortly, if of Saturn; will have many good qualities, if of Jupiter; will be a woman of knowledge, if of Mercury; unchaste, if of Venus.

The female born will be a maid-servant if the Ascendant or the Moon-occupied sign at birth be Makara or Kumbha and if the rising Triṃśāṃśa or the Moon-occupied Triṃśāṃśa be that of Mars; will join a person of low caste, if of Saturn; will be chaste, if of Jupiter; will be of bad conduct, if of Mercury; and will be barren, if of Venus.

The effects that have been described for the rising Triṃśāṃśa or those described for the Triṃśāṃśa occupied by the Moon will come to pass according as the one Triṃśāṃśa or the other is the more powerful.
Yadi, if.  तरुकिलुतमः ॥ येन: Ghaṭarāśisambhavah Aṃśāḥ, on Kumbha Navaṃśa rising. ॥ तिथि: Strībhiḥ, by women. ॥ स्त्रीयुक्तविवाहानलालप्रदीप्तम् ॥ Strīmadanaviśānalaropadiptam, female lust. ॥ संती: Samśāntim; satisfy; satisfaction. ॥ नायति: Nayati, brings. ॥ नराक्रिष्टिशिवाहि: ॥ Narākṛitishitàbhī, by an artificial male organ.

7. If, during the birth time of a female, Saturn occupy Venus' Navaṃśa and Venus occupy Saturn's Navaṃśa and if Venus and Saturn aspect each other, or, if the sign Vṛiṣa or Tulā be the Ascendant and the rising Navaṃśa be that of the sign Kumbha, the female will satisfy her lust by the help of other women having an artificial male organ.

शाः चतुर्दश्ये कापुरुषो वलेक्ष्टभवने सौ प्रभावी- 
चिते हीवोस्ते तुषरयंयोक्षरयहेन नित्यं प्रवासानि विचित्: ॥ उत्तोर्द्धा 
रविन्या तुजन विधवा वाल्येस्तराशिष्ठिते कन्येवाभुमध्वीचिते- 
कर्तनये यूने जरा गच्छति ॥८॥

धृष्ये Śūnye, on there being no planets. ॥ अनुयु: Kāpuruṣaḥ, a coward or a 
blameable man. ॥ अबले Abale, becoming weak. ॥ अस्ताहवाने Astabhavane, in the 7th 
house. ॥ सुभविलिते Saumyagrahāvīkṣite, not aspected by any benefic. ॥ कि: Kībhāḥ, 
a eunuch; one impotent. ॥ अस्ते Aste, in the seventh house. ॥ बुधामान- 
यो Māṃsāyavah, Mercury or Saturn. ॥ चायṛe Charāgrihe, in the moveable houses. ॥ नित्ये Nityam. 
always; very frequently. ॥ स्पष्टितम: Pravāsānītah, living in foreign countries. ॥ जय्य: Uṣtriṣṭāḥ, left by husband; divorced. ॥ जय्य Raviṇā, when the Sun is in the 
seventh house. ॥ कुजन Kujena, when Mars is in the seventh house बिवश Vidhābhā, 
a widow. ॥ वेले Vālye, at a very early age. ॥ अस्ताचित्ति Astāsīṣhtīte, in the 
descending sign. ॥ कन्या Kanyā, the girl. ॥ एवा Eva, certainly. ॥ अस्ताचित्ति Aṣṭābhāvīkṣite, 
aspected by malefics. ॥ जय्यe Arkaṭanaye, on Saturn being. ॥ युने Dyūne, in 
the seventh house. ॥ जराम, old age. ॥ नायति Nāchhati, gets; reaches, i.e., does 
not marry at all; she remains ever a maid.

8. The woman will have a mean contemptible coward 
fellow for her husband if, during birth, there be no planets in 
the 7th house from the Ascendant or from the Moon-occupied 
sign, the 7th house itself being not aspected by any benefic 
planet; or her husband will be impotent, if such 7th house 
be occupied by Mercury or Saturn; or her husband will be 
living in foreign countries, if such 7th house be a moveable 
sign, will remain in his place, if the 7th house be a fixed
sign, and will partly be in foreign and partly in his own place if the 7th house be a common sign; or her husband will reject her, if such 7th house be occupied by the Sun; or she will become a widow while young, if it be occupied by afflicted Mars, and she will remain unmarried throughout her life, if it be occupied by afflicted Saturn (1).

Note:—(1) May be married in her old age, if Saturn be well aspected.

9. The woman will become a widow if during birth the 7th house from the Ascendant or the Moon-occupied sign be occupied by several malefic planets; the woman will quit her husband and marry another if such 7th house be found with malefics as well as benefics; and if such 7th house be occupied by malefic planets, be weak, and be aspected by a benefic planet the woman will be forsaken by her husband.

If Venus and Mars be in each other's Navâma, the woman will commit adultery; and if the seventh house from the Ascendant be found with the Moon, Venus as
well as Mars, she will be corrupt with another person under the express order of her husband.

शालिनी—सौरार्के लगने सुद्धुके मात्रा सार्द्ध बंधने पापदष्टे । कोजेस्ताया सौरिणा व्यापियोनिर्द्वारूढोयो वहमा 
सदियाह्यो || १० ||

शेषेणे Saurārakte, the signs of Saturn (i.e., Makara or Kumbha) or the signs of Mars (i.e., Meṣa or Vṛiṣchika). लगने Lagnage, on becoming the Ascendant. लगने Sanduṣukre, with Moon and Venus. मात्रा Mātrā, together with her mother. सार्द्ध Sardham, with. बंधने Bandhakī, in illicit intercourse with others. पापदश्ते Pāpadriṣte, aspected by evil planets; afflicted. काउसे Kauje, belonging to Mars; if the setting Navāṃśa be that of Mars. अस्तामसे Astāmase, if the descending Navāṃśa belong to. Sauriṇi, by Saturn. व्यापियो Vyāpiyō, having diseased female organ of generation. Ohuṛuṇो, of beautiful hips and organ of generation. Vallabhā, dear to one’s husband. Sadgrahāṃśe, on a benefic planet’s Navāṃśa descending.

10. Both the woman and her mother will be in illicit intercourse with other males if during the birth time of the woman the signs of Saturn or Mars, (i.e., Makara or Kumbha or Meṣa or Vṛiṣchika) be rising and if it be occupied by the afflicted Moon and Venus. Again the woman will have a diseased genital organ if Mars’ Navāṃśa be descending, with Saturn’s aspect on the Descending sign; if, on the contrary, the Navāṃśa of a benefic planet be descending, the woman will possess a fine genital organ and will become an agreeable wife.

मालिनी—ह्रदो मूर्ति: सूर्यज्ञांशके या श्रीलोक: स्वात्किको 
भन्दायान्ये । शक्ति कांसोस्तीवसासामयुक्को विवाहन्तर्ती नेन- 
पुण्याण्व चोढे || ११ ||

को: Vṛiddhaḥ, aged; an old man. मूर्ति: Mūrkhāḥ, a stupid; an illiterate or fool. श्रीलोक: Śrīlokāḥ, if the sign of Saturn (i.e., Makara or Kumbha) be descending. अस्तामके Aṣṭamake, if the Navāṃśas of Saturn be descending. वाव, or. नेनपुण्याण्व: Nepṇyaṇams, one attached to women. चोढे Chotā, will become. क्रोध: Krodhānāḥ, one of angry temper. चा, and. अष्टामये Aṣṭamaye, if the sign of Mars (i.e., Meṣa or Vṛiṣchika) or its Navāṃśas (be setting). सौक्रे: Saurkṛe, if the signs of Venus, (i.e., Vṛiṣa and Tulā) or her Navāṃśas (be setting). कां: Kāntāḥ,
of a very beautiful form.  

11. If, during birth, Makara or Kumbha be descending or Saturn’s Navâmsa be descending, the woman will get an old fool for her husband; if Meṣa, Vṛiṣchika be descending, or Mars’ Navâmsa be descending, she will get a husband, angry but devoted to her; if Vṛiṣa or Tulâ or Venus’s Navâmsa be descending, the husband will be of good form and of good look and will be fond of his wife; if Mithuna or Kanyâ, i.e., Mercury’s Navâmsa be descending, the husband will be learned, clever and skilful.

12. If, during birth, the Karka or Moon’s Navâmsa be descending, the husband will be very passionate but quiet; if Dhanu or Mina or Jupiter’s Navâmsa be descending, the husband will be brave, have control over his passions and desires and will possess other virtues; if the sign Simha or the Sun’s Navâmsa be descending, the husband will be very mild and will do various works (1) (some take it:—will indulge in much sexual union).
Notes:—If the Descending sign be that of one planet and the descending Navamsa be that of another planet, then the effects of that which is powerful of the two will come to pass.

(1) Some authors read Ratikarma instead of Atikarma and render the meaning as indulging much in sexual union.

13. The woman born will be envious of others' prosperity and very pleasure-loving if, during the birth, the Moon and Venus be in the Ascendant; will be skilled in the fine arts, will be in the enjoyment of comfort and will be well-qualified if the Moon and Mercury be in the Ascendant; will know music, dancing, will be dear to her husband, if Venus and Mercury be in the Ascendant; she will have vast wealth, immense comfort and numberless good qualities if Moon, Mercury and Venus all three be in the Ascendant, or if Mercury, Jupiter and Venus be in the Ascendant.

from the Ascendant. भवि अपथि, in the Navâmsa. तथा Yasya, of whichever planet. बिंग: Shitaḥ, situated. तद्वि Vayasi, in the Antardasa period. तथा Tasya, of that planet. बिंग सामी, same; equal (to the Antardasa period) or equal to the natural life period of that planet (as stated in verse 9, Chapter VIII). विंग Pradiśṭa, said. तथा Sateu, the benefic planets when occupying. दशिका Arthageśu, in the second house from the Ascendant. तथा Nârangam, death. तथा Svayam eva, her own (death just after her husband’s death). तथा Tasyāḥ, her. जातिभविषयति Kanyâlīgohariṣu, in the sign Kanyā, Vriśchika, Vriṣa, or Simha, श्र च, and. दशिका Alpasatvatvam, producing very few children. श्र Indau, the Moon (residing in).

14. The woman will become a widow if, during her birth time, the 8th house from the Ascendant be possessed by a malefic planet and this will take place (1) in the Dāśā or Antardasa period of the planet whose Navâmsa is occupied by the ruler of such 8th house (reckoned after her marriage). If the 8th house be possessed by a malefic planet and the 2nd house by a benefic planet the woman will die before her husband; the woman will have few sons, if during her birth, the Moon be in the sign Kanyā, Vriśchika, Vriṣa or Simha.

Note: — (1) Will take place so many years after her marriage as are equal to the Antardasa period of the planet in question.

Some Commentators are of opinion that she will become a widow after the natural life period of the planet (as stated in verse 9, Chapter VIII) whose Navâmsa is occupied by the ruler of such 8th house, reckoned from her marriage.

शादि विंग—सिंह मध्यबले बलन रहिते: शीतासंगुषुकेनद्वैः।
शेषवेदीङ्कुर्मसमन्विते: पुरविसी ययोजराजसुहम:॥
जीवारास्तुहजङ्किते–न्वेशु बलियु प्राग्न्तप्राराशो समे।
विन्याता भुवि नेकशांभ्र- नियुक्ता स्री ब्रह्मावाक्यग्राप्यपि ॥ १५ ॥

श्रै Saure, Saturn. जोति Madhyabale, half strong, i.e., neither strong nor weak. गौम बलेन, with favourable planets and position of strength. दशिका: Rahitaib, devoid of. जातिभविषयति: शीतासंगुषुकेनदुजाइ, with Moon, Venus and Mercury. श्रै श्री, the Sun, Mars and Jupiter being. जातिभविषयति: Vriyassamanvitaib, becoming very strong. दशिका: Paraśiṣṭ, going to many persons for the satisfaction of her passion; or of a masculine character. श्रै Yadi, if. जातिभविषयति: Ojarâsy- udgamaṣṭ, the odd signs rising in the horizon. On Meṣa, Mithuna, Simha, Tula, Dhanu, Kumbha rising. जातिभविषयति जिवारास्तुहजङ्किते Jivārāsphujaidainaveṣu, Jupiter,
Mars, Venus, Mercury (becoming). बलिः Balī, strong. राग्नात्रे Prāglagnārā̄ṣau, the Ascendant being. के Same, the even signs. विभविः Vikhvyātā, famous. भुवि Bhuvi, in this earth. नायनास्त्रातीपुरुषः Naiknāstrianipura, knowing many Śāstras. स्री Sṛi, female born. भ्रामवदिनः Brahmavādinī, versed in the science of release (Mokṣa). अपि Api, also.

15. If, during the birth time of a woman, Saturn be of mediocre strength (neither powerful nor weak), the Moon, Venus and Mercury be weak and the Sun, Mars, and Jupiter be powerful and if the Ascendant be an odd sign, the woman will enjoy many men (1).

If, during the birth time of a woman, Jupiter, Venus, Mars and Mercury be powerful and the Ascendant an even sign, the woman will be far-famed, vastly learned and the knower of Brahma Vidya (the science of Brahmajñān).

Note:—(1) or will be of a masculine character according to some.

प्रहर्षिणी—पापेक्षे नवम्भागमहस्य तुल्यं ग्रहं युवतिः-स्पैत्यसंशयस्य । उद्राहे वर्षाविधिः प्रवानकाले चितायामयपि सकलं विकेयमेतत् ॥ १६ ॥

इति श्रीवराहमिरिल्लाचार्यमित्रणविते वृहजातकेः श्रीजातकाध्याय-अङ्गूविशः ॥ २४ ॥

वराप, the malefic planets (being). असि Asta, in the seventh house.

नवम्भागग्राहस्या, the planet also residing in the ninth house from the Ascendant, तुल्यां Tulyām, like what have been aforesaid in the Prabrajyādhyāya (the 15th Chapter). प्रब्रज्यां Prabrajyāṁ, asceticism. युवतिः Yuvatiḥ, the female born. उपाई Upaiti, gets. अस्त्रायन Asamāyena, no doubt; undoubtedly. उद्वाहे Udvāhe, during marriage time. वा Varanavidhau, during the Sambandha period or during the time of choosing a bride. रामणकाले Pradānakāle, during the time of making over the girl to the bridegroom. चितायाम Chitāyām, during the time when any question is asked to get an answer. अपि Api, also. सकलं Sakalam, all. विकेय Vidheyam, are to be applied. एते Ette, these.

16. Now the woman will become an ascetic in spite of the other effects declared (1) when the 7th house from the Ascendant during the birth is occupied by a malefic planet provided there be in addition to this, some planet in the 9th house also; and the asceticism will be of the class indicated by the planet occupying such 9th house.
All that have been mentioned in this Chapter apply also to the horoscopes cast during the marriage time, promise of gift, selection of a bride and at the time of query.

Note.—(1) Other effects already described will not come to pass; asceticism will be the result.

Thus ends the Twenty-fourth Chapter on Female Horoscopes by Śrī Varāha Mihirāchārya.
CHAPTER XXV.

ON DEATH.

साद्व मित्रयुक्ते अष्टमकम्पात्र बलिभीतादुकपोड्रवस्तत्वयुक्तमणात्रजो वहभवो वीर्यवितेशुरिमिः। अन्न्यंवायुपोजो ज्वरायुक्तस्तत्रुज्जलश्राणिश्चास्त्रे सुर्यस्थेरिनिधने चरदिशु परस्वाध्यायप्रेषितवितः॥ ॥

पुजः: Mrityuh, death. पुजः Mrityugrihe, in the eighth house from the Ascendant. इम मे Ikṣapena, on being aspected at the time of birth. अन्न्सिलि: Balibhih, by the strong planets. दैवताः Taddhātukopoddhavaḥ, arising from the disaffection of the humour of the body corresponding to that planet aspected in the eighth house. तत्सम्युक्ताभागात्रगावा, seen in that part of the body of the native which is corresponding to the part in the Zodiacal Man indicated by the eighth house from the Ascendant. प्रदः: Rahuvaḥ, arising from many disaffections, diseases. वैश्वतिकः: Vīryānvitāḥ, strong. प्राधिनि: Bhūribhiḥ, by many planets. वष्णुवतुष्टः: Agnyambāyudhajāḥ, by fire, water, and weapons. ज्वाडाऩकन: Jvarāma-yakritaḥ, with fever and indigestion (belly complaints). वधुसुः: Trīśhukritatāḥ, from thirst and hunger. च चा, और. इम आषाम, in the eighth house from the Ascendant. पुजः: Sūryādyaiḥ, by the Sun and other planets successively. निद्रामने Nidhane, in the eighth house from the Ascendant. नान्दितिः Chārādiṣu, in the moveable (fixed and common) houses, etc. पुजः परस्वाध्यायप्रेषितसु, in the foreign lands, in one's own country, or roadside. श्री Iti, thus.

1. The eighth house from the Ascendant being at the time of birth unoccupied by any planet and at the same time being aspected by powerful planets, death comes to the native owing to the disease of the humour indicated by such strong planet (1) on the part of his body corresponding to what is indicated by the 8th house on the body of the Zodiacal Man. If there be many strong planets aspecting the eighth house, then various corresponding diseases occur on the corresponding parts of the body and death will occur. But when the eighth house is occupied by the Sun, the native will die of fire; when by the Moon, the death will
be caused by water; if occupied by Mars, death will be caused by weapons; if by Mercury, death will be caused by fever; if by Jupiter, the native will die of stomach complaints; if by Venus, he will die of thirst; and if by Saturn, he will die of starvation. If this eighth house be a cardinal sign, the native will die in foreign lands; if a fixed sign, in native lands; if a common sign, he will die on road.

Notes:—(1) The humour indicated by the Sun is bile; by the Moon, wind and phlegm; by Mercury, bile, phlegm and wind; by Jupiter, phlegm; by Venus, wind and phlegm; and by Saturn, wind.

If the strong planets be auspicious, the diseases arise out of the good works done; otherwise out of the bad works committed; if the planets be neither strong nor weak, the diseases will arise out of works partly good and partly bad.

शाश्वतस्य सूर्यकाजयोऽवृत्तिः। कृष्णे मंदशाशराक्षिततयाश्वस्तकर्मसिद्धः॥ कन्यायां स्वजनान्तः-दिमोप्यकरयोऽपरमेषः॥ स्यातां यथुभयोवेदजातियोऽतये तत्रा मानितः॥२१॥

शैलाग्राम्बिहस्तया, struck with stones; on one's receiving injury from stones. शृंगारेऽस्मि: श्रयकुजयोह, the Sun and Mars occupying. कृष्णे: Mṛtyuh, death. क्षयकार: Khabandhusthyoḥ, in the tenth or in the fourth house from the Ascendant. कृष्णे: Kūpe, in a well; death results by being sunk into a well. मंदशाशराक्षिततयाः: Mandaśāśrākkabhiḥśamitamayaḥ, Saturn, Moon, or Mars. स्वजनान्तः: Bandhastakarmasthitaiḥ, in the fourth, seventh and tenth houses respectively. कन्यायाः Kanyāyakār, in the sign Kanya. स्यातां Svajanaṭ, by one's relatives. कृष्णे: Himoṣṭhakarayoḥ, the Moon and the Sun. कृष्णे: Pāpagrahasyaḥ, by the males. कृष्णे: Dṛṣṭhayoḥ, aspected by. कृष्णे: Syatam, becomes. कृष्णे: Yadi, when. कृष्णे: Ubhayodayaye, on the rising of the common signs. कृष्णे: Arkaśīrṣṇaḥ, the Sun and Moon. कृष्णे: Toye, in water. कृष्णे: Tadā, then. कृष्णे: Majjitaḥ, drowned.

2. The individual dies of wounds received from stones if, during his birth time, the 4th or the 10th house from the Ascendant be occupied by the Sun and Mars; dies by falling into a well if the 4th, 7th and 10th houses be respectively occupied by Saturn, the Moon and Mars; dies
at the hands of his own relatives, if the sign Kanya be occupied by the afflicted Sun and Moon; will meet with death by being drowned, if the Ascendant be a common sign and if it is occupied by the Sun and Moon.

शारोऽवि—मंवे करक्तिगे जलोदरकश्चतो मृत्युमृगांके सूने शाब्दाक्षिमयम्: शाशिन्याशुभायमेध्ये कुजिः स्थितेः ॥ कन्यायां रुद्रितर्त्वशोषाजनस्तद्वितिष्ठते शीतगो सौरले यदि तद्येव हिमगो रज्वशिप्यते: कृतः: ॥१३॥

वे Maade, Saturn being. कारणे Karkatage, in the sign Karka. कल्याणा: Jalodarakritaḥ, due to dropsy. शता: Mrityuḥ, death. शति: Mrigāṇake, the Moon. शति: Mrige, in the sign Makara. गणिला: Sastrāgniṃprabhavaḥ, by weapons or by fire. गणिला: Saśini, the Moon. गणिला: Aṣubhayoḥ, between the malefics. गणिला: Madhye, between. गणिला: Kujarkaḥ, in the signs of Māra, i.e., in Meṣa or Vṛśchika. स्थिते: Sthite, situated. गणिला: Kanyāyam, in the sign Kanya. गणिला: Thadradarṣṭiṣṭitāḥ, by blood diseases; blood being spoilt and rendered hot. गणिला: Tadvatathite, situated the same as before, i.e., between two evil planets. गणिला: Vidagau, the Moon being. गणिला: Saurkṛte, in the signs of Saturn, Makara or Kumbha. गणिला: Yadi, if. गणिला: Tadvat, the same as before, i.e., situated between any two evil planets. गणिला: Eka, thus. गणिला: Himagau, the Moon being. गणिला: Thadradarṣṭiṣṭitāḥ, by rope, fire, or fall (from a big place). कृत: Kritaḥ, happened.

3. The individual born will die of dropsy if the sign Karka be occupied by Saturn and the sign Makara by Moon at birth time; will die of weapons or fire if the Moon occupy the sign Meṣa or Vṛśchika and be between the malefics; will die of blood diseases (blood being spoilt and hot) if the Moon occupy the sign Kanya and be between malefics; will die by hanging, by fire, or by falling from a height, if the Moon occupy the sign Makara or Kumbha and be between the malefics.
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4. The individual born will die of imprisonment, by hanging, or by some other state of capture, if, during birth, the 9th or 5th house be occupied by two malefic planets and if such planets be not well aspected; will die of imprisonment, if the 8th house from the Ascendant contain a serpent or fetter Decanate (1); will die in his own house by a woman if the 7th house from the Ascendant be Kanya occupied by the Moon and a malefic, if the Sun be in the Ascendant, and Venus in the sign Meṣa.

Notes:—(1) The second and the third Decanates of the sign Karka, the first and second Decanates of Vrīschika and the third Decanate of Mina are known as Serpent Decanates. The first Decanate of Makara is known as fetter Decanate (Nigado Decanate).

शाः वि०—शूलोद्विन्नातः: सुबेद्रवनिसते सूर्येष्वरी वा ले यमेः। सप्रत्येकाङ्गमांशभिषिक्षु युगपत्यापिश्राकोशाय:।। बन्धुस्येच रत्नो वित्यवनिजे चीयण्डुस्वंवीचिते। काठेनभिषितः प्रयति मरणं सूर्यतमजेनेचिते।।

शुलोद्विनन्तर: Śūlodbhinnatanaḥ, by being hung on any stake that is meant for impaling criminals; by being pierced by a pointed weapon. ततो: Suṣkhe, in the fourth house from the Ascendant. अवस्थिते Avanisute, Mars being in. ततो: Śṝyāḥ, the Sun. क्रि Api, also. वा Vā, or. ततो Khe, in the tenth house. यमो: Yame, Saturn being in. स्वप्रत्योष्टित: Saprapatrapahimāṇādhīḥ, by the Moon, when she has waned very much. ततो: Cha, and; also dies on stake. युगपतः Yoga-pat, at one and the
same time. the malefic: Pāpaī, by the malefics. the malefics: Trikādyagāiḥ, in the fifth, ninth, or the first house. the Sun: Dandusthe, in the fourth house. the Sun: Vīyatī, in the tenth house. the Sun: Aṇājī, Mars. the Moon: Keśendusamvakṣēṣṭa, aspected by the waning Moon. the Moon: Kāṣṭhena, by wood. the Moon: Abihataḥ, struck. the Moon: Prayāti, goes away. the Moon: Marappr, death. the Moon: Sūryātmajena, by Saturn. the Moon: Ikṣuṣṭa, aspected.

5. The native will meet with death by being mounted on a sharp pointed iron rod or spear if, during his birth, any of these combinations take place:—(1) if the 4th house from the Ascendant be occupied by Mars or the Sun and if the 10th house be occupied by Saturn or (2) if the Sun, Mars, Saturn and the waning Moon be in the Ascendant, the 5th and the 9th house, or (3) if the Sun occupy the 4th house and if Mars, occupying the 10th house, be aspected by the waning Moon. Again the native will die of injury received from a piece of wood if the Sun occupy the 4th house and Mars in the 10th be aspected by Saturn.

6. The individual will die on being struck with a club or stick if, during his birth, the 8th, 10th, 1st, and 4th houses be occupied respectively by the waning Moon, Mars, Saturn and the Sun, or he will die by being smoked, by fire, by imprisonment or by blows from a club or stick if the 10th, 9th, 1st and 5th houses be occupied respectively by the waning Moon, Mars, Saturn and the Sun.
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The individual will die of a fall from horseback or any vehicle or conveyance if, during his birth, the Sun be in the 10th house and Mars be in the 4th house;

7. If, during birth-time, the 4th, 7th, and 10th houses be respectively occupied by Mars, the Sun, and Saturn, the person will die by being struck with weapons, being burnt in fire or by wrath of the king. If the 2nd, 4th and 10th houses be respectively occupied by Saturn, the Moon and Mars, the person will die of sores and worms.

8. The individual will die of a fall from horseback or any vehicle or conveyance if, during his birth, the Sun be in the 10th house and Mars be in the 4th house;
will die on being crushed by a machine, if Mars be in the 7th house and the Sun, Moon and Saturn be in the Ascendant; will die in a dirty place containing feces if (1) the sign Tula be occupied by Mars, the sign Meṣa by Saturn, and the sign Makara or Kumbha by the Moon or if (2) the 10th, 7th and 4th houses be occupied by the waning Moon, the Sun and Mars respectively.

Vṛataśāriṇi—वृत्ताविनवितव्रताविनशीते चीरेन्द्र निधनस्थिते
कर्ते। गुहोद्वरोगपिद्याः मृत्युः स्थान क्रिमिश्रवाहः॥१६॥

Vṛttaśāriṇi Vīryānvitavakravikṣite, occupied by powerful Mars. कर्ते, Kaṭaṇḍau, on the Moon being. निधनस्थिते Nidhanashīte, in the eighth house. कर्ते Arkraje, Saturn occupying. गुहोद्वरोगास्य Guhyadharogapīḍayā, by diseases on the private parts, by piles, fistula and the like. मृत्युः Mṛtyuḥ, death. स्थान Syāt, will come. क्रिमिश्रवाहः Krimишravahah, arising from worms in any abscess, or by weapons, or by fire.

9. The person will die of fistula or cinsus in the anus or pudendum or some such diseases affecting the private parts, if the waning Moon be aspected by powerful Mars and if Saturn be in the 8th house; the part will be worn away by worms, or operated with the lancet or burnt.

व० तिते—अरस्ते रवि सहधिेरे निधनेकर्णयुते चीरेन रसातल
gate हिमगी खगांतः। जलात्मजास्त्रमतलः स्थिनभौममर्मवचरेद्वदु शैलेश्वराशनिकुलयमपान्॥१०॥

कर्ते Aste, descending. रवि, Ravi, the Sun. निधने Nidhana, in the eighth house. अरस्ते Arkaṇḍa, Saturn. कर्ते Kṣetre, waning. रसातले Rasatalagate, in the fourth house. हिमगी Himagī, the Moon. कर्ते Khagāntaḥ, death by birds. जलात्मजास्त्रमतलः Jalaatmāsāstraṇātan, in the Ascendant, 5th, 8th and 9th houses respectively. जलात्मजास्त्रमतलः: Jalaatmāsāstraṇātan, Sun, Mars, Saturn and Moon. शैलेश्वराशनिकुलयमपान्: Śailāśekharādānānudyaśapāṭaḥ, falling from mountain peaks, or by lightning or by the fall of houses.

10. The native will die from the attack of birds, when, during birth, the Sun together with Mars exist in the 7th house, Saturn in the 8th, and the waning Moon in the
4th house; will die from falling from a mountain top, by being struck with lightning, or by a wall tumbling over him, if the 1st, 5th, 8th, and 9th houses be found with the Sun, Mars, Saturn and the Moon respectively.

\[ \text{छत्रिनवी-ध्रविश्: कथविस्तु कारण् त्रेष्काश्यो निधनस्य स्मृतिम्: } \]
\[ \text{तथ्यात्मिति भैव्रोधि वा निर्यां यस्यो:} \]
\[ \text{प्रयच्छान्ति } \text{II} \text{ ११ II} \]

\[ \text{ध्रविश्: } \text{द्रविष्णु, the twenty-second. कथित: } \text{कथित, said. } \text{तु, but. कारण: } \text{कारण, cause. द्रेष्काश्यो: } \text{द्रेष्काश्य, Decanate. निधनस्य: } \text{निधनस्य, death's. स्मृतिम्: } \text{स्मृतिम्, Struhib, by the Pundits (on astrology). } \text{तथा: } \text{तथा, of that twenty-second Decanate. भैव्रोधि: } \text{भैव्रोधि, ruler. निर्यां: } \text{निर्यां, } \text{स्मृतिम्: } \text{स्मृतिम्, Svagupaih, on account of its being related to that Decanate. अति: } \text{अति, Prayachchati, gives; produces.} \]

11. In case the planetary combinations aforesaid do not occur in the case of any individual, look to the 22nd decanate from the rising decanate at birth time; this 22nd decanate will account for his death; thus the sages say. Death will be caused by the ruler of this 22nd decanate or by the ruler of the sign which contains this 22nd decanate, whichever is the most powerful, by water, fire or other means appropriate to this powerful ruler.

\[ \text{वृत्तो-होरानवांशकपयुक्तसमानभूमि योगेच्छादितिभिरत:} \]
\[ \text{परिकल्प्यमेतत् } \text{II} \text{ मोहस्य मृत्युसमवेदितांशुत्तुल्य: } \text{सेषचिति द्विग्रहित:} \]
\[ \text{प्रयाणितिब्रह्म: } \text{सुभैश्च } \text{II} \text{ १२ II} \]

\[ \text{हृषभमवांशकपयुक्तसमानभूमि: } \text{हृषभमवांशकपयुक्तसमानभूमि, on the place indicated by the sign where the ruler of the rising Navamśa resides. योगेच्छादिति: } \text{Yogēčaṇḍōdibhibḥ, from several combinations or aspects, i.e., on those places indicated by the sign of any other planet co-existing with the above mentioned ruler or those indicated by the sign of the planet aspecting the ruler of the rising Navamśa or those indicated by the sign of the ruler of the Navamśa occupied by the lord of the rising Navamśa. अत: } \text{Ataḥ, after this. अत: परिकल्प्यम, are} \]
to be judged and determined. यदि Etat, this. मोहः Mohāḥ, the period of senselessness preceding death. तु Tu, but. म्रियमयाये at the time of death. अनुदिक्षातुलयाः Anudīkṣāatulyāḥ, lasting for a period equal to the time taken by that part of the Navamśa that has not yet risen above the horizon. स्वेलिते Svelekṣite, aspected by the ruler of this rising Navamśa. द्रिगुपितः Drigupitah, double the above period. त्रिगुप: Trigupaḥ, treble the above period. सुभाइत Suśubhaiḥ, if aspected by the benefic planets. तथा and.

12. Now the places where death will occur are being specified. Look to the sign where the ruler of the rising Navamśa exists, or the sign of any other planet that happens to co-exist with the above mentioned ruler, or the sign of the planet aspecting the ruler of the rising Navamśa or the sign of the ruler of the Navamśa occupied by the lord of the rising Navamśa. The places (1) indicated by these signs will be the places where death will occur. If many places are thus found, select judiciously the place of the most powerful planet. The period of unconsciousness preceding death will be the time taken by the portion of the rising Navamśa (2) (that has not yet risen above the horizon) to rise. If the rising Navamśa (3) be aspected by its ruler, such period will be twice; and if it be aspected by benefic planets, it will be three times (4) the period first stated.

Notes:—(1) Meṣa, places frequented by sheep. (2) Vṛṣa, places frequented by oxen; Mithuna, a house; Karka, a well; Śimha, a forest; Kanyā, water-bank; Tulā, market or store-house; Vṛśchika, a hole; Dharānī, stables; Makara, watery pools and marshes; Kumbha, a house; Mīna, watery places.

(2) and (3) some take the rising sign instead of the rising Navamśa.

(4) Where one planet indicates two signs, there the place of the Mālatrikona sign will be the place of death. According to some the place of death is the particular portion of the house belonging to the most powerful planet, e.g., the place of worship; the bath; the kitchen, &c. (vide 12 verse, Chap. II).

(4) If the rising sign be aspected by its ruler, and by a benefic planet, the period of unconsciousness will be six times as long.
13. Now the disposal of the dead body is being mentioned. If, during birth time, the 22nd Decanate from the rising Decanate be fiery, the dead body will be cremated and reduced to ashes; if watery, the dead body will be thrown in a river or a pool of water; if mixed, the body will be dried up. If the 8th house contain a Serpent Decanate, the body will be devoured by jackals, crows and the like. For a knowledge of the previous and future incarnations of any person and of the nature of such life, the reader is referred to more elaborate works on horoscropy written by Prithuyasā, the son of Varāha Mihira.

Note.—A fiery Decanate is the Decanate of a malefic planet.
A watery Decanate is that of a benefic planet.
A mixed Decanate is the Decanate of a benefic planet occupied by a malefic planet as well as the Decanate of a malefic planet occupied by a benefic planet.
Serpent Decanates are already mentioned. These are the 1st and 2nd of Karka; the 1st and 2nd of Vṛśāchika, and the 3rd of Mina.
14. If the Decanates occupied by the Sun or the Moon whichever is powerful, be ruled by Jupiter, the individual has come from Devaloka, the land of the Devas; if ruled by Moom or Venus, the person has come from Pitriloka, the land of the Fathers; if ruled by Sun or Mars, the person has come from the world of lower animals; and if ruled by Saturn or Mercury, the person has come from the region of hell.

If the lord of the Decanate occupied by the Sun or the Moon, whichever is powerful, be in his exaltation, the past life was also of an exalted character; if middling, the character was also middling, and if detrimental, the character was also low.
Navâṃśa of a benefic planet. \textit{Cha, and.} \emph{Mokṣaḥ, release from births; salvation.} \textit{Bhavati, comes.} \textit{Yadi, if.} \textit{Bale, by the powerful planet.} \textit{Projjhitāḥ, forsaken.} \textit{Tatra, there (or) at the same time.} \textit{Sesāḥ, the other planets excepting Jupiter.}

15. If there be no planets in the 6th, 7th, and 8th houses, then look to the Decanates of the 6th and the 8th houses at the moment of birth (from the rising Decanate) and find out the most powerful of the rulers of these Decanates. The person will go after death to the world indicated by this powerful planet. If there be planets in the 6th, 7th and 8th houses, then find out which is the most powerful and the person will go to the world of this most powerful planet. Again(1) if Jupiter occupy the 6th house or one of the angular houses or the 8th house and be also exalted, or (2) if the sign Mīna be rising and Jupiter occupy it and be in the Navâṃśa of a benefic planet, while the other planets are powerless, the person will obtain final release (Mokṣa) after death.

Notes:—For the worlds of the several planets, vide preceding verse.

The next world may also be determined from the position of the planets (as the above configuration) at the time of death as at the time of birth of a person.

Thus ends the Twenty-sixth Chapter on Death by Śrī Varāha Mihirāchārya of Avantika.
CHAPTER XXVI.
ON LOST HOROSCOPES.

इद्रक्ष्य-प्रਾਪ्तानअन्नामापरिवोधकाले सम्पृक्ततो जन्म बदने-
दिलमात् ॥ पौर्वपाराभें भवनस्य विन्यामेनावदवदिवियियागे
प्रसूतिम् ॥२॥

वयस्तत्वानानातिविश्वासं अधानान्यमापरिवोधकाले, when both the time of con-
ception and the time of birth are unknown. वयस्तत्व: Samprichhataḥ, of the
person who makes the query, or questions; of the questioning man. जन्मा, birth.
वदेत Vade, one is to say; one is to infer and say. विलनत् Vilagnat, from
the Ascendant during the time of query. पुर्वपारापद्धे, in the first
fifteen degrees or in the latter fifteen degrees. जन्मा Bhavanasya, of any sign.
विद्याय Vidyāya, know. यदि Bhānau, the Sun being situated in, उदाहरणां
Udagdāśiṇage, in the Northern signs (i.e., in the signs Makara, Kumbha, Mina,
Meṣa, Vṛśa, and Mithuna; these are called the six signs beginning with Makara) or in
the Southern signs (i.e., in the signs Karka, Sirṣa, Kanyā, Tula, Vṛśchikā, and
Dhanu; these are called the six signs beginning with Karka). प्रसूतिम Prasūtim,
birth, month of birth.

1. When both the time of conception and the time
of birth are unknown, the solution (i.e., the ascertaining of
the time of birth) is to be effected from the Ascendant dur-
ing the time of question (set seriously and clearly). If the
first half of the Ascendant (first fifteen degrees) rises, the
month of birth will be in the Northern Path of the Sun (in
any of the six months from Makara to Mithuna); if the
second half of the Ascendant rises, the month of birth is the
Southern Path of the Sun (in any of the six months corre-
sponding to those from Karka to Dhanu).

Notes:—The rising sign at the time of query is called Praśna Lagna
or the Significator.

The Northern Path of the Sun is called the Uttarāyana; the six months
are: Māgha (15th January-15th February); Phālguna (15th February-
15th March); Chaitra (15th March-15th April); Vaṣākha (15th
April-15th May); Jaiśtha (15th May-15th June); Aṣāḍha (15th June-15th July).

The Southern Path of the Sun is called the Dakṣipāyaṇa, and lasts for six months; Śrāvaṇa (15th July-15th August); Bhādra (15th August-15th September); Āśvin (15th September-15th October); Kārtikeya (15th October-15th November); Agrahāyaṇa (15th November-15th December); and Pauṣa (15th December-15th January).

उपजातिका-लग्नत्रिकोण्यः गुरुप्रियमाग्रीवप्रकत्य वर्षिणि
व्योरुमानात् II श्रीमोक्कटलोभे कथितास्तु शेषम्यायनतांस्मृतः
रक्षेत्वा रात्रिः II 12II

लग्नत्रिकोण्यः Lagnatrikonaśa, in the Ascendant, fifth or ninth house (from the Ascendant) at the time of query successively. गुरु: Gurub, Jupiter (resides in). त्रिभागाहि: Trībhāgahā, according to the three Decanates of the Ascendant, rising at the time of query. विकाल्या Vikalpya, considering, ascertaining. वर्षी: Varṣā, number of years; the year of birth. वैयक्तवर्ण: Vayonumāna, judging from the appearance of the individual what is his age at present. ग्रीष्माः: Graśma, the summer season (comprising two months when the Sun passes through Gemini and Cancer). अर्काग्न: Arkagane, if the Sun (or the Sun Decanate) be in the Ascendant at the time of query. कथित: Kathitāḥ, said; have been mentioned (in verse 12, Chapter II). तु Tu, but. सेवाहि: Sevāh (the other seasons will be indicated) the other planets, Moon, etc., (or their Decanates rising in the horizon). अन्यायानात्रातू, in case the season (thus determined) does not correspond to the Ayana (already determined). रितु: Ritub, the seasons (each season consisting of two months) are to be determined. अर्काक्षरत, according to the movements of the Sun.

2. First determine the sign occupied by Jupiter at the time of birth in the following way:—if the first Decanate of any sign rises in the horizon at the time of query, the sign occupied by Jupiter at birth will be the Ascendant itself at the time of query; if the second Decanate rises, Jupiter’s sign will be the fifth sign from the Ascendant; and if the third Decanate rises, Jupiter’s sign will be ninth sign from the Ascendant at the time of query (1). After this, judge from the appearance of the querent (whose horoscope is to be determined what his age would then be (2) and ascertain the year of his birth. The year of birth being thus determined, determine then the season (each season comprising two months)
of birth thus:—This will be the summer season (i.e., when the Sun is in Taurus or Gemini) if the Sun or Mars or their Decanates rise (i.e., occupy the Ascendant), at the time of query; (i.e., for the other seasons, refer to verse 12, Chapter II); Śīra or the winter (i.e., when the Sun is in Kumbha or Makara), when Saturn or its Decanate is in the Ascendant; Vaṣanta or the spring (the Sun in Meṣa or Mīna) when Venus or her Decanate is in the Ascendant; Varṣā or the monsoon (the Sun in Simha or Karka) when the Moon or her Decanate is in the Ascendant; Sarat or the autumn (the Sun in Kanyā or Tulā) when Mercury or its Decanate is in the Ascendant; and Hemanta or the cold season (the Sun in Vṛiṣchika or Dhanus) when Jupiter or his Decanate is rising.

If the season thus determined do not correspond to the Ayana (the Sun’s Northern or Southern Path) already determined, the correct season shall be determined from the instructions given in the following verse (4).

Notes:—(1) Some render the meaning thus:—If the first Decanate rises, then the age of the querent will be so many years as will be the number of signs from the Significator up to where Jupiter is situated. If the second Decanate rises, then the age will be so many years as will be the number of signs from the 5th house (from the Significator) up to the sign occupied by Jupiter. If the third Decanate rises, the age will be so many years as the number of signs from the ninth house up to the sign occupied by Jupiter.

But this is not approved by Yavanaśvara and other Āchāryas. The position of Jupiter might be ascertained also from the rising Dvādaśāṃśa. If the rising Dvādaśāṃśa at the time of query be the first, Jupiter occupies the Prāśna Lagna itself; Jupiter occupies the second house from the Ascendant, if the rising Dvādaśāṃśa be the second; occupies the third from the Ascendant, if the rising Dvādaśāṃśa be the third and so on.

(2) As Jupiter takes twelve years to go round the heavens, if the number of circuits passed through by Jupiter from the time of birth be known, the age of the person can be at once determined. For instance, suppose Jupiter to occupy the sign Vṛiṣchika at the time of query and the sign Vṛiṣa at the time of birth and suppose him to be in his 4th
circuit. The age of the person will be $3 \times 12 + 6$ or 42 years. The cycle of Jupiter can be determined from the appearance of the person, from a rough estimate of his age. In the instance cited above, the age of the person is either 6, or $12 + 6 = 18$ or $24 + 6 = 30$, or $36 + 6 = 42$ and so on. If, however, the cycle of Jupiter cannot be easily ascertained from the appearance of the person, the number of the cycle shall be determined from the part of body touched by a person at the time. In stanza 24 of Chapter 70 of the Brihat Samhita, the human body is divided into ten parts, each part corresponding to a Dasas period of 12 years.

पादों स्तंभों प्रयत्न प्रविष्टे जते द्वितीये तु सजानुवक्ते ॥
मेध्रसूक्ष्मकाश्त ततस्तत्रतीयं नामं कान्ति वेति चतुर्थमाहुः ॥
उदयं कथयन्ति पश्चास्तवं हदयं पद्मयं स्तनान्वितः ॥
अथ सतमसंसज्जुगी कथयन्त्रयाष्टमोष्ठनवे ॥
नवमश्रयने च सासुर्ये सलवांट दशमं शिरस्तथा ॥
अश्रुमेघशुमं दशाफलचरणायेषु शुभम् शोभनम् ॥

(1) Feet and ankles.
(2) Shanks and knees.
(3) The thighs and genital organ.
(4) The loins and the navel.
(5) The belly.
(6) The breast and the bosoms.
(7) The shoulders.
(8) The neck and lips.
(9) The eyes and brows.
(10) The forehead and the head.

So that if the belly be touched, it may be determined that at the time of query Jupiter is in his 5th round. So that the age of the person will be $4 \times 12$ or 48 years, plus the number of years taken by Jupiter to move from the sign occupied by him at the time of birth to the sign occupied by him at the time of query.

(3) If two or more planets occupy the Significator or the Ascendant at the time of query, the season of the most powerful planet will be the season of birth.

(4) Suppose the Ayanas determined from stanza 1 to be the Uttara Ayanas; so that the month of birth is one between Capricorn and Gemini.
Suppose the Significator (the Praśna Lagna) to be occupied by the Moon whose season is Varṣa (Karka and Simha); in such a case the season of Venus the alternative planet of the Moon, viz., the Vasanta (Pisces and Aries) shall be determined as the season of birth as explained in the 3rd verse.

इद्रवल्ल—चंद्रज्ञीया: परिवर्तनीया: श्रव्यारम्भेरयने विलोमे || द्रेक्काणभागे प्रथमे तु पूर्वो मासोऽनुपातात्त्व तिथि-विकल्प्यः: ||३||

प्रत्यथ्यां: Chandrajñajitvā, the Moon, Mercury, and Jupiter. परिवर्तनीयां: Pari- vartanīyāḥ, are to be exchanged with. श्रव्यारम्भे: Śravaṇamandaśib, with Venus, Mars, and Saturn respectively. कण्या Ayane, the half year; the Northern or Southern path of the Sun. विलोमe Vilome, when reversed; when against the natural order. द्रेक्काणभागे Drēkkāṇabhāge, on the Decanate of the Ascendant at birth becoming. कण्या Prathame, the first. तु Tu, but. पूर्व Vāyu, the first. मासः Māsaḥ, month (of the season). अनुपातत् Anupātāt, by means of the rule of proportion. चCha, and विकल्प्य: Tithibh, a lunar day. विकल्प्यां: Vikalpyāḥ, are obtained.

3. The Moon shall be exchanged with Venus, Mercury with Mars, and Jupiter with Saturn, in case the season above found do not correspond to the Ayanas as before determined. Now the season (of the two months) being determined, determine the month of birth exactly. It will be the first month of the season, if the first half of the rising Decanate rise at the time of query; and it will be the second month if the second half rise. The lunar day of birth shall then be determined from the proportion of the semi-Decanate that has risen above the horizon (I).

Notes:— (1) Make the proportion thus:— If the semi-Decanate represent the 30 days of the month, how many days of the month will be elapsed, when so much of the semi-Drekkāṇ has risen above. A semi-Decanate is 5 degrees representing 30 days; so that 10 minutes of the rising semi-Decanate represent a lunar day. The longitude of the Lagna is to be determined first according to the rules for finding out the Lagna Sphuṭa.

इद्रवल्ल—प्रत्यथापि द्वारापत्वो द्विजेया: सूर्यशतुल्यं तिथि-मुहिर्षिंति || राष्ट्रियसंख्येण विलोमजन्म मागेश्व वेला: क्रमशो विकल्प्याः: ||३||
CH. XXVI, ON LOST HOROSCOPES.

Atra api, even here (in ascertaining this lunar day). Horā-patavah, well-versed astrologers. Drijendrab, the learned Brāhmaṇas. Sūryā-paśuḥ Śūryāpuṣṭayādh, equal to the number of degrees traversed by the Sun in any particular sign. Tithim, the lunar day during birth. Uddisaṇī, advise. Rātridyuṣaṁjñēṣu, (the Ascendant at the time of query becoming) the night or the day signs. Vilomajānana, night time or day time reversely (during the time of birth). Bhāgaiḥ, by means of the degrees of the Ascendant (when questioned) risen above the horizon. Velaiḥ, the exact hour of birth. Kramasāḥ, successively. Vikalpyaiḥ, are to be ascertained; are to be imagined or thought.

4. The well versed astrologers say that the lunar day during birth time will be represented by the number of degrees traversed by the Sun in any particular sign (1). If the Significator (i.e., the Ascendant at the time of query) be a day sign, the birth will have occurred at night, and if it be a night sign the birth will have occurred by day; the exact time of birth, the ghāṭikā shall be determined from the portion of the rising sign that has risen above the horizon (2).

Notes:—(1) The lunar month commences from the first lunar day of the bright fortnight. Suppose the Sun to occupy the 18th degree of the sign Makara at the time of birth. The lunar day or Tithi during birth is the 18th day, i.e., 18 minus 15 = 3rd day of the dark fortnight.

(2) The length of the day or the night of birth being known, it is represented by the rising sign at the time of query; and the longitude of the rising point being determined, the exact degrees of the sign that have risen above the horizon can be known. Then make the following proportion:—if the rising sign represents the length of the day (known already), what portion of the day will be represented by the portion of the sign that has already risen. When this is known, the horoscope may be cast with the help of the astronomical tables in the almanac. Thus the horoscope at the time of birth is fully determined. Suppose the length of the day found (from the almanac, is 30 ghāṭikās and the portion of the sign risen above is 5° or 4th of the whole sign; then at 5 ghāṭikās from the morning, the birth has taken place.

The Commentators write also in this way:—

Multiply the number of Chaṣakās (1 Chaṣakā = six minutes) of the Significator that have risen above the horizon by the length of the day (or the night as the case may be) and divide by the Lagna Khandā (in
Chasakā) of that sign in that place; the quotient will give you the exact time of birth.

The following table gives the Lagna Khandā, at the two places Benares and Srinagar, of the several signs in Chasakās:

<table>
<thead>
<tr>
<th>Signs</th>
<th>Benares Chasakās</th>
<th>Srinagar</th>
<th>Signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mēsa</td>
<td>200</td>
<td>233</td>
<td>Mīna</td>
</tr>
<tr>
<td>Vṛṣa</td>
<td>240</td>
<td>253</td>
<td>Kumbha,</td>
</tr>
<tr>
<td>Māhuṇa</td>
<td>280</td>
<td>252</td>
<td>Makara,</td>
</tr>
<tr>
<td>Karka</td>
<td>320</td>
<td>252</td>
<td>Dhanu,</td>
</tr>
<tr>
<td>Sīṃha</td>
<td>360</td>
<td>240</td>
<td>Vṛśchika,</td>
</tr>
<tr>
<td>Kanyā</td>
<td>400</td>
<td>348</td>
<td>Tula,</td>
</tr>
</tbody>
</table>

इत्यं—केचिद्वशाङ्कायुपितामहस्वार्धे विभक्तसंज्ञाकल्पितानि कथ्यते मासम् II लक्ष्यनिकोषोत्तमवियुक्तं संप्रोच्चतयेतुनालमनादि-
मिति III 44 II

Kechit, some astrologers. वर्णकालिकाः साहिन्नकांद्युपितात्, occupied by the Moon, (at the time of query). नवामशास्त्रः Navāmśās, from the Navāmpā. नवामशास्त्र वधानसाधारणम्, (the month being) designated by the name of the Star, or asterism (in the aforesaid Navāmpā) when the full Moon takes place. Thus if the full Moon be found with the Star Kṛttika or Rohini, the month is called Kārtika after the name of the asterism Kṛttika; and so on. वधानसाधारणम् Kathayanti, say. मासम्, the lunar month. ज्योतिःसादासौषधीयं Lagnatrikoṇottamavīryayuktaṁ, the Ascendant itself; the fifth or the ninth house from the Ascendant at the time of query whichever is most powerful (being the sign occupied by the Moon at the time of birth). वधानसाधारणम्, say. अंगालब्धिः Aṃgalabhanādibhibh, indicated by the part of the body touched perchance by a person at the time of query; or by other signs (e.g., the sight of any creature or the hearing of sounds). व Vā, or.

5. Some astrologers are of opinion that the lunar month (ending in bright fortnight) of birth shall be determined from the Navāmpā (1) occupied by the Moon at the time of query. Again the sign occupied by the Moon at the time of birth will be the Significator (the Praśna Lagna) or the 5th house or the 9th house from it whichever is most powerful. Or the sign occupied by the Moon at the time of birth will be the sign represented by that part of the body of the Zodiacal Man that may happen to be touched by a person at the time of query; or the sign may be inferred by other indications, e.g., the sight of any creatures or their sounds heard will give the sign occupied by the Moon during birth (2).
Notes.—(1) The lunar month will be designated by the name of the Naksatra when the full Moon takes place. Thus if Krittikā or Rohiṣṭha be the Naksatra in the Navamsa occupied by the Moon at the time of query, the month of birth will be Kārtika; if Mrigasirṣa or Ārdra, it will be Mārgasirṣa or Agraḥāyaṇa; if Punarvasu or Puṣyā; it will be Paṭaṇa; if Śūla or Maṛgā; it will be Māgraṇa; if it be Pūrvā Phalguni, Uttara Phalguni or Hastā, it will be Phālguna; if it be Chaitrā or Svātī, the month will be Chaitra; if it be Viṣṇukha, Aṇavardha, the month will be Vaiśākha; if it be Jyeṣṭha, the month will be Jaiṣṭha; if it be Purvāṣāḍha, or Uttarāṣāḍha, the month will be Aṣāḍha; if it be Śravaṇa, Dhanisthā, the month will be Śravaṇa; if it be Pūrva, Uttara Bhādrapada, the month will be Bhādra; if Revati or Aṣvinī, the month will be Aṣvin.

Another way of thinking it is this:—

Suppose each Navamsa to be divided into 9 equal parts; then if at the time of query the place occupied by the Moon be—

**Beyond the**

(1) 8th part of the Navamsa of Meṣa.
(2) 7th part of the Vṛṣa.
(3) 6th part of the Mithuna.
(4) 5th of Karka.
(5) 4th of Śiṣṣa.
(6) 7th of Kanya.
(7) 6th of Tula.
(8) 5th of Vṛṣchika.
(9) 4th of Dhanu.
(10) 3rd of Makara.
(11) 2nd of Dhanu.
(12) 1st of Meṣa.

**And within the**

7th part of the Navamsa of Vṛṣa.
6th part of the Mithuna.
5th part of the Karka.
4th of Śiṣṣa.
7th of Kanya.
6th of Tula.
5th of Vṛṣchika.
4th of Dhanu.
3rd of Makara.
2nd of Dhanu.
1st of Meṣa.

**During birth time, the lunar month will be**

Kārtika.
Mārgasirṣa.
Paṭaṇa.
Māgraṇa.
Phālguna.
Chaitra.
Vaiśākha.
Jaiṣṭha.
Aṣāḍha.
Śravaṇa.
Bhādra.
Aṣvin.

(2) The sign corresponding to any creature or its sound is known from Chapter I; and the Moon will occupy such sign at the time of birth.
Minodaye, on the rising of the sign Mina in the horizon. नमुनः Mina-yugam, the sign Pisces or Mina, where the Moon exists during birth. मिक्ष्य Pradīṣṭam, is said. जन्मकारणाय: Bhaktāyāhritākkārarutaiḥ, by any eatables perchance brought there by any figures that may appear there, or by any sounds that may be heard at the time of query. ० Cha, and. चिन्तय Chintyam, should be thought of.

6. The sign where the Moon existed during birth time will be as many signs distant from the sign occupied by the Moon at the time of query as the Moon is seen distant from the Ascendant at the time of query. But if the Ascendant be Mina, then Mina will be the Janma Rāṣi (the sign occupied by the Moon during birth). Or the Janma Rāṣi might be found out by any articles of food perchance brought there by any forms that may come in or by any sound that may be heard at the time of query (1).

Notes.—From any eatables brought there, one can make out what creature takes that food and hence the sign.

Suppose Dhanu is the rising sign and Kumbha the sign occupied by the Moon at the time of query. From Dhanu to Kumbha are 2 signs; the 2nd sign from Kumbha is Mina. Then Mina will be the sign occupied by the Moon during the birth time.

इंद्रवज्र—होरानवांशार्गतमं विलम्बं लसाद्रवियार्वाति च
dकाये। तस्माददेवताव्याति वा विलम्बं प्रभुः प्रसुताविविति शाखामाहः॥ ७॥

हरानवांशप्रतिमम् Horānavaṁśapratimam, distant from the sign of the ruler of the rising Navamsa at the time of query by as many signs as the number of the rising Navamsas; some take it as the sign of the ruler of the rising Navamsa at the time of query. विलाग्नम् Vilāgnam, the Ascendant at birth. लक्ष्मी Lagnāt, from the rising Decanate in the Ascendant at the time of query. रविः Raviḥ, the Sun; the Decanate occupied by the Sun. तावती Yāvatī, by as many (Decanates distant). ० Cha, and. द्रिकावे Drikāve, Decanates. तावती Tāvatī, from that Ascendant at the time of query. वादेत Vadeṭ, say. तावती Tāvatī, by the same number of signs distant. वा Vā, or. विलिक्ष्य Vilāgnam, the Ascendant during birth. प्रशृष्ट, Praṣṭubh, of the querent. द्रिक्रे Praśūtsau, during birth. इति Iti, thus. अष्ट्रस्त्रम् Śatras, the Śatras. अहा Āha, say.

7. The Ascendant at the time of birth will be shifted from the sign of the ruler of the rising Navamsa at the time of query by as many signs as the number of the rising Navamsas.
(1) or the birth Ascendant will be as many signs removed from
the Significator (the Praṣṇa Lagna) as the Decanate occupied
by the Sun is removed from the rising Decanate at the time
of query (2).

Notes (1).—Some take it:—The birth Ascendant will be the sign
of the ruler of the rising Navaṁśa at the time of query. E.g., supposing
the rising Navaṁśa at the time of query to be that of Dhanu, the birth
Ascendant will be Dhanu itself.

An example of our rendering:—Suppose the Significator is Simha
10°. This is the 4th Navaṁśa. The sign of its ruler is Karka. The
fourth sign from Karka is Tulā. This Tulā is the Birth Ascendant.

(2) Suppose the rising Decanate at the time of query to be the
1st Decanate of the sign Meṣa and the Decanate occupied by the Sun
at the same time to be the 3rd Decanate of Kanyā. The number of
Decanates from the one to the other is 18. Therefore the rising sign at
the time of birth is the 18th sign from Meṣa; subtracting 12 from 18,
it is the sixth sign from Meṣa, i.e., the sign Kanyā.

इंद्रवज्जा—जन्माविशेषाणकं वै भायांतुलेकैहृते
नविष्ण्यम् ॥ चालीनतुलोतिाचाल्लां जायामुखाश्चोबेगम्
प्रविष्ण्यम् ॥ ॥

चन Janma, birth. आदि Adi et, say. अने Lagnage, the longitude of the
planet occupying the Significator. वित्याग, the longitude of the most
powerful of the planets occupying the Significator. च वायु, or. चित्र च: Chhāya-
gulaguhne, multiplied by the length in inches of the shadow of the gnomon (a
twelve inch straight rod placed vertically on a horizontal surface under the Sun).
करते Arkahate, divided by twelve. अवधिशम Avadhiśam, the remainder (from Aries
or Meṣa will give the Ascendant during birth). जिस्ते Jisās, the Ascendant at the time of birth
of the person seated, lying, rising or standing (being respectively). नासकान्तहतीथासनम् Nāsaka-
hatibhām, the Ascendant at the time of birth of the person seated, lying,
rising or standing (being respectively). ज्ञासुक्षभोजदाययांगम् Jāyāsukkhābhodayayagam, the
seventh, fourth, tenth, or the first sign from the Ascendant at the time of query.
विष्णु Pradhiśam, is said (to be).

8. The Birth Ascendant might be otherwise calculated
thus:—Multiply the Sphuṣta (longitude) of the planet or of
the most powerful planet that is found in the Significator by
the length of the shadow of the gnomon (a straight rod 12" long
placed vertically on a level surface) in inches; divide
the product by twelve. The remainder will give the Birth Ascendant.

According to some, the 7th house from the Significator will be the Birth Ascendant, if the querent be seated at the time of query; it will be the 4th house, if the querent be lying at the time; it will be the 10th house if the querent be rising at the time; it will be the Significator itself if the querent be standing from his seat.

Note:—Suppose the longitude of the planet or (where there are several planets) of the most powerful planet occupying the rising sign to be one sign 0 degrees and 0 minutes; and suppose the length of the shadow to be 6 inches; the product of the two numbers is 6 signs. This divided by 12 gives as remainder 0 sign and 30 degrees. The Birth Ascendant is therefore the 1st sign from Meṣa, which is Meṣa itself.

शालिनी—गोसिंहों जितुमात्रायों कियतुले कन्यास्सूगों च कमातु संवृयों द्वाकाण्डसंसिद्धिपेयाः: शेषा: स्वसंस्कायुयाः: ||
जीवरास्क्याजिबेंद्रवा: प्रयमवच्छेषा प्रहा: सौम्यवद्यानां नियतो
विधिपद्मुर्ते: कायये च तदर्गिर्याः || ६ ॥

शेषा: Gosainhu, the signs Vriṣa and Simha. जितुमात्रायों Jitumāṭaram, the signs Mithuna and Vriśchika. कियतुले Kriyutule, the signs Meṣa and Tula. कन्यास्सूगों Kanyāsasāgau, the signs Kanyā and Makara. च चा, and. कमातु Kramat, successively. संवृयों Sambargyab, are to be multiplied by. द्वाकाण्डसंसिद्धिपेयाः Daśakāṇḍasamaptaṇayāḥ, by ten, eight, seven and five respectively. शेषा: Seṣāḥ, the other signs not mentioned, i.e., Karka, Dhanu, Kumbha and Mīna. स्वसंस्कायुयाः Svamāṇḍasāgyuṣ, multiplied by their own numbers, i.e., by 4, 9, 11, 12 respectively. सौम्यवद्यानां Sāmyavatānāṁ: Jyotirāśpushujidāndavāḥ, the multipliers of Jupiter, Mars, Venus and Mercury being. प्रहा: Prathamavaś, like the first, i.e., ten, eight, seven and five. कायये: Seṣāḥ, the multipliers of the other planets not mentioned, i.e., of the Sun, Moon, Saturn. ग्रहाः: Grahaḥ, planets. सौम्यवत: Saumyavat, like that of Mercury, i.e., their multiplier being five. तदर्गिर्याः Tadargiraḥ, of the rising signs at the time of query. नियतो: Niyutab, always; must be always done. विधिः: Vidhīḥ, the rule. प्रहाः: Prahāḥ, Grahas, together with the planets occupying the Significator; the Ascendant and the planets duly multiplied with their factors and the results all added. कायये Kāryā, to be performed. च चा, and. साधनā Tadvargaṇā, their multiplication.

9. Multiply the longitude of the Significator (the Lagna Sphuṭa) by 10, if the Significator be Vriṣa or Simha;
by 8, if it be Mithuna or Vrisechika; by 7, if it be Meṣa or Tulā; by 5, if it be Kanyā or Makara; or by the number of the remaining signs from Meṣa, if it be any of the remaining signs(1).

Again, multiply the longitude of the Significator by 10, if the planet occupying the rising sign be Jupiter; by 8, if it be Mars; by 7, if it be Venus; or by 5 if it be any of the remaining planets; if several planets occupy the rising sign, then multiply the longitude of the Significator by the factor for each of such planets. (Add up the several products and find the sum) (2).

Notes:—The following is the table of factors of the planets and signs.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Sun</th>
<th>Moon</th>
<th>Mars</th>
<th>Mercury</th>
<th>Jupiter</th>
<th>Venus</th>
<th>Saturn</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multipliers</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>5</td>
<td>10</td>
<td>7</td>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Signs</th>
<th>1 2 3 4 5 6 7 8 9 10 11 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multipliers</td>
<td>7 10 8 4 10 5 7 8 9 5 11 12</td>
</tr>
</tbody>
</table>

Now in this and the subsequent verses another method is being described, quite distinct, to find out the Janma-Nakṣatra (i.e., asterism occupied by the Moon during birth) of the querent, his wife, brother, son and enemy. The figures given in this stanza are Rasi Gunakārasya and Graha Gunakārasya—constant factors for each sign and each planet.

(1) E.g., if Karka be the sign, it being the 4th sign from Meṣa, the factor for Karka is 4. The factor for Dhanu is 9; that for Kumbha is 11 and that for Mina is 12.

(2) Suppose the Lagna Sphuta to be 10s. 10° 10' and suppose Mars and Mercury to occupy the rising sign. Now from the Lagna Sphuta it is evident that the rising sign is Kumbha. The factor for Kumbha is 11; multiplying 10s. 10° 10' by 11 we get 113s. 21° 50'. Dividing this by 12 we get as remainder 5s. 21° 50' (A). Again the factor for Mars is 8 and that for Mercury is 5. Multiplying 10s. 10° 10' by 8 we get 80s. 21° 20'. Dividing by 12 we get as remainder 10s. 21° 20'. Again multiplying 10s. 10° 10' by 5 we get 51s. 20° 50'. Dividing by 12 we get 3s. 20° 50'. Adding this to 10s. 21° 20', we get 14s. 12° 10' (B). Adding together (A) and (B) we get 20s. 4° 0'.
10. Multiply this sum (i.e., the sum of A and B in the preceding verse) by 7 and if the Significator be a moveable sign, add 9 to the product; if a common sign, subtract 9 from the product; and if a fixed sign, leave the product as it is. Divide this sum or the difference or the product, as the case may be, by 27. The remainder will indicate the Janma-Nakṣatra or the birth asterism (occupied by the Moon from Aśvinī) of the querent during birth time. Similarly the wife, brother, son and enemy of the querent may have their Janma-Nakṣṭara determined by repeating the above process to the Sphuṭa of the 7th, 3rd, 5th and 6th houses respectively from the Significator.

Notes.—The Commentator Bhāṣṭa Utpala says if the rising Decanate be the first, 0 is to be added; if it be the second, 0 is neither to be added nor to be subtracted; and if it be the third, 0 is to be subtracted from the product. Some authors say that this addition and subtraction of 9 are to be performed after multiplying the sum by 7 and dividing by 27; but these are not in vogue.

Add 6 signs to the longitude of the Significator; you get the longitude of the 7th house denoting the house of the querent’s wife; and so on. Multiply the several longitudes thus obtained by the sign factors of those houses and by the factors of the planets, occupying such houses; add the products, multiply the sum by 7, add or subtract 9 if necessary,
divide the sum or remainder by 27, the remainder will give the Birth-Nakṣatra (occupied by the Moon) of the person in question.

Add 2 signs to the longitude of the Significator, you get the longitude of the 3rd house denoting the house of the querent's brother.

Add 4 signs to the longitude of the Significator, you get the longitude of the 5th house denoting the house of the querent's son.

Add 5 signs to the longitude of the Significator, you get the longitude of the 6th house denoting the house of the querent's enemy.

The Janma-Nakṣatra is reckoned from the star Aśvini.

वर्षलिंगासतिथियों चुनिःश्व एवलोक्ये जन्मन-भागिकल्पना: स्थः [[भृत्यो दशायिकेन्द्रा स्वविकल्पका वर्षादयो नवकावासोभाध्याद्यम्]] ॥ ११ ॥

वर्षप्रयोगविधिः: वर्षात्मेवस्तिथाय, the year, season, month, lunar day. शृङ्खला Dhumiṣam, day or night. दिः Hi, certainly. वृः Uḍūni, the Nakṣatras or asterisms.

वेष्टिकल्पनाका: Vełodayerṣanavabhāgañvicalpanaḥ, the ghaṭika, the rising sign, the rising Navamśa at the time of birth. सयु, are; become. भृत्यो: Bhuyab, again. दशाप्रयोगसमि: Daśādigunitāḥ, multiplied by ten, eight, seven, five respectively.

स्वविकल्पका: Svavikalpabhaktāḥ, divided by their own appropriate numbers. जन्मन: Vargādayāḥ, year, etc. नवकावासोभाध्याद्यम्: Navakāvānasodhanābhyām, adding or subtracting 9, if necessary, as stated above.

11. Multiply the same sum (1) by 10, 8, 7, 5; add or subtract 9, if necessary, as stated above; divide the result by their proper divisors (2); you will obtain the year, season, month, lunar day, day or night, Nakṣatra, the ghaṭikā, the rising sign, and the rising Navamśa at the time of birth.

Notes.—Here is given another method to determine the year, month, day, &c., during the birth time of a person:—

(1) The sum obtained at the end of the 8th verse; i.e., A+B.

(2) These and the process of division will be found explained in the next three stanzas. The appropriate number for year is 120, the highest longevity; for seasons it is 6; for month it is 2; for the fortnight it is 2; for the lunar day it is 15, for day or night it is 2; for the Nakṣatra, it is 27; for the day or night it is the number of ghaṭikās in the day or night; for the sign, it is 12; for the horā it is 2; for the Navamśa, it is 9.

व्रत्तिष्ठ-विजेया दशाकेष्वविधाय अभुमासात्सपेन च [[भृत्यो दशायिकेन्द्रा स्वविकल्पका वर्षादयो नवकावासोभाध्याद्यम्]] ॥ १२ ॥
BRIHARYJATAKAM.

विशेष: Vijñeyāḥ, are considered; are known. दशाहु दशास्वू न, in the number obtained after being multiplied by 10. आय: Abdāḥ, age, i.e., the number of years. Divide the product of ten by 120, the maximum life of any individual; the remainder will give the required number of years. रस्रसाः: Ritusāḥ, the season and the month; divide the above result by six; the remainder will give the season; divide the same result obtained by 2, the remainder 1 will give the first month and 0 will give the second month. तथा Tathā, similarly. एव Cha, and thus. अष्टाश्च Aṣṭakesaḥ, in the product of eight. अष्टि Api, also. मासाचाब्य Masārdhāḥ, the half month. तथा Tithayāḥ, the lunar day. च Cha, and. तथा Tathā, similarly. अष्टासाḥ, are remembered. Divide by 2 the number got after being multiplied by 8; the remainder 1 indicates the bright and 0 indicates the dark fortnight; and dividing by 15, the remainder will indicate the lunar day.

12. From the first of the four products of the sum by 10 (1) mentioned in the last stanza shall be determined the age (i.e., number of years), season and month of birth; and from the second of the four products of the sum by 8 (2) mentioned in the last stanza shall be determined the fortnight (bright or dark) and the lunar day.

Notes.—(1) This product is the first of the four products referred to in the 11th verse (the preceding verse) with 9 added or subtracted as the case may be. Divide the quantity by 120, the remainder will give the age of the person. Divide the same quantity by 6, the remainder will give the season of birth from Śīśāra (the winter season). Divide the same quantity by 2, the remainder will give the first or the second month of the season.

(2) This product is the second of the four products in the preceding verse with 9 added or subtracted, if necessary. Divide this quantity by two, the remainder will give the fortnight of birth. Divide the same quantity by 15, the remainder will give the lunar day.

अन्तुद्भु-दिवारात्रिप्रसाृति च नवलानन्यं तथा ||
सत्काक्ष्य वर्गयु नियमेवोपलच्चयेत् || १ ३ ॥

विशेषावबिलि Divārarātri-prasātim, the day or the night birth. Dividing the product (obtained after being multiplied by seven) by 2, the remainder 1 will give the day birth, and 0 will give the night time as the birth time. नक्षत्रान्यनम् Nakṣatramañnam, the ascertaining of the asterism at birth time; dividing the product (obtained after being multiplied by seven) by 27, the remainder indicates the asterism from Asvinī. तथा Tathā, similarly. अष्टाश्च Aṣṭakesaḥ, from the product of the sum by seven. अष्टि Api, also. अष्टि Vargaśu, from the product. नियम Nityam, always. एव Eva, certainly. उपालक्षयेत् Upalakṣayet, ascertain.
13. From the 3rd of the four products of the sum by 7, mentioned in the 11th stanza, you determine the day or the night birth as well the Janma-Nakṣatra (birth asterism.)

Note.—This product is the 3rd of the four products of the 11th verse, with 9 added or subtracted, if necessary. Divide the quantity by 2; the birth will have occurred by day or by night according as the remainder is one, or zero. Divide the same quantity by 27; the remainder will give the Nakṣatra from Ādvinī.

14. From the last of the four products of the sum by 5 as mentioned in the 11th verse, determine the ghaṭikā, the Ascendant, the Horā, and the rising Navāṃśa at the time of birth.

Note.—This product is the last of the four products in the 11th verse with 9 added or subtracted, if necessary. Divide the quantity by the number of ghaṭikās, as obtained from an almanac in the day or night of birth as the case may be; the remainder will give the ghaṭikā from sunrise or sunset. Divide the same quantity by 12; the remainder will give the rising sign from Meṣa. Divide the same quantity by two; the horā of birth will be the 1st or 2nd as the remainder is 1 or 0. Divide the quantity by 9; the remainder will give the rising Navāṃśa for the first Navāṃśa of the rising sign.
15. The number of Mātrās (the upper part of the Nāgarī characters), in a person’s name (given at the Nāmakaraṇa ceremony) being doubled and the length in inches of the shadow of the 12th gnomon at the time of query being added to the product, divide the sum by 27; the remainder will give the birth Nakṣatra from Dhaniṣṭhā.

Note.—A short vowel sound is counted as one Mātrā and large vowel sound is counted as two and a consonant is counted as half a Mātrā.

16. Multiply by 15 the number corresponding to the quarter of the sky, the querent turns his face at that time; add to the product the number of persons facing the same quarter then and there; divide the sum by 27. The remainder will give the Jānma-Nakṣatra of the person from Dhaniṣṭhā.

Notes.—Here is another method for determining the Birth-Nakṣatra:

17. This is an abridgment of the Bṛhatāṣṭakam, about knowing again the lost horoscope. This is Iti, thus.  The Bṛhatāṣṭakam, in various ways. The Mayā, by me. Vinirdiṣṭam, has been said. Grāhyam, -to be taken. Atah, from this.
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17. Thus have been described by me the different (important) methods for the reconstruction of a lost horoscope. Good and intelligent pupils should carefully examine them and then apply the method that is best for him.

Thus ends the 26th Chapter on Lost Horoscopes by Sri Varaha Mihirâchârya of Avantika.
CHAPTER XXVII.

ON THE DECANATES OF THE ZODIAC SYMBOLISED.

Vedāntiy—kṣṇaṁ sitavatāveṣṭितः kṛṣṇaḥ śakaḥ ivaṁibhī-
chitum || roḍt: paryuṣaṁ samuḥvaṁ vṛtto raktarūlaḥ: puṣāṇa || 1 ||

kṛṣṇaṁ Katyaṁ, round his loins. sitavatāveṣṭितः Sitavatāveṣṭितः, with a white
cloth. kṛṣṇaḥ: Kṛṣṇa, of a black colour. śakaḥ: Śakaḥ, capable. iva: Iva, as if. abhirakṣitum
Abhirakṣitum, to protect one from one’s danger. roḍt: Raudraḥ, of fearful look.
paryuṣaṁ: Parasum, an axe. samuḥvaṁ Samuḥvaṁ, uplifted. dhātte: Dhatte, holds. raktarūlaḥ:
Raktarūlaḥ, of red eyes. puṣāṇa Pumān, a man.

1. The first Decanate of the sign Aries is a man of a
black colour with a white waist-band, able to protect any
(seeking his refuge), of fearful look, with axe uplifted in his
hand and of red eyes. || 1 ||

Note.—This Decanate is human, armed, and ruled by Mars.

Indrawijja—rasaṁvarā bhuṣyaṁbṛhstihinā kuṁbhākṛṣṭihinājīmukhi
trādhya || akṣen pādeva c mēṣaṁvē yēṣkāyaṛūpaṁ yavanop-
viṣṭum || 2 ||

raṁ kṣṇaṁ Raktāṁbhar, wearing a red coloured cloth. bhuṣyaṁabhakṣya-
yachintā, always thinking of ornaments and fooding. kumkhākṛṣṭih, looking like a water jar; some render the
meaning of a pot-like belly. vājimukhi, of the face of a horse. trīṣātā, thirsty. ekem Ekena, having
one. pādeva Pādeva, leg. cha, and. mēṣaṁvē Meṣamadhye, the second Decanate of
Aries. yēṣkāyaṛūpaṁ, the form of the Decanate. yavanopviṣṭam, as advised by Yavanāchārya.

2. The second Decanate of the sign Aries is a woman
wearing a red coloured cloth, intent on fooding and ornaments,
of a water-jar appearance, having the face of a horse, thirsty
and one-legged. Thus says Yavanāchārya. || 2 ||

Note:—This Decanate is represented as a quadrupedand of a woman
shape; the face resembles that of a bird also. The Sun is its ruler.
CH. XXVII, ON DECANATES OF THE ZODIAC.

इंद्रवज्र-क्र कलाज़ कपिल कियां भागवतों
भयवत्तंदहस्तः। रक्तानि वश्वाणि शिन्नि चंद्रे मेष तुलीयः
क्षिफ्तिक्षिमागः॥ ३ ॥

क्रुध् क्रुधारह, wicked; hot tempered. कलाज़ कलाजाह, versed in arts. कपिल कपिलह, having a brown colour; of a tawny hue. कियां कियां धर्म, wanting to do work. भागवतों भागवतोंधर, of unsuccessful resolves. भयवत्तंदहस्तः भयवत्तंदहस्त, holding up a staff in his hand. शिन्नि शिन्नि रक्तसागरी, red coloured.

क्षिफ्तिक्षिमागः, clothes. तुलीयः तुलीय, wears. चंद्रे मेष, in Aries. क्रुधारह, the third Decanate. क्रुधा धर्म, red coloured. कलाजह धर्म, all the three Decanates of the sign Aries.

3. The third Decanate of Meṣa, is a man of a wicked nature, skilled in fine arts, of a tawny hue, always wanting to do some work or other, his resolves and attempts broken in the end, holding up a staff in his hand, wearing red-coloured clothes and furious. Thus all the three Decanates of Meṣa have been described.

Note:—This Decanate is ṣunā, armed, and ruled by Jupiter.

शोधक-कृंचित्त्वनकचा घटवेशा विभषणा तुषिताशान
चिचा । भामरणायमियांवां नारी रुपामिवं धृष्ठे
प्रयगत्व ॥ ४ ॥

मुक्तिकुलोकका Kuṣṭhaluṇakachā, with curly hairs, cut and clipped. चतुर् Ghaṭadah, of water jar appearance. द्वारका Daṅghapāṭa, clothings partially burnt. त्रिपुष्यात्रास्बाच्छित्ता, thirsty and intent on food. अभारानानी, ornaments. शिरास्चत्ती Abhivāchhati, wishes. चतुर् Nāri, woman. रुपम Rūpam, form. इदाम Idam, this. कर्मौ Vṛṣabhe, in the sign Vṛṣa. Pratham Prathamasya, of the first Decanate.

4. The first Decanate of the sign Vṛṣa is a woman of curly, cut and clipped hairs, of a water-jar appearance, dressed in clothings partially burnt, thirsty and liking food and ornaments.

Note:—This Drekkaṇa is woman carrying fire, and is ruled by Venus.
5. The 2nd Drekkâna of the sign Vrîṣa is a man. He is an agriculturist, knows well how to produce and keep grains, skilled in domestic affairs, cow-keeping, in music, dancing, painting, and other fine arts. He knows ploughing, how to keep and drive carriages. His neck is raised like that of a bull. He is hungry; his face is like that of a ram; and his clothes are dirty.

Note:—This Drekkâna is partly human and partly quadruped. Ruler—Mercury.

6. The 3rd Decanate of the sign Vrîṣa is a man, having his body like that of an elephant; his teeth are yellowish white; his feet resemble those of a camel, his colour is brown; and he is always desirous to get the big animals of the forest.

Note:—This Drekkâna is both human and quadruped. It is ruled by Saturn.
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The 1st Decanate of the sign Mithuna is a woman liking needlework; she is of good look and takes care to decorate her body with ornaments. She is destitute of any issue, with raised hands and has attained puberty and become lustful; thus say the Pundits.

Note:—This Drakkṣaṇa is of the shape of a woman. This is ruled by Mercury.

The 2nd Decanate of the sign Mithuna is a man living in gardens, wearing a dress of armour, holding a bow in his hand, a hero, holding weapons, ready to fight. His face is like that of Garuḍa, the sacred Vahana of Viṣṇu. He thinks of sports, his sons, ornaments, and wealth. 

Note:—This Drakkṣaṇa is of the shape of a bird. Venus is its ruler.
9. The 3rd Decanate of the sign Mithuna is a man well dressed with ornaments. He is like Varuṇa, the ocean deity and possesses many gems. He has got a quiver and wears a mail coat. He holds a bow in his hand. He is well versed in fine arts, music, dancing, painting, literature, etc.

Note:—This Drekkāṇa is human, armed and ruled by Saturn.

10. The 1st Decanate of the sign Karka carries leaves, roots, and fruits. It has an elephant-like body, lives in a forest near Sandal trees, has feet as large as those of the camel, has a hog-like face and a horse-like neck.

Note:—This Decanate is quadruped and ruled by Moon.
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padmārṣṭa, worshipped by lotus flowers. mūrthi, Murdhani, on her
head. bhogiyuktā, having a snake. śrī, a woman. karkaḥ, harsh; rough due to being of young age.
araṇyagatā, in a forest. virūti, cries. sakhā, a branch. palāśasya, of the Palāśa tree.
samārtritaḥ, holding; leaning against. cha, and. madhye, the middle Decanate.
sitāḥ, is. karkasyārāś, of the sign Karka.

11. The second Decanate of the sign Karka is a
woman worshipped on her head with lotus flowers, with a
snake, harsh, young, crying in a forest and leaning against
a branch of the Palāśa tree.

Note:—This Drekkaṇa is of the shape of a woman. The ruler is
Mars. It is also called the Serpent Drekkaṇa.

12. The third Decanate of the sign Karka is a man
on a boat in the sea, going to get ornaments for his wife.
He is surrounded by a snake, and dressed with golden
ornaments. His face is flat.

Note:—This Drekkaṇa is known as human and also, it is known as
a Serpent Drekkaṇa. Jupiter is its ruler.
13. The first Decanate of the sign Simha is of the shape of a vulture and a jackal, seated on the top of a Sâlmali tree. It looks also partly like a dog and partly like a man, is dressed in shabby garments and separated from its father and mother and it is crying aloud.

*Note:*—This Drekkâna is human, quadruped, and biped; and it is ruled by the Sun.

14. The second Decanate of the sign Simha is a man of the shape of a horse, his head being encircled with a garland of yellowish white flowers. He possesses the skin of a black antelope and a blanket, and unapproachable like a lion. He holds a bow in his hand and the tip of his nose is somewhat curved.

*Note:*—This Drekkâna is human, armed, and ruled by Jupiter.

15. The third Decanate of the sign Simha is a man with the face of a bear, his movements resembling those of
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a monkey. He holds a club in his hand, carries fruits, fishes and meats. He has got a long beard and whiskers. His hairs are curling.

Note:—This Drekkāṇa is human, quadruped and armed. Its ruler is Mars.

उपजातिका—पुष्पप्रपृणेन घटेन कन्या मलप्रविश्याबरसंहतांगी। वस्त्रायसंयोगमभीष्टमाना युरोऽरुक्तं वांछति कन्याकाव्यम्: || १६ ||

पुष्पप्रपृणेन Puṣṇaprapārṣena, laden with flowers. घटेन Ghaṭena, with a water-pot.

कन्या Kanyā, a virgin girl. एकनिष्ठ Kṣetraṇiśṭa Mala-pradigdvābaraṃbriṣṭaṅgī, clothed very dirtily. कस्तमनयतमयस्यस्मात् Vastrārthaśamyoṣgamaḥbhīṣṭamānā, desiring clothings and wealth.

शु: Guroh, preceptors. कुलम् Kulam, family; house. वांछित Vānchhati, desires. अक्षरा: Kanyakāḍyāḥ, the first Decanate of the sign Kanyā.

16. The first Decanate of the sign Kanyā is a virgin girl carrying a water-pot laden with flowers. She is clothed very dirtily and is desirous of clothings and wealth. She is going to the family of her preceptor.

Note:—This Drekkāṇa is of the shape of a woman. The ruler is Mercury.

वैतालीय—प्रयुक्त: प्रस्फूलः विस्तमार्शिचव्यायाम्। विपुलं च विभर्ति कामुकं रोमव्यासतज्ज्वलः मध्यम: ||१७||

पुरुषः Puṣṇaḥ, a man. प्रस्फूलः Prasśvulaḥ, holding a pen in his hand.

श्यामः Śyāmāḥ, black. वस्त्रार्थः Vastraśirāḥ, with a cloth tied round his head.

इश्वरः Vyayākṣir, keeping accounts of receipt and expenditure. विपुलः Vipulam, big. च Oṣa, and. बिभरति Bibharti, holds. कार्या Kāryakaṃ, bow. रमणीयः Romāṇyaḥ, with hairs all over his body. च Oṣa, and. मध्याः Madhyāmaḥ, the second Decanate.

17. The second Decanate of the sign Kanyā is a man with a pen in his hand. He is of a black colour and has a piece of cloth round his head. He is taking accounts of receipt and expenditure; holds a big bow in his hand and his body is all overgrown with hairs.

Note:—This Drekkāṇa is human, armed and ruled by Saturn.
18. The 3rd Dekkāṇ of the sign Kanyā is a very tall woman of fair complexion, dressed in white silk so that her face is not easily seen, carrying a water-pot and ladle, pure, and proceeding to a temple.

Note:—This Dekkāṇa is of the shape of a woman. Ruler—Venus.

19. The first Decanate of the sign Tulā is a man seated in a shop that he has opened in a market or on the way to market. He holds a balance in one hand and is skilled in weighing and measuring. He has got articles in his hand to be weighed or measured and is thinking that such would be their price. Thus say Yavanāchārya and other astrologers.

Note:—This Dekkāṇa is human and ruled by Venus.
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ब्रोटक-कलशं परियुष्ण विनिष्पतिः समभीप्तिः गुप्तसुखः
पुरुषः। चूर्धितस्तुपितशः कलत्रसुतान्तिनात्सैि तुलाधरमण्यगतः॥ ॥ २० ॥

त्यं तारा, a pot. दर्शन Parighrya, holding in his hand. निविन्हनुसिपतिं Vinispatitum, to fall down. नाथजी Samabhpsati, wishes. गुरुः Gridhramakha, having his face like that of a vulture. पुरुषः Puruṣa, a man. वृषिकः Keschita, hungry. तिरिक: Trisita, thirsty. चा Cha, and. ताजामुंह Kalatrasatan, (thinking of) his wife and sons. मनसा Manasa, by his mind. तिला Iti, thus. तुलाधरमण्यगतं Tulā-
dharamadhyagatā, the second Decanate of Tulā.

20. The 2nd Decanate of the sign Tulā is a man, his face like that of a vulture with a pot in his hand. He is on the point of tumbling ahead; hungry, thirsty and intent on his wife and children.

Note:—This Drekaka is human and bird. Ruler—Saturn.

वंशस्य—विनिष्पतिः समभीप्तिः गुप्तसुखः। पुरुषिः वानरपूर्भपारतत्त्वलासाने यवनेत्वा
हतः॥ ॥ २१ ॥

विभूषण Vibhūṣyaṇ, terrifying. तिरिक्तः Trisita, lives; lies down. नामशचित्रिताः Ratnakchuṭi, decked with gems. वन Vane, in the forest. द्रव्य Mrigāṇa, the animals. वानरपूर्भपारतत्त्वलासाने, ो Tulāvasāne, the 3rd Decanate of Tulā, द्रव्य Mrigāṇa, the animals. द्रव्य Yunamsi, fruits and meat. द्रव्य Vānaraśpabārhit, of a monkey appearance; looking like a monkey. मनसा Manasa, by his mind. तिला Iti, thus. तुलाधरमण्यगतं Tulā-
dharamadhyagatā, the second Decanate of Tulā.

21. The third Decanate of the sign Tulā is a man with the appearance of a monkey adorned with gems, terrifying animals in the forest. He carries a golden quiver and wears a dress of armour. He carries also fruits and meat.

Note:—This is the human and quadruped Drekaka and ruled by Mercury.

उपजातिका—विनिष्पतिः समभीप्तिः गुप्तसुखः। स्वानच्युता सर्पनिविधपदा मनोरमा दृश्यिकराशि
पुरुषः॥ ॥ २२ ॥

Note:—This is the human and quadruped Drekaka and ruled by Mercury.
22. The first Decanate of the sign Vṛiṣchika is a woman beautiful, naked and without ornaments, removed from her own place, landed ashore after a distant sea-voyage and having snakes coiled round her legs.

Note:—This is Woman and Serpent Drekkan and ruled by Mars.

23. The form of the second Decanate of the sign Vṛiṣchika is a woman with a body like that of a turtle or water-jar, trying to make her situation comfortable, and coiling a serpent round her body for the sake of her husband.

Note:—This is a Woman and a Serpent Drekkan. Ruler—Jupiter.

24. The form of the third Decanate of the sign Vṛiṣchika is a lion with a broad and a flat face like that of a turtle.
It affrights dogs, deer, jackals and wild boars and protects the country Malaya mountain that abounds in Sandal trees.

Note:—This is a Quadruped Drekkâśa, ruled by the Moon.

इंद्रवज्रा-मनुष्यवक्रोक्षसमानकायो धनुर्विक्षिप्तायतमांगः || क्रतुपयोज्यानि तपस्विनन्द्र रत्न द्रायो धनुयाभिभागः || २४ ||

नवसमाकाया: Manuśyavakraḥ, having the face of a man. अवसमाकायाः: Avasamánakāyaḥ, having the body of a horse। धनु: Dhanuḥ, bow. विश्रव: Vigrihyā, holding. आयातम: Ayātāṁ, long stretched; tight. अनुभा: Anumasthaḥ, dwelling in his hermitage. क्रतुपयोज्यानि: Kratupayojaṇi, the requisites for sacrifice. तपस्विनन्द्र: Tapasvinah, ascetics. रत्न द्रायो: Ratnaḥ, protected. धनुयाभिभागः: Dhanuṣaḥ, the first. धनु: Dhanuṣaḥ, one of the sign Dhanuṣa. त्रिभागः: Tribhāgah, the Decanate.

25. The form of the 1st Decanate of the sign Dhanu is a man with the body of a horse, with a long bow stretched tight in his hand, residing in his hermitage and protecting the sacrificial requisites and the ascetics thereof.

Note:—This is human and quadruped Decanate armed. Ruler—Jupiter.

उपजातिका-मनोरमा चंपकहेमवर्णा भद्रासने तिष्ठति मध्यहृद्या || समुद्रलालि विभयंति मध्यत्रिभागो धनुष: प्रविष्ट: || २६ ||

मनोरमा: Manoramā, delightful; delight-giving. चंपकहेमवर्णा: Champakahemavaranā, colour being that of Champaka flower and gold. भद्रासने: Bhadrāsana, seated in a posture called Bhadrāsana. तिष्ठति: Tiaṣṭhati, is seated. मध्यरुपं: Madhyārupaḥ, fairly beautiful. समुद्रलालिः: Samudralalī, the sea gems. विभयंति: Vighatayantīl, is picking up. मध्यत्रिभागः: Madhyatribhāgah, the second Decanate. धनु: Dhanuṣaḥ, of the sign Dhanuṣa. प्रविष्ट: Pradiṣṭhaḥ, is said.

26. The form of the second Decanate of the sign Dhanu is a delightful woman, of a colour resembling that of Champaka flower and gold, seated in the Bhadrāsana posture, fairly beautiful and picking up the sea gems.

Note:—This is a woman Drekkâśa, and ruled by Mars.
27. The form of the third Decanate of Dhanu is a man with long beard and whiskers. His colour is golden and of Champaka flower. He is seated in Varāsana posture with a staff in his hand and dressed in white silk and deerskin.

Note:—This is human Drekkāṇa armed and ruled by the Sun.

28. The form of the first Decanate of the sign Makara is that of a man who is covered with hairs, whose teeth resemble those of a shark, whose body is like that of a boar, who carries plough and a nose string and iron fetters and whose face looks horrible.

Note:—This is a human Drekkāna loaded with fetters. Saturn is its ruler.
29. The form of the second Decanate of the sign Makara is a black woman skilled in fine arts, with eyes expanded like the petals of the lotus, in search of various things, and adorned with ornaments and having in her ears iron ornaments.

Note:—This is woman Drekkaṇa, ruled by Venus.

30. The form of the third Decanate of the sign Makara is of the shape of a celestial being called Kinnara, with blanket, quiver, bow, and a mail armour, carrying on his shoulders a water-jar. The form of Drekkaṇa, the third Decanate of the sign Capricorn.

Note:—This is human Drekkaṇa, armed and ruled by Mercury.

31. The form of the first Decanate of the sign Kumbha is a man with the face of a vulture, eagerly expecting oil, liquor, water and meals, and dressed in woollen garment, silk and the skin of a deer.

Note:—This is human Drekkaṇa, and ruled by Saturn.
32. The form of the second Decanate of the sign Kumbha is a woman seated in a burnt cart and carrying pieces of Sālmali wood in it. She is collecting iron, living in a forest, and dressed in dirty garments; she carries on her head a pot (containing various utensils).

Note:—This is a woman Drekkaṇa carrying fire. Ruler—Mercury.

33. The form of the third Decanate of the sign Kumbha is a dark-looking man, with hairs in his ear, wearing a crown, carrying bark, leaves, gum, oil and fruits in an iron pot from place to place.

Notes:—This is humana Drekkaṇa, ruled by Venus.
and. बहरविभुवरथम् Bhāryāvibhūvārtham, to decorate his wife. अपामनिद्रानम् Apāmanidhānam, the ocean; the sea. नाव Nāva, by ships. प्रवती Pravati, goes. आदिगात् Adigataḥ, the first Decanate. जह्नासाय Jhnaśāya, of the sign Mīna.

34. The form of the first Decanate of the sign Mīna is a man carrying with his hands the sacrificial utensils, pots, gems, and conch shells and also ornaments. He is sailing in a ship in the sea to get ornaments, &c., for the purpose of decorating his wife.

Note:—This is human, and ruled by Jupiter.

वर्णितो-सख्युष्ट्वत्वज्ञपातकपथेतिपोतं कूलं प्रयाति जलेष्: परिवार्युक्ता। वर्गेन चम्पकमुखी प्रयवा ब्रिमाणो मीनस्य चैष कथितो मुनिमिन्द्रितियायः।। ३५।।

सख्युष्ट्वत्वज्ञपातक । Atyuchbritadhvajapatākam, a long flagstaff and banner. आपति Upati, goes towards. पोत Potam, boat. कुल Kum, to the other shore of the sea. प्रवती Pravati, goes कलय: Jaladheṣ, of the sea. परिवार्युक्ता Parivārayuktā, accompanied by her family. वर्ण वर्ण Varnena, colour being. चम्पक Champa-kamukhat, bright as the Champaka flower. प्रमा Pramā, a woman. तिलक Tribhagaḥ, the Decanate. मीनस्य Mīnasāya, of the sign Mīna. च च एषा, this. कथित् Kathitāḥ, said. मुनिमिन्द्रितियायः Munimindriti, by the sages. द्रवितयां, the second.

35. Seated in a ship with a very long flagstaff and banner and sailing to the other shore with all her family members, with a face gay and bright as the Champaka flower. This is the form of the second Decanate of the sign Mīna. Thus say the sages.

Note:—This is woman Dreekkāpa, ruled by the Moon.

इश्वरवज्रश्वरांतिके सर्पनिवेष्टितांगाः वस्त्रोर्हिती: गुप्तवस्तवटयाम्। चौरानन्याकुञ्जितांतरास्मा विकृतोर्तवत्योपत्ततो भवस्य।। ३६।।

इति श्रीवराहिम्हिराचार्यप्रणीतेः बुधजातके श्रेष्ठ-शस्वाध्यायः सताविशं।। ३७।।

भवस्ये Svabhāntikā, standing near a burrow. सर्पनिवेष्टितांगाः Sarpaniveṣṭitāṁgaḥ, with a serpent coiled round his body. वस्त्रम् Vastraṁ, clothing.
Vibhinaḥ, void of; without. न्र: Paruṣaḥ, a man. शु Tu, but. अष्टस्य Aṣṭavyām, in a forest. चौरणानलव्याकुलितान्तरात्मा Chaurānalavyākulitāntarātmā, his soul being very much troubled with the fear of thieves and fire. निंग्ने Vikroṣate, weeps. Antyopagataḥ, the third Decanate. वर्ग Jhaṣasya, of the sign Mīna.

36. A man standing naked close to a burrow in a forest, with a serpent coiled round his body; he is very much agitated in his mind, having been afraid of fire and thieves and therefore weeps.

Note:—This is a Serpent Drekkaṇa. Ruler—Mars.

Remark:—The author has stated the uses of these descriptions of the Drekkaṇas in his Yātra. If the Drekkaṇa be of agreeable appearance, carrying fruits, flowers, gems, and pots and aspected by benefic planets, there will be success. If they be of hideous appearance, armed and aspected by malefic planets, there will be disgrace and failure; if they carry serpents, or fetters, there will be delirium and imprisonment. The Drekkaṇa description is also of use in tracing out thieves according to Prithuyaśas, the son of Vāraha Mihira in his work Śadpañchaśīka, a work on Horary Astrology.

Thus ends the 27th Chapter on the Drekkaṇas by Śrī Vāraha Mihirāchārya.
CHAPTER XXVIII.
CONCLUSION

उपजातिका—राशिप्रभेदो अत्योनिमित्वो वियोजितनामाय
निषेककालः। जन्माध्य सध्यो मरणं तथा युवर्षवासिपालोस्तकवर्गे-
संज्ञः॥ १ ॥

विज्ञानम्: राशिप्रभेदः, on the Zodiacal definitions. ज्योतिषम्: ग्रहयोनि-
ब्रह्म, on the Planetary definitions. विज्ञानम्: वियोजितनामा, on Animal and
Vegetable Horoscopy. अथ: अथ, subsequently. विज्ञानम्: निष्कालनः, on concep-
tion time. अथ अथ: जन्माध्य, subsequently on birth. अथ: साद्य, very early,
अथ: मरणम्, death. अथ: तथाः, thus. अथ: आयु, on the longevity. विज्ञानम्:
दद्विपकालः, on Daśās and on Antardāsās. प्रकरणम्: आṣṭकवागरासा,
प्रकरणम्: आषाकवर्ग.

(In this my work on horoscopy I have dwelt on the
following subjects:—)

1. On the Zodiacal Definitions and First Principles.
2. On the Planetary Definitions and First Principles. 3. On
Animal and Vegetable Horoscopy. 4. On the Conception
Time. 5. On Birth Time. 6. On Early Death. 7. On the
Determination of the Length of Life. 8. On Planetary
Divisions and Subdivisions of Life known as Daśās and

शालीनी—कर्माजीवो राजयोगः: ख्योगाशबांद्रायोगाधिमहायाच्छाच्छोगः। प्रकरणायो राशिशीलानि दृष्टिव्यवस्तसमाव-
अयोध्य प्रकरणः॥ २ ॥

विज्ञानम्: कर्माजीवाः, on Avocation. ज्योतिषम्: राजयोगाः, on the birth of king.
विज्ञानम्: ख्योगाः, on Heavenly planetary combinations. ज्योतिषम्: चाँदरायोगाः,
on the Moon and the Zodiac. विज्ञानम्: द्विग्रहाद्ययोगाः, on the two,
three, etc., Planets and the Zodiac. चांद: प्रवा: अयोध्य, on Reckose life. अथ: अथ,
अथ: योगार्धी: राशीमणि, (a) The Moon and the Asterisms (b) The Moon and the
Zodiac, (c) The planets and the Zodiac. विज्ञानम्: दृष्टिबो, on aspects. ज्योतिषम्:
भावः, on the influences of the Planets. चांद: तस्मात्, thence. ज्योतिषम्: आयाः, on the
Planets in their several Vargas. एवं अथा, तदन। कथा: प्रक्त्रिनिब, on miscellaneous combinations.


शालिनी-नेप्टु योगा जातकं कामिनीं निर्यां च्यासास्था-जन्मदृष्टाय: | अध्यायांनं विषयति: पंचयुक्ता जन्मन्येतथाविष्टं वामिकास्ये || ३ ॥

वें नेप्तु: नेप्तुं योगां, on malefic combinations. एवं जातकं कामिनीं जातकं क्षेत्रः, on female horoscopes. एवं निर्यां: निर्यां, on death. एवं स्यात, is. स्यातं नेप्ताणम्, on lost horoscopes. एवं द्रिकाण: द्रिकाण, on the Decanates symbolised.

पूर्वकालिक विषयति: पंजयुक्त: Adhyāyāं निर्यां विषयति: पंजयुक्तां, these twenty-five chapters.

वामिक जान्मनी, on horoscopy. एवं एताः, this. एवं एताः यत्रीकाम, (I shall now give a summary of the subjects treated of in my work) on यात्रा. एवं चां, and:

करिस्य अभिधास्ये, I shall now speak.


I shall now give a summary of the subjects treated of in my work on यात्रा.

उपजातिका-प्रभास्तिः विषयस्: चन्द्रं चंद्रों विलम्बं खण्ड लगभेदः। उपजातिका यात्रा चापवादो विनिमाकास्यं तनुवेशनं च || ४ ॥

CH. XXVIII, CONCLUSION.


उपजातिक-च्रत: परं गुह्यकपूजनं स्वास्त्वम तत्: धान्य-विधिः: प्रविष्टः। यहो प्रद्धारणामय निर्गम्मक्ष कमाष्ट विष्टः: शकुनोपेदेषः॥ ५ ॥

कः: तं अतात्प्रम, after this. गुह्यकपूजनः Guhyakapūjanam, on Guhyakapūja. सत्यं Syāt, comes. सत्यं Svapnam, on dreams. तत्त्वादि: Tattvādi, then. सोकाविद्विधिः, on bath. विद्विधि: Pradīṭṭha, written. वा: प्रत्यां यज्ञसंग्राहणं atha, and on Graha Yajña. सिद्धिः: नirgamataḥ, cha, and on travels. तत्त्वं Kramaḥ, in regular order. तस्यa Cha, and. तस्य: Diśṭaḥ, advised. शकुनोपेदे: Śakunopadeśaḥ, on Śakuna, on miscellaneous signs such as sounds, etc.


उपजातिक-विवाहकालः करारं प्रद्धारणां प्रोक्तं पृथक्क्रि-पुलाय शाखा। स्कंधेभिषेक्षणोत्तिष्ठतिं मन्त्रमधुरों मयाः कृतं देवविवाह-हित्ताय॥ ६ ॥

विवाहकालः: Vivāhakālaḥ, on marriage time. तत्त्वं Kariṇa, or Graha Karana, (on the planets). वा: Grahāṇaṁ, of the planets. सत्यं Proktam, said. सत्यं Prithak, separately. सत्यं Tadvipulā, dealing on which elaborately. अथा Atha, then. तत्त्वं Sākbha, sub-division. सत्यं: Skandhaḥ, branches. सत्यं: Tribhīḥ, three (1) Astronomical, (2) Horoscopical, and (3) Saṃhitā. सत्यं: Jyotiṣasamgrahaḥ, Jyotiṣa Sāstra. तस्यa Ayam, this. तस्यa Mayā, by me, Varāha Mihiarāchārya. सत्यं Kṛitaḥ, treated of. श्रवणं Daivavidām, for the astronomers and astrologers. सत्यं Hitāya, for the benefit of.

6. 19 Vivāhakāla. 20. Grahakaraṇa (of the planets)

The last of the above subjects has been separately treated of by me in my astronomical work known as Pañchashāsidhānta. Thus the three branches of the Yotiṣa Sāstra,
viz., Astronomy, Horoscopy and Samhitā have been dwelt on by me for the benefit of the astronomers and astrologers.

मालिनी-पृथुविरचितमन्ये: शाक्षेषतत्समस्तं तदनु लघु
मयेदं तद्यदेशार्थमेव। कृतमिद्ह हि समर्थ धीविषायामलते मम
यदि ह यदुकुं सञ्ज्ञेः: चम्यतां तत्तु॥ ७ ॥

Prithu, elaborately. विचित्र Virachitam, written. कथे: Anyāś, by other
ancient writers, e.g. Yavanāchārya and others. कथा Sāstram, this astrological
treatment. तद् Etat, this. समस्त Samastam, the whole. तद्धा Tadana, after them.
लघु Laghu, briefly. कथा Mayā, by me. धीविषायā, this. प्रदेशार्थ Tatpradesārtham,
to convey instructions on this subject. कथा Tad, thus. कथा Kritam, I have tried.
एहa, here. हि, certainly. कथा Samartham, able. शिक्षणाद्वारे Dhūrāgāma-
latve, to enlighten the minds of the intelligent. कथा Māna, mine. कथा Yadi, if. कथा
Iha, so. कथा Yat uktam, what have been written. कथा: Sajjanaś, by
the learned critics. कथा Kṣamānām, ought to be forgiven. कथा Tat, those
(omissions), (if any).

7. All these astrological points have been dealt with
very elaborately by ancient astrologers (e.g., Yavanāchārya
and others). Afterwards I write briefly to enlighten the minds
of the intelligent pupils on those points. If any important
points be found omitted, I beg pardon of the learned
critics.

व०ति-प्रचरकोपस् विनाशमेलि लेख्यावब्धुत-
मुक्तिगमक्षेपः॥ यदा मया कृतमिद्हाकृतं वा कार्यं
तद्द्विधुप परिध्द्व पागम्॥ ८ ॥

कथा: Granthaśaya, of this treatise. कथा Yā, whatever portion. कथा Prachar-
atah, in putting it to print. कथा Aṣya, of it; its विनाशa. Vākṣām, omissions or
additions. कथा Eti, have taken place कथा Lekhvyā, due to the defect of the
writer, &c. बहुमूलकारकों Bahuśrutamukhāḍhigamakramena, by dally learning
from the mouths of the well-versed astrologers. कथा Yat, whatever. कथा Vā, other-
wise. कथा Mayā, by me. कथा Kukritam, wrongly written. कथा Alpam, imper-
fectly written. कथा Iha, here. कथा Akrītaṃ, or omitted. कथा Vā, or. कथा Kāryam,
should be (forgiven). कथा: Tat atra, these here. कथा Viduṣā, by the learned
Pandita. कथा Parīhpṛitya, leaving aside. कथा Rāgana, envy.

8. If any portion of the text be found omitted, due
to its being wrongly written or copied, defects should be
made up by hearing duly from the well-versed astrologers. Or if I have written wrongly or insufficiently, the learned will kindly excuse me and make the necessary corrections themselves, setting aside all feelings of jealousy.

वॅर्य-ग्राहित्यवादसतनयसतदवास्वोधः कापितके सवितृलिप्वरप्रसवादः।
श्रव्यतिको मुनितानवलोक्य सम्प्लोरोऽ
वराहमिहिरो रूचिरं चकार।

कापितकालः अदित्यदाससतनयाः, the son of अदित्यदासा। श्रव्यतिकालः पादवपत्तापोद्य, from whom he received his education. श्रव्यतिकासपिता कापित्थको, in the village of कापित्था।

सवितृलिप्वरप्रसवादः स्वातिरलिप्वहरावप्रसादाः, obtaining the boon of knowledge from the Sun. श्रव्यतिकालः अवंतिकाः, in the province of अवंतिका।

वराहमिहिरी, Varāha Mihira, the son of (the Brāhmaṇ) Āditya Dāsa, village Kapittha, from whom he received his education and enlightenment, obtained the boon of knowledge from the Sun, spent his days (in the Court of Ujjain) in the province of Avanti and has fully written this neat work on Horoscopy after a careful examination of the works of the ancient sages.

9. Varāha Mihira, the son of (the Brāhmaṇ) Āditya Dāsa, village Kapittha, from whom he received his education and enlightenment, obtained the boon of knowledge from the Sun, spent his days (in the Court of Ujjain) in the province of Avanti and has fully written this neat work on Horoscopy after a careful examination of the works of the ancient sages on the subject.

श्रव्य-विनकरमुनिनुवहरावप्रणि पत्ताकउत्तप्रसादसम्प्रिन्द्वन्।
शाखसपसंग्रहीतं नमोदस्तु पुरवप्रणेतून्यः।

इति वराहमिहिराचार्यप्रभावते ब्रह्मजातके उपसंहा-राग्वयोगल्लादाभः।

विद्यमुनिनुवहरावप्रणि पत्ताकउत्तप्रसादाः- जमति, by the kind favour of the Sun, the sages (Vasiṣṭha; and अदित्यदासा, all worshipped by me. श्रव्यतिकालः पादवपत्तापोद्य, this (present work). श्रव्यति पादवपत्तापोद्य, present work. श्रव्यतिकालः पादवपत्तापोद्य, I have been enabled to write. श्रव्यति नामावस्य नामावस्य, salutation be. श्रव्यतिकालः पुरवप्रणेतून्यः, to the ancient writers of Horoscopy.
10. By worshipping the Sun, the sages (Vasiṣṭha and others) and the feet of my father, the Guru, I have obtained the favour of them all, and thus I have been able to write this Sāstra. Salutation to the ancient authors of this Astrological science.

Thus ends the 28th Chapter on Conclusion by Śrī Varāha Mihirāchārya of Avantika.

The End
APPENDIX

On Mrtyu Yogas.

Human life is classed under three heads:—first, Dirghāyu; second, Madhyāyu; third, Alpāyu. Thirty-two years (32) is the limit of Alpāyu; sixty-four (64) years is the limit of Madhyāyu; ninety-six (96) years is the limit of Dirghāyu. One hundred and twenty (120) years is Purāṇyu. Some take these limits as 32, 69 and 120.

The following notes are taken from Jaiminiya Sātras, 5th Pāda, First Adhyāya:—

I. The length of life is determined from the ruler of the Ascendant and from the ruler of the eighth house from the Ascendant.

If the ruler of the Ascendant and the ruler of the eighth house be both in moveable signs, or if one ruler be in fixed sign and another ruler be in a common sign, the Āyu or the length of life is known as Dirghāyu.

If one of the above-mentioned rulers be in a moveable sign and the other ruler be in a fixed sign, the Āyu is known as Madhyāyu. Or, if both the rulers be in common signs, even then it is known as Madhyāyu.

If both the rulers be in fixed signs, the Āyu is known as Alpāyu; or, if one ruler be in a moveable sign and the other in a common sign, even then it is known as Alpāyu.

II. The length of life is also determined, as above, by similar considerations from the Ascendant and the Moon.

III. Similarly the length of life is determined from the Janma Lagna (the Ascendant during birth) and the Horā Lagna.

The Janma Lagna is the rising sign at the time of birth. The Horā Lagna is calculated thus:—Find out the number of ghātikās from the sunrise to the Īṣṭakāla or the time when birth took place. Divide the number of ghātikās by 2½ (two and a half); the quotient stands for the sign. Multiply the remainder by 30 and divide the product by 2½; the quotient stands for degrees. Multiply the remainder by sixty (60) and divide the result by 2½; the quotient stands for minutes. Now if the Janma Lagna be odd, then count the signs, degrees, and minutes as above obtained onwards from the sign occupied by the Sun; and if the Janma Lagna be even, then count the signs, degrees and minutes above obtained from the Janma Lagna itself; and the result now arrived is the Horā Lagna.

Now, if the three methods, above mentioned, for determining the length of life, all coincide and yield the same result, then that is, no doubt,
to be accepted; if the two methods coincide and the third differ, the
result arrived at by two methods should be accepted; if the three methods
differ from one another, then accept what is obtained from the Janma
Lagna and the Hora Lagna. Or, if the Moon occupy the Ascendant or
the seventh house from the Ascendant, then the result obtained from
the Lagna and the Moon is to be accepted.

The Prastāra Chakram is given below for information:

<table>
<thead>
<tr>
<th>Lagna, Ashtaś</th>
<th>Dirghāyu</th>
<th>Madhyāyu</th>
<th>Alpāyu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lagna Chandra, Lagna Hora</td>
<td>Moveable</td>
<td>Moveable</td>
<td>Moveable</td>
</tr>
<tr>
<td>Lagna Chandra, Ashtaś</td>
<td>Fixed</td>
<td>Fixed</td>
<td>Fixed</td>
</tr>
<tr>
<td>Lagna Chandra, Ashtaś</td>
<td>Common</td>
<td>Moveable</td>
<td>Fixed</td>
</tr>
<tr>
<td>Lagna Chandra, Ashtaś</td>
<td>Common</td>
<td>Common</td>
<td>Common</td>
</tr>
</tbody>
</table>

The above rules will determine generally the length of life. There
are some specialities; and these are not mentioned here. The reader is
referred to the Jaiminiya Sūtras.

After determining the Alpāyu, Madhyāyu, or Dirghāyu, find out
next which planet is Mārakesa or the cause of death. In the Daśā or
Antardaśā period of such planet, death will occur.

Now, the eighth house and the third house from the Janma Lagna
(Birth Ascendant) are known as Āyusthān or life-giving houses. The
twelfth houses from these are known as Mārakasthān or death-causing
houses. Therefore it follows that the seventh house and the second house
from the Janma Lagna becomes the Mārakasthān or death-causing houses.
The rulers of these Mārakasthānas are called Mārakesās.

Of these two houses, again, the second house is stronger than the
seventh; therefore, whichever malefic planets (the rulers of the third,
sixth, and the eleventh houses) be found with the Mārakesā, i.e., the
ruler of the second house, death will occur during their Daśās and
Antardāśās.

And in case their Daśā periods do not fall within the Alpāyu
period, death will occur during the Daśā periods of the ruler of the
twelfth house from the Janma Lagna or of the malefic ruler (of the 3rd,
6th and 11th houses) concerned with the ruler of the 12th house. If
their Daśa periods do not come within the Alpāyu periods, then death will occur during the Daśa of the benefic rulers concerned with the ruler of the 12th house; and if these also do not occur, death will occur during the Daśa period of the ruler of the eighth house from the Janma Lagna.

And if all the periods mentioned above do not come at all within the Alpāyu period, then do not take into account at all the Mārakasthānas; consider only the malefic planets (the rulers of the 3rd, 6th or 11th houses) and death will occur during their Daśa periods.

If Saturn be the ruler of the 3rd, 6th or 11th house and if it be found with the Mārakesa, death will occur, no doubt, during the Daśa period of Saturn and not of any other planet.

For further particulars see the Laghu Pāraśāri, Jātakālaṅkāra, and other authoritative treatises.
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